

# LUTHERAN

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# BRIEFS by the Editor

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### COVER DESIGN Church Window

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There have been requests for reprints of President Naumann's article, "1956 — A Year of Decision," in the January 8 issue of The Northwestern Lutheran. If there were to be enough orders, reprints will be made, and sold for two cents per copy, plus postage, in any quantity. Please send orders immediately to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Have you taken a picture of your church window and sent it to the editor? We would like to continue another year with pictures of church windows, but we will be unable to do this unless you people send us pictures. Let us repeat: the pictures must have a glossy finish and ought to be quite large. Please keep them coming. We are sure that there are many more beautiful church windows throughout Synod which will fit in well with our cover design.

The *Black and Red* (a magazine published by the students of Northwestern College) is at present printing the life story of Pastor E. E. Guenther, a man who has devoted his lifetime in the ministry to mission work among the Apaches. This most interesting story is available to every one by ordering this magazine. If interested, mail your subscription to the *Black and Red*, Northwestern College, Watertown, Wisconsin.

According to the "News Bureau" the Lutheran churches of Japan now have a combined membership of 10,785 baptized members, 6,207 of whom are communing members. The 230 Sunday Schools maintained by nine Lutheran church groups and missions have a total of 20,635 pupils. In addition, kindergartens are attended by 5,608 children. These are not great numbers as numbers go these days, but it is a start, and a good start, in mission work among these unfortunate people, the greater part of which still knows no god but

their idols. May God speed the course of our missionaries and the Gospel.

Another report of Lutheran missions released by News Bureau has to do with South America. "The Lutheran church," says News Bureau, "is taking root all over Latin America, where at least one Lutheran congregation has been established in every one of the 20 republics. The Lutheran churches no longer think of themselves only as foreign islands in a hostile religious environment, but are beginning to sense that they belong in the spiritual soil of this southern continent. . . . It is foolish to assert that the greatest victories have been won. Indeed, they still lie ahead — perhaps two or three centuries away, if North American church history provides any criterion."

That a great Luther-renaissance is in progress will not be questioned by anyone who has been keeping abreast of our times. It has come sharply into the foreground since the Luther film. Plans are now being made for an *International Conference on Luther Research*. The conference organized by the Lutheran World Federation will be held at Aarhus, Denmark, August 13-18 of this year. This conference has not only interested Lutheran scholars but also Methodist, Congregationalist, Anglican and other Protestant scholars of Luther. A major address will be given by Professor Roland H. Bainton, widely known Congregationalist scholar of Yale Divinity School, who has written one of the best biographies of Martin Luther. This book may now be bought in a pocket edition at most newsstands.

All this research on Martin Luther will do little unless his theology makes an impression upon those who are studying his life and work once more. May these men not only see the man Luther, but also have their eyes opened by the Spirit to learn to speak his language in regard to the Word of God.



# Editorials

**The Divine Healing Fad** The following was clipped from a metropolitan paper, displayed in big type, which is not being reproduced here: "Miracle Revival. Prayer Cards Given. Cripples Healed. The Blind See. The Lame Walk. The Deaf Hear. Continues by popular request." There was not a single word about preaching the Gospel or the Word of God. The sole bait to attract the crowds was the promise of spectacular healing of bodily ills.

In recent months a certain "healer" has achieved much notoriety on television, and thousands have been stirred by what they see or at least by what they are told is happening before their eyes. Even some of our own members have been impressed, and in their disturbed spirits have come to their pastors to ask about it. Behind it is the suspicion that our church is not a true church because it does not have similar sensational wares to offer.

This is not the first time that "healers" have attracted attention and whipped up a lot of enthusiasm. There was a large crop of them right after World War I, when even the staid Episcopal Church broke out in a rash of so-called healing missions. There was Aimee McPherson; Zion City, Illinois, with the walls of its tabernacle decorated with supposedly discarded crutches, trusses, and the like. There is the Catholic shrine at Lourdes, France, recently written up in the Readers Digest, which has done a land-office business in human misery for years. Various denominations and sects and individuals, representing practically every shade of belief and unbelief, have put forth the claim of divine healing and have had people suffering from physical ailments running to them in desperation.

How should they be appraised, as men of God or as imposters? It is, of course, improper to pass snap, adverse judgment upon them just because they claim to heal. We have no direct revelation from God that there would be no healing miracles in our day. The fact is that practically all experienced pastors have had evidence of what quiet, unpublicized prayer can do in cases of serious illnesses. Even doctors admit such prayer miracles. But it is different with those whose chief stock in trade is such healing, who make that the attraction. We are to test all religious teachers, but real or pretended healing of physical diseases is not what determines that they are of God. God has given us a sure test.

## How To Test "Divine Healers"

The test is the Word of God applied to their teaching. We once watched a "healer" in action on television. So far as we could see there was no healing at all, no real miracles, but, what was worse, in the sermon there was not the faintest Gospel of Jesus Christ, salvation by grace through faith in the Savior, though there was much talk about God and the power of God. Maybe he preached some Gospel at other times but not that night. As one pastor, not a Lutheran, said, "The cases accepted are carefully screened as to the nature of the ailment."

We do not mean to say that such "healers" never effect cures. There is evidence to the contrary. But the fact that they do does not prove that they are of God, but in the case of those who make a spectacular business of it the presumption is strong that they are of the devil. Jesus Himself warned us against such, Matthew 24, in the words: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." This is very often the sheep's clothing in which the devil dresses the ravening wolf to devour the unwary. The emphasis on bodily healing should put us on our guard.

One thing is sure, to use healing of bodily diseases as the bait to draw people into the Church is an appeal to the flesh and a perversion of the call which God has given to His true messengers; for like Paul these in their work determine to know nothing save Jesus Christ and Him crucified. Sensational and spectacular acts always have a greater appeal to the flesh than the quiet preaching of the Gospel, but God builds His Church only through unspectacular Gospel preaching. You remember that when the rich man in hell begged Abraham to send Lazarus to warn His wicked brothers on earth, he was told: "They have Moses and the prophets (the Scriptures); let them hear them." And when it was objected that they would pay no attention to Moses and the Prophets but that a visit of one from the dead would shock them out of their ungodly ways, Abraham replied: "If they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead." In these words you have God's policy for converting people. When a sign was asked of Jesus as a condition for believing on Him, He said: "There shall no sign be given . . . but the sign of the prophet Jonas," in other words, His own death and resurrection or the message of it. That message is the only thing that can draw into Christ's Church. The most spectacular miracles can't.

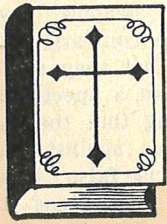
So, instead of being carried away by real or counterfeit healing, test the spirits by the Word of God. Those who teach the true Word of God are of God, those who pervert it are not of God, no matter what sensational wares they have to offer. Jesus said: 'If ye continue in my word, then are ye my disciples indeed.'

The healers usually demand that those who come to them for help believe in their power to heal, in other words, believe in *them* to that extent. What Word of God is there for that? Faith rests on clear promises of God. If it rests on anything else, it is not Christian faith. Furthermore, where does it say in the Bible that if I am afflicted with a physical disease I shall be healed of it? Nowhere. It may be a cross which God wants me to bear for the good of my soul. Paul had a stake in the flesh, and he asked the Lord to take it from him. God thought it better that he continue to bear it. "My strength is made perfect in weakness." We need a promise of God on which to rest our faith, and there is no promise of God that everyone shall be physically healed.

All "healers" seem to suffer from the ailment that they put physical things ahead of spiritual things, the welfare of the body ahead of the soul. They put the emphasis in the wrong place and so obscure the Gospel and mislead the soul.

I. P. F.





## Studies in God's Word

# The Spirit In Which Jesus Faced His Passion

Luke 9:51-56

**W**E have entered the season of Lent which bids us to interrupt the routine of our temporal tasks and distractions in order to ponder the suffering and death of our blessed Savior. The spirit in which we see Jesus facing His Passion is already a fountain of spiritual comfort and strength.

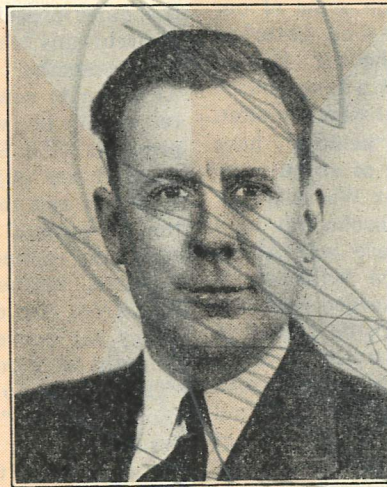
### A Spirit of Resolute Willingness

"And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem." With a following of disciples Jesus was about to leave Galilee for the last time to go south toward Jerusalem. We are reminded that the Savior knew that the time was fast approaching when He would leave this humble earthly life and return to the glory of the Father. That return itself was indeed an inviting prospect. Yet it involved a bitter pilgrimage of shame and pain through Gethsemane, through Caiaphas' and Pilate's court to the cross on Calvary. All that the Prophets had spoken concerning that course of vicarious suffering and condemnation did not leave the heart of Jesus unaffected. For having taken on our flesh and blood and humbled Himself He "was in all points tempted like as we are, yet without sin."

