

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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**A Sower went forth
to Sow His Seed**

Luke 8:5

REFLECT YOUR SAVIOR'S GLORY WHEN IT COMES TO BEING WRONGED

Romans 12, 16-21

IT is here that the Christian can show that he is motivated in a unique manner and thus manifest the glory of the Savior in whom he believes.

"Be Not Wise In Your Own Conceits" — And Thus Incite Being Wronged

It Provokes Strife Also Christians have a sinful heart to contend

with, and one of the things

that constantly proceeds from the sinful, selfish heart of man is the fault of being wise in his own conceits. By nature we are all prone to exaggerate our own abilities and deeds, to diminish our own faults; at the same time we are inclined to belittle the gifts and merits of others and to magnify their failings. It is this vainglorious spirit, however, which provokes strife and discord. If we always assert our own ideas, always think that we are right and know better than others, if we are never ready to listen to others or to learn from them, we will find it difficult to live in harmony with our fellowmen. Such conceit will provoke others to avoid us, to pounce upon us when we do make mistakes and misjudgments. As we think of ourselves more highly than we ought to think, we will also be easily offended and insulted when others do not honor and appreciate our gifts and ideas in a measure that we think fitting. Such sensitiveness to slights is again bound to lead us into quarrelsome relations with our fellowmen.

It Behoves Us To Be Humble Paul exhorts: "If it be possible, as much as lieth in you, live peaceably with all men." We will daily seek to suppress the natural conceit of imagining that we know all things better. As Christians we find much to motivate us to humility. For what are we of ourselves but helpless sinners when we really consider the holy demands of God's law? What would we be if the free and unmerited love of our Savior had not ransomed and cleansed us from the guilt and curse of our sins? Mindful of our sinfulness, mindful that our salvation is

wholly a gift of our Savior, mindful that all good gifts come through Him and from Him, we cannot help being humble about anything that we are of ourselves — meek and humble about our own ideas, about our own judgments, about our own abilities, about our own knowledge. In purely earthly things we will not try to foist them upon all others, condemning everything else.

"If It Be Possible" If it is no longer our own opinion but God's opinion

expressed in His holy Word which comes into consideration, then our concessions must end even at the cost of peace. If pleasures, if business dealings, if trends in education, if organizations, if religious messages and practices stand at variance with God's Word, we can no longer concede a rightful place to them or have a part in them. Then we will want to stand up for God's truth and fearlessly confess it just as the Prophets and Apostles did. Inasmuch as the children of this world do not listen to God's truth there will thus be enemies, those who antagonize us, who speak evil against us because we bear witness of the truth. In such instances it behooves us to love God's truth even more than peaceful relations with our fellowmen. Yet our flesh would rather neglect to testify against sin and error in order to keep peaceful relations with others than make a concession in a petty opinion of our own.

"As Much As Lieth In You" As we prayerfully strive by God's grace to suppress the natural conceit

of our heart we will endeavor to "provide things honest in the sight of all men" — honest in the wider sense of fair, right, and honorable. We will want to guard our lips so that we may not say anything that will hurt the feelings of others. We will want to watch our actions so as not to do anything that may justly arouse someone's anger and displeasure. And if in haste or on the spur of the moment we have said or done anything to cause strife or ill-will, we shall not be too proud to admit

our fault, to apologize, and to make whatever amends can be made. Not only toward our friends and fellow-Christians shall we deal thus fairly but toward all men, even toward those who are not kindly disposed and fair toward us. By thus avoiding everything that might invite and incite others to wrong us we can reflect our Savior's glory, show that by procuring the most precious peace for us, peace with God, peace of conscience through the forgiveness of our sins, He has taught us to love peace, turned us into peace makers.

"Avenge Not Yourselves" — And Thus Become Involved In Wrong-Doing Yourselves

Vengeance Fosters Strife "Recompense to no man evil for evil." Among

the unbelieving children of this world it is considered perfectly legitimate and right to return blow for blow. He who quietly endures a wrong and does not retaliate in some way is likely to be looked upon as a fool and coward, as one who lacks a sense of honor and self-respect. It has been that way ever since Lamech, the seventh from Adam, sang with revengeful pride: "I have slain a man to my wounding and a young man to my hurt." This spirit of revenge also stirs in our inborn sinful nature. It is just this selfish passion for vengeance, however, which is at the bottom of so much strife and discord. Much evil that is inflicted upon others would not seriously disturb peace if the passion for revenge did not follow to do its pernicious work.

It Is Blasphemous To do evil is ungodly, but to avenge evil is no less ungodly; it amounts to

putting oneself in God's place and meddling with His affairs. "For it is written, Vengeance is mine; I will repay, saith the Lord." It is God's right alone to execute judgment and to inflict punishment upon evil. In His own way and at His own time here or hereafter God will effectively repay every impenitent evildoer for his evil deeds. To this end God has also instituted government on earth as His appointed servant for punishing evil and executing judgment upon the evildoer. Only from the hands of those in

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Editorials

They've Done It Again They've done it again. We have reference to the goings-on at the annual National Convention on the Church in Town and Country, sponsored jointly by the Federal Council of Churches and the Home Missions Council of North America. We owe the report to the *Religious News Service*, which says: "The American Farmer was given a rigorous overhauling this week by specialists on the rural church. Their examination alleged he is suffering from self-centeredness, smugness, political ignorance and other maladies which the churchmen considered a high cause for concern."

We consider this a high cause for concern too, but not for the same reasons. Our concern is borne of the woeful ignorance displayed by so many prominent church leaders and associations or church bodies as to the real work of the Church. What call have church conventions or church leaders to concern themselves with the alleged "self-centeredness, smugness and political ignorance" of the American farmer? Even if it were true, which we doubt, that isn't the business of any church. We'll venture to say too that self-centeredness, smugness and political ignorance are not likely to do too much damage to the soul. Moreover, we are sure that correcting these so-called ills will not result in bringing farmers one step closer to heaven.

We sometimes wonder whether churches today are reluctant to preach sin and grace for fear of offending some one, or whether their silence in this respect is to be compared to the whistling of a little boy passing a cemetery on a dark night. Naturally a church which has lost her hold on the Gospel in all of its truth and purity has to have something to preach and something to do — especially since she is not engaged in soul-saving. Therefore all she can do is vainly beat the air with high-sounding but spiritually empty words as she raises a big hullabaloo about political ignorance and smugness. We are inclined to make free with Shakespeare and call that "Much Ado about Nothing." Whatever we call it, however, it shows that much of the present-day church has degenerated to feeding the patient sugar water when he needs the shock treatment.

Too many churches today are frantically scurrying around, trying to cure people of pimples when their patients are suffering from cancer — the cancer of sin. The more they squeeze these pimples with their kind of treatment, the more filled they become with pus and also the more infectious.

God Himself has diagnosed man's trouble. It is sin. He has also provided the remedy — a Savior. Let the churches preach that then and proclaim to the world: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus 2, 11-14.)

C. F.

Application of the Principle of the Separation of Church and State to the Chaplaincy

The implications of the principle of the separation of church and state have been under special discussion of late in the columns of the *Christian Century*, prompted largely, it seems, by the continuance of the American ambassadorship at the papal court, the efforts to obtain free school bus transportation for parochial school children and the like. The editor, Charles C. Morrison, takes the position that there is much confused thinking on the subject of separation of church and state and in several issues has vigorously given his own views on the subject. In the December 9 issue of *Look Magazine* he engaged in a debate on this subject with Joseph V. McKee, counsel of the Roman Catholic Archdiocese of New York, as applied to the question, "Should Church Property Be Taxed?" The basic arguments in both periodicals are the same. He quotes the constitutional amendment: "Congress shall make no law respecting the establishment of religion," putting the stress on the word "respecting" to show that there is to be no interlocking of the two institutions but that their functions should be kept scrupulously separate.

In the follow-up editorial in the December 10 issue of the *Christian Century* he investigates whether certain practical instances involve a violation of the principle of the separation of church and state. Among other things he also applies it to the chaplaincy in our armed forces. It is his position that this involves a mingling of the functions of church and state.

We of the Wisconsin Synod are often thought to be standing alone in our opposition to the chaplaincy. We are often pictured as being too conservative and as leaning over backwards. Here we have the example of the editor of a very liberal church paper who takes the position that in maintaining chaplaincies the church is compromising its own church functions. His criticism does not involve all the phases of the question which our Synod had emphasized, but his handling of the subject is so refreshing that we believe that we are rendering our readers a service if we append here the last paragraph of one of the editorials:

"We believe and have long maintained that the military chaplaincy calls for radical re-examination by the church. In raising the question here, we do not intend to embarrass the chaplains, but the church. In the institution of the chaplaincy, the church compromises its own ministry by permitting the state to superimpose on the minister's ordination vows 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."

I. P. F.

CHRIST THE GOD-MAN OUR SAVIOR IN BOTH NATURES

WHY do we insist so tenaciously that the two natures of Christ, the human and the divine, are most intimately, inseparably united in His person?

