

The Northwestern Lutheran

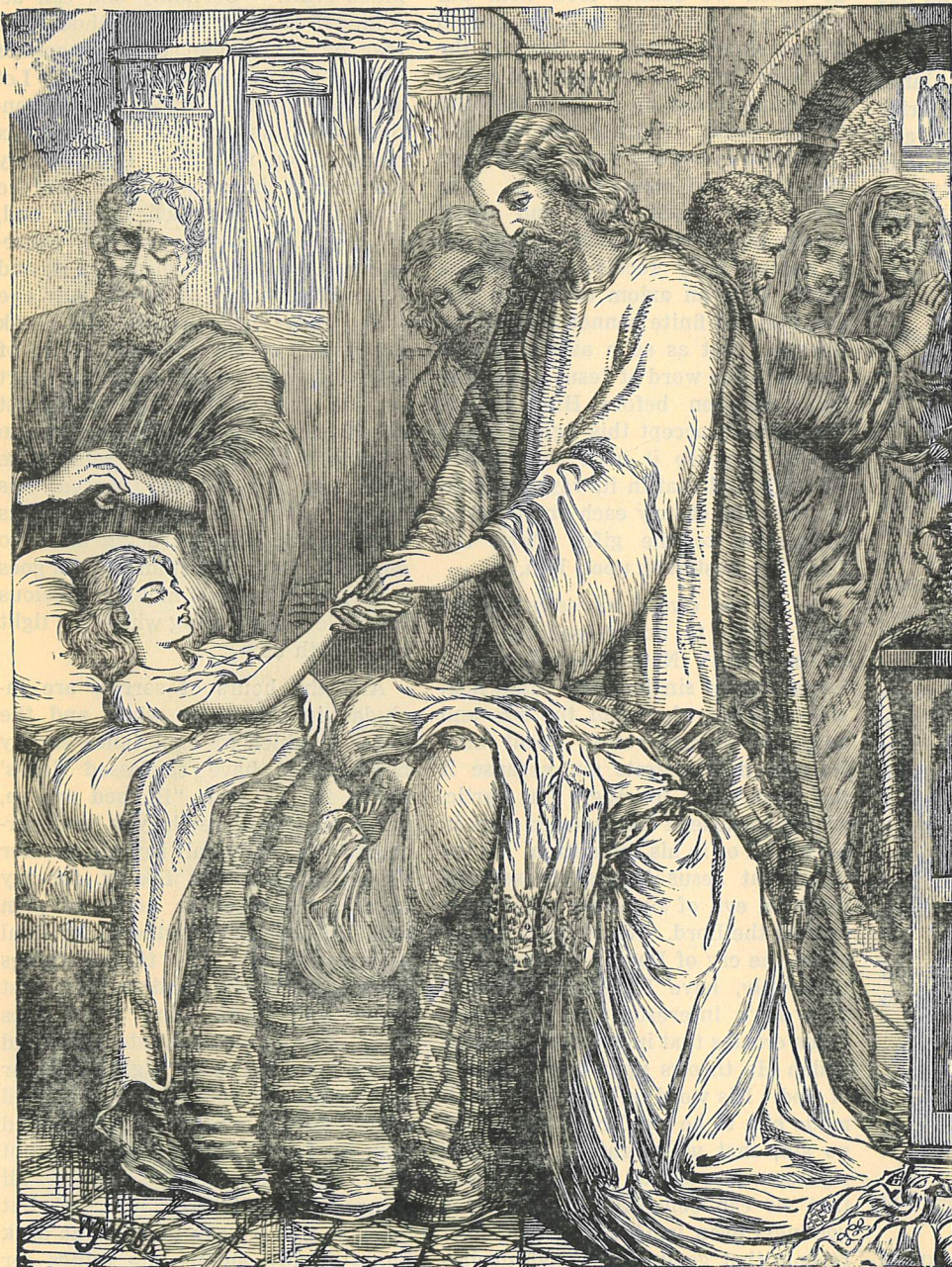
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

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We
Beheld
His
Glory

Damsel,
I say unto thee,
Arise!

The Little While

John 12, 35-36

(Sermon Delivered to the Wisconsin State Teachers' Conference
November 4, 1948)

OUR Lord is setting two mighty contrasts over against each other: light and darkness. In the eighth chapter of this gospel of John He designated the same contrasts by the terms: the truth and the lie. These are figurative expressions for the same thing, namely the great struggle that pervades all human history from the fall of man to the day of judgment. One of these opposing forces is the thought of Jehovah concerning the justification of the sinner through the righteousness of Christ. That is the light and the truth and it leads unto life. The other and opposing force is the thought of Satan concerning the justification of man by his own efforts. That is the darkness and the lie and it leads unto death.

Eventually one of these opposing forces will determine every human destiny. There is no escape to any neutral ground. And in order that we may not take this matter lightly, thinking that there is sufficient time for us to determine which of these forces shall control our lives, the Lord points out to us that these two forces do not approach us in the same manner. The darkness, the lie does not wait for our decision. The Lord says in the text: It comes upon you. That is, it takes you unawares like an assassin. But the light, the truth uses no violence. You are made to feel its divine power, but if you then do not seek to retain it, it will depart from you. This time during which the light seeks to reveal its saving power to every individual our Lord Jesus in this text calls "the little while."

Since by the grace of God you and I have been called into this work to help establish for the youth that has been entrusted to us their little while of grace by bringing them the true light, let us note what the Lord teaches us concerning "The Little While."

- I. It is precious, because the light is yet with us.
- II. It is serious, because darkness threatens to overtake us.

III. It is full of responsibility, because the highest things are at stake.

Ignoring the negligible quantity of starlight that falls upon the earth one can say that in the physical world our light comes from the sun. The brilliant sun at high noon is the one thing at which we cannot look with our naked eye; yet in its light we see all things clearly. Just so Jesus is the sun that lights up our spiritual world according to His word: I am the light of the world. Neither can we with the naked eye of our reason look upon this light and comprehend it. The Word was made flesh and dwelt among us. How can it be? How can a human body receive the infinite God? It is an axiom of human reason that the finite cannot receive the infinite. But as soon as we in obedience to the word of Jesus become as little children before Him and in simple faith accept this light without trying to grasp it with our reason, we shall find that in its rays we shall begin to see clearly each one of us in proportion to the gifts which the Lord has bestowed upon him.

Do we not owe it to Jesus that we have begun to understand the true nature of sin? Natural man has some knowledge of sin just as a blind man has some knowledge of the size and shape of objects round about him. Natural man regrets sin because it has done harm to others but particularly because it has harmed him in his health or in his reputation. In the light that Jesus brings we see the essential evil of sin in its wickedness against the Lord. We begin to understand the cry of David: Against thee, thee only, have I sinned. Natural man isn't interested in the Lord. Jesus creates that interest by the light which He throws upon the goodness of God. His word tells us: God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Beyond that we can conceive of no greater goodness even in God. Natural man resents that goodness of God, declaring that he wants to stand before

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God on his own record. And at this point we come to another matter upon which the light which is Jesus sheds its rays, namely that the goodness of man, the things of which he boasts, his culture, his science, his art, his charity, all his achievements are an abomination in the sight of God, because they constitute an attempt to set aside the Son of God in His redemptive work and to substitute for it the work of man.

What is the light that Jesus' word casts upon human achievements? Jesus says: "He that abideth in me, and I in him, the same bringeth forth much fruit." Certainly one can accomplish much by other methods. The fear of punishment or the hope of reward will get outward results. Let a doctor say to a man: "If you continue in this manner another six months, you will die," and he may cease from the outward act. But he loves that sin as much as ever and, if there were no outward consequences, he would continue in it; and God will so judge. There is only one thing under heaven that will break the power of sin over the heart of man and the love of sin in that heart — and that is the love of Christ crucified. You cannot look up to Him in faith and at the same time love the things that caused His agony. That we may impart this truth to those who are entrusted to our care in our Christian schools goes a long way towards making precious the little while during which the light is yet with us.

And the hours of sorrow are included in this little while and the hours in which we experience enmity because we have confessed Jesus' name, for he said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Likewise the hours of pain and tribulation are included, for Paul assures us: "We know that all things work together for good to them that love God." And what proof does Paul offer to substantiate this bold claim? In the same eighth chapter of Romans he reminds us that God spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things. "All things," not evil but good, so that we can include the dark hours of life among the things for which we render thanks unto God.

for in them we grow spiritually, as we learn to seek refuge in His word.

These are some of the things that make our little while precious, because the light is *yet* with us. Yet with us in spite of all our shortcomings and sins and many promises that we have not kept. But lest we become presumptuous and think that the goodness of God and His patience are a license for us to become indifferent the Lord issues a warning to us in the text indicating that the little while is *serious because darkness threatens to overtake us*.

Even the most modern jetplane travelling at supersonic speed from east to west could not keep up with the sun. Eventually it would be overtaken by darkness. However, there is no need that such a plane must always remain in the sphere of daylight. But to us children of light who enjoy the little while during which the light is yet with us, the Lord issues the order: "Walk while ye have the light, lest darkness come upon you." It is therefore not only possible, it is vitally necessary for us that we always remain within the sphere of light. It is disastrous for us if darkness comes upon us.

How do we avoid being overtaken by darkness? The Lord answers: "Walk while you have the light." This kind of walking which the Lord requires of us no man can do before he has the light, neither can he do it after he has lost the light. This reminds one of Paul's word to the Philippians: "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure." If Paul ever taught anything it is this that we cannot by our own efforts create our own salvation. It comes to us as a free gift from God which we accept by the hand of faith. We cannot cooperate with God before we have salvation. But after we have received this free gift (and the Philippians had received it), we can and must cooperate with Him lest we lose it. Yes, we must desperately cooperate, Paul says "with fear and trembling." And why? Paul answers: For it is God who works in you both to will and to do. Just because the Holy Spirit has established His workshop in my soul, I must be anxious to work with Him, lest by indifference I make His work altogether impossible, which leads to the awful

eventuality to which Hosea points in the word: "O Israel, thou hast destroyed thyself."