Nevertheless, Jesus "stedfastly set his face to go to Jerusalem." Though that city embodied for Him all the enmity and malice which would place Him as the slaughtered Lamb of God upon the cross, the heart of Jesus was filled with a firm and mighty resolve to bear it all willingly for our salvation. This same spirit comes to our attention ever and again in the Passion account. We meet it when Jesus in Gethsemane prayed amidst great agony, "not my will but thine be done"; when He announced to His disciples: "Rise, let us be going: behold, he is at hand that doth betray me"; when He told Peter: "The cup which my Father hath given me, shall I not drink it?" when He testified before Pilate: "Thou couldest have no power at all

against me, except it were given thee from above"; when on the cross He left unheeded every taunting challenge to reveal His divine power by coming down from the cross.

This spirit of resolute willingness to endure all the agony and shame that was involved in completing His Savior's mission is to direct our thoughts first and foremost upon



Prof. Carl Lawrenz

the glorious victory that it won for us, complete victory over sin and death. Yet as we thankfully rejoice in the comfort and eternal hope which this victory gives to us, we will also find resolute strength and willingness to carry out the mission entrusted to us as Christians. It is the mission of leading lives whereby our Lord and Savior is glorified, lives in which we willingly serve others for His sake, especially for their soul's salvation, lives in which we strive to keep ourselves unspotted from the world, renounce its lusts, untiringly crucify our flesh, bear faithful witness to our Lord, bear the crosses which go with a faithful testimony, stand up for His Word, labor and sacrifice freely for the spreading of His kingdom.

### A Spirit of Patient Forbearance

Setting out for Jerusalem Jesus "sent messengers before his face: and they went, and entered into a

village of the Samaritans, to make ready for him." Samaria lay between Galilee and Judea. When seven centuries before many of the inhabitants of the Kingdom of Israel had been led into the Assyrian Captivity, the Assyrian king had colonized this region with his own heathen people, who intermarried with the remaining Israelites. Their descendants, the Samaritans, were not merely of mixed blood but also adhered to a corrupted worship of Jehovah. As a result a mutual animosity of long standing had developed between the Jews and the Samaritans. Jesus was not hindered from journeying through Samaria on His way to Jerusalem. But we do hear that when messengers of Jesus on this occasion entered a village of Samaria to seek lodging and hospitality, they met with a refusal "because his face was as though he would go to Jerusalem." These Samaritans were not willing to receive Jesus who had proclaimed Himself as the promised Savior but who intended to go to Jerusalem and not to their own center of worship at Mount Gerizim.

This refusal to receive Jesus filled James and John, who may themselves have been the messengers, with indignation. They asked the Lord: "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" They were zealous for their Lord and Master's honor. It was not a matter of indifference to them to see Jesus despised and rejected. They were quite right in recognizing the great guilt of such rejection and the punishment that it merited. That they sought the Lord's advice in this matter was likewise commendable. Still their zeal was sorely misdirected, so that Jesus turned to them in rebuke, saying: "Ye know not what manner of spirit ye are of." As disciples of Jesus it behooved them to share His spirit of patient forbearance which would not cut off the sinner's time of grace in haste.

This spirit Jesus revealed again and again in the midst of His Passion. We see it in the way in which He



dealt with the sleeping of His disciples in Gethsemane, with Peter's boasting and his denial. It shines forth in the final testimony which He addressed to those who apprehended Him, and to Caiaphas and his court who condemned Him. It is revealed in the witness which He bore before unjust Pilate, in His words of warning to the weeping daughters of Jerusalem, in the prayer which He voiced on the cross for all of His executioners: "Father, forgive them; for they know not what they do."

We, too, are in constant need of the Savior's patient forbearance. What if the Lord dealt with us as James and John suggested, whenever we thoughtlessly dishonor Him, whenever our flesh misleads us to hesitate in giving immediate room in our hearts for His Word? Yet the comfort that we find in His patient forbearance is meant to make us patient and forbearing toward others, especially also to make us willing to continue witnessing for Christ before our fellow men though we meet with much opposition and indifference.

Let no one, however, misunderstand the Savior's patient forbearance as indulgence toward sin and unbelief. Also the spirit in which

Elijah brought down fire to devour the two captains of fifty, whom King Ahaziah had sent out to seize him, came from the Lord. For a long time God's mercy and love had pleaded in vain with this king and his people, and they were now ripe for judgment. Even so Jesus finally came in judgment upon the impenitent inhabitants of Jerusalem for whom He still sought time for repentance on the cross. The message which Christ has commissioned us to proclaim to all the world holds out the gracious promise: "He that believeth and is baptized shall be saved." But it also contains the earnest announcement: "But he that believeth not shall be damned." God's gift of salvation which He offers with much patience and forbearance is a very sacred thing.

#### A Spirit of Infinite Love

In rebuking James and John Jesus closed with a word which throws further light on the spirit with which He faced His Passion. The Savior added: "For the Son of man is not come to destroy men's lives, but to save them." In infinite love Jesus came to rescue sinners from eternal perdition. This saving love is the

key to the resolute willingness with which He was ready to bear all the pain and shame that was bound up with His work of redemption, all that was involved in returning to the Father as the victorious Savior. This love made Him strong here on the borders of Samaria to set His face to go to Jerusalem. This love made Him firm and resolute also in Gethsemane, in Caiaphas' and Pilate's court, and in the agony of the cross.

His saving love yearning for the salvation of men is the key likewise to the patient forbearance of Jesus in which He would not immediately smite the Samaritans who refused to receive Him; it is the key to the patient forbearance in which He still gives men ample time of grace for repentance. We know that when upon Pentecost the Gospel of Christ's finished work was proclaimed in Samaria also, many of the Samaritans came to faith. John himself was one of the disciples who went to Samaria to confirm the Samaritan believers in their faith.

Only the love which Christ's saving love kindles in our hearts can help us toward a resolute Christian life rich in patience and forbearance.

C. J. L.

## ETERNITY

### Judgment

**R**ESURRECTION of the body, which human reason finds difficult to believe, is a very definite doctrine of the Scriptures. The resurrection, however, is not really an end in itself. God does not raise the dead merely for the purpose of bringing them back to the life from which they departed the moment they died. Resurrection is a transitory event. It is preparatory for judgment. All the dead will be called back to life for the purpose that they may appear before the final judgment of God. Dead people cannot be judged. You may pronounce a verdict about them, but you cannot hail them before court for a trial. All people, however, will be judged, and for that purpose all the dead will be raised.

#### The Certainty of Judgment

In our Second Article we confess that Christ will return to judge the quick and the dead. Do the Scrip-

tures teach such a final judgment? They certainly do, and in several different ways. We shall now look at a few passages.

**Matt. 10:15:** "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city" — any city which refuses to receive the messengers of Christ. — Note how plainly Jesus speaks about a "day of judgment" and how He points out a difference of degree in the sentence that will then be pronounced over various cities. — The same is found also in the following passage:

**Matt. 11:23-24:** "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the

land of Sodom *in the day of judgment*, than for thee."

In many other passages the Scriptures speak about the coming judgment in a matter-of-fact way. We just list a few expressions. If God were unrighteous, Paul asks, "then how shall God judge the world?" (Rom. 3:6). "Them that are without, God judgeth" (1 Cor. 5:13).

We have a very graphic description of the judgment in Rev. 20:12-13: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

Scripture makes use of the fact of a coming judgment for purposes of



*exhortation* in various ways. Jesus, for instance, urges people to hear and accept His Word, because His Word will assure us of acquittal in that final judgment. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). When we are tempted with negligence in hearing the Word of God, will not a promise of this kind stir up our sluggish hearts, and make us eager to hear?

In Athens Paul used a reference to the final judgment in his call to repentance, to show how urgent his call is: "God now commandeth all men every where to repent: because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:30-31). — Judgment looms as an unquestioned fact: now prepare for it.

Since judgment day is an assured reality, and God has reserved the right of judgment to Himself, we must refrain from usurping His authority. We would thereby make ourselves liable on that great day. "Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts" (1 Cor. 4:5).

If we realize that we shall have to appear before the supreme judge at the end of the world to give an account of our conduct, will this thought not help to stimulate us to be most careful in living according to the will of the Lord? "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every

one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:9-10).

In comparison with this tremendous fact that we must appear for judgment before Christ Himself, the other matter "whether present or absent," whether living or dead, is very insignificant.



Prof. J. P. Meyer

In the fact that the Judge is at the door we find encouragement to be faithful to the end. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Just as the Scriptures use the judgment for purposes of encouragement, they also use it for *warning*. Listen to the following.

