

THE NORTHWESTERN Lutheran

SEPTEMBER 19, 1954
Volume 41, Number 19

Editorial: Editor's note on page 197
 Editor: Editor's note on page 197
 Editor: Editor's note on page 197
 Editor: Editor's note on page 197



Trinity Evangelical Lutheran Church and School

Kaukauna, Wisconsin

At the opening of another school year our minds of course turn to different concepts of biblical truth and of the nature of the Kingdom. One of the things that we can be sure of is that there can be no common ground between the two. The Kingdom of God is not a political or social system. It is a spiritual reality. It is the reign of God over all things. It is the power of God at work in the world. It is the love of God for all people. It is the life of God in all hearts. It is the hope of God for all nations. It is the glory of God in all creation. It is the peace of God in all souls. It is the joy of God in all hearts. It is the love of God for all people. It is the life of God in all hearts. It is the hope of God for all nations. It is the glory of God in all creation. It is the peace of God in all souls. It is the joy of God in all hearts.

Editorial: Editor's note on page 197
 Editor: Editor's note on page 197
 Editor: Editor's note on page 197
 Editor: Editor's note on page 197

"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

The Northwestern Lutheran

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

Vol. 41 September 19, 1954 No. 19

Entered as second class matter December 30, 1913, 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. SCHAEFFER
 Managing Editor
 4521 North 42nd Street

All items intended for publication are to be sent to the Managing Editor.

PROF. JOHN MEYER
PROF. C. LAWRENZ
 Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS
 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 RATES PER YEAR
 Payable in Advance
 Individual subscriptions\$1.50
 In Milwaukee\$1.75
 For blanket subscriptions\$1.25
 In bundle subscriptions\$1.10

Address all business correspondence, remittance, subscription, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN
 TRINITY EV. LUTHERAN CHURCH
 AND SCHOOL
 Kaukauna, Wisconsin
 Paul Th. Oehlert, pastor

Siftings

BY THE EDITOR

Our 'Gift For Jesus' Collection has not been closed. The amount required for buildings at Northwestern College at Watertown, Wisconsin, and for Michigan Lutheran Seminary at Saginaw, Michigan, has not come in. We are still some \$450,000.00 short of our goal. We should have no trouble, however, to reach this goal. It is a mere pittance. If there are pastors and congregations who have not as yet sent in their fair share of this collection, let them pray God to do it now and do it with a willing and grateful heart. Surely God has showered us with His blessings and requires so little in return that it ought to make us happy and ready to return the little that He asks of each one of us. We can't imagine how it could be possible for one of us to have no heart for this God-pleasing project. Yes, "let us work while it is day."

* * * *

According to the announcement the Synodical Conference will meet again in Detroit, Michigan, some time in November to continue the attempt to find a common ground on which we can again carry on our work with rejoicing. It behooves every member of the Wisconsin Synod and the Lutheran Church—Missouri Synod to "pray for the peace of Jerusalem," to pray our merciful Father in heaven to restore that peace that was ours for so many decades and who through us has done such great things for his kingdom — in the South among the Negroes and in Nigeria. Let that be the burden of our prayers from now until the Synodical Conference meets in Detroit. Let us pray that the Lord in His mercy take from us all selfish desires and ambitions, all selfish aims and imbue us with the spirit of humility and a sincere desire to bow to His Word. This will do it.

* * * *

At the opening of another school year our minds, of course, turn to our Christian schools on all levels. Those congregations who have Christian Day Schools will know how to appreciate and thank God for them,

and those who are not so fortunate will know how to pray God that He make it possible for them to have them. We are thinking, however, especially of our schools of higher education, and pray God that He bless both teachers and pupils that they may prepare laborers for His harvest in the measure in which we need them from year to year, and that He may prosper the work of our hands; that He turn the heart of many of our young men and girls toward the work of the Church that they may enroll in one of our institutions to prepare for this work, than which there is no higher and more blessed calling.

* * * *

According to an editorial in the *Christian Century* the FBI, Senator Jenner's subcommittee on internal security, and Representative Velde's committee on un-American activities "were all on the job (at Evanston, where the World Council of Churches met) determined to see that no dangerous thought escaped from the ecumenical meeting, or if it did, to see that it was properly punished." It is said that all these organizations had special undercover agents at the meeting in Evanston and that they kept the iron curtain delegates under constant surveillance. *The Christian Century* adds, "What a business for committees of the United States Congress to be in — spying on a world assembly of churches of Jesus Christ!" Sounds sentimental to us.

* * * *

Bishop Berggrav of Norway, who advocated a common Communion service at the Evanston meeting of the World Council, was not speaking for the Lutheran Church of Norway. So said the present primate of Norway. Speaking to a theological conference at Northfield, Minnesota, he asserted that he and other Norwegian clergymen did not approve such a communion. "As long as there are different concepts of Biblical truths and of the nature of the Sacrament," said he, "there can be no common Communion Service."

Childlike Christian Faith

Matthew 18: 1-4

THE disciples of Jesus had great difficulty in dissociating all thoughts of earthly glory and greatness from the kingdom which He had come to establish. Again and again the Savior had to correct them with patient instruction. St. Matthew tells us of one of these occasions. The Lord and His disciples were gathered together in the house at Capernaum where Jesus had established His home during His Galilean ministry. St. Mark, who gives us some added details, points out that on the way the disciples had disputed among themselves as to who was the greatest. Yet when they had come into the house and Jesus, in order to correct them, asked what they had discussed on the way, they were somewhat reluctant to answer. Only after some hesitation did they state what had been the subject of their ardent discussion, namely the question: "Who is the greatest in the kingdom of heaven?"

Jesus now employed a very vivid and effective means to underscore the needed instruction which He intended to give them. Having sat down with His disciples Jesus "called a little child, and set him in the midst of them." Then, before He began to speak, He took the child into His arms. It should not be difficult to visualize what passed before the eyes of the disciples. They saw how this child, which must have known Jesus, gladly came at the call of the Savior's kind voice. It showed no hesitation of self-sufficient pride. It was happy to receive the loving attention of Jesus. Without any fear or doubts this child permitted Jesus to place it into the midst of the disciples. It found joy in being taken into the Savior's arms. In the attitude of this child Jesus wanted His disciples, and also wants us, to see a picture of the faith through which one has a part in God's kingdom and through which one becomes great in this kingdom. Christian faith is childlike.

With a Childlike Faith We Enter God's Kingdom

Jesus told His disciples: "Verily I say unto you, Except ye be con-

verted, and become as little children, ye shall not enter into the kingdom of heaven." If Jesus had come to establish a reign of earthly power and glory, having a part in His kingdom would indeed have been a matter of gaining a high and influential position under Him on the basis of merit and ability. Then it would have made some sense for the disciples to dispute among themselves as to who was the greatest among them. But since Jesus came to establish a spiritual reign of saving grace among men, having a part in it is quite a different matter. It means enjoying the Savior's pardon and all the treasures of God's love flowing from it for time and eternity. In such a kingdom we can have a part only by virtue of a spiritual change whereby we become like little children. When Jesus speaks thus of entering into His kingdom, He is merely giving a description of true Christian faith.

In which way is Christian faith childlike? We, too, are to learn at the hand of the child in Jesus' arms. Think of how this child came to Jesus. Think of what it did when Jesus spread out His arms to take it, how it was happy and content to enjoy His attention and love. Here there was both humility and trust. A child feels dependent; it knows that it cannot fully take care of itself. It looks to its elders for a love which will embrace it, care and provide for it, and give to it all that it needs and that it ought to have. When a child realizes that such love is being extended, it embraces it without fear and doubt. It does not stop to plead merits or to establish a claim upon such love, but in all simplicity rejoices in receiving it and enjoying its benefits.

Such humility and trust characterizes Christian faith in which we embrace Jesus as our Savior with all of His blessings. In such faith we, too, realize that we are wholly dependent, that of ourselves we cannot possibly take care of our soul and satisfy its needs. Humbly conscious of our sin and guilt we make no claim upon His gifts of love but receive them in joyful trust. As Jesus

reveals Himself to us in His Word we joyfully respond to His loving call. We look to Him to stoop down to us, to open His arms to us, to receive us in love, and to give us all that we need. We thankfully rejoice in the pardon with which He absolves us from all sins, in the assurance of God's love which He has won for us, in the promise of eternal life which He holds out to us.

Through a Childlike Faith We Become Great in His Kingdom

Jesus told His disciples: "Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." A new rule of greatness obtains in the Savior's kingdom. In every earthly kingdom he is counted great who can proudly point to accomplishments, to superior gifts, to wisdom and wealth, and who can make his power and influence felt by others. This was the rule of greatness which the disciples found so very difficult to dissociate from the Savior's kingdom. They needed to learn that here he is greatest who is most fully conscious of his own need and insufficiency and in childlike trust draws in full measure upon the riches of grace which the Savior offers. Only by becoming more and more childlike in our life of faith do we become really great as Christians.

Without any questions, fears, or doubts the little child had permitted Jesus to place it into the midst of the disciples, though it hardly knew and understood why Jesus was doing this. Yet in doing so the child rendered a valuable service. How is it with us? Are we ready to let the Lord ever deal with us as He sees fit? Are we willing to put aside all questions, fears, and doubts, even though we do not understand His ways, even though they seem strange and run counter to our desires and our pride? Jesus looks for such childlike trust and humility, which would make us great in His kingdom. The more we grow in such childlike faith, the more fully are we enabled to serve the Lord in His kingdom.

The fact that Jesus used the little child as a picture of humility would seem to indicate that it did not swell with pride when it was taken into the Savior's arms, thinking that it must be particularly deserving to be thus distinguished. We are rather to

think of it as being filled with joy over the kindness of Jesus, happy to look into His loving eyes and to feel His tenderness. How is it with us when the Lord takes us into His arms and draws us to His bosom by cheering us with His saving grace,

by giving us a rich Christian understanding, by granting us outstanding gifts, by keeping our lives free from heavy crosses, by showering our labors with success? Do we continue to thank Him in the full consciousness of our unworthiness, rejoicing above

all over the fact that our Lord is so good and gracious? To grow in such childlike faith is to become great in the Savior's kingdom. Let us pray for such faith and seek the answer to our prayer in His Word.

