



THE NORTHWESTERN Lutheran

March 1, 1959

Volume 46, Number 5



BRIEFS

by the Editor

We have enjoyed a steady supply of pictures for our cover. We wish to thank all who have submitted such pictures. Now, however, we have only a few on hand. May we ask pastors to send in chancel pictures? An 8- by 10-inch gloss print will serve best. The picture should be a vertical treatment of the chancel.

By the way, do not hesitate to send a picture, simply because the chancel of your church is not as impressive as those in some churches. As you may have noticed from pictures printed in the past, we wish to present a true cross section of our churches.

At this time we should like to repeat our request for good, effective "shots" of church spires and towers. It is our intention to vary the chancel pictures with these.

Read the "News from our Missions" in this issue. Note what two of our congregations are doing to train a future worker for the field in Northern Rhodesia. With this account we bring also a letter of appreciation written in behalf of the native chief.

Many of our people, particularly in Michigan, will be interested in the itinerary of the Theological Seminary Chorus, as it goes on tour late this month. They will find it, together with a picture of the Chorus, on pages 76 and 77.

The Dr. Martin Luther College Choir also announces its tour. This tour is of special interest because it is part of the Diamond Jubilee celebration. The tour will take in quite a few points in Wisconsin. For the itinerary and other information, see pages 77 and 78.

Soon after our next issue appears, many congregations will have their annual confirmation. For the confirmands — and their parents — there is something to ponder in Professor Toppe's editorial (on the page opposite this).

We select the following paragraphs from a NLC news release:

"The presidents of the two largest Lutheran groups in the United States jointly petitioned Pentagon officials here to grant religious liberty to cadets at West Point and Colorado Springs.

"Dr. F. Epling Reinartz, president of the National Lutheran Council, and Dr. John W. Behnken, president of The Lutheran Church — Missouri Synod, headed a Lutheran delegation which conferred with Defense Department officials on January 23.

"In a written and oral request they asked that 'each Lutheran cadet be granted his constitutional right to attend religious services of his choice.'

"The present regulation for all but the Roman Catholic and Jewish students calls for compulsory attendance at the schools' chapels.

"An exception to this is at the Air Force Academy at Colorado Springs, where seniors of all faiths have the option of church or chapel attendance, while juniors may choose 'church or chapel' once a month.

"The formal statement signed by both presidents was presented to Mr. Stephen S. Jackson, deputy assistant secretary of defense in charge of manpower and personnel.

"It said, 'We reaffirm the conviction that the United States Military and Air Force Academies' policy of unqualified requirement of attendance at a specific church service, with the exceptions indicated, is contrary to the guarantee of religious liberty in the United States Constitution, and we request that each Lutheran cadet be granted his constitutional right to attend religious services of his choice.'

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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THE COVER — St. John's Ev. Lutheran Church, Township of Ridgeville, Route 4, Tomah, Wisconsin.

The Northwestern Lutheran

Editorials

Black on White "Don't get your theology and current church history from the newspapers." That was the warning a pastor gave to his people when his synod was getting adverse publicity consisting of half-truths, distortions, and slanted information. The warning reminds one of the classical irony of Will Rogers, who said, "I believe only what is printed in the papers."

With unholy zeal a fanatic sent out mimeographed copies of newspaper excerpts of a sermon in praise of rank unionism, allegedly uttered by a Lutheran pastor. An accompanying letter condemned not only the preacher but also the synod to which he allegedly belonged. However, the paper had mistakenly identified the preacher as a Lutheran. But the damage was done, by evidence "black on white."

A professed orthodox journal quoted a newspaper report on what seems to be a flagrant case of unionism. Investigation however shows that the "black-on-white" report was quite incorrect whether with malice aforethought or out of ignorance — the result was the denigration of a preacher and his synod.

A pastor gets a stern reproof from a brother-preacher many miles away for officiating at the funeral of a Mason. A newspaper clipping is enclosed to support the accusation. The obituary had called the deceased a "Mason" when he was just a plain "mason."

An addled preacher with a slight attack of megalomania kicks over the tugs of Scripture and sound practice, defies the admonition of concerned brethren, gains the approval of a sizable section of his congregation, and — makes the headlines. Reporters hover about like vultures over carrion. The Eighth Commandment is not in their book. They want news, and they get it, and it comes out black on white. Gullible crackpots pick it up and write letters of diabolical approval to their respective newspapers. An attempt to stem the snowballing slander is usually futile.

To see a thing black on white is not necessarily evidence of truth. It may be a splotch on a fairly clean individual or group.

H. C. Nrtz

* * * *

B.D. at Fourteen? Too many Lutheran confirmands imagine that at the age of fourteen they have completed their religious training. After they have studied the Six Chief Parts of the Catechism and memorized several hundred Bible passages and a number of hymns, they feel that they have had all the religious education they need for life. To them their confirmation certificate is not merely an eighth-grade diploma in religion; it is even a college degree, a B.D. in theology.

And so they do not go to the Junior Bible Class at all, or they attend for only a year or two — whenever nothing is going on at the high school. In spite of opportunities, many of them make little or no effort to attend a Lutheran secondary school, like a synodical academy or a Lutheran high school. Why, they've been confirmed; they know enough.

Such 'confirmationitis' is unrealistic. If we don't keep up what we have learned, we shall lose it — as a house loses value, a field loses fertility, a body loses

efficiency, a mind loses receptivity when it is not kept in good condition. Our Catechism and Bible history knowledge must be kept active and functional by reviewing, by reapplying, by further teaching or it will fade away.

What we learn in our confirmation schooldays is applied to our lives at that time. We learn what the Fourth Commandment has to say to us as grade-school children, how the Sixth Commandment applies to the early teens. Three or four years later, young manhood and womanhood bring new problems. Then the Fourth Commandment and the Sixth Commandment need to be restudied and reapplied. Actually, the need for continued religious education never ceases. To every changing situation in life the Word of God has something pertinent and new to say.

The need for continued education is taken for granted in every other field. Should the confirmand feel that he has been graduated from his Catechism, his Bible history, his hymnal, or his Bible? Even Luther remained a student of the Catechism all his day.

C. TOPPE

* * * *

Testimony Against the Lodge

The Rev. J. W. Acker, a pastor in The Lutheran Church—Missouri Synod, in an address to the South Wisconsin District last summer, is reported to have warned against the Christless religion of Masonry, for whom "any god will do."

This had its repercussions in the *Milwaukee Lutheran*, the official organ of the Wisconsin branch of the Lutheran Men in America, made up of laymen from various synods. This organization exists though many of the synods to which they belong are not in official church fellowship. Not too many years ago the Synodical Conference warned its members against affiliation with the Lutheran Men in America as a unionistic organization.

The *Milwaukee Lutheran* deplored this attack on Masonry, for many of the members of the Lutheran Men in America are themselves Masons. It commented that it would be better to say something constructive and positive, for instance, "how the church can gain more of the unchurched, or how the church can develop a program for holding its young people — or what the church can do to serve people in widely scattered rural areas."