**Matt. 12:33-37:** "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." In the next verse Jesus

applies this evident truth to the speech of people: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart (out of the thoughts and lusts with which the heart is filled) the mouth speaketh (and thus a man's speech reveals what is in his heart). A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Then Jesus adds the warning: "But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the *day of judgment*. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

**John 5:29:** Jesus warns that they they who have done evil will come forth "unto the *resurrection of damnation*." — In John 12:47-48, He warns the Jews (and us) not to neglect His word, for "the word that I have spoken, the same *shall judge him in the last day*." — In Rom. 2:5, Paul warns us that they who despise the riches of God's goodness treasure up for themselves "wrath against the *day of wrath and revelation of the righteous judgment of God*." (See also Heb. 10:27 and Jas. 5:9.)

Paul, who earnestly warns us to be careful in our conduct because of the coming judgment, himself took that warning seriously to heart. Before the court of Governor Felix he referred to the resurrection of the dead, both of the just and unjust; then he continued: "And herein do I exercise myself to have always a conscience void of offense toward God, and toward men" (Acts 24:16).

Yes, there is going to be a final judgment.

J. P. M.

(To be continued)

## Dear Editor:

Yesterday (February 5) it was my privilege to preach on an occasion which by this particular congregation was called "Foreign Mission Sunday." This brought to my mind the editorial of the chairman of our Board of Trustees, published in *The Northwestern Lutheran* of January 22 under the heading "These Two Months." It expressed the concern of those who are responsible for the

management of the Synod's financial affairs, and the problem that is created by the fact that in regard to collections January and February are two notoriously lean months. Need this be?

It may well be that our congregations are not accustomed to think of these months as an accustomed season for the celebrating of a mission festival, particularly an *additional* mission festival. But surely the season is most appropriate. Epiphany reminds us of the

blessing that came also to the Gentile world through the coming of our Savior, that also for them "the light has shined." And while the occasion to which I am referring fell on Sexagesima Sunday, the occasion was still appropriate, since the Gospel for that day speaks of the sowing of the seed of the Word of God and the fact that, by the grace of God, some of it falls into good ground, bringing forth fruit an hundredfold. What better opportunity could we have to speak of the blessings of doing the



Lord's work in the field of missions. I do not know what the financial returns of this particular Mission Sunday will be. Nor is that the immediate point. I am certain, however, that through other provisions that were made in connection with this occasion the congregation did

gain substantially in its understanding of mission work, and that this in turn will bring much fruit there also. Why could this not become a general custom among us, not necessarily with guest speakers and all the other features, but a Sunday dedicated to consecrated thought and action con-

cerning this great phase of our work. I firmly believe that with this stimulus, "these two months," instead of being notoriously lean, could become notably productive for the cause of our Lord's kingdom.

Sincerely yours

## From A Wider Field

Dear Editor:

It would be unthinkable to write you this time without saying something about THE church news of the month. Everything else seems rather unimportant at the moment. The big news comes from two sources.

A special committee created by the 1953 Convention of the Lutheran Church—Missouri Synod has published its report. This committee was instructed to study the question of whether or not the Lutheran Church—Missouri Synod could join the Lutheran World Federation. Portions of the report are quoted in the *Lutheran Standard*, which I have before me at this writing.

The committee, consisting of Dr. Lawrence Meyer, Professors Martin Franzmann and M. J. Naumann, will tell the convention of the Lutheran Church—Missouri Synod at St. Paul next summer that it has tried to answer "the question of membership in the Lutheran World Federation . . . on a doctrinal and confessional basis," and has found that the doctrinal position of the Lutheran Church—Missouri Synod would "conflict" with membership in the LWF.

Why? The committee finds from its investigations that "the activities envisioned by its Constitution and the actual functioning of the Federation makes it clear that membership in the Lutheran World Federation does involve church fellowship" . . . In other words, the LWF "is acting as only a church can act"; and while it does so, it "is giving equal room and scope to orthodox and heterodox churches and their proclamation." ". . . the ultimate question of truth or error, of orthodoxy or heterodoxy is being bypassed."

So the committee sets up the following pointed questions: "Can an orthodox church body be a party to

spiritual aid in which orthodox and heterodox bodies unite, to an action in which the critical question of the Scriptural and confessional quality of that aid is left unanswered." . . . "How can a church carry on a common evangelistic, missionary and educational work with churches to which it must refuse pulpit and altar fellowship?"

The answers of the committee are negative. If the Lutheran Church—Missouri Synod agrees with its committee, it will not join the Lutheran World Federation. There is no need for me to remark that the Wisconsin Synod would accept this



Pastor E. Schaller

finding of the committee tomorrow, if it were called upon to do so. To us the answer is, and was, self-evident.

\* \* \* \*

But the Lutheran Church—Missouri Synod is faced with something else. The American Lutheran Church, with which the Lutheran Church—Missouri Synod is supposed to have reached doctrinal agreement in the Common Confession, has published an answer to the committee report through the editor of the *Lutheran Standard*. And this forms the second section of what I feel is the "church news of the month." I shall let the

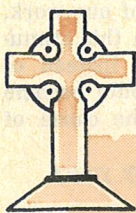
editor, Dr. E. W. Schramm, speak, quoting substantial sections of his editorial to make sure that the full flavor of his remarks gets through to you. Dr. Schramm would probably not like to have it said that he is speaking for the American Lutheran Church; but the *Standard* is its official organ, and I have no doubt, either, that in this matter he is reflecting fully the spirit and attitude of his church. He says:

"This recommendation saddens one. It would do much to bring about closer relationships between practically all the Lutherans in the land if the Lutheran Church—Missouri Synod would join the National Lutheran Council and the Lutheran World Federation. Such action would not only enable us to do more things together, but it would cause all of us to thank God and take courage as we plod along the slow and sometimes painful road toward full Lutheran unity.

"The gist of the negative position taken in the report on membership in the Lutheran World Federation is that such membership would conflict with the Missouri Synod's doctrinal and confessional basis, and that Missouri must, therefore, make a good confession by declining to join the LWF. Since Missouri feels that its doctrinal and confessional position rests on Scripture and on the Confessions of the Lutheran Church it would hold that the Scriptures and the Lutheran Confessions make it conscience-bound to remain aloof from the Lutheran World Federation. It is, of course, this same argument that has kept Missouri from church fellowship with us of the American Lutheran Church and with all the other Lutheran Churches in America save those that belong to the Synodical Conference.

(Continued on page 58)





# In Our Synod



## The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

### JOINT PRAYER AND CHURCH FELLOWSHIP

The Iowa Synod, one of the three synods which merged in the American Lutheran Church, consistently took the position that it was permissible to practice joint prayer with church bodies with which pulpit and altar fellowship dared not to be practiced, in other words, that the former was not as far-reaching as the latter. In former years the Synodical Conference took sharp issue with that on the basis of Scripture. The Missouri and Wisconsin synods stood shoulder to shoulder in this. In recent years, however, the Missouri Synod departed from its former position and has taken a stand very similar to that which the Iowa Synod held and which the American Lutheran Church still holds to the effect that joint prayers are not as far-reaching as pulpit and altar fellowship. Its new position is that one can join in prayer with other church bodies upon occasion, though it would be a sin to exchange pulpits with them and to go to communion with them.

That distinction is carefully made by President Behnken of the Lutheran Church—Missouri Synod in the Oct. 11 issue of *The Lutheran Witness*. He there quotes the 1944 resolutions of his synod: "We reaffirm the position taken at the Fort Wayne Convention, page 103, paragraph 11, 'that in the meantime it be understood that no pulpit, altar, or prayer fellowship has been established between us and the American Lutheran Church; and until such fellowship has been officially declared by the synods concerned, no action is to be taken by any of our pastors or congregations which ignores the fact that we are not yet united.

"However, joint prayer at intersynodical conferences asking God for His guidance and blessing upon the deliberations and discussions of His Word, does not militate against the resolutions of the Fort Wayne convention, provided such prayer does not imply denial of truth or support error. Local conditions will determine the advisability of such prayer. Above all, the conscience of a brother must not be violated nor offense given."

The reader will observe that here distinctions are made which the Missouri Synod formerly vigorously opposed. The condition was laid down: "provided such prayer does not imply denial of truth or support error." Can that implication be avoided in such public joint prayer? It reminds one of a parent saying to a child: "You may go into the water if you do not get wet."

In the article referred to above President Behnken repeatedly uses the term "church fellowship," with the word "church" in this combination italicized throughout, no doubt to convey the idea that such joint prayers are not as far-reaching as pulpit and altar fellowship. In contrast, Dr. Bente, one of the outstanding theologians of the Missouri Synod of a generation ago, pointed out in a similar connection that fellowship in prayer constitutes the most intimate relationship one can have with another.

In this same article President Behnken in defending such joint prayer asks: "Is there any passage of Scripture which forbids this?" That implication naturally impresses the uninformed reader. It has become a stock argument to say: "Show us a Bible passage with forbids such joint prayers." With equal force it could be said: "Show us a single Bible passage forbidding pulpit and altar fellowship." There is no specific one because "pulpit and altar fellowship" is a term not used in the Bible. But both situations are amply covered in a number of Bible passages, such as Romans 16:17: "Avoid them." So the question: "Is there any passage of Scripture which forbids this?" only serves to confuse the issue. If that were the policy to be followed, we would have to scrap our entire teaching on church fellowship.

