



*The  
Northwestern  
Lutheran*

*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us."*

I KINGS 8:57



# The Northwestern Lutheran Siftings

BY THE EDITOR

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"Who are the givers in America?" asks the *Christian Century* and gives the following answer: "Twenty years ago, according to the Russell Sage Foundation, Americans gave annually \$1.2 billion to religious, educational and welfare causes. Last year, it says, they gave \$4,000,000,000. Formerly the bulk of such gifts came from the wills of the wealthy. Now 90 per cent comes from living donors. No less than 82 per cent is given by persons with annual incomes of \$5,000 or less, and 60 per cent by the \$3,000 and under group."

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Staffordville, Connecticut, Congregational Church broke away from tradition when the church called a Negro as pastor of the church. It is said that the new pastor was chosen by unanimous vote of the congregation. The selection of the Negro pastor caused quite a stir in the nation because the congregation consists of all whites. In Groton, Massachusetts, the Union Congregational Church went the Staffordville Congregational Church one better: they chose a woman minister from a slate of candidates that listed 29 men. Her name is Margaret Blair Johnstone. She is reported to be 37 years old, married and has two children. Her husband is a photographer — if that adds anything to the anomaly. Yes, strange things are happening in the church world. Why do people do such things? Do they do it to make themselves conspicuous? Do they do it for a fling in the lime-light? The first case, we believe, is a social blunder and the second is contrary to the expressed Word of God, 1 Tim. 2:12: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

\* \* \* \*

Washington, D. C., is a wicked city according to President Frank B. Burrell, of the Baptist Church. At a meeting of the Baptist Church recently he urged all Baptists to assert every effort to evangelize the city of Washington, the capitol of our great

nation. He reported that less than one-half of the population has affiliation with any church. President Burrell said, "I believe that the hour has struck for us definitely to concentrate on the field at home, our own Jerusalem. As I see it, the difference between one of our faithful missionaries winning a soul to Christ in India or China and our winning one here at home in Washington is the distance, romance, and expense. I believe if the Apostle Paul were to have lived in our times, he would have concentrated his effort on Washington, just as he did on Rome in his own time, because of its position, leadership, and influence in world affairs." We are not ready to agree with him on what Paul would have done, but we share his alarm over the city of Washington.

\* \* \* \*

Something on dances. "The general conference of the Evangelical United Brethren Church," reports the *Lutheran Standard*, "adopted a resolution asking its colleges to ban social dancing on its campuses. The conference said, 'We go on record as disapproving the social dance and urge our educational institutions and churches to lend their full support to this attitude of our church.' One of the delegates said: 'How can we commend the colleges when certain practices which are not spiritual are permitted? We cannot send our young people or our money to these institutions. We cannot support these institutions of learning until these conditions are remedied. (Italic ours.) We are compelled by the force of our convictions to state our objectives before the conference.' Well said.

\* \* \* \*

While the world is in confusion and men's hearts are failing them for fear of what may be ahead, the Christian "raises his eyes to the hills, from whence cometh his help. His help comes from the Lord, which made the heaven and the earth. Ps. 121.



# Isaiah's Epiphany Vision

Is. 60, 1-6

## Of Zion's Light

*God's Grace* "Arise, shine: for  
*In Christ Jesus* thy light is come,  
and the glory of  
the Lord is risen upon thee." It is  
Zion, God's church of believers,  
whom the prophet is addressing. In  
Isaiah's day, more than seven cen-  
turies before the Savior's birth, only  
a small remnant of believers re-  
mained in the midst of an apostate  
Israel. Dark days lay ahead. Isaiah  
had been sent to testify that unfaith-  
ful Israel would most certainly be  
deported to Babylon. Also the be-  
lievers in its midst would share the  
outward sorrows of this captivity.  
Yet the prophet was to comfort them  
with the certainty of God's saving  
promises and their final fulfillment.  
He was given to prophesy a future  
day when God's believing Zion would  
have every reason to arise from  
gloom and sorrow and give way to re-  
joicing. For it would be a day when  
the light of God's salvation would  
be fully revealed in their midst. That  
future day of the full revelation of  
God's Savior's glory was none other  
than the New Testament era in  
which you and I are living, which  
has been ushered in by the birth of  
our Savior Jesus Christ. Ever since  
God's Son entered the lowliness of  
our nature as the substitute of sin-  
ners to fulfill all righteousness for us  
and to bear every curse of our sins,  
ever since He arose from the dead as  
the victorious Savior of the world  
and ascended to heaven to prepare  
a place for His redeemed, the saving  
glory of the Lord has fully arisen  
over Zion. In the Gospel of Christ's  
completed redemption committed to  
her and proclaimed in her midst  
God's church of believers has a  
constant incentive to arise and shine  
with joyful praise and thanksgiving.

*The Contrasting* Isaiah bids us to  
*Darkness* view the glorious  
light of Zion  
against the contrasting darkness of  
the rest of the world. "For, behold  
the darkness shall cover the earth,  
and gross darkness the people: but  
the Lord shall arise upon thee, and

his glory shall be seen upon thee."

