

The Northwestern Lutheran

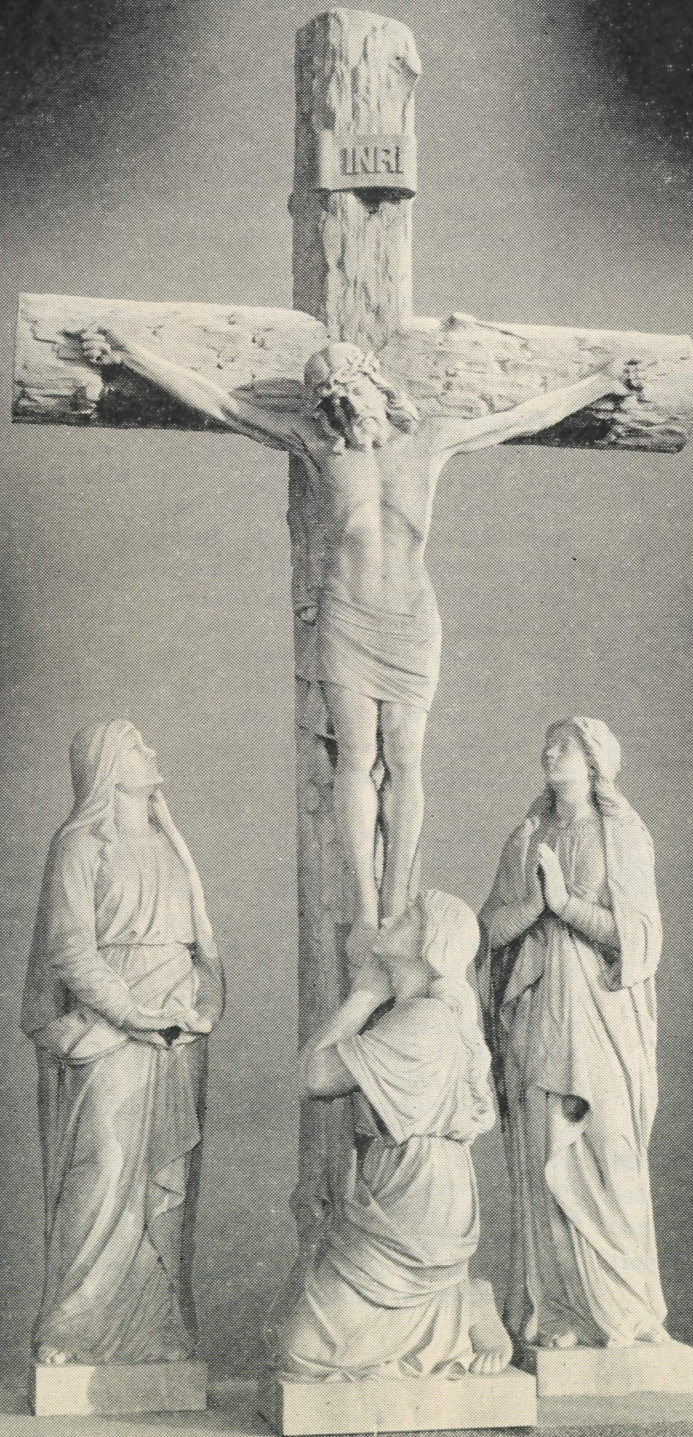
"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

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COVER DESIGN

Photo by Mel Scherbarth

DO YOU KNOW that the Wisconsin Synod gained 12,000 souls, 3,000 communicants and 1,500 voters during 1948? Read the report of our Statistician in this issue.

Siftings

An interesting decision was handed down by the Supreme Court of the State of Illinois in regard to the education of a child. A mother, a member of the Seventh-Day Adventist Church, did not send her seven-year-old child to the public school, to no school in fact. For this failure she was arrested and fined \$5. The mother contended that there is no better teacher than the mother, provided she has the necessary qualifications. This mother did, since she was a college graduate. The case was appealed to the Supreme Court. This court reversed the decision of the lower court and said that the mother may do this as her right within the law if the education received at home is equivalent to that of the public school. Every freedom-loving Christian will rejoice to read this.

* * * *

We clipped the following item from the *Lutheran Witness*. "At the annual meeting of Protestants and Other Americans United for the Separation of Church and State (12,000 members in 22 states), Democratic Representative Graham A. Barden said he plans to reintroduce as soon as possible his bill confining Federal aid to public schools. A resolution was adopted commending President Truman for accepting the resignation of Myron C. Taylor as personal representative to the Vatican and urging him not to appoint a successor. 3,000 at the mass meeting heard Dr. C. C. Morrison, former editor of *Christian Century*, praise POAU for its stand against released-time religious education in public schools. 'Protestantism,' he said, 'has an incomparably greater stake in the separation of Church and State than it could possibly have in the trivial religious education toy called released time.' Dr. Glen L. Archer, executive secretary of PAOU, warned that 'a vicious campaign is being waged against the public school system' and that 'a well-organized, highly financed campaign is in progress to obtain federal funds for parochial schools.'"

The Protestant Episcopal Church still stands on the Scripture in regard to "women speaking in the church." The diocese of Michigan at its 117th diocesan convention again took up the question for debate at the request of some of its interested women. The proposal to amend the canons providing for the election of women to local vestries was decisively defeated. The convention was held in Detroit February 1-2.

* * * *

In regard to the "racial problem" so much discussed in our day, mostly by sentimental fanatics, Bishop Walls said, speaking in the Cathedral of St. John the Divine in New York, "The church will free its soul and hands only if it removes from itself the stigma that it is the most segregated institution in the United States." The bishop said this with regard to race separation, meaning especially the segregation of whites and blacks. So many of the leaders of our nation have gone over the top in a sentimental way on this issue. Now many of the churches (as one might expect) are beginning to make an issue of it as though it were a religious problem instead of a purely social issue. Where does the Bible tell me that just because a person is a fellow Christian that I must have social intercourse with him? It does say, of course, that we are to receive the needy, the poor and the persecuted and, if need be, shelter them and give them food, but beyond that we have no social obligation to them. That incessant talk and propaganda has done irreparable harm already in our fair city. Ask the police. Let's be sober about this.

* * * *

The International Council of Religious Education which produced the Revised Standard Version of the New Testament and which appeared on the public market in 1946 has given notice that the Old Testament will be finished in 1952 and that then the whole Bible will appear in the new translation.

Our Savior's Burial

John 19, 38-42

A Seal Of His Savior's Death

A Detailed Account When we carry a loved one to the grave there can no longer be any doubt concerning the fact that such a loved one has really died. Thus God in His Word also tells us in considerable detail how Jesus was buried that Satan might never be able to trouble us with any doubts about the fact that the Savior truly died for us on Calvary's cross. St. John writes: "After this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus." Pilate had just dealt with the Jewish leaders who were loathe to have the Passover Sabbath desecrated by unburied corpses exposed to view. Upon their request he had therefore given orders to his soldiers to hasten the death of the crucified ones by breaking their bones so that their bodies could be taken down and still removed from sight before the Sabbath began at sundown on Good Friday. St. John as an eyewitness tells us that the soldiers carried out these orders in the case of the two malefactors. But when they came to the Savior's cross they saw that Jesus had already died. Yet to make assurance doubly sure one of them pierced the Savior's side with a spear, and forthwith there came out blood and water. When Joseph, however, came to Pilate requesting the body of Jesus for burial these soldiers had not yet returned and made their report. Pilate, marveling that Jesus was already dead, therefore called the centurion who had supervised the crucifixion and asked him whether Jesus had been any while dead. Only after he knew it of this centurion who had himself witnessed the Savior's death did Pilate give the body of Jesus to Joseph. "He came therefore and took the body of Jesus," took it down from the cross to prepare it for burial in the tomb.

Vital For Us Since Christ's death is thus sealed and attested in these burial arrangements we may joyfully embrace all that God in His Word testifies concerning it. In joyful faith we may

embrace what Jesus Himself proclaimed when He gave up His spirit in death, crying out with a loud voice: "It is finished." This is our great comfort that with His death Jesus finished His Savior's work, procured for us sinners a perfect and eternal redemption from sin, death, and hell. That is also what the heavenly Father proclaimed when in the very moment of Christ's death He caused the veil of the temple before the Holy of Holies to be rent in twain from top to bottom. It was a mighty testimony that with His own life-blood Christ, our great and perfect High Priest, had now entered into the holy presence of God and made an all-sufficient atonement for all sin. Through faith in Him we enjoy forgiveness of sins so that there is no longer anything that can separate us from God for time and eternity.

A Prelude Of His Glorious Exaltation

In The Tomb Of A Rich Man It is significant that the Savior's body was put to rest in the rock-hewn tomb of a rich man, in a tomb surrounded by a garden. This was not the kind of grave that his enemies had planned for Him. The body of anyone crucified as a transgressor, if not cast into some convenient pit, was hurriedly put into the ground somewhere near the scene of execution. Such a grave the Jewish leaders also had in mind for Jesus when they asked Pilate to have the bones of the crucified ones broken that their bodies might be taken down and removed. But it was not God's will and counsel that His incarnate Son, having atoned for the sins of mankind, should be buried as a malefactor. Already through Isaiah God had prophesied of His Great Servant that though His grave had been appointed with the wicked it should and would actually be with the rich in His death. Thus when the time was at hand God prepared willing men, Joseph and Nicodemus, to carry out His holy will and to fulfill His word. Thereby even in the humiliation of His burial Christ's honor and glory began to shine forth as a prelude to His full exaltation.

Even in His burial He was still God's incarnate Son, our appointed Mediator and Savior, in whom dwelt all the fulness of the Godhead bodily. By resting in the tomb He has hallowed our graves, turned them into quiet resting chambers for all who die trusting in His redeeming death. When death has overtaken us and our bodies rest in the grave we, too, will not cease being what we have become through faith in Christ, God's dear children.

In A New Tomb St. John points out that Joseph's rock-hewn tomb in which the Savior's body was put to rest was "a new sepulchre wherein was never man yet laid." Joseph had prepared it for himself and his family, but it had not yet been used. It was undefiled by death, decay, and corruption. Only such a tomb could be a fitting resting chamber for the body of Jesus, for through David in the sixteenth psalm it was prophesied of the Savior that God would not leave His soul in hell, nor suffer His Holy One to see corruption. For this very reason it was impossible, however, that He should remain in death. Thus His burial had to serve for His glorious resurrection on the third day; and all the burial arrangements that were undertaken found their real purpose and function on Easter morn in manifesting and proclaiming His glorious resurrection. After Pilate had given the body of Jesus to Joseph he bought fine linen for His burial. He was joined by Nicodemus who brought with him an almost super-abundant supply of burial spices, a mixture of myrrh and aloes, about an hundred pound weight. After having taken the body of Jesus down from the cross and carried it to Joseph's garden tomb they carefully wound the bands of fine linen around the body, with spices lavishly strewn between each layer. The Savior's head they wrapped in a special way with a linen napkin. So laid they the body of Jesus into the sepulchre, as a last thing rolling a stone unto its door.

Preparing For The Easter Message These very burial arrangements served on Easter morning to attest the great resurrection truth. When God's angel came down and rolled back the stone from the door of the tomb it was revealed as an empty one, proclaim-

(Continued on page 101)

Editorials

Did the Sun Stand Still? Aside from the story of Jonah and the great fish perhaps no story in the Bible has been ridiculed so much as an incredible superstition and as a physical impossibility as the account that the sun stood still at the command of Joshua, related in the tenth chapter of the Book of Joshua. It has been said that this flies in the face of science.

It has been declared that the statement that the sun stood still shows that the Bible thought that change from day to night was due to the movement of the sun, whereas science has proved that it is due to the movement or rotation of the earth. But that does not prove that the Bible denies the rotation of the earth. In the account of Joshua the intention was not to give a lesson in science but to record a natural phenomenon in the ordinary language of men. Even men of science today in their ordinary speech refer to the sun as rising and setting though they are convinced that it is the rotation of the earth that causes day and night. It is simply the ordinary way of speaking, and none would think of accusing them of scientific inaccuracies. So the Bible in speaking of the sun as standing still was merely employing the current way of speaking and was not denying the rotation of the earth.

The March issue of the *Readers Digest* quotes from Dr. Velikovsky's book, "Worlds In Collision," shortly to be published, to demonstrate that the sun stood still not only once but more often. The Russian-born author, who pursued scientific studies in the universities of a number of countries, has an unassailable standing as a scholar and scientist. Though the purpose was not to prove the truth of the Bible, he does marshal a mass of circumstantial evidence that what is reported about the sun in the Book of Joshua actually happened.

He shows from the literature and records of nations, tribes and peoples in various parts of the world that everywhere there was a tradition of such a thing having happened and at that particular time. The evidence in the preserved records is world-wide.

He also offers a scientific explanation of the physical cause of the event which affected the calendar. He attributes it to the fact that an outlaw comet invaded the earth's orbit and so slowed up the speed of the earth's rotation. He offers evidence that it happened not only that time but on other occasions. Such an invasion of the earth's orbit results in showers of meteorites, which seem to confirm the statement in the Book of Joshua in connection with the stoppage of the sun: "The Lord cast down great stones from heaven."

We make mention of Dr. Velikovsky's scientific theories not for the purpose of proving the truth of the Bible or to bolster up the Christian's faith. The Bible requires no proof, for it is God's own inspired Word, and no amount of scientific arguments can create Christian faith. That is a mysterious work which the Holy Ghost performs in the hearts of men through the agency of God's Word. Faith would no longer be faith if it were produced by the proofs of science or proofs convincing to human reason.

How blessed we are that we have the unchangeable, everlasting Word of God on which to rest our faith and not merely on such a changeable, fluctuating thing as "science." What one scientist ridicules as a scientific impossibility another scientist of equal or superior standing proclaims as a scientific probability or even actuality.

I. P. F.

* * * *

Fourscore and Seven Year after year patriotic gatherings in every part of our country are inspired anew by Lincoln's Gettysburg address which begins with the familiar words: Fourscore and seven years ago. These words were first uttered by this great president November 19, 1863, when a part of the famous battlefield at Gettysburg, Pennsylvania, was dedicated as a national cemetery. That happened fourscore and seven years after the signing of the Declaration of Independence in 1776.

This year, in 1950, the opening words of the Gettysburg Address will have aspecial significance. Exactly fourscore and seven years will have gone by since the address was spoken for the first time, and this year it is two times "fourscore and seven" years ago since our nation was born. At Gettysburg, Abraham Lincoln stood about halfway between 1776 and 1950.

Fourscore and seven years ago our Wisconsin Synod was a mere "child" of thirteen years, but it is observing its Centennial Year at the present time. Its first seminary was established fourscore and seven years ago, in 1863, and our Northwestern College was also founded at that time. The history of the Wisconsin Synod becomes all the more interesting against the background of American history.

O. A. LEMKE.

* * * *

Did Christ Have Evil Thoughts? It has come to my attention that a sentence in my first essay on the Devil (February 26, p. 72) has been grossly and dangerously misunderstood as though Jesus admitted evil thoughts into His pure heart when he was "troubled" by those very sinful thoughts with which the devil attacked Him.

The point of the paragraph is that there really is a devil. Those thoughts could not spring up in Jesus' heart, but they were suggested to Him from without. It lay outside the scope of my article to discuss in detail how, in what manner, Jesus fought our battle for us in the wilderness and on the victory. It was sufficient for my purpose to note that there were some very sinful thoughts which were shot at Him and which caused Him immense trouble.

Since, however, more has been read into my words than they were meant to say, a few additional remarks will be pardoned.

Heb. 2, 18, has this brief remark about Jesus that He *suffered* being tempted." Yes, He suffered intensely when the devil approached Him with his evil suggestions. He never permitted those thoughts to enter His

heart, much less to gain a foothold there, but repelling them was not like the proverbial duck's shedding water off its back. The temptation of Jesus was no shadow play. Although there never was any doubt of the outcome, it caused Jesus great trouble, a fierce battle. It is a grave mistake to assume that resisting the temptation of the devil was child's play for Jesus. He suffered the temptation in our stead, and He really did suffer.

A short sentence from the sainted Prof. Schaller's book on Christology may conclude these remarks. He says (p. 64) concerning the temptation of Jesus: "They were real experiences, more intense, if anything, than any similar afflictions which we endure, and were felt by Him as such, with the only difference that they called forth not one sinful thought in His heart."

J. P. M.

Our Savior's Burial

(Continued from page 99)

ing that the Savior had risen with a glorified body and passed through stone and rocks. When the angel sought to convince the troubled women that Jesus the crucified One whom they were seeking was not there but risen, he told them: "Behold the place where they laid him." What they then beheld was that which also Peter and John saw a little later: the linen burial cloths lying there, lying there as they had been wrapped about the Savior's body at His burial, undisturbed, with the spices still strewn between the layers, yet fallen together, an empty shell, the body of Jesus no longer within them. They saw also the linen napkin, lying not on top of the cloths, but by itself, in its own place, namely at that particular place which it had occupied wrapped around the Savior's head, but the head no longer there.

St. John himself tells us that he saw and believed, believed that the Savior had risen with a glorified body which had passed through the burial cloths. Christ's burial was indeed a prelude for His glorious resurrection, and the burial arrangements became a means for proclaiming it, for proclaiming it also for your comfort and mine. Through faith we are partakers of Christ's triumph over death and the grave. It is true, of course, that when at death our bodies will be laid to rest in the grave they will not be spared decay and corruption. Yet we have our Savior's promise that He will finally raise them up out of dust and decay and fashion them like His own glorious body for blessed communion with Him in heaven. Thus also the burial of every Christian has through Christ become a prelude to final exaltation and glory.

Winning Disciples Our Savior's exaltation above all consists also in this that having humbled Himself unto death and victoriously arisen He now draws sinners to Himself in blessed faith and devotion through the message of His finished redemption. Just this we see foreshadowed by Joseph of Arimathea and Nicodemus who came forth at the Savior's death to carry out His burial and thereby openly showed themselves as His believing and devoted disciples. Joseph had waited for the kingdom of God and had been a disciple of Jesus, but secretly for fear of the Jews. Though a Jewish counselor, a member of the very court that had condemned Jesus, he had not consented to the counsel and deed of them. Yet at the death of Jesus his faith became strong and courageous so that he was willing to face the hatred of the Jewish leaders in standing up for Jesus. He now put his wealth and social position into the Savior's service. Nothing seemed too costly to be given up to serve the Savior's needs. He gladly offered the

new tomb which he had prepared for his own use. It was much the same way with Nicodemus, also a counselor, who had once fearfully come to Jesus by night and received instruction concerning the true way of salvation. His faith, too, became strong and courageous at Christ's death. With loving devotion he joined Joseph in giving Jesus an honorable burial, furnishing an abundant store of spices.

Through God's Word we have the full understanding of Christ's atoning death as sealed by His resurrection. May the Holy Spirit through the Gospel of Christ's finished redemption grant all of us a strong and courageous faith ever to confess Him boldly and openly as our Lord and Savior in spite of hostility and opposition. May we likewise as Joseph and Nicodemus serve Christ with love and devotion, gladly put our means, our station in life, our time and our strength to service in His kingdom, and count nothing too precious to sacrifice for His glory.

C. J. L.

STATISTICS

Here are the official figures — to stop 'rumors' and any other 'false' reports' as to membership losses of the "Wisconsin Synod":

	<i>Souls</i>	<i>Communicants</i>	<i>Voting</i>
1948	297,922	211,030	67,405
1947	† 285,068?	208,053	65,843
Gain	12,854?	2,977	1,562
1947	† 285,068?	208,053	65,843
1946 *	288,355	204,620*	64,654*
Gain	?	3,433	1,189
1948 — printed.....	297,922	211,030	67,405
1946 * — printed.....	288,355	204,620*	64,654*
Two Years Gain.....	9,567	6,410	2,751

* See Corrections in Preface of 1948 Report (Green Cover): 204,620, not 208,994; 64,654, not 65,210. 1947 figures **not printed**, sent to only Missouri Synod Statistician May 13, 1948. † 285,068 souls? — incomplete (1947). 1949 figures being gathered at present.

From A Wider Field

On Selling Worms

ORDER quickly. Supply limited. These ever tempting and provocative words are printed in shrieking carmine on the margin of an advertising circular which posted in on the wings of a March wind the other day. It suggests that Guilds, Ladies' Aids, Dorcas or other societies would find it highly profitable to order, and presumably dispose of by energetic saleswomanship, a certain Worm Casting Compost. The smaller print indicates that this is a fertilizer.

We can understand that the supply is limited. After all, there are only just so many of the little worms, and it must be a strenuous job for them to keep up with the demand. It does seem, in this world, that really good things are always in short supply; and we have no doubt that the material is of excellent quality, as the testimonials on the circular verify.

One wonders how many Ladies' Aids will tremble with joyful anticipation at the thought of selling fertilizer. It seems so very far removed from the dignity of the high and holy calling of our women in the Church. But then, we suppose that if it is once agreed that Guilds and Aids shall establish themselves as retailers and form the merchandising division of the Church, it does not matter too much what they sell. The profit is the thing. What's *your* offer?

* * * *

Benevolent Assimilation

We pass the following information on for what it may be worth. Our source is *Religious News Service*.

The item begins with this statement: "Baptisms by Protestant ministers are regarded as valid by the Roman Catholic Church provided they are performed with the form and in the true spirit of Christian doctrine as interpreted by the Church.

"This ruling, issued by the Sacred Congregation of the Holy Office (Rome), specifically mentions five denominations by name, the Lutheran not being included; but we are told that a similar ruling would apply to all Protestant bodies which have a valid Baptism, and that previous rulings have been issued by the Vatican in regard to Episcopalian and Lutheran baptisms.

"Baptisms are regarded as valid except in cases where it is proved that the minister 'did not intend to do what the Church does or what Christ prescribed should be done.' However, Protestant baptisms are not recognized by the Roman Catholic Church in cases where they are performed 'merely as an initiation rite and expressly rule out any supernatural character or significance'."

The closing paragraph of the report, however, leaves the impression that the favorable ruling may hold only in cases of emergency baptism. For it says:

"Catholic doctrine teaches that anybody — Catholic, Protestant, or Jew, man, woman or child — can baptize validly in cases of emergency and where no priest is available, provided the intention is to do what the Church does when baptizing. The ritual consists in pouring water on the head of the person to be baptized, meanwhile repeating the necessary words: 'I baptize thee in the Name of the Father and of the Son and of the Holy Ghost'."

It is not apparent from this report, therefore, that *any* proper Lutheran baptism is regarded as valid by the Roman Catholic Church. Our experience in instances of mixed marriage indicates that the baptism of their children in the Lutheran Church is not sanctioned or accepted by Rome.

* * * *

A Spiritual Rebellion

What fantastic liberties unionism can take with the truth is vividly illustrated in connection with recent experiences of the Ministerial Association of Danbury, Connecticut, an organization of clergymen of that city and claiming to be "not formed on a doctrinal basis, but only 'to promote the friendly and fraternal intercourse of ministers (without regard to denominational affiliation) and to promote the welfare of the Kingdom of God on earth'."

Seven clergymen lately withdrew from the association. Soon a Connecticut paper reported that this group had resigned their membership in the association "because a Rabbi was a member." We assume that the reporter utterly misunderstood the situation.

The seven pastors, however, plainly and frankly said that they could not continue as members because the association was "too modern" and "too liberal." Their spokesman said: "The main issue concerns belief in the Bible and not racial prejudice."

The association held a special meeting to formulate a statement regarding the action of the seven. Although this statement appears to have given no support to the claim that racial bigotry was involved, the association did not admit that "the dispute concerned doctrine," and claimed that "a considerable number of the association's active members hold substantially the same doctrinal views as those expressed by the seven ministers who withdrew."

If that is true, what does it prove? "A considerable number" of the members is not the same as *all* the members. Holding "substantially the same views" is not the same as holding the same views. Obviously the members were as far apart doctrinally as day is from night. Who else belongs to the association besides Rabbi Malino? Well, there is the president of the organization, Pastor Christiansen of the Universalist Church. The Concordia Cyclopaedia tells us that in the Universalist denomination "there is a great variety of belief; but all Universalists practically agree on denying original sin, the existence of the devil, the resurrection of the body, Christ's second coming, the final judgment, the efficacy of the sacraments."

Does that indicate that a Universalist "holds substantially the same doctrinal views" as does a Baptist, or a Methodist? Not even substantially, which means: more or less. In this case it is only less. They do not even all believe in the same God, for the Universalist as well as the Jewish faith deny the deity of our Lord Jesus and thus reject the Trinity.

Yes, admits the statement of the association, they do not quite all hold those views; but they all "enjoy full fellowship with each other." Whatever reason one may accept for the withdrawal of the seven pastors, at least it was high time to withdraw.

E. S.

The Devil

III.

IN the Gospel for the fifth Sunday in Lent, the Sunday bearing the date of the present issue of the *Northwestern Lutheran*, the devil is mentioned several times. The Jews accused Jesus of being in league with the devil, and He emphatically denied the charge. How could He be in league with the devil since He had come for the very purpose of destroying the works of the devil and of rescuing us out of his power!

A few verses before today's Gospel Jesus warned His enemies that they should beware. They boasted that they were "Abraham's children." But Jesus showed them that if they were Abraham's children they would be doing Abraham's works; however, since they were trying to kill Him, they were doing the works of the devil, who "was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and a father of it."

THE DEVIL A DESTROYER

Job's Losses

The numerous cases of bodily possession, which we briefly considered in our last study, show clearly that the devil delights to do harm, to torment, to destroy. Think of the man in the country of the Gadarenes, where Jesus permitted the devils to enter into the herd of swine. The swine thereupon, being tormented by the devils, ran violently down a steep place into the sea and were choked. What benefit could the devil expect from tormenting and drowning dumb animals? It is simply his nature to destroy.

A typical example of what is in the devil is the case of Job. Read the record in the first and second chapters of the book. The devil moved the Sabeans to rob the oxen and the asses of Job, and to kill his servants with the edge of the sword. He brought fire down from heaven on the herds of sheep and on their shepherds to burn them. He stirred up the Chaldeans to fall upon Job's camels and carry them away, slaying the servants with the edge of the sword. He raised up a storm to strike the house in which Job's chil-

dren were assembled, that it fell upon them and they died. At last he smote Job with sore boils from the sole of his feet unto his crown. If God had only permitted, the devil would have killed Job.

An Attempt to Rob Job of His Faith

The devil had an ulterior purpose in plaguing Job. He was aiming to destroy his faith. Job was a man who "was perfect and upright, and one that feared God and eschewed evil." The devil expected that by ruining Job's property he could induce him to throw away his child-like trust in God. He did not succeed. Job said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." When Satan saw that he had failed in his first attempt he dared God to touch Job's person: "Touch his bone and his flesh, and he will curse thee to thy face."

*Deep Guile and Great Might
Are His Dread Arms in Fight.*

Wise and Mighty by Nature

We have already mentioned the fact that the devil originally was one of the heavenly host of angels which God created in the beginning. Yes, he was one of the leaders. Like the other angels he was endowed in his creation with great wisdom and power. Through his fall into sin he lost his original holiness; but just as our human nature is not changed in its substance through our sin, so the natural properties of the devils also remained the same in their essence. But just as our nature was corrupted by sin, so was the devil's. "The wages of sin is death."

Shrewdness

The shrewdness of the devil appears in the first story in which we hear about him, the story of the temptation in Paradise. Sneeringly the serpent asked Eve: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Note how shrewdly his question suggests that God is placing some burdensome restrictions on Adam and Eve. And when the woman answered properly: "We may eat of the fruit of the trees of the garden," there is no burden placed on our comfort, then he boldly

denied the truth of God's word and charged God with envy. — He showed his shrewdness also in the temptation of Jesus. He waited with his main attack till Jesus was tired and hungry from His forty days' fast.

St. Paul sums up the shrewdness of the devil in the following statement: "Satan himself is transformed into (that is, he transforms himself, gives himself the appearance of) an angel of light" (2 Cor. 11, 14). Satan never shows his true colors. At first he always acts as though he were our best friend, anxious only to help us, as he did when he led Judas to betray his Lord. But then, if we listen to him and commit the sin which he suggests, then he acts as if there were no forgiveness, as he drove Judas to despair so that he hanged himself.

KINGDOM OF DARKNESS

The Name

In an earlier study we considered some names of the devil, which show that the evil spirits constitute a well organized kingdom, of which one is the leader. He is called the Devil, Satan, the prince of this world, the god of this world, Beelzebub, the tempter, the wicked one, the serpent. The other evil spirits are then called "his angels" or messengers. Speaking about Judgment Day and the verdict over those who did not accept Jesus as their Savior, Jesus says that they will be cast "into everlasting fire, prepared for the devil and his angels." Paul, when speaking about the "thorn in his flesh," said that "the messenger of Satan" buffeted him (2 Cor. 12, 7).

Thus there is one among the devils who directs their affairs, while the others carry out his orders. There is harmony in this kingdom. Although all devils at one time rebelled against God, they do not rebel against their wicked leader. Jesus, when the Jews charged Him of being in collusion with the devil and of casting out devils through Beelzebub, the prince of devils, asked the very pointed question: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" (Matth. 12, 26; Luke 11, 18).

Power of Darkness

Since God after the fall of Adam announced His intention of bruising the head of the serpent through the Seed of the woman, whom He would

send, there is a constant warfare going on between God's rule and Satan's rule, between the kingdom of God and the powers of darkness. Through sin the devil has control over all men; and God is ever at work trying to rescue sinners out of his clutches. St. Paul describes God's efforts in these words: He "hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1, 13). His own task among the Gentiles St. Paul formulated in this way: "To turn them from darkness to light, and from the power of Satan unto God" (Acts 26, 18). In the Garden Gethsemane Jesus said to His captors: "This is your hour, and the power of darkness" (Luke 22, 53). Darkness and light are used as short expressions for the kingdom of Satan and the kingdom of God. For instance, St. Paul writes to the Ephesians: "Ye were sometimes darkness, but now are ye light in the Lord" (chapt. 5, 8), because, as St. Peter puts it, God "hath called you out of darkness into his marvellous light" (1 Pet. 2, 9).

OBSTRUCTING GOD'S KINGDOM

Attacks on the Church

Will the devil stand idly by when people are rescued out of his kingdom? To answer this question we shall merely quote a few passages.

Matth. 13, 19: "When one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catches away that which was sown in his heart." — V. 25: "But while men slept, his enemy came and sowed tares among the wheat."

Luke 22, 31: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat."

2 Cor. 2, 11: "Lest Satan should get an advantage of us; for we are not ignorant of his devices."

1 Pet. 5, 8: "Be sober, be vigilant, because your adversary, the devil, as a roaring lion walketh about, seeking whom he may devour."

The Devil's work in Unbelievers

As a warning against the wiles of the devil, we conclude this study with two passages about his work in unbelievers.

Eph. 2, 2: "Wherein (namely in trespasses and sins) in time past ye walked according to the course of this world, according to the prince

of the power of the air, the spirit that now worketh in the children of disobedience."

2 Cor. 4, 4: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Spiritual darkness — outer darkness.

In our study for the Easter number we plan to look at Christ's victory over the devil, and in connection with that topic touch briefly on the question why God still permits the defeated devil to molest His Christians.

J. P. M.

As We See It

This "Common Confession Of Faith" --- III

BY E. REIM

WE have devoted two previous articles to a discussion of the recently published "Common Confession," the document which is to be submitted to the coming conventions of the American Lutheran Church and the Missouri Synod as an expression of doctrinal agreement. Our finding was not a favorable one. We stated our conviction that the document lacks the qualities it must have if it is safely to bridge the doctrinal gap between two great Lutheran church bodies. If we now speak once more on this subject, it is not to reopen the discussion on the articles themselves, but to answer a question that may trouble some of our readers who may wonder whether we are not becoming too critical about this matter.

Are We Too Critical?

It's a good question, one that we should ask ourselves ever again, — particularly since it might seem as though we have been going a bit far.

It may be argued that since this is a matter between the American Lutheran Church and Missouri, it does not concern us, except as a bit of interesting news which we should simply report and then await further developments. — This can be answered on general grounds. Since this is something which deals with the welfare of the Kingdom of God, it is a matter of legitimate concern for every Christian. Since this is something which is being done in the name of Lutheranism, it is a matter of legitimate concern for every Lutheran. And then the time to speak is certainly now, while the final decision is still pending.

There is another answer, however, which is based on the particular relationship in which Missouri and

Wisconsin (to name only these two) stand to each other through their fellowship in the Synodical Conference. Since this mutual bond has been established one group cannot remain indifferent to the course which is being followed by the other. Mountain climbers have a way of roping themselves together for their mutual safety. Each one owes it to the others to take every step with greatest care. And should one of them — even though he might be the strongest and the leader — be about to take a false step, about to throw his weight upon a new but dangerous footing, surely no one in that group will be denied the right to speak a word of warning. Need this parable be explained any further?

It cannot be argued that the matter is none of our concern.

Are We Expecting Too Much?

It may be said, however, that while we are entitled to state our opinion on this new "Confession," nevertheless the substance of our criticism may be wrong, and we may perhaps be too critical in this sense that we are asking too much of the new document, that we are too severe in our judgment of the doctrine and practice of other Lutheran bodies, that we are not making due allowance for the growing conservatism in these other circles. Let us look into this.

One point that we raised against the new "Confession" is that it does not speak plainly enough on the doctrine of the inspiration of Scripture. We expressed our misgivings about the omission of that section of the Brief Statement which says that the Holy Scriptures are *in all their parts and words* the infallible truth, also

in those parts which treat of historical, geographical, and other secular matters. We spoke of Lutherans who are willing to extend to the Word of God as a whole a recognition and an authority that they are not willing to grant to all of its parts or words.

**Position of the
United Lutheran Church**

Recently we ran across an editorial in *The Lutheran* (ULCA) dealing with the death of Dr. Walter A. Maier. This editorial granted that his radio sermons had a note of certainty which appealed to a large audience, but said that "the well-educated won't listen to a man like Walter Maier." The editorial continues:

"He upheld the teaching of the Missouri Synod, of which he was a member, that the Scriptures 'contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters.' That is fundamentalism, exactly and squarely defined.

"That's not only not Lutheran but it's hopelessly bad sense. The men who wrote the Bible didn't know the theory of relativity or even that the earth revolves around the sun, and it didn't matter. They mentioned matters of geography and astronomy merely incidentally in proclaiming God's message to man.

"But fundamentalists insist that the Bible is a book of facts, as well as a book of faith, and try to keep all human knowledge in the straitjacket of scientific ideas which prevailed as far back as 1000 B. C."

There was more to the same effect, including a remark that a literal acceptance of such portions of Scripture is "reactionary nonsense." In view of these statements we believe that we are not being too critical if we say that with its generalities on Inspiration the new "Confession" fails to meet this particular issue as it should.

**Is It Fair to Quote
the ULCA Statement?**

Some will say that this article comes from the United Lutheran Church of America, and that an agree-

ment with the ALC should not be expected to cover this point. But in view of the agreement which the ALC concluded with the ULCA, particularly also on Inspiration, this new "Confession" must certainly speak more clearly and strongly than it does.

While the ALC is not in full fellowship with the ULCA, it is a member of the National Lutheran Council, where it is avowedly doing spiritual work with seven other Lutheran bodies, including the ULCA and the equally liberal Augustana Synod. It justifies its membership in this unionistic body on the premise that full doctrinal agreement is not necessary for such co-operation, not even in spiritual matters.

Missouri has been considering the question of joining this National Council, and has just published a report of a special committee that has been studying the matter. The report advises against joining, mentioning among other reasons the existence of "vital differences of doctrine." One member of the committee dissented from the majority opinion. Which leads Editor Schramm of the *Lutheran Standard* (ALC) to make the following frank and rather blunt statement:

"If the Missouri Synod as such follows the lead of the majority on this committee and is convinced that there must be agreement on every point of human theology — as distinguished from 'doctrine' in the true, Biblical sense of that term — before it can have any part at all in the just counsels and good works of the National Lutheran Council, and if the Missouri Synod would feel, were it to join the council that its God-given mission was to reform the rest of us and try to bring us into this same strait-

jacket, then I must say that the Missouri Synod would do itself and the rest of us a great service by staying out of the National Lutheran Council . . . until it has a change of heart. Such a deliberate decision for aloofness on the part of the Missouri Synod would, of course, tend to draw the eight church bodies in the N. L. C. even closer together than they already are."

That is the voice of the ALC, its oft expressed view on "allowable and wholesome latitude" in such matters. It is an honest expression of a position which we cannot share, which we hold to be contrary to Scripture. We can respect an editor who speaks so frankly, even though we certainly do not agree with him. But we can not pay the same tribute to a "Common Confession of Faith" which evades this issue.

* * * *

Have We Been Too Critical?

Have we been asking too much of this document? We think not. We hold that these two editorial statements point to a condition for which no provisions have been made in the "Common Confession," and constitute an eloquent testimony as to the shortcomings of this new "Document of Agreement."

It is a situation which can not safely be ignored.

POST-SCRIPT

As we gave this article a final reading before sending it to press, we were struck by the similarity between the "straitjacket" of the *Lutheran* editorial and "this same straitjacket" of Editor Schramm. — And while we are postscripting we might as well point to the twist which he gives to an expression when he says, "If the Missouri Synod . . . is convinced that there must be agreement on every point of human theology . . ." The report to which he refers speaks of "vital differences of doctrine."

While we are criticizing each other, let's be fair.

In The Footsteps Of Saint Paul

In Iconium

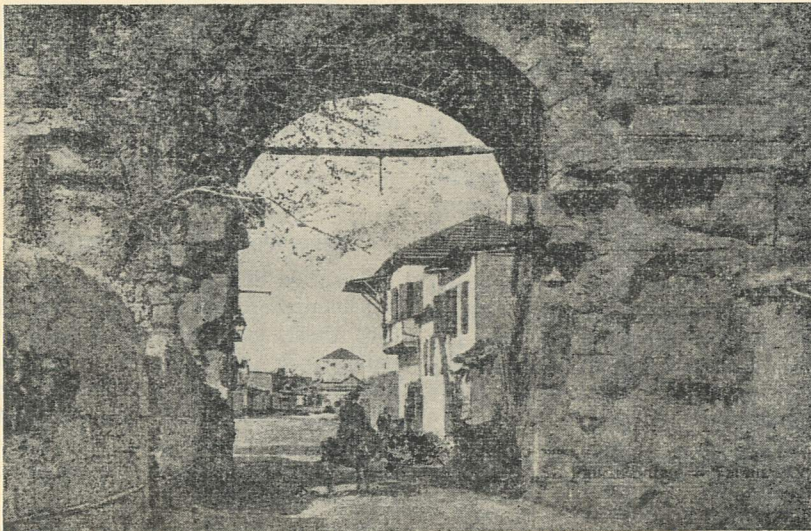
BY DR. HENRY KOCH, MORRISON, WISCONSIN

Paul Enters Upon His Real Work

WHEN Paul and Barnabas arrived at Iconium, they immediately sought quarters in the Jewish ghetto and a loom, at which

Paul could work to obtain the livelihood for the two wayfarers. They were to stay here longer than in Antioch. On the first sabbath day they went to the synagogue. Great

was their success. The Lord blessed their message. We read (Acts 14): "And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed." This wonderful success surely must have buoyed up the spirits of our two missionaries after their disheartening experience in Antioch and their shameful expulsion from the city. After periods of storm and stress our Lord always lets His children enjoy days of the sunshine of His grace and love.



Luke does not give us the sermon of Paul as at Antioch. One typical sermon was sufficient to show Paul's way of preaching in synagogues. In Antioch the turning to the Gentiles is emphasized: "Seeing ye put it (the Gospel) from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." The seemingly insignificant word 'lo' bids the reader or hearer to pay special attention to what is said. We are at the turning point in the life and work of Paul. He enters into his real field, the work among the Gentiles.

III Treatment from the Jews

It must have vexed the 'unbelieving Jews' greatly to see so many of their own blood and race believe the message of Paul and Barnabas concerning Christ. The still greater success among the Greeks must have stunned them. Something had to be done at once to counteract the suc-

cess of the Gospel and of these men. The number of Jews at Iconium was by far smaller than at Antioch. Iconium had not as yet become a Roman colony as was Antioch. The presence of a Roman colony and magistrates always brought an influx of trade and in its wake a larger number of Jews, who took advantage of the favorable business opportunities. In such commercial centers the Jews always thrived and became increasingly influential in many ways.

Luke tells us, how 'influential' the Jews were in Iconium: "But the unbelieving Jews stirred up the Gentiles

and made their minds evil affected against the brethren." Unfortunately and to their own final disadvantage the Jews have at various times in history played an influential role in stirring up public opinion in their own favor and in support of their own world view and way of life. They revealed themselves as shrewd instigators behind the scenes. Many of them have nursed and fostered political and social unrest. They thrived in revolutions and times of war. Many of the dangerous isms have been concocted in the brains of those who have drifted away from the tenets of their orthodox forebears. It is highly regrettable that the honest and respectable Jews have to suffer for the ill behavior of their fanatical and subversive kinsmen. Cruel and bloody pogroms have been the sad result. Here Paul and Barnabas had to suffer the hatred and persecution of their bigoted brethren according to the flesh.

For the time being the unbelieving Jews were only able to poison the minds of some of the Greeks, who had not as yet been won for the Gospel. Not all of them sided with them, for "the multitude of the city was divided: and part held with the Jews and part with the apostles." Always great in underhanded movements the Jews at once set out to spread evil reports against the Christians, 'the brethren.' Among other things they accused the Christians of subversive tendencies, of attempting to introduce a new and foreign religion, of allegiance to a foreign king, whom they called Christ. If this were true, then the magistrates would have every reason to investigate and suppress such a revolutionary and unlawful movement. How far from the truth! Were there ever any more law-abiding citizens than the Christians? Was it not Paul, who wrote to the Roman Christians in the days of the cruel madman Nero (Rom. 13): "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." The Jews accused the brethren of the very things they themselves were guilty of. They were the docile pupils of the rulers in Jerusalem, who accused Christ before Pilate (Luke 23, 2): "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king." With such and similar slanderous accusations the unbelieving Jews poisoned the minds of the Gentiles.

The Gospel Conquers

The results of such a devilish propaganda were soon forthcoming. Hostility arose against the brethren. The words of Luke 'against the brethren' would seem to indicate that the Jews at this time directed their attacks against all of the brethren and not against Paul and Barnabas alone as in Antioch. By trying to take in too much territory in their attack and because the Lord wanted to let the Gospel take deep root in Iconium, the attacks soon broke down. Paul and Barnabas could continue their work. "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands." In those days an impostor

named Apollonius of Tyana also was trying to perform miracles in the same regions, but failed miserably. Through the granting of real signs and wonders the Lord of the Church underscored the courageous testimony of the missionaries. Christ could perform such miracles in his own power, being God Almighty, the missionaries only as the Lord granted it.

Paul Speaks Boldly

We are not told, how long Paul and Barnabas were able to stay in Iconium before the real storm of persecution broke loose. This time the attack was centered against the apostles and not against the brethren in general. Luke also calls Barnabas an apostle in the wider sense of the word. In a similar way James, the brother of the Lord, was also called an apostle (Gal. 1, 19).

Boldly did the apostles preach the name of the Lord in Iconium. Toward the end of his life Paul wrote to the congregations clustered around Ephesus from his prison cell in Rome (6: 20): "I am an ambassador (of the Gospel) in bond; that therein I may speak boldly as I ought to speak." Paul and Barnabas preached without fear or favor and were wholly unconcerned about their personal safety. Should we not take courage from them to do likewise? Are we not being deprived of much success in our ministry just because we tone down our messages so as not to offend and to retain the good will of our members? Let us too learn to speak the Word boldly, in season and out of season, and leave the success and the outcome to our Lord.

The preaching of the Gospel always causes a division. Over against the message of the Cross no man can remain neutral. "He who is not with me is against me." We observe this in Iconium and shortly before in Antioch. It must have been very painful to the Christians in Iconium to witness the hostility of the Jewish instigators and their success among the Gentiles, when they attempted to stone the apostles. When our two wayfarers became aware of this plan, they avoided a self-imposed martyrdom and rather fled to Lystra.

Even today it is often so difficult for good Christians to understand that the Devil will not let a Christian congregation develop in peace. We must not forget: this is the Church Militant. The devil always finds will-

ing tools to oppose the truth of the Word of God, to cause strife and dissension so as to undermine the success of the Gospel. It is the devil, who sows the tares among

the wheat. He is to be blamed for all the turmoil within the Church and not the faithful followers of Christ. The experiences of Antioch and Iconium bear this out.

Synod Centennial Tour

"SING unto the Lord!" Thus Holy Writ often encourages the Christian. Singing is a normal way for a Christian to give expression to his gratitude for the manifold blessings experienced at the hand of his gracious Lord. Singing will, therefore, also play a prominent role in the various observances marking the Centennial of our Wisconsin Synod.

1950 Concert Tour to the Centennial of our Synod. In view of that it is also rather appropriate that the tour this year should, as far as this is possible, be concentrated in that state in which our Synod had its beginning.

A truly fine and representative program has been arranged for this memorable tour by the choir's director, Prof. Emil D. Backer. Faithfully



And so it is altogether in keeping with the observance of this Centennial that the choirs of our synodical institutions participate in marking this milestone of synodical history. This the Dr. Martin Luther College Choir intends to do by dedicating its

the director and his 62 singers are preparing this program so that they may, to the best of their ability, extol the mercies of the Lord of which our Centennial so forcefully reminds us. The program is as follows:

I

We All Believe in One True God.....Latin Credo; arr. E. Backer
 Commit Thy Way unto the Lord.....Liebhold
 Motet for Double Chorus: Come, Jesus, Come.....J. S. Bach

II

God's Infant Son.....M. Praetorius
 All Glory be to God on High.....Frankfurt (Psalter); arr. M. Lundquist
 Forsake Me Not.....J. Rosenmueller; arr. H. Monson
 Hallelujah, Amen and Chorale.....G. Wagner

III

Jesus' Cross, the Death and Pain.....Bohemian Brethren
 arr. A. Gumpeltzhaimer
 Christ Is Arisen.....Twelfth Century; arr. C. Hirsch
 Ye Sons and Daughters.....V. Leisring
 Das ist ein koestliches Ding.....G. Schumann
 Mache dich auf, werde Licht.....F. Reuter

IV

Bells Are Ringing.....	M. Hokanson
Where Love Might Enter In.....	L. Sateren
Shumm Shei.....	E. Backer
Motet: Make Me, O God, Pure in Heart.....	J. Brahms
The Apostolic Blessing.....	E. Backer

As usual the tour will begin with our Easter recess. Because many the annual spring concert rendered reading these lines will be interested in the college auditorium on the evening marking the beginning of in hearing this concert, if at all possible, the itinerary is herewith given:

- Thursday, March 30, Evening — New Ulm, Minnesota.
 Friday, March 31, Evening — Caledonia, Minnesota (Pastor K. Gurgel).
 Saturday, April 1, Evening — Jefferson, Wisconsin (Pastor R. Mueller).
 Palm Sunday, April 2, Evening — Milwaukee City Auditorium. (Jointly sponsored by all Milwaukee congregations.)
 Monday, April 3, Evening — Beaver Dam, Wisconsin (Pastor E. Kirst).
 Tuesday, April 4, Evening — Fond du Lac, Wisconsin (Jointly sponsored).
 Wednesday, April 5, Evening — Montello, Wisconsin (Pastor W. Oelhafen).
 Maundy Thursday, April 6, Evening — Kewaunee, Wis. (Pastor W. Zink).
 Good Friday, April 7, 1:00 P. M. — Brillion, Wisconsin (Pastor V. Siegler).
 Evening — Weyauwega, Wisconsin (Pastor I. Habeck).
 Saturday, April 8, Evening — Appleton, Wisconsin, Lawrence Auditorium. (Jointly sponsored)
 Easter Sunday, April 9, 2:00 P. M. — Neillsville, Wis. (Pastor A. Schewe).
 Evening — Menomonie, Wis. (Pastor H. Pankow).
 Monday, April 10, Evening — Minneapolis, Minnesota (Pastor R. Palmer).
 R. H. HOENECKE.

DEDICATION OF THE ADDITION FOR CHRISTIAN EDUCATION

North Trinity Ev. Lutheran Church Milwaukee, Wisconsin

On the fourth Sunday after Epiphany, January 29, North Trinity, Thirty-seven Street and West Custer Avenue, Milwaukee, dedicated its new addition for Christian education. Trinity's house of worship was filled to overflowing at both the 8:30 A. M. and the 10:15 A. M. worship services. The Reverend Arnold Schultz, pastor loci, was liturgist in both services and offered the dedicatory prayers. The undersigned preached on Matthew 18, 3-11, urging the congregation to show Christ-like love for little children.

The Junior Choir and the Senior Choir, under the direction of Mr. Hugo Neuman, offered hymns of praise and thanks to the Lord for His gracious blessings.

In the afternoon open house was held to give all members and friends of North Trinity an opportunity to inspect the new hall and various rooms of the new addition. The women of the congregation served refreshments.

May the Lord continue to bless both pastor and congregation that

the work so excellently begun, by the grace of God, may continue to grow and prosper to the glory of Christ's Kingdom and for the further spiritual training of the children of North Trinity.

A. LORENZ.

FIFTIETH ANNIVERSARY

Pastor Leonard Kasper Appleton, Wisconsin

By the grace of God Pastor L. Kasper was privileged to celebrate the fiftieth anniversary of his ordination into the holy ministry. He was graduated from our Theological Seminary at Wauwatosa, Wisconsin, in June, 1899, and on July 9 of that year was ordained by Pastor A. Dasher at Escanaba, Michigan. Besides the congregation at Escanaba he also served the mission stations at Hyde, Daggett, Metropolitan, Rapid River, and Gladstone. After having labored in this mission field for ten and one-half years he came to Wisconsin to serve the Bonduel-Angelica parish, where he was installed on January 16, by Pastor G. Ernst, who at the time was pastor at Green Bay, Wisconsin. After three years he accepted a call to the Greenville Lutheran

Church, where he was installed on January 12, 1913, by the late Pastor E. Redlin. He served the Greenville Church for almost 33 years and the Clayton Church, together with the Greenville Church, for 25 years. On November 4, 1945, he retired because of poor health. During three years after his retirement he was semi-active in doing supply work for other pastors. At present Pastor Kasper resides at Appleton, Wisconsin.

On June 28, 1949, the Fox River Valley Conference was in session at Appleton. In the morning, after a communion service, the conference observed the fiftieth anniversary of Pastor Kasper's ordination. Pastor F. Brandt gave the address. A gold cross, a gift from the pastors of the conference, was presented to Pastor Kasper. In his response the jubilarian stated that he highly valued this gift of a gold cross, for to him it signified that Christ by His suffering and death on the cross has made a complete atonement for all the sins of the world and that a sinner is saved by grace alone. He attributed all to the grace of God that he, an unworthy sinner, was by the Lord's direction and guidance led to prepare for the ministry, and that God has given him health and strength to carry on the work of the glorious Gospel ministry for many years.

Also the Greenville-Clayton parish made arrangements to celebrate the fiftieth anniversary of their former pastor. On July 10, 1949, special services were held in the Greenville church in the morning, and in the Clayton church in the evening. Rev. Walter Gieschen, their present pastor, preached the anniversary sermon in both churches. A substantial gift of money was presented to the jubilarian by both churches. Appreciative gifts were also presented to him by the Ladies' Aid of the Greenville church.

May the Lord continue to bless His servant with His grace and peace in the evening of life.

DELMAR C. BRICK.

ORGAN DEDICATION

St. Mark's Church Monroe County, Wisconsin

On December 18, 1949, St. Mark's Congregation known as the Danavan church in Monroe County, dedicated its newly acquired pipe organ

to the services of the Triune God. It was a happy day for this small and infant congregation, having been organized less than one and one-half years ago. The organ came to the congregation as a gift and had to be completely overhauled before it could be used. The instrument has 350 pipes and is electrically powered. The pastor had to dismantle the organ and also reassemble it with the help of a few members.

The organ has a beautiful, pleasing tone. Although the organ is somewhat large for the present church yet it fills a need here since the congregation is too poor to buy even the most modest instrument and had to content itself with an organ loaned to it by a member of the Seventh Day Adventist church.

On the day of dedication Pastor E. Toepel was the guest speaker. He told the congregation that this organ will be used to the glory of God. He encouraged them to serve the Lord and bring up their children in the nurture and admonition of the Lord.

May this new organ encourage the congregation to sing the hymns of Zion with greater fervor.

A. SAREMBA.

SIXTIETH WEDDING ANNIVERSARY

**Mr. and Mrs. Charles Gehrke
Geneva, Nebraska**

Mr. and Mrs. Charles Gehrke of Grace Ev. Lutheran Church, Geneva, Nebraska, were privileged to celebrate their sixtieth wedding anniversary on December 24, 1949. The undersigned addressed the jubilarians, basing his words on Psalm 71, 7-9. May the Lord continue to shower His blessings upon them.

D. GRUMMERT.

TWENTY-FIFTH WEDDING ANNIVERSARY

**Mr. and Mrs. George Brassow
Saline, Michigan**

Mr. and Mrs. George Brassow, faithful members of Trinity Ev. Lutheran Church of Saline, Michigan, were privileged by the grace of God to observe their twenty-fifth wedding anniversary on February 5 in the midst of many relatives and friends. They gave thanks and praise unto the Lord in a short service in their home. The undersigned addressed the jubilarians on the basis of Psalm 71, 1.

H. L. ENGEL.

† PASTOR JOHN GAUSS †

On the last day of the past year, on the 31st day of December, 1949, the Lord over life and death as well as of His Church, granted his faithful servant, Pastor John Gauss, a peaceful release from the church militant to the church triumphant in heaven. A long life full of labor, sorrow and joy, covering more than half a century in the ministry of Christ, had been brought to a close. Pastor Gauss died in the faith in Christ, who had upheld him in many a trial and tribulation. It was in the glorious Christmas season that His divine Master summoned him to His heavenly mansions. His soul now beholds



the Christ, whom he had preached as the Christchild, as the Lamb of God, and as the Risen Lord over all.

A Large Gathering

It was truly an unforgettable and impressive sight for all of us to behold the mortal remains of our esteemed and dearly beloved brother and friend lying in state before the altar, at which our brother had officiated so often, at the foot of the pulpit, from which he had preached so many a powerful, soul winning sermon, surrounded by a large gathering of members from near and far, past and present, of representative citizens of the village and community, who had come to pay their last respects to a man and leader, that had served their community as their fellow-citizen with his rare gifts, and a host of pastors, about forty in number, representing the various conferences of the Michigan District, who had fought side by side with their now retired comrade for the truth of the Gospel and had labored with him

for the building of the kingdom of God. They all wanted to honor and show their esteem for their eminent leader of days gone by. If there ever was a representative group from the church at large, the congregation and the community, it was to be found here. All the offices and shops of Jenera closed during the service.

It was a funeral service such as one can witness only rarely. The early Christians considered the day of death and the hour of burial to be a most joyous occasion. Here too gratitude toward the Lord, who had permitted His servant to depart in peace from this vale of tears, was felt and expressed by all. The glorious hope of the resurrection of the body and life everlasting let all sorrow vanish.

Early History

Pastor John Gauss was born on the first of October in the year 1874 in the Black Forest in Germany in the village of Sulz in Wuerttemberg as the son of Johannes Gauss and his wife Caroline, nee Huber. He was the only child of a family of five children destined by the Lord to reach the ripe old age of 75 years and three months. All the other children died in early youth. At the age of sixteen he emigrated to this country. His uncle Ferdinand Huber, at that time professor at the Theological Seminary of the old Michigan Synod in Saginaw, persuaded him to study for the holy ministry. For five years he could continue his studies at the seminary. Since the need of pastors was very great in those days, he was called to assume a pastorate at Lapeer, Michigan. Here he served two years.

A Span of 52 Years

In the year 1897 Pastor Gauss received a call to Trinity Congregation in Jenera, Ohio, which he accepted. He served this congregation faithfully for 52 years until the time of his death. About five years ago he began to feel that his strength was waning. Advanced age and sickness began to take their toll. It became necessary to call a co-laborer into the vineyard, the Rev. Walter Voss, who relieved his older colleague of his burden more and more as time went on. It was one of the hardest lessons for the untiring minister to learn to slow down in his preaching, in his instruction of young and old, in

which he had been a very practical master, and and in his private ministry, and finally to have to give it up altogether. As a child of God he yielded. His work prepared for him by His Lord had been done. From now on he was but to wait for the rest that remaineth for the children of God.

His Labors for the Church At Large

Pastor Gauss had not only served his own congregation faithfully, his labors in the interest of the church at large also consumed much of his time and strength. Next to God our Wisconsin Synod owes it to the Pastors Gauss and Wm. Bodamer, the latter having installed his faithful friend in Jenera at the time, that the Michigan Synod joined our own Wisconsin Synod. For twelve years Pastor Gauss served his own Michigan District as president. For many years he supervised the Apache Indian Mission and acted as chairman of the General Mission Board. He also became a member of the Board of Trustees of the Joint Ev. Luth. Synod of Wisconsin, from which Board he retired in 1943. He also served as a member of the Board of Regents for the Seminary in Saginaw. He was the founder of our Lutheran Mission in Poland. His manifold duties in the service of the church at large forced him to be absent from his congregation rather frequently. Gladly and willingly did his congregation bring this sacrifice in the interest of the Church. Not many congregations will assume such an unselfish attitude. Our church is surely grateful and deeply appreciates this fine spirit.

His Family

In the year 1895 Pastor Gauss married Miss Amelia Schramm. The Lord blessed this marriage with six children, five of whom survive their father and mourn his death: Mrs. Russell Fritsch, Mrs. Marion Wilch, Mrs. Hugo Hoenecke, Mrs. Karl Ehlers and Mrs. Julius Eckoff. The mother and first wife died in 1927. In the year 1928 Pastor Gauss married Miss Frieda Kraft, who lives to mourn his death with three children of the second marriage: Mrs. Karl Roggow, Gerda and John. Surviving also are 18 grandchildren and six great-grandchildren. May the Word of God, with which the husband and father so often comforted the members of his immediate family and of

his congregation be a source of true comfort and strength to all of the members of the bereaved family!

The Burial

Burial took place on January 3, 1950. A private service was held for the members of the immediate family, Pastor Edgar Hoenecke having charge of this service. The local pastor, the Rev. Walter Voss, conducted the main service in the church and also read the letters of condolence. Among them we should like to mention the letter written by the President of our Joint Ev. Luth. Synod of Wisconsin, the Rev. John Brenner, in which the services rendered to the church at large by the departed brother received due expression. President Krauss voiced the esteem and the thanks of the brethren of the Michigan District. Director Hoenecke spoke on behalf of the Seminary in Saginaw, Dr. Peters on behalf of the Theological Seminary in Thiensville. The undersigned was privileged to deliver the funeral sermon on the basis of Luke 2:25-32 and thus also to express his sincere thanks for the tried and proven friendship of his senior colleague.

Pastor R. Timmel officiated at the grave. Next to his first wife and in the midst of his former members rest the mortal remains of the courageous standard bearer of our Lord awaiting the glorious day of resurrection. May we all take to heart the words (Hebrews 13:7) "Remember them who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation."

H. A. KOCH.

ANNOUNCEMENT

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will meet in the week of May 7, 1950.

Reports that are to be printed for that meeting must be in my hands by noon, April 24. JOHN BRENNER.

CANDIDATES FOR RESIDENT DIRECTOR OF OUR REFUGEE MISSION

Dr. H. Koch, Morrison, Wis.
Pastor A. Maas, Ann Arbor, Mich.
Prof. A. Schaller, Thiensville, Wis.
Pastor H. Nitz, Waterloo, Wis.
Pastor R. Marti, Mayville, Wis.
Prof. G. Westerhaus, Watertown, Wis.
Pastor O. Naumann, St. Paul, Minn.
Pastor P. Albrecht, Bowdle, So. Dak.
Pastor A. Voss, Milwaukee, Wis.
Pastor P. Pieper, Milwaukee, Wis.
Prof. R. Hoenecke, New Ulm, Minn.
Pastor T. Adascheck, Yakima, Wash.
Pastor H. Eckert, Milwaukee, Wis.
Pastor O. J. Eckert, Saginaw, Mich.
Pastor O. E. Eckert, Saginaw, Mich.
Pastor E. Schaller, Nicollet, Minn.
Pastor G. W. Fischer, Mankato, Minn.

The Northwestern Lutheran

Pastor S. Westendorf, Monroe, Mich.
Pastor A. Werner, Cateract, Wis.
Pastor H. Vogel, Cudahy, Wis.
Pastor I. Habeck, Weyauwega, Wis.
Pastor E. Hoenecke, Plymouth, Mich.
Dr. P. Peters, Thiensville, Wis.
Prof. E. Reim, Thiensville, Wis.
Prof. C. Schweppe, New Ulm, Minn.

Any information concerning these candidates should be in the hands of the undersigned before May 1, 1950.

WALTER E. PANKOW,
Secretary of General Mission Board.

CALENDAR OF CONFERENCES

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF NORTH AMERICA

The Evangelical Lutheran Synodical Conference of North America will meet at Fort Wayne, Indiana, for its forty-first convention, beginning with an opening service at 10 A. M. on Tuesday, August 8, 1950. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska Street, Oshkosh, Wisconsin, not later than June 15 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the convention. All further details in connection with the convention will be announced later.

GEORGE V. SCHICK, Secretary.

DAKOTA-MONTANA PASTORAL CONFERENCE

This conference will meet from April 11 (10:00 A. M.) to April 13 (Noon). The sessions will be held at Northwestern Lutheran Academy, Moberge, South Dakota. Everyone is asked to supply his own bedding and meals.

The following papers have been assigned: Railroad Unions, Steffenhagen; The Function of the Church in a Changing Society, Hartwig; Sermon, text for First Sunday after Easter, Bauer; The Anointed, a Study of the Term, W. Lindloff; Woman's Position in the Church in regard to Preaching and Suffrage, Otterstatter; Christ's Prayer for the Church, John 17, M. Albrecht.

Preacher: H. Wiedman (H. Winkel).

K. G. SIEVERT, Secretary.

NEBRASKA PASTORAL CONFERENCE

The Pastoral Conference of the Nebraska District will convene on April 25-27, 1950, at Grace Lutheran Church, Geneva, Nebraska. First session will start at 9:30 A. M.

Program: Winning and Instructing the Unchurched, L. A. Tessmer; Romans 9, 6-13, L. Groth; Hebrews 11, H. E. Lietzau; Infiltration of Idol Worship in Israel with Modern Applications, W. Schaller, Jr.; Isaiah 65, 17-25, W. F. Spengeler.

Speaker: V. Tiefel (H. Schultz).

Announce to host pastor, Donald Grummert, 415 G Street, Geneva, Nebraska.

MILTON F. WEISHAN, Secretary.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will meet on April 24-25 at Hurley, Wisconsin, R. Biesmann, pastor.

Papers: Hosea, F. Raetz; Doctrine of the Canon, E. Scharf; Augsburg Confession, Article I, F. Bergfeld; Review of Doctrine of the Antichrist, R. Biesmann; Exegesis of I Timothy 4, W. Schumann, Jr.; Communion Announcement: Origin and Application, R. Waldschmidt.

Please notify host pastor if unable to attend.

R. WALDSCHMIDT, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet April 17, 1950, at Grace Church, Oshkosh, Wisconsin, starting at 9 o'clock A. M.

Topics: Hebrews 8, G. Kobs; The Story of the Canon, T. Redlin; Engagement in the Light of Scriptures, M. Schwartz; Releases and Transfers to and from Sister Congregations, C. Koepsell; Whom May I Call A Brother in Faith and A Christian According to the Scriptures?, T. Mittelstaedt; The Book of Nahum, P. Eggert; The History of Preaching, C. Krug; The Doctrine of the Church with Special Refer-

ence to Congregation and Synod, B. Kuschel; Some Phase of Church Music, T. Zuberbier; Sponsorship, J. Raabe.
 Preacher: B. Kuschel (C. Krug).
 By Conference resolution, pastors are asked to provide for their own meals.
 OSCAR SIEGLER, Secretary.

DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE

The Dodge-Washington Counties Pastoral Conference will convene April 18-19 at Bethany Lutheran Church, Hustisford, Wisconsin, Rev. E. P. Pankow, pastor. The first session will start at 9:30 A. M.
 Papers: Exegesis on First Corinthians, Edward Weiss; Exegesis on Genesis 2 (cont.), W. Schink; Luke 9:62: Does Christ Here Refer to Our Calling as Pastors and Teachers in the Church?, Harvey Heckendorf; What Constitutes Gambling, and in How Far is Gambling Sinful?, Geo. Boldt; Discussion of Report of Interim Committee of Synodical Conference, W. Schink.
 Conference service: April 18, at 8 P. M.
 Preacher: Senger (Heckendorf).
 Kindly announce to host pastor.
 W. F. SCHINK, Secretary.

PASTORAL CONFERENCE OF THE PACIFIC NORTHWEST DISTRICT

Place: Withrow Lutheran Church, Withrow, Washington, Vernon E. Greve, pastor.
 Time: April 18-20.
 Program: Old Testament exegesis — Amos 5, 16ff., E. Kirst; New Testament exegesis — 1 John 2, 22ff., W. Lueckel; Homiletical study — 1 John 4, 1-8, E. Zimmermann. Essays: The Proper Procedure in Accepting Adults into Church Membership, L. Grams; Study of the Majority and Minority Reports of the Synodical Committee on the Doctrine of Church and Ministry (continued), F. Tiefel; Origin and History of the Pacific Northwest District, L. Krug. Report of the District President, W. Amacher; Mission Board Report, T. Adascheck.
 Chairman: M. J. Witt.
 Preacher: G. Frey (L. Bernthal).
 Sermon critic: T. Adascheck.
 L. G. BERNTHAL, Secretary.

WISCONSIN RIVER VALLEY — CHIPPEWA VALLEY PASTORAL CONFERENCE

Place: Beyer Settlement Church, Route 2, Menomonie, Wisconsin.
 Time: April 18-19, 1950.
 Papers: Book of Amos, E. Becker; Seven Letters from Revelation, T. Bradtke; Theophany and Angelophany, D. Kuehl; Church Finances, L. Winter; Article 4 of the Formula of Concord, J. Schaad; Civic Righteousness, Theo. Mahnke; Separation of Church and State, J. Krubsack; Indifference in Pastoral Practice, E. Kionka. The Conference brethren are asked to study the Interim Committee report on the Church and the Ministry.
 Speakers: A. J. Engel (R. Gurgel).
 Kindly announce early to the host pastor, E. R. Becker.
 Directions to Beyer Settlement: 7 miles west of Elk Mound on highway 12, or, 5 miles west of the junction of highways 12 and 29, then north on County Trunk E. The church is 4 miles from the junction of 12 and 29 and E.
 D. H. KUEHL, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference of the Northern Wisconsin District, Wisconsin Synod, will meet at Gladstone, Michigan, on April 25-26, beginning at 9:30 A. M. (Please note Gladstone is on Eastern Standard Time.) Announce to the host pastor, Rev. Theo. Hoffmann.
 Papers: Exegesis on II Corinthians 1, G. Schaller; Genesis 13, A. Schabow; Paper on Adiphora, W. Lutz; Catechesis on "I believe that I cannot . . . or come to Him," R. Pope; Strikes in the Light of Scripture, Th. Thurov; Sermon Study on Synod's Centennial, W. Roepke; Book Report on "The Shepherdess", Th. Hoffmann; Different Uses of the Word Translated "Love" in the New Testament, H. Walther. Professor M. Lehninger has been invited to present a paper on "The History of Pietism and Its Present-day Effects."
 Preacher: R. Pope (W. Lutz).
 HERBERT G. WALTHER, Secretary.

JOINT MISSISSIPPI VALLEY AND SOUTHWESTERN CONFERENCE

The Joint Mississippi Valley and Southwestern Conference will convene on April 19, 1950, at First Lutheran Church, La Crosse, Wisconsin, Fritz H. Miller, pastor. 9:30 A. M. Communion Service. Preacher: J. Carl Bast; alternate: C. E. Berg.
 10:45 Organization.
 11:00 Exegesis of Romans 1:16-25, Pastor Henry Paustian.
 12:00 Noon Lunch (pot luck) at Mt. Calvary Church.
 1:30 P. M. A Suggested Planned Program for Personal Evangelism, Pastor A. L. Mennicke, discussion leader.
 2:30 Recess.
 2:45 Majority and Minority Report to Synodical Conference on the Doctrine of the Church, Pastor A. Dobberstein.
 3:45 Common Faults in Preaching, Pastor Elmer Mahnke.
 4:15-4:30 Conference Business.
 Please bring your copy of "Personal Evangelism" and of "Proceedings of the Synodical Conference."
 A. WERNER, Secretary.

ARIZONA MISSION DISTRICT AND THE ARIZONA DELEGATE CONFERENCE

The Joint Session of the Arizona Mission District and the Arizona Delegate Conference, in session at Grace Ev. Lutheran Church, Tucson, Arizona, April 18 to 20, 1950.
Tuesday, April 18, 1950
 10:30-11:45 Communion Service.
 11:45-12:00 Roll Call, Reception of New Members.
 1:30- 1:40 Opening Devotional.
 1:40- 2:10 Conference Program, Recommendations, Announcements.
 2:10- 3:20 "Christ's Human Messiahship, an Identification with Weak Humankind," W. Hoyer.
 3:20- 3:30 Recess.
 3:30- 4:30 Report of the Mission Board.
 4:30- 4:45 Radio Committee.
Wednesday, April 19, 1950
 9:00- 9:10 Opening Devotional.
 9:10- 9:20 Adoption of Minutes.
 9:20-10:30 Exegesis of Ps. 69, V. Winter.
 10:30-10:40 Recess.
 10:40-11:30 "Should Bazaars, Church Suppers, Rummage Sales, and the Like be Used to Raise Money in our Churches?", M. Volkmann.
 11:30-12:00 Report of Synod Delegates.
 1:30- 1:40 Opening Devotional.
 1:40- 2:40 Exegesis of Colossians, O. Hohenstein.
 2:40- 3:20 Business.
 3:20- 3:30 Recess.
 3:30- 4:45 Report of the Academy Committee.
Thursday, April 20, 1950
 9:00- 9:10 Opening Devotional.
 9:10- 9:20 Adoption of Minutes.
 9:20-10:00 Report of Spanish Missionary.
 10:00-10:50 "Critique of the New Lutheran Hymnal," E. Sitz-Hansen.
 10:50-11:00 Recess.
 11:00-12:00 Elections.
 1:30- 1:40 Opening Devotional.
 1:40- 2:30 Report of the Visitor.
 2:30- 3:20 New Business.
 3:20- 3:30 Recess.
 3:30- 4:45 Unfinished Business, Casual Questions, Adoption of Minutes.
 ARTHUR A. GUENTHER, Secretary.

MANITOWOC PASTORAL CONFERENCE
 Time: Tuesday, April 18, 1950, 9:00 A. M.
 Place: St. John's, Two Rivers, East Park and 17th Street, W. Haase, pastor.
 Preacher: M. Braun (F. Zarling).
 V. J. WEYLAND, Secretary.

NORTHERN PASTORS' AND TEACHERS' CONFERENCE OF THE MICHIGAN DISTRICT

The Northern Pastors' and Teachers' Conference of the Michigan District will meet at Hale, Michigan, Gustav Schmelzer, pastor, the 28th day of April, 1950. The conference will open with a communion service at 9 A. M. Pastor Ralph Schaller is the preacher for this service. Alternate speaker: Pastor Fred Schroeder.
 Kindly announce to the host pastor.
 NORMAN A. MAAS, Secretary.

SOUTHEASTERN PASTORAL CONFERENCE, MICHIGAN DISTRICT

The Southeastern Pastoral Conference, Michigan District, will meet Monday and Tuesday, April 17 and 18, at Arlington Avenue Lutheran Church, Toledo, Ohio.
 The program includes 1 Cor. 14, by F. Zimmermann; Wine or Grape Juice, by J. De Ruiter; Study of Synod's Letter to Missouri, by A. Hueschen; Adult Confirmants, by N. Engel; Doctrine of the Ministry, by E. Hoenecke; To Whom Can We Give a Christian Burial?, by S. Westendorf.
 W. KOELPIN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Albrecht, Chr., in Grace Church, Goodhue Tp., Minnesota, by Carl H. Mischke, assisted by G. Radtke, P. Horn, T. Albrecht, and W. Voigt; Second Sunday in Lent, March 5, 1950.
Albrecht, Chr., in St. John's Church, Goodhue, Minnesota, by G. Radtke; assisted by E. Scharlemann, P. Horn, and C. Mischke; Sunday Reminiscere, March 5, 1950.
Dahlke, John C., in St. Paul's Church, Tomah, Wisconsin, by Eldor A. Toepel; assisted by Alfred Schewe and W. E. Schulz; Second Sunday in Lent, March 5, 1950.
Kionka, Gerh. P., in St. John's Church, Tp. Genoa, and in St. Matthew's Church, Stoddard, Wis., by Edw. H. Kionka; assisted by Wm. Lange, G. Horn, Fr. Miller, O. Schlenner, H. Backer; Second Sunday in Lent, March 5, 1950.
Montgomery, James S., in Mt. Olive Church, Hybart, Alabama, by W. H. Ellwanger; Sunday Reminiscere, March 5, 1950.

Correction

We are sorry that in the previous issue's intended correction of Pastor R. W. Mohrhardt's installation notice the same mistake in the name was reported. The notice should read as follows:

Mohrhardt, R. W., in St. Paul's Church, Prairie Farm Tp., and in St. Paul's Church, Dallas Tp., Barron Co., Wisconsin; by H. A. Pankow, assisted by Lloyd Lambert; Fourth Sunday after Epiphany, January 29, 1950.

CHANGE OF ADDRESS

Pastor

Albrecht, Chr., Route 1, Goodhue, Minnesota.
Dahlke, John C., 519 Superior Avenue, Tomah, Wisconsin.

ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College has received a donation of one hundred dollars from Mr. and Mrs. W. R. Trapp, La Crosse, Wisconsin. Thank you.
 C. L. SCHWEPPE.

CORRECTION

In the Proceedings of the Fortieth Convention of the Evangelical Lutheran Synodical Conference, page 32, the sentence from the Brief Statement beginning in line 22 should read: "But the means of grace are not for that reason a part of the Church; for the Church in the proper sense of the word consists only of believers (Eph. 2, 19-20; Acts 5, 14)."
 GEORGE C. SCHICK, Secretary.

AN ORGAN OFFERED

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 E. A. KNIEF.

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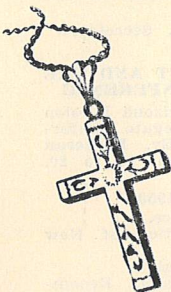
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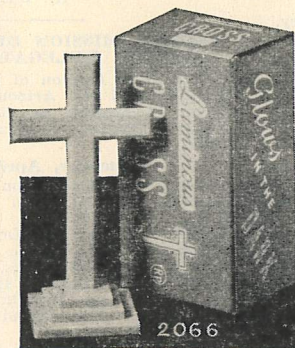


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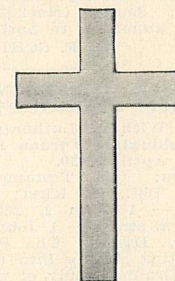
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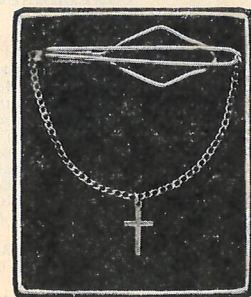
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- No. 92241. "Greetings and Best Wishes at Easter." Violets and church design. Text: Luke 24:2. .10
- No. 92281. "God Bless You At Easter and Always." Calla Lilies and Cut-out Cross design. Bible Text: 1 Cor. 9:8. .10
- No. 92971. "Easter Greetings." Tulips and candles. Bible Text: John 11:25. .15
- No. 93001. "A Joyous Easter to You." Daffodils and narcissus with cross. Bible text: Ps. 33:5. .15

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