The assertion has been made by one prominent spokesman that the prayers at such intersynodical meetings are private prayers, that the church or synod is not involved. And yet those participating in those meetings are official delegates of their respective synods. By what stretch of the imagination that can be called *private* prayer is beyond our comprehension.

Missouri Synod spokesmen insist that their synod has not changed its position on the fellowship question. Dr. Behnken asserts that in the Nov. 8 issue of *The Lutheran Witness* when he writes: "Let me recall for our readers that Dr. C. F. W. Walther and his coworkers opened the free conference with other Lutherans in the late '50's of the last century with devotional services. We followed the footsteps of these fathers and leaders of our Synod."

That is an argument which carries much weight for a loyal Missourian, for Dr. Walther is much admired, and rightly so, as the champion of pure doctrine and practice. The impression is left that Dr. Walther was an advocate of such promiscuous joint prayers. That is doing Dr. Walther's memory a great disservice. It must be remembered that those were the formative years, when the lines had not yet been clearly drawn. Dr. Walther looked upon them as *weak brethren* until he learned from their discussions that they were *persistent errorists*, and then he did not continue to practice but abandoned prayer fellowship with them. That part of the story should also be told. In fact, there is some evidence of joint communion services at that time. Is that to be used as an argument for promiscuous communion fellowship?



The opposition to the practice of joint prayer as now advocated by the Missouri Synod was clearly set forth in the early years of our present century, when joint discussions between the Synodical Conference and the Ohio and Iowa synods were inaugurated in the attempt to settle the issues separating them. The opening of the meetings with joint prayer was proposed by the representatives of Ohio and Iowa, but this was rejected by the Synodical Conference representatives. That resulted in a great mass of literature on the subject. Missouri writers set forth their position at length. Among them were such prominent theologians as Dr. Bente, Dr. Stoeckhardt, Dr. Engelder, and others. In 1905 Dr. Bente wrote a long article in the theological journal *Lehre und Wehre* setting forth on the basis of the Scriptures and the Lutheran Confessions why such joint prayers could not be practiced. If we were to quote all the testimony given by Dr. Bente and others, it would fill many entire issues of *The Northwestern Lutheran*. We must confine ourselves to a few samples.

The old Missouri position is set forth, for instance, by Dr. Zorn in his "Questions on Christian Topics," a book which many of our readers will have read and studied. He writes: "The discussions were held for the purpose of establishing unity in faith and doctrine. The Ohioans and Iowans demanded that the sessions be opened with prayer. To this the representatives of the Synodical Conference refused to accede. Great fault was found with such refusal and the refusers were publicly reproached in various church papers." Compare this with the new position of the Missouri Synod.

*Lutheran Witness*, Vol. LIX: "Leaders of the A.L.C. believe that prayer is under some circumstances permissible with those agreeing with us in the essentials of Christianity though not throughout in confessional harmony. From this view we dissent." Does Missouri still dissent?

Dr. Engelder: "The passages which prohibit pulpit and altar fellowship apply with equal force to prayer fellowship. — If we could fellowship the representatives of false teaching in uniting with them in prayer, we could consistently exchange pulpits with them and meet with them at a communion altar." How does the recently adopted position jibe with that?

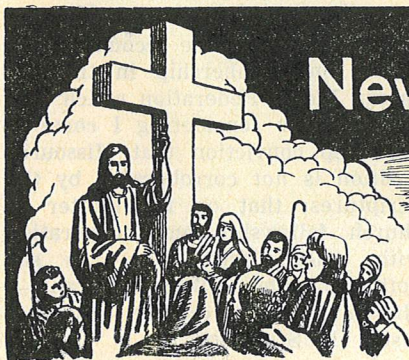
*Homiletical Magazine*, Vol. 44: "It is difficult to make members of the Reformed denominations understand our position on joint prayers. They, as a rule, lack a comprehension of certain basic factors that enter into the discussion. If we say: 'Joint prayers presume Christian fellowship,' they are nonplussed." We ask, Have the factors changed?

Dr. Stoeckhardt, explaining why those intersynodical meetings could not be opened with joint prayer, gave as a reason "that public, joint prayer was a sign and part of church fellowship."

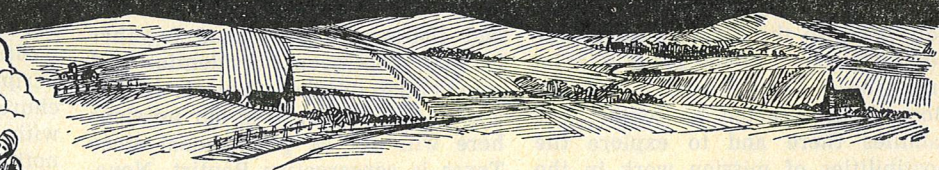
That that was the position of the Missouri Synod in the olden days could be documented with many more quotations. There has been a change. That is frankly admitted by some who are favorable to the changed position. The *American Lutheran* which, though not an official publication of the Missouri Synod, is published by a group of Missouri Synod pastors, stated that prayer fellowship was a question "on which the understanding and viewpoint of a large number of our pastors has changed appreciably during recent years." That is at least commendable candor.

We take our stand with the old Missouri fathers on this point. We stand where they stood, not because it is the *old* position but because it is the Scriptural position. We stress this phase of it only because of the claim that the present position of the Missouri Synod does not differ from the former position. We are convinced by the Scriptural testimony, so powerfully given, that the new position, relaxing the former stand, should be abandoned for the Truth's sake.

IM. P. FREY.



## News from our Mission Fields



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

MATTHEW 28. 20

### TEXAS ON OUR TIMETABLE

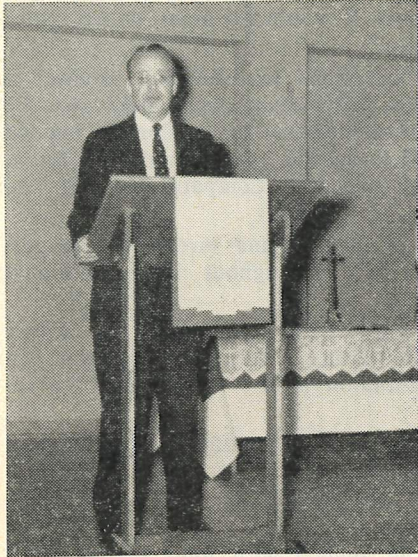
**The Holy Ghost Calls Us**  
**W**E believe and teach that the Holy Ghost calls us by the Gospel. It is also the blessed but mysterious work of the Holy Ghost that establishes the Gospel timetable. The Apostles knew when and where

and where not to preach the Gospel by the Holy Ghost. In St. Paul's Macedonian call we see how this was most certainly true: "Now when they had gone throughout Phrygia and the region of Galatia, and WERE FORBIDDEN OF THE HOLY GHOST

TO PREACH the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but THE SPIRIT SUFFERED THEM NOT. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night: There stood a



man of Macedonia, and prayed him saying, COME OVER INTO MACEDONIA, AND HELP US. And after he had seen the vision, immediately we endeavoured to go into Macedonia, ASSUREDLY GATHERING THAT THE LORD HAD CALLED US FOR



**Missionary W. F. Dorn**

TO PREACH THE GOSPEL unto them." Acts 16:6-10.

Our Synod's timetable of preaching the Gospel in all the world, compared with other churches and synods, might be criticized in respect to time and space. Humanly speaking we should have been preaching the Gospel in Texas years ago. And yet our call to work in Texas was clearly heard only five years ago. Two families of our Synod sent repeated pleas to our General Mission Board to begin mission work in that state.

#### **The Call Is Answered**

As a result of these pleas our 1953 Watertown Convention resolved to add Texas to the other states of our Joint Wisconsin Synod home mission endeavor. The Nebraska Mission Board was directed to contact our families there and to explore the possibilities of mission work in the Dallas-Fort Worth area. Pastor Hugo Fritze and Pastor Lester Groth of the Nebraska District Board visited the field and reported to the General Board.

#### **First Missionary to Texas**

This report led to the calling of our Synod's first missionary in Texas. Pastor W. F. Dorn of Renville, Minnesota, accepted this call in the fall of 1955. Our Synod's history will

record that he conducted the first service in Irving, Texas, on October 16, 1955, with 27 present. The services are conducted in the cafetorium of the East Elementary School in Irving. The average attendance has been 25 per Sunday. There have already been three adult confirmations. On December 23, 1955, our mission was organized as Bethlehem Lutheran Church, numbering five voters, and 16 communicant members.

#### **Your Missionary Reports**

Missionary Dorn, who also serves our Synod in the capacity of Executive Secretary of our Japanese Mission, writes enthusiastically about the choice of fields for our first mission endeavor in Texas: "This is a rapidly growing region. Irving, bordering Dallas on the west, is a new residential city of 37,000. Just to the west of Irving lie Grand Prairie and Arlington, two new



**Mr. and Mrs. Charles Steven and Son Marc — First Adult Confirmands Of Our Synod in Texas**

residential developments almost as large. Arlington borders Fort Worth. Before too many years Fort Worth and Dallas will be joined together by one continuous residential and commercial district. This is indeed a good field. Growth in our missions here will not be phenomenal since Texas is conservative Baptist. Nonetheless, our testimony is needed here. Right in this region we could easily place two or more men and many more in the state at large which is experiencing an almost unbelievable expansion."

