

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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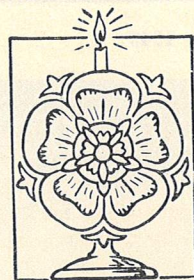
Main entrance Administration Building, Dr. Martin Luther College, New Ulm, Minnesota, taken from North East.

DO YOU KNOW that the first Wisconsin State Teachers' Conference of our Synod met at St. Peter's Lutheran School in Milwaukee on August 2, 1872.

Arise From The Sleep Of Sin

Rom. 13, 11-14

WITH Advent we have entered a new year of grace. Every month and day in that new year will again be bringing us a step closer to the goal of our faith, eternal salvation in heaven. For some of us it



may be the last year of grace. Yes, even for all of us it may usher in the Lord's coming for judgment. Expressing this very thought that we are drawing ever closer to the goal of our faith the Apostle Paul uses it as the basis for an earnest admonition to arise from the sleep of sin 'And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand.'

The Imagery Of The Admonition

When the deep, sound sleep of night is upon us we are conscious of nothing, are quite oblivious to time and our obligations. Important preparations may still need to be made for the coming day. Yet in the midst of deep sleep we will neither be aware of them nor able to arise and attend to them. It avails nothing to tell a sound sleeper to arise and dress for the day, unless he has first been thoroughly aroused from his sleep. Whatever he might otherwise do would be done in a nightmare fashion and serve no purpose. When toward dawn, however, we are truly aroused from sleep we immediately realize that the night is now over and that the coming day is at hand. If that day holds out weighty things for us, either in the way of labors or pleasures, we immediately feel that it is high time to arise from sleep. The very thought of the important things of the day lying ahead of us will incite us to arise quickly, to doff our sleeping garments, and to put on clothes appropriate for the activities of the coming day. Still we know what happens occasionally. Though a person knows well enough that it is time to rise, sleep may seem so inviting that he decides to doze on a bit

longer. Especially when he sees others still enjoying their slumbers he is apt to persuade himself that a few more snatches of sleep will do no harm. But this may easily end in this that he falls back into the depths of sleep and fails to awaken before it is too late.

Unbelievers Cannot Heed It

The unbeliever is still in the midst of the heavy sleep of sin, quite unaware of the fact that it is high time for him to arise. If the admonition to do so is addressed to him he may abstain from certain sinful acts, but such outward reform, like the nightmare actions of a disturbed but unawakened sleeper, is not a real arising from the sleep of sin. Such a person must first be fully awakened in true conversion. Through God's law he must become aware of his sins and their damning guilt and then hear of the Savior's perfect atonement. When the Gospel message has led him to believe that all of his sins are forgiven for Jesus' sake, then first is he fully awakened from the sleep of sin and in a position to arise from it.

An Admonition For Believers

By our God-given faith in Christ as our gracious Savior we are numbered among those who have been aroused from the sleep of sin. We have regained a spiritual sense of time. We know that the time of this earthly life, marked by sin and death, is as a night far spent. We know that sooner or later it will come to an abrupt end, that the glorious day of our Lord and Savior's appearance for judgment may come upon us at any time, that this day, when it breaks, will bring us complete deliverance from all evil and a glorious reception into heaven. These very prospects constrain and incite us to make ready for the great day which is nigh.

A Necessary Admonition For Them

As long as the night of this earthly life is still upon them Christians are tempted from within and from without to fall back into the fatal sleep of sin. Our flesh ever endeavors to

(Continued on page 390)

Editorials

Trouble Makers When Elijah appeared before King Ahab to declare the true Word of God, Ahab said: "Art thou he that troubleth Israel?" Elijah replied: "I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord" (1 Ki. 18, 17). The king no longer loved God's Word and for that reason he hated Elijah's prophet and so wanted everybody to consider Elijah a troublemaker.

The Lord Jesus exposed the false teachings of the teachers who claimed to be teachers from God, yet they were "teaching for doctrines the commandments of men" (Mt. 15). Because Jesus exposed their false doctrines and their hypocrisy, they hated Him. They wanted people to believe that the Pharisees and priests had no sin, so to get rid of Jesus they told Judge Pilate: "He stirreth up the people." They were the real troublemakers, but they wanted people to think this of Jesus. They succeeded and got the people to cry: "Crucify Him!" They crucified the Prince of Peace!

When Stephen "full of faith and power" began to preach the true Word of God, there were certain leaders of the synagog, who "were not able to resist the wisdom and the spirit by which he spake," so they accused Stephen of speaking blasphemous words and accused him of "changing the customs which Moses delivered unto us." They hated the true Word of God and also hated Stephen; they who were stirring up the people called Stephen a troublemaker. They had their way. Stephen was stoned. The devil had his day (Acts 7 and 8).

Jesus warned the apostles that they would be called troublemakers (John 16, 2). Paul warns Pastor Timothy that the time will come "when they shall not endure sound doctrine; but after their own lusts they heap to themselves teachers, having itching ears (2 Tim. 4). . . . But watch thou in all things, endure afflictions, do the work of an evangelist; make full proof of thy ministry," v. 5.

Luther was called a troublemaker by the papists, because they hated the true Gospel he was preaching. Later Zwingli and the reformed Protestants equally hated Luther and called Luther a troublemaker, because he would not permit human opinion to stand side by side with the clear teachings of God's Word. So it continues. Those pastors, congregations, members are called troublemakers by those who would please men at the expense of the true Word of God. (Jer. 6, 14; Jo. 14, 27.)

G. W. F.

* * * *

"Creed for the Creedless" Under this title *Time* magazine (October 24) reports the results of the Convention of Unitarians and Universalists in Rochester, New York. For them "creeds have long been an abomination: in matters of faith, every-conscience-for-itself is the accepted rule." In their convention, we are told, 700 delegates "talked about cutting loose once and for all from 'supernatural Christianity' and proclaiming a 'truly universal faith'."

This convention, though consisting of delegates representing church bodies which hold to no creed whatsoever, decided that it must make a declaration of its belief. This declaration said what one might expect of these sects, namely that they do not hold to any creed. Quoted in the very same article was a five point statement quoted from the Unitarian Christian Register to which 127 Unitarian Ministers of New England had signed their names. The five point statement is worth quoting. — "1) We believe in universal religion which is greater than any of its present organized expressions at their best, greater than Hinduism, Judaism, or Christianity. 2) We believe in a universal church where theists, humanists, Christians, Jews and all religious truth-seekers may come together, each contributing to the common enrichment of their church. 3) We believe in the development of this universal religion in order to break down today's tension and so forward the sense of world community. . . . 4) We believe in the right of each individual to his own convictions. 5) We believe that the Unitarian movement should re-affirm its tradition of a creedless church, and begin immediately to create and foster such fellowships or universal religion."

This is truly an anti-Scriptural statement of belief if there ever was one. One could spend some time evaluating each of these five points. Let it suffice to say that discerning readers will note the dangers that confront the church today. Though not making statements quite as frankly as those quoted above, one finds community churches cropping up everywhere which hold to the very same principles of non-confessionalism. Churches constantly advertise in Saturday evening's paper that they are non-sectarian in essence and that membership is open to all who care to attend.

In the face of such churches Lutherans will find themselves quite "old-fashioned." Sunday after Sunday we confess the Apostles or the Nicene Creed. We are constantly "protesting" against anti-Scriptural practices of the world and warning our members against them so that the Lutheran Church is often dubbed the "Don't Church." If we survey our congregations we at times also find those who are embarrassed because of the outspoken confessions of our Church. "If you keep this up," spoke a dissatisfied church member, "you are going to drive everyone away from your church."

Would that all our members realized the many exhortations contained in Scripture admonishing us to do just this, to confess our faith, to publish our creed. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Phil. 4, 2-3. Paul told Timothy (II, 4), "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables. But watch thou in all

things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Let all who look with yearning eyes to the creedless community-type churches, and the like, envying them for their broad outlook on life and their "community fellowship" without stepping on anyone's toes, realize the shallowness of this type of religion and its departure from Scriptural principles. Let them rather encourage their congregations, their Church Councils and pastors who still give heed to the exhortation to confess, warn and admonish in accord with the Word and its spirit. For thus alone can we of the Church of the Reformation preserve our great heritage of God's word in its truth and purity. Christ said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

As far as that much wished for popularity with the world is concerned on the part of many faint-hearted, let them always remember the Savior's own words to his disciples whom he sent out into the world to confess and witness, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jn. 15, 18-19. As a truly Christian church we shall remain a confessional church and if we cease to function as such we shall immediately relinquish our right to the title "Christian."

J. F. BRENNER.

* * * *

Prohibition In recent years prohibition forces do not seem to have been as active nor to have achieved the successes which they formerly did, but signs are not lacking that they have begun to make greater efforts again. Kansas voted for repeal in the past year or so but the attempt to repeal Oklahoma's prohibition law was recently defeated. According to some press reports bootleggers did not want the law repealed in Oklahoma because they were prospering under it, but dry forces claim the credit. The dry campaign was supported by ministers and members of certain Protestant churches, such as the Baptists, Methodists, Evangelical United Brethren, Disciples, and Churches of God. These churches felt that they were carrying out their mission

as churches in fighting the repeal forces in the political arena.

Lutheran churches, at least our kind, do not participate in prohibition campaigns, and that is something which many Protestants can not understand. According to them, we are leaving the forces of righteousness in the lurch and making it easy for the forces of evil.

We do not participate in such movements because it lies outside of the spiritual sphere which the Lord has assigned to the Church. We are to condemn overindulgence in liquor and to announce that drunkards shall not inherit the kingdom of God according to Scripture, but by trying to take the bottle away from the drunkard by means of political activity and legislation we would be employing means which the Lord has not committed to the Church and would at best only reform and not regenerate, which is our assignment as Church. The drunkard, after the bottle has been taken away from him by force, is not one step nearer the kingdom of God than before, and the business of the Church is to bring people into the kingdom of God.

But we are told that it is our duty as Christian citizens. It is not our business to make the teachings of the Christian religion the law of the land, and here there also comes into consideration the fact that Scripture does not forbid all use of liquor and does not demand that all men be teetotalers. When the Christian votes he can only follow his reason and best judgment and can not say: "Thus saith the Lord." He will vote in favor of what he considers best for the state or nation. Two members of the same Lutheran congregation may take opposite sides in a prohibition campaign without either one violating his Christian principles. The Bible does not tell him how to vote. Each one is to be guided by what he believes will redound to the welfare of the state. Whether prohibition is good for the country or whether conditions are worse under it, — about that there may be honest differences of opinion. We have no word of God there, and the unbeliever's vote may be just an intelligent as our own.

The voting of our Christian beliefs and so trying to impose them forcibly upon our fellow-citizens would be harmful both to the church and the country. The social gospel confuses and takes the heart out of the truly Christian Gospel.

I. P. F.

John The Baptist

THE forerunner of our Savior is commonly known as John the Baptist. It may be well for us, as we have entered the Advent season again, to study a little more closely what the Scriptures tell us about this Baptism.

An Innovation John's Baptism certainly attracted wide attention. Even the highest officials of the people at Jerusalem took notice of it. — Moses had instituted many ceremonial washings. When

people had defiled themselves in some way, then the prescribed purification included a washing with pure water. But this washing which John practiced was different from any of the washings commanded in the Law of Moses.

The church rulers at Jerusalem assumed that any one who would introduce an innovation like John's must have a special authorization from God. It might be that he is the promised Messiah in person; or he might be the re-incarnation of one

of the old prophets. They sent a delegation to John to inquire about the matter. John frankly told them that he is not the Christ. He also denied that he is Elias, or the great prophet of whom Moses spoke. This answer left the delegation dumbfounded. They asked: "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (John 1, 25).

John did have authority from God to baptize. "There was a man sent from God whose name was John" (John 1, 6). When Annas and Caiaphas were high priests "the word

of God came unto John, the son of Zecharias, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3, 2, 3).

The Kingdom of Luther speaks God At Hand about the kingdom of God in his explanation of the Second Article like this: "I believe that Jesus Christ, true Son of God, has become my Lord. But what is it to become Lord? It is this, that He has redeemed me from sin, from the devil, from death, and all evil. For before, I had no Lord nor King, but was captive under the power of the devil, condemned to death, enmeshed in sin and blindness" (Large Catechism.) This kingdom of salvation God had promised from the beginning to establish in due time. He repeated the promise throughout the Old Testament. John now preached that the kingdom of God was at hand, the time of fulfillment had come.

Also the coming of John had been foretold in the Old Testament. The last of the prophets, Malachi, wrote: "Behold, I will send my messenger, and he shall prepare the way before me. And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold, he shall come, saith the Lord of hosts" (chap. 3, 1). When the delegates from Jerusalem asked John who he was, he answered with a quotation from the book of Isaiah: "I am the voice of one crying in the wilderness, make straight the way of the Lord" (John 1, 23; Is. 40, 3).

John's message was: "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel" (Marc. 1, 15). — In the four gospels we meet with different classes of people, to whom John delivered his message. There were those who, like old Simeon and Anna, "looked for the redemption" (Luke 2, 38), and other pious men like the shepherds on the fields of Bethlehem. — Then there were also people who were callous and indifferent, who would neither "dance" nor "lament" (Matth. 11, 17). — There was the strong party of the Pharisees, who by their good works tried to merit the favor of God, and who paraded their good works before the people. — There were the Saddu-

cees, who denied the resurrection and looked for their happiness in this life. — There was a small party called Essenes (not mentioned in the New Testament) who by an ascetic life tried to atone for their sins and to placate God.

The great majority of the people looked for a Messiah who would deliver them from the yoke of the Romans, and would restore the old kingdom of David with all its glory to Israel.

To all of them John preached: "Repent," that is, completely change your heart and mind. Believe the Gospel. The kingdom of God is at hand. God will redeem His people from their sins.

Baptism Unto Forgiveness of Sins The people who went to John to be baptized, first confessed their sins, as both Matthew and Marcus tell us: "Then went out to him Jerusalem and all Judea and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matth. 3, 5, 6; Marc. 1, 5). If any one requested baptism without repentance over his sins — and there were many like that — John would rebuke them sharply. To the Pharisees and Sadducees he said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance" (Matth. 3, 7, 8; Luke 3, 7, 8).

Just as the baptism of John washed away the sins of the people and sealed to them the righteousness of God, so it was also a means for producing a new birth. In His midnight interview with Nicodemus Jesus stressed this point. Nicodemus came to Jesus as a Pharisee, and in the spirit of Pharisaism he asked Him his question. Then Jesus told him that there was no chance of his ever entering into the kingdom of God, as long as he continued in his Pharisaic spirit. He must be born again, he must become an entirely new man. In this connection He referred to the baptism of John: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3, 5, 6).

In this respect the baptism of John was exactly like the baptism which Jesus instituted when He sent His apostles into all the world with this instruction: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway, even unto the end of the world" (Matth. 28, 18-20). This baptism of Jesus is a sacrament for washing away sins. On Pentecost Peter encouraged his hearers: "Be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2, 38). Similarly Ananias urged Paul: "Why tarriest thou? arise and be baptized and wash away thy sins" (Acts 22, 16). Like John's baptism, so is also the baptism of Jesus "the washing of regeneration" (Tit. 3, 5).

The One Coming After Me In the power and efficacy of both baptisms, that of John and that of Jesus, there is no difference. Yet in one respect there is a difference, based on the peculiar office of John. John was the forerunner, the way-preparer of Jesus. In his preaching he always referred to the One coming after him. To this One alone all honor is due. John said of Him: "He is mightier than I." And he added that he himself was not worthy to "bear His, the mightier One's, shoes" or to "unloose His shoe's latchet" (Matth. 3, 11; John 1, 27).

Comparing himself with the One coming after him he said: "I baptize you with water unto repentance, but he that cometh after me . . . shall baptize you with the Holy Ghost and with fire" (Matth. 3, 11; Marc. 1, 8; Luke 3, 16).

John's baptism was appointed for a certain time only. His whole office, including his baptism, served the one purpose of calling the people's attention to the fact that God was about to fulfill His great promises of the Old Testament, that the long-expected Messiah stood at the door. As soon as our salvation was achieved, the ministry of John came to an end. Also his baptism, just like the sacraments and sacrifices of the Old Testament, then became meaningless. If after the ascension of Jesus into heaven any one who was still bap-

tized with John's baptism, it was no baptism at all.

John's baptism was a very important and very effective shadow of things to come, but the body was and is of Christ (Col. 2, 17).

J. P. M.

Arise From The Sleep Of Sin

(Continued from page 386)

persuade us that a little further slumbering in sin, a few cat-naps here and there in things forbidden will do no harm, that there will always be plenty of time later to repent. This temptation becomes all the greater when we see many about us giving way to it. Let us realize, however, that also here as in the case of physical sleep renewed slumbering exposes us to the danger of falling back into the deep and fatal sleep of sin. Think of Judas — because he gave way to petty thievery he finally fell into the deep and fatal sleep of betrayal and despair. Think of King Saul — disobedient in what could seem to be trifling matters, he fell into the deep sleep of complete rebellion against the Lord, which likewise ended in hopeless despair. It lies not in our own power to repent and to give up any sin just when we might be disposed to do so. It is the Holy Spirit who works repentance in our hearts. Lightheartedly to live on in this or that sin would be tempting the Lord.

Doff The Garments Of Night "Let us there-
fore cast off
the works of

darkness. . . . Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy. These works of darkness are all a part of the garment worn by the ungodly who wish to remain in the night of sin. This garment is wholly out of place for a child of God who has been aroused from the sleep of sin and awaits the great day of his eternal salvation. In putting off these works of darkness the Christian draws his strength from the Lord. He extends such strength to us through the assurance of His saving grace, which gives us peace, which hold our glorious hope at His coming vividly before our souls and thus fills our hearts with thankful, fervent love.