C. J. L.

Editorials

The Call to Conform "The Reformed Presbyterian Church," that is the name that certain ladies read on a church bulletin board as they passed it.

"I never knew that there are *reformed* Presbyterian churches," the one remarked.

The other replied, "Neither did I, but there surely are churches today that ought to reform."

What did the lady mean? Was she calling for churches to reform in the true sense of the word, to remove faults and abuses, to amend, to return to the good state of true doctrine and practice? We doubt it, for the call to reform today is actually a call to conform when it comes from the lips of some. It is a call to be like, to bring themselves into, or to act in harmony and agreement to others, to adapt themselves to the liberal churches. This is not an era of reformation, but of conformation in church circles. A unionistic age is that always.

Sad to say, the cry to conform is also strong within the circle of the church that bears the great reformer's name, the Lutheran Church. In fact, some have conformed so much already with such who have no true doctrine and practice, with liberalists, that they actually should not bear the great reformer's name any longer. They have lost the fruit of the reformation and are living in conformation. And others are so eager to conform that they attempt to picture Luther, who would not compromise the least doctrine of the Scriptures, not even one word, as a conformer, as one who today would conform.

Many are not the least interested in a church that calls them to reform. They do not wish to reform, become truly churchly, Christian. They wish the church to conform to the times, to their way of thinking, to become worldly. For them it is not a time for men to reform but for the church to conform. And they assure you that the church must do so if it desires to continue to exist.

Shall we conform, answer the call to conformation? Are we interested in the souls of others and our own souls? Where this interest is paramount there is only one answer. We find it in the words of our Savior: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," John 8:31-32, as well as in the words of Romans 16:17: "Mark them which cause divisions and

offenses contrary to the doctrine which ye have learned; and avoid them."

HAROLD H. ECKERT.

* * * *

Delegate Report It is customary in many of our congregations that the lay delegates, elected by our congregations to represent them at our district conventions, bring a report of such conventions back to the congregation which sent them. One such lay representative reported as follows: "For quite a number of years I have been receiving the printed reports of our district conventions. I read these, perhaps not as carefully as I should have. However, the printed report did not make the impression that I received when I personally attended such a convention. I heard the roll call. I noted that about 50% of those present were lay delegates and Christian Day School teachers, the other 50% were pastors. As I looked over the audience I estimated that the average age of our pastors was in the neighborhood of 45. This means, that in 25 years from now very few, if any, of these pastors will still be in the active ministry. In other words, all of these pastors must be replaced within about 25 years. At the rate our higher schools of learning today are turning out candidates for the ministry, we find that these are not enough to fill the vacancies caused by death or resignation, let alone to send missionaries into new fields. If we do not step up our supply of candidates in the near future, quite a few of our congregations will soon be without a pastor and our mission expansion program will lag. What makes the picture still more dreary is the fact that many of our young people who apply for admittance into our schools of higher learning must be turned away for lack of room. At the present time our Synod is trying desperately to remedy this situation, at least in part, by repairing old buildings or adding new ones. But here our Synod finds its hands tied, because the funds are lacking, the contributions for the 'Gift for Jesus' collection are slow in coming. Certainly our contribution to this collection will not make much of an impression or change in the total amount. However, if all of our congregations will contribute their fair share, the present building program will come to a speedy conclusion. So let us do our part in helping to alleviate the great shortage of trained workers in our Synod."

THEOPHIL HOFFMANN.

ETERNITY

Christ's Return for Judgment

(First continuation)

IN our previous study we looked at a few Scripture passages which speak about Christ's return to judgment as something about which there can be no question. Christ will return in due time. We also looked at a few passages in which such people are rebuked very sharply who doubt that there will be any return of Christ. More passages could easily be adduced which speak about this matter in the same way. We refrain at this time, but rather take to heart the admonition of our Lord: "What I say unto you I say unto all, Watch" (Mark 13:37).

Christ's Visible Return

When Jesus ascended into heaven and His disciples stood gazing after Him, the two angels which suddenly stood with them said to them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). The disciples had seen Jesus gradually rise higher and higher toward heaven until a cloud intervened and hid Him from their sight. Just as His leaving the earth was visible to the human eye, so likewise will be His return.

He is With Us

We pause a little to think about the matter. Before Jesus ascended into heaven He told His disciples, "Lo, I am with you always, even unto the end of the world" (Matth. 28:20). And He is most certainly keeping that promise. He is with us, even though we do not see Him. His ascent into heaven does not mean that He has left the earth and is now confined to some place in heaven. No, He is with us. — Similarly His return from heaven does not mean that He is leaving a certain place and is going to a place where He was not before.

"Appearance" — "Revelation"

This is indicated in the two terms we found last time used most commonly in the passages which we

examined. They were "appearance" and "revelation." Both of these terms do not mean that someone who was separated from us will now arrive; they stress as the important thing that He will put in His appearance, men will see Him.

All Shall See Him

In speaking about His return Jesus also stresses the fact that men shall see Him, not a few only, perhaps those who believed in Him, but all. After His resurrection from the dead He showed Himself to His disciples only, but at His return to judgment all people will see Him, also such as hate Him and curse and blaspheme Him. Jesus compares His sudden appearance to a flash of lightning: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matth. 24:27). Suddenly, all over the whole world, clearly and distinctly so that there can be no mistake about it, will the Son of man appear.

A Visible Event

Jesus describes the event in a little more detail in v. 30 of the same chapter, thereby impressing on our minds all the more firmly that His return will be a visible event. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Jesus does not explain what "the sign of the Son of man" will be like. It is not necessary for us to know. But so much He indicates that everyone will recognize it as the sign of the Son of man. There will be no one asking, What may that sign mean? All will realize that the Son of man is standing at the door, the ones will rejoice, and the others will begin to scream in anguish of heart.

Thus Jesus stresses that His return will be visible.

We quote a passage from Luke which repeats the comparison with lightning: "For as the lightning, that lighteneth out of the one part

under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day" (Luke 17:24).

Christ's Glorious Return

When Christ shall return it will be in the fulness of His divine glory. When He was born in Bethlehem under circumstances of extreme poverty, He possessed all the glory of God which He will ever have, but He did not display it, He did not make use of it, although He had it. Thus, when on the last day He shall return in glory, that will not be a newly acquired glory, but the same which He had in the beginning. Even now His glory is hidden from our eyes. He is seated at the right hand of the majesty of God, on the throne of majesty, all things being subject to Him. But who can see this glory? But when He shall return for judgment, then it will be in the dazzling fulness of His glory to the dismay of His enemies and to the rejoicing and exultation of His believers.

The Bible on Christ's Return

We list a few passages which speak of Christ's return and stress the fact in various ways that it will be a most glorious event. We shall not always print the full text, but only those words which mention the glory. "For the Son of man shall come in the glory of his Father" (Matth. 16:27). "When the Son of man shall sit in the throne of his glory" (Matth. 19:28). Speaking in detail about the final judgment Jesus opened His statements with the remark that "the Son of man shall come in his glory." Note the different expressions that we underscored in those three passages. — St. Paul wrote: "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2:13). St. Peter: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:13).

We close our present study with a word of St. Paul which strikes a similar note to that of St. Peter: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

(To be continued)

J. P. M.

Guidance In Godliness

THE CHURCH OF GOD

WHAT is the Church of God? What is it for? Who rules it and by what means? These are some of the questions that are in the foreground today. Such world-wide gatherings of churchmen from all parts of the globe as those in Evanston and Chicago have brought the question of the Church to a new burning point.

The confusion of mind resulting from ignorance of old Bible truths, the frantic search for unity among all shades of churches and sects, the fear at the heart of so many churchmen — all these call for a restudy and a clear restatement of the real meaning and purpose of the Church.

This study and enlightenment on the question of the Church cannot be left to those who will not go to the source of all knowledge in things spiritual, those who despise the Bible as the only fountain of heavenly wisdom, such as the modernistic sects of our day; for from them we cannot hope to get the truth concerning the Church. These are wandering far afield, "groping for the wall like the blind," Isaiah 59:10, erring from the truth and unable to lead men to the light. Only those who still adhere to the Bible as the Word of God, inspired by Him into the pen of the holy writers, those who still, by the grace of God, are led into all truth by the Spirit that enlightens only through God's inspired Word — these must again undergo the necessary labor of setting forth the truth about the Church.

From the very beginning, when the Lord planted His Church on earth with Adam and Eve through His Word of grace, men have misunderstood and mistreated the Church, because they cast aside the Lord's Word. But from the very beginning our Lord has kept His Church alive, nourished and ruled it, and protected it to this day through His Word alone. His church members were those who heard and believed that Word, and they are gifted with the knowledge from God to set the world right on this question of the Church also. It is for them to speak out today to lead men aright. The need is great and pressing at this hour.

What is the Church?

The real Church of God is the gathering of men out of the sinful world by the calling of the Spirit of God through His Word of grace to be sanctified in the forgiveness of sins through the blood of Jesus Christ, that they may be in communion or have fellowship with the God of all grace and with one another as one flock ruled by their Shepherd Jesus with the rod of His power — the Word of God.

They are the believers in that Christ who is very God and who in the form of man, born of Mary, came into the world to redeem men from sin and the wrath of God through His innocent suffering and death. All these believers are one with Christ and one in fellowship or communion with all believers from the very beginning in the Old Testament to the end of days in the New, and even beyond that to the Church Triumphant in heaven.

All this is not news to a Lutheran Christian, or at least it should not be. But sad to say, this is news to many others calling themselves Christians, either through neglect of right teaching or through the fault of false doctrine. A great many of the present-day movements, plans, worries, and fears now agitating all Christendom, are based upon these false notions about the real Church of God.

We have mentioned fear. Practically all the misguided though honest efforts to unite all sects and creeds within Christendom are due to fear. They see these latter-day heroic efforts of Satan and they tremble. They seek safety in numbers. We do not say it is not honest fear, fear for God's kingdom, fear for the very existence of the Church, but it is needless fear.

Is the Church in Danger?

The Church's danger is great indeed. But its danger is not merely the threat of its foes on the outside, the communistic, totalitarian state, the blatant atheism or open denial of God in the exalted modern science, all the raging fiends of hell let loose against the Lord and His Anointed. That warfare against the Church has been from the beginning; since the

fall of man and the fratricide of Cain. Always have "the kings of the earth set themselves, and the rulers have taken counsel together, against the Lord, and against his anointed" Psalm 2:2, and it always shall be so in this world ruled by the spirit of wickedness. The Church always was and always shall be on earth a hated and persecuted institution.