If the Scriptures tell us that such is the case, would that alone not be reason enough? If God Himself tells us in His Word that something is thus and so, He certainly had His reasons for telling us. Whether we can understand His reasons or fathom His purposes, the mere fact that God revealed the union of the two natures in Christ is sufficient reason for us to believe it, to hold fast to it, not to yield one inch, not matter who may assail our faith, or on what grounds.

We saw in our previous study that God indeed, speaking in the Scriptures of Christ, predicates both divine and human peculiarities of Him, sometimes in practically one and the same breath; yes, that sometimes the Scriptures name Christ according to His divine nature and then say something very human about Him, and vice versa, sometimes name Him according to His human nature and then ascribe to Him something that is altogether divine.

That is the picture which God Himself in the Scriptures presents to us of Christ. If we did not hold fast that truth, how could we dare to claim that we are faithful to God's Word?

More is involved. The fact of the union of the two natures in Christ affects our salvation most directly.

The Two Natures Joined For the Purpose of Our Salvation

When Paul reminded the Galatians (chap. 4, 4) that God in the fulness of time "sent forth his Son, made of a woman, made under the law," he added at

once as the purpose of this act: "To redeem them that were under the law, that we might receive the adoption of sons."

Similarly Jesus stated as the purpose of His coming: "not to be ministered unto, but to minister, and to give his life a ransom for many" (Matth. 20, 28).

The Word was made flesh, and the Son of God united our human nature so inseparably unto Himself for no other purpose that to effect our redemption in this



manner. God took pity on the sin-lost world, He loved the world, He desired the salvation of the sinners, and in His wisdom He saw this as the way to achieve His purpose: that His Son become man and as God-Man carry out the work of redemption.

That is the reason why we hold so tenaciously to the doctrine that in Christ two natures, the human and the divine, are united, though unmixed and unaltered, yet inseparably. If we lose one of these natures we lose our Savior. If we say that Christ was only God, and not man, we have no Savior; and if we say that Christ was man, and not God, again we

have no Savior. For that very purpose the two natures were united in Christ that thus He might be our Savior.

Some Scripture Statements

Just a few weeks behind us lies the Christmas festival. When the angel assured Joseph that Mary had conceived a child from the Holy Ghost he added: "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins" (Matth. 1, 21). Not the Son of God as such will be the Savior, but the Son of God as He is born of the Virgin Mary. According to God's plan both natures are to work hand in hand, as it were, to produce our salvation.

In accordance with this, the angel on the fields of Bethlehem announced the birth of Jesus to the shepherds: "Unto you is born this day in the city of David a Savior which is Christ the Lord" (Luke 2, 11). Not the Lord alone, in His divine nature, is the Savior, but the Lord in so far as He was born of a human mother and had united Himself with human flesh and blood.

These are words that are still ringing in our ears and lingering in our hearts from the Christmas story. The Bible is full of passages that proclaim this same truth. All show us that Christ performed the work of salvation, not in His divine nature alone, nor in His human nature alone, but that both natures, intimately joined together, together produced our salvation, each nature contributing its proper share in every act.

In 1 Cor. 15, 3f. St. Paul speaks about Christ and says that He "died for our sins . . . was buried . . . and rose again." God cannot die, but Christ could because He had a human nature. A man cannot rise again from death, but Christ could, because He was at the same time true God.

Take two other passages together. Immediately after the fall God promised that the "seed of the woman" should "bruise" the head of the serpent. The expression *seed of the woman* describes the promised Savior as a true man. But how can a mere man *bruise* the head of the serpent? Was not the serpent more subtle than all the beasts of the field? Not with a natural subtlety, but with the subtlety of Satan, who had taken possession of it. Had the serpent not deceived Eve, who was created in the image of God in true righteousness and holiness? How can any (mere) man hope to battle successfully with the serpent and undo the damage that had been done? In 1 John 3, 8, we have the answer: "For this purpose the Son of God was manifested that he might destroy the works of the devil." The seed of the woman is not a mere man; He is a man in whom dwells all the fulness of the godhead bodily: and thus as God-Man He destroys the works of the devil.

The Necessity of Joint Action By the Two Natures

When we speak of this necessity, it is not as though we could comprehend it by ourselves, as though we by our own reason could figure it out that if the fallen human race was to be saved, then the Son of God must be made man and thus by means of His two natures, each one working conjointly with the other, achieve our salvation. No, it is only after the work has been completed, and as far as God grants us some glimpse of His plan, that we begin to realize how a joint action of the two natures was necessary to set us free.

The Savior must be a true man, because redemption could not be achieved except by the shedding of blood. This was symbolized by all the bloody sacrifices of the Old Testament. In Lev. 17, 11, God says: "The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: *for it is the blood that maketh an atonement for the soul.*" The author of Hebrews applies this truth to Christ. On the basis of Lev. 17, 11, he says: "Almost all things are by the law purged with blood, and without shedding of blood is no remission" (chap. 9, 22). Then, speaking of Christ, he continues: "Now once in the end of the world hath he appeared

to put away sin by the sacrifice of himself" (v. 26).

Thus while Adam as the head and representative of the human race had by his disobedience plunged the whole human race into sin and destruction, so Christ, the second Adam, by the sacrifice of Himself in the stead of the human race restored us to the grace of God.

God could not suffer and die. The Savior must be a true man. But why must He be God?

What would have happened to a mere man if God had laid the sins of the whole world on him? We know how unbearably heavy is the load of our own sin. — What would have happened if a mere man should have to face death in its fury multiplied many million times? We know how our own death can fill our heart with fear. — What would have happened if a mere man, forsaken by God, had to face the full attack of the gates of hell? The Psalmist is right when he says that "none of them can by any means redeem his brother, nor give to God a ransom for him: for the redemption of their soul is precious, and it ceases for ever" (Ps. 49, 7, 8). The blood of our Savior, being the blood of God's own Son, now cleanses us from all sin (1 John 1, 7).

Additional Comfort

Much could be said under this heading, but we shall limit ourselves to a brief discussion of two points.

The Epistle to the Hebrews calls attention to one in the following words: "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful Highpriest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted" (chap. 2, 17, 18). When we are being tempted by our fierce adversary and are barely able to hold our ground, our Savior, the Son of God Himself having assumed human nature, knows how we feel. He suffered the same temptation, and knows how to help and to comfort us. When we grow so weak in the spirit that we do not even know what to pray for and how to pray properly, our Savior, the Son of God, knows how we feel. He was so weak Himself on the cross that He asked His Father, "Why hast thou forsaken

me?" He will now send His Spirit into our heart to support us in our weakness.

Another point is this. Our Savior has instituted His Supper to strengthen us. He promises to give us His own body to eat and His blood to drink, under the bread and wine. Is He able to do it? Is not His body and blood seated at the right hand of His Father in heaven, far removed from us here on earth? The two natures of Christ are so intimately united that where the one is there will the other be also. Christ's body and blood are not tied to any circumscribed space. They are as omnipresent as is His Godhead. If He promises to give them to us to eat and drink in the Supper, He is able to keep His promise.

For that very purpose the Son of God became man that He might redeem us and might in every way assure us of our redemption.

J. P. M.

WHY DO I GO TO CHURCH

I go to Church, God calls me there
To commune with Him in quiet prayer,
To hear His Word, that brings peace and rest
And to grow in grace and holiness.

I go to Church to hear the choir sing,
The anthems that glad tidings bring.
They touch the heart and stir the soul
And make the weak feel strong and whole.

I go to Church, it's Christ's own temple here,
Where pastors bring God's own message clear.
Where teachers too, the children tell,
The Angel's message, they love so well.

I go to Church to show my Christian love,
For God the Father in Heaven above,
And be of service wherever I can,
For that is God's own Heaven's Plan.

Than with all these gifts, what do I owe;
To God and man my love to show?
To God I owe all He's given me. And I go
To church, so man my Faith in Christ may see.

MARTIN C. STUHR.

The Northwestern Publishing House Board regrets the delay of the publication of the Gemeindeblatt-Kalender and the Northwestern Lutheran Annual. The complete revision of the lists on pages 181—262 (ordered by the Synod) consumed much more time than was anticipated. There was also a lack of cooperation in observing the dead line. We want to assure the members of the Synod that we will do all we can to avert a recurrence of such a delay.

PAUL PIEPER, *Chairman.*

Siftings

Just before Christmas the people who investigate the opinions and habits of California citizens asked this question: Did you go to church last Sunday? Yes, said 21 per cent. No, said 79. They were then asked how often they had been in church in the last six months. Forty-one out of 100 said they had not attended at all. Fourteen said once or twice. Five didn't remember how many times. Eighteen had attended church more than twenty times. Twenty-two attended between three and twenty times. One of the questions on the list was, Why don't you go to church? Only 20 per cent offered definite excuses. A Los Angeles businessman said, "I can't get home in time for the ball game." A school teacher thought she might attend church "if the ministers would take a more cheerful attitude." No comment is necessary!