#### **Synod Buys Property**

After weeks of searching for a location the congregation found an ideal site for sale with a four year old house on a 2½-acre location. The

## The Northwestern Lutheran

young mission congregation hoped they might build their new church on this well-located and beautiful site with large oak trees. At a recent meeting of the board of Trustees the purchasing of this choice site was



**Bethlehem Lutheran Congregation Irving, Texas**

authorized from Church Extension Funds. Thus were the prayers of this young mission congregation and ours answered. With an established congregation in this state and property purchased, the Ev. Lutheran Synod of Wisconsin and Other States officially includes Texas in its God-given mission sphere in which to preach the Gospel. Where the Holy Ghost so calls us to a faster and farther-reaching timetable in preaching the Gospel, may we, the members of the Synod who have and cherish the Gospel, GO OVER AND HELP THEM with our consecrated gifts and fervent prayers. W. R. HOYER.

#### **FROM A WIDER FIELD**

*(Continued from page 55)*

"... As I read the account of the report on membership in the Lutheran World Federation which Missouri is now considering I come to the deep conviction that Missouri's position is *not* corroborated by the Scriptures; that on the matter of church fellowship and cooperation with other Christians — to say nothing of other fellow Lutherans — Missouri stands outside and not inside the Scriptures.

"... the only definition of church fellowship which the Scriptures contain is this: I must recognize as my brother everyone whom Christ recognizes as His brother. The practical application of this principle must, of course, reckon with the fact that Christ's brethren are not all agreed on all the doctrines revealed in the Scriptures. . . .



"The Lutheran World Federation, all the member Churches of which subscribe to the Scriptures and at least to the Augsburg Confession, seeks 'to bear united witness before the world to the gospel of Jesus Christ as the power of God for salvation.' Missouri says that it would 'require violation' of its confessional stand to join in such a united witness. Why? Fundamentally, I think, because Missouri does not have the Scriptural view of what the 'gospel of Jesus Christ' is. . . ."

Dr. Schramm concludes that Missouri's stand may represent a "misguided obsession" rather than a "courageous confession."

You have certainly heard of the ancient confusion of George Callixtus, who centuries ago propounded the quaint notion that a Christian must consider everyone his brother in Christ who recites the Apostles' Creed. The same tragic error is in full bloom in the American Lutheran Church today, as the editor clearly reveals.

\* \* \* \*

I am only sorry that I have to tell you about one paragraph in the

report of the Missouri Synod committee; but the picture would not be complete without it. These are its discouraging words:

"If the officials of the Lutheran World Federation feel that our Synod's position is based on promises not firmly founded in Scripture or on a faulty interpretation of the constitution and program of the Lutheran World Federation, the Lutheran Church—Missouri Synod is in conscience bound to give them a full and fair hearing."

Friend editor, I ask you: Is *that* scriptural? Does the Lord really require me to give "a full and fair hearing" to representatives of a persistently erring church body who want to convince me that my position based on the Word of God is wrong? I do not understand the duty of love in that light. The Apostle admonishes us: ". . . and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"; but that means what it says. It does not say that we must give George Callixtus or his successors a hearing for their error.

On the contrary, we are to avoid them. Can't you just imagine the Apostle writing to the Galatians: Now of course, brethren, if the men who trouble you with their "other gospel" feel that my position is not founded in Scripture, you owe them a full and fair hearing?

The effect of this portion of the committee report is greatly to be feared. If the convention of the Lutheran Church—Missouri Synod accepts that principle and allows the proponents of the LWF to pour their unscriptural convictions persuasively into the ears of the delegates, it would not be the first time that error triumphed over the Truth in a church body because of the demand of a false "love." The Lutheran Church—Missouri Synod needs to consolidate its ranks, first of all, behind the fellowship doctrine of its Fathers, now restated by the committee, and cannot afford to open the door still wider to the leaven of unionism.

Sincerely Yours,

E. S.

## How? Now!

WE appreciate the position in which the chairman of our Board of Trustees and the other members of that board find themselves. The two forceful articles: "What Is Our Financial Condition" and "Another View" by the chairman of our Board of Trustees in the January 22, 1956, issue of our *Northwestern Lutheran* should move each one of us to examine his Christian giving.

It is not an easy assignment for our Board of Trustees to have bills to pay and to have no money with which to pay them. The assignment becomes even more difficult when we direct it to pay more bills and then do little or nothing about seeing to it that the necessary money flows into Synod's treasury. The Board of Trustees cannot pay out any money unless we provide it for them. The income with which our Board of Trustees does the Lord's business is entirely in the hands of the 230,000 communicant members of the Synod. We can readily understand the board's consternation when it finds

itself confronted with bills and with an empty treasury, yes, with a deficit of \$29,363.73 as of December, 1955. "My brethren, these things ought not so to be."

We were among those who with more or less "assuring oratory" expressed the confidence that the funds would be in on time to meet the payments as the buildings at Watertown progressed. We still have that confidence. The congregations who have not as yet responded to the "Gift for Jesus" collection, will do so NOW. The congregations who have not as yet completed it, will do so NOW. And all of us will re-examine our giving in the light of God's holy word NOW. And thus with faith, prayer, and cooperation, we will not only have the necessary funds for Watertown, but for New Ulm, and for "these two months" as well.

How? By beginning right NOW to take the Lord at His Word. By beginning right NOW to give as God has prospered us, according to our income. Where this is done

there is no lack of money to carry on the Lord's work. If every pastor, every teacher, every member of every congregation will follow the Lord's injunction in 1 Corinthians 16:1-2 NOW, and on the first day of the week will lay aside regularly, systematically, proportionately, as God has prospered him, and have his congregational treasurer forward this regularly, systematically, proportionately to the District cashier, and he in turn to our Synod's treasurer, Mr. C. J. Niedfeldt, 3624 West North Avenue, Milwaukee 8, Wisconsin, the chairman of our Board of Trustees and his collaborators will be able to meet all bills, clean up the operating deficit, and have a sizable sum in reserve.

That's faith in action. There has to be that kind of action! "Faith without works is dead"! We may at times struggle with a weak faith. But surely our faith is not yet dead! If we as pastors, teachers, and congregation members have manifested a weak faith in the past, let us admit it and ask our heavenly Father to



forgive us. Then with renewed zeal and love for His precious Word, which He has in His mercy kept among us, continue to preach it and teach it in all its purity, and lead a godly life according to it.

An important part of that godly life is the realization that we are His stewards, that all we are and have comes from Him, that He expects us to administer what He has entrusted to us to His glory and to the welfare of our fellowmen, that He expects us to do that NOW. Tomorrow may be too late!

God expects no more than His proportionate share; but He expects that. From him to whom He has given little, He expects little; from him to whom He has entrusted much, He expects much; from each one He expects support of His work according to each one's ability. And He knows our ability; for He has made us able. No one is to appear before Him empty (Exodus 23:15; 34:20; Deuteronomy 16:16).

Let us take Him at His Word NOW when He says Galatians 6:6-8: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." We must confess that we, too, have in times past sown to the flesh. Let us amend our sinful life NOW by sowing to the Spirit from henceforth. The result will be far beyond our hope and expectation!

We will not need an extra collection! Our hearts and hands will overflow in gratitude toward God for not having dealt with us according to our sin and for not rewarding us according to our iniquity, for our slovenly, haphazard support of His work. We will place into His hand NOW our proportionate share, as He prospers us, according to our income.

That's all there is to it. It will be a fruit of faith, the love of Christ constraining us. And lo, and behold! the bills for the buildings at Watertown will be met on time, New Ulm will get its necessary buildings, the operating deficit will be wiped out, and we shall be able to expand our work to the glory of God's holy name. NOW, THAT'S HOW!

J. C. DAHLKE, *Chairman,*  
*Special Building Fund.*

### † EWALD FREDRICK KIRST †

Ewald Fredrick Kirst was born in Tomah, Wisconsin, September 14, 1887. In infancy he was received into the kingdom of God by holy baptism.

After confirmation he entered Northwestern College to prepare for the holy ministry. He was graduated in 1909 and then enrolled in the old Wauwatosa Seminary of our Synod to complete his theological training. He completed his studies in 1912 and on August 11 of that year was ordained for the holy ministry, together with two classmates, in St. Paul, Minnesota. All three were sent to the State of Washington, which was at that time the newest mission field of the Wisconsin Synod. Pastor Kirst's place of residence was Ellensburg, but his field included Cle Elum, Roslyn, Warden, Beverly and any other place where he could find an opportunity to preach the Gospel.

On September 3, 1913, he was united in marriage with Lydia Peterman. Their one child, Althea, is now the wife of Pastor T. Adascheck.

Always a conscientious man, the physical demands of his work and the prejudices against many Lutheran pastors which the First World War called forth, proved too much for Pastor Kirst's strength and he suffered a complete nervous collapse in the summer of 1918.