Put On The Armor Of Light "Let us put on the armor of light. Let us walk honestly, as in the day." The Christian will want to be appropriately dressed for the daylight of blessed salvation in Christ, which he enjoys now by faith and which is to culminate in full and eternal joy at Christ's appearance. Yet it is armor that he needs. While the Christian clings to his salvation and in joyful readiness awaits his final deliverance at Christ's coming, he must wage a bitter battle against the devil, the world, and his own flesh. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Beholding Jesus as

our Savior and salvation as a pure gift of His grace we will thankfully strive to become ever more Christ-like in kindness, love, purity, meekness, patience, and every other virtue that we behold in Him. Amidst such striving our faith is exercised and strengthened for battle against the foes of our salvation. Also the Christian must eat and drink, be clothed and sheltered, but he will not pamper his body to the extent of becoming a slave of all its demands. With the defensive armor of a rigid discipline over his desires he protects himself against the evil lusts and affections of his flesh.

C. J. L.

From A Wider Field

THE words keep coming back to one's mind. Sometimes they sound like a confession, sometimes they ring with warning; always they invite reflection:

"It is very hard to think against the crowd, especially when the crowd is practically universal and unanimous in thought and action."

Mr. Fred Schwed, Jr., a stock broker, offers this observation in a current magazine article in which he reviews his experiences in the great stock market crash and panic of 1929. He is not the first to discover or remark upon this human weakness; but his frank restatement of the power of a majority serves to remind us that we need to take it into account also when considering affairs in the Church.

"It is very hard to think against the crowd." In the Christian Church, it should not be necessary to oppose the majority. For all Christians should be guided by the Word of God alone in matters of faith, doctrine and life, and since the Word of God is clear, the majority ought always to be in the right; while matters not decided by the Word of God are properly referred to majority vote, whereto every Christian then can well afford to submit.

* * *

Unfortunately it is not always so, even in congregations or in synods, that the majority acts in accordance with God's Word. Sometimes in ignorance, sometimes through indiffer-

ence to the Lord's command, the group begins moving in an unscriptural direction. Powerful speakers, good organizers, domineering men drown out the Holy Spirit, sweep the multitude off its feet, and then rush is on. How hard it is, then, not only to stand against the large majority, but even to think clearly on the question at issue.

Unfaithfulness to the Scriptures is a grievous sin and cannot be condoned. Yet, knowing human frailty and the grinding pressure of mass opinion, we may well resolve to deal in utmost charity with some who have erred largely because they became confused and went with the crowd. Many a simple Christian may well have been rushed into participating in some of the unionistic gatherings, for example, recently in such vogue — the rallies and organizations which are frankly designed to force a show of unity where there is no true unity, and which are fronted by loud-speaking, emotional, prominent men, or women having zeal without knowledge. When humble Christians have been made dizzy by distortions, appeals and false hopes, let us remember to do our utmost to "restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6, 1.

"It is very hard to think against the crowd." This should also warn us of the great difficulty confronting any Christian who mistakenly ventures to join a church body which teaches or

tolerates false doctrine. Even if he himself is doctrinally of sound conviction, it will be increasingly hard to preserve clearness of thought and understanding in company where sentiments subversive of the Truth prevail. It is thus that "a little leaven leaveneth the whole lump."

* * * *

Since we are speaking of majorities, it reminds us that many of our congregations have in their constitution an article which reads about as follows:

"If at any time a separation shall occur in this congregation on account of doctrine or for any other cause (which God may graciously prevent), the property of this congregation and all of its benefits shall remain with those members who adhere to this constitution."

Such constitutional provision is clearly intended as a protection of the individual against a tyrannical, unfaithful majority. Since the constitution itself states the doctrinal foundation upon which the congregation is pledged, no erring majority is to be able to rob the faithful minority of its rights.

A case of this kind was recently in the news, but it had a disturbing ending. As reported in the *Lutheran Standard*, a pastor sought to claim for himself and his congregation the disputed right to use their church and charged that the assistant pastor and certain members had departed from the true teachings of their church body.

We have no idea which party in the controversy stood true to the tenets of their church. Moreover, the fact that members of the "Church of God" sect were involved does not inspire confidence in the merits of the case. But it arouses some uneasiness when we hear that the Alabama Supreme Court threw the case out with this judgment:

"Neither this court nor any other court in Alabama can say who is right in doctrinal belief."

Granted that no earthly court has jurisdiction in matters of divine Truth, it remains true that there can be no legal protection against covenant-breaking majorities in the visible Church unless civil courts are willing to rule in cases of schismatic disruption and determine which party is abiding by the doctrinal tenets required by the congregation's constitu-

tion. This would involve a finding of fact well within the province of an impartial judge, and not a decision as to "who is right in doctrinal belief."

* * * *

A protest is in order, demanding that news publications cease and desist from printing offensive, sacrilegious headlines. An example is found, of all places, in the *Washington Lutheran*, a sheet published in our nation's capitol. Shockingly it headlines a column: CHRIST TO BURN MORTGAGE, HELP BETHLEHEM BUILD.

You may, of course, understand at once that Christ Church is burning a mortgage and helping Bethlehem Congregation build. But the headline isn't funny; it approaches blasphemy. We may expect to find such irresponsible, impious people in the composing rooms of our dailies, and we should vigorously object to their similar manipulation of divine names in the sports columns reporting games between church bowling clubs or soft-ball teams; but when a church periodical stoops to such sensationalism, we experience a feeling of personal disgrace.

E. S.

In The Footsteps Of Saint Paul

Northward Into Asia Minor

BY DR. HENRY KOCH, MORRISON, WISCONSIN

Whither Now?

FOR Paul the work on the Isle of Cyprus had come to a close. Whither should he and his companions go? Should they travel northward to Asia Minor or should they board a grain ship to Africa? Should they go westward either to Greece or Italy? Did they sail to Asia Minor, because no other ship was available at that time? That would be leaving everything to "chance." There is nothing like "chance." The unbeliever speaks of chance, when he attempts to evade the recognition of a divine providence. It was the Lord, who wanted Paul to go to Asia Minor, that part of the Mediterranean world that corresponds in importance with the Europe of today.

The Bay of Attalia

Briefly Luke tells us: "Now when Paul and his companions loosed [anchors] from Paphos, they came to Perga in Pamphylia." The distance from Paphos to the Bay of Attalia is about 170 miles. In the days of Saint Paul Attalia with its protecting bay was the sheltering port of the grain ships bringing the products of the Cilician plains to the commercial centers of Egypt, Greece and Italy. Whilst these inhabitants were sending out their surplus grain to supply the wants of other less fortunate countries, they were now to receive the most precious "Bread of Life" through the preaching of the Gospel by Paul and Barnabas.

Attalia Is Blessed

The Bay of Attalia had been the scene of many a military conflict. In 466 B. C. the Athenian Cimon had there routed the retreating Persians. Here the Romans had almost laid hands on their most dreaded enemy Hannibal, who was being sheltered and protected by Antiochus. But what are the epochal events of world history in comparison with the signal events in the history of the kingdom of God? What a wonderful transformation was not wrought in the whole of Asia Minor through the preaching of the Gospel! Flourishing congregations, impressive and decisive synods and councils such as that of Nicea were some of the fruits of such preaching. Once the Gospel flourished in Asia Minor. Today it is being smothered by the blight of the Turk and his fatalistic Mohammedan religion.

Paul Reaches Perga

From Attalia Paul and his companions sailed directly inland and northward to Perga for about seven miles on the navigable Cestrus River. The fertile plains to the right and left, the rugged pinnacles and snow covered peaks of the Taurus mountain range must have been an unforgettable sight for our adventurous travelers, but neither Luke nor Paul reveal anything of the grandeur that is portrayed by other writers, who visited these same places in the footsteps of Saint Paul. Paul had but one thought uppermost in his

mind and heart, to carry out the great commission to preach the Gospel to the Gentile world. Besides that, the day of the Lord was near at hand and no time was to be lost. In Athens Paul perceived only the gross superstition of the Athenians in their many temples and statues of their gods. Other travelers were and are enraptured by the incomparable beauty of Athens.

Paul did not preach in Perga at his first visit. When he returned after his first missionary journey, Luke informs us (Acts 14:25): 'And when they had preached the word in Perga, they went down to Attalia.' They had moored their ship at the foot of the Temple of Artemis towering over the beautiful city. Another unexpected event detained them from preaching at the time. Luke merely reports: (Acts 13:13) "And John departing from them returned to Jerusalem."

Mark Leaves Paul

Many conjectures have been offered as the true reason of Mark leaving Paul and Barnabas at this critical moment of their journey. Some have inferred that Mark resented that Paul took over the leadership, whilst his uncle Barnabas had been the leader hitherto. Barnabas did not resent it. He accompanied Paul, whilst Mark returned. This seems too far-fetched to us and erroneous too.

Others have conjectured that Mark was young. He had left his mother behind in Jerusalem. What if persecutions had broken out anew? Was it not his filial duty to aid his mother? Others have spun the thread of hypotheses still farther and claimed that Mark was worried that Paul might develop his mission work even farther away from the synagogue and other sacred Jewish traditions. Had he not been taught differently in Jerusalem? Would the apostles in Jerusalem approve of Paul's missionary tactics? These may all be fascinating lines of thought and contain a vestige of truth, but surely they were not the real reason. Otherwise Barnabas too would have broken with Paul.