We are vividly reminded of the thick  
darkness which covered the land of  
Egypt prior to the Exodus when for  
three days men saw not one another  
nor ventured to rise from their place.  
Yet all the while in the land of  
Goshen the children of Israel had  
light in their dwelling places. Even  
so the prophet beholds a glorious  
light in Zion while all the rest of the  
world is shrouded in utter darkness.  
It is Christ who has arisen as the  
Light of the world and who through  
His Word shines forth in the midst  
of the Christian church with pardon,  
peace, comfort, strength, and eternal  
hope. The contrasting darkness of  
the rest of the world is mankind's  
own lack of a saving knowledge of  
God, the bondage to sin and iniquity  
which lies upon all men by nature  
and which spells futility, fear, and  
hopelessness in this life and eternal  
damnation hereafter. In such dark-  
ness also St. Paul saw the world  
when he reminded the cultured  
Ephesians that before their conver-  
sion they had been dead in trespasses  
and sin, had been ruled by the prince  
of darkness, fulfilling the lusts of the  
flesh, having no hope and living with-  
out God in the world. This is still the  
state of all men who are outside of  
Christ's church of believers, which  
alone enjoys spiritual life and light  
through the message of the Savior.

*We, Too,* Since most of us have  
*Enjoy This* basked in the precious  
*Light* light of Zion since our  
infancy we are at  
times prone to lose sight of the real  
meaning of the darkness in which  
we would find ourselves without the  
knowledge of our Savior. Hence  
also the prophet's encouragement to  
arise and shine often loses some of  
its compelling force for us. Our  
thoughts, our words, our actions  
often fail to radiate the humble  
praise and grateful contentment  
which are alone in keeping with the  
blessed state to which we have been  
raised by the full revelation of God's  
grace. Yet pause to consider what  
life would really be like, if you could

not confidently look to the Savior's  
free and boundless pardon as often  
as your conscience make you mind-  
ful of your sins and shortcomings.  
What would have happened in the  
hours of temptation if the love of the  
Savior had not been there to draw  
us back from shame and vice? Think  
of what it would mean to go through  
life without the assurance that there  
is a heavenly Father carefully guid-  
ing and directing it, without the  
privilege of committing your daily  
problems, cares, and sorrows to His  
love and wisdom in Jesus' name.  
Think of the fearful meaning which  
sickness, danger, and death would  
have without the firm and cherished  
hope of eternal fellowship with God  
in heaven.

## Of Zion's Growth

*The Great* "And the Gentiles  
*Work Of* shall come to thy  
*God's Grace* light, and kings to  
the brightness of thy  
rising. Lift up thine eyes round  
about, and see: all they gather them-  
selves together, they come to thee:  
thy sons shall come from far, and thy  
daughters shall be nursed at thy  
side." Who are these children, these  
sons and daughters who draw nigh  
unto Zion? They are all those who in  
the course of the New Testament era  
have been brought to Zion and who  
are still being added to it through  
the power of the Gospel. The  
Epiphany Gospel reminds us how  
the fulfillment of this promise set in  
at the very birth of Christ when wise  
men from the east were brought  
nigh to worship the heavenly child  
in the manger in joyful faith, in  
thankful love, and in humble obedi-  
ence. The rich fulfillment began  
when upon the Pentecost outpouring  
of the Holy Spirit the apostles went  
forth to preach the Gospel among  
Jews and Gentiles. Ever since, the  
faith-engendering testimony of the  
Gospel has continued to add people  
from every walk and station of life  
to the blessed company of believers.  
This extension of His church through  
the Gospel is the one great work in  
which our exalted Savior is engaged  
until His return for judgment, and  
He mightily directs all happenings  
in the world, whatever they may be,  
that they must somehow serve this  
purpose.

(Continued on page 6)



# Editorials

**Still the Problem in 1951** One of the baffling problems to be solved by the authorities remains with us in 1951 as it has always been with us: "What can be done about crime and the criminal tendencies of man?" The criminals today are different in this that they are younger and younger in age than they were previously. Time was when little was heard of crime committed by children of teen age. This has changed drastically. Ever lower and lower in age are the criminals standing before the bar of justice in our courts. Youths of twelve to sixteen are banded together in gangs to rob, to rape, and to kill. Add to this the fact that they have shifted their sphere of activity. Time was when their sphere of operation was limited to our overgrown and crowded slums of the larger cities, but today they have invaded the erstwhile quiet and secluded countrysides. The automobile has made this possible. Aroused by the latest arrests of such youths who attacked a taxicab driver and all but killed him in a well planned plot the authorities in Milwaukee propose to do something about it. This gang was composed of boys and girls. Chicago had similar experiences. Delving into the records of these youths it was determined that truancy has much to do with the crime wave. In Chicago the analysis seems to point to the fact that the greatest number of delinquent boys and girls had first been truants. If this analysis is correct, which may be readily admitted, let us inquire, What causes truancy? The educational departments of the cities tell you that it is due to neglectful parents.

To go back a little further let us ask what lies back of neglectful parents? Their inevitable answer, time-worn and unchanged, is: "Failure to provide a set of conventional values for the development of socially approved forms of behavior among children. Environmental influence; poverty; wife desertion and mother forced to work; divorce and broken homes; intemperate, indifferent, incompetent parents; both parents work; evil influence of older boys; quarrels with the teachers" . . . etc., etc.

There is, of course, some truth in this, but does that explain the criminal tendency of youth fully? The Christian knows another answer which he has learned from the great Book of God, the Bible. He finds this written in Genesis 8:21: "The imagination of man's heart is evil from his youth." Sin inherited, inborn and acquired lies at the bottom of juvenile crime. Knowing this our problem is to find ways and means to teach the youth to fear God and His Laws and to lead them to the Lord Jesus Christ. Only through Christian training in the Word of God, will we find the answer. If all children would receive a Christian education crime would be cut to a minimum.