Some members of this "Lutheran" laymen's organization realize the spiritual dangers of the lodge, but here the official voice of the organization criticizes the testimony against it. That in itself ought to convince them that they are in the wrong pew and that they cannot properly belong to such an organization, where such Christian testimony is taboo. It is too big a price to pay just to be a good fellow and to give the impression to the world that there are no real differences among Lutherans. Here applies the exhortation of the Apostle: "Come ye out from among them."

IM. P. FREY

Studies in God's Word: Jesus Interprets His Own Life

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Mark 10:45

During these weeks much is being said and written about Jesus. You have an opportunity to read it in the columns of your newspaper and to hear it on radio and television. These are all attempts to interpret the life of Christ, to explain the meaning and purpose of the thirty-three years He spent on earth.

Many of these writers, however, will miss the point, because their minds have not been enlightened by the Spirit of God. They do not view Christ through the eyes of faith. At best they regard Him as a great crusader who stood for a noble cause, but who, unfortunately, lived before His time. The people of His day did not appreciate Him. They weren't ready for His advanced moral code. That's why He had to die the death of a martyr.

But if this is the correct interpretation of the life of Jesus of Nazareth, then His life has been lived in vain and His death on Calvary is the most shocking tragedy that our world has ever witnessed. Thank God, the Bible gives us an altogether different interpretation of the life of Christ, one that is very comforting to us. We hear it from Jesus' own lips. Who would be in a better position to tell us why He came to earth for those thirty-three years? Who could better tell us the meaning and purpose of all that He did and said and suffered?

He Came to Serve

James and John, the sons of Zebedee, had just made a very selfish request. They had asked for a position of honor in Christ's kingdom of glory. Christ now uses this opportunity to give them a lesson in humility and unselfish service.

He shows them that in His kingdom men are not judged by the standards of this world. In Christ's kingdom the one who can lord it over others is not the greatest, but rather the one who is best able to serve. In closing, Jesus reminds them that even He, the Lord and Creator of all, who might have demanded that all His creatures serve Him, became their servant instead.

This is something unique. Many religious leaders have actually become rich at the hands of those whom they persuaded to become their disciples. Jesus, however, could say, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). He came not to be ministered unto, but to minister; not to be served, but to serve; not to benefit Himself, but us; not to enrich Himself, but us.

The Scriptures support the fact that His was a life of service. He went about doing good. He healed the sick, the deaf and dumb, the halt and the blind. He fed the hungry, He comforted the sorrowing, He raised the dead. Even in His last hours on earth, He thought not of Himself, but of others. He was still living a life of service. He washed the feet of His disciples, the mark of humblest service. He prayed for His tormentors. He provided for His mother. He assured the penitent malefactor of a home with Him in Paradise. Who can enumerate them all?

Not to be served, but to serve! Only this interpretation of Jesus' life correctly explains all that He did and said and suffered during those thirty-three years. Even death was not considered too great a service.

He Gave His Life A Ransom For Many

The word "ransom" is not new to us. It is the price demanded by

the kidnapper for the release of his victim.

The devil, as it were, had kidnapped us. He was holding us for a ransom. He was driving a hard bargain, as he always does. All the gold and silver in the world was not enough to meet his demands. The sum total of all our good works was insufficient to secure our release. Even our best friend was of no help, for he too was the prisoner of Satan. There was only one ransom that could satisfy the devil's demands, the death of God's own Son. God's Son was able and willing to pay the price. He gave His life as a ransom for many.

How many? The Apostle Paul explains that, "He died for all" (II Cor. 5:15). He gave His life as a ransom for all sinners — past, present, and future.

Not when we speak in glowing terms of Jesus as our pattern and example, but when we confess with Luther: "I believe that Jesus Christ . . . has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness" — then we have interpreted His life correctly, then we have grasped the meaning and purpose of all that He said and did and suffered during His life on earth.

To that end let us faithfully attend the remaining Lenten services in our church so that our faith in Jesus as our Savior and Substitute may be increased and strengthened.

C. MISCHKE

Smalcald Articles

Part III. Art. III. Of Repentance

VIII

The Roman schoolmen made of repentance a sacrament consisting of three meritorious works, which the sinner was to perform. The first of these, contrition, that is, sorrow over a sin which the sinner worked up in his own heart, was discussed by Luther in the previous paragraphs. In the following he takes up the second act, confession.

The Council of Trent on Confession

In order to understand in what sense the Catholic Church teaches its members to confess their sins to the priests, we reproduce a lengthy explanation from the acts of the Council of Trent. In its fourteenth session, held on November 25, 1551, it said:

"Our Lord Jesus Christ, when about to ascend from earth to heaven, left priests, his own vicars, as presidents and *judges*, unto whom all mortal crimes, into which the faithful of Christ may have fallen, should be carried, in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins. For it is manifest that priests could not have exercised *this judgment* without knowledge of the cause; neither indeed could they have observed equity in *enjoining punishments*, if the said faithful should have declared their sins in general only, and not rather specifically, and one by one. Whence it is gathered that all the mortal sins, of which, after a diligent examination of themselves, they are conscious, must needs be by the penitents enumerated in confession, even though those sins be most hidden, and committed only against the two last precepts of the decalog. . . .

"We gather, furthermore, that those circumstances which change the species of the sin are also to be explained in confession, because that without them, the sins themselves are neither entirely set forth by the penitents nor are they known clearly to the judges; and it cannot be that they can estimate rightly the grievousness of the crimes, and impose on the penitents the punishments which ought to be inflicted on account of them."

In the above quotation from the proceedings of the Council of Trent we emphasized some expressions that refer to the role of the priests in this "sacrament" as being one of a judge. The Council of Trent did the same in one of the canons. In Canon IX it pronounced an anathema on anyone who says "that the sacramental absolution of the priest is not a *judicial act*." — To this we add another canon, # VIII, in which they condemn anyone who says "that the confession of all sins, such as is observed in the Church, is impossible."

The whole "sacrament of Penance" is considered as a good work. So is also its second part, confession. It is a work "necessary for the remission of sins."

Now we turn to the Smalcald Articles.

Confession

19) *As regards confession, the procedure was this: Every one had to enumerate all his sins (which is an impossible thing). This was a great torment. From such as he had forgotten he would be absolved on the condition that, if they would occur to him, he must still confess them.*

Notes

The Council of Trent pronounces the anathema on anyone who says that the confession of sins, as demanded by the Catholic Church, is impossible. Luther says, it simply is impossible. This statement has solid Scripture ground to stand on. Psalm 19:12 says: "Who can understand his errors? cleanse thou me from secret faults." The Jewish translation of this passage reads: "Who can discern errors? Clear thou me from hidden faults."

The question, "Who can understand his errors?" requires no answer. It answers itself with an emphatic, No one. There are so many secret or hidden faults, which we commit unwittingly, and which never come to our attention. If all of these hidden sins were to remain unforgiven because we are unable to recall and to confess them, how hopeless would be our condition! But by the Lord's own instruction we include them in the Fifth Petition: "Forgive us our trespasses."