By 1924 he had again fully recovered, and on February 24 he was installed as pastor of St. John's Mission Church in Clarkston, Washington. This field again embraced a far-flung territory, including Lewiston, Greer and Weippe, Idaho, and Palouse and Wawawai, Washington. In 1937 he was permitted to celebrate the 25th anniversary of his ordination.

In 1941 he was called to serve the newly established mission in Zillah, Washington, and was installed in his office on May 4. Here again his health failed and it was necessary to submit to a grave gallstone operation, from which Pastor Kirst never fully recovered.

In 1945 he was installed in St. Paul's Church, Leavenworth, Washington, and served this mission until 1948 when the congregation disbanded.

## Deaths

In 1949 he served the mission church in Rainier, Washington, first as supply pastor, and after February 11, 1951, as resident pastor. He labored in this field until the fall of 1955, when recurring attacks of what at first seemed to be the old trouble, turned out to be much more serious, and he was forced into complete retirement. He could spend his last days in the quiet of the Yakima parsonage with his son-in-law, wife, daughter, and grandchildren. After much suffering he died January 30, the days of his earthly sojourn being 68 years, 4 months, 16 days. The Savior, whom he proclaimed so often, was his comfort to the end.

Pastor Kirst was a missionary of the old school, satisfied to spend all the years of his ministry in the mission fields of Washington. His demands on life were not many and he was completely content when he could search out the riches of God's grace toward sinners in Jesus Christ in the quiet of his study. His brethren will remember him as a conscientious laborer for the Lord.

Funeral services were conducted in Grace Church, Yakima, Washington, on February 2. Pastor M. Witt preached the sermon based on John 14:19b. He was buried in Milwaukee, Wisconsin, on February 6. His wife Lydia, his daughter, son-in-law and two grandchildren mourn his departure from this life.

M. WITT.

### ANNIVERSARY OF CHURCH DEDICATION

On Sunday, November 20, 1955, Cross Lutheran Church of Rockford, Minnesota, was privileged to observe the 25th anniversary of the dedication of its house of worship. The Rev. H. C. Nitz, Waterloo, Wisconsin, during whose pastorate the church was built, was the guest speaker in the morning anniversary service. His message, inspiring the rejoicing worshippers to praise God for the blessings bestowed in His house, was based on Ps. 84:1-3.

May it please God to adorn this house further with His presence and blessings.

N. W. KOCK.




**BOOK  
REVIEWS**

*Commentary on the Epistle to the Romans*, by Martin Luther. Translated by J. T. Mueller. Zondervan Publishing House, Grand Rapids, Michigan. 207 pages. \$2.95.

This is a popular digest of Luther's complete commentary on Romans. It is a thoroughly readable translation and both publisher and translator are to be commended on their joint venture. This classic should be found in every pastor's library. It will also appeal to the intelligent lay reader for devotional purposes. This book can be proud to take its place among other Luther literature available in English. W. J. S.

\* \* \*

*Bible Stories*. For School and Home. Northwestern Publishing House, Milwaukee, Wis. 328 pages. \$2.00

We wish that we could do more than heartily recommend this book to our readers — we wish we could put it into every home. It is an "eye-ful" of book with its attractive binding and over one hundred full-color illustrations. And inside are 102 of the dearest stories from the Bible. They constitute the "story of salvation." The stories are told in a simple way and tailored for the vocabulary of lower grade children. There is a scarcity of books which do what this one does, and you will surely want it in your home along with Bible and Catechism. This book offers an attractive way of spreading the Gospel to little friends and relatives. May the Lord bless this book in little hands! W. J. S.

**CALL FOR CANDIDATES**

The Fox Valley Lutheran High School Association is going to call instructors for its school at Appleton, Wisconsin. Candidates must be qualified to teach Religion, English, Latin, History, Mathematics, or Business Courses. They will be added to the faculty for the school year 1956-1957.

By authorization of the District president the request is submitted to you to suggest to the undersigned names of men qualified to teach the above mentioned subjects.

Please have all suggestions in the hands of the undersigned by March 20, 1956.

Pastor H. W. Bergholz, Secretary  
Route 2, Box 195  
Appleton, Wisconsin

1. *Lo! My All once high suspended!  
Yea, my All is Christ the Lord.  
Satan, world, and flesh, now ended  
Is your lure, O foes abhorred.  
Love of you is not of God;  
Love of you treads death's dark road.  
Lo! My All once high suspended!  
Thus my faith is e'er expended.*
2. *Lo! My All once high suspended!  
Scoffer, does it baffle thee  
That my faith is thus expended?  
Jesus gave Himself for me;  
Thus became my Peace, my Shield,  
Life in me, life's fruit to yield.  
Lo! My All once high suspended!  
Thus my faith is e'er expended.*
3. *Lo! My All once high suspended!  
Sin, give o'er th' assaulting blow.  
Woe is me, if I offended  
Jesus, in my stead made low;  
Crucified the Son of God;  
Trod with scornful foot His blood.  
Lo! My All once high suspended!  
Thus my faith is e'er expended.*
4. *Lo! My All once high suspended!  
Conscience, peace! Who threatens thee?  
God commends His love extended,  
When sins' record troubles me.  
Cancelled by my Surety's blood,  
See the writ that 'gainst me stood.  
Lo! My All once high suspended!  
Thus my faith is e'er expended.*
5. *Lo! My All once high suspended!  
Mount then, tyrant, all attacks.  
Naught thou bast for me intended:  
Hunger, cold, or hangman's axe,  
Nor what force or pow'r there be,  
Can from Jesus sever me.  
Lo! My All once high suspended!  
Thus my faith is e'er expended.*
6. *Lo! My All once high suspended!  
Come, O death! Friend, set me free!  
When this dust-wraith, life, is ended,  
Jesus calls, "Be e'er with Me."  
Then in bliss my soul shall view  
Him, God's Lamb, my Bridgeroom true.  
Lo! My All once high suspended!  
Thus my faith is e'er expended.*

PROF. WERNER FRANZMANN, *Translator.*



**A CORRECTION**

In the recent report of the cashier of the West Wisconsin District a memorial wreath was credited to Herman Muenkel. This should have been credited to Mrs. Helen Muenkel who gave \$45.00 in memory of Mr. Herman Muenkel.

**CALENDAR OF CONFERENCES**

**DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE**

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.  
Time: April 3 (9 a. m.) to April 5 (12 noon).  
Essays: Pope: Historical Study of the Marriage Ceremony; Hanson; Christian Giving as a Part of Sanctification; Fricke: Exegesis of 1 Peter 1:1-14; Johne: A Study of "Alcoholics Anonymous"; Re-assigned: A Study of the 11th and 12th Articles of the Augsburg Confession.

Preacher: Barenz, Birkholz.  
Remarks: Provide for your own bedding.  
K. G. Sievert, Secretary.

**ARIZONA-CALIFORNIA DISTRICT TONTO RIM CONFERENCE**

The first 1956 meeting of the Tonto Rim Conference will be held at Trinity Lutheran Church, Winslow, Arizona, on February 22. Pastor John Schaefer will be the host.  
The entire program for this one day conference will be a round-table discussion of the CHURCH UNION question. The material for the discussion will be presented by Pastor Arthur Guenther, who was delegate to Synod in Watertown in 1953 and the special meeting in Milwaukee in October of 1955. Pastor Guenther was a member of the Floor Committee on Church Union. Copies of the various booklets printed by Synod since 1953 will be distributed plus many of the booklets and papers put out by Missouri since that date.

Although some of the pastors of the Tonto Rim Conference are over 300 miles apart and we are all over a thousand miles from the headquarters of Synod in Milwaukee, we want to be up-to-date and well-informed on matters that effect Synod as a whole.

A. A. GUENTHER, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installation

**Pastor**

**Petrie, Jackson R.**, in Grace Church, Clear Lake, Wisconsin, by F. Kempfert; assisted by P. R. Kurth and C. P. Kock; in Redeemer Church, Amery, Wisconsin, by F. Kempfert; assisted by C. P. Kock and L. M. Voss; Third Sunday after Epiphany, January 22, 1956.

**MUSIC REVIEWS**

**OTHER MUSIC FOR EASTER**

- We All Rejoice on This Glad Day — Strube** .16 CH 1098  
SAB, A Cappella. An easy, worthwhile setting of a 15th century text and melody.
- Angels, Roll the Rock Away — Willan** .16 CH 1121  
Unison, SA and SSA with organ. 2 pages. Tune is Orientis partibus (L.H. 193 Christ, the Lord, Is Risen Today).  
Simple, straightforward harmony, joyful.
- Holy, Holy, Holy — Bunjes** .16 CH 1102  
Unison with organ. Chant-like setting for Easter-tide or Christmas.

**FOR PENTECOST**

- Blest Spirit, One with God — Strube** .16 CH 1099  
SAB, A Cappella
- Holy Spirit, Hear Us — Willan** .16 CH 1120  
SA with organ. Melodic, flowing. Verse 1 in unison; verse 2, SA. 2 pages.