We are rather inclined to think that the impending difficulties of travel filled the heart of youthful Mark with dismay and apprehension. Perhaps other travelers, who so often are only too anxious to get rid of their own opinions and then to exaggerate,

frightened young Mark. Paul does speak of perils of water and of robbers which he encountered (2 Cor. 11:23-27): "in journeyings often, in perils of waters, in perils of robbers." Well-built Roman roads were still very scarce in the vales and highlands of Asia Minor. Lurking brigands of robbers could be expected at every turn of the road. Sudden rain falls could turn the dry river beds into roaring streams destroying everything



in their wake. Mark had but to look at the rugged pinnacles and snow-covered peaks of the Taurus mountain range ahead of him and he might shiver at the thought of having to ascend its gorges, and to be surrounded by all the possible perils of life and limb. For a heart not as yet wholly set on the glorious task of preaching the Gospel this seemed to be too great a risk. Weak-hearted as

he was, he was not as yet able to take it and therefore he returned to Jerusalem.

Paul Refuses To Again Take Mark

Later on Mark felt sorry for having given up. He wanted to join Paul and Barnabas again on their second missionary journey, but then Paul refused to take him along. A bitter controversy arose between Paul and Barnabas (Acts 15:36-40), causing even a parting of their ways. Barnabas left for Cyprus with Mark. Paul took Silas along as his companion. In the prison cell in Rome we find Paul writing to the Colossians (4:10) "to receive Mark, the sister's son of Barnabas," and to Timothy the aged apostle writes (2 Tim. 4:11) "Bring Mark with thee, for he is profitable to me for the ministry." Mark had made good after his first failure. The sternness of Paul and the mildness of Barnabas had brought the young man to his senses. Paul had merely acted in line with the words of Jesus (Luke 9:61-62): "And another said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Paul had rejected Mark on the grounds, that "he had not gone with them to the work" (Acts 15:38).

Paul has been criticised most severely by only too many commentators. In our opinion the sternness of Paul was very necessary to make a man of Mark, thus enabling him to be of service later on in the ministry. His kind uncle Barnabas gave him this grand opportunity to make good at his own side.

A Lesson For Us

What in the lesson, we all are to learn from this painful experience? Let him who chooses to work in the kingdom of God either as a minister or a teacher weigh everything well before he chooses. After the choice has been made, there should be no withdrawing of the hand from the plow for material reasons. How often do not young men look back to the greater comforts and prospects of other professions, change horses whilst in the midst of the stream, and later on regret their decision, continually worried by a wounded conscience. We are not thinking of

those, who enter into the work of the Kingdom with the sincerest desire to serve the Lord, only to discover that either their physical or mental handicaps make it impossible only of those who were and are lured by greater prospects, financial and otherwise, into other fields. The better financial

position in life, the greater social standing will never really satisfy the heart. Let us be careful before choosing the noblest profession and then stick to it after having made our choice, unless the Lord Himself makes it very clear to us and the Church that it is better otherwise.

The Atomic War

PROMINENT officers and men of the United States Navy, in public statements, have declared that the present defense policies of the government are morally wrong. In planning to protect the nation against future aggression, they say, the government is preparing to use the atomic bomb as its chief weapon. Carried by huge planes, this bomb will wipe out large sections of an enemy country, destroying non-combatants and armaments alike without distinction. Such warfare is described as "politically and economically senseless," and "morally reprehensible."

The claim that an atomic war would be "morally wrong" will undoubtedly call forth much discussion in our country, and by the time this is printed a nation-wide argument may be in progress. The subject may find a place in many an Armistice Day speech. Already, religious organizations are declaring that it is high time somebody said what the Navy is saying.

What Is Moral?

It is undoubtedly true that the next war, waged with atomic weapons, would be even more fearfully destructive than the last. But we would seem badly advised to single out a certain weapon of destruction and pronounce its use "morally wrong" without careful qualification.

In the last war, men used flame-throwers against the Japanese, block-busters against Berlin and fire bombs on Tokyo. Indiscriminate bombing of cities proceeded from Hamburg to Munich. To distinguish *morally* between saturation bombing with TNT and the use of atomic explosives would be like making a moral distinction between the case of a man who is only a little drunken and that of

a sot. Drunkenness in any degree is a mortal sin; so is murder.

True morality is defined by God, not by the reactions of the heart of man. When warfare is an act of murder, it is to be condemned on moral grounds, whatever the weapons employed. But we hold with Scripture that war is not necessarily immoral.

We look with horror upon war as ghastly evidence of the criminal nature of man; and the prospect of warfare intensified by atomic destruction weighs like a stone upon the hearts of all. Yet even under stress of dread and fear we must not lose the power of calm appraisal and judgment.

War can be a necessity thrust upon us. When that necessity arises, the government is morally responsible for the most effective action possible in defense of the nation's interests. The powers that be are ordained of God, and bear not the sword in vain. As Luther quaintly remarks, the sword in the hands of government is not a fox's tail. It has an edge which causes death, and is to be used to execute wrath upon him that doeth evil.

Luther's Words On War

Luther also wrote: "When I look at warfare and see how it punishes the wicked, kills the evil-doers, and brings about such misery, it seems to be an un-Christian work and in every way contrary to Christian love. But when I see that it protects the pious, keeps and preserves wife and child, house and home, property, honor and peace, it becomes apparent how precious and divine the work is, and I note that it cuts off a leg and a hand in order that the whole body may not perish."

It is not necessary here that we discuss the difference between just and unjust wars; for this is a lengthy and complicated question which would add nothing to the point of this brief treatise. In an unjust war, all weapons are wicked agents; but when a conflict is morally justifiable in the sight of God, a government is morally free, within the limits of existing and effective international agreements, to use the means best calculated to reach the necessary end, and a moral indictment against any single weapon is futile sophistry.

An Economical Factor

Expert testimony may reveal that atomic war would indeed be "politically and economically senseless." What a blessing to the human race if this became a universally accepted judgment, supported by facts and figures prepared by qualified authorities! Though improbable, it is just possible that the self-interest of man may work toward bringing about the banning of atomic warfare by mutual agreement of the nations as being economically unsound. For this grace we devoutly pray.

If it can be shown that use of the atomic bomb would be militarily and economically unsound and cannot serve the rightful purpose sought by an embattled nation, then of course its use would be wanton and criminal.

Meanwhile, however, our government must prepare for any eventuality; and whatever the practical merits of our national plans of defense may be, the weapons involved have no moral implications in themselves. For the simple fact is that God has not rated military weapons according to their moral value. He has not ruled against the atomic bomb in favor of buzz-bombs and submarines. Rather, He has enjoined us, saying: "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12, 18.

Putting aside vain moralistic hair-splitting, let us "seek peace and pursue it," to that end making supplications, prayers, intercessions and giving of thanks "for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2.

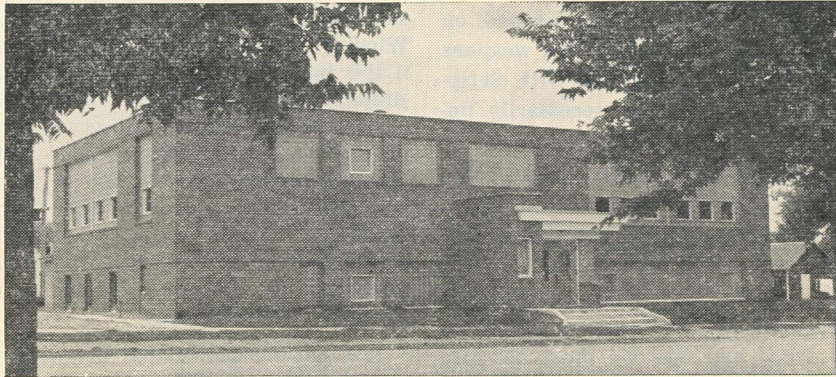
E. S.

Christian Day Schools 1949

WHEN a Christian is happy, he has to share this happiness with others. The Board of Education, Wisconsin Synod, in charge of the work of Christian education in our Wisconsin Synod, is joyful about the progress that has been made in its work and wants to share this joy with you, dear readers of the *Northwestern Lutheran*. That is the purpose of this article.

Although the scope of Christian education is not confined to that of the Christian Day Schools only, we are limiting our report at this time to the discussion of the progress they have made in our Synod.

gregations this past September. *Trinity School*, Route 2, Franksville, Wisconsin; H. E. Russow, pastor; F. W. Schultz, Jr., teacher; enrollment 29. *Garden Homes School*, Milwaukee, Wisconsin; Erhard C. Pankow, pastor; Lillian Kirchmeier, teacher; enrollment 24. Due to the teacher shortage this school has a kindergarten and first grade only for this year. The congregation tried for several years before this to open its school but was always disappointed because they could not obtain a teacher on account of the teacher shortage. *Salem School*, West Granville, Wisconsin; Ray L. Wiechmann, pastor;



St. Paul's Ev. Lutheran School, Arlington, Minnesota
Dedicated June 5, 1949

Importance of Christian Day Schools

Whenever a congregation establishes a Christian Day School in its midst, it is without a doubt providing the best means for parents to carry out their God-given duty of bringing up their children in the nurture and admonition of the Lord. Children, these blood-bought souls, must be fortified against the many temptations that Satan hurls at them from every side. What better means than the Christian Day School can we find to strengthen them in their daily battle against sin and their arch-enemy, the Devil? For in the Christian Day School children are *daily* fed with the Bread of Life which alone can save their souls from eternal perdition. Would to God that all our parents might realize what a blessing we have in our Christian Day Schools!