Luther was right when he called such a forced confession "a great torment." The more serious-minded a Christian was, the more relentlessly would he rack his brain to remember his sins. That in itself was torture. But the greater torment consisted in this that his conscience was ever troubled with doubt. He knew that he had committed many sins which he could not remember. The guilt of these unconfessed, and therefore unforgiven, sins weighed heavy on his conscience. He could find no peace. A great torment!

Confession was not instituted for the purpose of tormenting sinners, but rather for giving them an opportunity to find a special word of comfort and assurance from the minister of the Church. Confession is arranged so that a troubled sinner may unburden his conscience before a minister of the Gospel, or also before a fellow Christian, and hear from him the assurance of the forgiveness of his sins in the blood of Jesus, the Lamb of God, which was sacrificed for us.

Luther spoke from experience when he called the Catholic confession a torment. He had been through the mill, and he had been driven to the brink of despair. When he, therefore, published his Catechism for the instruction of the people, he included an article on Confession, in which he pointed out that the important part is this "that we receive absolution, or forgiveness, from the confessor, as from God Himself." Then he adds the question:

(Continued on page 78)

What shall I say?

Topic: "Going to church won't help me."

The thought behind this statement is that church attendance has no value from an earthly standpoint. For the most part, it is made by two groups: 1. Those who have never attended church services and attempt to justify themselves by contrasting the ill health or poverty of some Christians with the wealth and apparent well-being of many nonchurched. (Unfortunately, even Christians are sometimes confused by this observation.) 2. Those who have "tried church" on a temporary basis but experienced no satisfactory improvement in their relations with other people (perhaps within their own homes) or in their financial status, etc.

Our Greatest Blessing

Obviously, both groups are elevating the physical above the spiritual. Our first objective, then, should be to suggest a more correct standard of values. The greatest possible blessing which can befall us is the salvation of our immortal souls. To bring us that blessing, God has established His Church here upon earth and has entrusted it with His saving Gospel message. The prime purpose of the Church, then, is to preach that Gospel and to save souls. By the same token, our prime purpose in going to church is for the salvation of our souls. Any other benefits which we receive are purely secondary.

This by no means implies that either God or His Church are disinterested in our physical, earthly well-being. Neither does it imply that God never blesses Christians with physical health or worldly wealth. Many times, in fact, God bestows very rich earthly blessings upon Christians for their very Christianity's sake.

These blessings, however, are of lesser value to us than our soul's salvation. And thus, in His love, God sometimes limits the lesser blessings to make the greater more certain. In other words, God may permit earthly hardships (sickness, financial reverse, the loss of a loved one, etc.) to come upon a Christian to strengthen His faith in Christ. These hardships help us to see our helplessness and complete dependence upon God. They lead us to recognize the terrible results of sin in this world and drive us more fully into the arms of our Savior, through whom alone we have deliverance from sin. By contrasting more vividly the misery of this world with the bliss of heaven, they focus our attention more steadfastly upon eternity and our heavenly home. Thus, our faith is strengthened and our hope of salvation grows stronger.

The suffering of a Christian, then, does not indicate that the Church and her message has no value. On the contrary, it means only that a merciful God is allowing a set of earthly circumstances to exist which help us draw the fullest value out of the Church's message. To put it somewhat crudely: If God, in His unsearchable wisdom, knows that we are more apt to cling to the Gospel of Christ if we are barefoot here upon earth, then God, in His mercy, will take away our shoes.

This is not an act of God's disfavor. It is an act of wonderful love. The Bible tells us: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Recognizing this fact, we need not envy the prosperous unchurched or feel that they have been blessed beyond Christians. Rather, we have reason to pity those who have hardened themselves to the Gospel of Christ, and whom, as a result, God permits to go undisturbed in their prosperity and their idolatry to eternal ruin. "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). This life is very short. Eternity is very long. It takes no great intelligence to see which is more important to us.

Apply the Church's Message

Those who claim that the Church did nothing to straighten out their personal problems, may well be asked if they truly took the Church's message to heart and applied it to their lives. God and His Church did not fail them. They failed God. Just as God forces no one into His kingdom, so He forces no one to accept His Word. Any failure to benefit from that Word is man's own responsibility.

For though the main benefit brought by Christ's Gospel is the salvation of our souls, certainly its principles are most beneficial for our daily living, also. As a result, countless people have found richer, fuller, happier lives already here upon earth after turning to Christianity. The truths contained in God's Word have never been disproved or improved upon. Where, for example, will we find a better guide for human relations than Christ's words, often referred to as the golden rule, "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31)? Where will we find greater strength to remain cheerful in the hour of trial than the words: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18)? Where will we find more comfort, and assurance and optimism in the face of any problem, than in Christ's promise: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20)?

Yes, all the strength and wisdom for happier living is in the message which the Church of Christ proclaims. It is sufficient to offset any worldly circumstances which surround us. If we do not make use of it — applying it and living it — the fault is ours alone. To those who claim they have tried and found no benefit, let us suggest that they try again. But let us urge them: "Be ye doers of the word, and not hearers only" (Jas. 1:22). If they will drink deeply of the Word, if, with the help of God, they will strive to live it, they will find that the Church has much to offer toward making their life more wholesome even here in the midst of a sinful world.

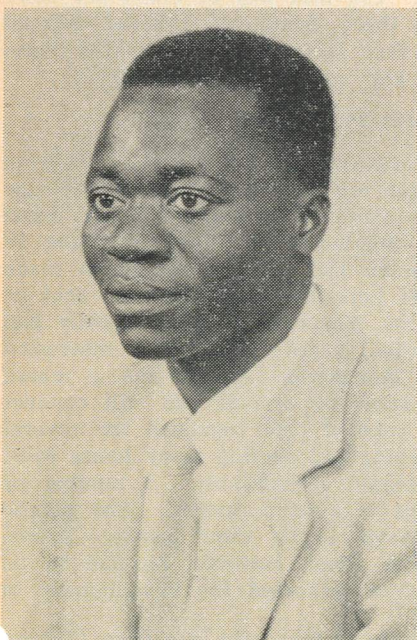
C. S. LEYER

NORTHERN RHODESIA STUDENT PREPARING FOR THE MINISTRY

Two congregations in Michigan have made it possible for a student from our mission in Northern Rhodesia, Africa, to attend the Synodical Conference Lutheran Seminary in Nigeria. In 1956, Emmanuel Congregation of Lansing established a student fund from which the transportation for the student was paid, and the Sunday school in Center Line has arranged to pay for his tuition during his seven years of preparation for the ministry.

Lawrence Chipoya, a member of Missionary R. W. Mueller's congregation in Matero, began his studies at the seminary in Nigeria at the beginning of a new school term in January. Born in the Balovale District of Northern Rhodesia, he is twenty-one years old. He is of the Lovale tribe, and his Senior Chief Ndungu is a woman 105 years old.