**MISCELLANEOUS**

- The Name of Jesus — Des Pres-Lovelace** .16 CH 1095  
A fine 2-page A Cappella composition for General use or The Redeemer.  
Interesting syncopated treatment of the tenor voice throughout. 2 pages.
- O God, I Thank Thee Heartily — Bouman** .16 CH 1089  
A simple prayer suitable for Mother's Day, Father's Day, etc.  
Unison with organ. Text: O God, I thank Thee heartily That Thou dear parents gavest me, etc.
- O Lord, Our Governor — Marcello** .20 CH 1045  
Solo and unison chorus with organ. For general use. In Marcello's characteristic instrumental style. Solo and unison chorus alternate.

- Magnificat and Nunc Dimittis — Wolff** .25 CH 1074  
Two fine settings of the Magnificat and Nunc Dimittis.  
Unison and SATB with organ. 13 pages.  
Interest is gained by having a cantor, men, and women of the choir alternate in the verses which are set to easy chant melodies. Four-part harmonizations are interspersed. Both Magnificat and Nunc Dimittis conclude with Gloria Patri (4-part). Magnificat particularly recommended.

- And With Songs I Will Celebrate — Marcello** .25 CH 1047  
SA with organ. 10 pages.  
A lively setting of Psalm 13:6, "And with songs I will celebrate the name of Jehovah, Most High." The phrases of the short text repeat themselves throughout. — One of the composer's "50 Salmi di Davidi."

- The Prayer of Our Lord — Praetorius** .16 BA 1075  
Simple, straightforward setting of the Lord's Prayer. SATB — A Cappella.

- Jesus Is Our Joy, Our Treasure — Anonymous, Arr. Buszin** .18 BA 1071  
SATB — Accompaniment optional.  
A short, delightful number that sings Christian joy into the heart.

Music listed above is generally well within the ability of the average, small church choir. All the numbers are publications of Concordia. They may be procured either from the publisher or Northwestern Publishing House.

**ACKNOWLEDGMENT AND THANKS**

**DR. MARTIN LUTHER COLLEGE  
New Ulm, Minnesota**

Dr. Martin Luther College Music Department herewith acknowledges with sincere thanks the following memorial wreaths and gifts which were sent to us by relatives and friends: in memory

of Hermann Duesterhoeft, Hutchinson, Minn., \$5.00, Arthur Fenske, New Ulm, Minn., \$10.00, Mrs. Gertrude John, Mankato, Minn., \$10.00, Mrs. Rudolph Dahling, Goodhue, Minn., \$3.00.  
The gifts were from Rev. R. P. Korn, Lewiston, Minn., \$1.00, Mr. William Pape, Elkton, S. Dak., \$10.00, Aid Association for Lutherans, Branch 12, H. Abraham, Lake City, Minn., \$10.00, Mr. and Mrs. E. F. Koomann, New Ulm, Minn., \$10.00, Dr. Howard Vogel, New Ulm, Minn., \$100.00. Total: \$157.00.

EMIL D. BACKER, Music Department.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

December, 1955

In Memory of Sent in by	SYNOD		OTHER CHARITIES
	Budget	Special	
Mrs. Ernst Frank—N. Mielke.....	\$ 2.00	\$	6.00
Fred Hofbauer—E. Semenske .....			5.00
Mr. and Mrs. Henry Dressler—M. Liesener			15.00
Albert Klatt—R. Ehlke .....			2.00
Mrs. Wenonah Topp—K. Otto .....	30.00		25.00
Mrs. Anna Magedanz—K. Otto .....			36.00
Herman Bublitz—H. Cares .....			10.00
Albert Schmitt, Sr.—H. Cares.....			5.00
Mrs. Adela Polzin—H. Cares .....			5.00
Louise Beyer—H. Cares .....			41.00
Mrs. Lena Walter—K. Eggert .....			10.00
Alan Kaiser—K. Eggert .....			10.00
Miss Elsie Peterman—J. Brenner .....			13.00
Rev. L. Kaspar—P. Knickelbein .....			5.00
Adolph Pape—P. Knickelbein .....			2.00
Mrs. Ella Bruss—P. Knickelbein .....			2.00
Estelle Weiss—P. Pieper .....			18.00
Beverly Sandgren—P. Burkholz and R. Voss .....			
	\$ 32.00	\$ 76.00	\$ 134.00

G. W. SAMPE, District Cashier.

**MINNESOTA DISTRICT**

July 1, 1955 — January 1, 1956

**Crow River Conference**

Congregation — Pastor	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Buffalo, St. John, E. Berwald..	\$ 2,081.15	\$ 356.50	\$ 257.99
Crawford Lake, Trinity, N. Kock V. P. ....	257.26	2.00	
Delano, Mt. Olive, M. Lenz....	1,585.05	238.50	148.25
Glenwood, Calvary, F. Stern....	261.37	84.29	
Graceville, Mt. Olive, H. Mutterer .....	670.86	105.00	
Hancock, St. John, E. Hallauer	1,418.39	399.00	
Hutchinson, Grace, H. Hempel	639.56	110.50	
Johnson, Trinity, P. Janke....	1,418.56	385.50	
Litchfield, St. Paul, J. Raabe	1,087.33	129.35	.50
Loretto, Salem, W. Haar.....	1,085.73	150.00	27.00
Monticello, St. Peter, L. Schaller	494.42	220.94	
Montrose, St. Paul, M. Lenz, V.P.	305.71	52.00	
Morris, St. Paul, H. Duehlmeier	958.04	35.00	1.00
Pelican Lake, Immanuel, G. Geiger .....	1,240.50	18.00	
Rockford, Cross, N. Kock.....	474.48	436.95	
T. Acoma, Immanuel, O. Engel	1,285.66	110.73	
T. Ellsworth, St. Peter, M. Kunde	560.42	180.59	2.00
T. Lynn, Zion, M. Lemke.....	812.90		
T. Malta, Bethany, H. Mutterer	172.41		
Edmund Zabel Family .....		50.00	
Crow River Conference .....		20.65	
Totals .....	\$ 16,607.80	\$ 3,085.50	\$ 436.74

**Mankato Conference**

Alma City, St. John, E. Kolander	1,662.90	330.00	52.00
Belle Plaine, Trinity, R. Gurgel	1,716.83	410.00	
Jordan, St. Paul, L. Brandes..	1,250.00		



LeSueur, Grace, M. Wehausen..	158.24	93.60	
Mankato, Immanuel, G. Fischer and G. Radtke .....	6.25	2.00	1,120.50
N. Mankato, St. Paul, R. Haase	2,070.71	1,256.60	
W. Mankato, St. Mark, M. Birkholz .....	391.12		
New Prague, Friedens, A. Martens .....	1,053.20	433.18	
St. Clair, St. John, A. Kell....	1,484.32	342.50	10.00
St. James, St. Paul, E. Peterson	1,761.83		
St. Peter, St. Peter Lutheran, G. Albrecht .....	1,646.70		
Shakopee, Mt. Olive, R. Demcak	127.80	27.00	
Smith's Mill, Trinity, T. Bauer	630.22	227.00	
Lutheran Home for the Aged..	50.00		
<b>Totals .....</b>	<b>\$ 14,010.17</b>	<b>\$ 3,121.88</b>	<b>\$ 1,182.50</b>

**New Ulm Conference**

Balaton, St. Peter, R. Schumann	1,558.25	592.00	
Butterfield, St. Matthew, R. Unke .....	255.28		
Courtland, Courtland Lutheran, E. Biebert .....	259.92	59.50	
Darfur, St. John, R. Unke....	78.20	130.50	49.20
Lake Benton, St. John, A. Birner .....	569.56	162.10	
Morgan, Zion, W. Frank.....	108.69		204.75
New Ulm, St. John, R. Reim....	1,519.12	12.00	
New Ulm, St. Paul, W. Schmidt	5,238.82	1,512.25	
Nicollet, Trinity, E. Schaller..	2,915.22		
Sanborn, Zion, W. Lange.....	368.00	307.25	
Sleepy Eye, St. John, P. Nolting	2,519.32	883.50	697.00
T. Brighton, Zion, E. Biebert..	426.73	62.00	
T. Eden, Immanuel, W. Frank	700.00		151.00
T. Island Lake, Zion, R. Schroeder .....	363.55		
T. Verdi, Immanuel, A. Birner	261.00	52.88	
Tyler, Immanuel, R. Schroeder			
New Ulm Conference, Mass Reformation Service ....		397.65	
<b>Totals .....</b>	<b>\$ 17,141.66</b>	<b>\$ 4,171.63</b>	<b>\$ 1,101.95</b>