This applies to us in our private lives, it also applies to us in our more public lives as teachers of the Word. There may be times when the walking in the light becomes difficult, when the grade becomes steep and our breathing heavy. It may be that we are not getting the proper support or encouragement from those from whom we have a right to expect it. It may be that the sorrows of life or its cares are weighing down heavily upon us. Then we are tempted to take our eyes from the road upon which Christ has placed us and which He has lighted up for us and to look to the things at the side of the road which promise a more easy, a more pleasant life.

When this happens, let us remember that we have not built this road nor even discovered it after it was built. It was the Lord who has set us upon it and has lighted the way for us, therefore it is a good road, even though there are obstacles in the way. Yes, strange to say, on this road the very obstacles are good and necessary for the traveler, for the road is well lighted and therefore these travelers shall not stumble because of the obstacles but shall overcome them and grow stronger thereby. There are many spiritual blessings to be gained on this road, for they who travel upon it seek to make Christ great in the eyes of his little ones and it is not possible to do anything for Him that He will not remember.

No, the obstacles encountered on this road do not constitute the danger but loitering does. The man who loiters no longer has his eyes on the road which the Lord has mapped out for him. He walks upon it lazily, if at all; his real interests lie elsewhere. But what happens if he allows this temptation to master him, if he stops walking altogether? Jesus answers: Darkness will come upon him. The giant of darkness will overtake such a man and black out the light for him and then the little while is ended for him, even though he continue to live on in this world.

In that case the light, which is Christ, has departed from such a man, as the text indicates in plain words without the use of a figure of speech: "These things spake Jesus, and de-

parted, and did hide himself from them." Here Jesus was dealing with men who not only had loitered by the way but had gone so far as to refuse to walk in the light. It is a terribly serious thing even to loiter, when Jesus asks us to walk, for it ends in a blackout and then there is no more walking at all but only a blind stumbling and finally a falling headlong, for Jesus says: "He that walketh in darkness knows not whither he goeth." The road has disappeared. Thus the Lord impresses on our minds the seriousness of the little while during which the light is yet with us, and the utter hopelessness of him who neglects this precious gift of God as he chases some willo' the-wisp by the roadside.

A good way to avoid this disastrous result is to keep our minds and hands occupied as we walk upon the appointed way. And our text suggests that to us by indicating a third fact about the little while that is ours, namely that *it is full of responsibility for the highest things are at stake*.

Naturally everything that properly belongs to the life of a Christian is at stake during the little while during which the light is yet with us. In the words of our text, however, the Lord mentions only the one thing needful: While ye have the light, believe in the light, that ye may be the children of light.

What is this light in which we are to believe? It goes without saying that our Lord is not asking us to believe in the light of human reason to solve the problem of the guilt of sin and of the fear of death and of judgment to come. We have already called to mind the word of Jesus: I am the light of the world. But just how is He the light of the world? The answer to that question is not given in the brief word of our text, it must be sought in other sayings of Jesus and in the Scriptures in general.

As students of Scriptures we already know the answer. It is not this that Jesus has developed a new philosophy which solves all problems arising between man and his God or his fellowmen. No, He has done a deed, a simple yet tremendous deed: He became obedient to the will of the Father even unto the death of the cross. He said: "I am the good shepherd . . . and I lay down my

(Continued on page 40)

Editorials

The Church and Its Legal Program The separation of the church and state is generally regarded as one of the great contributions of America to human society. Everybody praises this principle. The church is not to interfere with the affairs of the state, and the state is not to interfere in the affairs of the church. But much of this talk is only lip service. It has gotten to be so that most of the churches of our day are seeking to gain their ends by legislation and are deeply occupied with a legal program.

Our Lutheran Church has always prided itself that it has not been guilty of this, but signs are not wanting that views are changing, as evidenced in the frequent statement, even in Lutheran circles, that the church must leave her imprint on the state and influence moral legislation. It is refreshing to find that even some non-Lutherans see the folly of this and express it in plain and unmistakable language.

We have a sample of that in the book "Evolution and Christianity" by Jessie Wiseman Gibbs, from which we quote a few excerpts on this subject below:

"The Church has run a cycle of accommodation to the world. . . . Modernism is the direct offspring of Puritanism, which was the Church accommodating herself to the political order of democracy. The Puritan hoped in Christ for personal salvation at the same time that he went out to bring His Kingdom by violence and looked to a legal program for the enforcement of his social ideals. The Church was the bulwark of the nation.

"In America we were supposed to have a separation of Church and State. But the fact is that never in the history of the Church was there a time when she was more subservient to the State, or when she sought more zealously to operate through the State, than she has in America. More and more the legal program overshadowed the spiritual, until the Church was demanding laws to regulate the private lives of all men, and her spiritual power of regeneration was well-nigh lost.

"The great mass of the Church is hoping in a legal program for reform, but this program is not the program of Christ. So-called Fundamentalism, which holds to spiritual truth in the personal realm and even emphasizes the return of the Lord, is as much committed to this legal program as Modernism — sometimes more so. It has not yet heard Christ's command to Peter to put up his sword.

"What has His Church to do any more with a legal program? . . . How can she go back again and hope in the beggarly elements of the world? Yet this is what she has done. . . . She is seeking to reform society, and even individuals, by the enactment of moral laws and their enforcement by violence. . . .

"Human nature is not changed by passing laws. Human nature can never be regulated from without. It can be regulated successfully only from within. In her resort to unspiritual methods the Church is convicted of her own lack of spiritual power."

I. P. F.

* * * *

False Rumors The February issue of *Everybody's* contains an article which, by means of many examples, points out what untold damage is done in the business world by whispered rumors. Somehow a rumor was started that one of the leading cigarette manufacturers was employing a leper, and as a result the sales of its brand dropped far down. Though thousands of dollars were spent by the company to show how unfounded that rumor was, the damage had been done and could not be fully repaired. In another instance, involving a Chinese restaurant which was doing a very big business, the rumor was whispered about that the police had found several skinned cats in its refrigerator, so that its business dwindled down to almost nothing. In neither case was there any truth in the rumor.

There are even concerns which offer to undermine the business of a rival by means of an organized whispering campaign. Two of the agents will meet, seemingly by accident, in a crowded public conveyance and ask with a loud voice, for all the passengers to hear, whether the other has heard this or that about such and such a business. Naturally the report is spread innocently by the passengers who overheard the remarks. There is no protection against such rumors.

It is impossible to estimate the harm that is done in the church by similar tactics. It is seldom that there is an organized plot, and the rumor may not even be started in a vicious manner, but that does not alter the fact that the rumor keeps growing as it spreads from mouth to mouth. It may concern a supposed misstep or evil trait of some fellow-member, teacher or pastor. When such rumors are started, they can seldom be halted, so that characters are undermined, and life is made miserable for the innocent victim, yes, quite often the work in the Kingdom of God is hindered and destroyed. It is human nature to listen to evil rumors and to pass the juicy tidbit on to others.

It would be bad enough if only the character and good name of the individual were involved, but it is far worse when offence is given in the Church. Who, for instance, is in the proper frame of mind to listen to the preacher in the pulpit when all sorts of nasty rumors are being circulated behind his back? He is suspected of being a hypocrite, and an obstacle is put in the way of the Word of God.

Such whispered rumors are a curse in the church whether they concern pastor or laymen. No wonder that the Bible warns so often against the sins of the tongue as an unruly evil, set on fire of hell! How Christians

ought to guard their tongues, lest, without any intentional malice but in a thoughtless manner, they bring pain and misery to a child of God and even undermine the work of the Kingdom itself!
I. P. F.

Where Do We Stand?

The Point of the Question

BY PROFESSOR E. REIM

OVER a year ago — to be exact, on September 14, 1947 — we brought to a close a series of articles which appeared under the title, *The Debate on Union*. These were written for the purpose of informing our readers concerning certain issues which then were under discussion and a subject of some controversy in the intersynodical field. At that time we promised that this procedure would be followed again should the situation call for it. While the issue confronting our synod are about the same as those which we discussed on the previous occasion, our readers are by this time certainly entitled to a report on the present status of these matters. The entire situation should be brought up to date. Above all, we need to examine our own position with the greatest of care. That is why we shall bring this new series of articles under the general heading,

Where Do We Stand?

Where do we stand? Among Lutherans this question is bound to bring to mind the memory of Luther in one of his finest hours, the day when at Worms he stood before the princes and nobles of the Empire and gave his immortal answer to the demand that he recant and repudiate his former writings. Luther's answer reveals that he had given careful thought to the far reaching implications of this demand. Making due allowance for the fact that some of his writings were of a personal and at the same time controversial nature, and that in such cases there might certainly have been times when he had spoken with greater severity than necessary, yet even there he declared that the nature of the issues

was such that he could not retract these books. Much less could he do so in those cases where he had exposed and attacked popery and the abuses prevalent in the Church. Least of all would it be possible in regard to those books which treated of the Word of God and faith. For in each instance his conscience was bound by Scripture. "Unless I am convinced by the testimonies of the Scriptures or by clear reason, . . . I neither can nor will make any retraction, since it is neither safe nor honorable to act against conscience. Here I stand! I can naught else! God help me!"

"Here I stand," — *here*, on Scripture! This was the strength of Luther's position. A better one can not be found.

An Unpopular Role

Our synod has in recent years taken a very definite stand in the matter of church union, both in its general policy on the larger question, and also on a number of specific issues, as for instance the proposed Agreement looking toward a union between the American Lutheran Church and our sister synod of Missouri. We have taken an equally definite stand on a number of related questions, largely because they anticipate a union which has not yet been declared, a union, furthermore, for which the necessary premise of unity has not yet been achieved. Ours has been a warning voice, a restraining influence, and therefore not a popular role. It is not for us to say how much or how little good these efforts may have done. We know that we have made some enemies. We also know that we have gained friends, — some

in unexpected quarters. Our business is rather to look to our own position, to see whether we are doing our duty before God, to see whether we are still standing on the same firm foundation on which Luther stood at Worms.