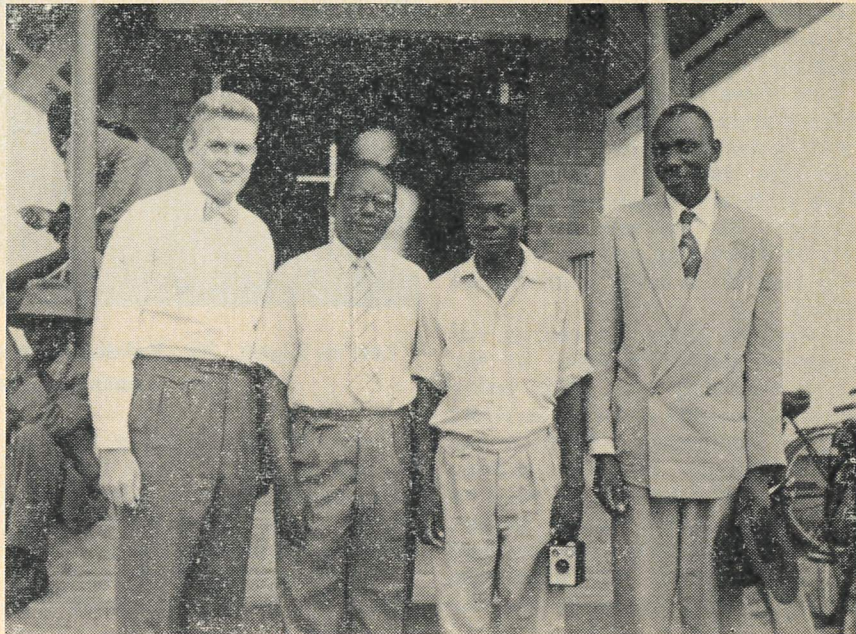
His first six years at school were spent at a Native Authority School in the Balovale District. He graduated from this school as top student of his class. After three more years in an elementary school, he was one of eight from his class chosen to attend the Munali Teacher Training School. Here his education was paid for by the Native Authority and his father, who is headman of his tribe. During his first year at Munali in 1954 he learned about the Lutheran Church through Pastor John Kohl. It



Lawrence Chipoya

March 1, 1959

News FROM OUR Missions



Left to Right: Rev. Richard Mueller, Jr., Mr. Kaluluma, Lawrence Chipoya, Mr. Kamanga

was during this time that he was convinced that the Lutheran Church teaches the Word of God in its truth and purity. On March 31, 1956, he was confirmed by Pastor Harold Essmann.

When Lawrence entered Munali, his plans were to become a teacher, but because of the teachings which he found in the Lutheran Church, the desire grew in him to pass them on to his people.

Lawrence visited his home for a few weeks before leaving for Nigeria. While there, he told his people about the Lutheran Church. They became so interested in its teachings that they begged him to leave his Catechism, "What Does the Bible Say," and other books with them. In a letter to Missionary Mueller, he wrote, "I have done a little work of introducing the Lutheran Church and faith to some people and I am sure they seem to be interested in it. This is shown by the fact that most of my useful books I carried have been snatched from me."

The Sunday before he left, the congregation at Matero arranged a farewell service. Holy communion was celebrated. To show their gratitude that one of their members is privileged to study for the ministry, the congregation presented him with a book, "Law and Gospel," and in the afternoon at a tea held in his honor gave him a small monetary gift. One of the Sunday school children was so interested in the work this student is undertaking that he brought two shillings (28c). The missionary writes, "We are sure that this is everything that he had." Lawrence is expected to be gone from home seven years while preparing for the ministry.

Missionary Habben's former interpreter, Albert Muyangana, is also at the seminary in Nigeria taking a short course in preparation for more work among the people in Northern Rhodesia.

A. L. MENNICKE

**A LETTER OF APPRECIATION
NORTHERN RHODESIA
AFRICAN LOCAL GOVERNMENT**

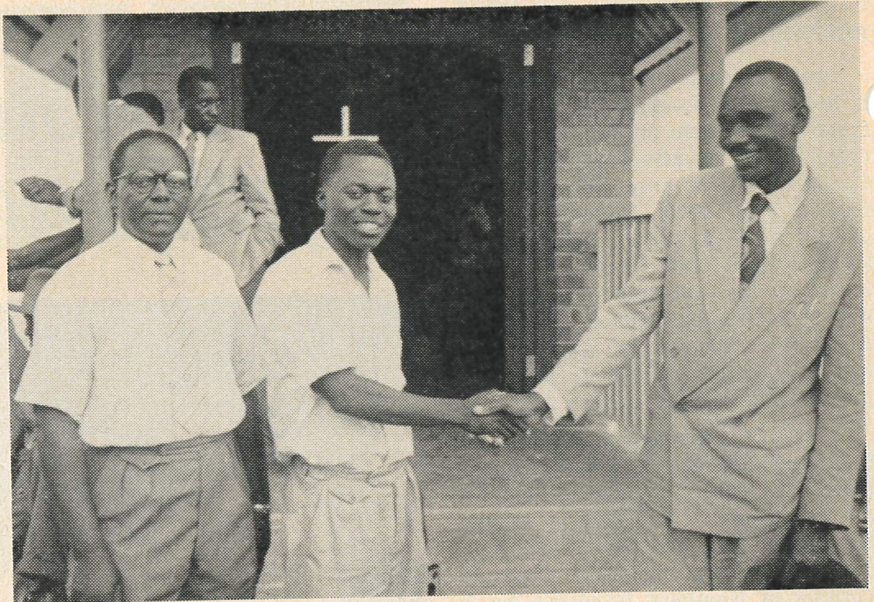
Luvale Native Authority
Headquarters
Mize Capital
P.O. Balovale
27th December, 1958

Pastor R. W. Mueller,
Rhodesia Lutheran Church,
P.O. Box 1141,
L U S A K A.

Dear Sir,

This letter is not intended to introduce myself to you but to express my deep felt gratitude for the great, charitable work you have undertaken to help and educate Lawrence Chipoya. He has reported favourably on everything you are doing to help him. It is really a great kind of you.

Lawrence's father is one of my headmen and a resident of my Native Authority area. The father being not capable to meet the rising cost of Lawrence's education my Native Treasury has been offering bursaries for a number of years to help him to pursue further studies. I am exceptionally pleased and thankful to hear you have now decided to bear the burden and the



Left to Right: Mr. Kaluluma, interpreter; Lawrence Chipoya, student; Mr. Kamanga, president of Matero Congregation

responsibility of educating him for the next six years. I wish Lawrence fully realized the generosity of your Church and in return shows devoted loyalty and obedience to it.

I wish you every success and God-speed in the establishment and

progress of your new Church in Northern Rhodesia. I wish you too a prosperous, bright and fruitful New Year.