New Schools

In September, 1948, seven new schools were opened. New schools were established by six more con-

Melvin C. Schwartz and Myrtle Schaezel, teachers; enrollment 45. Salem is the congregation where our Synod was born a century ago. This school had been closed under the former pastor since 1943. When it reopened last September in a new two-room school building dedicated August 28, the enrollment had to be limited because one teacher could not take care of too many. Other parents, however, did not want to be denied the privilege of giving their children a Christian training. At the end of October the congregation voted to add the second teacher. *St. Peter's School*, Collins, Wisconsin; Victor J. Weyland, pastor; G. H. Heckmann, teacher; enrollment 32. *Zion School*, Mobridge, South Dakota; Karl G. Bast, pastor; Robert Scharlemann, teacher; enrollment 34. This school is established for grades one to five for the present. *St. John's School*, Caledonia, Minnesota; Karl Gurgel, pastor; Francis G. Warner and Rosalie Strunk, teachers; enrollment 97. Because of the re-

markable enthusiasm for Christian education displayed by the parents of the congregation this school had to open at once with two teachers.

In addition to these six schools, four other congregations are credited with a school because they send their children to a neighboring Christian Day School and either pay tuition for each child or support directly the school their children attend. *Bethany*, a mission, Fort Atkinson, Wisconsin; G. Franzmann, pastor, pays \$20.00 per month to St. Paul's of the same city. *Grace*, Neenah, Wisconsin, a mission; W. Wiechmann, pastor, sends 25 children to Trinity School and pays a certain amount per communicant member. *Good Shepherd*, another mission, Fond du Lac, Wisconsin; W. Pless, pastor, sends 16 children to St. Peter's School and pays \$20.00 per child per year. *Mt. Olive*, St. Paul, Minnesota; C. P. Kock, pastor, belongs to a group of congregations which established and supports the Central School of that city.

It might interest our readers to know that our schools are represented in the states of Arizona, Colorado, Illinois, Michigan, Minnesota, Nebraska, North Dakota, Ohio, South Dakota, Washington, and Wisconsin. The state of Wisconsin has the largest number of schools.

From the standpoint of number of teachers St. Peter's School, Fond du Lac, Wisconsin, is the largest in our Synod. It has nine teachers in its elementary school. From the standpoint of enrollment, however, the school at New Ulm, Minnesota, with an enrollment of 314 is the largest in the Synod.

Compared to a total of 198 schools and 423 classrooms last year we have 204 schools and 438 classrooms this year.

Increased Enrollment

Since 1940 there has been a steady increase in the enrollment of our schools. Our total enrollment this year is 15,343. This is a gain of 1,221 over last year. Because of the increase in enrollment the schools at the following places had to add a teacher to their faculty: West Bend, New London, Algoma, First Lutheran, La Crosse, Sparta, St. Paul's, Fort Atkinson, Bangor, and Rhinelander, Wisconsin; East Fork Mission School, Whiteriver, and Redeemer, Tucson, Arizona; Town Livonia and St. John's,

Bay City, Michigan; Sleepy Eye, Red Wing, and Arlington, Minnesota; Valentine and Geneva, Nebraska; Jenera, Ohio.

The school at Kewaunee, Wisconsin, is filled to capacity.

The school at Sparta, Wisconsin, now a two-room school, experienced an unusual growth. The enrollment leaped from 24 last year to 68 this year.

Red Wing, Minnesota, also now a two-room school, almost doubled its enrollment. It increased from 33 last year to 60 this year.

Among other schools the following showed an increase in enrollment over that of last year Plymouth, Michigan, 20; Jordan, West Allis, Wisconsin, 29; Jefferson, Wisconsin, 31; Waterloo, Wisconsin, 25; Beaver Dam, Wisconsin, 31; St. Mark's, Watertown, Wisconsin, 20; Fort Atkinson, Wisconsin, 29; Gethsemane, Omaha, Nebraska, more than doubled its enrollment over last year with an increase of 15.

New Buildings Erected

The following congregations erected new school buildings in addition to those already mentioned above: Arlington, Minnesota; Sparta, Wisconsin; Norfolk, Nebraska; New London, Wisconsin; Hortonville, Wisconsin, built an addition and remodeled its old building. Although the buildings at Norfolk and New London have not been fully completed, work had advanced far enough so that they can be used for school purposes.

Our Teaching Force

When the day for the opening of our schools arrived last September, we were able to report that all existing schools were supplied with teachers. That is remarkable in view of the fact that we reported some 80 vacancies last May. At the present time there are 442 teachers in our schools — 210 of these are male and 232 women. Last year we had 207 male and 216 women teachers. Included in the 442 teachers above are 13 pastors who are teaching. 76 teachers in our schools are supply teachers. Because of the emergency that exists there are 27 married women teachers in our schools. There were 120 changes of teachers in our schools since the last school year come to a close. 92 of the 120 are new teachers.

In view of the above figures we look forward to the next school year with great concern. Will we be able to supply all the teachers that will be needed for the school year 1949-1950? The emergency is not yet over. We cannot afford to continue to supply our need with teachers who are trained in the state schools or with teachers who have only a short course in normal training. Dear Christians, pray that the Lord may send us laborers in our schools who are fully qualified to shepherd the lambs entrusted to their care.

Thus we see from the above report how bountifully the Lord has blessed the work of Christian education among us. Let us learn to appreciate and thank Him for it.

May the Lord God Almighty hold His protecting hand over our schools, its teachers and pupils so that many more tender plants may grow up into sturdy oaks whose faith will be able to carry them through the storms of this life and bring them safely to that place of eternal bliss.

EMIL TRETIN.

Wisconsin State Teachers' Conference

THE seventy-eighth convention of the Wisconsin State Teachers' Conference was held at Bethesda Evangelical Lutheran Church in Milwaukee on November 3 and 4, 1949.

Pastor G. Redlin of Watertown delivered the sermon for the opening service. The local pastor, the Reverend V. Brohm, served as liturgist. Thus the convention began with the wonderful inspiration which God's Word alone can give.

Prof. Reim then delivered the second portion of his work on the "Three Ecumenical Creeds," which he had begun in the 1948 convention. In this part the essayist concentrated first on the Nicene Creed, which emphasizes the oneness of the Trinity. The focal point around which discussions of the early church (325 A. D.) fathers revolved was whether the LOGOS (*i. e.*, the Word, Christ) was eternal God or merely a created being. The council at Nicaea confessed in their decision that Christ is of one substance with the Father. This stand was subsequently reaffirmed by other councils and thank God, is still ours today because it is the one which Scripture clearly teaches.

The Athanasian Creed developed later, but was probably not written by Athanasius. It is possibly a compilation of teachings of doctrines made in the unstable times preceding the fall of Rome. The oneness of God was emphasized, the divinity of Christ taken for granted, but great stress is laid on the person and incarnation of Christ. This Creed confesses Christ to be true God and true man, the taking of the manhood into God.

Professor Reim pointed out the practical values of the Creeds. They

are a steady influence in a world which is now attacking the doctrines of the divinity of Christ. Although the Athanasian Creed does not lend itself well to liturgical uses it should be studied. Dear reader, remember that "catholic," as used in this Creed does not mean the Church of Rome, but the "Universal" Church.

After brief organ interlude and recess Professor Kiessling of Watertown delivered a timely paper entitled "The Challenge of Socialism." This work comprised the following main points.

- I. The History of Communism in general.
- II. Marxist and Russian Communism.
- III. The Propaganda and wide-spread power of Communism.
- V. The Challenge.

In his conclusion, the essayist pointed out that Communism is worldly and that immediately puts it into its place. The Church has but one calling and one mission, spreading the Gospel of Christ. That puts us in our place, and we have the assurance that with the weapon of the Gospel of Christ we need not fear. The Church has already thrived under every type of government, even such as were her severest enemies. Whatever comes, men remain sinners, and to preach to them is the timeless mission of the Church!

In the Thursday afternoon sessions we heard a very interesting report from Miss Viola Schlueter of Fort Atkinson on "How I Did It." Can't you just imagine the little newcomers of her school looking for a fine, big sun flower on her door? You see, little children can't read.

All the doors in a long hall look alike, so they look for the one with the sunflower. Many other fine hints were given.

Later in the afternoon Prof. Reim gave an interesting first hand account of his journeys in Germany. This report likewise ended upon the note that the true church must emphasize but one thing; namely, the preaching of the Gospel.

The upper grade children of Bethesda Lutheran School sang a number of songs for the Conference. One especially emphasized the ministry of the Gospel as it applies to us teachers.

Thursday evening the Conference Service was held. Rev. Brohm preached the sermon based upon Christ's plaint of the Jews as given prophetically in Is. 49:4 — "I have labored in vain, I have spent my strength for nought and in vain: yet surely my judgment is with the Lord, and my work with my God." Carried along in Pastor Brohm's sermon, we teachers and pastors and laymen appropriated these words unto ourselves. We felt the sorrows, disappointments, and our own sinful weaknesses and then were comforted and uplifted with the assurance that our work is the Lord's, and that He will prosper it.

Hiss Ruth Engelhardt presided at the console and the choir under the direction of Mr. Kurt Oswald sang the fine anthem by Lundquist, "On God, Not On Myself I Rest My Future For Safe Guiding."

Friday morning we met at the auditorium in the Publishing House, filling it to overflowing. There Prof. M. Albrecht gave us a practical course of study for teaching music in our Lutheran schools. A lively discussion took place, and in general we all went home resolved to make more thorough, but yet a simpler use of the syllables, "do, re, mi," etc.

Friday afternoon, back at Bethesda Church Pastor Brohm held the short devotion as he had for all the other sessions. A new feature, or rather one revived from long ago, was the sectional meeting. Under this plan the group divided to discuss matters pertaining to their particular grades.

Our conference closed with an address by Pastor A. Buenger of Kenosha. He based his words upon 1 Kings 27:1-3. Comparing our heritage of the Lutheran school with that of pious Naboth, his theme was given as the prayer, "The Lord for-

bid that we be deprived of the inheritance of our fathers." Besides showing *what* our inheritance is, he also pointed out *who* the enemies are who would deprive us of it. In his conclusion, Pastor Buenger emphasized *why* we *dare* not be deprived of this wonderful heritage.

In the business meetings of the conference elections were the chief order of business. The following is the roster of conference officers.

President: Helmuth Ihlenfeldt, Kenosha, Wisconsin.

Vice-President: M. Zahn, Menasha, Wisconsin.

Treasurer: Gerhardt Pape, Juneau, Wisconsin.

Assistant Secretary: Arnold Meyer, Milwaukee, Wisconsin.

Program Committee: Ruth Koeninger, Ada Sievert, E. Arndt, K. Oswald, A. Fehlauer, E. Wiechmann.

The conference remembers with grateful hearts the services of their former officers: Mr. H. Koester as Treasurer and W. Manthey as President.

We are very thankful to Bethesda Lutheran Congregation, to their pastor, the Rev. V. Brohm, to their teachers who worked so hard to provide for us, and to the ladies who arranged to sell us our meals right at the school.

WALDEMAR H. NOLTE, *Secretary.*

TWENTY-FIFTH ANNIVERSARY

Epiphany Congregation Racine, Wisconsin

The Epiphany Congregation of Racine, Wisconsin, celebrated its esteemed Pastor Edwin Jaster's twenty-five years in the holy office of the ministry on Sunday evening, September 25. They were joined by the pastors of the Southern Conference in their hour of special praise to the Lord, in which they had asked Pastor W. P. Sauer of West Bend, a classmate of the jubilarian, to lead them. The service was enhanced by most fitting choir and solo renditions. Afterward in more informal fellowship Rev. Jaster was accorded congratulations and good wishes by his members and friends; a goodly share of their loving sentiment was expressed in more solid manner than words alone convey.

Before coming to Epiphany, where his labors in the Lord have been signally blessed, the Rev. Jaster had

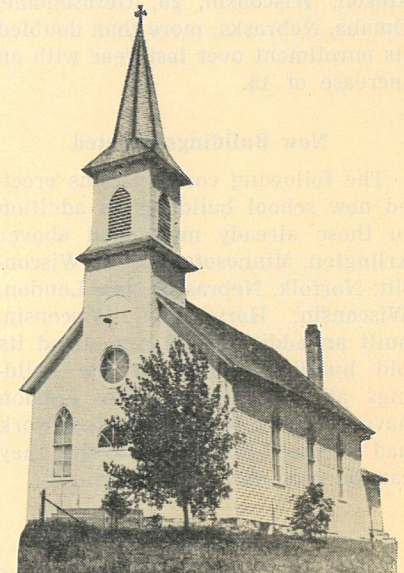
The Northwestern Lutheran

ministered to the church in Bristol. May the Lord grant fulfillment to all the good wishes expressed that evening.

W. P. SAUER

FIFTIETH ANNIVERSARY Immanuel Lutheran Church Globe, Clark County, Wisconsin

Immanuel's first church edifice was of log construction. The same message of salvation, however, which resounded within its sturvy walls continued to be proclaimed also in its present church, which was built during Rev. F. Thrun's joint ministry at Neillsville and Globe in the year 1899. On September 4, 1949, Immanuel Lutheran Church, Globe Co., Wisconsin, was privileged to celebrate the fiftieth anniversary of the dedication of this church building. The Pastors Wil-



liam Wadzinski, Manchester, Wisconsin, and Frederick Brandt, Appleton, Wisconsin, served, respectively, as the morning and afternoon speakers. Both had taught summer school at Globe during pre-graduation years. In the evening a film entitled "The Messenger of Peace" was shown, preceded by an address by Rev. Alfred Schewe, Neillsville, Wisconsin. The interior of the church had been redecorated for the occasion by the congregation as such, and the Ladies' Aid, thirty years in existence, furnished a new covering at the altar.

Immanuel Lutheran Church was organized in 1887 and served by pastors of St. John's Lutheran Church, Neillsville, Wisconsin, until 1916, when Rev. Wm. Parisius was called

as the resident pastor, the first with his family to occupy the previously erected parsonage. The ministrations during the early history of Immanuel Church were interwoven with the recordings of those of St. John's, Neillsville; hence no complete record is available.

The following pastors served Immanuel since its organization: F. J. Epling, Jr., from 1887-1890; Christian Doehler from 1890-1892; F. Thrun from 1892-1904; Herman Brandt from 1904-1916; William Parisius from 1916-1917; Walter Motzkus from 1927-1939; Adolph Schumann since 1939.

Immanuel — "God with us"; may the Lord our God be with us with His richest blessings in the future as He has been in the past.

"God of grace and love and blessing, Thine alone shall be the praise; Give us hearts to trust Thee truly, Hands to serve Thee all our days. Lord bestow Thy future blessings Till we join the heavenly host, There to praise and serve Thee ever, Father, Son, and Holy Ghost."

ADOLPH SCHUMANN.

GOLDEN WEDDING ANNIVERSARY

Mr and Mrs. Herman Duesterhoeft
Lynn Township, Minnesota

On September 18, 1949, Mr. and Mrs. Herman Duesterhoeft, members of Zion Church, Lynn Tp., Minnesota, were privileged to observe their golden wedding anniversary. A divine service of thanksgiving, conducted by their pastor, and the visits and hearty congratulations of many relatives and friends truly made this a day of great joy for the jubilee couple.

M. LEMKE.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. William Krueger
Randolph, Wisconsin

Mr. and Mrs. William Krueger, faithful members of Friedens Ev. Lutheran Church at Randolph, Wisconsin, for over fifty years, were privileged by their gracious Lord to celebrate the fiftieth anniversary of their wedding day on September 28, 1949. For the occasion family and friends gathered in their home for a brief service, conducted by the under-

signed. The text for the address was Psalm 71, 9. Pastor H. R. Zimmermann also addressed the jubilee couple in the German language. May the gracious Lord continue to be with them in the future days as He has been with them in the past.

E. A. BREILING.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. William Lange, Sr.
Green Isle Tp., Sibley Co., Minnesota

Mr. and Mrs. William Lange, faithful members of St. John's Ev. Lutheran Church, Helen Twp., McLeod Co., Minnesota, were privileged by the Lord to round out fifty years of married life. They gave thanks to their Lord in a short service conducted in their home on October 5, 1949, the undersigned basing his address on Psalm 23.

H. H. SCHALLER.

FORTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Christ Henkel
Weston Tp., Dunn County, Wisconsin

By the grace of God Mr. and Mrs. Christ Henkel, members of St. John's Congregation, Town of Weston, Wisconsin, were privileged to observe their fortieth wedding anniversary on October 16, 1949, with four children and other close relatives. The undersigned addressed the jubilarians on the basis of Deut. 2, 7. Mr. and Mrs. Henkel offered a thank-offering of \$20.00 for Synod's Building Fund.

KARL A. NOLTING.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. August Zink
Pickett, Wisconsin

On October 8, 1949, Mr. and Mrs. August Zink, charter members of Grace Church, Pickett, Wisconsin, quietly observed their fiftieth wedding anniversary at their home in Pickett, Mrs. Zink being confined to her bed by illness. Members and other friends came to congratulate and express best wishes. The pastor addressed the couple with a brief message based on Psalm 23, 1.

The Lord further grant them grace, peace, and health in their remaining years.

E. FROELICH.

FORTIETH ANNIVERSARY

St. Paul's Church,
Greenleaf, Wisconsin

On September 16, 1949, St. Paul's Congregation of Greenleaf, Wisconsin, celebrated the fortieth anniversary of its organization with festival services, in which the guest speakers, Pastors Harvey Kahrs and Paul Oehlert, pointed out the blessings from the Lord of the Church which have been ours in the past and to which we may also look forward in the future.

MELVIN W. CROLL.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Ferdinand Grap
Globe, Clark County, Wisconsin

Mr. and Mrs. Ferdinand Grap, members of Immanuel Lutheran Church, Globe, Clark Co., Wisconsin, for over fifty years, were privileged to celebrate their golden wedding anniversary in a special church service on October 12 in the presence of many relatives and fellow-Christians. The jubilarians were the first couple to be married in the then newly erected church. The undersigned delivered an address based on Luke 24, 28, 29.