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Japan is becoming religious. Press reports from Japan say that "more Japanese are also flocking to the Christian churches than ever before in Japan's modern history. The rate at which Christian strength is expanding in Japan today is far more spectacular than any discernible revival of Buddhism or Shintoism. The evidence points to the fact that the Japanese people are experiencing a general religious awakening. It is being reflected in heightened activity among all religious groups, although the Christian activity may be outstanding." We are sure that the prayers of all Christians are united in this one thought that where formerly Buddhism and Shintoism were preached, Christ may be preached.

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It can't happen here but it does. In Dixon, New Mexico, a few years ago the public schools were abandoned and their equipment and pupils moved into Catholic buildings on Catholic property. Five nuns and five lay teachers are teaching the children of the com-

BY THE EDITOR

munity. In this county the church benefits to the tune of \$65,000 a year paid to nuns in salaries from public funds. There are 122 nuns on the public school payroll in the state and the church gets over \$250,000 a year in revenue from this source. Dissatisfied with the quality of teaching given by the nuns, the people of Dixon have recently raised money to build a five-room public school. When this school was ready for use in the fall of 1947, they were informed that the principal of the school would be a nun and that some of the teachers would be nuns. They protested without avail. The county school board refused to hear their complaints. The state board of education was waited on by fifty citizens from the town. It heard only one, and denied witnesses a chance to testify. Four Dixon taxpayers have filed suit in district court. That such an incident could take place in the United States is incredible. The courts will certainly take care of this matter.

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On October 26, 1947, the Rev. Peter H. Eldersveld, radio minister of the Christian Reformed Church, let loose a broadside against unionism. We pass on to our readers a few of his remarks: It is a mistaken notion to think that "if we can present a united front to the world, we will recapture a place of respect and influence. Do you think a superficial combination of sharply divergent church groups will deceive the outsider into thinking that we are really one? Christianity in the role of a huge lobbyist, aping the methods of those who make an impression by external bigness, is far from admirable in the eyes of those who are supposed to be impressed. They may yield to the pressure, publicize every new merger, and even give front page space and free radio time to the leaders of the movements; but they are left untouched, yea, even antagonized, by the whole thing. But worst of all, this unionism has *not*

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given us what we thought it would. It has not put the church back on the world's boulevard. It is still true: they haven't found any use for us yet." Yes, that is the hard truth. They have found no use for us yet, nor will they ever. The world will always hate Christ and His Christians, because Christ has chosen us out of this world, John 15, 19.

* * * *

Stanley High, a roving editor for the "Reader's Digest", had a few things to say to modern protestantism in a recent speech. He said (in part): "I think that the first business of the church is to redeem me. And I don't mean in the merely social sense which convinces me that the Golden Rule ought to be my Confession of Faith. By redeeming me I mean personal redemption — the process by which I am spiritually taken apart and spiritually put together again, and from which I — the personal I — emerge a totally different person. . . . The church — the modern, modernist Protestant church — rates me altogether too highly. It has been one of the glories of Protestantism that it has put its emphasis on the Individual, on Free Will and Free Choice. But the net result may prove to be disastrous. . . . I am simply not as good as modern Protestantism assumes me to be. I haven't got the spiritual stuff to do, on my own, what modern Protestantism expects me to do. The church failed me because it has given me too much freedom and too little discipline. . . . It has assumed that all I needed was the right hand of fellowship, when . . . what I am in greater need of is a kick in the pants." No one will dispute Stanley High's words describing the failure of modern Protestantism. They have failed because they refused to preach sin and grace. They have made sin appear as an inconsequential accident, and for grace they have substituted the golden rule. Small wonder that they failed Stanley High!

IN THE FOOTSTEPS OF SAINT PAUL

BY DR. HENRY KOCH, MORRISON, WISCONSIN

ON THE WAY TO CAESAREA

THE fanaticism of his Jewish kinsmen drove Paul out of Jerusalem. The same fanaticism which he had shown in his futile attempt to destroy the following of the Nazarene, he now had to experience himself. If we would endeavor to understand the intensity of this fury and madness, we need but look at the doggedness with which Jewish Zionists in our days are attempting to reach their goal of recapturing Palestine for themselves. In their madness they know no bounds, only to be equalled by the like tenacity of Moslem zealots.

It was not an underground movement seeking cover for subversive activities in the days of Saint Paul. It was open warfare, but this subversive warfare of today makes the fighting all the more hideous. Of course, we need not be surprised at this, for we ourselves fostered and nurtured it in the days of the last war, when we supported various underground movements to undermine hostile governments, when we urged the subjects of other lands to be disobedient to their own governments, something which is prohibited by the Fourth Commandment. Now we are reaping the bitter harvest and, sorry to say, we shall experience still more of it in the attempts of those, who like moles are going underground to undermine our own government for their own atheistic world view and government. Sin works like a boomerang.

Paul found this out in his dealing with his own countrymen. He took it as a cross sent to him by His Lord. He confessed that he was a chief of sinners, because he had persecuted the Church of Christ. His sin was forgiven, but the fanaticism of the Jewry followed him from country to country, over land and sea to the very portals of Rome where he was accused by his own countrymen of turning the world up side down with his own "false religion" and of defending a sect "against which they are speaking everywhere" (Acts 28:22).

Luke informs us tersely: "When the brethren knew (that the Jews in Jerusalem were about to slay Paul), they

brought him down to Caesarea and sent him forth to Tarsus." The next question, which naturally arises is: which Caesarea is meant, Caesarea Philippi at the foot of Mount Hermon or Caesarea by the sea? The phrase: "they brought him down to Caesarea" suggests Caesarea along the Mediterranean Sea, but an eminent writer has ventured to suggest the other Caesarea to the north of the Sea of Galilee. The original Greek text renders it: "they led him down." If we take the high



altitude of Jerusalem, about 2500 feet above sea level, into consideration then we shall be in a better position to understand the meaning of the words "they brought him down to Caesarea."

The reason, why Caesarea Philippi is mentioned as a possibility is because of the fact that it was nearer to the Syrian frontier than the other Caesarea. This should have guaranteed greater safety for the esteemed apostle. Furthermore it is mentioned that Paul traveled through Syria and Cilicia on his way to Tarsus. "Afterwards I came into the regions of Syria and Cilicia" (Galatians 1:21).

It is highly improbable that Paul would have been led through a wide expanse of

dangerous territory up to Caesarea Philippi. The aim of the anxious brethren certainly was to get Paul into safety as quickly as possible so as to escape the immediate vengeance of the Jews. The military Roman garrison in Caesarea offered greater protection.

Caesarea Philippi, the choice of a few writers, lay at the foot of snowcapped Mount Hermon, at one of the sources of the river Jordan, and was one of the most beautiful cities in Palestine at the time. Here the Romans worshipped their god Pan. To flatter the Romans Herod the Great built a temple in his honor, after which the place was called Paneas. The name Baniyas of today still suggests the old Roman name. The scriptural name of Caesarea Philippi has been dropped. It was here in the region of Caesarea Philippi that Jesus asked his disciples the cardinal question: "Whom say ye that I am?" and Peter answered in the name of all the disciples: "Thou art the Christ, the Son of the living God." On the rock of this faith the Church of Christ is built. (Matthew 16.) To compliment Emperor Nero the place was called Neronias, but after his death the name was soon forgotten. What's in a name? There is only one name that counts, the name of Jesus Christ, and because of this name Caesarea Philippi will never be forgotten.

It is out of the question in our opinion that Paul was escorted up to Caesarea Philippi. This would have been too far a journey for the brethren from Jerusalem. This too would not have been a going down to Caesarea, but rather a going up again. We find one of the sources of the Jordan in the vicinity of Caesarea Philippi, about 1000 feet above sea level.

The city of Caesarea, to which the brethren escorted Paul was situated along the Mediterranean Sea, about 65 miles to the northwest of Jerusalem. Herod the Great built the whole city to honor his great patron, the Roman emperor Caesar Augustus. It was called Caesarea by the Sea to distinguish it from Caesarea Philippi. It was in this city that the Roman centurion Cornelius lived, to whom Peter preached after much reluctance. Philip, the evangelist, resided here. Paul visited Caesarea twice. In the early Christian Church we find this

city the seat of a bishopric, one of its most renowned bishops being Eusebius, the famous church historian. Caesarea also boasted of a famous Christian school. Its foremost teacher was Origen. The above mentioned Eusebius received his theological training at this school. In importance it vied with Antioch in Syria and Alexandria in Egypt. Its greatest fame it owes, however, to the great Apostle Paul. Later on we shall hear of his appearing here before Festus and Agrippa. It was from Caesarea that Paul started out on his last journey to Rome upon his appeal to Caesar. Little could Paul know what an important role this Caesarea by the Sea would play in his later life.

Reflect Your Savior's Glory When It Comes To Being Wronged

(Continued from page 34)

authority will we therefore seek redress for any wrong done to us, if such redress is really necessary for our well-being. Any thought of taking vengeance into our own hands we will carefully purge from our minds, lest we become involved in wrongdoing ourselves.