But at no time, even though hidden and reduced to small numbers the Church may have been, have these mighty foes of the Church prevailed. It is still true "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" Psalm 2:4. The promise of the risen Lord that "I am with you always, even unto the end of the world" Matt. 28:20, has held good to this day, and we may safely trust Him to make it good to the very end. No, "the gates of hell shall not prevail against it" Matt. 16:18.

But only the true Church of God, these believers in Christ their Savior, the invisible ones to the eye of man, have this promise and may firmly build upon it. All the deserters from the truth of God as revealed in His Word, all the scientific doubters of Christ as true God, all the detractors of the Bible as God's inspired Word, all these "make-believers" that say, Lord, Lord, but do not according to His Word — all these are indeed in great danger of being wiped off the face of the earth.

Nor shall their number save them, nor their Evanston and Chicago meetings, nor their social gospels, nor their modern criticism and learning. Because they have rejected the Word of God, the Lord will reject them. That is the real basis of their fear, their unrighteous conscience. Prov. 28:1. But why should we be infected with their fear? Are we, too, despairing of the power of God in His Church?

The Church's Task

The work of the Church is that of preaching the Gospel of salvation — that and nothing more. It is because these modernistic churches have lost this Gospel through unbelief and worldliness, that they run hither and yon searching for new and other jobs for the Church to do. They have lost the Gospel and with it the saving truth. There came the attack on the person of our Lord Jesus Christ. His deity was derided; the miracles of

Jesus were discarded as fiction; the virgin birth of Christ was dismissed as biologically impossible; His character achieved importance but His death became mere martyrdom and His resurrection a hallucination

Having decided that they had demolished the reliability of the Scriptures and exploded the deity of Christ, the modernist schoolmen then turned their attention to the work of rewriting the doctrines of the Christian faith. Regeneration became education and culture; conversion, simple reformation; the atonement, a mere matter of exemplary sacrifice; justification, respectability; resurrection, mere continuity of existence in another world — maybe; the Holy Spirit became an influence, a mere "it"; the Church, a social institution charged with the advocacy of social panaceas; heaven became a "beautiful isle of somewhere," hell was abolished, and only stark death remained unspoiled.

No wonder they are afraid. They are in the dark, having left the light of God's Word. Gone far astray from the true knowledge of God, they wander about with terror gripping their hearts, and fears besetting them roundabout. Unless it is given to them to return to the fountainhead of all light and healing, they shall indeed be lost and their church become waste.

And again we ask, why should we Lutherans who still boast of having the pure Gospel, why should we fear the fear of these men of darkness? Why should we drift with the current into the maelstrom of unionism through false union. Is it because we do not quite trust the power of the Spirit in the Gospel alone to do the work of the Church, the work of saving souls? Must we, too, protect ourselves, God having become weak? Must we provide our God with man-made crutches? We need to know our God better! K. F. K.

Christians many have grown deaf to the proclamation of the world's end. They dismiss it as mere Judaic-apocalyptic thinking. Yet it is clear that today people are afraid that humanity is doomed. . . .

"There is an essential difference, however, between the fears of modern men and the New Testament proclamation of the end of the world. Today we are afraid of men who may misuse the power entrusted to them and unleash horrible destruction upon the world. . . . In the New Testament it is God who will bring the end of the world. It is from God's throne that the orders go out that send the apocalyptic riders over the earth (Rev. 6:1. 3. 5. 7). They are the vials of the wrath of God which shall be poured out upon the earth (Rev. 16:1ff). God has given mankind over 'to a reprobate mind to do those things which are not convenient' (Rom. 1:28). The end of the world is the day of divine judgment.

"We are also told that God has given over to Jesus Christ this judgment over all human arrogance and presumption. Christ will come as the judge of the world. . . . How then dare we speak of 'Christ — the Hope of the World'?

The Right Emphasis

"If in our thinking about this subject we place the emphasis on the preservation of this threatened world, then we shall miss the point of our assembly theme completely. If we expect Christ to insure this world so that men may continue undisturbed their pursuit of liberty, may carry on their business and seek an improvement in their standard of living, then Christ is not the hope of the world but rather the end of all the world's hopes, for Christ is the *end* of the world. The name of Christ is taken in vain if it is used as a slogan in this world's struggle for its own preservation. . . .

"We have no right to speak of Christ as the hope of the world unless we humble ourselves before God and recognize him as the judge of the world. Surely we have deserved God's judgment. . . . Only when we have repented and confessed that we have wasted our life in God's sight shall we ever know Christ as the hope of the world. . . . Christ who is our hope is the Christ who was crucified. Look upon this man hanging on the cross of Golgatha, crowned with thorns, despised, rejected. . . .

From A Wider Field

IN an editorial article that appeared in these pages four weeks ago, the unionistic character of the Convention of the World Council of Churches at Evanston, Ill., was described ("The WCC at Evanston," Northwestern Lutheran, Aug. 22, 1954, p. 260). The article also included this statement: "No doubt many fine things are being said at Evanston, much true testimony given. But the truth cannot triumph when it is made a servant of a false cause."

The expectation of hearing a measure of true Christian witness at the convention was fulfilled; and it is only proper that we should remark upon it.

An Opening Address

Perhaps the finest Christian preaching offered at Evanston was presented in one of the opening addresses delivered at the Assembly. The speaker was Dr. Edmund Schlink, formerly of the faculty of the theological college of the Lutheran "Confessing Church" at Bethel, Bielefeld, Germany, and now professor of Dogmatics at Heidelberg University.

Such is the excellence of his witness that one would greatly wish it possible to reprint the address in full here. Since our space does not per-

mit this, we shall try to give our readers an impression of his message by means of brief sections selected from the text as found in the *Christian Century*.

Speaking on the topic: Christ — The Hope of the World, which was the theme of the Convention, Dr. Schlink said in part:

We Quote

"Whenever we ask about the future of the world, we come immediately and unavoidably in the New Testament to the announcement of the end of the world: 'The fashion of this world passeth away' (2 John 1:17). The New Testament further announces that great tribulation shall befall the world before it finally does pass away — war and hunger, the disintegration of all community, mass destruction and natural disasters are to be expected. We are told to watch for such things to occur. Wherever, then, people speak of the coming Christ as the *hope* of the world, they are always speaking of the *end* of the world. . . .

The End of the World

"Against this proclamation of its end, the world defends itself by means of its own hopes. Even among

The deepest depth of his misery is that he is forsaken by God, abandoned before the judgment seat of God. Yet this man Jesus Christ is not dying there for his own sin: 'Surely he hath borne *our* griefs and carried *our* sorrows . . . he was wounded for our transgressions and bruised for our iniquities' (Isa. 53:4-5). God 'has made him to be sin for us who knew no sin that we might be made the righteousness of God in him' (2 Cor. 5:21).

The Judge OF the World

"He who was judged *for* the world will appear as judge *of* the world. It is the same Christ who has borne the sins of the world who comes again into the world. He who died for the world intercedes at the throne of God for those who cry unto him. It is to the crucified Lord we must cling and in the crucified Lord that we must hope. Only through faith in him will we find salvation at the Day of Judgment and will we, in spite of our sins, be judged 'not guilty.' For God has made him who was crucified our righteousness.

"Christ is our hope as the risen Lord. God raised from the dead him who was crucified. In this act God declared himself for Jesus Christ: 'This man alone died without sin. This is my Son.' . . .

In What Sense is Christ the Hope of the World?

"Jesus Christ then is the hope of the world not because he guarantees the preservation of this world, but because he liberates us from all the binding ties of this world. Christ is the hope of the world because he calls men out of the world. . . . Even now the coming redemption is taking place through the Gospel. . . . Through Baptism and the Lord's Supper the believer participates even now in the power of the coming resurrection. He who is born again to a living hope through the Holy Spirit is even here and now a new creature.

What Means — Hoping in Christ?

"What does hoping in Christ mean? . . . What then are the actions born of hope? The first act of hope is the preaching of the Gospel to the whole world. . . . It is furthermore of the utmost importance that we should preach the Gospel in truth and purity. Those responsible for the preparation of the second section

here at Evanston have been mostly concerned with the *methods* of evangelism. But the whole assembly must concern itself with the *content* of evangelism. At stake here is the message of God's judgment of the world and of salvation through faith in Jesus Christ alone. . . . It is not up to us to save men. Christ wants only to use our witness that he may speak through it and do his saving deeds himself. We cannot engender faith. Only the Spirit of God can do that. . . .

The Preaching of the Gospel

"We do not preach the Gospel in order to bring about earthly justice. On the contrary, we try to establish justice in order that we may preach the Gospel. It has always been the great temptation of the church for people to misunderstand this fact. It is also a temptation for the World Council of Churches. Let us never forget that the Lord has said: 'Heaven and earth shall pass away, but my words shall not pass away.' . . .

"Will our actions born of hope be successful? . . . Christian hope does not depend upon what our eyes see of the results, whether they be successful or unsuccessful. It is not by chance that we find in the New Testament that the words of hope

are closely tied to words which describe the trial through which Christians must go (Rom. 5:3ff; 8:18; 1 Pet. 1:3). Christian hope is based in Jesus Christ alone. Therefore it can never be confounded. For that reason Christian hope always looks for the best from God and is tireless in its struggle against the powers of darkness. 'If God be for us, who can be against us? He that spared not his own Son . . . how shall he not with him also freely give us all things?' (Rom. 8:31).

"This is not the hope of the world; it is the hope of the church. To this hope the church must call the world." . . .

Our Conclusion

Our admiration for such thrilling, forthright, clear and Scriptural testimony is overshadowed only by our deep regret that a man who comes from Europe to speak so boldly and truthfully should have done so as a participant in the unionistic practices of the convention. How much more effective might not his witness be if it had been offered in conjunction with obedience to the Word of God which commands us to have no company with such as bring not this doctrine!

E. S.

As We See It Why Not?