Yours in the Lord Jesus Christ,
(Signature)

for: SENIOR CHIEF NDUNGU

Early Itinerant Preachers In Wisconsin

(Fourth Installment)

PASTOR CARL F. WALDT, 1859-1868

German immigrants kept pouring into the Fox Valley. From Fond du Lac boats were plying the waterways between *Oshkosh*, *Neenah-Menasha*, and *New London*. Using this means of transportation, many immigrants pressed inland from the mouth of the Rat River, halfway between Oshkosh and New London. Here developed a great mission activity for the Synod. The next itinerant available to undertake the mission journeys was already on the way.

Missionary Waldt to the Neenah-Menasha Field

Synod found a courageous itinerant in Carl F. Waldt, who had spent five years in Strassburg, Alsace, Germany, as a Pilger missionary. He arrived in Milwaukee on April 9, 1859. President Muehlhaeuser sent him to Fond du Lac to help Pastor Fachtmann out over the holidays and to be assigned to an extensive mission field. "Unfortunately," Waldt writes, "I did not find him home and had to walk 16 miles farther to Calumet, where he was having confirmation on Palm Sunday, and I had to preach for him in the afternoon." Pastor Waldt was directed to the field of activity centering around *Neenah-Menasha* at the Northern end

of Lake Winnebago. The best way he could get there was by steamboat, there being no railroad beyond Fond du Lac.* His final instructions were: "Go there, preach the Gospel, and gather a congregation."

"A Lutheran Pastor Has Arrived!"

Hence, there embarked at Fond du Lac among the passengers to sail up beautiful Lake Winnebago, Missionary Carl F. Waldt. He found himself doing the same work in Wisconsin that he had done in Alsace. Only there he had good roads which made traveling easy, while here his travel was by boat or by foot through dense Wisconsin forests. Hardly had he landed at *Menasha* to seek out a few interested persons, when the information spread like a marsh fire: A Lutheran pastor has arrived and will conduct services on Easter Sunday! He remained for several more Sundays, preaching and making many house calls. The attendance increased considerably. A number of farmers living in the area were present. The people called Missionary Waldt to be their pastor. Before he could remain with them, however, he had to be ordained. Pastor Waldt reported the development to

* In fact, the first train to make the run from Chicago to Fond du Lac had done so that very year, 1859.—Ed.

the officials of Synod. They, without delay, arranged for his ordination at Fond du Lac on May 18, 1859. The following day he accompanied his wife and child to their home in Menasha. The nearest neighbor south was at *Fond du Lac*, 50 miles away. It took two more years before *Green Bay*, 40 miles northward, had a resident pastor in C. G. Reim, who eventually extended his labors from *Green Bay* to *Wrightstown*.

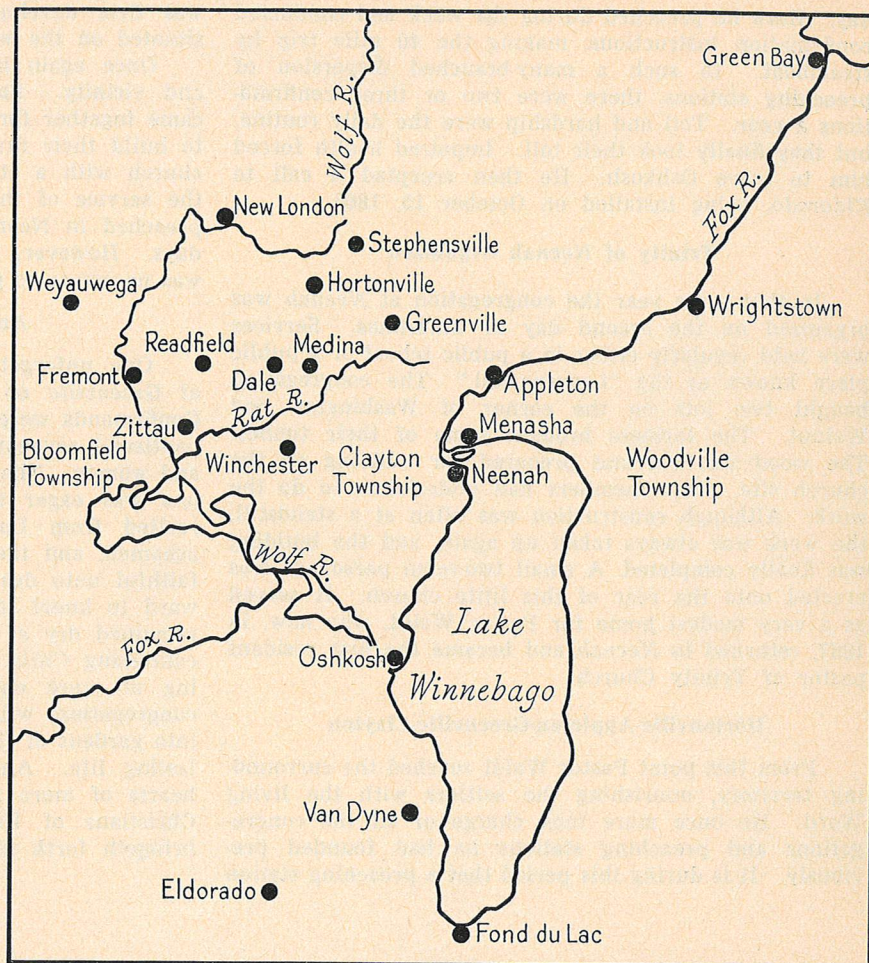
A Self-Installation!

None of the other pastors in the conference could attend his installation. Each pastor was fully occupied with more than one congregation and more preaching stations, in most instances also teaching school. Pastor Waldt's mission was the most northern outpost in the Synod. Under the circumstances he had to install himself. This he did by reading a letter from the Northwestern Conference, in which, by the way, Synod's true confessionalism was developing. The letter, addressed to the congregation, endorsed this procedure of self-installation. From *Menasha*, Pastor Waldt visited the surrounding territory to nourish other Lutheran groups with the Gospel; his labors stretched out to *Woodville*, *Appleton*, *Medina*, *Clayton*, *Winchester*, and *Van Dyne*.

Winchester and Dale Congregations Founded

Pastor Waldt served the Lutherans regularly for over two years in the *Winchester* area, 20 miles west of *Menasha*. In the vicinity of the *Rat River* is a peninsula where several farmers lived. There he was called for in a canoe made of a hallowed-out tree trunk. It was a shaky boat-ride, and he was glad each time to have firm ground under foot again. There were times when he came only on weekdays, but these were real festivals for the hinterlanders. These services, usually held in the district school, were attended by most of the scattered woodsmen and islanders, when the trails were passable. But usually the trip was too rough for their womenfolk to make. Pastor Waldt knew of cases where men carried their women on their backs over the marsh in order that they might be present to partake of Holy Communion. In a log schoolhouse, 23 families founded *St. Peter's Congregation*, Town of *Winchester*, on October 29, 1860. Pastor Waldt also served the settlers moving into the *Medina-Dale* area until *St. Paul's Congregation*, now located at *Dale*, was organized with 11 members. This was the first fruit of his labors in Wisconsin as far as visible success is concerned.

At the time that he arrived from Germany, Waldt was accompanied also by Carl Wagner, a graduate of the University of Baden, who was engaged as teacher



The region where our early missionaries labored, almost 100 years ago.

at *St. John's Parochial School* in *Milwaukee*. After Pastor Waldt saw his preaching territory develop into five congregations, he gave the *Winchester* field over to Pastor Carl Wagner, installing him as the first resident pastor at *Zittau* in the fall of 1861.

Waldt Moves to Oshkosh

Progress in *Menasha* virtually was at a standstill. Many homes stood empty. For lack of work the people moved away. Pastor Waldt was charged with the care of the field around *Oshkosh*, and moved there after founding "*Friedens Gemeinde*" in the third ward. A group of 20 Lutheran families were engaged in building a church. He began his duties here on January 5, 1860. An important step for this flourishing mission was the founding of a parochial school. On the average, 50 to 70 children were in attendance. In the meantime, he continued to serve *Neenah-Menasha* and *Appleton* every other Sunday. It wasn't until now that a horse and buggy became a regular part of this itinerant missionary's equipment.

In his travels he came one day to *Stephensville*, ten miles north of *Appleton*, where he preached in a dance hall and baptized eight children. In *New London* several families came together on Sunday for a reading service, and a congregation originated here in 1860, also known as *St. Paul's Church*. Pastor Waldt encouraged this small flock to build a little frame church, which was quite adequate for them in that

day. Here he preached during the week and conducted confirmation instructions, making the 40 mile trip by steamboat. In such a many-branched dispersion of preaching stations, there were two or three confirmations a year. Toil and hardship were the daily routine, but they finally took their toll. Impaired health forced him to leave Oshkosh. He then accepted a call to *Eldorado*, being installed on October 15, 1865.

Trinity of Neenah Organized

In that same year the congregation at *Neenah* was organized on the second day of Christmas. Services were held regularly either in a public school or a public place known as the "Leavens-hall." The congregation bought two lots on the corner of Washington and Walnut. The farmers brought some of their timber. The wood was cut and prepared for building on the church site. Two members had undertaken to do the work. Although construction was often at a standstill, the work was always taken up again, and the building was finally completed. A small two-room parsonage was erected onto the rear of this little church. It served as a very modest home for Pastor Waldt, who now, in 1867, returned to *Neenah* and became the first resident pastor of Trinity Church.

Hortonville-Appleton-Greenville-Clayton

From this point Pastor Waldt reached the surrounding territory, nourishing the settlers with the living Word. He once more took charge of all the congregations and preaching stations he had founded previously. It is during this period that a preaching station

was first developed at *Hortonville*, a small village situated on the way to New London.

Once again his preaching penetrated to *Appleton* and vicinity. Families from *Greenville* and *Clayton* came together for services and put forth united efforts to build their first church. A large, centrally located church with a steeple was dedicated that summer to the service of the Triune God by Pastor Waldt. He preached in *Neenah* and *Greenville* on alternate Sundays. However, to gain a Sunday for *Hortonville*, it was necessary to preach three times on certain Sundays.

An Unforgettable Service

One unforgettable service of that day took place at *Greenville* on the second day of Pentecost, 1868. Confirmands were gathered at the altar to renew their baptismal covenant. Most of them were married men and women. The church was filled to capacity. Everyone was eager to hear how these robust Christians recited from Luther's Catechism without error, unashamed, and then vowed before God and man to be faithful unto death. By the time each one came forward to kneel for the Lord's blessing, very few eyes remained dry at this solemn and touching service for confessing Christ. Such efforts resulted in the founding of more churches now dotting the countryside; congregations with fine Christian day schools developed into gardens of the Lord bringing forth fruit unto everlasting life. And in due time the Lord moved the hearts of more members to help nourish these early Christians of His planting into many a tree "that bringeth forth his fruit in his season" (Ps. 1:3).

ARMIN ENGEL

RECONVENED DAKOTA-MONTANA DISTRICT CONVENTION

Amidst a new blanket of snow and dazzling Dakota winter sunshine, 52 lay delegates and 41 pastors and professors traveled many miles to Mobridge, South Dakota, to assemble in the spacious gymnasium on the campus of Northwestern Lutheran Academy for the reconvened session of the Dakota-Montana District convention, January 26-27, 1959.

The weighty matter which brought the convention into reconvened session was the recognized basic difference in approach within the District as to our Synod's relationship to The Lutheran Church—Missouri Synod and our fellowship with them in the Synodical Conference.

The convention spent many hours hearing, discussing, and debating the report of the District Floor Com-

mittee on Doctrinal Matters and also the report of a committee which had been assigned the study of the basic differences in the District. After a number of divergent resolutions were placed before the convention and voted upon, the convention by a majority vote, declared that it stands upon the following resolution: "This District convention declares that our Synod's present negotiations with the Missouri Synod are scripturally correct." This resolution included the conviction that the basis on which the negotiations are being carried on is also scripturally correct.

Further business of the convention included a resolution to establish a Northwestern Lutheran Academy Auxiliary among the women of the congregations in the District.

In the closing devotion, the convention was urged to hold fast the

profession of faith and provoke one another to love and good works.

EDMUND O. SCHULZ

JESUS PAID THE RANSOM

John 3:14, 15

*As Moses lifted up the snake
There in the wilderness,
So Jesus for the sinners' sake
Must bear untold distress
Upon the Cross of Calvary,
That He might guilty sinners free
From Satan's condemnation.*

*Now blest indeed is everyone
Who this true Word believes.
Who trusts in Jesus Christ alone
Eternal life receives.
He need not perish but is free
From curse of man's iniquity,
For Jesus paid the ransom.*

DOLORES SCHUMANN

The Voice Of The Church Union Committee

The Joint Doctrinal Committee of the four synods of the Synodical Conference met at St. Louis, January 19-21. As stated in previous reports, this joint committee is charged with the assignment of drafting a joint statement of doctrine and practice for the Synodical Conference. The committee has been meeting at intervals for the past two years. During this time the statement on Scripture and the statement on the Antichrist have been completed and are appearing in the official publications of the constituent synods.

A goodly portion of the recent meeting was devoted to the discussion of the Doctrine of the Church and Ministry on the basis of the presentation of our Synod's committee. It was resolved that each synod's subcommittee in this area re-examine all proof-texts and the presuppositions governing their use. It was also resolved to turn the presentations on Church and Ministry over to the subcommittee of the joint committee for study and eventual synthesis.

The discussion of the Doctrine of Fellowship was begun at this meeting, also on the basis of the presentation of our Synod's committee in this area. This discussion will be continued at the next meeting. It was suggested that the antithesis include statements on false ecumenism and Romanizing tendencies. It is the writer's opinion that a considerable measure of meeting of minds has been reached in the discussion of Church and Ministry.

An invitation of the National Lutheran Council to the synods of the Synodical Conference to take part in a meeting to explore the possibility of cooperation in externals was ventilated by the joint committee. Dr. Behnken reported on the decision at which The

Lutheran Church—Missouri Synod had arrived. It is that in view of the state of flux prevailing in major Lutheran areas, the Missouri Synod respectfully declines the invitation at this time. Representatives of the sister synods expressed their appreciative concurrence.

Dr. Martin Franzmann presented a proposal looking toward a conclave of theologians from various areas of the world in fellowship with the Synodical Conference, to be held, if possible, June 10-12, at California Concordia College, San Francisco. The representatives and officials of the various synods expressed their willingness to participate in such a conclave for better understanding of each other's position and problems.

It might be of interest to our readers to know that time is given at each meeting of the joint committee for the ventilation of actions that properly lie within the area of giving offense. This has been a very profitable and salutary procedure in that it brings the issues into sharper focus and is conducive to better understanding.

The next meeting will be held April 27-29 at Chicago and will include further discussion of the Doctrine of Fellowship and the syntheses of Justification and Church and Ministry.

We wish to repeat that the discussions at these meetings are marked by frankness and firmness, combined with charity. We are determined to speak the truth in love. We plead for your continued patience and prayers. We have made progress!

KARL F. KRAUSS,
Church Union Committee Member

News From Northwestern

Dean Leyrer Is Installed — Dr. J. Henry Ott Memorial Awards — The Pipe Organ Fund

On February 2, in the first morning chapel exercises of the second semester at Northwestern College, Professor Carl Leyrer was installed as Dean. The office of the Dean is better known to former students as the office of Inspector. His chief duty is supervision of students in the dormitories. Students and faculty members joined in prayer in the opening exercises, petitioning the Lord of the Church to bless His servant in his new position and to grant him the joy of seeing much fruit of his labors.

Professor Leyrer graduated from Northwestern College with the class of 1942. Since completing his Seminary course, he served congregations in Big Bend, near Milwaukee, and in Zion, Illinois.

Professor Leyrer is the eleventh man to be listed in the college cata-

logs with the official title of Inspector or Dean. That list begins with the name of Professor Adolf Hoenecke and continues with Dr. W. A. Notz, John P. Koehler, Otto Hoyer, Martin Eickmann, R. Kremer, E. Berg, W. O. Pless, E. Tacke, and Gerhard Horn. From 1899 to 1903 Professors John Meyer, W. Weimar, J. H. Ott, and Tutors Lemcke and Moussa were in charge of the dormitory, each for short periods; but they did not bear the title of Inspector in the catalog. From 1915 to 1932 tutors under the direction of the President were the supervisors in the dormitory. In 1934 the office of the Dean was revived. That is the office now being taken over by Professor Leyrer after a vacancy of four months.

In a recent acknowledgment of gifts received by Northwestern College, mention was made of a donation from Dr. George W. Shield and Mrs. Shield. Dr. Shield gradu-

ated with the class of 1900. The donation is in the form of stocks and bonds which yield about \$500 annually. The donor has stipulated that this income be used for two scholarships each year to be awarded to members of the Junior or Senior classes for excellence in English studies or history. Dr. Shield wishes the awards to be known as the "Dr. J. Henry Ott Memorial Awards" since he wishes in this way to express his gratitude and admiration for Dr. Ott, his one-time teacher in English and history. Dr. Shield has been a member of the faculty of the University of California.

The fund that is being accumulated through gifts and memorials for the purchase of a pipe organ for the new chapel is now approaching \$15,000. Since January 1 of this year \$693 has been added to the fund, chiefly in the form of unsolicited gifts and memorial wreaths.

E. E. KOWALKE

Seminary Chorus Tour



LUTHERAN THEOLOGICAL SEMINARY CHORUS

Left to right —

Top row: Chester Cone, Jr., Ronald Uhlhorn, Mark Hillmer, David Ponath, David Schmeling, Lawrence Nolte, Lawrence Lillegard, Edward Lindemann

Middle row: Jerome Braun, Keith Haag, David Plocher, Daniel Jungkuntz, David Lau, Dennis Kempf, Chester Zuleger, Hugh Reaume

Bottom row: Paul Siegler, Joseph Hillmer, David Redlin, David Kuske, Duane Tomhave, David Franzmann, David Valleskey, Paul Albrecht

SEMINARY CHORUS TOUR

The Male Chorus of the Lutheran Theological Seminary, Thiensville, Wisconsin, is again making its biennial sacred concert tour. Various congregations in Wisconsin, Michigan, Ohio, and Illinois will be visited. The tour has been scheduled, for the most part, during Holy Week as it has been in the past. We realize that this is a time of much activity in all our churches, but we feel certain that those who find time to come will not go away disappointed.

The Seminary Chorus is a voluntary organization of men who intend

to preach His Word as future pastors. This opportunity to join in singing the selected treasures of our Lutheran church music is very precious indeed. The chorus' personnel is confident that in raising our voices to praise the Lord, much is contributed to the spiritual edification both of those who sing and those who hear.

The Chorus has twenty-five members, under the direction of Professor Hilton C. Oswald. Many hours are spent in preparation for such a concert tour. We hope you find opportunity to attend at one of the places listed below, so that you may

join us in expressing with David the words of the Ninety-fifth Psalm: "O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."

Seminary Chorus Tour Itinerary

Thursday evening, March 19
St. James Church, Milwaukee, Wis.

Friday evening, March 20
St. Paul's Church, Stevensville, Mich.

Saturday evening, March 21
St. John's Church, Bay City, Mich.

Sunday evening, March 22
Hope Church, Detroit, Mich.

Tuesday evening, March 24
Zion Church, Toledo, Ohio

Sunday afternoon, March 22
Emanuel Church, Flint, Mich.

Monday evening, March 23
St. Paul's Church, Livonia, Mich.

Wednesday evening, March 25
Zion Church, Crete, Ill.

Hymns Of Praise For Seventy-five Years Of Grace

In view of the span of life allotted to man, three-quarters of a century represents a goodly amount of time. Seventy-five years of existence in themselves must, therefore, call forth praise and thanksgiving from all deriving the benefit from this existence.

When, however, this long period of existence represents the unusual grace of being permitted to serve as an instrument of God in preparing future workers in the Vineyard of the Savior, then such a milestone must be even more an occasion for rejoicing and of hymning praises to Him who alone made such uninterrupted and salutary service possible.

This alone accounts for the song services which the Dr. Martin Luther College Choir will in the next few weeks present in many areas of our Synod. Dr. Martin Luther College believes that the Synod's constituency desires the opportunity at least in some way to participate in the observance of the diamond jubilee of its teacher-training institution. The choir's song services, which will feature hymns of praise for the seventy-five years of unmerited grace, will afford a rather sizable portion of the Synod's membership this desired occasion. Those having this opportunity, we feel, will also wish in a tangible way to express their gratitude. The opportunity for this will be afforded them in the freewill offerings received at the song services. These offerings will benefit the college's Memorial Organ Fund.

PIANO-ORGAN TEACHERS WANTED

Dr. Martin Luther College, New Ulm, Minnesota, requires the services of experienced women piano and/or organ teachers, beginning with the school year 1959-1960. Kindly address all communications to:

Martin Albrecht
Dr. Martin Luther College
New Ulm, Minnesota



Officers of the Dr. Martin Luther College Choir study the itinerary of their forthcoming Diamond Jubilee Concert Tour. Charlene Cloute, Fort Atkinson, Wis., Vice-President; Marianne Albrecht, New Ulm, Minn., Secretary; Arvid Kramer, Gibbon, Minn., President.

ITINERARY

DR. MARTIN LUTHER COLLEGE CHOIR

1884

DIAMOND JUBILEE CONCERT

1959

SEASON

Pre-Tour Concerts

Sunday,	March 15	9:30 a.m.	Jordan, Minn. (St. Paul's)
		3:00 p.m.	Hutchinson, Minn. (Grace)
		8:00 p.m.	Gibbon, Minn. (Immanuel)

Tour Proper

Thursday,	March 19	8:00 p.m.	St. Paul, Minn. (St. John's)
Friday,	March 20	8:00 p.m.	Tomah, Wis. (St. Paul's)
Saturday,	March 21	8:00 p.m.	Wisconsin Rapids, Wis. (Mead School)
Sunday,	March 22	3:00 p.m.	Town Berlin (Trinity)
		8:00 p.m.	Rhineland, Wis. (Zion)
Monday,	March 23	8:00 p.m.	Appleton, Wis. (Fox Valley H. S.)
Tuesday,	March 24	8:00 p.m.	Kewaunee, Wis. (Immanuel)
Wednesday,	March 25	8:00 p.m.	Manitowoc, Wis. (First German)
Thursday,	March 26	8:00 p.m.	Weyauwega, Wis. (St. Peter's)
Friday,	March 27	1:00 p.m.	Oshkosh, Wis. (Grace)
		8:00 p.m.	Beaver Dam, Wis. (St. Stephen's)
Saturday,	March 28	8:00 p.m.	Thiensville, Wis. (Mequon Town Hall)

March 1, 1959

Sunday, March 29 6:00, 8:00,
10:00 a.m. West Bend, Wis. (St. John's)
8:00 p.m. Jefferson, Wis. (St. John's)

Monday, March 30 3:00 p.m. Caledonia, Minn. (St. John's)

Post-Tour Concerts

Sunday, April 5 9:00 a.m. Litchfield, Minn. (St. Paul's)
3:00 p.m. Johnson, Minn. (Trinity)
8:00 p.m. Wood Lake, Minn. (St. John's)

Sunday, April 12 8:00 p.m. New Ulm, Minn. (DMLC)

Concert Program

I

May God Bestow on Us His Grace.....Strassburg, 1525
Harmonized by H. Hassler, 1564-1612

A Mighty Fortress Is Our God.....M. Luther

The Spirit Also Helpeth Us (Motet for Double Choir).....J. S. Bach

II

Now Thank We All Our God (Motet for Double Choir).....J. Pachelbel

All Praise to Thee, Eternal God.....Wittenberg, 1524

Magnificat (setting according to Tone II).....H. Willan

A Christmas Carol from Lapland.....Traditional, arranged by Dickinson

III

O Lord, I Cry to Thee (Male Voices)....Kalinnikoff, arranged by M. Albrecht

He Was Crucified (Choir in eight voices).....A. Lotti, c. 1700
Arranged by F. Pooler

An Easter HymnFrench, 15th century, arranged by Emil Backer

Te Deum Laudamus.....From the Order for Matins, Lutheran Hymnal

IV

Thee, Lord, Most Holy (Treble Voices).....L. Sateren

Forsake Me Not (For eight voices with solo soprano group)....H. W. Monson

The King of Love My Shepherd Is.....Tune: St. Columba
Setting by Ewald V. Nolte

Awake Our Souls! Away Our Fears!.....M. Vulpus, 1609
Setting by S. Wolff

The Apostolic Blessing.....Emil D. Backer

CALL FOR CANDIDATES

Saint Croix Lutheran High School, Minneapolis-St. Paul, Minnesota, intends to add the tenth grade in the 1959-1960 school year. Consequently it must increase its faculty.

Members of the Synod are asked to assist in the calling of an instructor by sending the names of candidates who are qualified to teach in the general field of science and mathematics. Candidates are also

to have ability in the field of athletics, although lack of this should be no deterrent to submitting candidates' names.

Send nominations and qualifications to:

The Reverend John Hoenecke,
Secretary
Twin City Lutheran High School
Association
11 West 88th Street
Minneapolis 20, Minnesota

SMALCALD ARTICLES

(Continued from page 69)

"What Sins Should We Confess?"

His answer is significant, removing all torment from Confession, yes, changing it into a way of receiving additional comfort and peace.

"Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer. But before the confessor we should confess those sins alone which we know and feel in our hearts."

(To be continued)

J. P. MEYER

CALL FOR EXTENDED LIST OF CANDIDATES

The Board of Control of Northwestern Lutheran Academy, M. bridge, South Dakota, herewith requests an extended list of candidates for its sixth professorship.

Nominees shall be qualified to serve as athletic director, teaching also mathematics and science (either a theologically trained graduate, or a college graduate of our Synod).

Pertinent information shall accompany all recommendations. Nominations should reach the secretary by March 10, 1959.

* * * *

The members of the Synod are requested to nominate additional candidates to fill the professorship as head of the music department at Northwestern Lutheran Academy, M. bridge, South Dakota.

Candidates shall be able to teach high-school English and geography. These nominations and qualifications shall reach the secretary by March 10, 1959.

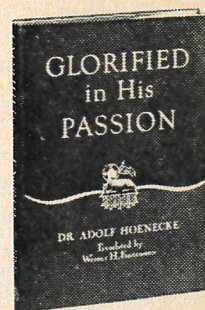
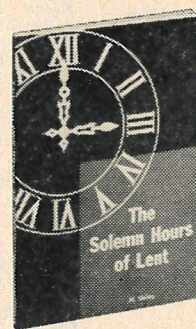
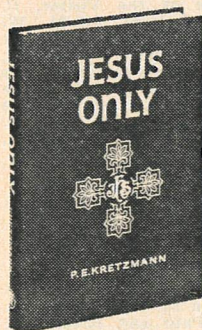
Pastor F. Mutterer, Secretary
Board of Control, N.W.L.A.
Tappen, North Dakota

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BY DR. ADOLF HOENECKE

Translated by WERNER H. FRANZMANN

This volume will put into the hands of non-German readers eight sermons — there are two for Good Friday — from the masterful pen of Dr. Adolf Hoenecke. Here are sermons that have the timeless quality of all great preaching. They sound timely today! These sermons penetrate deep into divine truth, and yet the deep things are made plain. They possess great warmth, and yet they are devoid of sentimentality. In short, here is a book worthy of a handy place on your bookshelf, a book that deserves frequent re-reading and re-study.

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BY HARRY SHILEY

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BY DR. P. E. KRETZMANN

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