Our Power Against It As Christians we belong to those whom the Apostle addresses as "dearly beloved." We have tasted God's love in Christ, the love in which He spared not His own Son but delivered Him up for us all, in which He has not visited vengeance upon us according to our transgressions but has forgiven us all of our sins for Jesus' sake. This love which we are enjoying can and will move us to banish all thoughts of revenge from our hearts. It can and will move us to "give place unto wrath," unto God's wrath, that is, move us to leave vengeance completely in the Lord's hands. We surely need not fear that evil will overwhelm us if we do not avenge ourselves. For we know that One more capable will be taking care of it, One who administers punishment with perfect righteousness. In not taking vengeance into our own hands when we are wronged we may reflect the glory of our Savior. We show that we appreciate His grace and mercy, appreciate it so much that we want all sinners to be par-

takers of it. Moreover, we proclaim Him as the righteous judge, in whose hands we confidently commit the adjustment of all our wrongs.

"Overcome Evil With Good" — And Thus Overcome Those Who Do Wrong You

Our Desire St. Paul says: "Be not overcome with evil, but overcome evil with good." Whosoever avenges himself thereby gives way to sin, lets sin have domination over him. Since our Savior has so lovingly freed us from the guilt and curse of sin we do not want to give way to sin, however, but want to rule over it. At the same time we are also not pleased to see sin rule in others, but would like to see it overcome in them also.

God's Promise That is the very thing that we may again and again see as we let the grace of our Savior rule our conduct. His saving love constrains us to requite evil with kindness and goodness, constrains us to find pleasure in the Apostle's admonition: "Therefore if thine enemy hunger, feed

him; if he thirst, give him drink." Yet amid such conduct God has promised us wonderful victories over our enemies, victories such as revenge and retaliation can never give. "For in so doing thou shalt heap coals of fire on his head." Yes, when we repay the evil acts of others by kindness and goodness we shall make the evil with which they have wronged us burn like heaps of glowing coals in their conscience, and thus let them see their sinfulness and their need of the Savior's grace in which we glory and which gives us strength against sin.

Our sinful flesh, of course, will ever find the thought of repaying evil with good distasteful. We shall only succeed as we fix our thoughts firmly upon Him who died for us while we were yet sinners, at enmity with God. Doing that we shall, however, be moved to reflect our Savior's glory in every possible way over against wrong and evil. We shall then not only want to avoid inciting others to wrong us, and refrain from avenging ourselves, but we shall also want to do that which is most blessed of all, strive to overcome evil with good.

C. J. L.

SEMINARY NOTES

WE have now reached the half-way mark in the current school year, and the readers of our church papers will certainly welcome some news from our training school for their future pastors.

Since there is at present a great shortage of available men, the question uppermost in everybody's mind concerns the prospect for the future in this respect. Here are some facts and figures.

Enrollment

At present our enrollment is very low. We are still feeling the drain which the war caused on the classes in our college at Watertown. It will yet take a few years more before a normal figure can be reached. The attendance is 44 this year. Of this number 15 are Seniors, who, God granting, will be graduated as candidates for the holy Ministry on May 27, at the end of the current school year.

This is a small class, when compared with the great need for pastors confront-

ing our churches. There are just now many calls being extended by the congregations of our Synod to pastors who are serving other congregations. Naturally, when a called pastor accepts, and thus one vacancy is filled, this gratifying result is achieved only at the expense of another vacancy created somewhere else. An addition of 16 candidates from the Seminary will help to some extent, but it will be far from overcoming the shortage.

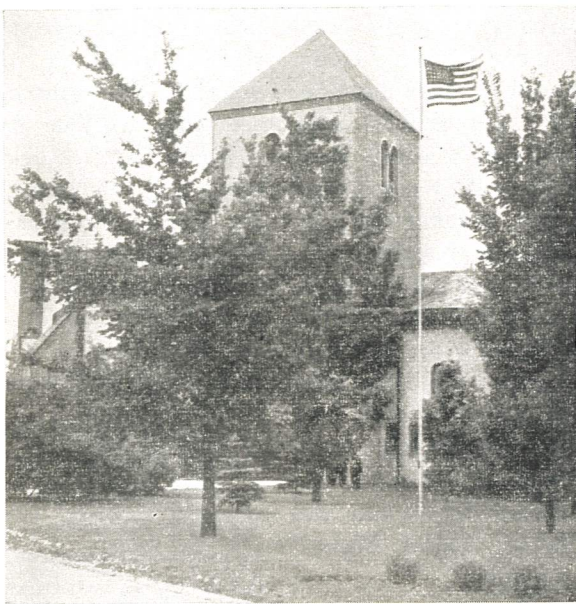
Our Middle Class is still smaller, numbering only 9 men. Although we hope to see the number increased next year by the return of a man who is now serving as tutor in Mobridge, the number of men available in 1949 will still be lamentably inadequate.

Our Junior Class is the largest in the Seminary for this year, numbering 19 men; and the prospects are that it will be increased by one next fall when a student who is helping out in Bethany College, Mankato, this year will return.

Information that reached us from Watertown warns us that we may expect only a small number to come to the Seminary from there next September.

Crying Need

Mention was made in the foregoing paragraph of the fact that several of our students are not in attendance at the



THE TOWER

Seminary this year. One is serving as tutor in Mobridge, another as supply teacher in Bethany College. Besides these, two who had announced themselves for our Junior Class failed to enter when the school year opened. One is serving as assistant instructor in Dr. Martin Luther College, the other is helping out in Winnebago Academy. A third member of the Junior Class left after a stay of only one month to teach in a hard-hit parochial school for the rest of the year.

When Pastor Schierenbeck's sudden death left the mission in Charles City, Iowa, without a missionary, a call for help came to the Seminary. Several members of our Senior Class have alternated in taking care of the field for a few weeks at a time. The interruption of a man's studies at the Seminary is not the best thing for his education; nor is it the best thing for a field if the workers change every three weeks. Yet this poor makeshift was the best arrangement that could be made under the circumstances.

All of this illustrates the truth that the laborers are still too few. "Pray ye there-

fore the Lord of the harvest that he will send forth laborers into his harvest."

Miscellaneous

Health. — By the grace of God both the members of the faculty and the students of our Seminary enjoyed good health. There were numerous cases of ordinary "colds," but the patients always

place looking neat and inviting. Always kind and friendly, he was beloved of all. His faithful service was a fruit of his childlike, simple faith.

New Residence. — The convention at Watertown last summer decided to build a fifth professor's home, since Prof. Lawrenz was so far housed in that part of the Seminary building which was originally set apart as a hospital. Because of our present small enrollment, some of the dormitory rooms could be reserved for hospital purposes. But we hope for a return to a more normal enrollment after a few years, and must get ready for it; because then other arrangements will have to be made. The building of the new residence has been begun and is well under way now.

Organ Fund. — Great interest is shown in the Synod generally for our Organ Fund. It is growing constantly through many small contributions and several larger ones. Recently it passed the \$5,000.00 mark. A year or two ago the cost of an instrument adapted to our purposes was estimated at \$6,500.00; but since then prices have risen. We will bide our time.

Conclusion

It is the Lord's work that we are doing in our Seminary. He commanded us to preach the Gospel to every creature. He has been with us and prospered our efforts. Pray Him that He abide with us and continue to bless us for His name's sake.

J. P. M.

CHRISTMAS AT THE COUNTY INSTITUTIONS

"THE DEAR CHRIST ENTERS IN"

BY PASTOR WILLIAM LOCHNER, INSTITUTIONAL MISSIONARY,
MILWAUKEE, WISCONSIN

ALL nature lay wrapped in silence. Most Milwaukeeans were still slumbering. Among the few places astir with activity at this early hour was the County General Hospital, which, with its hundreds of lighted windows, stood out against the darkness like an illuminated ocean liner. It was Christmas Day. At 6:30 A. M., some fifty nurses, in uniform, filed into the chapel and listened to

the old, but ever fresh and sweet message of the Child in Bethlehem's manger, which came to redeem the patient recovering from an operation, the invalid in his wheel-chair, and the cripple on crutches, from the thralldom of sin and Satan. Could the missionary in charge help but be reminded by the peculiar setting, as well as the hour of the day, of the words in the hymn,

"Hail, the heavenly Prince of Peace!
Hail, the Sun of Righteousness!
Light and life to all He brings,
Ris'n with healing in His wings"?

For the nurses it was a holiday in another sense of the word, inasmuch as they were served a special Christmas breakfast after the matins, before going on duty.

An hour later, another missionary, while waiting for the arrival of the patients in the sun-parlor of a cottage at Muirdale Sanatorium, stood between the lighted Christmas tree and a window, from where he watched the dancing snowflakes of a perfect winter's day, and a lonely bunny skipping to and fro among the evergreens. "What a beautiful morning!" he mused, as the patients entered one by one and warmly wished him a Merry Christmas. Then began the simple, but impressive service with the singing of the hymn, "Oh, come, all ye faithful," followed by the sermon which stressed the birth of the holy Child as the source of all true Christmas joy.