A Reexamination Is Called For

That will take more than a little thought. The fact that subsequent events may have shown that we stood right on some issues in 1939, in 1943, or in 1947 by no means implies that we are standing right today. The union movement of our day presents a highly complex picture. Situations change with startling swiftness. We therefore face a twofold question: 1) Were our original principles correct? 2) Do they apply to the present-day situation? Only when we are sure of both of these points will we be able to say that we are standing where according to Scripture we ought to stand.

We must know this. And therefore we must be willing to reexamine our position carefully and honestly. We must know this, and therefore we must be ready to draw the proper conclusions from the findings of our study. We must know this, for only then, when we are actually standing on Scripture, will our testimony be strong and effective — and blessed. We must know this, for then we shall know that we are right, even if, by the inscrutable providence of God, we should finally find ourselves standing alone. Yes, we must ask ourselves this searching question, *Where do we stand?*, in order that we may be able to point to the Word, and to tell, not only the world, not only the Church, but also our Lord: *Here we stand*. For that is where He would have us stand.

That shall be the procedure which we mean to follow during the forthcoming series. May the outcome, by the help of God, be in keeping with it!

Siftings

BY THE EDITOR

The Christian Century has come to the defense of the church in the case of the five-year-old boy minister in California who performed a marriage ceremony. The papers stated that he is an "ordained minister" of some unknown sect. Because this sect is unknown and unorganized the *Christian Century* believes the newspaper reporters were not honest when they reported that the boy is an "ordained minister" of the church. Be that as it may; and we are inclined to agree with the *Christian Century*. Nevertheless, ministers of recognized church bodies have in times passed made a spectacle of themselves by doing things just as repugnant to the Christian senses as this recent marriage by the boy "minister." When ministers of well-known denominations appear at most any kind of gathering and offer up prayers — this act is even more disturbing than that of the boy "minister's." His act at least did not involve a confession, and if those people who were united into matrimony by the boy are satisfied and if the law of the land was not transgressed — what of it? Let people be foolish if they want to when nothing confessional is involved. One may more aptly quote the Fourth Commandment against such silly practice.

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When an intrepid Presbyterian minister demanded that the flag of the United States be removed from the casket of a soldier before he would be willing to go on with the burial, the veterans' organization protested that the pastor had insulted the United States. The reply of the minister is interesting and to the point. He said, "The gentleman's information about the matter is no doubt incomplete. American democracy, as I understand it, guarantees the church the right to manage her own affairs within the church without interference. If this right is to be denied by veterans, then they have

fought the war in vain. If they say I have insulted the United States, I say they have made a scrap of paper of the Constitution and, incidentally, may have insulted Almighty God as well." That answer ought to satisfy even the veterans.

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Will the Lutheran church in America some day have bishops and archbishops? It might well have them if the United Lutheran Church follows the suggestion of Dr. William Sunday. Dr. Franklin Fry, president of the United Lutheran Church, was asked to appoint a special commission to study the possibility of revising the titles of church officers "to make them conform more nearly to churchly and historical usage." Dr. Sunday who introduced the resolution stressed his conviction that "the church should be the church in its use of terminology to describe its functions." He said he favored use of the title of archbishop for the president of the church, with the president of synods to be known as bishops. This thought, certainly not voiced for the first time by Dr. Sunday, is disturbing. It reveals a tendency among some in the Lutheran church today to give undue emphasis to the externals and superficial matters, in garb, in precise liturgical forms, in ceremony. Scripture itself knows of no hierarchy. The words ELDER, PASTOR, and BISHOP are used interchangeably in Scripture. The later refinements of Roman Catholicism are of no interest to us.

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According to a report in the *American Lutheran* the Lutheran churches of the United States and Canada now have a total membership of 5,836,147 since 1947. This is an increase over the previous year of 163,485. The con-

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firmed membership grew by 126,158 persons making a grand total of 4,067,279, a gain of 3.2 per cent.

That these statistics are not entirely accurate goes without saying. They are based on the report of seventeen Lutheran church bodies and independent congregations. Nine of these bodies reported gains in membership, three suffered losses, and five remained static.

The following bodies reported their baptized membership as given below: United Lutheran Church, 1,886,397; Lutheran Church — Missouri Synod, 1,567,558; Evangelical Lutheran Church (Norwegian), 734,502; American Lutheran Church, 669,309; Gustaviana Lutheran Church (Swedish), 427,997; Joint Synod of Wisconsin, 324,492; Lutheran Free Church, 55,225; United Evangelical Lutheran Church, 42,939; Suomi Synod (Finnish), 28,465; Slovak Church, 21,557; Danish Apostolic Church, 14,511; Negro Mission, 14,428; Norwegian Synod (Synodical Conference), 9,322; Independent congregations, 7,645; Finnish National Church, 7,448; Lutheran Brethren, 2,757; Eielson Synod, 1,450.

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An organization which calls itself the Methodist Federation for Social Action is becoming loud in its charges that the Roman Catholic Church and the House Committee on un-American Activities "have been especially active" in spreading propaganda aimed at breaking down separation of church and state. They back up their statement with the charge that only Protestant organizations are attacked in the report and that the "anti-Protestant propaganda" of the House Committee "has been ardently exploited by the Roman Catholic hierarchy." This is an entirely new angle of the matter; one we have never heard before. We doubt that the Methodist Federation has analyzed the House Committee's activity correctly. Not that we have any doubts, however, that the Roman Catholic Church, if possible, would take advantage of the situation to score for herself.

False Use Of Reason

MAN has the faculty of reason. We call him a rational being. He is a person.

Reason is a wonderful gift of God. By reason man is elevated far above the animals. Animals are governed in their actions by their instinct. Man can regulate his affairs by reason. He can decide what is beneficial and what would be harmful, what is good or bad for him. Because man is a rational being he can also hear God's Word and can have fellowship with God through faith. As Luther once remarked, you might preach to a horse or a cow for a thousand years without making an impression on them, because their soul is not equipped with reason to grasp what you say.

Man has reason. But this gift of God must not be overestimated above the Word of God, nor used in a wrong way. This was true in Adam's day before the fall; it is more seriously true today. Through the fall our reason was blinded, so that natural man does not receive the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. Now our reason must be brought into the captivity to the obedience of Christ.

Our reason is provided with certain principles to guide it in its judgments. It can distinguish between correct and incorrect conclusions, between what is beautiful and what is ugly, between beneficial and harmful, between good and bad. But these principles apply only to our natural life as far as health, business, family, government, and the like, are concerned. But in spiritual matters our reason is stone-blind, as Augustine said: "We grant that all men have a free will, free, in as much as it has the judgment of reason; not that it is thereby capable, without God, either to begin, or, at least, to complete aught in things pertaining to God, but only in works of this life."

Luther's Last Epiphany Sermon

We are still living in the Epiphany season, in which we meditate some

manifestations of Christ which show who and what He is. What has that to do with our reason? Very much. We cannot properly evaluate Christ if we overestimate the ability and the importance of our reason, or misapply its principles. Luther preached his last Epiphany sermon in Wittenberg on the dangers of reason. He died on February 18, 1546, in Eisleben, the city in which he had been born; and a month earlier, on January 17, he preached his last sermon in Wittenberg. It was the second Sunday after Epiphany. For a text he chose Rom. 12, 3-16, speaking particularly on the first verse: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith."

A pastor by the name of Stephen Tucher heard the sermon, took it down, and published it three years later, in 1549.

Tucher published the sermon because he considered it prophetic, pointing out the source of evil conditions in the Church when men, particularly the educated, say on the basis of their reason: What harm can there be if we yield a little in this or that minor point? — The sermon pointed out also the proper remedy, namely, that we do not yield a hairs-breadth, but rather pray God fervently for faithful pastors to oppose the onslaughts of the devil. Luther, in this sermon, finally comforted the Christians against the offence, that they should not lose faith in the doctrine: there will always rise up men who introduce error and cause trouble in the Church. The fact that errorists arise in the Church should not offend Christians, rather, it should stimulate them to more fervent prayer, more diligent searching of the Word of God, greater vigilance, and more resolute opposition to the inroads of error.

The last Epiphany sermon which Luther preached in Wittenberg is well adapted for this purpose. We

cannot reproduce it here in its entirety, but a few of its thoughts deserve our special study.

Sum and Substance of Christian Doctrine

Luther, in the introduction of his sermon, points out the connection of this text with the preceding chapters of St. Paul's epistle to the Romans. "The holy apostle Paul so far taught the chief points of the Christian doctrine, as, Law, sin, faith, how we may become righteous before God and attain eternal life." First he preached faith in Christ, and then the fruit of faith, good works. "It is an essential part of the doctrine of faith that we know what sin is, what the Law is, what death is and what it does to us; furthermore, how we may again be restored to life and continue in it." This is the content of chapters 1-11.

"Now (in chap. 12) he begins to speak about and to insist on the fruits of faith, lest we become counterfeit Christians, who are Christians in name only, but genuine and true believers. This is the preaching of good works, which God commands us to do, summarily contained in the first and second table, namely that we who have been redeemed by the death of the Son of God must lead a God-pleasing life, as people who have their home not in this world but in the world to come; if indeed our faith be genuine, that we do not, after having come to faith, relapse into the world."

In his presentation of good works St. Paul urges us to remember: "We have been made rich by our Lord Jesus Christ, we have been rescued out of the power of the devil and the world, and have been transplanted into His own kingdom, that is, into the Church of Christ, by means of the Word and Sacraments; we are heirs of Christ the Son of God, who has given us eternal life. Now it follows of necessity that we adjust our lives to balance so glorious a call and gifts"; always bearing in mind that even after baptism we have a bitter struggle on our hands against our Old Adam.