**Rew Wing Conference**

Austin, St. Paul, L. Schierenbeck	821.31		
Bear Valley, St. John, T. Haar	416.00	186.00	
Bremen, Trinity, K. Roever...	50.90	239.29	18.00
Brownsville, Emanuel, E. Hertler	95.35		
Caledonia, St. John, K. Gurgel	1,571.87		25.00
Cannon Falls, St. Paul, K. Roever .....	124.95		
Charles City, Cross, W. Geiger	303.92	148.36	
Frontenac, St. John, W. Voigt			
Goodhue, St. Peter, N. Luetke	270.00	214.00	1.00
Hokah, Zion, E. Hertler.....	742.35	107.50	
LaCrescent, First Luth., E. Hertler .....	838.50	170.00	
Lake City, St. John, T. Albrecht	3,583.57	77.00	32.00
Lake City Lincoln, Trinity, E. Scharlemann .....	200.54	35.00	
Mapleview, Calvary, N. Sauer..	75.82	52.50	
Mason City, Bethlehem, C. Hinz	548.49	20.00	
Mazeppa, St. John, T. Haar....	618.00	259.00	8.00
Nelson, Grace, D. Hoffmann...	117.35		
Nodine, St. John, R. Kettenacker	1,648.45	500.00	
Oronoco, Grace, G. Fuerstenau	1,059.30	58.05	
Red Wing, St. John, G. Barthels	2,211.37	465.28	
S. Ridge, Immanuel, E. Hertler	588.00	225.00	
T. Dexter, Trinity, N. Sauer...	751.06		
T. Goodhue, Grace, C. Albrecht	595.96	178.10	
T. Goodhue, St. John, C. Albrecht	1,090.30	222.70	
T. Minneola, St. John, N. Luetke	1,070.39	52.00	
T. West Florence, Immanuel, H. Schwertfeger .....	727.17	299.50	
T. Union, St. Peter, F. Ehler... 2.00			
Wabasha, Our Redeemer, D. Hoffmann .....	300.00		
Zumbrota, Christ, H. Muenkel..	3,603.94	821.06	25.00
Mrs. Chas. Biegelam, Memorial		5.00	
<b>Total .....</b>	<b>\$ 24,024.84</b>	<b>\$ 4,315.34</b>	<b>\$ 111.00</b>

**Redwood Falls Conference**

Arlington, St. Paul, J. Bradtke	2,522.46	177.40	30.00
Danube, St. Matthew, H. Schmitker .....	1,181.98	392.61	
Echo, Peace, H. Hackbarth....	1,187.84	207.00	
Essig, Zion, P. Spaude.....	113.85	93.00	
Fairfax, St. John, W. Vatthauer	2,526.95	503.50	24.00
Gibbon, Immanuel, H. Kesting	3,086.10	243.55	87.00
Marshall, Christ, E. Gamm....	1,654.40	161.62	
Milroy, St. John, G. Scheitel..	254.79	53.81	
Morton, Zion, S. Baer.....	571.64	5.00	
Olivia, Zion, I. Lenz.....	662.14	62.50	
Redwood Falls, St. John, E. Birkholz .....	747.99		40.00
Renville, St. John, L. Wenzel..	1,061.00		
Seaforth, St. Paul, A. Schulz..	200.69		
T. Emmett, Bethany, O. Netzke	457.88		2.00
T. Flora, St. Matthew, O. Netzke	463.45		
T. Helen, St. John, K. Plochke	991.00	389.00	107.00
T. Omro, St. John, L. Hahnke	1,000.11	240.51	
T. Ridgely, St. John, P. Spaude	172.50	1.00	
T. Sheridan, St. John, A. Schulz			
T. Wellington, Emanuel, G. Zimmermann .....	1,013.63	180.00	80.10
T. Winfield, St. Luke, L. Wenzel	300.00		

Vesta, St. John, W. Nommensen	1,420.18	288.80	61.00
Winthrop, Zion, C. Kuehner..	886.85		
Wood Lake, St. John, L. Huebner	1,188.15	93.00	67.50
<b>Totals .....</b>	<b>\$ 23,665.58</b>	<b>\$ 3,137.35</b>	<b>\$ 461.60</b>

**St. Croix Conference**

Amery, Redeemer, F. Kempfert V.P. ....	300.00	36.95	
Centuria, St. John, F. Kempfert	271.88	45.05	
Clear Lake, Grace, F. Kempfert V.P. ....	222.75	50.00	
Ellsworth, Good Shepherd, F. Mutterer .....	45.70		
Hastings, St. John, L. Ristow..	1,215.83	214.50	8.80
Hersey, First Luth., A. Schubring .....	107.03	3.00	
Highwood Park, Mt. Zion, G. Ehler .....	154.87		
Minneapolis, Bloomington, J. Hoenecke ..	794.79	132.12	
Pilgrim, R. Palmer .....	2,736.74	723.50	
St. John, P. Dowidat .....	1,075.00		425.00
N. St. Paul, Christ, H. Sauer	1,330.13	269.00	
Osceola, Trinity, J. Lau.....	424.04		
Nye, Grace, J. Lau.....	287.56	73.12	
Prescott, St. Paul, F. Mutterer	295.22	124.50	58.00
Rock Creek, Redeemer, F. Kempfert .....	271.86	30.00	
St. Croix Falls, Eng. Luth., F. Kempfert .....	305.19	35.33	
St. Louis Park, Timothy, L. Boerneke .....	214.66	107.23	
St. Paul, Divinity, D. Kolander..	127.45	51.11	
St. Paul, Emanuel, L. Voss....	2,641.40		330.69
St. Paul, Mt. Olive, C. Koch....	579.05	30.00	199.65
St. Paul, St. James, C. Bolle...	2,950.12	150.00	485.00
St. Paul, St. John, O. Naumann - J. Albrecht....	4,622.93	928.01	110.00
St. Paul, Trinity, A. Haase....	628.46		
St. Paul Park, St. Andrew, G. Ehler .....	247.12	68.20	
S. St. Paul, Grace, A. Eberhart..	3,158.71	1,350.00	
Stillwater, Salem, P. Kurth...	1,850.89	186.30	2.00
T. Baytown, St. John, E. Penk..	618.06		29.00
T. Cady, St. Matthew, H. Ellwein .....			50.00
T. E. Farmington, Zion, L. Meyer	3,466.33	934.60	312.00
T. Grant, St. Matthew, E. Penk..			
T. Weston, St. John, H. Ellwein..	484.82	116.00	50.00
T. Woodbury, Salem, F. Mutterer		285.00	12.00
Woodville, Immanuel, A. Schubring	544.92	8.00	
Minneapolis, St. Philip, E. Westcott .....	40.31		
Kochendorfer Family and Mr. and Mrs. M. L. Pugh..			10.00
Lutheran Lenten Service Fund..		82.50	
<b>Totals .....</b>	<b>\$ 32,061.82</b>	<b>\$ 6,034.02</b>	<b>\$ 2,082.14</b>
<b>District Totals .....</b>	<b>\$127,511.87</b>	<b>\$ 23,865.72</b>	<b>\$ 5,412.93</b>

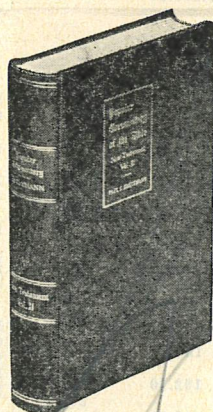
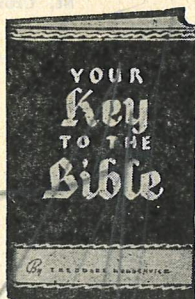
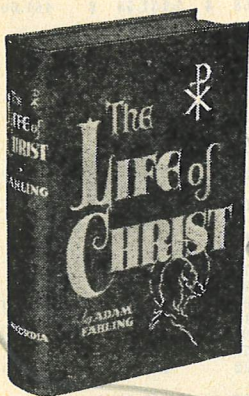
**Memorial Wreaths**

In memory of — Sent in By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
E. A. Grunklee—M. J. Lenz.....			148.25
Mrs. Wilhelmina B. Borsch—W. Haar .....			35.00
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Sgt. K. Treptau—W. Haar.....			4.00
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Martha Zahl—H. Duehlmeier....			20.00
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William P. King—E. Peterson...	5.00		
Mrs. Augusta Zabel—R. Schumann	35.00		
Mrs. R. Lubitz—K. Roever .....			18.00
Rudolph Krzebietke—K. Gurgel..	25.37		
Henry Meyer—K. Gurgel.....	13.00		10.00
Mrs. Henry Goetzinger—K. Gurgel	2.00		
Lowell Horn—K. Gurgel.....	3.00		7.00
Wm. Freiheit—N. Luedtke.....	31.00		100.00
Ronald Zibrowski—E. Hertler...			45.00
Mrs. H. Seibert—T. Haar.....			2.00
Mrs. Christ Reitmann—Ge. A. Barthels.....	7.00		187.55
Carl L. Schroeder—Geo. Barthels	27.00		
Rudolf Dahling—Chr. Albrecht..			4.00
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Mrs. Chas Bigelom.....			5.00
Robert Elmer Olson—H. Kesting			1.00
Anton Hopp, Sr.—H. Kesting....			2.00
Herman Niebuhr—H. Kesting....	30.00		16.00
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Emil Thiem—H. Kesting.....			7.00
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John Deterling—G. Zimmermann	9.00		13.00
Mrs. Albert Gollmer—W. Nommensen .....	20.00		20.00
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