Next came the Christmas service for those whom God in His unsearchable wisdom has deprived of the use of their mental faculties. The chapels of the Hospital for Mental Diseases and the Asylum for Chronic Insane had been beautifully decorated for the occasion with holly wreaths and poinsettias. With genuine fervor the patients joined in singing the familiar strains of, "From heaven above to earth I come," — "Hark! the herald-angels sing," — "Joy to the world, the Lord is come," and others. That Christmas meant a great deal also to these poor, depressed souls, was clearly manifested by their rapt attention with which they followed the sermon concerning Him whose birth scatters all gloom, and brings light and joy and peace to troubled and distressed hearts.

While two of the missionaries were thus engaged in bringing Christmas cheer to the mentally afflicted, the third one stopped his car about two miles north of the County Buildings in front of the Schubert Home for the Aged (a private enterprise), ascended a flight of steps, and entered the large living room, where all but a few bed-patients were awaiting his arrival. An immense Christmas tree, artistically trimmed, together with other seasonal decorations, gave the parlor the

necessary festive air. The beauty of this particular service was enhanced by the playing of some fine Christmas records which the matron had provided for the occasion. And the missionary felt greatly encouraged by the very appreciative attitude of his flock.

Returning to the County Buildings, upwards of two hundred boys and girls, ranging in age from five to fifteen years, have meanwhile marched from their dormitories at the County Children's Home to the chapel, attended by their matrons. A congregation of children, filled with youthful enthusiasm, what a sight! How happy they are to greet their pastor and friend! He wonders whether the distractions of the week will interfere with their devotion. But lo and behold! those orphaned and homeless youngsters listen eagerly — some perhaps for the first time — to the wondrous story of the dear Babe in Bethlehem's dark stable — their best Friend, to whom they must go when lonesome, whom they must tell whatever burdens their heart. No wonder the tiny tots sing with such fervor, "Silent Night," and, "Away in a manger."

But what about the many prisoners served by the Institutional Mission? Were they overlooked in the Christmas rush? By no means. Wasn't that the missionary's auto that just rushed along the farm road behind the Asylum, heading for the House of Correction on Blue Mound Road? A few moments later could be heard the quivering peal of a bell, the only "church" bell on the entire field! Soon the missionary turned into the driveway leading to the chapel, a cozy, white frame structure standing in a grove of tall oaks and elms. As the missionary stood before the small group of men that had congregated, to tell them that the dear Christ-child had also entered this institution that morning, the words of Philip Doddridge's Advent hymn, "Hark the glad sound! The Savior comes!" ran through his mind:

"He comes the pris'ners to release,
In Satan's bondage held.
The gates of brass before Him burst,
The iron fetters yield."

Since the Word of God never returns unto Him void, the missionary was confident that also this Christmas service would redound to the blessing of his hearers.

No one will, finally, deny that Christmas is a red-letter day for the inmates of the County Infirmary, who for this or that reason have become impoverished and homeless. After a good Christmas dinner, the able-bodied Lutheran grandfathers and grandmothers, full of childlike anticipation, gathered in the chapel on the second floor to attend the annual Children's Service. This year the pupils of Nazareth School came, many with their parents, to repeat portions of their Christmas Eve program. How the old folks enjoyed to see such a group of happy, care-free children, and especially to hear their songs and recitations! At the close of the service, the teacher conducted those fifty boys and girls through the three large hospital wards on the first floor. All the while they marched, they were caroling, and thus brought a glorious Christmas Day to a beautiful conclusion.

... And so on. In the foregoing not every institutional Christmas service has been described. All told, the three missionaries conducted fourteen Christmas services. Mention should also be made of the fact that, prior to the festival, the following groups sang Christmas carols in the services of a number of institutions: The young people from Mt. Olive Church, the male choir of Jerusalem Church, and members of the Central Zone of the Walther League. One evening the Glee Club of Concordia College entertained the patients at the Asylum for an hour with a program of splendid Christmas music, which was thoroughly enjoyed by the four hundred inmates who had gathered in one of the large dining halls. At the request of the officials of the House of Correction, a program was given for the prisoners shortly before New Year's Day by a mixed group from several congregations. Christmas carols were sung by the entire assembly, the guests, and individuals, interspersed with readings depicting Christmas in many lands, and ending with a lunch, served by prisoners for the carolers, at which the inspector and his assistant joined them.

In addition to the services rendered by the afore-mentioned groups, which are herewith gratefully acknowledged, the Mission has for many years enjoyed the unselfish support of a small organization of volunteer workers, who, partly out of

their own funds, partly out of special contributions from various church societies, spread cheer at different times among the inmates of the institutions. Also this year they did not fail to remember hundreds of people, young and old, with a small gift, such as, handkerchiefs, neck-ties, cigars, candy, and chocolate bars. Need-

less to say, this aided materially in promoting the Christmas spirit among the inmates. Many thanks, dear friends!

May the Lord continue to establish the work of our hands in reference to the Institutional Mission also in the new year just begun!

ON CHRISTMAS GIVING

BY PASTOR I. G. FREY, COUNCIL BLUFFS, IOWA

PRINTED on the face of many offering envelopes distributed to church members are the words: "Upon the first day of the week let every one of you lay him in store as God hath prospered him." This is a quotation from the First Epistle of Paul to the Christians in Corinth. It answers two important questions which come up in the discussion of Christian giving. These questions are: "How often?" and "How much?"

How Often?

Paul is here recommending to the Corinthian Christians that they save systematically for the collection which was then being undertaken. He urges them to add something to their offering each week. They were not to contribute haphazardly or whenever they felt they had a surplus, but *regularly*, each week.

This is good advice, in fact an obligation, for Christians today also. Regular collections are taken in the churches. Christians should contribute regularly. Even when unusual circumstances force them to be absent from church on a given Sunday, they should "lay by them in store" and bring their offering with them to the next service. It is regular giving that counts, just like regular saving, regular payments on a debt, etc.

Paul addresses himself to "every one of you." A certain amount of money comes into the hands of everyone. As a rule it does so regularly. Therefore it should be possible for everyone, no matter how small his income, to contribute *something* to the Kingdom of God — and to do so regularly.

How Much?

God answers through St. Paul, "As God hath prospered him." God does not

require the Christians to give a definite amount. But He does require that he give *in proportion to his income*.

Not everyone has the same income, and not everyone has the same expenses. Therefore fairness and justice demand that the amount of his contribution be left to the individual. Every one is not in a position to give the same amount. God prospers some financially more than others.

Unfortunately, when it comes to giving to the church, many people like to class themselves with the unprosperous. They show a tendency to emphasize their expenses and lack of money and to de-emphasize their income and ability to give. They prefer to ask themselves, "How little may I give?" rather than, "How much can I give?" As a result they give only

as much as they can without making a sacrifice and as little as they can without losing face.

Accordingly, there is as much practical truth as humor in the story of the minister who observed, "When I look at my congregation, I ask myself, 'Where are the poor?' Then when I look at the collection, I ask myself, 'Where are the rich?'"

The ancient Israelites were required to return ten per cent of their income to the Lord. According to a recent report the average church members before the war gave two per cent of his income to the church. Today he gives slightly over one and one-fourth per cent, the lowest percentage in history. This, if true, is certainly a reflection on the average church member's love for the Kingdom of God.

A suggested remedy is to "give from the bottom of your heart rather than from the top of your purse." No amount of harassing and haranguing will prompt church members to give regularly and liberally in the cheerful spirit which God loves. Regular, liberal giving in the right spirit is motivated by a thankful and devoted heart. To promote this spirit the individual would do well to ask himself, "How often has the Lord given to me, and how much?" An honest answer to this question will, in turn, compel the Christian to contribute cheerfully to his church and to the Kingdom of God at large — regularly and liberally.

NORTHWESTERN JUNIOR THIRTIETH ANNIVERSARY

BY CHAS. G. F. BRENNER, BEAVER DAM, WISCONSIN

UNTIL the early part of the twentieth century very few services in the congregations of our Synod were conducted in the American language. Catechism and Bible history were taught in church schools and catechumen classes almost exclusively in the German language. The *Gemeindeblatt*, *Kinderfreude*, and *Bunte Blätter* provided reading matter for old and young. Then began a period of transition. The demand for religious instruction in the American language grew slowly but steadily. Immigration from Germany dwindled from

year to year and the German language was being used less and less especially by the younger people. World War I hastened the transition. This trend prompted a committee of the Synod when assembled at St. Paul, Minnesota, August 15-20, 1917, to report as follows:

In addition we recommend that the Publishing House be instructed to ascertain approximately how many subscribers could be gained for a youth's or children's magazine similar to the *Kinderfreude* to be published in the American language. Should a sufficient number of readers be assured the publication of such magazine is to begin January 1, 1918. Authority to ap-

point an editorial staff is to be given to the president of the Synod.

Dated August 18, 1917.