Thus faith, by which we appropriate Christ's blessings, is at the same time a powerful motive and a source of a new life, a life which reflects the great blessings that are ours.

Luther on the Dangers of Reason

In warning against the deceitfulness of reason Luther uses as an illustration the attitude which the Enthusiasts of his day took over against God's institutions. And in warning against reason and its specious arguments he directs our attention time and again to the mountain of transfiguration, where God solemnly declared: "This is my beloved Son in whom I am well pleased: *hear ye him*" (Matth. 17, 5). Yes, hear Him! Accept His words, trust in them no matter how much our reason may ridicule them. He compares our reason to a cunning harlot with gaudy dress and painted face.

"Here it is necessary that we preach and that every one take great care of himself that his own reason may not seduce him. Look what the Enthusiasts are doing. They have accepted the Word and faith; but then their own gumption, which is not yet completely cast out, arises to plague them, pretends to be wise in spiritual matters, tries to improve on our faith and on the Scriptures — and produces heresy." . . . "See that you hold your reason in check, and do not follow her alluring thoughts."

"I must abide by the simple Creed as our children learn it. Then I can hold my ground against reason, when the Enthusiasts froth and foam: Baptism is water, what can water do? The Spirit must do it." — He of whom it is written, "Hear ye Him," He says, "Go and baptize all nations; he that believeth and is baptized shall be saved." Luther continues: "It is then not simple water; it is Baptism, which is given in the name of the holy Trinity. . . . Remember the mystery of the holy Trinity, and the blood of Jesus Christ which cleanses us from all sins." — Similarly, when they say: What is the use of bread and wine in the Supper, we go to Him of whom the Father said, "Hear ye Him." He said: "Take, eat; this is my body which is given for you."

Reason in Our Own Day

We have given in the above only a few random remarks from Luther's last Epiphany sermon. There are many more in it to the same effect. Especially is there one lengthy paragraph in which Luther expresses his fears that reason will be permitted

to spoil the work of the Reformation which God had performed through him. Space will not permit us to discuss these matters today. God willing, we shall do so in our next issue.

Here a few cases in which reason is given too much latitude today.

Luther points out that good works are the fruits of faith. Then, since that is the case, in order to increase good works we must nourish and strengthen faith. Only then will the good fruits follow. But that is a slow process. We easily become impatient, and try to force good works by laying down the Law, or employing other legalistic means.

When people are not attracted to the Church by the good sermon which they hear there about the love of God to sinners and about the forgiveness of sins; or when people begin to drift away from Church: our reason suggests that we add other inducements to the Gospel to draw and hold the people.

When the love of Christ does not move Christians to give cheerfully and liberally for the work of the Church at home and abroad, our reason suggests all sorts of money-making schemes to achieve something that may look like love of the Gospel.

When Paul says: "I beseech you, brethren, by the mercies of God that you present your bodies a living sacrifice unto God"; when he applies this to children: "Obey your parents in the Lord": our reason says, you must not demand obedience of children. Show them that they owe it to their own honor to do at least one good turn a day. In that way you will achieve a good conduct on their part.

"Hear ye Him" says the Father. Let us then not listen to reason which contradicts Jesus.

J. P. M.

The Little While

(Continued from page 35)

life for the sheep. . . . No man taketh it from me, but I lay it down of myself." This deed of Christ accomplished the Herculean task of

The Northwestern Lutheran

creating light in a world that is groping in spiritual darkness. It liberates us from the guilt of sin and all the fear that results from it; and as it reveals the infinite goodness of God to us poor sinners, it sets us free from the miserable attitude of the fear-ridden slave who by his so-called good works seeks to make a deal with his god, it sets us free to serve Him for the all-sufficient reason that He first served us. That we know this, rejoice in it, and as a consequence dare to come before our God without the mediation of any earthly priesthood, that is believing in the light. And that is a very essential part of our task as Christian teachers to implant this truth into the hearts of those that are entrusted to us.

But if we have accomplished this part of our task, we have gone only part-way in bringing home the meaning of the word: Believe in the light; and it has been the easier, the more pleasing part. If we wish to be faithful in our calling, we must also present the reverse side of the picture and that will not please everybody. We may even experience the opposition of some who ought to stand by us. Namely we must be bold to confess that to believe in the light which is Christ crucified means to confess that there can be no substitutes, no other lights that are also good or at least good enough. And when we get down to practical cases pointing out that the method by which the world and also the church which is deserting the truth of the Gospel seek to train youth for righteousness is the method of self-righteousness, which sets aside Christ crucified, then we shall find that there are those who close their minds to this truth and denounce us as narrow and bigoted.

But let us remember that the highest thing is at stake: the glory of Him who has called us out of darkness into His marvelous light. Let us prove by our confession that we believe in the light, that we may be the children of light. Thus alone will the little while that is given us to walk become precious in the sight of our Lord and of His children both great and small.

A. P. SITZ.

Relief Work Continues

YOUR Synod has been active in supplying relief materials for war-sufferers since February, 1945. After three years of such activity the Relief Committee finds it necessary to report that our efforts on behalf

Assistance to our people is rendered largely through C. A. R. E. Thus far 18,476 food and clothing packages have been purchased. Most of these were bought at a cost of \$10 per package. At the present time we



A beautiful wool blanket in our clothing shipment is admired by volunteer help at the distribution center. The placard reads: "We thank the Lutheran Synod of Wisconsin."



The chapel of Hersfeld Hospital served as distribution center for our clothing shipment.

of war-sufferers must continue. Our pastors in the Ev. Lutheran Refugee Mission send us many expressions of heartfelt gratitude for the work our synod is doing and implore us to continue our efforts on behalf of our fellow-Lutherans.

pay \$12.50 to fly a package into Berlin. In addition to the food and clothing packages 2,603 lard packages were ordered at a cost of approximately \$4.50 per package. The service which C. A. R. E. offers is still employed, because it provides the most con-

venient and efficient method of bringing needed materials to our people.

Several months ago we effected a shipment through Lutheran World Relief. The total weight of the clothing shipment was 20,350 pounds net. Of this shipment 40% was consigned to our congregations, and 60% was distributed by the Hilfswerk. We received the pictures that accompany this article from Hilfswerk to provide for the donors of the clothing concrete evidence of its distribution among the needy.

German Bibles, Testaments, hymnals, etc., are now on their way to our pastors and congregations. Approximately 1,000 books were shipped through Church World Service on December 23. These books will fill a long-felt need in the Refugee Mission.

Paper is still an article that is difficult to obtain in Germany, and our pastors find it necessary to impart information frequently with the help of the mimeograph machine. Accordingly the Relief Committee arranged for a shipment of the necessary materials. Pastors G. Krause and Lyle



A man recently released from Russian captivity receives a pair of trousers. His parents, his wife and five children were killed in an air raid.

Koenig gave valuable assistance, and found an individual who was willing to make a donation of a large quantity of mimeograph stock. This shipment is now on its way to Germany.

Mr. Gilbert Umbs reports that 38 shipments of used eye glasses had

reached his office by December 8. The collection of glasses produced 550 pairs that are suitable for shipment to Europe. All eyeglasses collected by our congregations are to be sent to Mr. Umbs, 2901 So. Delaware Avenue, Milwaukee 7, Wisconsin.

The Committee on Relief has prepared a bulletin for distribution among members of our churches. The printing of this bulletin has been de-

layed because of the removal of the Publishing House to its new address. As soon as the sheet is available, it will be sent in sufficient number to every congregation. It is suggested that it be used in connection with a special collection for relief purposes.

S. E. WESTENDORF, *Secretary*,
Committee on Relief for
War-Sufferers.

our parsonage and the creation of our chapel. What she lent, without interest, we are repaying in monthly installments. Whatever we can pay toward the salary of our pastor, our Synod's treasury may use to pay a missionary's salary elsewhere. Any extra effort we make to pay our indebtedness will be lent another Grace Mission elsewhere. As God graciously prospers us, let us return what we have borrowed.

And we believe Thy Word,
Though dim our faith may be:
Whate'er for Thine we do, O Lord,
We do it unto Thee.

Our Mission Opportunities

BY PASTOR M. WEHAUSEN, LE SUEUR, MINNESOTA

BY "mission opportunities" we mean, of course, opportunities to do mission work, opportunities to carry out the Lord's injunction: "Preach the Gospel to every creature." It is God who creates such opportunities and gives them to us. Hence it is not for us to decide whether or not we shall make use of God-given opportunities to do mission work; it is for us only to make use of such opportunities as the faithful stewards of God.

Where Are Such Opportunities to Be Found?

At home. As long as there are still people in our neighborhood who do not believe the Gospel of Christ, we have mission work to do at home. Perhaps God has privileged you to be instrumental in leading a neighbor, a friend, a relative to Jesus; then make every use of that God-given opportunity.

All over the land. Less than half of our fellow-Americans claim to belong to a church. Wherever the Gospel of Christ is not preached and taught, God may be presenting mission opportunities to us.

All over the world. "Go ye into all the world . . .", says Jesus to us. It shocks us to hear that the number of people who call themselves Christians in this world is far smaller than the number who are not Christians. In China, in India, in Africa, in the Islands of the Pacific, yes, in Europe, too, God is opening doors for us, creating new opportunities to do mission work.

The Part Our Synod Plays Here

Grace Lutheran belongs to Synod; whoever belongs to our congregation also belongs to Synod. A Lutheran synod is a group of Lutheran congregations who have banded together because they believe that by *working together* they can better carry on the work of teaching and preaching the Gospel. Our Wisconsin Synod supports approximately 210 missions in 18 states. Grace Mission of LeSueur is one of them.

Together with other synods of the Synodical Conference, we carry on mission work in Africa, and among the colored in our land. Now, how much would our congregation be doing among the Apaches in Arizona, or for the European Refugee Mission, alone? How many pastors and teachers could we train? How many aged pastors, or how many dependants of retired or departed workers could we support? How much Sunday School material, how many church papers could we print? But, when our congregations *band together* in the training of future workers, in the establishing of new missions and supporting of charities, here and in other lands, we can more readily do mission work.