BY E. REIM

(Sec. Standing Com. on Church Union)

Why Our Hopes Were Not Fulfilled
IN our last issue we mentioned reasons why it was not possible to fulfill the hopes that were raised at one point of the recent convention of the Synodical Conference at Detroit. We indicated that the question concerning the inadequacy of Common Confession as a settlement of the controversies treated therein was one point on which there was no agreement. The other was the misunderstanding that developed over a statement in the committee report that referred to the historic orthodox position of the Missouri Synod.

Another Troubling Question

However, another question may trouble some of our readers, namely why it ever had to come so far that

the matter of the adequacy or inadequacy of the Common Confession should once more become such an issue. Was it not sufficient when assurance was given that further meetings with the ALC Commissioners were being suspended pending the outcome of merger negotiations between the American Lutheran Church and other bodies of the American Lutheran Conference? Was it not enough when it was said that if this merger should come to pass (as it probably will) the Common Confession will become a dead letter? And if not — *why not?*

Not an Ordinary Problem

One can well understand how such questions arise. It seems such a simple and happy solution to the

troubles that have plagued us in the Synodical Conference. Not only has the Common Confession been at the center of the controversy that has threatened our fellowship, but it has certainly also been the most important of the many issues. Now that it seems to have lost its practical value, even in the eyes of its authors and defenders, this would seem to be the golden opportunity to drop the whole matter and forget it.

If this were merely some ordinary problem pertaining to the outward conduct of our lives, if this were merely some secular, some every-day matter, this would be good counsel. For in such matters we can give and take, we can compromise. Good common sense dictates such a course. Pride should not prevent it. But in this case there are several other things to consider.

Not the Only Issue

First of all, the Common Confession is only one of a number of issues. And though it has been freely granted that it is the most important one, the others are nevertheless such as involve Biblical principles and doctrines. Our objections to Scouting, to mention only this one, have been based precisely on such a basis.

Not A Settlement

Then there is the fact that the Common Confession was designed to be the settlement of certain controversies that dealt with the very heart of the Gospel, with the doctrines of Election, Conversion, and Justification as the chief ones. It was solemnly declared to be such a settlement by our sister synod and accepted as such by the American Lutheran Church. Yet our Synod was not able to concur, but after intensive study in conferences, district conventions, and in its General Convention of 1951 declared it as its considered judgment "that the adoption of the Common Confession by the Lutheran Church-Missouri Synod involves an untruth and creates a basically untruthful situation since this action has been officially interpreted as a settlement of past differences which are in fact not settled."

The Result

This is admittedly a severe judgment. It is either true or not. If it is not, if we have been in error in this statement, then the matter cannot be quietly dropped just because the Common Confession may have

lost its immediate practical value. We would owe not only Missouri, but certainly also the entire American Lutheran Church a profound apology. Furthermore, we would have to take immediate steps to repeal our New Ulm resolution, since it has obviously become a part of our theological record, a part which under such circumstances could not be permitted to stand. All this we should do willingly — if and when we are shown that we were wrong!

In the Interest of Truth

But if we were right in our judgment, if the controversies treated in the Common Confession are not settled in fact, then these same principles must be brought to bear on the other side of the question. And

it is then not a stubborn insistence on the pound of flesh, not a vindictive desire to humiliate an opponent, but simply in the interest of the Truth that we must ask for a specific disavowal of the idea that the Common Confession is a settlement of the old controversies. That is what our New Ulm resolutions request. For unless this be done, this present interpretation of that agreement will become a permanent part of the doctrinal record of the Missouri Synod. As such it would be certain to plague us for generations to come.

Unless our judgment of New Ulm is proved wrong, repeal of that unfortunate 1950 resolution of Missouri is therefore still necessary — for the sake of the doctrinal record of the Synodical Conference.

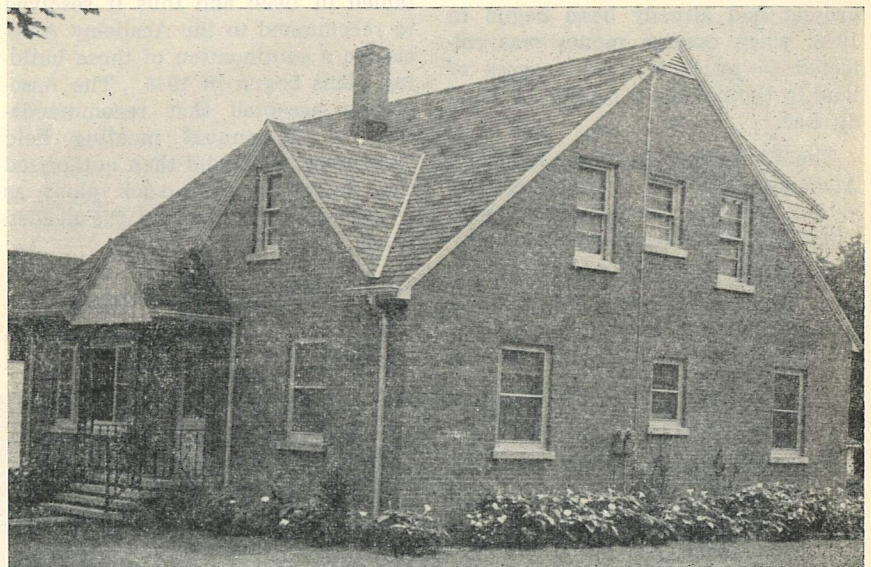
ORGAN DEDICATION

Trinity, Kaukauna, Wisconsin

Having observed its seventy-fifth anniversary on Sunday, May 11, 1954, and having dedicated its new parsonage on Sunday, April 12, 1953, Trinity Ev. Lutheran Church at Kau-

kauna, skillfully displayed the versatility of the instrument.

The two-manual organ was built by the Aeolian-Skinner Organ Company of Boston, Massachusetts, according to specifications drawn up by Prof. Hugo Gehrke, now professor at Concordia College, Oakland, California,



kauna, Wisconsin, had the further privilege of dedicating its new pipe-organ on Sunday, March 28, 1954.

The Rev. Harold Warnke of Dale, Wisconsin, and the Rev. Frank Reier of Waupaca, Wisconsin, were the guest speakers at the organ dedication services. Mr. Fred Bartel, principal of the day school and regular organist, presided at the organ. At an organ recital in the evening, Mr. Paul K. Jungkuntz, organist at Immanuel Lutheran Church in Milwau-

at the cost of \$15,940.00. The organ has 1,000 pipes which are subdivided into fifteen ranks or families. The pipes are artistically grouped in a functional arrangement and are not enclosed; however, the great and pedal sections are curtained with light drapes.

Dedicated to the glory of God, may this instrument ever serve its sublime purpose!

At the seventy-fifth anniversary of the congregation, referred to

above, the Rev. T. H. Albrecht of Lake City, Minnesota, the Rev. Prof. E. E. Kowalke, President of Northwestern College, Watertown, and the Rev. R. E. Ziesemer of Appleton, Wisconsin, were the festival speakers. The Rev. H. W. Bergholz of Town Center addressed the congregation at an informal gathering in the evening.

Trinity Church was founded in 1877 by the Rev. Reinhold Pieper of nearby Wrightstown. His successor at Wrightstown, the Rev. Wm. Bergholz, served Trinity a short time, and from 1880 to 1885 the little flock was under the pastoral care of the Rev. G. W. Albrecht of the Town of Woodville. In 1885 the Rev. William Hinnenthal became the first resident

pastor. Soon after his arrival he founded the parochial school and shortly before his death in 1917 the present church building was erected. The undersigned present pastor of the congregation succeeded Pastor Hinnenthal in 1917 as the second resident pastor. A new schoolhouse was built in 1923. At the time of the church's 75th anniversary three teachers were employed. Two more were added to the faculty since then. The congregation now numbers 1,016 baptized members and 730 communicants.

The new parsonage, also mentioned above, was built at a cost of \$21,000.00. The foundation measures 36 ft. 10 in. by 32 ft. 10 in. There is a conveniently high basement, hous-

ing the oil-burning furnace, laundry, fruit and vegetable compartments. The first floor includes the pastor's study, a living room dining room combined, kitchen, bedroom, bath and shower room. Three bedrooms, a sewing room, a storeroom and lavatory are on the second floor. A spacious two-car garage is also provided. At the dedication of the new parsonage the sermon was delivered by the Rev. Gerhardt Schaefer of Neenah, Wisconsin.

The former parsonage is now occupied by the principal of the day school, Mr. Fred Bartel and family.

May the Lord graciously continue to bless Trinity Church and keep its members firm and steadfast in the faith!
PAUL TH. OEHLERT.

Academy At Fond du Lac Erects New School

THE Winnebago Lutheran Academy Association, Fond du Lac, Wisconsin, broke ground on Sunday, July 25, 1954, for the construction of a new building. This was a happy and long-awaited occasion, for this project had already been begun in 1946, when enough money was collected to purchase twelve acres of land in the northeast section of Fond du Lac.

The Winnebago Lutheran Academy Association consists of twelve congregations of the Northern Wisconsin District of the Wisconsin Synod.

When the Board of Regents of the Academy, in October, 1953, realized that the maintenance needs of the Academy had been fully met for the

past few years, and when its attention was called to the need of a new building because of increased enrollment, the Board thought it very proper once again to resume its building plans, which had been tabled in 1949; and thus it resolved to recommend to the Academy Association a continuation of those building plans begun in 1946. The Association accepted that recommendation in its annual meeting held November, 1952, and then authorized the Board to make such plans as were necessary to collect the needed funds.