May He who has been the unseen yet ever-present Guest in their home continue to bless them in the future!

ADOLPH SCHUMANN.

SIXTIETH ANNIVERSARY OF ORGANIZATION

St. Paul's Church
Stephensville, Wisconsin

St. Paul's Ev. Lutheran Church, Stephensville, Wisconsin, was privileged by the grace of God to celebrate the sixtieth anniversary of its organization on Sunday, July 24, 1949. Pastor Gerhard Redlin, a son of the late former pastor, Emil Redlin, preached the anniversary sermon on the basis of Proverbs 28, 19. To God be glory, thanksgiving, and honor forever and ever.

CARL J. HENNING.

THIRTIETH ANNIVERSARY**Pastor Walter Sprengeler****Hoskins, Nebraska**

On Sunday, October 9, 1949, Trinity Lutheran Church and the neighboring pastors celebrated Pastor Walter Sprengeler's thirtieth anniversary in the holy ministry. The undersigned preached on Genesis 32, 10, and Pastor E. Dreyer conducted the altar service. After this evening service a social hour was spent in the school basement, during which many congratulatory messages were read and gifts from the congregation and its various societies were extended to the jubilarian.

H. H. SPAUDE.

ORGAN DEDICATION**Zion Congregation****Morton, Minnesota**

On Sunday evening, September 25, Zion Congregation at Morton, Minnesota, was privileged to dedicate its new Wurlitzer electric organ to the service of the Triune God. Pastor W. F. Dorn of Renville, Minnesota, preached the sermon and Prof. M. Albrecht of New Ulm, Minnesota, was at the organ. S. BAER.

† MRS. IDA ANNA KRUG †

Mrs. Ida Anna Krug was born the first day of March, 1874, in Fond du Lac, Wisconsin, the daughter of William and Lina Glasow. While an infant she was baptized in the name of the Triune God by the late Rev. Phillip Hoelzel in St. Peter's Lutheran Church, Fond du Lac. From the age of seven to fourteen she attended the Christian Day School of St. Peter's Church and was confirmed by Pastor Hoelzel. On July 1, 1903, she was married to Pastor Louis C. Krug of Whitehall, Wisconsin. In 1910 Pastor Krug accepted a call to Grace Lutheran Church of Yakima, Washington. Here the Krugs lived until April, 1913, when Pastor Krug accepted a call to organize a mission at White Bluffs, Washington. In this pioneer mission field Mrs. Krug served faithfully as a devoted wife and mother, dividing the joys and sorrows of missionary life for a period of thirty years. In May, 1943, the U. S. War Department took over the area where the White Bluffs Congregation was located, and this mission ceased to exist. At this time Pastor

Krug, due to old age and failing health, retired from the active ministry and the Krugs came to Yakima to spend their remaining days.

About eight years ago Mrs. Krug's health began to fail, but she was able to be about until three months ago when she became bedfast. During these months of suffering the humble, patient, and un murmuring acceptance of God's will was silent demonstration of her firm trust in her Lord and Savior. Hope for her recovery was held until just a few days before the Lord over life and death called her to her eternal home on September 24, 1949. Burial services were held at Grace Lutheran Church, Yakima. Her mortal remains were laid to rest in Tahoma Cemetery. Pastor T. R. Adascheck officiated, preaching on Philippians 1, 21.

Mrs. Krug is survived by her husband, Pastor Louis C. Krug; two sons, Louis J. Krug and Arno E. Krug of Yakima; five daughters, Mrs. Erna Tang, Spokane, Washington, Mrs. Lida Zarndt, Lind, Washington, Mrs. Esther Schultz, Helena, Montana, Mrs. Ruth Fetz, Coeur d'Alene, Idaho, and Mrs. Rose Kinast, New York, New York. Three children preceded their mother in death, Herbert at 11 years of age, and two children in infancy. Other survivors include four brothers, Gust, Robert, and Edward Glasow of Fond du Lac, Wisconsin, and Arthur Glasow of Kennewick, Washington; three sisters, Mrs. Lina Benz, Appleton, Wisconsin, Mrs. Emma Otterby, and Miss Rose Glasow of Fond du Lac, Wisconsin; ten grandchildren and two great grandchildren.

G. FREY.

CALENDAR OF CONFERENCES**MANKATO PASTORAL CONFERENCE**

Place: St. Peter's Ev. Lutheran Church, St. Peter, Minnesota.

Time: December 6, 1949, 9 A. M.

Speaker: Pastor M. J. Wehausen (Pastor A. Ackermann).

M. H. EIBS, Secretary.

ORDINATION AND INSTALLATION

(Authorized by the Proper Officials)

Installed**Pastors**

Albrecht, Egbert, in Peace Church, Abrams, St. Paul's Church, Brookside, St. John's Church, Little Suamico; by Norman Schlavensky in a service in St. Paul's Church at Brookside; assisted by Gerhard Pieper and Theo. Albrecht; 21st Sunday after Trinity, November 6, 1949.

Fuhlbrigg, William G., in Zion Church, West Jacksonport, Wisconsin; by Otto C. Henning; 21st Sunday after Trinity, November 6, 1949.

Bittorf, R. F., in Salem Church, Daddams Twp., Illinois, and Mt. Olive Lutheran Church, Monroe, Wisconsin, by Mentor Kujath; twenty-first Sunday after Trinity, November 6, 1949.

Nitz, Frederic H., in the Indian Mission at Upper Cibecue, by F. Uplegger; 18th Sunday after Trinity, October 16, 1949.

Rische, Eugene W., Candidate, in St. Luke's Evangelical Lutheran Congregation, Lemmon, South Dakota, by Max N. Herrmann; assisted by Martin Rische, Elmer Semenske, Marvin Radtke; 21st Sunday after Trinity, November 6, 1949.

Schliesser, Paul, in the Indian Mission at Canyon Day and Cedar Creek, by F. Uplegger; 17th Sunday after Trinity, October 9, 1949.

Schroeder, Fred, in St. John's Church, Pigeon, Michigan; by Armin H. Schultz; assisted by W. Franzmann, E. E. Rupp, C. Miller, C. Nietzsche; 22nd Sunday after Trinity, November 13, 1949.

Warnke, Harold, in St. Paul's Church, Dale, Wisconsin; by Harold Wicke, assisted by Walter Pankow and Walter Gieschen; 19th Sunday after Trinity, October 23, 1949.

Zarling, Frederick H., as assistant pastor in St. John's Church, Two Rivers, Wisconsin, by W. G. Haase; assisted by F. Zarling, Ed. Zell, W. W. Gieschen, W. Zarling; 22nd Sunday after Trinity, November 13, 1949.

CHANGE OF ADDRESS**Pastors**

Degner, A. T., Route 1, Beaver Dam, Wis.

Bittorf, R. F., 2008 16th Street, Monroe, Wisconsin.

Fuhlbrigg, William G., Egg Harbor, Wisconsin, R. R. 1.

Kuefher, H. A., Sheboygan, Wisconsin, R. R. 1.

Nitz, Frederic H., Cibecue, Arizona.

Rische, Eugene W., Lemmon, South Dakota, Box 92.

Schliesser, Paul, East Fork Mission, White-river, Arizona.

Zarling, Frederick H., 1513 17th Street, Two Rivers, Wisconsin.

A REQUEST

We would appreciate hearing from any congregation that is in a position to provide us with any type of balcony railing. Kindly address your correspondence to: Holy Cross Lutheran Church, Daggett, Michigan, Box 25.

* * * *

Our Savior's Congregation, Wilton, Wisconsin, is desperately in need of a small altar, a baptismal font, and pews for its new house of worship. Any sister congregation which has any of such church furnishings and is willing to dispose of them for a reasonable sum, is requested to get in touch with Rev. J. R. Petrie, Norwalk, Wisconsin.

MISSION FESTIVALS**Sixth Sunday after Trinity**

St. James Church, Cambridge, Wisconsin. Offering: \$268.20. M. Wahl, pastor.

St. John's Church, Cold Spring, Wisconsin. Offering: \$103.56. M. Wahl, pastor.

Eleventh Sunday after Trinity

Grace Church, Yakima, Washington. Offering: \$543.00. T. R. Adascheck, pastor.

Thirteenth Sunday after Trinity

St. Matthew's Church, Danube, Minn. Offering: \$1,249.83. H. C. Schnitker, pastor.

Fifteenth Sunday after Trinity

St. Paul's Church, Lake Mills, Wis. Offering: \$769.20. J. Martin Raasch, pastor.

Mt. Zion Church, Highwood, St. Paul, Minn. Offering: \$24.49. Dr. Paul W. Spaude, pastor.

Zion Church, St. Louis, Michigan. Offering: \$377.45. C. G. Leyrer, pastor.

St. Peter's Church, Oak Grove, Wisconsin. Offering: \$430.80. M. F. Liesener, pastor.

Sixteenth Sunday after Trinity

St. Paul's Church, Sodus, Michigan.
Offering: \$1,000.00. A. J. Fischer, pastor.
Pilgrim Church, Minneapolis, Minnesota.
Offering: \$662.57. R. J. Palmer, pastor.