The work that our Synod is doing is *our work*, given to us by God. To work jointly with other congregations, makes it easier to do *our work*. To work for Synod is to work for ourself.

In Other Words

We have a real friend in the Wisconsin Synod. From the beginning she nurtured Grace Congregation. She made possible the purchase of

ORGAN DEDICATION

St. John's Lutheran Church
St. Clair, Minnesota

St. John's Ev. Lutheran Church of St. Clair, Minnesota, was privileged to dedicate her new Wicks Pipe Organ to the service and glory of God on November 14, 1948. The church was filled to capacity for the dedicatory service in the morning as well as for the concert in the evening. The pastor based his sermon for the dedication on Psalm 150. The members of St. John's had looked forward to this event for a long time already. Due to restrictions placed upon vital materials during the war the instrument could not be obtained at that time. But now, after several years of waiting, our hopes have been realized. The congregation's joy was clearly perceptible in its singing on the day of dedication. As with one loud voice the members praised the Almighty.

A sacred concert was held in the evening with Prof. Martin Albrecht at the console. St. John's will long remember the many, fine, tonal qualities which Professor Albrecht brought forth from the organ. May the instrument serve to our rendering ever greater praises to the Holy Trinity.

The new instrument consists of a Swell Organ, a Great Organ, and a Pedal Organ. It has 450 pipes. The console, and the new organ chamber which was erected last July, are so constituted that chimes and additional pipes can be added.

A. H. MACKDANZ.

CHURCH DEDICATION

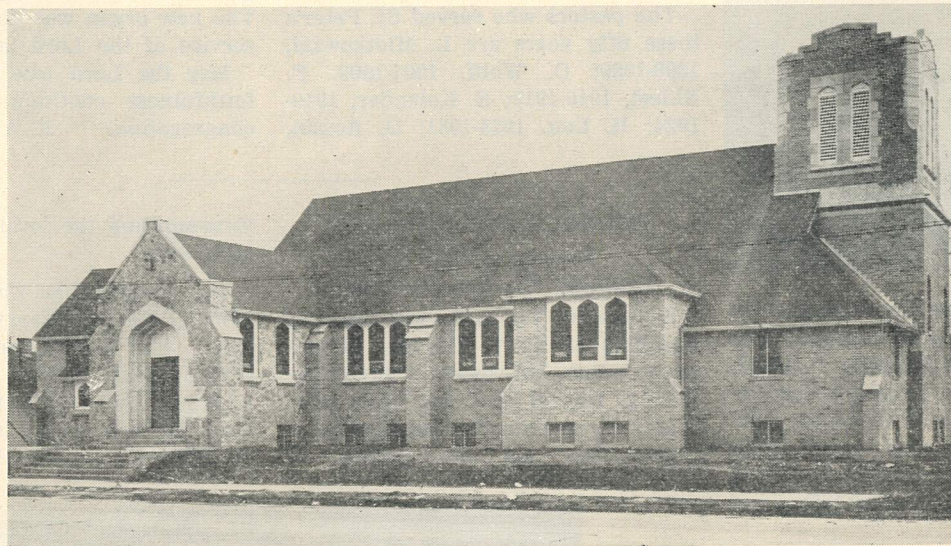
**Arlington Avenue Lutheran Church
Toledo, Ohio**

Exactly nine months and nine days after the first shovel was turned over, on November 7, Arlington Avenue Lutheran Church, Toledo, Ohio, was

In the evening service Rev. Sieghardt Westendorf spoke on the "Gates of Righteousness," found only in those edifices which are dedicated to the preaching of the full Word.

The history of Arlington's building project is a story of God's providing

it is entirely of mason construction. Asphalt tile, of conservative color, covers the concrete floor in the nave. The roof and interior ceiling rest on steel girders which span the width of the building. These girders are, in turn, boxed in with red oak to give



privileged to dedicate its new house of worship to the service and glory of the Triune God. Three services were held on that day. The guest speaker in the morning, President Karl Krauss of our Michigan District, showed the love of all Christians for the house of God as a place for obtaining and spreading words of salvation.

The afternoon speaker, Rev. Alvin Baer, emphasized the prime importance of God's saving Word over against secondary external influences.

love. A great share of the funds for the new building was gained through the sale of the former house of worship, a converted telephone exchange with very limited possibilities. Work on the church, though hampered by indifferent labor conditions and material shortages, progressed with little or no delay.

The new church rests on the corner of a triangular lot which provides three-way parking. With the exception of the roof and the finishing materials,

the impression of laminated trusses. The lines of the building, in general, follow the pattern of Gothic architecture, but deviate where economy and the peculiar setting demand it.

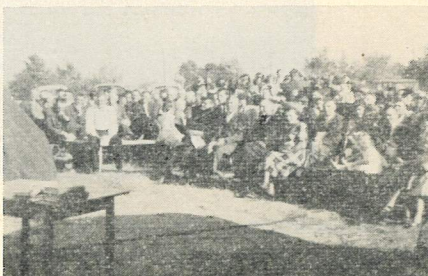
The expression of the entire congregation at this time can be drawn from the treasury of David: "Now therefore our God we thank Thee and praise Thy glorious name." May the Gospel of Christ, preached in all its purity, ever be the real beauty of our new church! WINFRED KOELPIN.

NORTHWESTERN LUTHERAN ACADEMY LAYS CORNERSTONE

Sunday afternoon, October 3, will be noted in the history of Northwestern Lutheran Academy as a day not soon to be forgotten, for on this day the hopes and prayers of those who are immediately concerned with the fortunes of the Academy and the sincerest wishes of its many friends reached their fulfillment. In a simple service the Academy laid the cornerstone of its new girls' dormitory.

Plans had been made to lay the cornerstone on Monday, September 13, the opening day of school, but there were construction delays, the usual delays, and the date had to be post-

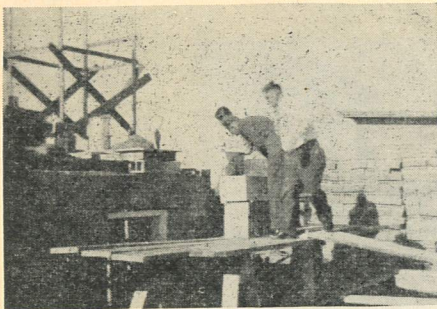
poned. Fortunately, however, when all was ready, we were favored by the weather, so that many brethren



from neighboring congregations could be present to rejoice in the Lord with us.

The Reverend H. Lau of Roscoe, South Dakota, Chairman of the Academy's Board of Regents, functioned as liturgist, and Professor K. Sievert, Secretary of the Dakota-Montana District, filled the place of guest speaker. In his address on "Christ Our Cornerstone" he underscored the thought that all our work must begin and end in Him who is the cornerstone of our faith. After the student chorus, under the direction of Professor H. G. Meyer, had sung a hymn of praise, the undersigned presented to the congregation the items and records that were to be placed into the cornerstone and sealed the box, whereupon, in the

name of the Triune God the stone was set into its place. After the close of the service all were invited to the refectory to partake of a light luncheon. Thus a memorable day came to its close.



Since this festive day, construction work has steadily gone forward. The building is now completely inclosed, and the setting of partitions has begun. To see the work nearing its completion is a most encouraging sign, since it is generally regarded as symbolic of other good things yet to come.

R. A. F.

TRIPLE ANNIVERSARY
Trinity Ev. Lutheran Church
Town of Berlin, Wisconsin

On October 3, 1948, Trinity Ev. Lutheran Congregation of the Town of Berlin, Marathon County, Wisconsin, celebrated a triple anniversary, namely the eightieth of organization, the thirty-fifth as an independent congregation, and the twentieth of the dedication of the new church edifice. Pastor Herman Kuckhahn of Loganville, Wisconsin, a son of the congregation, preached a fitting sermon in the German language during the morning service. Another jubilee service was held in the evening, during which Pastor Emil Walther of Wisconsin Rapids encouraged the congregation with an English message. May the Lord of the Church guide and bless this flock with His grace.

W. E. SCHULZ.

FIFTIETH ANNIVERSARY
St. Peter's Ev. Lutheran Church
Goodwin, South Dakota

On Sunday, November 7, St. Peter's Ev. Lutheran Church of Goodwin, South Dakota, was privileged by the grace of God to look back on fifty years of existence. In a special eve-

ning service St. Peter's gave thanks unto the Lord for His goodness. Pastor W. F. Dorn of Renville, Minnesota, preached the jubilee sermon, basing his words of exhortation on John 8, 31. After the service congregation members and friends gathered for a social hour.

The pastors who served St. Peter's these fifty years are L. Mlotkowski, 1898-1899; O. Wolff, 1901-1909; F. Ehlert, 1910-1919; E. Kolander, 1919-1924; H. Lau, 1924-1931; D. Rossin,

The Northwestern Lutheran

1931-1937; W. Dorn, 1938-1944; A. Hellmann, 1944-1948.

In this fiftieth year of its existence St. Peter's acquired a new reed organ, an electrically powered Estey No. 35. The Ladies' Aid, with generous help from friends and congregation members, bought the organ. The new organ was dedicated to the service of the Lord last July 11.

May the Lord who knows no unfaithfulness continue to bless His congregation! A. A. HELLMANN.

TWOFOLD ANNIVERSARY
Immanuel Church
Township Clayton, Wisconsin

September 12, 1948, was for our members at Town Clayton, Winnebago County, Wisconsin, a day of rejoicing, for on that day they celebrated the seventy-fifth anniversary of organization and the sixtieth of

forenoon and the local pastor in the afternoon.