Signed:

A. F. ERNST, *Chairman.*
A. ACKERMANN, *Secretary.*
JOHN BEHNKEN.
J. H. WESTENDORF.
E. F. HARTMANN.

This recommendation was adopted by Synod. It was not until the end of 1918, however, that steps were taken to carry out the provisions of this resolution. At that time President Bergemann appointed Rev. Otto Hagedorn of Milwaukee, Wisconsin, as editor and, at his request, Teacher Chas. G. F. Brenner, who had had previous experience in the publication



Chas. Brenner, Editor Junior Northwestern business, as associate editor. After the date for the appearance of the first copy of the new magazine had been set for January 1, 1919, the editors met at Beaver Dam, Wisconsin, to plan and discuss the new venture. It was at 121 La Crosse Street, then the home of Teacher Brenner, where the material for the first number was prepared.

Since both men were fully employed with little leisure moments and no one else helped the cause the preparation of copy presented no small problem. Most of the articles were written by the editors, others were clipped from exchanges. Among the names of the more active contributors we find those of Missionary Guenther, Prof. Eiselmeier, Rev. I. P. Frey and others. A man who supplied many articles over a period of years gratuitously, postage

and all, was Mr. Paul Ziemke, Oak Ridge, Tennessee. The present author of The Junior Bible Class, who chooses to remain anonymous, deserves a vote of thanks for his articles.

The name, *The Junior Northwestern*, was chosen to denote that the new magazine was to be for the younger members of our Synod what the *Northwestern Lutheran* is to be to their elders. Pastor Hagedorn explained the name in the *FORWORD* and we quote:

"The name Northwestern now denotes not only the states of Wisconsin, Minnesota, and Michigan, but includes all the states to the Pacific coast, with a large additional mission field in Arizona.

"This explains the name 'Northwestern,' chosen for this paper. Like the Northwestern College, the Northwestern Publishing House, and the *Northwestern Lutheran* which is the first regular English publication of the Joint Synod, the *Junior Northwestern* is to serve the Lutherans of the Northwest, particularly those of the Joint Synod.

"Now then, children and young people, this is your paper.

"You are the Junior of our church body, the Junior Northwestern Lutherans.

"We want you to read this paper. It is written especially for you.

"May God bless this work, and may it help to make you good, intelligent, and faithful members of your church that the Lord's name may be glorified! Amen." — H.

As the title page of the first number of the *Junior Northwestern* pictured Jesus in His love for God's Word, so it has been the aim of the editors to lead its readers to follow His steps that they might grow in knowledge, love, and faith in Him through articles, original stories, and especially in The Junior Bible Class so ably edited for many years. The Bible Questions, presently appearing under the headline *Search Or Solve*, also lead our children to peruse their Bibles.

Worth while entertaining and instructive stories and poems were presented in translation. An index of the files would reveal numerous articles in the study of nature. Pictures, old and new, appeared regularly.

All this was done to achieve the goal set in the first copy.

To what extent this goal has been attained our readers must judge, they surely have been chary in voicing their verdict, both good or evil. In what measure the efforts of the editors and contributors

The Northwestern Lutheran

have succeeded in leading children and adults to Jesus, only Judgment Day will reveal. The fact that the subscription list of the *Junior Northwestern* has not kept pace with the growth of our Synod should attract attention. According to a late list there now are fewer subscribers than thirty years ago. Why? Are children reading less? Has prosperity enabled them to buy more expensive magazines? Is *The Junior Northwestern* not filling its place properly? Some solution should be found.

At the death of Pastor Hagedorn, (June 23, 1932) the present editor was appointed sole editor. Since his resignation as teacher, he has spent much of his time in research, gathering and preparing material for the magazine.



Home where Junior Northwestern was born

"Are there any suggestions for the future of the *Junior Northwestern*?" you may ask. If the pastors and teachers of our Synod could find spare moments to read the *Junior Northwestern*, send article, or at least constructive suggestions for its conduct and improvement and then make a continuous effort to increase the subscription list, a bright future would be assured. The low subscription price of the *Junior* compared with the prices asked by other publishing houses for similar magazines helps to explain why so little can be spent for mechanical production and much less for editorial material. It may be interesting to learn that in thirty

years of life not one penny has been spent in purchasing stories or articles.

May the *Junior Northwestern* prosper in the coming years so that it may take its proper place in the educational system of the Synod in a greater degree from year to year, is the prayer of the editor. May God grant it!

CHAS. G. F. BRENNER.

GERMAN CHURCH

It happens quite frequently that people traveling through the country inquire for our church, a Wisconsin Synod Lutheran church, perhaps at a filling station. But the attendant shakes his head, he has never heard of such a church in his community. Hereupon the traveler inquires

for the local German church, and at once he is directed to the Wisconsin Synod church.

There was a time when our church was in reality a German church: all the services were conducted in the German language; the Christian day school used primarily the German language; the confirmation class was conducted in the German language; mission work consisted in gathering the German speaking people into congregations; etc. But much of this has changed in the course of time. Looking into 1946 statistical report our Synod in 1946 did some work in the German language in 359 of its congregations, 436 worked only in the English language. The *Gemeindeblatt*, our official German paper,

enjoyed 2,908 subscribers in 1946, whereas the *Northwestern Lutheran*, our official English paper, in the same year had 8,704. In spite of this change from the German to the English language the name, or should I say, the nick-name, German Church remains.

Do these names, members of our churches, sound German: Hill, Norton, Sigfrids, Gustafson, Lake, Nordstrom, Ostlund, Vanlerberghe, Alexander, Benson, Crozier, Gady, Hawkins, La Tondress, McNally, O'Leary, Philipps, Richey, Staley, Tomcyek, Van Luven? Just to mention a few. But in spite of this, no doubt, the nick-name German Church for some time to come will stick!

THEOPHIL HOFFMANN.

ORGAN DEDICATION

ZION CHURCH

Osceola, Wisconsin

On Memorial Sunday, November 23, Zion Church, near Osceola, Wisconsin, was privileged to dedicate a new electric Master Touch Organ to the service of God and to the memory of 100 departed members and friends of Zion. Rev. R. Ave-Lallemant, North St. Paul, preached the memorial-dedication sermon.

Beach Chimes, which serve for the auditorium and tower sound system, and

group hearing aids were also dedicated at the same service as a thank-offering to God for the safe return of the forty Zion men and women who served in World War II.

LOUIS W. MEYER.

ORGAN DEDICATION

ST. PETER'S EV. LUTH. CHURCH

Brodhead, Wisconsin

On Sunday, November 23, 1947, at 8:00 P. M. the members of St. Peter's Ev. Lutheran Church were privileged, by

the grace of God, to dedicate their new electric Hammond Organ to the service of the Triune God. On this joyous occasion of thanksgiving and praise, Pastor Eldor A. Toepel of Monroe, Wisconsin, preached the sermon. He based his words of encouragement and thanksgiving on Colossians 3, 16. Mr. Hilary Small, organist of Nain Lutheran Church of West Allis, was the guest organist for the occasion. The choir of the congregation also sang appropriate anthems.

M. KUJATH.

ANNIVERSARY

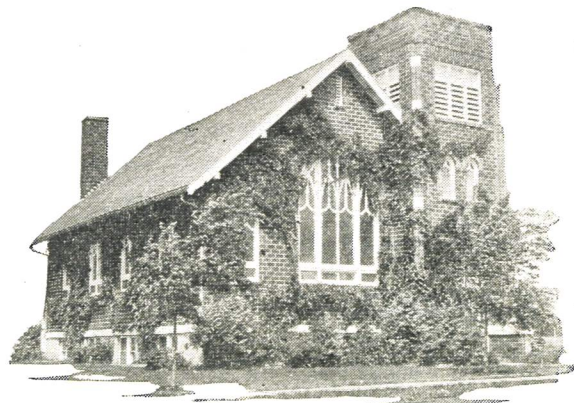
TWENTY-FIFTH ANNIVERSARY OF THE DEDICATION OF REDEEMER LUTH. CHURCH

Amery, Wisconsin

On Sunday, November 2, 1947, the members of Redeemer Lutheran Congregation of Amery, Wisconsin, celebrated the twenty-fifth anniversary of the dedication of their first church with two services, at 10:45 A. M. and 8:00 P. M. In the morning service Pastor J. W. F. Pieper of Stillwater, Minnesota, Superintendent of the Minnesota District Mission Board at the time the congregation was founded and also one of the speakers

on the day of dedication, delivered the sermon.

read and personal greetings extended by visiting pastors.



In the evening a Song Service was held at which letters of congratulation were

As a fitting memorial for twenty-five years of blessings the congregation had

planned to erect a new parsonage next to the church, but building conditions made it impossible. Instead \$2,500.00 were raised toward the Parsonage Fund. The Ladies' Aid Society donated a Hammond electric organ, and a faithful family of the congregation gave a set of Deagan Chimes. Both, organ and chimes, were dedicated at the morning service.

The undersigned is still serving the congregation. On February 18, 1920, he organized the congregation. In October of the same year lots were purchased, and in 1922 the church was built and dedicated. The congregation at present numbers 200 communicants. During the course of the years the following ministerial acts were performed: 507 baptisms, 312 confirmations, 148 marriages, 78 burials; and 9,478 communed at the Lord's Table.

SOLI DEO GLORIA.
O. P. MEDENWALD.

ANNOUNCEMENTS

Pastor E. Ploetz has been appointed as finance man for the Rosebud Conference to succeed Pastor N. Sauer, who has accepted a call into another District.

IM. P. FREY,
President of the Nebraska District.

* * *

During the latter part of November a circular letter was mailed to all pastors and teachers in our Synod for the purpose of inviting some constructive criticism which would aid us in our task of revising the Gausewitz Catechism. In order to do full justice to the work, we should have more replies than have been received to date. If you have any helpful suggestions to offer, we shall be pleased to receive them at an early date. Kindly mail your reply to F. W. Meyer, 4725 W. Capitol Drive, Milwaukee 10, Wisconsin.

CALENDAR OF CONFERENCES

MANTOWOC PASTORAL CONFERENCE

Time: February 3, 1948, beginning at 9 A. M. Place: Grace Ev. Lutheran Church, Manitowoc, Wisconsin (Pastor W. W. Gieschen). Preacher: E. Habermann (F. Knuettel).

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 1-3, O. Kreie: The Third Commandment. E. 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. SPRENGELER, 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.

CENTRAL PASTORAL CONFERENCE

Place: Lake Mills, Wisconsin (Pastor J. Martin Raasch). Time: February 3, 1948, at 9 A. M. Program: 9:00 A. M.—Opening Devotion and Roll Call. 9:15 A. M.—Exegesis of Galatians 5, 20ff, Prof. F. E. Blume. 10:45 A. M.—Financial Report, Pastor J. M. Raasch. 11:00 A. M.—Communion Service. 1:30 P. M.—Opening Devotion. 1:45 P. M.—Election of Officers and Routine Business. 2:00 P. M.—The History and Meaning of Confirmation, Pastor M. J. Nommensen. 3:30 P. M.—Casual Questions and Miscellany. Confessional: Pastor H. Geiger; Alternate, Prof. E. Kiessling. H. GEIGER, Secretary.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Date: February 3, 1948. Time: 10 A. M. Place: Nain Church, West Allis, Wisconsin, W. Keibel, pastor. Work: Exegesis of Genesis 7, G. Hillmer. Sermon: J. Mahnke (Wm. Mahnke). KARL J. OTTO, Secretary.

SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Date: February 3, 1948. Time: 9:30 A. M. Place: Elroy, Wisconsin. Sermon: H. Schaller (C. Siegler). E. G. TOEPEL, Secretary.

TEACHERS CONFERENCE OF WATERTOWN AND VICINITY

Place: St. Stephen's, Beaver Dam, Wisconsin. Time: February 6. Opening at 9 A. M. Program:

- Upper Grades 9:00—9:10—Devotion. 9:10—9:40—Attributes of Christ, R. Schulz. 9:40—10:05—History or Geography, G. Glaeser.

- Lower Grades 9:00—9:10—Devotion. 9:10—9:40—Religion (Hymn Study), M. Puttin. 9:40—10:05—Science, M. Taras.

- Joint Sessions 10:35—11:15—Playground Supervision, A. H. Backer. 11:15—11:45—Business. 1:30—2:15—Professional Advancement of Teachers, O. Kempfert. 2:15—2:45—Singing. 2:45—3:30—Carl Sandburg, Prof. E. Kiessling (Substitute: Prof. Rhoda.) MARGARET PUTTIN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastor Maas, Gale, Zion Church, Van Dyne, Wisconsin, by Arnold Koelpin; Sunday after New Year, January 4, 1948.

CHANGE OF ADDRESS

Pastors

Wiedenmeyer, Wm. H., Sun Prairie, Wisconsin. Schuetze, Prof. Armin, Moberidge, South Dakota.

IN NEED!

Our new mission congregation, Mt. Zion Ev. Lutheran Church, Highwood Park, St. Paul, Minnesota, is in need of an altar, a pulpit, a hymn-board, and a communion set. If any of our congregations or an individual is willing to donate any of these articles, kindly communicate with the pastor of the mission, Dr. Paul W. Spaude, Newport, Minnesota.

A REQUEST

St. John's Lutheran Mission, Mancos, Colorado, is in need of 12 eight or nine-foot pews to equip its chapel. Any congregation having pews of this kind which it is no longer using kindly notify Pastor Karl Molkentin, Mancos, Colorado. The mission would be willing to assume the transportation charges.

ACKNOWLEDGMENT AND THANKS

During the fall and early winter months of 1947 the following donations were received for the kitchen of Michigan Lutheran Seminary at Saginaw, Michigan.

- From St. Paul's, Remus and Zion's, Broomfield (Rev. D. Metzger) a trailer load of potatoes, etc. From St. John's, Frankenthum, brought to us by Rev. A. Kehrbeg, a truck load of most various provisions, \$24.77 and from the Ladies' Aid \$10.00. From New Salem's, Sebewaing, potatoes, canned goods, etc., and \$5.00. From St. John's, Saginaw (Rev. O. Frey), \$3.00 and a bushel of pears. From Trinity, Elkton (Rev. E. Rupp), brought to Saginaw by Mr. M. Renn, Sr., and Mr. E. Foerster, a trailer load of vegetables, canned goods and other provisions.

- From Emanuel's, Tawas City (Rev. J. Roekle), a truck load of all kinds of provisions and \$45.21. From Trinity, Saline (Rev. H. Engel), and Grace, Tecumseh (Rev. J. de Ruiter), brought to the Seminary by Mr. Albert Hoelt and Mr. John Kohler, two truck loads of all kinds of farm products, and from Trinity, Saline, \$52.50 and from Grace, Tecumseh, \$8.00. From Zion's, Chesaning and Christ's, Brady, brought to us by Rev. H. Schultz, potatoes, canned goods, vegetables, and from Zion's \$19.00 and from Christ's \$55.00.

- From St. John's, Sterling, brought by Rev. J. Zink, potatoes, carrots, etc. From St. John's, Wayne, delivered by Rev. E. Press, canned goods and \$10.00 from the Ladies' Aid. From St. Bathomew's, Kawkawlin (Rev. W. Steih), brought by Mr. Alfred Lisius, vegetables, potatoes, and canned goods.

- From Grace, Muskegon Heights, brought to Saginaw by Rev. A. Hoenecke, canned fruit. From St. John's, Bay City (Rev. A. Westendorf), by D. Stindt, and R. Westendorf, a load of groceries and other provisions. From Zion's, St. Louis, brought by Rev. C. Leyrer, canned goods, provisions, and \$7.00. From St. John's, Hemlock, delivered by Rev. R. Frey, potatoes, canned goods, and vegetables. From St. Luke's, Saginaw, brought by Rev. H. Eckert, various articles of food. From St. Paul's, Livonia, brought to the Seminary by Rev. Theo. Sauer, canned goods. From St. Luke's, Vassar, brought by the Rev. W. Kehrbeg, various provisions. From St. Paul's, Saginaw (Rev. O. and Rev. O. J. Eckert), potatoes, vegetables, groceries, and \$1.00.

- From Trinity, Bay City, brought by Rev. E. Kasischke, various provisions. From St. Jakob's, Waterloo (Rev. A. Bloom), by Young People's Society \$5.00, and from the Ladies' Aid \$10.00. From Immanuel's, Findlay, Ohio, brought by Rev. F. Schroeder, canned goods. From the congregation in Scottville (Rev. E. Renz) \$5.00; from Mr. J. Strunk, Benton Harbor, \$5.00; from Mr. G. Fleury, Yale, \$5.00. From the Ladies' Aid of Zion's, Lansing (Rev. F. Zimmermann), a quilt. From the Ladies' Aid of St. Paul's, Manistee (Rev. R. Scheele), a quilt.

To all those who have made donations for the Seminary kitchen, to those who have helped to gather these gifts, and to those, who in many cases have made long trips to bring the donations of their congregations to Saginaw we herewith again express our most sincere thanks.

OTTO J. R. HOENECKE, Director.

MEMORIAL WREATHS

The Northwestern College Library during the past months has received the following donations and Memorial Wreaths, for which it expresses its heartiest thanks to all the kind donors.

In memory of Ernst Winter: The Rev. Schaar family, \$4.00; Mr. and Mrs. G. H. Uttech, \$5.00; W. C. Jaeger family, \$17.00; Reuben Winter family, \$5.00; Charles Zimmermann, Pat and Ely Doering, \$10.00; Mr. and Mrs. John Lettow, \$3.00; Pallbearers, \$6.00; Rev. J. Petri, \$2.00; Northwestern College Faculty, \$12.00; Northwestern College Coeds, \$6.75.

In memory of Paul Hollender '48: Miss Joan Zache, \$5.00; Mr. and Mrs. Chas. Roepke, \$5.00; Rev. and Mrs. F. Zarling and Lillian, \$5.00; Friends and relatives remitted by Pastor L. Koening, \$52.00; Class of 1948, Northwestern College, \$16.00; Northwestern College Student Body, exclusive of the class of 1948, \$50.51.