W. J. S.

**Christianity in Action** There is much pleading in church papers that the churches get busy and get things done. They insist that the church must make itself felt in the affairs of the world. The opinion is widespread that the church fails to do its job if it does not make this world a better place to live in, if it does not put its weight behind social, political, and economic reforms on a national and even an international scale. The Federal Council of Churches, with which most Protestant denominations are affiliated, has a department of the church and economic life, which deals with such things as work stoppages, and similar departments which promote measures which are intended to reform the behavior of our nation and other nations as a whole. They are in favor of Christianity in action, and put so much stress on action that Christianity is lost in the shuffle. It makes little difference, they feel, what the church believes and teaches, even if Jesus is no longer accepted as the Son of God and Savior or the Bible as the verbally inspired Word of God, the church is still performing its mission if it forces a decent behavior upon reluctant citizens.

We read a lot these days of the creation of "a Protestant political strategy." The implication is that if Protestants get together and work together by backing the proper measures and putting the right men in office the country can be made over and the kingdom of God can be established here on earth, which is the favorite program of Calvinistic churches. It's mass action that is wanted. Preaching the Gospel to the individual is too slow and produces too few tangible results.

That is a gross perversion of the kind of Christianity for which the Bible stands and reduces it from a spiritual force into an external force. The only commission which the Lord ever gave to the Church is: "Preach the Gospel to every creature." What God wants is not mere outward reform but the regeneration of the heart. "Ye must be born again." If that has not happened, the Church has not accomplished a thing in the sight of God no matter how many social, political and economic reforms it has succeeded in putting into effect on a national or international scale. The church which works for reform without regeneration is engaged in futile efforts compared to the mission which God has assigned to it.

As Ernest G. Crabill put it: "God's Way is Reformation through Regeneration — man's way is Regeneration through Reformation. Reform a sinner and you have an improved servant of the devil still on the road to hell. Jesus never said a word about putting a clean man in office. He never appealed to the government to wipe out evil. He never prayed for the removal of evil but prayed that his disciples be kept from it."

There is something attractive about mass movements. They seem to have it all over the slow and tedious work



with the individual. But God has not provided us with such shortcuts. He has charged His Church to perform its work by teaching, instructing, and preaching and so converting the individual soul. "Preach the Word," "Teach them to observe all things whatsoever I have commanded you," He says. God wants the Church to

kindle faith in the individual heart, and "faith cometh by hearing, and hearing by the Word of God." That is real Christianity in action and produces the sort of behavior that God is looking for. "If any man be in Christ, he is a new creature."

I. P. F.

## Guidance In Godliness

### THE SECRET OF THE UNTRoubLED HEART

**T**RUE peace of mind is a special gift from God. You have, doubtless, discovered that the world cannot give it. But have you discovered that God can? The worldling says: "Come with me, and we will go where there is merry music and dancing feet. Once at the feast, you will forget your trouble." But a troubled heart cannot be sung and danced out of its grieving. The world's music may get into the feet; but only the music of heaven can get into the troubled heart.

In this world of problem and passion, failure and fear, shadows and sadness, there is but one way to obtain a quiet heart. It lies, not in the wisdom that would know all, or in the folly that would forget all, but in the faith that trusts the love and plan of God the Father, the faith that leads a man, in all the trouble of his days, to shelter his soul in the promises of God, and in the protection of His mercy. This is the security that never fails.

Some think that the great secret of peace will come through science. Peter C. Ainsworth, in *A Thornless World*, explains why science cannot give peace to the human soul. He says:

"There is a tendency to approach every experience of life along the line of intellect. Faith in many quarters is depreciated. But, however men may slight it, they learn soon or late that they cannot live without it. These scientists, with their delicate instruments and subtle treatises, can say a great many things to us, but they cannot say all we need to hear. . . . We honor them, and the service they have wrought; but we have missed one note in them

all — the note of comfort. There is one thing they cannot in all their wisdom say to us: 'Let not your heart be troubled.' They cannot say that. They can teach us to walk wisely, but they cannot help us to live quietly. They do not give any help in the day of a troubled heart. In that day we do not want learning, we want to be comforted. We do not want man, we want God. We do not want science, we want faith."

Our Lord Jesus is the One who unfolds the secret of peace, for He is the Prince of Peace. He says that faith in Him will keep the heart at ease. He does not offer exemption from sorrow and trouble, but He does offer peace in it all. We may not be able to rule the tempest of trouble that twists about us, but His Spirit within can keep the tempest from ruling us. When Jesus assumes lordship of our heart, He brings peace with Him.

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee," Isaiah 26, 3. The mind that trusts and rests in God in all circumstances, confiding in Him, believing in Him, leaning upon His everlasting power for help and guidance, will have blessed peace within. Such a person, living in such a state of mind and heart, verifies the truth of the Scriptures which say of the godly man: "He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Psalm 112, 7.

\* \* \* \*

### RIGHT HEARING

We believe it to be in place to say something about the right way to hear our preachers. Jesus repeatedly said: "He that hath ears to hear let him hear," and "Take heed how ye hear." To preach right is not an

easy task; but to hear right is not much easier. And doubtless, too, we should have better preachers, if we had better hearers.

For one thing, as hearers we should keep in mind that the preacher is God's messenger; God's Word says so. He comes with divine authority and power, and he comes at the command of God. That ought to make us humble and submissive, for we do not want to rise up against God Himself.