The congregation was organized in 1873 by Rev. E. Markworth of Caledonia, who served the congregation from 1873 till 1884. In that year Rev. L. Schuetz became its pastor. At his time the church building was erected in 1888. He served till 1896. Since



church dedication. The date for the anniversary celebration was selected because of mild weather usually prevailing at that time. The former pastor, Rev. L. Kaspar, who served the congregation for twenty-five years, preached the festival sermon in the

then the following pastors ministered as pastors: Rev. Carl Aeppler, 1896-1898; Rev. J. Helmes, 1898-1899; Rev. A. Froehlke, 1899-1919; Rev. Phillip Froehlke, 1919-1920; Rev. L. Kaspar, 1920-1945 (during his pastorate the church was renovated); and since

1945 the present pastor, Walter A. Gieschen.

In July, 1946, the congregation had a great misfortune. Its church was struck by lightning and was greatly damaged by fire and smoke. But the sorrow turned again into joy when the church was fully repaired and renovated in 1947.

Improvements lately made include among other things: A communion rail, new altar ware, a new lecturn, and electrification of the organ.

For all the grace, goodness, and mercy with which the Lord has blessed this congregation in this house of worship through the ministry of the Word of God and Sacraments the Lord be praised and glorified. May He in His grace abide with us in the future.

WALTER A. GIESCHEN.

† **TEACHER OTTO K. W. HELLERMANN** †

Teacher Otto K. W. Hellermann, son of Mr. and Mrs. August Hellermann, died in Mankato, Minnesota, on Monday, July 4, 1948.

He was born in Neurese, Pommern, Germany, May 23, 1875. On June 6 of the same year he was baptized in the Lutheran Church of Semotze, Germany, by Pastor Rhode.

During the eighties of the past century there was a large influx of immigrants into the fertile regions of the Middle West. The Hellermann family was attracted to the section near Norfolk, Nebraska, where some of their relatives lived.

As a boy the departed attended school and confirmation classes at St. Paul's Ev. Lutheran Church, Norfolk, Nebraska, and was confirmed by the late Pastor M. H. Pankow on April 14, 1889.

Soon thereafter he entered the Normal Department of Dr. Martin Luther College, New Ulm, Minnesota. In 1898, or fifty years ago, he was graduated from the College and accepted a call as teacher of Immanuel Lutheran School, Marshfield, Wisconsin.

On July 24, 1902, he was married to Miss Emma Thom, daughter of the Rev. L. Thom. He taught in Marshfield until 1925, when he accepted a call as principal and teacher of Immanuel Lutheran School, Mankato, Minnesota. Here he virtually completed fifty years of service in the teaching profession. Plans had been in the making fittingly to observe his golden jubilee. Due to his illness

these arrangements could not be carried out. He peacefully fell asleep on Monday, July 4, 1948, at the age of 73 years, one month, and 12 days.

Surviving him are his widow, three sons, two daughters, five grandchildren, two brothers, one sister.

The funeral service was conducted in Immanuel Lutheran Church, Mankato, Minnesota, on Wednesday, July 7. Pastor A. Ackermann preached on 2 Tim. 4, 18. Professor Carl L. Schweppe, President of Dr. Martin Luther College, spoke on behalf of the faculty and the school from which the deceased had graduated. The body was taken overland to Marshfield, Wisconsin, where interment was made the next day. A.

CALENDAR OF CONFERENCES

TWIN CITIES MIXED PASTORAL CONFERENCE

The Twin Cities Mixed Pastoral Conference (Synodical Conference) will conduct its annual sessions on February 15 and 16, 1949, d. v., at Pilgrim Evangelical Lutheran Church, 39th Street and First Avenue, South, Minneapolis, Minnesota, Roman J. Palmer, pastor. Chief essayist: Prof. Otto E. Sohn, Concordia Theological Seminary, St. Louis, "The More Excellent Way." The Rev. Egbert Schaller of Nicollet, Minnesota, will present a paper on homiletics. A Communion service will be held on the opening day at 10:30 A. M. The Pastoral service will be held Tuesday evening, 7:30. Speakers for devotions and services have been appointed by the committee and notified. THEODORE A. DANIEL, Secretary.

MANKATO PASTORAL CONFERENCE

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minnesota, G. Th. Albrecht, pastor.

Date: Thursday, February 3, 9 A. M. Preacher: A. Martens; W. Schuetze, alternate.

Program: Essay on 1 Tim. 3ff, Pastor A. Ackermann (continued from previous conference); Study of Boy Scout issue according to "Scouting in the Light of Holy Scripture"; Report on work of institutional missions, Pastor M. J. Wehausen. M. H. EIBS, Secretary.

EASTERN PASTORAL CONFERENCE

Time: February 1, 1949. Place: Nain Ev. Lutheran Church, West Allis, Wisconsin.

Essay: Genesis 8, G. Hillmer. Sermon: T. Monhardt — K. Otto. R. L. WIECHMANN, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 22, 1949. Place: Emmanuel Church, Wellington Township (G. Zimmermann).

Time: 9 A. M., C. S. T. Speaker: Hugo Schnitker (H. Kesting). Papers: Exegesis of 1 John 4, W. Dorn; What is the Scriptural Teaching on Offense?, H. Schnitker; When is it the Duty of the Church to Carry Out Church Discipline?, J. Bradtke; Exegesis of 1 Thess., Theo. Bauer. N. E. Sauer, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 21 and 22 at Redeemer's, corner of Forest and Hickory, Fond du Lac, Wisconsin. First session will start at 9 A. M.

Topics: Is Gambling a Sin?, G. Schaefer; An Evaluation of Bazaars, Church Sales, etc., vs. Christian Stewardship, I. Habeck; Matthew 13, 24ff, R. Reim; Sermon Study for Sunday before Lent, P. Bergmann; Micah, W. Gawrisch. Preacher: M. Drews; alternate, W. Wichmann.

Pastors wishing to stay overnight may announce with the host pastor, Robert Reim, 422 Forest Avenue, Fond du Lac, Wisconsin.

OSCAR SIEGLER, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time: Tuesday, February 22, 1949, beginning at 9 A. M.

Place: Bethany Ev. Lutheran Church, Manitowoc, Wisconsin (Pastor A. Roekle). Preacher: Pastor H. Pussehl (Pastor L. Koeninger).

ROLAND EHLKE, Secretary.

WEST-CENTRAL MINNESOTA MIXED CONFERENCE

The West-Central Minnesota Mixed Conference will meet at St. John's Lutheran Church, Wheaton, Minnesota (Rev. E. C. Hallstein, pastor), February 15 and 16. First session begins at 10 A. M. Please announce intended presence or absence to pastor loci.

E. BINGER, Secretary.

SOUTHERN CONFERENCE OF THE NEBRASKA DISTRICT

The Southern Conference of the Nebraska District will meet in delegate session at Lincoln, Nebraska, Pastor L. Gruendeman, on February 22 and 23, 1949. Opening session at 10 A. M.

Papers: Conclusion of 10 Commandments, A. Degner; Jonah, Its Message and Application, D. Grummert; Universal Priesthood and Public Ministry, S. Kugler; Scriptural Position with Reference to Church and Welfare Work, N. Mielke; Augsburg Confession, Article VI, M. Koepsell. Speaker: R. Bittorf (J. Ruege).

Kindly announce to the host pastor.

W. SCHALLER, JR., Secretary.

WATERTOWN AND VICINITY TEACHERS' CONFERENCE

The Watertown and Vicinity Teachers' Conference will be held on February 11, 1949, at St. John's Lutheran School, Watertown, Wisconsin.

Upper Grades

9:00-9:10 Devotion.
9:10-9:40 Religion Lesson, Grades 7 and 8, Ed. Matthes.
9:40-10:05 Picture Study, Grades 7 and 8, G. Schmiel.
10:05-10:25 Discussion.

Lower Grades

9:00-9:10 Devotion.
9:10-9:40 David and Goliath, Grades 1 and 2, Lois Blase.
9:40-10:05 Picture Study, Grades 1 and 2, Viola Schlueter.

Joint Session

10:35-11:15 Administration of Memory Work in the Classroom, Rev. M. Liesner.
11:15-11:45 Business.
1:30-2:15 A Christian Teacher's Life in the Community, Professor G. Westerhaus.
2:15-2:45 Singing.
2:45-3:50 Practical Procedures in Teaching Geography, O. Jungkuntz. Substitute: Prof. H. C. Oswald.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastors

Saremba, August, in St. Matthew's Church, Tp. Lincoln, in St. Luke's Church, Tp. Knapp, in St. Mark's Church, Dannavang, and in St. John's Church, Shennington, Wisconsin, by A. H. J. Werner; assisted by R. Hillemann; First Sunday after Epiphany, January 9, 1949.

Nicolaus, Alfred F., in Zion Church, Crete, Illinois, by Irwin W. Weiss; assisted by A. T. Kretzmann, H. Meyer, W. Mehringer, A. Brauer, M. Nicolaus, W. Link, F. Treskow; First Sunday after Epiphany, January 9, 1949.

Teacher

Schulz, Rudolph, in Zion Lutheran School, South Milwaukee, Wisconsin, by O. B. Nommensen; First Sunday after New Year, January 2, 1949.

CHANGE OF ADDRESS

Pastor
Sarembe, August, Warrens, R. 1, Wisconsin.

Teacher
Schulz, Rudolph, 2455 So. Chicago Avenue,
South Milwaukee, Wisconsin.

NOTICE OF CHANGE OF ADDRESS
Effective on February 1, 1949

The Wisconsin Synod Fiscal Office will be located at 3624 West North Avenue, Milwaukee 8, Wisconsin.