In memory of Dora Scharlau: Friends, \$10.00. In memory of Fred Krohn: Mr. and Mrs. S. J. Bergemann, \$5.00.

In memory of Mrs. H. Rimpler: Friends, \$10.00. In memory of Mrs. W. C. Jaeger: Friends and relatives, \$20.00.

In memory of Mrs. Clarence Miller: Mr. and Mrs. Martin Heublein, \$1.00; St. John's Ladies' Aid, Fox Lake, Wisconsin, \$5.00.

In memory of Mrs. Lisette Heid: Mrs. Jennie Boehm, \$2.00.

In memory of Erhard Neipert: Harry Neipert, Mrs. Reinhold Wolff, Mrs. J. Walther, \$5.00; Mr. and Mrs. Otto Kath, \$1.00; Mrs. Anna Rockstroh, \$1.00; Mr. and Mrs. Ed. Diekow, \$1.00; Mr. and Mrs. Donald Diekow, \$1.00.

In memory of Henry Meikens: Relatives and friends, \$10.00.

In memory of Mrs. Anna Talg: Mr. and Mrs. Wm. Schulze and son, \$10.00.

In memory of Wm. Schaefer: Children and Miss Lorraine Fleming, \$55.00.

In memory of Aug. Kieck: Children of the Bethesda Lutheran Home, \$5.45.

In memory of Herman Brandenburg: Mrs. G. Brandenburg and family, \$5.00.

Gifts: Children of Rev. A. Maaske's Congregation, \$9.00; Lutheran Girl's Club, Lake Mills, Wisconsin, \$5.00; A former student, \$2,000.00. Total: \$2,563.71.

E. M. SCHROEDER, Librarian.
* * * *

The Music Department of Dr. Martin Luther College, New Ulm, Minnesota, received two Memorial Wreaths. The first amounted to \$3.00 given by Mr. and Mrs. George Hookstead in memory of the late Mrs. Geo. Knott, Milton, Wisconsin.

The second was donated by relatives and friends of the late Mr. Wm. Zahn, Pickett, Wisconsin, father of Teacher Zahn, Menasha, Wisconsin. This Memorial Wreath amounted to \$5.00. Total: \$8.00.

Acknowledgement and thanks are herewith expressed.

EMIL D. BACKER,
Music Department.

BOOK REVIEW

Northwestern Lutheran Annual for the year 1948. Gemeindeblatt-Kalender auf das Jahr 1948.

These two Annuals of our Synod are now ready for distribution. It ought to be the rule of every house within our Synod that one or both Annuals are at hand. They are a store house of information concerning many things of a practical nature. Listed on its pages are all the addresses of ministers within the Synodical Conference, a valuable aid when moving or traveling. With the aid of the index it is an easy matter to find the location of a church anywhere affiliated with our Synod. Besides this, there is much edifying and entertaining reading matter. The price is 35 cents.

W. J. S.

TREASURER'S STATEMENT

July 1, 1947 to December 31, 1947

Receipts

Cash Balance July 1, 1947 \$ 76,518.66

Budgetary Collections:

General Administration	\$157,247.64
Educational Institutions	34,896.67
Home for the Aged	1,526.37
Spiritual Welfare Commission	1,283.44
For Other Missions	248,153.74
Indigent Students	1,426.67
General Support	6,391.61
School Supervision	305.26
Revenues	74,901.65

Total Budgetary Collections and Revenues \$526,133.05

Non-Budgetary Receipts:

Payments on Mortgage Receivable 600.00

Total Receipts \$526,733.05

\$603,251.71

Disbursements

Budgetary Disbursements:

General Administration	\$ 16,668.11
Theological Seminary	20,847.41
Northwestern College	60,518.77
Dr. Martin Luther College	71,680.04
Michigan Lutheran Seminary	34,461.39
Northwestern Lutheran Academy	17,658.11
Home for the Aged	8,030.58
Missions — General Administration	217.40
Indian Mission	34,261.90
Negro Mission	14,322.74
Home Missions	144,593.68
Poland Mission	4,989.14
Madison Student Mission	909.62
Spiritual Welfare Commission	2,380.03
Winnebago Lutheran Academy	1,500.00
General Support	24,712.23
School Supervision	3,075.00

Total Budgetary Disbursements \$460,826.15

Non-Budgetary Disbursements:

Capital Advance to Northwestern Publishing House 35,000.00
U. S. Government Bonds Purchased 50,000.00

Total Disbursements \$545,826.15

Cash Balance December 31, 1947 \$ 57,425.56

P. S. The report of collections from the Minnesota District and the requisition from Northwestern Lutheran Academy for December were not received in time for this report.

C. J. NIEDFELDT, Treasurer.

ALLOTMENT STATEMENTS

6 Months Receipts and 6 Months Allotment

Districts	Communicants Receipts	Allotments
Pacific Northwest	1,166 \$ 3,440.88	\$ 2,914.88
Nebraska	5,313 19,179.19	13,282.50
Michigan	19,211 55,965.94	48,027.48
Dakota-Montana	6,682 25,029.49	16,705.02
Minnesota	37,110 63,109.32	92,775.00
North Wisconsin	46,525 104,368.71	116,312.52
West Wisconsin	45,901 89,815.27	114,752.46
Southeast Wisconsin	47,086 89,718.22	117,714.96
	208,994 \$450,627.02	\$522,484.92

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$	\$ 522.90	118.04%
Nebraska		5,986.69	144.39%
Michigan		7,938.46	116.52%
Dakota-Montana		8,324.47	143.83%
Minnesota	29,665.68		68.02%
North Wisconsin	11,943.81		89.73%
West Wisconsin	24,937.19		78.26%
Southeast Wisconsin	27,996.74		76.21%
	\$ 94,543.42	\$ 22,685.52	86.24%

6 Months Receipts and 12 Months Allotment

Districts	Communicants Receipts	Allotments
Pacific Northwest	1,166 \$ 3,440.88	\$ 5,830.00
Nebraska	5,313 19,179.19	26,565.00
Michigan	19,211 55,965.94	96,055.00
Dakota-Montana	6,682 25,029.49	35,410.00
Minnesota	37,110 63,109.32	185,550.00
North Wisconsin	46,525 104,368.71	232,625.00
West Wisconsin	45,901 89,815.27	229,505.00
Southeast Wisconsin	47,086 89,718.22	235,450.00
	208,994 \$450,627.02	\$1,044,970.00

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest	\$ 2,389.12		59.02%
Nebraska	7,385.51		72.20%
Michigan	40,089.06		58.26%
Dakota-Montana	8,380.51		71.91%
Minnesota	122,440.68		34.01%
North Wisconsin	128,256.29		44.86%
West Wisconsin	139,689.73		39.13%
Southeast Wisconsin	145,711.78		38.11%
	\$594,342.98		45.12%

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

December 31, 1947

For Missions

Memorial Wreath in memory of Theophil Seifert by students of the Senior Class of Dr. Martin Luther College	\$ 6.95
Memorial Wreath in memory of Rev. R. Schierenbeck	8.00
	\$ 14.95

For Spiritual Welfare Commission

By Ladies' Aid Society of St. Paul's Church, Green Bay, Wisconsin	\$ 5.00
Memorial Wreath in memory of Clara Stillmann from Herman Timm	2.00
St. Peter's Ladies' Aid, Town Carlton, Kewaunee, Wisconsin	5.00
Mrs. Anna Kuehn, Egg Harbor, Wisconsin	.75
Mrs. Harold Roloff, Neenah, Wisconsin	2.00
St. Paul's Lutheran Ladies' Aid, Mrs. M. Henning, Sheboygan Falls, Wisconsin	10.00
Mr. William Miller, Paulina, Iowa	1.00
Aid Association for Lutherans, Branch 17, Kewaunee, Wisconsin	10.00
Memorial Wreath in memory of Mr. and Mrs. Wm. Schmeiling by Charlotte Soerling	10.00
Walter Nuernberg, Watertown, Wisconsin	10.0
Mrs. H. A. Hopp, Manitowoc, Wisconsin	1.00
	\$ 56.75

For Church Extension

Memorial Wreath in memory of August Brown, given by Mrs. D. Braun and Rev. and Mrs. R. C. Horlamus	\$ 5.00
Memorial Wreath in memory of Rev. R. Schierenbeck	31.00
	\$ 34.00

C. J. NIEDFELDT, Treasurer.



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NORTHWESTERN LUTHERAN ANNUAL

GEMEINDE-BLATT KALENDER

1948

A complete list of Synod and District officials, Boards and Institutions; of all pastors and teachers of the Synodical Conference.

A directory of every city, town or rural parish in the United States and Canada in which a church of the Synodical Conference is located, including name of pastor, name and address of church, and names of teachers if there is a Christian Day School.

A calendar containing all the Sundays and festivals of the church year and the Gospel and Epistle Lessons for each Sunday. Thirty-five pages of edifying articles and short stories (articles in the "Annual" are in the English language, in the "Gemeinde-Blatt Kalender" in the German language).

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- No. 282—Psalm 46, 1, 2
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