Then again, we should bear in mind that the preacher's message is the Word of God and that it is therefore the truth. That should make us willing to hear it and to live it, for we cannot afford to set ourselves against God's holy Word.

Finally, we should remember that both the preacher and the Lord are seeking our good. They are not seeking to annoy us or in any manner to do us harm. Instead they are trying to convey to us the greatest blessings of life both for this world and for the world to come. The sensible thing therefore is to get all out of the preaching that we possibly can. We do so in other matters, why not here?

\* \* \* \*

### LESSONS OF DISOBEDIENCE

The pages of the Bible seem very much disfigured with acts of disobedience. Some of them are really horrible, and some apparently unclean. Many a fling has been made at the Bible because of these things. Just because the Bible claims to be God's Word, some people take special offense. That such persons are purer than others who are not offended does not by any means follow.

But there was a divine purpose in recording these things, for in the Scriptures all things are written for our "learning." One purpose was to



show us the terrible sinfulness of sin and therefore also the deep depravity of human nature.

But a right reading of the Bible shows that all these sins met their due punishment; and that was another purpose of their being recorded. And from what is recorded in the Bible as to disobedience we should be able to judge the things that are going on about us, how God is still punishing disobedience.

K. F. K.

### Epiphany--The Gentiles Christmas

When Christ was born in Bethlehem  
The Magi from afar,  
Who waited for the promised child  
Were guided by a star.  
And Herod when he heard of this  
New King who was to reign,  
Was troubled lest his subjects would  
His present rule disdain.  
And when his schemings went awry  
And his true aim was known,  
He ordered every child be slain  
Lest he should lose the throne.  
If Jesus came within our midst  
Of poor and lowly birth  
How many would their treasures  
bring  
And hail Him King of Earth?  
Today we boast of freedom's reign,  
No longer we decry,  
If we His teachings can't believe,  
We simply pass Him by.  
While Christ looks down upon the  
world  
Into the hearts of men  
And seeks a Herod's zeal to wake  
A sleeping world again.

ESTHER A. SCHUMANN.

### Isaiah's Epiphany Vision

(Continued from page 3)

*The Joy Of Every Believer* In his prophetic picture Isaiah unfolds the growth of God's New Testament Zion before our souls that as His true children we, too, may learn to see it as the most vital thing that is transpiring in this world and experience deep joy over every further sinner who is brought to blessed faith in Christ. For most vividly does the prophet

speak of this very joy on the part of those who already belong to Zion, saying: "Then thou shalt see, and flow together, and thine heart shall fear and be enlarged: because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

*The Desire Of Our Hearts* Isaiah also fixes our attention upon those who by the blessed light of the Gospel are drawing nigh as sons and daughters to Zion, saying: "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: They shall bring gold and incense; and they

shall show forth the praises of the Lord." Not empty handed do they draw nigh to enjoy the blessings of Zion, but with long caravans of camels and dromedaries laden with gold and incense. In their thankful joy they are now intent upon offering what they have that it might somehow be instrumental in showing forth the praises of the Lord. May it be a picture also of you and me, who were all at some time brought nigh to the blessed light of Zion. May such thankful joy characterize our church life, inciting us to give, to sacrifice, to labor, to serve that the glory of God's grace in Christ may be richly magnified among men.

C. J. L.

## Examples Of Faith

### IN THE CHRISTMAS STORY

TWO persons who played a very important role in the events connected with the birth of our Savior were Mary and Zacharias. Both received a visit from the angel Gabriel, who brought them word from God about His plans and the particular part which each one of them should have in them: Zacharias should be the father of the prophesied forerunner, while Mary should become the mother of the Savior Himself.

How did they receive the message? How did they react? When Mary, immediately after she had heard the announcement, went to visit her cousin Elizabeth, the wife of Zacharias, she was greeted by her: "Blessed is she that *believed*, for there shall be a performance of those things which were told her from the Lord" (Luke 1, 45). Zacharias, on the other hand, was sternly rebuked by the angel: "Behold, thou shalt be dumb and not able to speak until the day that these things shall be performed, because thou *believest not* my words, which shall be fulfilled in their season" (Luke 1, 20).

We have some questions to ask regarding Mary's faith and Zacharias' unbelief, to learn some lessons for our own faith.

### WHAT FUNCTION DID FAITH PERFORM IN THE PROMISE?

#### Mary's Faith

Did Mary's faith contribute anything to the promise of God or its fulfillment? It was a great blessing which the Lord held out to her, in fact, she was the only one among the many millions of women who ever lived on earth that was singled out for this honor to be the mother of our Savior. The child that was born of her was the Son of God; in her the Word was made flesh, in her the Son of God assumed His human nature. This was what God promised to do: now, what was Mary expected to do on her part? What was she to add to God's work by her faith? Was her faith a condition which she had to meet if God was to do His part?

We readily see that her faith added nothing to God's work. It was God, and God alone, who sent His Son into the world through Mary, as the angel explained to her: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1, 35). Mary's faith added nothing to this. What her faith meant we see from her own words: "Behold the handmaid of the Lord; be it unto me according to thy word" (v. 38). Her faith simply accepted the blessing



which the Lord offered to her, and rejoiced in it.