ACKNOWLEDGMENT AND THANKS

Northwestern College gratefully acknowledges receipt of the following gifts during the year:

From the Ladies' Aid of First Ev. Lutheran Congregation, La Crosse, \$10.00; and from the school children \$43.24 for the Commercial Department. For the Library \$2.00 from N. N., and \$2.00 memorial wreath for Mrs. John Cibrowski, Eitzen, Minnesota, and \$5.00 in memory of Mrs. A. Dessauer from Mr. and Mrs. W. Shekner; and \$25.00 from Ladies' Aid, Mount Olive, Milwaukee. From Ladies' Aid, Mount Olive, Appleton, \$15.00; Ladies' Aid, Stephensville, \$10.00; Ladies' Aid, Town Ellington, \$15.00; Ladies' Missionary Society, Lake Mills, \$5.00; Ladies' Aid, Reedsville, \$10.00; Ladies' Aid, Greenville, \$10.00; Ladies' Aid, Jefferson, \$10.00; St. Paul's at Tess Corners, \$10.00; Trinity Ladies' Aid, Milwaukee (Rev. Schultz), \$20.00; thank offering, 55th wedding anniversary of Mr. and Mrs. E. Schildbach, Helenville; in memory of Wayne Lemke, a student announced for this year, but who died during the summer, \$5.00; in memory of Rev. Theo. Gieschen, \$10.00 from Church Council, Fort Atkinson, and \$5.00 from Mrs. E. Engel; from Mr. and Mrs. J. Mattek, \$10.00; in memory of Mrs. Ella Yerke, Markesan, \$20.00; in memory of Fred Hilger from St. John's Choir, Markesan, \$5.00. Also from O. H. Blase, Johnson Creek, 150 pounds of honey; from the congregation at Fremont (Rev. Schwartz) a load of produce; from the congregation at Hartford, vegetables, eleven cases of canned goods, two sacks of potatoes; from Jefferson a truck load of canned goods, groceries, potatoes and \$19.00; from Ladies' Aid, St. Mark's, Watertown, 30 boxes of Christmas cookies; from the Ladies' Aid at Randolph (Rev. Breiling), several hundreds quarts of tomato juice; for the kitchen from Weyauvega (Rev. Habeck), \$40.00; and from the congregation at Slinger by Rev. Gilbert, \$10.00. From Waterloo (Rev. Nitz), 34 quarts canned goods and 26 bushels of produce; from Columbus (Rev. Blume), 30 bushels produce, 60 quarts canned goods, 30 pounds honey, 25 pounds poultry, groceries, \$19.00, from Farmington (Rev. Paap), 16 quarts canned goods, 3 bushels produce, 10 pounds honey, groceries, \$4.00; from Fox Lake (Rev. Zunker), 16 bushels produce, 57 quarts canned goods, 1 gallon honey, 45 pounds groceries, 3 pounds butter; from Slinger (Rev. Gilbert), 13 bushels produce, 9 dozen eggs, 4 pounds butter, 4 quarts honey, 55 quarts canned goods, 43 pounds groceries, \$8.00; from Fort Atkinson (Rev. Gieschen), 61 bushels produce, 7 quarts honey, 1 brick cheese, 65 quarts canned goods, 2 dozen eggs, 10 pounds groceries, \$78.25; from Emmanuel's and Zion's, Town Herman and Theresa, 24 bushels produce, 34 quarts canned goods, 1 gallon lard, \$4.00; from Weyauvega (Rev. Habeck) one truck load of produce, canned goods, butter, groceries, besides \$40.00 mentioned above; from Newville and Deerfield congregations (Rev. Zank), 18 chickens, 5 dozen eggs, 6 bushels produce, 14 quarts canned goods; from Ashippun, 12 bushels produce, 18 quarts canned goods.

E. E. KOWALKE.

* * *

Donations received by Dr. Martin Luther College, New Ulm, Minnesota, during the latter part of 1948:

One quarter baby beef, 20 pounds bacon, 16 quarts canned meat, 256 pounds meat, 8 pounds sausage, 2 dressed chickens, 387 dozen eggs, 2 bushels beans, 21 pounds dry beans, 5 pounds popcorn, 19 pounds macaroni, 411 sacks potatoes, 111 sacks pumpkins and squash, 10 gallons ice cream, 6 bottle catsup, 12 bottle juices, 10 gallons tomato juice, 9 bushels tomatoes, 7 bushels

apples, 2 boxes cucumbers, 4 watermelons, 1 box parsley, 1 sack oats, 2 sacks corn, 10 sacks cabbage, about 150 sacks carrots, onions, and beets, 500 pounds flour, 306 pounds sugar, 29 pounds butter, 8 pounds coffee, 6 packages soap, 1 cake, 2 pounds cheese, 2 pounds prunes, 3 pounds apricots, 22 pounds and 6 packages cereal, 3 quarts molasses, 5 gallons sorghum, 29 gallons syrup, 47 pounds spry and crisco, 113 gallons lard, 38 gallons honey, 49 pounds comb hoeny, 2 boxes miscellaneous groceries, 6,441 quarts canned goods, 100 10-pounds cans canned goods, 458 No. 2 cans canned goods, 1 case fruit juice, 15 cases miscellaneous cans of canned goods, 2 gallons kraut, cash \$213.00.

These gifts came from members of congregations served by the following pastors: In Minnesota: G. Hoenecke, Sleepy Eye; E. Birkholz, St. James; Karl Gurgel, Caledonia; E. Schaller, Nicollet; Karl Plocher, Litchfield; Paul Nolting, Buffalo; E. R. Berwald, Buffalo; W. Frank, Morgan; G. Zimmermann, Fairfax; M. Kunde, New Ulm; P. Kuske, Johnson; H. C. Duehlmeier, Hancock; H. Mutterer, Graceville; H. C. Sprenger, Balaton; H. Kestng, Vesta; Theo. Bauer, Echo; E. Birkholz, Redwood Falls; J. Albrecht, Fairfax; A. Fuerstenau, Boyd; I. G. Bradtke, Arlington; E. Schmelzer, Butterfield; H. Muenkel, Austin; S. Baer, Morton; H. Birner, Lake Benton; H. C. Schnitker, Danube; O. K. Netzke, Renville; Im. Lenz, Olivia; W. Oorn, Renville; W. Haar, Rockford; E. Mehlgren, Pelican Lake; M. J. Lenz, Delano; M. Eibs, Smith's Mill; A. Mackdanz, St. Clair; E. Kolander, Alma City; E. R. Gamm, Marshall; W. Voigt, Hutchinson; W. Schuetze, Belle Plaine; H. Boettcher, Gibbon; Walter Scheitel, Sanborn; Norman Sauer, Fairfax; G. Hinnenthal and W. J. Schmidt, New Ulm; from Ward and Elkton, South Dakota, Pastor Wm. Lindloff; and from individual friends at Wood Lake, Mayer, Kasson, Young America, Hewitt, and Rollingstone, Minnesota; Chaseburg, Wisconsin, and Watertown, South Dakota.

To all donors our hearty thanks!
C. L. SCHWEPPE.

* * *

Through the Rev. Paul Pieper the Library of our Theological Seminary at Thiensville, Wisconsin, again received from Mr. Walter A. Getzel of Milwaukee a Christmas check for \$500.00. We herewith gratefully acknowledge this liberal donation, which in the days to come will provide many excellent volumes to our Library.

ADALBERT SCHALLER, Librarian.

* * *

The following gifts to the Michigan Lutheran Seminary Music Department are gratefully acknowledged:

St. Luke's Ladies' Aid, Saginaw, \$5.00; St. John's Ladies' Aid, Frankenmuth, \$10.00; Salem Ladies' Aid, Scio, Michigan, \$30.00.

DR. E. W. ANDERSON.

MISSION FESTIVALS**Ninth Sunday after Trinity**

Lutheran Joint Parish of Cornell, Kevstone and Birch Creek, Chippewa Co., Wis.
Offering: \$312.50. E. E. Prenzlow, pastor.

Fifteenth Sunday after Trinity

St. Luke's Church, Oakfield, Wisconsin.
Offering: \$128.21. John Dovidat, pastor.

Sixteenth Sunday after Trinity

St. Peter's Church, Kekoskee, Wisconsin.
Offering: \$620.03. R. O. Marti, pastor.
Redeemer Church, Yale, Michigan.
Offering: \$50.00. A. W. Tiefel, pastor.
Emanuel Church, Yale, Michigan.
Offering: \$117.16. A. W. Tiefel, pastor.
St. John's Church, Lomira, Wisconsin.
Offering: \$306.32. Herbert Lemke, pastor.

Seventeenth Sunday after Trinity

Christ Church, Grand Island, Nebraska.
Offering: \$116.60. L. A. Tessmer, pastor.
Bethany Church, Hustisford, Wisconsin.
Offering: \$477.74. E. P. Pankow, pastor.
St. John's Church, Mukwonago, Wisconsin.
Offering: \$180.14. L. G. Lehmann, pastor.
Trinity Church, Brillion, Wisconsin.
Offering: \$1,216.01. V. J. Siegler, pastor.

Eighteenth Sunday after Trinity

Bethlehem Church, Hortonville, Wisconsin.
Offering: \$928.63. Harold E. Wicke, pastor.

St. Bartholomew Church, Kasson, Wisconsin.
Offering: \$286.84. Melvin W. Croll, pastor.
Christ Church, Menominee, Michigan.
Offering: \$316.72. Theodore Thurow, pastor.
Salem Church, Escanaba, Michigan.
Offering: \$172.00. Wm. F. Lutz, pastor.
Zion Church, St. Louis, Michigan.
Offering: \$185.90. C. G. Leyrer, pastor.
St. John's Church, St. Paul, Minnesota.
Offering: \$971.33. O. Naumann and J. Plocher, pastors.
St. John's Church, Firth, Nebraska.
Offering: \$289.50. E. F. Lehmann, pastor.

Nineteenth Sunday after Trinity

Immanuel Church, Greenville, Wisconsin.
Offering: \$511.00. Walter A. Gieschen, pastor.
Christ Church, Eagle River, Wisconsin.
Offering: \$551.00. Jos. W. Krubsack, pastor.
Mount Olive Church, Lincoln, Nebraska.
Offering: \$164.09. L. Gruendemann, pastor.
St. Peter's Church, Theresa, Wisconsin.
Offering: \$408.38. George W. Boldt, pastor.

Twentieth Sunday after Trinity

Immanuel Church, Tp. Clayton, Wisconsin.
Offering: \$110.40. Walter A. Gieschen, pastor.
St. Paul's Church, Greenleaf, Wisconsin.
Offering: \$376.00. Melvin W. Croll, pastor.
St. Paul's Church, Tomahawk, Wisconsin.
Offering: \$670.00. O. E. Hoffmann, pastor.
St. Paul's Church, Cudahy, Wisconsin.
Offering: \$366.99. Heinrich J. Vogel, pastor.
St. John's Church, Kendall, Wisconsin.
Offering: \$340.46. L. A. Witte, pastor.
Immanuel Church, Dorset Ridge, Wisconsin.
Offering: \$60.46. L. A. Witte, pastor.
Grace Church, La Crosse, Wisconsin.
Offering: \$105.00. Wm. Lange, pastor.
Zion Church, Bristol, Wisconsin.
Offering: \$260.00. C. Found, pastor.
Christ Church, Denmark, Wisconsin.
Offering: \$279.20. A. Wadzinski, pastor.
St. Paul's Church, Green Bay, Wisconsin.
Offering: \$557.44. A. W. Voigt, pastor.
Emanuel Church, Tp. Eaton, Wisconsin.
Offering: \$119.87. A. Wadzinski, pastor.
St. John's Church, Saginaw, Michigan.
Offering: \$640.34. O. Frey, pastor.

Twenty-first Sunday after Trinity

St. John's Church, Riga, Michigan.
Offering: \$480.56. C. H. Schmelzer, pastor.
Christ Church, Marshfield, Wisconsin.
Offering: \$524.11. T. P. Bradtke, pastor.
St. John's Church, Wayne, Michigan.
Offering: \$460.35. G. L. Press, pastor.
St. Luke's Church, Watertown, Wisconsin.
Offering: \$700.00. I. G. Uetzmann, pastor.
St. John's Church, Sleepy Eye, Minnesota.
Offering: \$1,000.00. G. Hoenecke, pastor.
St. John's Church, Tp. Enterprise, Oneida Co., Wisconsin.
Offering: \$64.00. F. C. Weyland, pastor.
Grace Church, Monica, Wisconsin.
Offering: \$9.00. F. C. Weyland, pastor.
St. John's Church, Lannon, Wisconsin.
Offering: \$288.66. L. Hallauer, pastor.

Twenty-second Sunday after Trinity

Zion Church, Rhinelander, Wisconsin.
Offering: \$5,424.00. Erwin Scharf, pastor.

Twenty-third Sunday after Trinity

St. Paul's Church, Tacoma, Washington.
Offering: \$250.00. Walter Amacher, pastor.
St. Peter's Church, Mishicot, Wisconsin.
Offering: \$182.15. Ed. Zell, pastor.
Jambo Creek Lutheran, Mishicot, Wisconsin.
Offering: \$21.00. Ed. Zell, pastor.
Rockwood Lutheran Church, Mishicot, Wisconsin.
Offering: \$155.85. Ed. Zell, pastor.

Twenty-fifth Sunday after Trinity

St. John's Church, Jefferson, Wisconsin.
Offering: \$802.88. R. W. Mueller, pastor.

First Sunday in Advent

St. Andrew's Church, Milwaukee, Wis.
Offering: \$86.05. Louis F. Karrer, pastor.

BOOK REVIEW

The Martin Luther Christmas Book. By Roland H. Bainton. Muhlenberg Press, Philadelphia, Pennsylvania. 76 pages. 7x10 1/4. \$2.50.

We regret that this book could not have been included in our pre-Christmas reviews. But the reader will find that Dr. R. Bainton of Yale has placed at our disposal a book which will be suitable for year-around reading. Translating certain portions of sermons preached by Dr. Martin Luther during several Christmas seasons, Dr. Bainton has given us in excellent translation of sermons covering the Annunciation,

the Visitation, Herod, the Wise Men, and the Presentation. The selections are found in volume XXII of the Weimar Edition. The reader who has not had an opportunity to read this book since it preserves much of Luther's original flavor and vigor. Eight woodcuts of various scenes of the Nativity by contemporaries are included. The book concludes with a new translation of "From Heaven Above To Earth I Come" which is not without merit. We hope that this book will find a welcome throughout the year.

W. J. S.

This Is Luther. By E. M. Plass. 416 pages. Concordia Publishing House, St. Louis, Missouri. 21 halftones in sepia. \$5.00.

"The following is not another biography of Luther. It is intended to be a character study. . . . Its modest aim is merely to offer a few illustrations of the many-sidedness and the richness of one of the most remarkable men that ever lived." This promise of the author is well fulfilled in the following 400 pages. The rich con-

tents of the book cannot be listed here but the following will reveal their wide range: Luther willing to suffer martyrdom, Luther's sensitive conscience, Luther at Worms, What Luther thought of faith, How Luther treated the Devil, Luther a great conservative, A Hero of Faith, Luther's great love for music, his sense of humor, and a multitude of other fascinating topics. All the judgments of the book are based on the writings of Luther himself or on those of his contemporaries. Throughout the book the author remains a self-professed and sincere admirer of Luther, yet he never becomes the blind hero worshipper. In the recent rash of Luther books, this volume stands out like a gem. We would like to imagine that the author in choosing the title "This Is Luther" placed the emphasis on THIS in protest to much of the theological violence to which the Reformer has recently been subjected. The author brings us a Luther who says: "Here I stand; on the Bible, all of the Bible, only the Bible." May this book find its way into the homes and hearts of many!

W. J. S.

A Child's Garden of Bible Stories. By Arthur W. Gross. Illustrated by Rod Taenzer. Concordia Publishing House, St. Louis, Missouri, 1948. 28 stories from the Old Testament, 32 from the New Testament. 156 full-color and black-and-white illustrations. 145 pages. \$2.60.

Concerned that the faith implanted in the hearts of their little children at Holy Baptism be nourished, Christian parents will want to have them live at an early age with their thoughts, feelings, and imagination in the realm of God's gracious acts and truths of salvation. These Bible stories are written with a style, sentence structure, and vocabulary which will make them very clear, vivid, and interesting for little children who are not yet able to read or who are just acquiring an initial skill at reading. At the same time the text is on every page fused with beautiful illustrations which will captivate the imagination of a little child and aid greatly in impressing the facts and truths of the story upon mind, heart and will.

C. J. L.

TREASURER'S STATEMENT

July 1, 1948 to November 30, 1948

Receipts

Cash Balance July 1, 1948.....	\$ 53,441.20
Budgetary Collections:	
General Administration	\$104,834.94
Educational Institutions	23,443.65
Home for the Aged	1,445.04
Spiritual Welfare Commission	985.06
For Other Missions	232,812.75
Indigent Students	801.32
General Support	5,049.50
School Supervision	290.44
Revenues	72,094.08
Total Budgetary Collections and Revenues	
	\$441,901.02
Non-Budgetary Receipts:	
Proceeds from Bonds Reserved for Northwestern Luth. Academy Dormitory	65,000.00
U. S. Government Bonds Sold	100,000.00
Payments on Mortgage receivable	1,000.00
Miscellaneous	760.00
Total Receipts	
	\$608,661.02

Disbursements

Budgetary Disbursements:	
General Administration	\$ 19,233.59
Theological Seminary	25,740.63
Northwestern College	71,921.52
Dr. Martin Luther College	57,806.25
Michigan Lutheran Seminary	30,960.20
Northwestern Luth. Academy	14,865.47
Home for the Aged	7,770.58
Missions — General Administration	180.61
Indian Mission	43,769.52
Negro Missions	10,786.41
Home Missions	160,451.94
Poland Mission	5,452.10
Madison Student Mission	1,006.64
Spiritual Welfare Commission	1,763.59

\$662,102.22

Winnebago Luth. Academy.....	250.00
General Support	24,055.00
School Supervision	2,743.51

Total Budgetary Disbursements...\$478,757.56

Non-Budgetary Disbursements:

Payments on Northwestern Lutheran Academy Dormitory	56,619.92
On West North Avenue Property	120,402.94

Total Disbursements \$655,780.42

Cash Balance November 30, 1948 \$ 6,321.80

C. J. NIEDFELDT, Treasurer.

P. S. The report of collections for November from the Dakota-Montana District was not received in time for this report.

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For November, 1948

For Spiritual Welfare Commission

Carl J. Grief, Mesa, Arizona.....	\$ 1.00	
From A. A. L. Branch No. 17, Kewaunee, Wisconsin	10.00	\$ 11.00

For Missions

From N. N., Ann Arbor, Mich.....	\$ 100.00	\$ 100.00
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For Church Extension Fund

Memorial Wreath in memory of Felix Huber from John Pfeiffer, John Fode, Walter Schmidt, and Lydia Huber...\$	20.00	
Memorial Wreath in memory of Herman Gruetzmacher, given by Rev. L. Hallauer and family	1.00	\$ 21.00

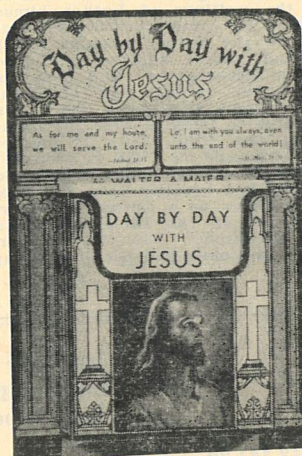
C. J. NIEDFELDT, Treasurer.

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"Evening Bells At Bethany" is a series of 42 evening devotional addresses delivered by Dean Madson to the student body of Bethany Lutheran College at Mankato, Minnesota.

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There is a wealth of pointed, practical, "time and eternity-tested truths" in these brief addresses, but "Christ is in the center of the circle." Redeeming grace is the grand theme of every lesson. The book should find its way into every home! — Rev. A. P. Voss.

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