Seventeenth Sunday after Trinity

Grace Church, Geneva, Nebraska.
Offering: \$490.00. D. Grummert, pastor.
St. Paul's Church, Plymouth, Nebraska.
Offering: \$461.84. S. Kugler, vacancy pastor.

Eighteenth Sunday after Trinity

St. John's Church, Town Trenton, Wis.
Offering: \$215.52. A. T. Degner, pastor.
St. John's Church, Woodland, Wisconsin.
Offering: \$370.62. W. F. Schink, pastor.
St. Paul's Church, Saginaw, Michigan.
Offering: \$1,346.58. O. Eckert and O. J. Eckert, pastors.
St. Paul's Church, Cudahy, Wisconsin.
Offering: \$351.12. Heinrich J. Vogel, pastor.
Bethany Church, Ft. Atkinson, Wisconsin.
Offering: \$88.10. G. Franzmann, pastor.
St. Peter's Church, Eldorado, Wisconsin.
Offering: \$121.51. W. A. Wojahn, pastor.
Zion Church, Rhinelander, Wisconsin.
Offering: \$5,600.00. Erwin Scharf, pastor.

Nineteenth Sunday after Trinity

Mt. Olive Church, Appleton, Wisconsin.
Offering: \$799.84. R. E. Ziesemer, pastor.

Bethlehem Church, Hortonville, Wisconsin.
Offering: \$739.05. Harold E. Wicke, pastor.

Twenty-first Sunday after Trinity

Redeemer Church, Yakima, Washington.
Offering: \$156.50. G. Frey, pastor.
Christ Church, Menominee, Michigan.
Offering: \$506.79. Theodore Thurow, pastor.

ACKNOWLEDGMENT AND THANKS

Our library at Dr. Martin Luther College, New Ulm, Minnesota, has received the following gifts during the period from April through October, 1949.

In memory of Henry Degner, from the Erhardt Degners, through Pastor N. E. Paustian, Oconomowoc, Wisconsin, \$2.00.

Memorial Wreath in memory of Alfred Moeller, St. Luke's, Milwaukee, Pastors H. P. Koehler and E. W. Tacke, through Treasurer Sampe, \$2.00.

From Walter J. Schiebel, Dallas, Texas, in memory of his uncle, Prof. G. Burk, New Ulm, Minnesota, \$5.00.

From Michigan State Teachers' Conference, through Wilbert Mueller, secretary, in memory of Prof. G. Burk, \$25.00.

Through Pastor G. Hinnenthal in memory of Prof. Burk, from friends, \$6.50.

Through Treasurer O. Montgomery, St. Paul's, New Ulm, in memory of Max Friedrich, \$5.00.

In memory of Richard M. Janke, Lewiston, Minnesota, from relatives and friends, \$15.00; from students of Dr. Martin Luther College, \$6.00; from Mr. and Mrs. Wm. Backer, New Ulm, Minnesota, \$1.00. Total: \$22.00.

Donation through the Rev. D. Grummert, Geneva, Nebraska, \$5.00.

Memorial Wreath in memory of F. Wm. Fuhrmann, Sr., Menomonie, Wisconsin, through Pastor H. A. Pankow (Library, \$34.75; Child Literature, \$29.87), \$64.62.

A. R. Paschke, Treasurer, St. Peter's Ev. Lutheran Church, Weyauwega, Wisconsin, \$7.00.

Memorial Wreath in memory of Teacher John Gehm, by Mr. and Mrs. Paul Pirwitz, Toledo, Ohio, through Pastor W. A. Koelpin, \$5.00.

Total: \$149.12.

These gifts are most welcome, indeed. A hearty thank-you to all who remembered us.

RI CHARD J. JANKE.

* * * *

Dr. Martin Luther College has received \$25.00 from Miss E. June Karrow, Appleton, Wisconsin, which sum is to be used for furnishings for the new girls' dormitory. Thank you. C. L. SCHWEPPE.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths (October)

	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Wm. Heuer—Ad. von Rohr....	10.00	\$	\$
Mrs. H. Schulz—G. Hillmer....		10.00	
Mrs. M. Mehl—W. C. Mahnke..			5.00
Pv. D. Wohlke—C. and K. Otto			22.00
Pvt. Gerlach, Jr.—C. and K. Otto			50.00
Mrs. A. Grisbaum—A. Schultz..			4.50
Rev. A. Krueger—Harry Shiley..	5.00		
Mrs. H. Follendorf—Harry Shiley			7.00
Mrs. B. Wolter—Victor Brohm..			15.00
Mrs. A. Kanter—Herman Cares..			3.00
Mrs. G. Latzke—E. Ph. Dornfeld		8.00	
Alfred Erdmann—A. F. Halboth			52.00
Wm. Rogahn—A. F. Halboth...			15.00
Geo. Schaefer—A. C. Lengling..	2.00		
Augusta Foelske—Paul Pieper...		5.00	
Mrs. G. Latzke—A. P. Voss.....			3.00
Herman Bublitz—G. A. Barthels			16.00
	\$ 17.00	\$ 23.00	\$ 147.50

G. W. SAMPE, District Treasurer.

TREASURER'S REPORT

July 1, 1949 to October 31, 1949

Receipts

Cash Balance July 1, 1949.....	\$ 22,385.53
Budgetary Collection	\$277,899.34
Revenues	71,926.66
Total Budgetary Collections and Revenues	\$349,826.00
Non-Budgetary Receipts:	
U. S. Government Bonds Sold....	100,000.00
Payments on Mortgage Receivable	400.00
Unused Portion of Reserve for Moving Expense of Northwestern Publishing House.....	885.38
Miscellaneous	2,300.00
Total Receipts	\$453,411.38

Disbursements

Budgetary Disbursements:	
General Administration	\$ 16,862.53
Theological Seminary	13,218.05

\$475,796.91

Northwestern College	42,314.88
Dr. Martin Luther College	41,711.71
Michigan Lutheran Seminary....	25,226.36
Northwestern Luth. Academy....	13,844.54
Home for the Aged	6,576.22
Mission — Gen. Administration	10.83
Indian Mission	42,739.32
Negro Mission	9,562.32
Home Missions	121,625.72
Refugee Mission	23,601.73
Madison Student Mission	957.04
Spiritual Welfare Commission	1,311.93
General Support	21,077.00
School Supervision	2,004.27

Total Budgetary Disbursements.... \$382,644.45

Bash Balance October 31, 1949.... \$ 93,152.46

C. J. NIEDFELDT, Treasurer.

P. S. The report of Collections for October from the Dakota-Montana District was not received in time for this report. C. J. N.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For October, 1949

For Spiritual Welfare Commission

Carl Grief

\$ 1.00

For Missions

Mr. Hugo Boettcher, Janesville, Wisconsin	\$ 50.00
Mr. and Mrs. William Krueger, Randolph, Wisconsin	10.00

\$ 60.00

For Church Extension Fund

Memorial Wreath in memory of Edward Tishrock, given by Rev. Conrad Frey and Family

\$ 2.00

C. J. NIEDFELDT, Treasurer.



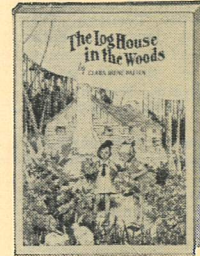
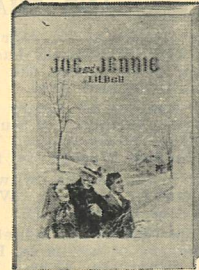
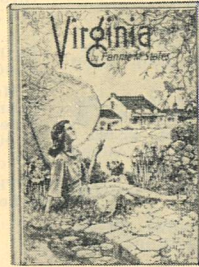
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JOE AND JENNIE. By J. H. Bell. An orphan boy and girl left penniless in a city tenement district go to their grandfather's little farm. Surrounded by kind neighbors and helped by a wealthy stranger they find it a good place to live. Ages 9—15. 50 cents.

THE LOG HOUSE IN THE WOODS. By Clara Irene Patten. Playing in a wholesome Christian atmosphere, the story charmingly relates the remarkable experiences of three little girls when visiting at a cozy log house in the woods. Ages 8—14. 60 cents.

MERRY CHRISTMAS WAS HER NAME. By Irma Hegel. The children in this fascinating little story are a lively group. Their serious and more often humorous activities hold the reader in uninterrupted suspense and a stirring adventure leaves one almost breathless in the expectation of its outcome. Ages 8—14. 50 cents.



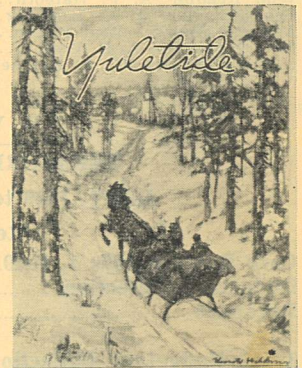
NOTICE!

CHANGE IN OPENING AND CLOSING HOURS AFFECTING THE STORE OF THE NORTHWESTERN PUBLISHING HOUSE

Every Saturday until Christmas
From 9 A. M. to 5 P. M.

Week-day hours (permanent change)
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