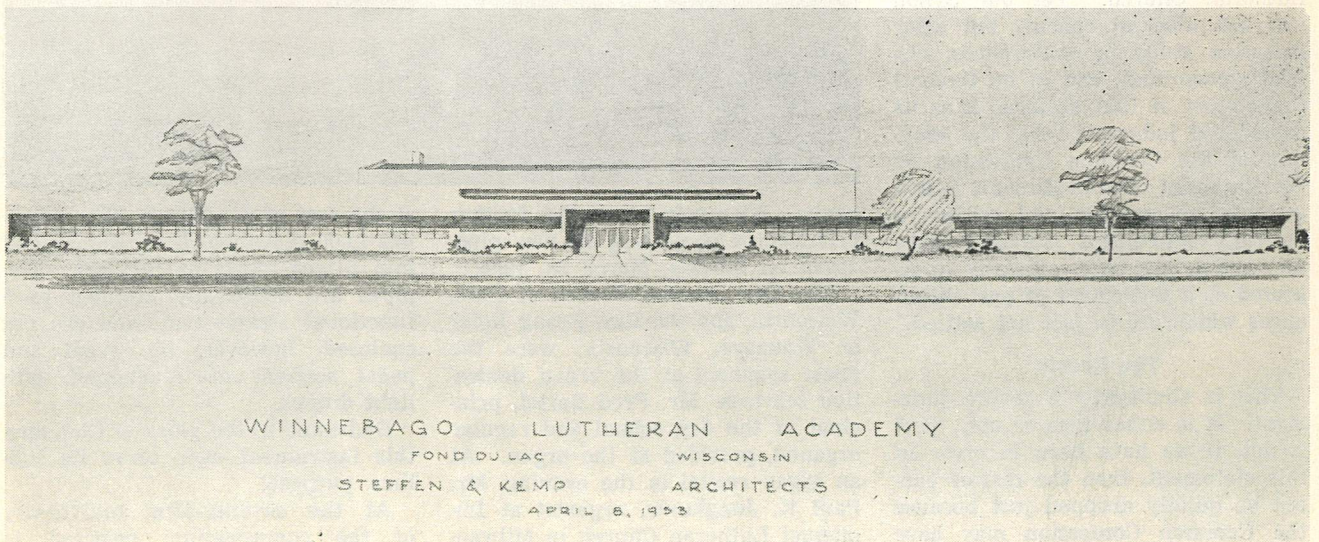
Type of Building under Construction

The study of the needs of the Academy led to the selection of a

building consisting of ten classrooms, a library, a spacious auditorium (to serve also as gymnasium, dining hall, assembly room, and chapel) lavatories and several offices, at a cost of \$326,000.00. This does not include new furnishings — desks, chairs, laboratory equipment, tables, etc.

Cornerstone Laying

Construction operations on the new building have progressed very satisfactorily. Plans have already been made for the cornerstone laying in a special service to be held Sunday, September 26, 1954, at 2:30 p.m. The Rev. Irwin Habeck, first vice-president of our Synod, will preach the sermon. The new building is expected to be completed in June, 1955.



Information about Winnebago Lutheran Academy

The Winnebago Lutheran Academy was founded in the year 1925. In the past 27 years the Lord has always richly blessed this Christian institution with an increasing enrollment and the material means for maintenance. During these years 582 students have graduated from Winnebago Lutheran Academy, and many of them have entered the ministry and Christian teaching profession.

The average enrollment over the past few years has been 150 students. A continued increase in enrollment in the future is prayerfully anticipated, for the new building is designed to provide for 250 students adequately. In its curriculum the Academy offers a general high school course to its students and such subjects as are necessary to prepare the youth for the preaching and teaching ministry. Because of the fact that all instruction and all discipline are carried out in the spirit of the Gospel of our Savior, the Academy is a very important instrument of the Lord to prepare pastors and teachers and consecrated laymen for valuable service in God's kingdom here upon this earth.

Maintenance

The Academy is maintained by revenues from tuition, from gifts by congregations, church societies and individuals, and by an annual subsidy of \$3,000.00 from our Wisconsin Synod. In the past few years these sources of income have met the Academy budget to the extent, that many financial problems of the Academy could be solved satisfactorily. The new and larger building will naturally require greater maintenance expenditures in the future.

The work of promoting higher Christian education is a blessed privilege and a glorious opportunity to carry out the Lord's command: "Feed my lambs." We are thankful to the Lord for this privilege and opportunity, and we trust in His gracious promises to bless all of our endeavors.

NORMAN A. GURATH.

† THEODORE HOYER †

Theodore Robert Hoyer was born at Winneconne, Wisconsin, on April 30, 1920. He was confirmed on April 9, 1933, by his father, the late Pastor Otto T. Hoyer. After confirmation he attended our Synod's Northwest-

ern College Preparatory School. While in his third year his studies were abruptly interrupted by an automobile accident. After hovering between life and death for many months, the Lord permitted him to regain his health and strength to such an extent that he became a real asset to society, and above all to his Lord. He was always one to count his blessings.

of the Physically Handicapped. Later that year, former President Truman's Committee for Employment of the Physically Handicapped presented him with a special national award. Although many awards of national recognition were showered upon him, he nevertheless counted them as naught compared to the blessings which the Lord showered upon him during his lifetime.



During the course of his handicapped condition he corresponded with many other handicapped persons and formulated a philosophy of usefulness. At first he conducted a large magazine sales service. Later his ingenuity, together with his cousin's brawn, led to the founding of the Ted Hoyer and Company place of business. As this plant's operations increased, so did his fame throughout the state and nation. In 1951 he received the National Society for Crippled Children and Adults' "Who's Crippled" award. In 1952 he was named "Wisconsin's outstanding handicapped person," by the Governor's Committee for Employment

The deceased, Theodore Hoyer, is well known throughout our Synod, having attended our college at Watertown with the sincere intention of preparing for the ministry. An accident cut short his purpose. However, he never lost his close touch with, and interest in, the weal and woe of our Synod and the Church. Not only was he a faithful member of Grace Lutheran Church at Oshkosh, Wisconsin, but also a faithful member of the Wisconsin Synod. Even in his handicapped condition he neglected no opportunity to attend meetings of our Synod and to renew his contacts with the business of our Synod. He also wrote several articles for the

Northwestern Lutheran which breathed his faith and hope and love. He was a gifted penman.

On October 10, 1952, he was united in marriage with Marie Schuppe of Fond du Lac, Wisconsin.

Mr. Ted Hoyer was called home, after a six weeks' illness, by the Lord of life and death on August 30 at the age of 34 years and 4 months. He leaves to mourn his departure his wife; two sisters: Mrs. Anita Hallstrom of Evanston, Illinois, and Mrs. Hildegard Menzel of Oshkosh, Wisconsin; one brother, Pastor Waldemar Hoyer of Grand Island, Nebraska; several nieces and nephews, plus a host of friends.

Services for the deceased were held at Grace Ev. Lutheran Church, Oshkosh, Wisconsin, on September 2, 1954. The undersigned officiated and based his sermon on John 14:1-6. His earthly remains were laid to rest in the cemetery at Winneconne, Wisconsin.

May the God of all comfort and grace cheer the survivors with the hope of a happy reunion on the day of resurrection.

E. LEHNINGER.

BETHANY LUTHERAN DEDICATES NEW HOUSE OF WORSHIP

In a spirit of humility and gratitude members and friends of Bethany Lutheran Congregation of Kenosha, Wisconsin, gathered on March 14, to offer up prayers of thanksgiving and songs of praise to our God who in His infinite love and mercy hath enabled this congregation to complete the first unit of its construction program. The following pastors spoke the dedicatory messages: the Rev. W. K. Pifer, of Alhambra, California, Prof. Edmund Reim of Thiensville, Pastor John Henning of Wausau, Pastor Henry Naumann of Cascade, Wisconsin, Pastor A. Buenger of Kenosha, and the undersigned.

Initial mission work on the south side of Kenosha was done by Pastor E. Reim, of St. Luke's Congregation, and the sainted Pastor A. Buenger, of Friedens Congregation, in 1917. After organization in 1921, Pastor V. Brohm was installed as the first resident pastor. In August of that same year the newly constructed chapel was moved from its temporary location to the church-owned property on 74th Street and 15th Avenue, where it was enlarged to accommodate a Christian Day School. The Rev.

Wm. Huth succeeded Pastor Brohm and served the congregation for two years. In 1930 the Rev. W. K. Pifer was installed as pastor.

1941 saw the congregation become self-supporting with a pastor and one day school teacher. In the same year plans were begun for the new church

The new building is designed in pleasant, traditional architectural style, rural English. The soft color of the Tennessee stone lends a feeling of warmth and hominess. The entrance doors are strictly ecclesiastical with their massive strap hinges, extending from the floor to the very

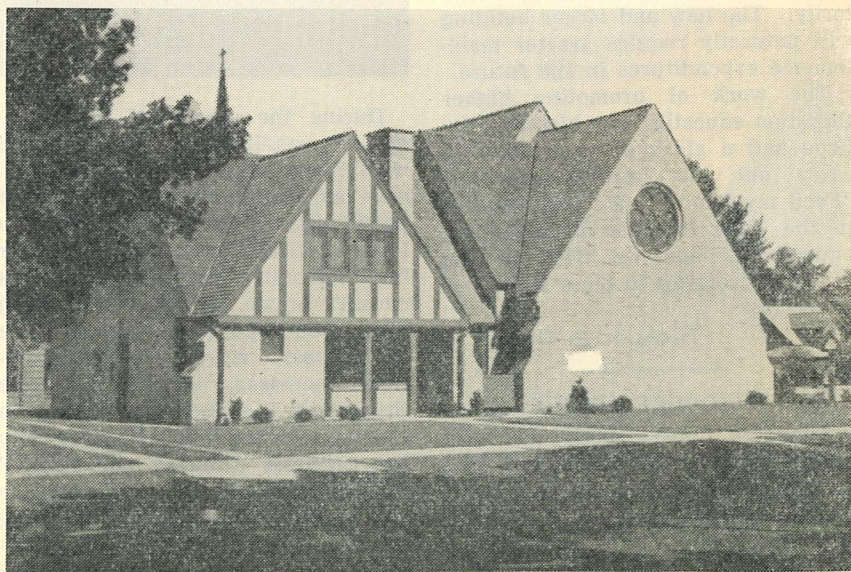


and in 1947 a site purchased adjacent to a developing shopping center on 22nd Avenue and 75th Street where the present building is located.

In 1951 Pastor Pifer retired and the undersigned was called. In the fall of 1952 the architectural firm of Steffen and Kemp was engaged, and plans for the new church were approved in the spring of 1953. The corner-stone was laid in August of 1953, and dedication took place in March of 1954.

peak of the deep set Gothic arch. The interspersing of wood, stone and plaster, the wooden shingled roof, the steep pitch of the roof lend further to the traditional feeling. A covered driveway has proven itself practical for loading and unloading of worshippers in times of inclement weather.

The same warm English countryside styling has been carried out also in the narthex, nave and chancel. The nave with its massive wooden



trusses and purlins seats 300 worshippers. The choir provides room for a choir of 30 voices and the organ console. The balcony seats 35 and is backed by a massive organ grill which leads to a special room over the porte-cochere for the rebuilt pipe organ.

The chancel is deep and is equipped with altar, lectern, and pulpit of simple design in blonde oak. A complete sound system carries the service to all rooms of the church.

The parsonage, also in rural English style, is attached directly to the church by a vestry and study. It provides ample room for parsonage needs in four downstairs rooms and three bedrooms upstairs.

Through careful planning the present needs of the congregation have been taken care of and allowance has been made for moderate growth in the future. The prospectus includes plans for an attached Day School and teacherage. At present the old church is being converted into a two-room school. Mr. A. Fuerstenau is the principal and Miss Cathleen Wegner the primary teacher.

Bethany Congregation is humbly aware that all its efforts and gifts would have accomplished nothing, if the Lord in His mercy had not answered its prayers and blessed its efforts. It has rededicated itself and its talents to the service of Him through whom this new blessing in wood and stone has become possible.

F. A. NAUMANN.

† JULIUS F. LENZ †

Following an illness of several years the Rev. Julius F. Lenz, pastor emeritus of Plainview, Minnesota, was received into eternal rest on August 4, 1954, at the age of 73 years, 8 months, and 27 days.

Julius F. Lenz was born on November 8, 1880, in Emmet Township, Renville, Minnesota. He was the son of Ferdinand Lenz and his wife Augusta, nee Brettin. He was baptized and confirmed in the Bethany Lutheran Church of Emmet Township. He spent the early years of his life in this community, engaged with his father and brothers in farming.

Heeding a desire to enter into the public work of the Church later in life than most young men, he began to prepare himself for the holy ministry by entering Dr. Martin Luther College at New Ulm, Minne-

sota, at the age of 19 years. He continued his studies at Northwestern College in Watertown, Wisconsin. In 1910 he was graduated from the Concordia Seminary at Springfield, Illinois, as a candidate for the holy ministry. He began as a missionary in South Dakota, serving a wide area of the state while stationed at Meadow. He then accepted a call to serve the parish of Sheridan-Seaforth near Belview, Minnesota, where he labored successfully from 1911 to 1920. Thereupon he followed a call to Trinity of Bremen Township near Millville, Minnesota. While here he also served the congregation of St. John's at Hammond and helped to reorganize Grace at Oronoco. For twenty-seven years he shepherded the Lord's flock in this area until ill health compelled him to resign in 1947.

On June 23, 1911, Pastor Lenz was united in holy wedlock with Hedwig Mueller of Chicago, Illinois. During the 43 years of their wedded life she remained his constant and faithful companion both in the home and in the service to which he had dedicated himself. Their union was blessed with seven sons and six daughters.

During the 37 years of faithful service to the Lord in His kingdom Pastor Lenz was blessed with continued good health. However, a slight stroke and a heart condition in 1945 forced him to curtail his many activities. From that time on his health continued to decline until the Lord graciously called him from his earthly home in Plainview to Himself in heaven.

He is survived by his wife; six sons: Gilbert of Wabasha, Manfred, pastor at Delano, Werner of Belle Plaine, Milton of St. Louis, Missouri, Armin and Julius of Plainview; six daughters: Edith, wife of Karl Tomfohr at Red Wing, Norma, wife of Pastor Rolf Borg-Breen at Paradise, California, Hertha and Doris of Rochester, Ruth, wife of Bernard DeFrang at Rochester, and Janet, wife of Gene Webb at Minneapolis; also 18 grandchildren. Besides these members of his immediate family he is survived also by five brothers and two sisters and many other relatives and friends.

Funeral services were held at Trinity of Bremen Township on August 6. Pastor H. F. Muenkel, Red Wing conference visitor, preached the sermon, basing his words on

1 Thess. 4:13-18. Pastor Wm. Petzke served as liturgist and officiated at the committal in the Trinity cemetery.

M. J. LENZ.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Charles Brunner, faithful members of Grace Lutheran Church of Milwaukee, recently celebrated their fiftieth wedding anniversary in the company of their family and congregation. In humble gratefulness to the Lord for His many blessings the couple gave a thank offering to the Church Extension Fund.

E. H. HUEBNER.

IMPORTANT NOTICE

Since the General Synodical Committee through the General Mission Board has placed the Florida Mission into the hands of the Michigan Board of Missions, the undersigned secretary of said Board hereby requests that the members of Synod send him the names and addresses of all persons either vacationing or living in Florida.

Address: Pastor Kenneth W. Vertz
616 N. Park Street
Owosso, Michigan

* * *

The mailing address of Pastor William Steih, Synod's first missionary to Florida is:

Pastor William Steih
c/o Mr. William Boeder
4527 25th Ave., N.
St. Petersburg 4, Florida

CALENDAR OF CONFERENCES

LAKE SUPERIOR PASTORAL CONFERENCE

Lake Superior Pastoral Conference will be held at St. John's Lutheran Church, Grover, Wisconsin on September 21 and 22, 1954, Rev. A. A. Hellmann host. The following topics are assigned:

Exegesis of 2 Corinthians 4, L. Pingel
Sermon Study on Revelation 14:6-7, K. Geyer

Exegesis of Genesis 21, G. Schaller
The Obligation of a faithful Pastor toward God and toward his charge, W. Lutz

Panel Discussion: What can we do to promote Christian Stewardship in our Congregations?

Moderator: A. A. Gentz
Panel: T. Hoffmann, L. Koenig, F. Dobratz, E. Albrecht

When do we use a figurative interpretation of Scripture? T. Thurow

What action should be taken with a member who has signed the Roman Catholic Marriage Contract? T. Zaremba

Substitute assignments:

Exegesis of 2 Corinthians 5, W. Henning
Exegesis of Genesis 22, L. Koenig
What does "Obey" in the Marriage Ceremony imply? A. Hellmann

Study of Matthew 5:32, G. Tiefel
W. L. HENNING, Secretary.

* * *

FOX RIVER VALLEY PASTORAL CONFERENCE

Conference will meet on Tuesday, September 21, 1954, at Christ Ev. Lutheran Church, Liberty Grove, Wisconsin, beginning with a Confessional Service and Holy Communion at 9:00 a. m.

Assignments:

Exegetical-Homiletical Study of the Wuertemberg Gospel for the 15th Sunday after Trinity, W. Kueher; Character Study of Isaac, E. Froehlich; The Church, the Kingdom of God, the Kingdom of Heaven — are These Terms Identical? R. Waldschmidt. Prepared alternate papers:

Ephesians 1, H. Pussehl; A Comparative Study of the "Brief Statement" with our Lutheran Confessions, H. Warnke. Sermon: H. Bergholz, (I. Boettcher).

Please notify the host pastor, W. G. Fuhlbrigge, if you will be unable to attend.

THEO. HARTWIG, Secretary.

COLORADO CONFERENCE

The Colorado Conference meets at St. John Lutheran Church, Platteville, Colorado, Rev. Walter Siffring, pastor, September 21, 1:00 p. m. until September 23, 4:00 p. m. Essays: Ordination, W. Krenke; The Pastor as Public Ministrant, W. Siffring; Lay Participation in Church Work, E. C. Kuehl; O. T. Exegesis, Jer. 23:16-29, N. Luetke; Exegesis, 1 Timothy 4, (H. Lehmann). Speaker: W. Schaller (Ph. Witt). Kindly announce yourself!

NATHANAEL LUETKE, Secretary.

PACIFIC NORTHWEST DISTRICT FALL PASTORAL CONFERENCE

Time: September 21-23, noon to noon. Place: Faith Lutheran, 96th and Park, Tacoma, Washington, Paul E. Nitz, host pastor.

Chairman: Pastor Paul Nitz. Preacher: Pastor D. Malchow, (alternate, Pastor G. Frey). Text: Matt. 12:1-8. Critic: Pastor O. William Eckert. Program: Homiletical Study of Hebrews 12: 18-24, Pastor T. R. Adascheck; O. T. Exegesis of Jonah, Pastor N. Menke; N. T. Exegesis of 1 John 4: 9ff., Pastor R. Dommer; "Names of God in the Old Testament," cont'd., Pastor W. Lueckel; "How May We Present the Blessings of the Lord's Supper To Our People," Pastor G. Franzmann; "Examination of Scripture Passages Pertaining To Church Union," Pastor L. Bernthal; Mission Board Report, Pastor T. R. Adascheck; Synodical Report, Pres. M. J. Witt.

Kindly notify the host pastor of your intended presence or absence.

D. W. MALCHOW, Secretary.

MILWAUKEE CITY PASTORAL CONFERENCE

The Milwaukee City Pastoral Conference will meet September 22, beginning with a communion service at 9 a. m., E. Pankow, preacher.

Program: Exegesis, Hebrews 2, G. Schmeling; Mission Report, E. Huebner; Reform Movements Before Luther; A Lesson for Today, J. P. Schaefer; Exegesis, 2 Corinthians cont., J. Meyer; A History of the Term "Objective Justification," E. Reim; Dr. Sasse's Views on Inspiration, R. Jungkuntz.

JAMES P. SCHAEFER, Secretary.

THE WINNEBAGO TEACHERS CONFERENCE

The Winnebago Teachers' Conference will be held at Zion Lutheran School, Morrison, Wisconsin, September 30 and October 1, 1954. Pastor: Dr. Henry Koch; Principal: E. Blauert.

Program

Thursday A. M.

9:00- 9:10 Opening, Chairman F. Manthey
9:10- 9:30 Inspirational Address, Pastor J. Mattek, Sub. E. Blauert

9:50- 9:45 Report on Winnebago Academy, Prof. W. Schaller (After announcements assemble for sectional meetings)

Upper Grades

10:00-10:40 Hymn Study, Q. Albrecht
Sub. Old Testament Bible Story, P. Kock

10:40-11:00 Discussion of Lesson

Lower Grades

10:00-10:30 New Testament Bible Story, Mildred Behnke
Sub. Old Testament Bible Story, Pearl Rost

10:50-10:45 Discussion of the Lesson

10:45-11:00 Primary Problems, Doris Nast

11:00-11:50 Choir Rehearsal, G. Fischer
Sub. H. Krenz

Thursday P. M.

1:15- 1:30 Devotion, Chairman

1:30- 2:00 Proper Incidental Church Music for all Types of Services (with examples), T. Zuberbier
Sub. Pros and Cons of Participation in Parades, Programs and Competitive Athletics, A. Meyer

2:00- 2:30 Discussion of Paper

2:30- 2:40 Recess

2:40- 3:15 Remarks by Executive Secretary, E. Trettin

4:15- Choir Rehearsal

Friday A. M.

9:00- 9:15 Devotion, Chairman

9:15- 9:55 Doctrinal Evaluation of the Revised Standard Version of the Bible, Rev. W. Pankow
Sub. Discipline in the Classroom, A. Moskop

9:55-10:15 Your Problems and Mine, F. Bartel, Sub. W. Roekle

10:15-10:25 Recess

10:25-11:05 Women of the Bible (N. T.), E. Leitzke
Sub. An Evaluation of Fusion Courses, J. Breitenfeldt

11:05-11:45 Report of Delegates to Synodical Conference, Chairman of Delegates
Sub. Current Synodical Developments, Pres. O. Siegler

1:15- 1:30 Devotion, Chairman

Friday P. M.

1:30- 2:30 Practical Demonstration in Various Types of Art Work, A. Koester
Sub. Ethics Among Teachers, Prof. C. Lawrenz

2:30- 2:40 Recess

2:40- Unfinished Business

HERBERT C. RUPPRECHT, Program Committee Chairman.

SOUTHWESTERN PASTORAL CONFERENCE

Western Wisconsin District

Time: Tuesday, September 21, 9:00 a. m. at Trinity Church, Lime Ridge, Pastor L. Schroeder.

Sermon: W. Schulz (A. Stuebs).

Papers: Exegesis: Titus 1, H. Paustian (Col. 4, L. Schroeder); Practical Theology: Complete "What Constitutes Church Membership," A. Saremba (How can we Counteract the Insidious Influence of Catholic Propaganda? A. Winter); Round Table: Church Weddings and Wedding Dances, R. Biesmann (Marriage Counseling, H. Kirchner).

R. BIESMANN, Secretary.

MANITOWOC PASTORAL CONFERENCE

Tuesday, September 21, 1954, 9:00 a. m.

St. John's Ev. Lutheran Church, Two Creeks, John Mattek, pastor, R. 1, Mishicot, Wisconsin.

Assignments:

L. Koeninger: Exegesis of 1 Tim. 4:1ff. V. Siegler: Sermon Study (own choice)
Wm. F. Pankow: Polemics in the Sermon A. Roekle: Degrees of Glory and Degrees of Punishment.

W. W. Gieschen: Exegesis of Isaiah 44:9ff. Dr. Henry Koch: Exegesis of Gal. 5:7ff. S. Kugler: Prayer with Others in the Light of the Gospels and Acts.

E. Bode: Exegesis of 2 John 10.

V. Weyland: Materialism in our Ministry.

C. Thurov: Veterans of Foreign Wars, a Re-investigation.

V. Siegler: The Order of Service for Holy Baptism.

J. Mattek: When is it Adultery when a Divorcee remarries?

A. Wadzinski: Mission Work of the Established Congregation—Opportunities, Obligations, and Methods of the Congregation in its Community.

Wm. Hartwig: The Church, the Kingdom of God, the Kingdom of Heaven—are they the same?

Evening Service with Holy Communion. F. C. Knuettel, Preacher; Dr. H. Koch, alternate.

W. J. WEYLAND, Secretary.

CHIPPEWA VALLEY DELEGATE CONFERENCE

The Chippewa Valley Delegate Conference will hold its annual meeting at 2:00 p. m., Sunday afternoon, September 26, 1954, at the Bethany Lutheran Church, Bruce, Wisconsin. E. PRENZLOW, JR., Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Date: September 27 and 28, 1954, 10:00 a. m. Place: Mt. Olive Ev. Lutheran Church, 28th and Holdrege, Lincoln, Nebraska.

Papers: Art. XI and XII, Augsburg Confession, cont., H. H. Schaller; Isagogical Treatise of Micah, L. Gruendeman; Faithfulness in Carrying Out the Lord's Will: "Feed My Lambs," H. Kruschel; Exegesis of Romans 7:14-25, D. DeRose.

Reports: Synodical Conference, Academy Committee, Mission Board of Education, Financial, Periodicals.

Speaker: Pastor M. Burk; alternate, Pastor A. W. Fuerstenau.

Please notify the host pastor, L. Gruendeman, if you desire lodging.

H. KRUSCHEL, Secretary.

SOUTHWEST CONFERENCE MICHIGAN DISTRICT PASTOR — TEACHER — DELEGATE CONFERENCE

Place: Grace Lutheran Church, Eau Claire, Michigan.

Date: September 20, 1954.

Time: 9:00 a. m.

Communion Service: 8:00 p. m.

Preacher: A. Maas; alternate: E. Wendland. J. THRAMS, Secretary.

CROW RIVER PASTORAL CONFERENCE OF THE MINNESOTA DISTRICT

Place: St. John's, Hancock, Minnesota.

Time: September 21-22, 10:00 a. m.

Speaker: L. Schaller, alternate, W. Kock. Essays: Exegesis on John 17:20-23, M. J. Lenz; How to Conduct Communion

Announcement, G. Geiger; The Doctrinal Distinction Between Cross, Chastisement, and Punishment, E. Berwald; Problems Posed by Suicide, M. Kunde.

Kindly announce to host pastor.

M. H. HANKE, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 20 at Zion Church, Readfield, beginning with a Holy Communion service at 9 a. m.

Preacher: W. Weissgerber, alternate: W. Wadzinski.

R. REIM, Secretary.

MICHIGAN DISTRICT TEACHERS CONFERENCE

The Michigan District Teachers Conference to be held at Zion Lutheran School, Toledo, Ohio, October 6, 7, 8, 1954.

Program:

Wednesday

10:00-10:45 Opening and Inspirational Address, Pastor Press; Sub., Pastor O. J. Eckert, Pastor J. Brenner

10:45-11:45 Roll Call, Minutes, Appointment of Committees, Chairman's Report, Elections

Noon Recess

1:30- 3:15 Art in the Lutheran School, Prof. E. Deffner

3:15- 3:30 Recess

3:30- 4:00 Discussion of Paper

4:00- 5:00 Place and Value of Parent Organizations in our Schools, Pastor K. Vertz

Sub., How to Achieve Better Spellers, M. Podynkowski

Thursday

9:00- 9:45 Second Petition (Gr. 6-8), Pastor Steh

Sub., The Fall of Man (Primary Grades), D. Becker

9:45-11:45 Panel Presentation of Handwriting, P. Steiner, D. Sebald, W. Luehring; subs., F. Schwewe, L. Ring

9:45-10:30 Report on Textbooks and Methods

Noon Recess

10:30-10:45 Advantages and Disadvantages

10:45-11:15 Manuscript Writing in the Primary Grades

11:15-11:45 Demonstration (Pupils optional)

Noon Recess

1:30- 2:30 Discussion of morning's panel presentation

2:30- 3:15 Reports by Mr. Trettin, Pastor Brenner, Pastor Press
 3:15- 3:30 Recess
 3:30- 5:00 Group Discussions, Leaders:
 E. Backer (upper grades)
 W. Woltmann (middle grades)
 E. Wassmann (primary grades)

Friday
 9:00-10:30 Proper Use and Value of Intelligence Tests in Christian Day Schools, A. Jantz Sub., Teaching Safety in the Lutheran Schools, F. Janke
 10:30-10:45 Recess
 10:45-11:45 Committee Reports, Other Reports, Unfinished Business
 Conference church service speaker, Pastor E. Wendland, sub., Pastor A. Baer. Choir Director, W. Luehring; Sub., W. Winterstein.
 A. W. SCHLEEF, Chairman of Program Committee.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet on September 22 and 23, 1954, at Trinity Ev. Lutheran Church, Osceola, Wisconsin, beginning with Confessional Service and Holy Communion at 9:00 a. m., September 22.

Program

The Authority in the Church — A. Eberhart;
 The Adult Instruction Class — Paul Dowidat;
 Synodical Conference Report.
 Please notify host pastor of your intended absence.
 JOHN LAU, Secretary.

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

Time: Sept. 20-21, 1954.
 Place: Grace Lutheran Church, 302 North Maumee St., Tecumseh, Mich., Rev. A. Jeschke, host pastor.
 Chairman: Pastor E. Frey.
 Preacher: Pastor J. deRuijter (Alternate — M. Radke).

Program

Monday — 1 Cor. 15: 19ff — Pastor H. Buch
 Minor Prophets — Habakkuk — Pastor Ed. Schmelzer
 Reports — President G. Press; M. L. S. Pastor T. Sauer; Information and Stewardship, Pastor T. Sauer; Visiting Elder, Pastor R. Timmel
 Synodical Conf. Report, Pastor E. Hoencke
 Tuesday — Reviewing and Evaluating Adult Instruction Material, Pastor W. Valleskey
 Mission Festival — Past and Present, Pastor R. Timmel
 Finance Report
 Mission Reports:
 Home Missions, Pastor A. Baer
 District Missions, Pastor A. Baer
 Rhodesian Mission, Pastor Wacker
 Apache Mission, Pastor Engel
 Synodical Conf. Report, Pastor E. Hoencke (Mission and other business)
 L. W. NEWMAN, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Time: Oct. 5-6, 1954.
 Place: St. Matthew's Iron Ridge, Wis., F. Zarling, pastor.
 Opening service with Holy Communion Oct. 5, 9:30 a. m. Preacher: Weiss (Zarling)
 Essays: Exegetical Treatment of 1 Cor. 1:28-31 (Weiss); 1 Cor. 2 (Henning). Exegetical Treatment of Gen. 3 (Schink). An Evaluation of the Catechism Revision (Pankow).
 A Critical Review of the Schaller Article in the April 1912 Quartalschrift Regarding Transfer of Membership (Senger).
 The Book of Revelation (Gilbert).
 The Historical Background of the Formula of Concord (Press).
 W. F. SCHINK, Secretary.

MANKATO CIRCUIT PASTORAL CONFERENCE

Time: Oct. 5, 1954, 9:30 a. m.
 Place: St. Mark's, West Mankato.
 Preacher: Theo. Bauer, M. Birkholz, altern.
 Agenda: Course of Adult Instructions, G. Fischer.
 V.F.W. Obligation, Theo. Bauer.
 Survey of the History of Synodical Conference, part one, M. J. Wehausen.

Report on Synodical Conference Convention, G. Fischer.
 Exegesis: 1 Thess., continuation.
 M. BIRKHOLOZ, Secretary.

WISCONSIN RIVER VALLEY—CHIPPEWA VALLEY PASTORAL CONFERENCE

Conference will meet at St. John's Lutheran Church at Cameron, Wisconsin, on September 21-22, 1954, beginning at 10 a. m. Communion Service will be Tuesday evening.
 Speaker: G. Krause; alternate: C. Kuske.
 The following topics are assigned:
 Exegesis of Hosea — Schaad
 The Common Cup — Kionka
 RSV and the Catechism — Schaad
 The Chaplaincy — Rosenow
 Report on the Synodical Conference — Schaad
 The Moose — E. Prenzlöw Jr.
 Please notify the secretary if you desire accommodations or if unable to attend.
 C. R. ROSENOW, Secretary.

NORTHERN PASTOR-DELEGATE CONFERENCE — MICHIGAN DISTRICT

Place: St. Paul's Lutheran Church, Manistee, Michigan, A. Maaske, pastor
 Time of Conference: September 20-21, 1954, 9:00 a. m.
 Papers: Community Chest — What shall we tell our members about contributing? — Fred Schroeder
 A Study of the Term St. Paul uses applying to the Greek and Roman Contests or Games. — R. Holtz
 Relation of Time to Eternity in God's Dealings with Man with application to the Doctrine of Election. — O. Eckert
 Exegesis: 1 John 3: 22ff. — O. Frey
 Synodical and other Reports.
 Please Note: Delegates present first day only. Announce before September 12 if you or your delegate will be absent all or part time.
 T. HORNEBER, Secretary.

NEW ULM DELEGATE CONFERENCE

Date: September 29, 1954
 Time: 9:30 a. m.
 Place: Zion's Ev. Lutheran Church, Morgan, Minnesota; W. Frank, pastor.
 Assignments: A forty-minute panel discussion on the topic — "OUR SYNOD AT WORK"
 1. "The Organization of Synod," Pastor Unke
 2. "Synod's Mission Program," Prof. Janke
 3. "Synod's Educational Program," Teacher Nolte
 4. "Synodical Welfare Work," Mr. Uhlhorn
 The balance of time will be spent hearing and discussing reports from our delegates to the Synodical Conference Convention in Detroit, and other reports.
 E. HALLAUER, Secretary.

ORDINATIONS AND INSTALLATIONS

Pastors
 Sellnow, Donald C., as pastor of St. Paul's Ev. Lutheran Church, Rapid City, South Dakota; as pastor of Trinity Ev. Lutheran Church, Sturgis, South Dakota; by Robert Kleist, assisted by William Hein and Myron Kell; Seventh Sunday after Trinity, August 1, 1954.
 Lemke, Oscar A., in St. John's English Ev. Lutheran Church of Pardeeville, Wisconsin, by E. A. Breiling; assisted by M. C. Smith; Tenth Sunday after Trinity, August 22, 1954.

Teachers
 Hawley, Richard S., Immanuel Church, Mankato, Minn., as Principal of Immanuel School, on the 11th Sunday after Trinity, August 29, 1954, by G. W. Fischer.
 Seelman, Emanuel, as teacher and principal of St. Matthew's Ev. Lutheran School of Des Plaines, Illinois, by Rev. Howard Henke. Eleventh Sunday after Trinity.
 Kionka, Edward O., as teacher at Jordan Ev. Lutheran School, West Allis, Wisconsin, by E. A. Knief; Tenth Sunday after Trinity, August 22, 1954.
 Wilbrecht, Adolph, as teacher and music director of Redeemer School, Tucson, Arizona, by Paul Heyn; Tenth Sunday after Trinity, August 22, 1954.

CHANGE OF ADDRESS

Pastors
 Lemke, Oscar A., 117 Sanborn St., Pardeeville, Wis.
 Sellnow, Donald C., 1312 9th St., Rapid City, South Dakota.
 Raetz, F. W. 2157 North 12th St., Milwaukee 5, Wis.
 Gerlach, Joel C., 2421 E. 2nd St., Tucson, Arizona.
 Fredrich, Prof. E. C., 1631 N. Michigan St., Saginaw, Mich.
 Dumas, P. C., 2533 Kendall, Detroit 38, Mich.
 Heyn, Paul, 141 E. Mohave Rd., Tucson 10, Arizona.
Teachers
 Hawley, Richard, 407 N. Second St. Mankato, Minn.
 Wilbrecht, Adolph, 200 E. Mohave Rd., Tucson 10, Arizona.

MISSION FESTIVALS

Second Sunday after Trinity
 Cross Church, Rockford, Minn.
 Offering \$902.88. N. W. Kock, pastor.
Fourth Sunday after Trinity
 St. John's Lutheran of Rauville Twp., S.D.
 Offering \$450.71. B. A. Borgschatz, pastor.
Fifth Sunday after Trinity
 St. John's Church, Alma City, Minn.
 Offering: \$668.35. E. E. Kolander, pastor.
Seventh Sunday after Trinity
 St. John's Church, Rising City, Nebraska.
 Offering: \$524.96. D. C. DeRose, pastor.
 St. John's Church, Montello, Wisconsin.
 Offering: \$1,211.54. W. J. Oelhafen, pastor.
 Emmanuel, Town Herman, Dodge Co., Wisconsin.
 Offering: \$289.62. F. H. Senger, pastor.
 Zion, Town Theresa, Dodge, Co., Wisconsin.
 Offering: \$250.00. F. H. Senger, pastor.
Eighth Sunday after Trinity
 Calvary Church, Osceola, Nebraska.
 Offering: \$45.50. D. C. DeRose, pastor.
 Courtland Ev. Luth. Church, Courtland, Minnesota.
 Offering: \$225.30. E. Hallauer, pastor.
 St. John's Church, Belview, Minnesota.
 Offering: \$167.26. Alvin E. Schulz, pastor.
 St. John's Church, Nodine, Minnesota.
 Offering: \$772.83. R. A. Kettenacker, pastor.
Ninth Sunday after Trinity
 St. John's Church, Arco, Minnesota.
 Offering: \$57.00. Frederic H. Nitz, pastor.
 David's Star Church, Kirchnayn, T. Jackson, Wis.
 Offering: \$1,712.09. Paul J. Gleschen pastor.
 Salem Congregation, Ann Arbor, Mich.
 Offering: \$2,000.00. A. G. Wacker, pastor.
Tenth Sunday after Trinity
 Faith Lutheran Church, Billings, Montana.
 Offering: \$43.08. H. Wiedmann, pastor.
Eleventh Sunday after Trinity
 St. Peter's Ev. Luth. Church, Town of Freedom, Wis.
 Offering: \$508.46. E. J. Zehms, pastor.

BOOK REVIEW

How Our Bible Came To Us. By H. G. G. Herklots. Oxford University Press, New York. 174 pp. 5 1/2 x 9. viii plates. \$3.50.
 It was a rare stroke of fortune that the publishers were able to prevail upon the reluctant Herklots to set his hand to this title. The result is by far the most readable account of the origins of our Bible on the market today. Scholarship meshes with readability to form a smoothly running account. Here is a book for anyone who wants to go on an adventure: sniffing the dust of old St. Catherine's Monastery, stealing a few precious hours with Tischendorf in the Vatican library, or pawing through tattered manuscripts in a Cairo Geniza. Canon Herklots begins with the version we have today, leads us back through the vernacular missionary translations of the Middle Ages to the great codices of the fourth and fifth centuries, pauses at the Septuagint, and finally bids us goodby at the Dead Sea Cave, scene of the recent manuscript discoveries. There are eight plates and a chronological table listing men and events in one column and documents and discoveries in a parallel column. We believe that our pastors, teachers, Sunday School teachers, and the general reader will want to add this gem to their libraries.
 JAMES P. SCHAEFER.

HOUSEBLESSING

No. 3

Imported from Germany. Made of hardwood, high gloss varnish finish. Red and black lettered script. Suitable for standing or hanging. Size, $5\frac{1}{2} \times 5\frac{1}{2}$ inches.

Price: \$1.25



38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
Burlington Wisconsin
Oct 5 1954

IMPORTED MARTIN LUTHER PLAQUE

No. 104

German Reproduction



This bas-relief brass plaque on an oak base has been imported from Germany. The craftsman has captured the strength and the spirituality of the Reformer's features in the relief which projects $1\frac{1}{2}$ inches. The base measures 6×7 inches. A decorative addition to the home, pastor's study or sacristy.

Price: \$5.00

3-Way Picture-Light

Featuring Sallman's Head of Christ
No. M7300

A beautiful picture by day . . . a soft glowing light at night . . . the perfect setting for Sallman's Head of Christ.

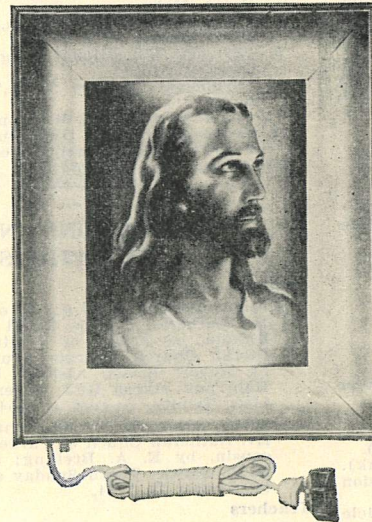
Use it in your dining room, living room, or bedroom. Also may be used in the office or study. Ideal for church vestibule, classroom, or pastor's study.

Bulbs are cleverly hidden in the deep shadow-box metal frame. Flick the 3-way switch and the picture is bathed in a soft light; another flick adds a confined direct reading light. Flick it again and you flood the room with a gentle light.

Frame is of mahogany brown and is $12\frac{1}{4} \times 14\frac{1}{4}$ in. Inside of frame is rich gold color that sets off the verplexed picture of Christ. Glass protects the picture from dust, and diffuses the light very pleasingly.

Complete with 6-foot cord and 2 bulbs.

Price: \$14.95



On orders for \$2.50 or less, please add
25 cents service charge

Northwestern Publishing House

3616-32 West North Avenue, Milwaukee 8, Wisconsin