That is the nature of faith. That must be the nature of our faith. If we try to make anything else out of it, we shall surely wreck it. God announces to us His Son, He announces salvation in His name, He offers us the forgiveness of all our sins which He certified to the world as an accomplished fact in the resurrection of His Son. Our faith is nothing but the empty hand with which we receive the ready blessing from our God. If we try to make anything else out of our faith, a contributing factor of some sort, or if we try to add anything to the empty hand, some good turn or the like: then by that very attempt our faith ceases to be faith, and is turned into unbelief.

#### Zacharias' Unbelief

The announcement to Zacharias was made to him in answer to his prayer. His wife Elizabeth was barren, and both he and his wife were "now well stricken in years." Just as Isaac of old "intreated the Lord for his wife (Rebekah) because she was barren" (Gen. 25, 21), so had Zacharias intreated the Lord for his wife Elizabeth. Now the angel Gabriel said to him: "Thy prayer is heard" (Luke 1, 13). In hearing the prayer of Zacharias God did much more than Zacharias could have hoped and prayed for. He had asked for a son. He received the answer that he not only should have a son, but that his son would be the forerunner of the Savior.

A forerunner had been prophesied. The last of the Old Testament prophets concluded his book with the words: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4, 5, 6). With these words Malachi refers back to the first verse of his chapter 3: "Behold, I will send my messenger, and he shall prepare the way before me." Thus the Old Testament closed with a prophecy which Isaiah had uttered 400 years earlier: "The voice of him that crieth in the wilderness: Prepare ye the way of the Lord" (chap. 40, 4).

What could Zacharias do, yes, what could he contribute to bring about a fulfilment of this prophecy? If he had a dozen sons, and if he gave each one conscientiously the most thorough training in the ways of the Lord: it was far beyond his power to make of one of his sons the prophesied forerunner of the Savior. It was God alone who could designate the forerunner.

Now the angel Gabriel announced to Zacharias that his prayer would be heard in a much more glorious fashion than he had dared to hope. He was to have a son who would not only be great and be called the prophet of the Highest, but would "go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord" (Luke 1, 17).

How thankful Zacharias should have been! How his heart should have leaped for joy! The angel had

said: "Thou shalt have joy and gladness, and many shall rejoice in his birth" (v. 14). But Zacharias did not believe!

What effect did his unbelief have on the promise? Just as Zacharias could do nothing toward the fulfilment of God's promise, no matter how fervent his faith might have been, neither could his unbelief prevent the fulfilment. God's promise was not conditioned on Zacharias' belief or unbelief; it was given by God in His mercy and in His truth. As long as God's mercy and truth stand unmovable, so long will also His promise remain secure, whether any man believes them or not.

This point is very rich in doctrine, in comfort, and warning, so that we shall have more to say about it in our next study; as also about the way in which faith is produced in a man's heart, and what fruit it will bear.

J. P. M.

(To be continued)

## The Jesuits On The Assumption Of Mary

BY DR. HENRY KOCH, MORRISON, WISCONSIN

ON November 1 of this year the pope in Rome, sitting on his official chair, from which he proclaims his dogmas to the city of Rome and the world at large, told his enthusiastic parishioners throughout the world: "We pronounce, declare, and define to be a dogma revealed by God that the immaculate Mother of God, Mary, ever virgin, when the course of her life on earth was finished, was taken up body and soul into heaven."

#### Where Is It Written?

First of all, it is a lie that this dogma is revealed by God, since it is not found in Holy Writ and this is the last and final revelation of God. Roman Catholics have to admit this, but they go on to say that not all of God's revelations are found in the Bible, but in the traditions of their church. Thus they place their tradi-

tion over the teachings of the Bible. Jesus denounces them as commandments of men. (Matt. 15:9.)

#### No One Is Impressed

Many Roman Catholics and also Protestants expected that this pronouncement of the pope, which is a blasphemy, would cause an immense stir within visible Christendom. It did not. Thus it becomes very clear that Luther, who had revealed the pope as the Antichrist, had already overcome and "consumed the Wicked One with the spirit of His (the Lord's) mouth" (2 Thess. 2:8). What we are observing in Rome today, is but the death agony and groaning of a monster that has already received the death-blow and is now writhing in pain, trying desperately to impress all that it is still very much alive. When the Lord comes to judgment, He will destroy the papacy and those



of its fanatical followers, who knowingly and willingly deny the truth of the Bible, "with the brightness of His coming" (2 Thess. 2:8). When the Immaculate Conception of Mary was proclaimed as official dogma of the Church of Rome in 1854, it caused quite a stir. The proclamation of papal infallibility in 1870 aroused more controversy within papal circles and even bishops dared to disagree, until they were ultimately hushed and forced into obedience. The proclamation of the bodily assumption of Mary into heaven hardly caused a ripple in the Protestant sea and the brows of only a few theologians were ruffled at the pronouncement. Luther in his day dealt the death-blow to Roman Catholicism by telling the pope and the whole world that the teachings of the Church of Rome are not founded in the Word of God. This is the only powerful weapon against Rome.

#### Inner Disagreement

It is a mistake to assume that all clerics in the Church of Rome accepted this new dogma without any controversy or opposition. Rome has tried to hide this inner disagreement from the general public. For the last five years a heated controversy has been raging within Roman circles for and against this new pronouncement of an infallible dogma. The Franciscan, Dominican and Benedictine orders have supported it heartily and did everything within their power to induce the pope to proclaim the new dogma because of the "rise of atheism and materialism, claiming that in such times one must assert one's authority and not temporize."

#### A Paradox

Strangely to say, the Jesuits are the order which has opposed the proclamation of this new dogma. During the past centuries the Jesuits were the ones to foster Mariolatry, the unscriptural worship and adulation of Mary as the mother of God. They were the instigators of the proclamation of the Immaculate Conception of Mary (born without original sin) in 1854. In like manner they were the instigators of the dogma of papal infallibility in 1870. According to the December issue of *The Converted Catholic Magazine*

they have opposed the pronouncement of the bodily assumption of Mary into heaven as a Roman dogma, not because of its disagreement with Scriptures, but because it might endanger the return of Protestantism, especially the Church of England, into the folds of Rome. This has been the goal of the Jesuits from the very beginning, when they sought to bring back the major portion of Europe into the folds of the Church of Rome through their Counter-Reformation after the "devastation" wrought by the Reformation within their ranks. They spoke and still speak of the Reformation as a Protestant revolt. We shall quote from the *Converted Catholic* to show the reasoning of the Jesuits against the pronouncement.

"To claim the corporal ascension of the Virgin Mary as a dogma will only fly unnecessarily in the face of modernists inside the Church. Until now they have had their free choice — on the scant evidence obtainable — to decide whether it is legend or fact that Mary ascended into heaven."

#### Rome Has Modernists

Admittedly there are modernists within the Church of Rome. Rome always tries to make the world believe, there is no difference of opinion within its midst and that all yield willingly to the dictates of the papacy and its hierarchy. This is not true in spite of all the pronouncements of the papacy to the contrary. The Jesuits are our best proof for these many dissensions within that church. Here a little portion of that heated controversy has leaked out. Besides that they even admit that only "scant evidence" is obtainable for the new dogma. In truth, there is none.

We continue: "In making the virgin birth dogma and the immaculate conception doctrine, we have gone far enough in affirming the sanctity of Mary. To freeze her farther into dogma will only alienate Protestant Churches, particularly the Church of England, unnecessarily. It will make difficult the union of western Christianity."

#### The Jesuits' Subtle Plan

Here the Jesuits reveal their real goal: the union of western Christianity, and their grave concern, the alienation of Protestant Churches. They still cherish the fond hope of winning them all back into the folds of the Church of Rome.

When the Jesuits advocated Mariolatry and the infallibility of the pope, they did not think that this would backfire so severely and harm their goal of bringing all heretics back into the folds of Rome. "The end justifies the means," their pet slogan served their purpose for a while, when the Immaculate Conception of Mary and Infallibility of the pope were to be proclaimed. They could not foresee that thereby they had given too much power into the hands of the pope. Now he even dares to proclaim dogmas not dictated by them, the former power behind the throne. They have no one to blame but themselves for this shortsightedness. They are dealing with a pope today, who has a head of his own and is bound to assert himself and not listen to the "black pope behind the throne," the Jesuit general. It is one thing to call diverse spirits into service, it is quite another to subdue them at will. Rome too is a kingdom divided against itself. Judgment Day will bring its final overthrow.

## A Layman's Picture Of Synod

RECENTLY my pastor requested me to prepare a talk to be presented to various groups within our congregation on the topic: "My Synod, My Congregation, and I." Upon my pastor's suggestion, the following portion of this talk together with the accompanying diagram are

being submitted to the *Northwestern Lutheran*, in the hope that they may bring to some of my fellow-laymen throughout the Synod a clearer picture of Synod's organization.

While looking about for illustrations with which to visualize my presentation, I hit upon the idea of



picturing Synod's organization by means of a wheel — an old-time wagon wheel. This thought came to me not only because I live in the farm implement center of the world, but particularly because for many years I worked in the wheel shop of one of the large farm implement manufacturers. I feel there is a reasonable similarity between the make-up of such a wheel and the make-up of our Synod.

**The Nut of the Wheel**

On the chart we note the square nut holding the wheel on its axle, so that it can perform at its greatest efficiency and hold a straight and true course. This important segment of the wheel assembly represents the officers and staff of Joint Synod, including our President, Vice-Presidents, Secretary, Treasurer, and official Boards such as the Conference of Presidents, the Board of Trustees, the General Mission Board, the Board of Education, etc. If this part of the wheel assembly fails to do its duty, the efficient working of the entire wheel is hindered and it may even turn aside from the right course. This thought makes me realize that it is my duty to *pray* for those pastors, teachers, and laymen who are elected to synodical offices. It would certainly be in place for every member of our congregation and Synod to get out the *Northwestern Lutheran Annual* from time to time and pray for God's special guidance and blessings upon the men whose names make up the roster of "Officers and Boards of Control."

**The Hub of the Wheel**

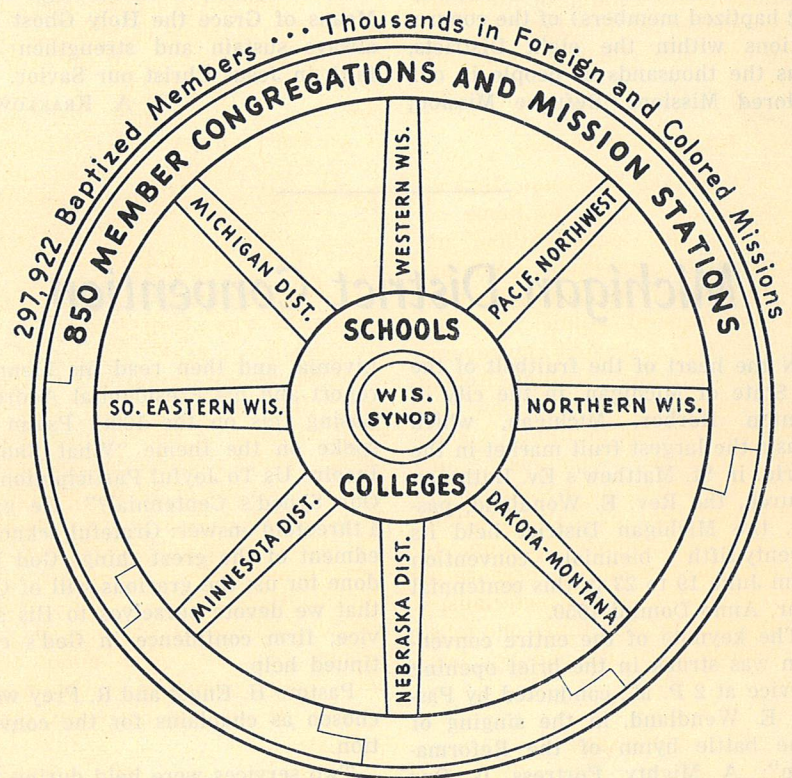
The hub, on which the wheel turns and the spokes are fastened, represents Synod's five institutions of Christian learning: the colleges and seminaries where we prepare young men to serve our congregations as pastors and other young men and women to serve as teachers. These schools, which ought to be familiar to every member of the Synod, are: Northwestern Lutheran Academy (Mobridge, South Dakota), Michigan Lutheran Seminary (Saginaw, Michigan), Dr. Martin Luther College (New Ulm, Minnesota), Northwestern College (Watertown, Wisconsin), and the Theological Seminary (Thiensville, Wisconsin). When I

read in the *Northwestern Lutheran* that our Synod faces a serious shortage of pastors and teachers, and when I learn from the report of Synod's Treasurer that it costs us over \$400,000.00 a year to maintain these schools, then I remember once more that it is the duty of me and every other member of Synod not only to *pray* for these schools but also to *contribute* generously to their support. Our Synod cannot operate without them, just as no wheel can function without its hub.

**The Spokes of the Wheel**

We go on to the spokes of the wheel. In the diagram, these represent the different Districts of Synod,

trict Board of Support, District Board of Education, etc. But a wheel would be of little use if each spoke went its own way, independent of the others. And so in our synodical "wheel," all the District "spokes" cooperate and function together in what we call our "Joint Synod." The Districts cooperate not only in sending their delegates (one delegate for every ten pastors, ten teachers, and ten congregations) to the Joint Synod Conventions held every other August, but also especially in this way that every District carries its fair share of the cost of Synod's work. It is helpful to the whole Synod when each pastor and each layman works hard to make his own District a *better* District. For whenever any



each District shown as an individual spoke: the Dakota-Montana District, the Michigan District, the Minnesota District, the Nebraska District, the Northern Wisconsin District, the Pacific Northwest District, the Southeastern Wisconsin District, and the Western Wisconsin District — eight districts in all. In its organization, each district is independent of the others; it holds its own conventions, elects its own officers, and maintains its own District Mission Board, Dis-

one of our District "spokes" turns out to be too short, our entire synodical "wheel" will only bump and jerk along unevenly instead of rolling along smoothly as it should.

**The Felloe of the Wheel**

The felloe (rim) of the wheel is shown to represent the congregations and mission stations of our Synod. As each segment of the felloe is bonded together to form a ring of solidness and strength, so are the



more than 850 member congregations, affiliated congregations, and mission stations of our Synod working and holding together to keep the wheel strong and rolling. When I think of the important part which each individual segment of the fellow plays in the smooth functioning of the wheel, then I am reminded again of the important part which my own congregation plays in the smooth functioning of our Synod. I dare not permit myself or my congregation to become lax in carrying out Synod's work.

#### The Tire of the Wheel

The tire or steel band of the wheel binds the entire structure of the wheel together. It represents the 211,030 communicant members (297,922 baptized members) of the congregations within the eight Districts, plus the thousands of people in our Colored Missions, Refugee Mission,

and Nigeria Mission — all working together in our common task of holding the structure of the wheel intact so that it may have a long life and roll far along the roads of this world in bringing the Gospel of salvation to all men.

#### What Makes the Wheel Turn?

One more thought. What makes the wheel turn? That isn't shown on the diagram; and that is appropriate too, for the wheel turns *by faith*, and faith, as we know, is a thing of the heart and is invisible to human eyes. My Synod, my congregation, and I can accomplish great things for the Lord only when my fellow members and I center our lives around the Word of God and the Sacraments, so that through these Means of Grace the Holy Ghost can always sustain and strengthen our faith in Jesus Christ our Savior.

T. A. KRAKLOW.

## Michigan District Convention

IN the heart of the fruitbelt of the State of Michigan, in the city of Benton Harbor, Michigan, which boasts the largest fruit market in the world, in St. Matthew's Ev. Lutheran Church, the Rev. E. Wendland, pastor, the Michigan District held its seventy-fifth biennial convention from June 19 to 23 in this centennial year, Anno Domini 1950.

The keynote of the entire convention was struck in the brief opening service at 2 P. M., conducted by Pastor E. Wendland, in the singing of "the battle hymn of the Reformation": A Mighty Fortress Is Our God. So opened a convention conscious of the blessed heritage of the Reformation, conscious of its duties and sacred obligations, and ready to guard that heritage which has come down to us through the centuries, a heritage we in our Synod have been privileged to enjoy for a whole century.

Immediately after the opening service the President of the District, Pastor Karl F. Krauss of Lansing, Michigan, called the meeting to order, had the roll call read by the secretary, Pastor Theodore Sauer of

Livonia, and then read his biennial report and his Presidential Address. Basing this on the 100th Psalm he spoke on the theme "What Should Inspire Us To Joyful Participation In Our Synod's Centennial?" He gave a threefold answer: Grateful acknowledgment of the great things God has done for us; the gracious will of God that we devote ourselves to His service; firm confidence in God's continued help.

Pastors H. Engel and R. Frey were chosen as chaplains for the convention.

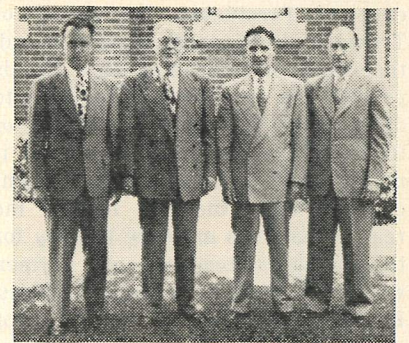
Two services were held during the convention. The first one, a centennial service on Monday evening in which Prof. O. J. R. Hoenecke delivered the sermon, choosing Revelation 3:11 as his text, urging his hearers to hold fast unflinchingly their God-given heritage, that no one might take their crown. The second service dedicated to Christian Education was held on Thursday evening in which Pastor Theodore Sauer of Livonia, Michigan, preached the sermon on the text Luke 12:42, 43.

Two essays were presented before the convention, both of an historical

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nature. Prof. Walter Schumann of our Northwestern College, Watertown, Wisconsin, spoke on the theme: "The Hundred Years of our Joint Synod: An Historical Survey," an essay which proved most interesting and instructive. In the second essay Pastor Oscar Frey of Saginaw, Michigan, traced "The Outward Growth and Inner Development of the Michigan District in the Century Past," an essay which was of special interest to the members of the Michigan District and highlighted the wonderful guidance of almighty God in the history of the District.

Although all the work done at a convention in the last analysis concerns the building of the Kingdom of God, it still remains true that a convention will above all else concern itself with that which is and must always be and remain first — the carrying out of the Savior's great command to go and preach the Gospel to



Officials of the Michigan District  
Left to Right: Pastors Theo. Sauer,  
M. C. Schroeder, G. Press,  
S. E. Westendorf

every creature, that is, mission work. Much time was devoted by the District to this cause, to every phase of this work within the District and the Synod at large. Naturally, mission work within the District always is a District's first concern; but being favored to have the Executives of the Refugee Mission and of the Indian Mission within our midst and receiving first-hand reports on these missions, serves to increase the interest in this work. The convention had in its midst also the two ambassadors who were sent on an exploration trip into Africa. Listening to their reports the District expressed the hope that whatsoever barriers there might be, these would not make necessary an indefinite delay of an African mission project. Certainly the blessings of the Lord of the



Church upon the work of missions carried on by every District and by Joint Synod at large during the past century is the highest incentive for continuing to abound in the work of the Lord, seeing that our labor in the Lord is not in vain.

Closely knit together with the work of missions carried on by Synod, so closely knit together with it that one can not be considered without the other, is the work carried on at our various institutions, our preparatory schools, our colleges, and seminaries, by and through which the Lord of the Church would furnish to His Church the laborers necessary to carry on the work of building His Kingdom here on earth. Without an ever increasing number of laborers thoroughly trained in the work they are to do, there can be no replacement for laborers called out of their field of labor, much less can there be any expansion on the first-line fronts of mission endeavor. In the full realization of these facts, the District set aside much time for the consideration of the welfare of Synod's various institutions, rejoiced with gratitude in progress that had been made, and resolved to continue to labor, in spite of all opposing obstacles, for the goal when a supply of laborers will at least in a measure approach the need of laborers in the vineyard of the Lord.

So closely knit together is the work of the Church that the consideration of one phase leads to another. So the District turned quite naturally to the consideration of Christian Education in its Christian Day Schools, these nurseries of the Church, from which most of the students at our institutions come, and where they receive the inspiration to dedicate their lives to special service in the work of the Church. We were privileged to note the increase in the number of schools, the number of pupils, the number of teachers, especially during the past 15 years, and were thus encouraged to look forward hopefully to continued progress also in this respect.

Again we must say that the work of Synod is so closely knit together that it dovetails at every point. Mission work, the work at our institutions, our schools — all this can not be carried on without funds, without adequate financial support. The Lord of the Church in the 96th Psalm says not only: "Give unto the Lord, O ye kindreds of the people, give

unto the Lord glory and strength. Give unto the Lord the glory due unto His name," but also "bring an offering and come into His courts." And so the District turned to the consideration of finances, to the report of the Board of Trustees, the report on the Building Fund, the report on the Church Extension Fund. The fact that the District had failed to raise its full quota for the Building Fund and therefore also for the Church Extension Fund was a matter of deep regret on the part of the District and indicated a definite and resolute effort on the part of all delinquent congregations in order to raise the needed amount and so to keep faith with the brethren who have raised their quotas, lest the work of the Lord be hindered and hampered.

The election of officials is always a necessary part of the business of a

convention. The election of the District convention brought about a number of changes. Officials elected were:

President: Pastor S. E. Westendorf, Monroe, Michigan.

First Vice-President: Pastor G. