

The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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EPIPHANY



And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

ISAIAH 60, 3-5

"THIS IS INDEED THE CHRIST, THE SAVIOR OF THE WORLD"

John 4, 31-35

OUR Epiphany meditation is based on a portion of the account of Christ's memorable stop at Jacob's well. The disciples had just returned from the city with food. Leaving her waterpot behind the Samaritan woman had in the meantime hurried to her own people to tell them of the wonderful person whom she had met at the well. Thus the disciples found Jesus alone. As they began to eat of the food which they had gone out to buy, they soon noticed that Jesus did not join them in eating. Even when they urged Him, saying: "Master, eat," He did not respond. It puzzled them. They had left Him to rest at the well, weary and hungry from a long morning's journey; and now that they had returned from the city with things to eat He showed no immediate desire to refresh Himself with food. Jesus told them: "I have meat to eat ye know not of." Knowing nothing of His conversation with the Samaritan woman, they imagined that someone had probably brought Him some food in the meantime.

His Meat Was the Work of Salvation

At Jacob's Well In the Samaritan woman Jesus had met a soul lost in sin and wretched in its bondage. Thus His Savior's heart had reached out to help her. He had told her about the living water which He had to give, water that could quench all the thirst of her soul forever, meaning, of course, His precious pardon and the peace, joy, eternal hope, and strength for a godly life flowing forth from it. As the true physician of souls He had made her conscious of her guilt and wretchedness, of her need for His living water. He had then enlightened her concerning the true worship of God and had ended by telling her that He Himself was the Christ, the promised Redeemer. Hereupon she had hurriedly left, filled with the ardent desire to tell others about Him. Thus to do His Savior's work and to see it crowned with success gave Jesus the deepest satisfaction and joy; it was to Him like food and

drink, so sweet and rich that while His soul still feasted on it the needs of the body and its weariness, hunger, and thirst were, for the time being, pushed into the background. It was in this sense that He had said: "I have meat to eat that ye know not of."

Throughout His Earthly Sojourn To the puzzled disciples, who had not witnessed His dealings with the Samaritan woman Jesus, however, gave the full explanation: "My meat is to do the will of him that sent me, and to finish his work." Therewith Jesus revealed to His disciples the secret of the humble life which He was leading in their presence. It was completely taken up with doing and finishing the will and work of His heavenly Father, with carrying out the will and work for which the Father had sent Him into the world. It was this that He work out a perfect redemption for sinful men and offer Himself as the Savior to them. So completely was the whole life of Jesus, all of His thoughts, feelings, desires, and actions, devoted to this will and work of His heavenly Father that He could call it His meat. It was as much a necessity for Him as food and drink is for us. His wonderful person as the God-man Jesus pointed only to this one work; apart from it Jesus would not have been there leading a humble life in the midst of His disciples. Not merely a portion of it, but the entire life of Jesus from His birth to His death on the cross was fully consecrated to this purpose. Still it was not a necessity for Him in the sense that He was in any way compelled from without to carry out this work of salvation, it was entirely voluntary. Nothing moved Him to devote Himself wholly to this task but His perfect love to the Father and His compassionate love for us sinners which He shared with the Father.

In this perfect devotion to the saving will of the Father Jesus indeed stands revealed before our souls as the Savior of the world. In this devotion He did all

that was needed to redeem and save us. In this perfect devotion He put Himself under the law and fulfilled it with flawless perfection for us who stand guilty before its holy demands. In this perfect devotion He bore in our stead all the just curses resting upon our guilt. As we hear Jesus Himself speaking of this self-dedication we are thus moved to confess with joyful faith: "This is indeed the Christ, the Savior of the world."

His Joy Is the Harvest of Souls

At Sychar The heart of Jesus longed for the souls of men. He sought to rescue them from the curse of sin and to free them from its miserable bondage by offering His pardon and salvation to them and making them partakers of these gracious gifts in penitent faith. Thus active as Savior in His discourse with the Samaritan woman Jesus had momentarily lost all desire for bodily nourishment and refreshment. With such a Savior's mind and heart He could again look out over the green fields of Sychar and forget all about the earthly harvest which was still four months in waiting. He saw a more precious harvest of souls white for reaping unto eternal salvation. For as Jesus, still speaking to His disciples, lifted up His eyes toward Sychar He saw white-garmented Samaritans coming out to Him in great numbers across the grain fields. He knew that they were coming out to Him because the woman had told them that He was the Christ, the promised Messiah. He knew that they were coming that He Himself might assure them that He was the long-awaited Savior. The sight of such a harvest of souls whom He could gather and preserve unto life eternal filled the heart of Jesus with the highest joy and delight. Thus it was that He said to His disciples: "There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." These approaching Samaritans were in the eyes of Jesus the firstlings of a great harvest of souls, a sign that also the great harvest among the Gentiles was near at hand. This prospect filled His heart with joy.

(Continued on page 24)

Editorials

January 18, 1948

"A Hybrid Arrangement" We copied this designation from an article in the *Christian Century* on the proposition, "Is the Chaplaincy for the armed forces a mixture of church and state?" The *Century*, which is not at all conservative in its confession as a Lutheran views conservatism, answers, "Yes." It makes no attempt to get down deeper into the question but does by inference also affirm that it is the state that "calls" the chaplains and they are therefore in the employ of the state, "superimposing on the minister's ordination vow its own oath, uniform, rank and emoluments." We shall let the *Christian Century* speak:

"Official organizations representing Protestant, Catholic and Jewish churches are asked by the government to nominate the quota of personnel assigned to each of these religious faiths. This request is based on the obvious theory that the churches know their own clergy and can therefore help the government to provide the armed forces with the best men available. But the chaplain, so nominated and appointed, maintains his status as a minister of the church. At the end of his services as a chaplain, he resumes his work in the church without being required to seek reordination, exactly as if he were a minister moving from one charge to another. So the functions of the institutions of church and state are clearly intermingled in the chaplaincy as at present constituted. The constitutional wall of separation between the two is breached from both sides.

"We believe and have long maintained that the military chaplaincy calls for radical re-examination by the church. In raising the question we do not intend to embarrass the chaplains, but the church. In the institution of the chaplaincy, the church comprises its own ministry by permitting the state to superimpose on the minister's ordination vow, its own oath, uniform, rank and emoluments. In so doing, it permits the state to overlay church jurisdiction over the clergy with another jurisdiction, that of the state. Instead of consenting further to this hybrid arrangement, the church itself, in the person of its ordained ministers, priests, and rabbis, should follow its sons into the armed services, conceiving its task in these fields as only an extension of its parish functions. Its clergy, serving as chaplains, would then be paid by the church, accept no military rank and, beyond their civilian patriotism, own no allegiance save that to which they are solemnly committed in their ordination vows. The present system can be condoned by the church only at the cost of weakening the significance of the sacramental act of ordination and thus undermining its own integrity."

It seems to us that the arguments advanced in the foregoing article stand unchallengable in the face of God's Word, and His

instructions to the church in regard to the ministry of the Word. To accept the stipulations laid down by our government in regard to the chaplaincy is, of course, the easier way out. But it is not the God-pleasing way. It is God's will, "that they which preach the Gospel should live of the Gospel," 1 Cor. 9:14. Cf. Gal. 6:26: "Let him that is taught in the word communicate unto him that teacheth in all good things."
W. J. S.

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A Lutheran as a Government Official The December 13 issue of the *Saturday Evening Post* contains an article on Governor Luther W. Youngdahl of Minnesota. We often hear it deplored that there are so few Lutherans in high governmental positions, professing to see in that a great detriment to our church as keeping it from getting some much-needed publicity. Those who lean on such earthly props in their church work will find satisfaction in the fact that a Lutheran has made the headlines in the person of Governor Youngdahl.

The article in question deals with his fight against gambling in that state, specifically against the "one-armed bandits," slot machines. His zeal in this respect is ascribed by many to his "strict" Lutheran beliefs. Though the present writer is a native of Minnesota and in the dim past spent half a dozen adult years in the State of Ten Thousand Lakes, he does not pretend to pass on the merits or demerits of the governor's administration, nor does that lie within our province. Even if a life-long resident of the state passed judgment on it, it would be nothing more than an opinion.

We are using the article merely as a background to investigate the question whether a Lutheran in political office must perform it in accordance with his "strict" Lutheran beliefs. There seems to be a lot of confusion on that point. If that means that the official should use his political position and powers to enforce the religious teachings and moral views of the Lutheran Church and to subject his constituents to them by force, we say, No. That would offend against the American conception of the separation of church and state and would involve methods and means by which the spiritual work of the Church cannot be promoted. The Church is spiritual, and the weapons of its warfare are not carnal. It is not the duty of the Lutheran government official to employ his political power to make the state or country conform to his own religious beliefs. The end does not justify the means.

That does not mean that his Lutheran beliefs should have no influence at all upon the administration of his office. His religious belief will prompt him to be faithful and conscientious

in the performance of his duties. He will take seriously the oath to enforce the laws as long as they are on the statute books, as he has sworn to do, not only when it is politically expedient. He will not use his office simply to perpetuate himself in office or to do favors for his friends but will endeavor to give honest and conscientious service. He will perform the duties of his office as "not unto men but unto God." His religious beliefs will make him faithful. It does not mean that he must translate

his religious convictions into laws of the state to bring others to the same religious beliefs or the same moral behavior that his conscience makes binding upon him personally. The kingdom of God and the kingdom of Caesar do not overlap for the Christian except that his membership in the kingdom of God will spur him on to be faithful in living up to the responsibilities which may have been laid upon him in the other.

I. P. F.

THE UNION OF THE TWO NATURES IN CHRIST

WE believe that our Lord Jesus Christ is "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." We have one Savior, one Mediator between God and man; but that one Savior has two natures, the divine and the human. These two natures are not merged one into the other, as though in the birth of Christ some new substance had evolved composed of divine and human elements. No, in the incarnation the two natures remained intact, neither one absorbing new elements nor giving up any of its own. Yet in spite of this fact they do not, as it were, just touch each other lightly, but are intimately joined together, the divine completely permeating the human.

Some Scripture Statements

No matter from which angle we approach the union of the two natures in Christ, we are forced to realize at once that we are confronted with a mystery which our feeble mind with its limited faculties cannot grasp. We bow our heads in humble adoration before a fact which the love and wisdom of God have prepared for us and which is proclaimed to us in the Scriptures.

John 1, 15: *The Word was made flesh.*

The *Word* of which the evangelist here speaks is the Son of God, the personal Word of the Father. In v. 1 he tells us: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word was *with* God as a separate person, and yet was God itself; that is the Son of God. In the verse of our text, and again in v. 18, John calls the Word the "only begotten of the Father" and the "only begotten Son."

Concerning this *Word* John says in our text that *It was made flesh*. He does not say that the Son of God *put on* flesh,

the way a man puts on a coat. He says much more. But he does not say that the *Word was changed* into flesh, as, for instance, the bread which we eat is by our digestive organs changed into human flesh. That would be saying too much. But he does say that the *Word was made flesh*, it was so intimately united with a human nature that it shares all the experiences of that human nature, and on the other hand, that the human nature of Christ shares the glory of the Word. — St. Paul expresses the same thought when in Gal. 4, 4, he says that "God send forth his Son, made of a woman."

Col. 2, 9: *In him dwelleth all the fulness of the Godhead bodily.*

As the previous verse shows, Paul is here speaking of Christ. See what rich language he uses in picturing Christ to us! Everybody knew that Christ was a man. But Paul wants to impress the fact on our minds that He is the *God-man*. He speaks of the Godhead as dwelling in Him. The Godhead came also to the prophets of the Old Testament, gave them revelations, equipped them with power to perform miracles, and the like; but it could not be said that the Godhead *dwelled* in them permanently. Paul makes it stronger, he says the *fulness* of the Godhead, and then adds *all*, all the fulness of the Godhead. To point out the vast preeminence of Christ over any and all of the prophets Paul adds an adverbial modifier: *bodily*. The prophets experienced only the power of God working in them, but in Christ the Godhead dwelled, and dwells, in its essence, *bodily*.

Such is our Christ, God and Man in one person.

Glimpses of This Union

There is such a wealth of Scripture passages on this truth of God that we

cannot think of listing them all, nor of treating them exhaustively. We must be content with looking at but a few.

Since Christ is both true God and true man, both truly divine and truly human traits are predicated of Him sometimes in practically one and the same breath.

Rom. 9, 5: *Whose are the fathers, and of whom concerning the flesh Christ came, who is over all God blessed for evermore.*

Note that Paul is here speaking of *Christ*. But what contradictory statements does he make of Him! He says that He came from the fathers according to the flesh. Christ can trace His human ancestry, just as can any other man. And then he says about this same Christ that He is over all God, that is, God who inhabits eternity, who is without beginning or end from everlasting to everlasting. These contradictory things are said about the same Christ; so intimately are His two natures united.

There are other passages which set forth this union in still sharper lines.

Acts 20, 28: *Feed the church of God which he hath purchased with his own blood.*

This word is taken from Paul's farewell address to the elders of Ephesus. He is speaking of Christ, but he calls Him directly *God*. And then, what does he say about Him? If he said something truly divine we could understand that. To God belong godly things. But Paul here speaks of God's own *blood*, which He shed in order to redeem the Church. — Similarly Paul speaks about Christ in 1 Cor. 2, 8: "Had they known it, they would not have crucified the Lord of glory." He calls Christ the *Lord of glory*, a name befitting His divine nature. But then he goes on to say that they *crucified* this Lord of glory. Can God be crucified? Yet in Christ the two natures are so intimately

united that what happened to the human nature pertained also to the divine.

In this light read also St. Peter's remark (Acts 3, 15): *Ye killed the Prince of life.*

In a similar way, on the other hand, Christ may be called by some human name, and then a truly divine thing may be said of Him. He Himself calls Himself the Son of *Man* in the following passage, and then maintains that He was in heaven before, that is, from eternity.

John 6, 62: *What and if ye shall see the Son of man ascend up where he was before?*

Paul once says (1 Cor. 15, 47): "The *second man* is the *Lord* from heaven."

When the Jews spoke of the *man* Jesus as not yet being 50 years old, Jesus an-

swered: *Before Abraham was I am* (John 8, 57, 58).

In the Christmas message the angel described Jesus according to His human nature, speaking of Him as having been born this very night; but then he goes right on and calls Him Christ the Lord (Luke 2, 11). In a similar fashion, centuries before, Isaiah had prophesied about the coming Messiah.

Is. 9, 6: *Unto us a child is born . . . and his name shall be called . . . the mighty God.*

Again we see that the two natures of Christ are so intimately united that what is, strictly speaking, a peculiarity of one nature may with perfect propriety be predicated of the other. We have one Savior who is at the same time both God and Man.

J. P. M.

WISDOM IN THE INDIAN MISSION SCHOOL

OF the interesting observations the superintendent of the Indian mission can make, those in the mission schools are outstanding. Some show quite clearly how for the missionary and teacher himself the work is a school of patience, some are encouraging, some even cheering. The reader will see how the superintendent was impressed when recently visiting the school at mission station Bylas.

The school of our mission there consists of three classes with a total enrollment of between sixty and seventy pupils. People not acquainted with conditions in an Indian population might think that two teachers could well enough take care of that number of pupils. We must bear in mind, however, that Indian children live in an environment quite different from that of white children, that the language at their homes and among themselves is not English and that therefore, to call attention to a chief point to be considered, the Beginners and First Graders, at least, cannot very well be taught in the same classroom as those of the next higher grades without altogether retarding the progress of the latter. At Bylas, as well as at Peridot, a native teacher for the primary class is equipped for its particular needs principally by his ability in the native language to explain to his young

pupils things that they otherwise could not grasp quickly enough, and so to lead them into requisite understanding and use of English. As native teacher for the primary class of our mission school at Bylas, Mr. Alfred Burdette has served for a number of years.



Superintendent F. Uplegger — right.
Editor of *The Apache Scout* — Missionary
Edgar Guenther — left.

As teacher of the Upper Class, Mr. Edward Rasmussen entered at the beginning of the present school year into a work altogether new to him and for which he had not enjoyed special training. The teacher of the Intermediate Class is Mr. Wehausen, by birth an Apache Indian, adopted and brought up by the pastor whose family name he bears. A few years

ago he helped out at our Peridot mission school, then had opportunity to attend college till he was drafted into the army, and after the war — which took him into southern Germany — he attended college again. When beginning to teach in our school at Bylas, at the beginning of this school year, he also entered upon a not easy test of his qualification for the work.

The missionary in charge of the station, Pastor A. Schuppenhauer, who as a student of our theological seminary spent part of the previous year in teaching at Bylas and when graduated from the seminary was called into our mission work, also took over new responsibilities when in the past summer he was ordained and installed as successor to Pastor Ernest Sprengeler who had been called to our East Fork station.

What may the superintendent visiting the station, the school in particular, find it his duty or privilege to say by way of suggestion, assistance, encouragement?

Entering the Intermediate Class, he at once observed a quiet which to attain among the Indian children is not an easy task, particularly for teachers in the schools without religious instruction. Here the young teacher's voice had a clear way to the ears of the division under his special instruction. The other little Indians also had their eyes and hands at their little jobs; and as one seemed to forget that he was not at the camp or the playground, he at once collected himself properly when he heard his name called and his eye met his teacher's, and was not discontented. The teacher was a soldier; his word sounded like the echo of a sergeant's command, without harshness, however. Even as the little combatants were led over the dry-as-dust ground of arithmetic, so much less interesting than the desert dust around the camp grounds, they kept step as well as could be expected.

Well, thought the visitor, the four *M's* that should have sway in the school room hold their own: Here is *Motion*, something doing, life; here is *Matter* worth the while, with omission of what is useless; here is *Method*, a way in which the thing may be done well, evidently purposeful, and here is *Manner*, a conduct on the part of the teacher that in itself makes for attention, appreciation, and respect, and on the part of the pupils a

behavior that is not a severe test of his patience.

What is the secret of success? "The fear of the Lord is the beginning of knowledge," — and the right application of knowledge is wisdom.

The "fear of the Lord," the respect for God's good will, brought the teacher into this school; and its presence keeps the pupils on wisdom's way.

The next visit was in the Upper Class. All was quiet but for the first *M* to have its way: the division under the teacher's immediate care led along by him as if they were a crew rowing a boat, dipping their oars slowly in a tranquil sea; and those at their desk work — like young fishermen minding their business, mending their nets. True, the Indian children, taken from their native moorings, do not yet feel quite seaworthy in the wide expanse of the white man's thought and interest. How could it be expected of them that they be as responsive as white children in their element? Yet they here are responsive in their way, sometimes hesitantly, sometimes with rather subdued voice, but ready and clear where they are well "in it." With the second *R* and with the one with a *D* in front, with Writing and Drawing, the latter especially, they go ahead with an aptitude making one think of the boys' dexterity with lariat or lasso.

How did the man that teaches these children of the once — and not so very long ago — fiercest of all Indians attain to the four *M*'s in education, himself applying them and keeping his crew in corresponding tempo? The "fear of the Lord" and the love of His kingdom brought him into the work of applying the wisdom thus learned.

The fourth *R*, which with us holds the first place, that of Religion, gratified the guest the second morning of the visit. The pastor had a period of Biblical History, with application of the Catechism truth, with the pupils of grades five to eight. Here the first *M* was most lively, the other three also holding their own. The boys' and girls' interest in the subject was evident from their answers to review questions and then to questions on the subject matter of the story just then studied in detail. Questions regarding the divine commandments of which the story should remind them were answered with

words of Luther's Catechism. The pastor himself gave credit to his predecessor at the post and to the mind of attentive Apache children, by telling the visitor of an experience when he had begun instructing this class. Teaching them the meaning of the Fifth Commandment, he asked, "Who was a murderer?" Pupils at once were ready to answer — "Cain." But a girl still held her finger raised. The pastor's question "Do you know of another in Bible history who was guilty of murder?" she answered, "David." When asked, "How so, David?" she answered, "He killed Uriah." "How did he do that?" She answered, "He placed him so that the enemies killed him, as he wanted it."



THREE WORKERS IN THE INDIAN MISSION

At the left, the superintendent who had just ordained and installed at Bylas the man in the middle, Pastor Allyn Schuppenhauer, as successor to the man at the right, Pastor Ernest Sprengeler who is now in charge of station East Fork.

Where there is a right understanding of God's Law there the way is opened for the understanding of the Gospel truth. "The testimony of the Lord is sure, making wise the simple." May they also further be taught the wisdom of heeding His Word in their daily lives. "If ye know these things, happy are ye if ye do them."

"The testimony of the Lord is sure, making wise the simple." It could be seen exemplified with particular impressiveness in the class of those most recently for the first time taken from the camps into the school room, the Beginners, with the First-Graders. The visitor, before

entering the room, the "annex" of the mission church, stood outside listening to their singing. He was surprised to hear them sing with clear voices and from memory, stanzas of our hymns in English. Entering, he saw all the dark eyes with expectancy fixed upon him, heard them warmly respond to his greeting, then heard no other sound in the room than the native teacher's voice in a brief conversation. Alfred Burdette wanted the children also in their native language to sing "Jesus loves me, this I know, for the Bible tells me so," and asked the visitor to write an Apache translation of it on the blackboard. This was quickly done, the writer and the teacher agreeing on the wording in Apache. The little Indians sat absolutely silent till their childlike expectation was gratified by the reading to them of the words from the blackboard. Then — truly, it was one of the writer's enjoyments to sing with these little Indians and hear them sing, supported by their native teacher, sing the words in their native language with still more solemn liveliness than could be heard when they sang the English words which they could not understand so well. To the objective truth which they were taught by the Bible word came the subjective faith of the childlike hearts. "Out of the mouth of babes and sucklings Thou hast perfected praise," — yea, even in the land of the Apache. And one and the other of them may serve Him in the same way in which that tall lad Dennis in the Upper Class did in turning his grandfather into a steady attendant at the Sunday services in the mission church. Even among the Apaches the miracle is still performed "to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just."

That our mission schools also serve this purpose is testified by the fact that the Indians of Lower Cibecue all by themselves made up a petition in which they begged that the mission school in their district be opened again, which had to be closed for lack of a teacher. May God grant that the blessings of the Christian school be again offered them, as they are extended through our mission schools at Bylas, at Peridot and at East Fork.

F. U.

Siftings

BY THE EDITOR

Adopting the highest budget in its 131-year history, the American Bible Society plans to expend \$2,981,645 next year for Bibles, Gospels, and Testaments to be distributed in Europe and the Far East. If that sum can be reached, it may be possible to meet General MacArthur's cabled appeal for the expansion of Bible distribution in Japan next year according to the general secretary. It is reported at the same time that Canada is increasing its Bible production under the British and Foreign Bible Society. Fifty thousand New Testaments in modern Greek are required by the society for distribution in Greece. It will also enter into the Chinese field, since shortages and inflation are interfering with production of Chinese Bibles in Shanghai.

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Bishop Otto Dibelius of Berlin said farewell to America at a service sponsored by the Lutheran Church of the Good Shepherd, Brooklyn. The bishop said that he had come to this country not to ask for anything but to thank the churches for all their acts of love. Speaking of the prospects of starvation faced by many Germans today, he said: "A little help from someone far away, while in itself not enough to sustain life for long, has a psychological and spiritual effect so tremendous that people often regain their will to live." At the same time that Bishop Dibelius left for Germany, Hans Asmussen, chancellor of the Evangelical Church in Germany, arrived for a two month visit.

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"A one-man 50-year fight in Minnesota against religious liberalism ended with the death of William B. Riley, widely known Baptist fundamentalist, at the age of 86," reports the *Christian Century*. In the 1920's Riley debated against evolution across the nation. So

powerful was his influence that when his close friend William Jennings Bryan died, Dr. Riley became the acknowledged leader of the anti-evolution forces in America. He recently was mentioned on this page as having withdrawn from the Northern Baptist Convention, which Riley considered too liberal. He withdrew his membership several months before his death, saying he would be "ashamed to die in a fellowship that seems to me unbiblical and, consequently, un-Baptistic." A powerful witness against liberalism seems to have died with Dr. Riley.

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The future of so-called Christian holy places in the vicinity of Jerusalem is causing no little anxiety in London. It had been assumed that the city and its environs would be under international control, but the Jewish claim that only the ancient city should be so regarded would place the Mount of Olives, the Garden of Gethsemane (wherever that may be), and a large number of Christian institutions, including the Anglican cathedral, under Jewish jurisdiction. Many would like to see Great Britain, before she leaves Palestine this spring, stipulate that the whole of Jerusalem, plus Bethlehem and Nazareth, be handed over to international control. The outcome, seemingly, is still in doubt.

The "*St. Louis (Mo.) Star-Times*" began an editorial crusade against demoralizing factors in modern society. Not only comics but also movies that glamorize loose living, literature that dresses up "washroom obscenity," and lecturers who poke fun at religious and home standards came under the condemnation of the *St. Louis paper*. As a result of the first editorial fan mail came to the paper in great abundance. Among the letters were many that told the paper it did not prac-

tice what it preached in that some of its own comics were by no means beyond reproach. The "*Star-Times*" in another editorial explained how an editor must leave the contents of comic strips to the syndicates that produce them and set forth the dilemma in which a newspaper finds itself in these words: "If the '*Star-Times*' drops comic strips that rank among the highest in readership following, they will be snapped up immediately by competitors who will take not only the comic strips but the reader following they had, and that in this competitive business world is an end not to be desired." The moral of the whole thing seems to me this: Be good — so long as it doesn't hurt the pocket book.

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"Ministers ought to stay at home, mind their parishes, and keep out of Washington." That was the opinion of an U. S. congressman this month when 50 churchmen came to Capitol Hill to "study progress on major legislation under discussion." Staying out of Washington was and is not the intention of churches. Roman Catholics have moved in closer than ever. The pope appointed the first "Archbishop of Washington." The Baltimore archdiocese was divided, and hereafter there will be a high-ranking ecclesiastic right at the nation's capitol. Baptists in 1947 opened a world headquarters in Washington and had bought a \$100,000 building. This year Presbyterians established a National Church in Washington because — said a high churchman — it is "well for our church to have a voice close enough to high places to be heard." Methodists have had a Washington building for many years. A Washington office of the Federal Council of Churches was opened in 1945. Lutherans would decide this January whether or not to establish a permanent office of public relations at the U. S. capitol. There may be some reasonable doubt in the minds of the average person whether the church is in the field of politics or of religion. It would seem that politics is considerably out of its line.

"This Is Indeed the Christ, the Savior of the World"

(Continued from page 18)

Even Now Jesus is still the same Savior. His work of redemption in perfect devotion to the heavenly Father's will is now eternally finished. Yet even now from His throne of glory He is still seeking that which is lost. It matters little to Him where these human souls are found, what they are like as to station, race, color, whether they are

rich or poor, learned or unlearned, humble or mighty, old or young. He wishes to seek them all with His saving Gospel and harvest them into His heavenly garner of bliss. Thus He sought and found also you and me and wishes to lead us safely to Himself in heaven. Seeing Jesus thus with the help of our text, we are again constrained to confess in joyful faith: "This is indeed the Christ, the Savior of the world."

C. J. L.

The Northwestern Lutheran

CHURCH DEDICATION ST. PAUL'S EV. LUTH. CHURCH Morris, Minnesota

November 16, the 24th Sunday after Trinity, was an occasion of great joy and thanksgiving on the part of St. Paul's Ev. Lutheran Church of Morris, Minnesota. On that day the congregation in the company of many brethren from neighboring sister congregations of the Synodical Conference was privileged to dedicate the first church home that it could call its own to the glory of God and the preaching of the pure Gospel and the



correct administration of the Sacraments after having worshipped in rented quarters for forty-two years. The occasion was observed with two special services. In the forenoon Pastor W. F. Sprengeler of Hoskins, Nebraska, a former pastor of the congregation, delivered the dedicatory sermon, choosing as his text Ps. 122. His theme was: "A Christian Loves his Church." A Christian shows this by attending the services of his church regularly, by praying for his church, and by working for his church. In the afternoon Pastor A. W. Koehler of Hutchinson, Minnesota, second Vice-President of the Minnesota District, brought another appropriate message based on Mt. 17, 4-8, choosing as his theme the words: "It is good to be here" and applying these words to the different situations that arise in the Christian's life.

The dedication of this church marks the fulfilment of hopes and prayers of many years' duration. Prevented from doing this for lack of sufficient strength for many years, then by the restrictions imposed on building by the war, the congregation on May 31 of this year was finally able to break ground for its own church home. St. Paul's now has a house of worship. Its dimensions are 26x64 feet, which do not include a vestibule 14x18 feet and two transepts, one of

WISCONSIN SYNOD BUILDING FUND

MEMORIAL WREATHS

In Memory of	Sent in by Reverend	Amount
Lillian Alten	H. C. Haase	\$ 10.00
Maria Ziemke	H. C. Haase	10.00
Fredrick Vick	H. W. Bergholz	17.00
Edward Willenjempf	H. G. Bergholz	3.00
Mrs. Frank Virchow	Henry Geiger	5.00
Henry Schroeder	H. W. Neubauer	10.00
Rev. R. Pietz	Dodge-Washington Pastoral Conference...	15.00
Rev. R. Pietz	A. Schewe	10.00
Dorothea Toepel	W. F. Wichmann	5.00
John Schumacher	E. E. Kolander	57.00
Emil Lutzke	E. E. Kolander	2.00
Herman Meyer	A. Kehrberg	12.00
John Weber	A. Kehrberg	9.00
Henry Matzke	A. Kehrberg	5.00
Norman Stoen	F. H. Tabbert	39.20
Mrs. Julius Kiekhafer	I. J. Habeck	10.00
Mrs. Wm. Schaefer	H. Neubauer	16.00
Herman Papcke	F. Loeper	3.50
William Vinz	F. Loeper	2.00
Carl Veitengruber	A. Kehrberg	13.00
Henry Frank	A. Kehrberg	2.00
Mrs. Marg. Loeffler	A. Kehrberg	1.00
Henry Krueger	A. Schewe	5.00
Sam Steubalt	H. Haase	20.00
Erna Schlavensky	N. Schlavensky	5.00
Robert Brunn	Theo. Frey	5.50
Stephen Kalus	H. Vogel	21.00
Julius Schulz	Roy Reede	2.00
Mrs. Rud. Herman	H. Neubauer	5.00
John Gerlach	H. C. Haase	56.00
Prof. Edwin Sauer	E. Pankow	2.00

Please send *all remittances* for Wisconsin Synod Building Fund, including memorial wreaths, to your District Cashier or Treasurer. The Blue Slips are to be sent to the District Finance Secretary. Each pastor will receive new Remittance Advices for the continuation of the collection. Total in W. S. B. F. on December 31, 1947, was \$858,686.44.

January, 1, 1948.

G. W. FISCHER, *Finance Secretary.*

which is 8x14 feet and the other 8x16 feet. This provides room for a sanctuary 16x16 feet, a nave 26x48 feet, a spacious choir room, a vestry, a mothers' room, and a cloak hall. The seating capacity is estimated at 225. The building is of frame construction with low sidewalls and an open ceiling supported by three scissors trusses. It also has a full basement with the usual accommodations. The exterior is finished with white asbestos siding and composition shingles. In the interior all walls and partitions are plastered and the open ceiling is finished in Sta-lite Nuwood, planking in the nave and squares in the sanctuary. All architectural work, including the preparing of blue-prints and specifications, was done by two members of the congregation. After viewing a number of newly erected churches, the congregation finally resolved to pattern its church to a great extent after our newly erected Calvary mission chapel at Glenwood, Minnesota, making the necessary changes and alterations to suit its own taste and specific needs. The total cost of the project is in the vicinity of \$16,000, which includes the furnishings — pulpit, altar, pews, baptismal font, etc. This low cost is due to the generosity of the J. Neils Lumber Co. of Libby, Montana, which furnished most of the lumber at a very reasonable price, and to the considerable amount of time and labor donated by the members of the congregation.

St. Paul's at present has 28 voting members, about 110 communicants, and 160 souls. It forms a joint parish with St. John's of Hannock. It has resolved to join the Wisconsin Synod. As it views it finished project, which it was able to carry out with the help of God, which manifested itself in so many instances, the congregation voices its feelings in the words of the poet: "All glory be to God alone."

H. C. DUEHLMEIER.

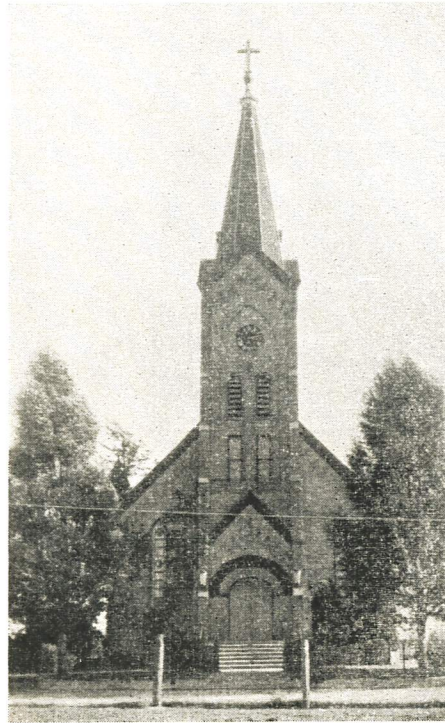
ANNIVERSARIES

NINETIETH ANNIVERSARY

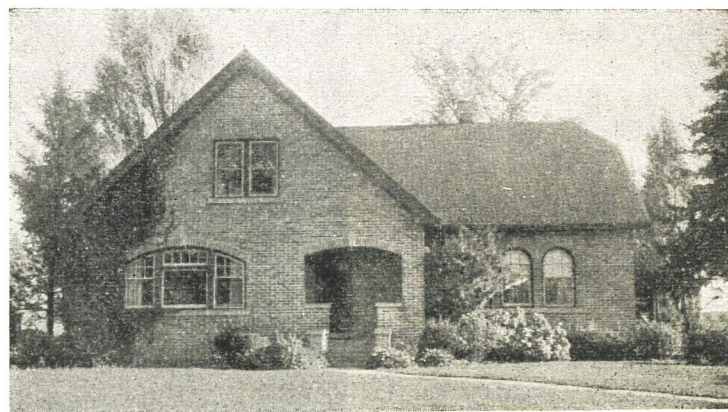
ST. PAUL'S EV. LUTHERAN CHURCH
Tess Corners, Wisconsin

On a clear, brisk autumn day, November 9, 1947, St. Paul's Ev. Lutheran Con-

gregation celebrated its ninetieth anniversary. Prof. John P. Meyer, the president of our seminary at Thiensville, Wisconsin, preached the Word in the morning festival service. Miss Lillian Ladwig



gregation celebrated its ninetieth anniversary. Prof. John P. Meyer, the president of our seminary at Thiensville, Wisconsin, preached the Word in the morning festival service. Miss Lillian Ladwig was at the organ and the choir was directed by Mr. Philip Janke, a student at the seminary. Another jubilee service was held at 2 o'clock in the afternoon, the guest speaker being the Rev. William



Mahnke, pastor of the mother church, St. John's Lutheran Church, Root Creek, Wisconsin. An anniversary dinner was served in the church basement during late afternoon and early evening for members and friends.

St. Paul's started as a mission congregation with a nucleus of twelve families. The country-side was a wilderness at the time. The first president of the mission was the grandfather of the present congregational president, Mr. George Muehl. The Rev. C. Koester, pastor of the mother church at Root Creek, was the first minister at St. Paul's. During the past ninety years the following ministers have served at St. Paul's: C. Koester, F. C. Nietmann, T. D. Huber, J. F. Kilian, Baartz, P. Lucas, Thurow, J. Karrer, Glaus, L. B. Mielke, G. Schoewe, E. Tacke, and the undersigned.

The Rev. J. Karrer, who came to serve St. Paul's in 1890, was the first resident pastor. In 1905, while Pastor Mielke was in charge, the present church was built. It was remodeled in 1935 and redecorated in 1947. During the ninety years of its existence the congregation built three churches, one school, and three parsonages. The present parsonage was erected in 1929, while Pastor E. Tacke was at St. Paul's.

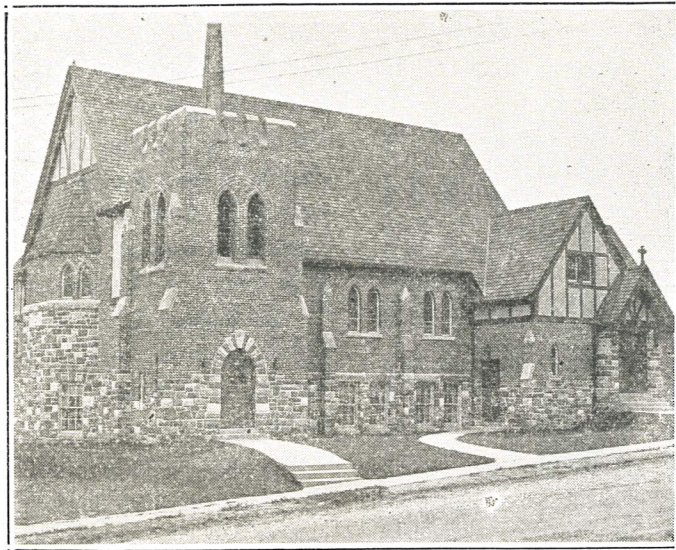
During the course of the past ninety years there have been 1,838 baptisms, 1,268 confirmations, 449 marriages, and 613 funerals in the midst of the congregation. At the beginning of the current year the church numbered 261 voting

members, 665 communicants, and 893 souls.

May the Lord continue to bless St. Paul's in the future as He has done so bountifully during the past ninety years.

DELTON J. TILLS.

ST. JOHN'S LUTHERAN CHURCH
Rock Springs (Ableman), Wisconsin



In 1872 about 19 men organized St. John's Congregation under the leadership of Rev. Christof Kessler, who served them for 17 years. The early services were held at first in private homes and then in the Ableman public school building. In 1889 Rev. F. P. Popp was called to serve the congregation. He continued to reside in Baraboo, Wisconsin, until 1903, when he moved to Ableman with his family.

The first church building was erected in 1882 on land donated by Mr. Weselmann, and in 1903 the first parsonage was built directly west of the church. The present new church was built in 1930 at an approximate cost of \$32,000.

Rev. F. Popp served the congregation for 41 years until his sudden death in December, 1930, five days after the new church building had been dedicated. Rev. Herbert Kirchner of Baraboo served as vacancy pastor until the following April, when Pastor Philip Lehmann of Richwood, Wisconsin, was called as successor to Rev. Popp. In 1941 the old parsonage was sold and a modern house was purchased near the new church building.

St. John's Congregation numbers about 600 souls. Its Ladies' Aid, organized forty years ago, has a present membership of 80 besides 4 honorary members.

On the first Sunday in September, 1947, the congregation observed its 75th anniversary in two services. The guest speakers were Pastor R. Pope of Crivitz, Wisconsin, and Pastor Carl Siegler of

Bangor, Wisconsin. All who were present for the celebration were invited to a hot dinner, which was served in the spacious church basement.

All honor and glory be to God.

PHILLIP LEHMANN.

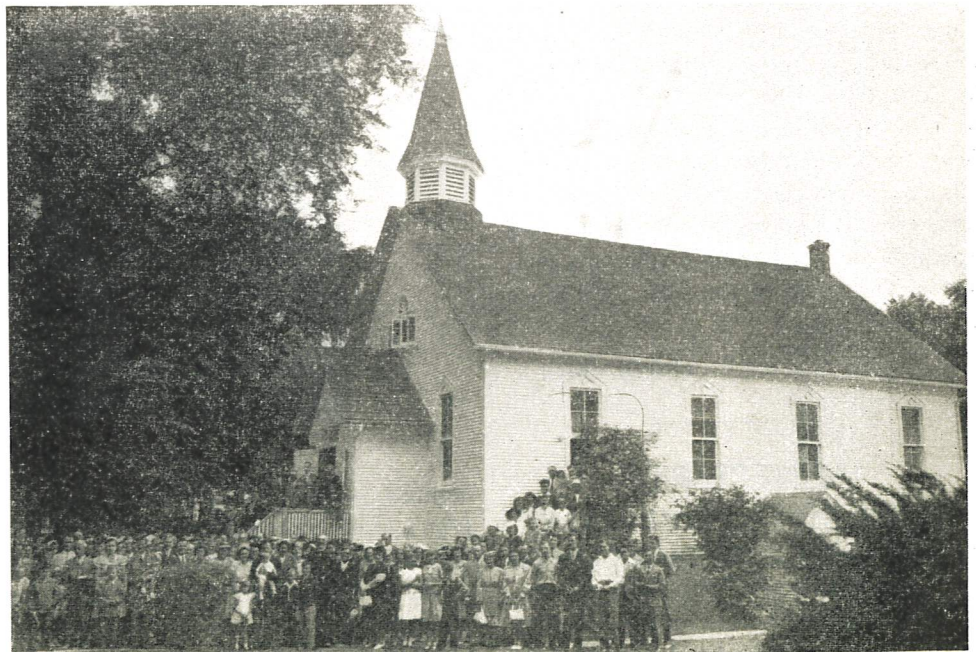
FIFTIETH ANNIVERSARY
ST. JOHN'S LUTHERAN CHURCH
Libertyville, Illinois

St. John's Congregation of Libertyville, Illinois, was privileged to observe the Fiftieth Anniversary of its founding with special services during the entire month of October. Former pastors were the

festival speakers on successive Sundays: W. P. Sauer, for his father, M. Sauer; T. Volkert (1900-1908; R. Buerger (1908-1923); Dr. E. C. Kiessling (1923-1927). W. H. Lehmann, Sr., pastor of St. John's since 1927, served as liturgist. A social evening of Christian fellowship brought the festivities to a close. The observance was marked by ideal weather, overflow attendance, beautiful choral singing, generous offerings, and inspirational messages of thanksgiving and consecration.

St. John's Congregation was organized by Pastor M. Sauer, then serving Immanuel at Waukegan and St. Paul's of Lake Forest, on October 10, 1897. He "rode his circuit" on way-freight, hand-car, and buggy. Services were held in an old Union church in Libertyville, which was rented for ninety cents a Sunday. "Christenlehre" was held after each service and confirmation instruction was given in private homes during the week. Two members of the first confirmation class (1898) are still members of the congregation. A few of the original members are still with St. John's, one of them in her 96th year.

The present church was built in 1905 during Pastor Volkert's ministry. Alterations have been made from time to time and a balcony has been added to meet the increased needs of the growing congregation. Volunteers painted the exterior,



while the Ladies' Aid had the interior repapered for the anniversary.

The first services, instruction, and meetings were held in German. English services were introduced in 1914 and they gradually superceded the German until these were discontinued in 1941. The Sunday School was organized in 1917.

St. Paul's of Lake Forest disbanded in 1918, reducing the parish to two congregations. These resolved to become self-supporting in 1923 when Pastor Buerger accepted a call to Milwaukee. Dr. Kiessling became the first resident pastor of St. John's. The present parsonage was built the next year.

The congregation now numbers 500 souls, 380 communicant members, and 87 voting members. It has a Walther League, Ladies' Aid society, three Mission Circles, and a Mixed and Junior Choir. The Sunday School has an enrollment of 150 and is taught by thirteen teachers. Saturday school is conducted during the regular school year. A summer school, with two Christian Day school teachers and the pastor instructing, is held each year.

To fittingly commemorate its anniversary St. John's started a Golden Anniversary Building Fund five years ago, which now amounts to \$28,000.00. A new church edifice with facilities for the gradual establishment of our own Christian Day School is being planned.

W. H. LEHMANN.

FIFTIETH ANNIVERSARY BETHLEHEM EV. LUTH. CHURCH Hortonville, Wisconsin

On the First Sunday in Advent, November 30, 1947, Bethlehem Ev. Lutheran Congregation of Hortonville, Wisconsin, observed the fiftieth anniversary of the dedication of its house of worship with two festival services. Dr. Elmer C. Kiessling, professor at our Northwestern College, Watertown, Wisconsin, was the speaker in the forenoon service. He based his words of exhortation on Psalm 118, 22-24. Pastor Harold Grunwald of Winneconne, Wisconsin, chose Isaiah 28, 16 as the text for his sermon in the evening service. At the noon hour members of the congregation and friends partook of a potluck dinner in the church basement.

We acknowledge that the Lord's grace and undeserved mercy was with us all of the fifty years since our present church building was dedicated on November 28, 1897. Our prayer is that it may ever continue to be a place where His honor dwelleth, where His Word is preached in truth and purity, and where His sacraments are rightly administered. May the Lord grant this petition to the members of Bethlehem Congregation.

HAROLD E. C. WICKE.

1872 — IMMANUEL LUTHERAN CONGREGATION — 1947

Potsdam, Minnesota

On Sunday, October 26, members, former members, and friends of Immanuel Lutheran Congregation assembled in their house of worship to praise and thank God for preserving their congregation for seventy-five years and blessing it with His pure Word and Sacraments. Festival speakers were Pastor E. Scharlemann, Ph. D., and Pastor Walter P. Scheitel, son of the present pastor. The former in the special service in the German language pointed out especially the blessings which the congregation had enjoyed in the past, and was still enjoying, while the latter in the English service stressed that the door which God had opened unto the congregation was still wide open, and that no man can close it. The offering of the day was for the local Church Improvement Fund. As a special memorial gift of gratitude toward God a new Hammond Electric Organ was installed. Since it did not arrive, however, until the beginning of December, it was dedicated to the service of the Triune God on Sunday, December 14. The festival speaker for this event was the Rev. H. E. Brauer, Hospital Chaplain at Rochester.

This congregation was organized May 28, 1872. Already a week before this a parcel of land had been purchased, and the deed had been made to "the congregation to be organized." In the same year the church, which is still the house of worship, was built. Total cost of land and church was \$2,527.00. Of the pioneers of those days only one is still alive and a member of the congregation, Mrs. Herman Benike, a nonagenarian, who because of the infirmities of old age was not able to attend the celebration.

From 1873-1906 the congregation was served by the following pastors of the Missouri Synod: August Sippel, 1873-1876; Martin von Stuelpnagel, 1876-1886; G. P. A. Schaaf, 1886-1891; W. C. Brinck, 1891-1894; Julius Kirmis, 1894-1902; W. Becker, 1902-1906.

Since that time the following pastors of the Wisconsin Synod have held pastorates: H. Aabelmann, 1907-1916; F. Wiechmann, 1916-1926; Geo. W. Scheitel, since May 1927.

For about twenty years the congregation maintained a Christian Day School. Teachers were J. Trapp, 1886-1889; G. H. Moeller, 1889-1893; John Bode, 1893-1898; J. Kastner, 1898-1900; R. T. Meyer, 1900-1905.

Originally all services were conducted in the German language. Today all services are in English, except for several German communion services a year.

Especially during the past decade the congregation has made a number of improvements: church and parsonage were wired for electricity; the interior of the church was completely renovated; the old debts, which had hampered the work of the congregation for many years, were completely wiped out; the new hymnbooks were purchased; and now a Hammond Electric Organ installed at a cost of \$2,192.00. All moneys for these purposes were received through voluntary contributions.

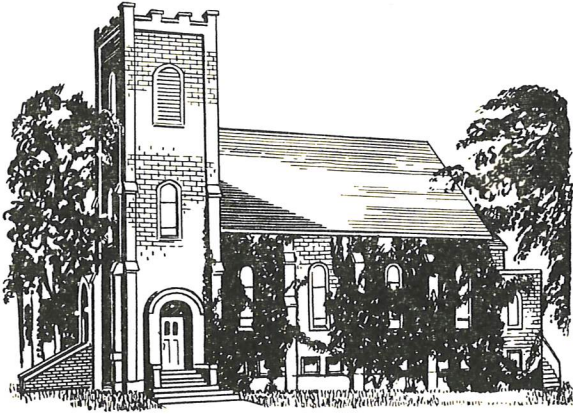
Since 1944 there is a Sunday School and Bible Class, which meet the year round. There is also a Ladies' Aid Society, which, though small, has done much during the few years of its existence. No suppers, socials, sales, bazaars and the like are held for the purpose of raising money. The results have shown that such things are not at all necessary.

During the seventy-five years of the existence of this congregation 1,228 persons were baptized, 790 confirmed; 243 marriages were performed, and 315 persons were given Christian burial. At present the congregation numbers about 140 communicants.

May our Lord and Savior Jesus Christ, who for three quarters of a century has been with Immanuel Congregation and blessed it with all spiritual blessings, continue to bestow His blessing upon this congregation. G. W. SCHEITEL.

**TWENTY-FIFTH ANNIVERSARY
OF CORNER STONE LAYING
GRACE LUTHERAN CHURCH
Pickett, Wisconsin**

After six days of unfavorable weather the skies cleared on November 2, 1947, to give Grace Congregation of Pickett,



Wisconsin, and its neighboring friends a most pleasant day for the festive occasion of celebrating the 25th anniversary of its cornerstone-laying.

The congregation had organized October 4, 1921, with 18 voting members under the leadership of Pastor M. J. Nommensen, who was stationed at Oshkosh. These few men undertook to build a church at a cost of \$17,000. The cornerstone was laid in 1922 and the church was completed and dedicated in August, 1923. In 1926 this small group, now numbering 32 voters, also built a new parsonage at a cost of \$5,000.

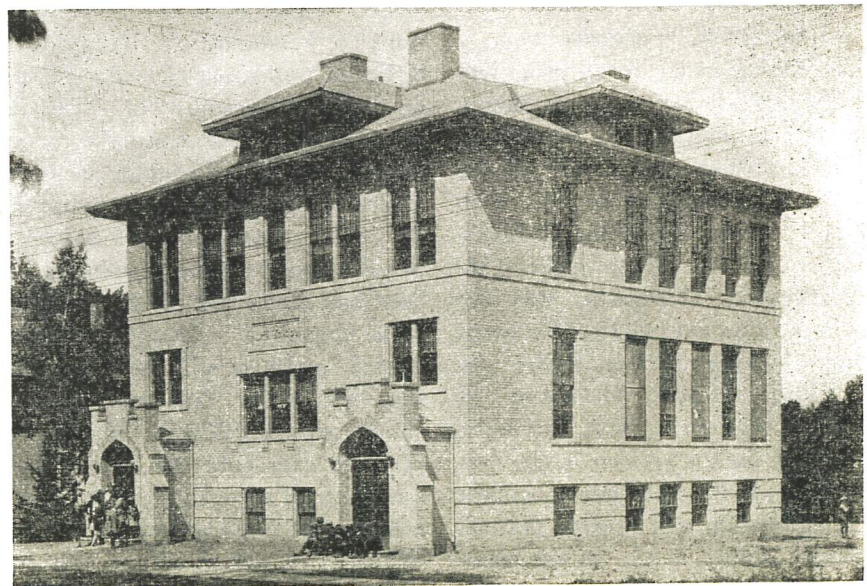
The number soon grew to 60 voters and in thankful recognition of the Lord's rich and undeserved blessings the congregation decided to become self-supporting August 1, 1930, which was another step forward and an act of courage and faith, considering the huge debt still hanging over them.

April 13, 1947, a new Hammond Electric Organ was dedicated with Teacher M. Zahn of Menasha, a son of the congregation, acting as organist. Redecorating of the interior was also undertaken this year, including a complete interior painting, lowering of the pulpit, moving the altar back to the wall, lowering the arch and installing flood-lights for the altar, new lighting fixtures, and a communion rail. Added to this was the carpeting most generously donated by the

Ladies' Aid. A new roof was also put on.

It was indeed a happy gathering on this day of celebration, and a reunion of past and present members to hear the Word as preached by their former pastors. For it was the rare and good

fortune of Grace Congregation to have as its guest speakers all its former pastors: M. J. Nommensen, who served the congregation from 1921-1925; I. Uetzmann, 1925-1941; O. Siegler, 1941-1946. Pastor Uetzmann based the morning sermon on Ps. 46, Pastor Siegler the afternoon sermon on John 15, 5; and Pastor Nommensen the evening sermon, which was German, on 1 Chron. 21, 24. Taking to heart the messages of its speakers, Grace Congregation realizes it can cheerfully go ahead in helping build the kingdom of God, having God as its strength, bear the proper fruits as good branches of Christ its vine and thank-



The Northwestern Lutheran

fully fulfill its obligations. A thank-offering was taken in each service.

May the Lord's blessing continue to rest on us for stronger faith and love, and for more devoted service in the life of our 293 baptized members, 223 communicants, 95 voters, and 61 Sunday school pupils.

E. FROELICH.

**TWENTY-FIFTH ANNIVERSARY
OF SCHOOL DEDICATION
ST. JOHN'S LUTHERAN SCHOOL**

Waterloo, Wisconsin

On November 16 St. John's Church, Waterloo, Wisconsin, commemorated the twenty-fifth anniversary of the dedication of its school, the second school building erected by this congregation in the eighty years of its history.

Pastor Walter Pankow, whose father was pastor of St. John's from 1894 to 1917, preached in both the German and English services in the forenoon. In the evening service Pastor Harold Backer, La Crosse, preached a sermon on the function of a Christian parochial school; and Pastor O. Kuhlow of Jefferson, under whose pastorate the new school was built, congratulated and admonished his former parishoners in a brief address.

In the past twenty-five years three hundred and ten children have received their eighth grade diploma from St. John's School. With but very few exceptions — which are nevertheless keenly felt — the graduates have remained faithful to the Lutheran Church. H. C. NITZ.

**CORNERSTONE-LAYING OF
NEW CHRISTIAN DAY SCHOOL
ST. JOHN'S CONGREGATION**
Maribel, Wisconsin

On November 16, 1947, St. John's Congregation of Maribel, Wisconsin, was privileged to lay the cornerstone to its new Christian day school amid widespread participation by friends from neighboring congregations. Owing to cold weather, the main portion of the festival service was held in the church, with Pastor Arnold Koelpin, of Caledonia, Wisconsin, delivering a heart-gripping sermon based on Neh. 4, 6. Assisted by members of the building committee, the local pastor then conducted the cornerstone-laying ceremonies on the new building site.

God willing, the new structure is to replace an old brick building, which had served the congregation since 1893, but which in the early morning hours of March 3 of this year was completely gutted by a fire of undetermined origin and left a total shamble of ruins.

Heeding the advice of the architect, the congregation decided to change the site for the new structure. The new school is being erected on a more level plot of ground just north of the present church. The building will house two classrooms and be equipped with the most modern, required appointments and facilities.

May the faithful God hold His protecting hand over the new structure so that in due season it may fulfill its purpose, that is, of training precious redeemed children to be grateful laborers in the blood-bought vineyard of His church!

PAUL J. GIESCHEN.

FORTIETH ANNIVERSARY

PASTOR W. K. PIFER
Kenosha, Wisconsin

Members of Bethany Congregation, relatives, friends, and brethren in the ministry gathered September 14, 1947, at St. Luke's Church, Kenosha, which offered more adequate facilities, to observe Pastor Pifer's fortieth anniversary of service in the holy ministry. The Rev. Carl Ries, a classmate of the jubilarian, preached the sermon, basing his well-chosen remarks on the 100th Psalm. Bethany Choir sang appropriate anthems.

A social evening followed in the church parlors. Felicitations were extended verbally, by letter, and by telegram. The president of Bethany Congregation extended a generous anniversary gift to the guest of honor.

Pastor Pifer was graduated from Concordia Seminary, Springfield, Illinois, in 1907. He had previously been a teacher in the public schools of Pennsylvania for ten years. Convinced that "the heart of true education is the true education of the heart" he resolved to dedicate the rest of his life to the feeding of Christ's lambs and sheep. He was one of the founders of Winnebago Lutheran Academy at Fond du Lac, Wisconsin, and labored in its behalf during the difficult days of its beginnings. Pastor Pifer has always been an ardent supporter of our Christian day schools. He also served his conference as visitor and his synod as a member of the committee preparing our new Sunday School Lessons.

The jubilarian was privileged to serve the following congregations: New Rockford, North Dakota, with Melville, Bordulac, Hawk's Nest, Carrington, and Obern as preaching stations; Florence, Michigan, together with Iron Mountain, Crystal Falls, Vulcan, Norway, Fence, loretta, Iron River, and Stambough; Oak Grove, Wisconsin, where for five years he also taught the eight grades of the Christian Day School; Oakes and Summit, Pennsylvania: the Ridge Road-Eldorado parish; Bethany, Kenosha, since 1930. Bethany Congregation has a building program under way and is eagerly and hopefully looking forward to its completion.

E. W. HILLMER.

**SIXTIETH WEDDING
ANNIVERSARIES**

MR. AND MRS. CARL HILLMANN
Wellington, Minnesota

Mr. and Mrs. Carl Hillmann, members of Emmanuel's Ev. Lutheran Congregation of Wellington, Minnesota, were by the Grace of God privileged to observe the sixtieth anniversary of their wedding on November 2. The Ladies' Aid, of which Mrs. Hillmann is charter member, had arranged the celebration. The undersigned spoke at the occasion on 1 Chron.

16, 8. 11. An offering for our Home in Belle Plaine was lifted which amounted to \$17.25. May the Lord and His Word be and remain guide and staff also in the future.

E. G. FRITZ.

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MR. AND MRS. WILLIAM LESEMANN
St. Paul, Minnesota

On Sunday evening, September 7, the members of St. John's Ev. Lutheran Church, St. Paul, Minnesota, gathered in their House of Worship to praise and thank God on the occasion of the sixtieth wedding anniversary of Mr. and Mrs. William Lesemann. Mrs. Lesemann has been a member of St. John's since its founding in 1871, and Mr. Lesemann has been a voting member since his marriage sixty years ago. Both are still active and attend services every Sunday. Pastor Naumann addressed the jubilarians on the basis of 2 Samuel 7, 18. Pastor Plocher, who has been their pastor for 41 years, spoke in German on Psalm 126, 3. Refreshments were served after the service by the Ladies' Aid of St. John's. May the Lord continue to bless Mr. and Mrs. Lesemann and their children as he has so wonderfully done in the past.

O. J. NAUMANN.

OBITUARY

† **HERMAN WM. ALBRECHT** †

Herman William Albrecht was born in Germany December 8, 1878. When five years of age he came to America with his parents who settled in La Crosse, Wisconsin. After his confirmation there he entered Dr. Martin Luther College in New Ulm, Minnesota, where he graduated in 1902. His first call as parochial school teacher took him to Burr Oak, Wisconsin. In 1903 he followed the call to the St. Lucas day school at Milwaukee. In 1909 he went to serve Friedens day school at Kenosha, Wisconsin. After eight years, in the fall of 1917, he returned to the school of St. Lucas Congregation, teaching there the next five years until he retired from teaching.

The past 25 years he was selling life insurance, serving the Aid Association for

Lutherans the last 16 years. As a lay-member he continued to take an active part in the work of the church at home and abroad. He served his St. Lucas Congregation as a church board member for many years, 16 of which as its president and a few years also as treasurer. He also served the Synod as a member of the Thiensville Seminary Board and its house committee the past 22 years.



He was married July 26, 1906, at Fountain City, Wisconsin, to his wife, Sophie, née Schwark. Three sons were born in Kenosha, Wisconsin, one of which already preceded the father in death. The deceased enjoyed a fair measure of good health until three years ago. He suffered a stroke in December, 1944, from which he only partially recovered. He was confined to his home in Bay View, Milwaukee, since May, 1947. On December 17, the day after he had received private communion together with his wife, he had to be taken to a local hospital. This stroke left him in a coma for 13 days until the Lord let him depart in peace at 7:30 in the evening of December 30. He attained the age of 69 years and 22 days.

He is survived by his widow, two sons, two daughters-in-law, five grandchildren, one brother, two sisters, three brothers-in-law, seven sisters-in-law, and many other relatives and friends. The burial took place on January 3, 1948, in Woodlawn Cemetery after the services in St. Lucas Church, the undersigned having preached on Luke 2, 29-30: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation."

E. W. TACKER.

THE SADDEST WORD IN ALL THE WORLD

The saddest word in human tongue and Bible lore,
That causes, sorrow, hate, violence, war —
Fountain of woe, of sadness mother,
What it did to Cain, it can do to another.

It hurts and harms and reeks with blood,
It cares not for spouse, child, or brotherhood,
It pulls kings down from glory and fame,
To depths of crime, infamy, and shame.

It ruins the godly, destroys all faith,
It starts with lust and ends in death —
It makes those foes who by blood are kin:
That saddest word on earth is sin.

G. W. FISCHER.

CALENDAR OF CONFERENCES

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Fountain City, Wisconsin, H. Nommensen, host pastor.

Time: Wednesday, January 21, 1948, at 9:30 A. M. with Communion service.

Speaker: H. Nommensen.

Program: Exegesis of Psalm 14, Dr. A. Sauer; Catechesis on Christ's Words of Institution of the Lord's Supper, O. Engel; Church and Civil Marriage, H. Nommensen; Sponsors and Witnesses at Baptism, W. Koepsell.

GERH. H. GEIGER, Secretary.

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NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

Place: Bethel, Bay City; M. C. Schroeder, pastor.
Time: January 19 and 20, opening at 9:00 A. M.

Work: Accreditation, Prof. A. Schultz; A Practical Instruction in the Training of Children in the Christian Home, E. Kasischke; What is the Meaning of "Righteousness" in "Thus it becometh us to fulfill all righteousness"? J. Vogt; The Ascension of Christ — Its Significance for Christ; Its Significance for us, Wm. Steih; What Do Our Confessional Writings Say as to the Scope of What the Law Reveals and How Should This Revelation Be Applied, Prof. A. Schultz; Exegetical and Homiletical Treatment of Luke 7, 36-50, A. W. Hueschen; Exegesis of Eph. 4, 3, G. Martin; Scouting: The Successful Teacher in the Congregation, Robert Meyer.

Sermon: G. Martin (D. Metzger, substitute).

No confessional service. Kindly announce by January 12 to the host pastor.

A. SCHWERIN, Secretary.

* * * *

MIXED CONFERENCE OF WEST CENTRAL MINNESOTA

The Mixed Conference of West Central Minnesota will meet in Peace Lutheran Church (Theo. Bauer, pastor), in Echo, Minnesota, for two days, beginning at 10 A. M., January 28, 1948. Let those who intend to attend this conference announce their intention to Pastor Bauer.

D. L. PFEIFFER, Chairman.

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FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet January 20 and 21, 1948, in St. Matthew's Ev. Lutheran Church, Sylvester Johnson, pastor, 123 S. Mason Street, Appleton, Wisconsin.

Tuesday, January 20

Exegetical-Homiletical Treatise on Jer. 31, 31-34, C. J. Henning; An Explanation of the Old Testament Term: "This Shall Be A Statute Forever," F. Reier; Visitor's Report, M. W. Croll; The Hand of God in the Fulfillment of Old Testament Prophecy, E. Lehninger; Exegesis of Romans 8, 24-30, S. Johnson; Communion Service, D. Hallemeier, preacher; F. Heidemann, alternate.

Wednesday, January 21

Catechesis on Eighth Commandment, Hinmenthal; Catechesis on Ninth Commandment and Tenth Commandment, W. Hoepner, alternate; Isagogical Treatise on Amos, W. Gieschen; Isagogical Treatise on Obadiah, Hallemeier, alternate; "In What Measure Can We Apply the Passage Matt. 1, 10, 20, 24 to the So-Called Engagement of Today?" Sippert; Exegesis of Matt. 6, 1-12, H. Kahrs.

Other papers to be ready for this conference: The Christian's Attitude During Worship, F. Senger; Revision of a Popular Catechism on the Differences Between the Various Lutheran Synods, H. Wicke.

Note: Please announce immediately to Pastor Bauer.
G. FRANZMANN, Secretary.

The Northwestern Lutheran

RHINELANDER CONFERENCE

Date: January 12 (second Monday in January).

Time: 10 A. M.

Place: Rhinelander, Wisconsin.

Preacher: F. W. Raetz — Erwin Scharf.

F. W. Raetz, Secretary.

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TWIN CITIES MIXED CONFERENCE

The annual Twin Cities Mixed Conference (Synodical Conference pastors) will meet, D. v., on Tuesday and Wednesday, January 20 and 21, 1948, at Trinity Lutheran Church, St. Paul, Minnesota (A. C. Haase, pastor). Conference will open with a Communion Service at 10 A. M. on Tuesday. Pastoral address: R. J. Palmer (C. M. Gullerud, alternate). Essays: Prayer Fellowship; Dr. S. C. Ylvisaker. (Printed pamphlets will be distributed.) Schwagerehe: pro, Winfred Schaller; con, Prof. Norman A. Madson. Alien Trends in the Lutheran Church in America: Dr. Paul W. Spaude.

THEODORE A. DANIEL, Secretary.

* * * *

MANITOWOC PASTORAL CONFERENCE

Time: February 5, 1948, beginning at 9 A. M.
Place: Grave Ev. Lutheran Church, Manitowoc, Wisconsin (Pastor W. W. Gieschen).

Preacher: E. Habermann (F. Kneuppel).

ROLAND EHLKE, Secretary.

* * * *

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 2 and 3, at Grace Church, Oshkosh, Wisconsin. First session starting at 9 A. M.

Topics: Hebrews 5, R. Gose; Divorce in the Light of Scripture, G. Pieper; Side-lights in the History of the Wisconsin Synod, A. Engel; Joshua, a Type of Christ, R. Ziesemer; Is the Church the Conscience of the State? G. Kobs; Obadiah, E. Froehlich; Study of the Boy Scouts, to be read by the secretary.

Preacher: T. Redlin; alternate, P. Bergmann.

Pastors will buy own meals, as decided at the last conference. Quarters will be provided. Pastors wishing to stay overnight are asked to announce with the host pastor, E. Benj. Schlueter.

O. SIEGLER, Secretary.

* * * *

PASTORAL-DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Hillrose, Colorado, C. B. Frank, pastor.

Time: February 3, 4, and 5, at 1 P. M.

Sermon: E. Kuehl (Substitute: N. Luetke).

Essays: Romans 1-5, O. Kreie; The Third Commandment, J. P. Frey; The Christian Training of the Child in Contrast to the Method of the World, H. Witt.

Kindly announce to the host pastor!

R. UNKE, Secretary.

* * * *

CENTRAL DELEGATE CONFERENCE

Place: Hadar, Nebraska, Rev. Harry Spaude.

Time: February 3-4, 1948, 9:30 A. M.

Essays: Does Belief in the Sovereignty of God Lead to Fatalism?, Lee Sabrowsky; Interpretation of Titus, chapter 3, Gordon Fuerstenau; Isagogical Study of the Prophet Amos, Hugo Fritze; Duties of Christian Employers and Employees in the Light of Scripture, Harold Schulz.

Speaker: Harold Schulz (Hugo Fritze).

Remarks: Kindly announce early to Rev. Spaude.

W. F. SPRENGELERS, Secretary.

* * * *

NEW ULM PASTORAL CONFERENCE

Place: St. Paul's Lutheran School, New Ulm, Minnesota.

Time: February 4, 1948, 9:30 A. M.

Preacher: H. C. Sprenger (Prof. C. Schweppe).

W. FRANK, Secretary.

ORDINATION AND INSTALLATION

(Authorized by the Proper Officials)

Installed

Pastor

Lange, William, Grace Church, La Crosse, Wisconsin, by E. G. Toepel; assisted by H. Backer and A. Mennicke; Sunday after New Year. Authorized by President Nitz.

NEW ADDRESS

Pastor

Lange, Wm., 709 South Seventh Street, La Crosse, Wisconsin.

MISSION FESTIVAL

Twenty-fourth Sunday after Trinity
Mt. Olive Church, Appleton, Wisconsin.
Offering: \$1,715.65. R. E. Zieseemer, pastor.

Correction

Fourteenth Sunday after Trinity
Trinity Church, Terry, Montana.
Offering: \$286.56 (not \$28.56). A. Walther, pastor.

DONATION

Dr. Martin Luther College Music Department, New Ulm, Minnesota, received a gift of \$200.00 from Dr. and Mrs. Howard Vogel, New Ulm.
We herewith express our heartiest thanks to the kind donors.
EMIL D. BACKER,
Music Department.

REVIEW

MUSIC

Concordia Church Choir Series

Concordia Publishing House, St. Louis, Missouri
No. 6—"Christ Is Arisen"—Matthew N. Lundquist — 15c. — Easter Anthem based on old Latin melody, with translation by W. G. Polack. (Cf. Lutheran Hymnal No. 187.) Arranged in key of D major — 4/2 time. Harmony good. May well be used by even the smaller choir. (A Cappella.)
No. 7—"Jehovah, Thee We Glorify"—Matthew N. Lundquist — 25c. — A longer 9-page anthem for general use in key of D major — 4/2 time — medium to medium difficult. Words are adaptable to Mission Festival, Trinity, Reformation or Church Anniversary. (A Cappella.)

No. 8—"How Beautiful Are Thy Tabernacles"—Lundquist — Stehle — 15c. — A four-page anthem based on an Introit in 3/4 time — key of D major — ending with a fourfold Hallelujah. For general use. — May also be used for church dedication. (A Cappella.)
No. 9—"The Apostolic Benediction"—Paul — Lundquist — 10c. — Words of benediction (II Cor. 13. 14) with fourfold Amen. This is a new melody to most of us. Easy. (A Cappella.)

This Concordia Church Choir Series will soon be in great demand by Lutheran choir leaders. Much can be said in its favor; the harmony is good, and sometimes unique, the words are Biblical and Lutheran, and both notes and words are spaced and printed in a manner that makes reading them easy. We especially like the marks for breathing which the arranger-editor has inserted in all his numbers.

MINNESOTA DISTRICT
July, August, September, 1947

Red Wing Conference

Reverend	Budgetary	Non-Budgetary
L. W. Schierenbeck, Austin	\$ 2.00	\$ 36.50
Gale Maas, Bay City, Wisconsin	71.15	
Theo. Haar, Bear Valley	192.00	
Jul. F. Lenz, Bremen	35.69	
E. G. Hertler, Brownsville	70.50	
Karl J. Otto, Charles City, Iowa	30.62	26.75
H. F. Muenkel, Dexter	350.00	19.00
Karl A. Nolting, Frontenac	450.00	67.00
T. E. Kock, Goodhue	90.00	
F. W. Weindorf, Goodhue, Grace	264.04	50.50
F. W. Weindorf, Goodhue, St. John's	434.69	
E. G. Hertler, Hokah	185.50	
E. G. Hertler, La Crescent	6.50	
Theo. Haar, Mazeppa	370.00	50.00
T. E. Kock, Minneola	554.00	
Otto Klett, Nodine	929.00	
Gordon P. Radtke, Red Wing	9.00	
E. G. Hertler, South Ridge	513.50	
Karl A. Gurgel, Union	117.71	
Karl A. Nolting, West Florence	787.00	148.00
Paul E. Horn, Zumbrota	1,742.84	

Mankato Conference

M. J. Lenz, Alma City	722.66	
W. Schuetze, Belle Plaine	505.66	
L. F. Brandes, Jordan	300.00	
A. Ackermann, Mankato	1,080.64	51.00
A. Martens, New Prague	123.55	
R. A. Haase, North Mankato	345.00	28.00
A. H. Mackdanz, St. Clair	304.55	
Ernst C. Birkholz, St. James	626.00	135.00
M. J. Lenz, Interim, Smith's Mill	277.52	

St. Croix Valley Conference

E. W. Penk, Baytown	98.00	
A. W. Saremha, Cady, Wisconsin	35.00	20.75
F. A. Werner, Centuria	11.25	4.00
O. P. Medenwald, Clear Lake	10.00	55.50
E. H. Bruns, Delano	804.87	
L. W. Meyer, Farmington	961.67	
E. W. Penk, Grant	29.10	
R. J. Palmer, Minneapolis	421.21	5.00
Paul C. Dowdat, Minneapolis	1,475.12	355.50
A. H. Leerssen, Nye	40.10	
A. H. Leerssen, Osceola	66.85	
E. J. Zehms, Prescott	18.00	9.50
C. F. Bolle, St. Paul	474.56	
G. A. Ernst and G. A. Thiele, St. Paul	587.27	
A. C. Haase, St. Paul	341.57	45.00
C. P. Kock, St. Paul		17.15
J. Plocher and O. Naumann, St. Paul	289.60	57.00
W. Schaller, South St. Paul	132.52	45.28
A. W. Saremha, Weston	350.00	
Dr. Paul W. Spaude, Woodbury	400.00	

Redwood Falls Conference

J. G. Bradtke, Arlington	563.93	70.00
A. C. Krueger, Cedar Mills	908.65	446.70
H. C. Schmitker, Danube	1,100.21	
Theodor Bauer, Echo	167.51	
O. K. Netzke, Emmet	94.55	
E. Habermann, Essig	166.35	
Im. F. Albrecht, Fairfax	247.65	10.00
O. K. Netzke, Flora	206.31	
Hy. Boettcher, Gibbon	105.00	14.00
W. A. Geiger, Marshall	212.66	
M. J. Wehausen, Morton	87.00	
A. W. Fuerstenau, Omro	244.95	
Edw. A. Birkholz, Redwood Falls	755.56	
W. F. Dorn, Renville	630.00	
Victor E. Voecks, Interim, Ridgely	145.83	
Waldemar A. Geiger, Seaforth	156.00	
H. H. Kesting, Vesta	420.90	22.00
E. G. Fritz, Wellington	210.00	
G. F. Zimmermann, Wood Lake	496.98	80.97

Crow River Valley Conference

W. G. Voigt, Acoma	1,086.47	
E. R. Berwald, Buffalo	751.49	46.00
H. C. Duehlmeier, Hancock	117.40	16.00
Arthur W. Koehler, Hutchinson	512.13	293.50

P. R. Kuske, Johnson	396.68	
Karl J. Plocher, Litchfield	1,040.72	209.45
W. P. Haar, Loretto	751.37	168.00
A. C. Krueger, Interim, Lynn	76.80	43.00
F. R. Weyland, Montrose		36.25
E. L. Mehlberg, Pelican Lake	223.19	
S. Baer, Rockford	270.47	

New Ulm Conference

H. C. Sprenger, Balaton	144.45	
M. C. Kunge, Brighton	230.40	
Martin Lemke, Butterfield	110.59	
M. C. Kunge, Courtland	164.59	
Martin Lemke, Darfur	166.31	
H. A. Scherf, Eden	300.00	4.00
A. H. Birner, Lake Benton	96.27	
W. Frank, Morgan	355.36	
G. Hinenthal and W. J. Schmidt, New Ulm	1,473.11	47.00
E. Schaller, Nicollet	1,222.82	37.25
Gerald Hoenecke, Sleepy Eye	618.82	18.00
A. H. Birner, Verdi	22.00	

\$ 34,667.27 \$ 2,751.55

Memorial Wreaths

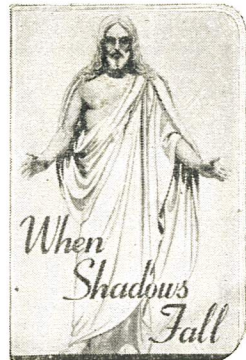
In Memory of	Reverend	Amount
Lucille Davis	L. W. Schierenbeck, Austin	\$ 1.50
Mrs. Raymond Willers	Theo. Haar, Mazeppa	30.00
Emilie Kelm	P. E. Horn, Zumbrota	8.00
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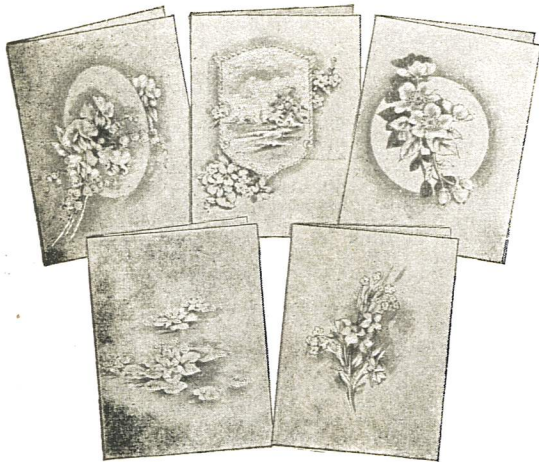
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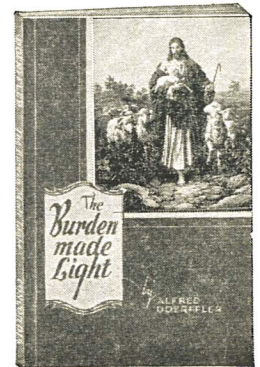
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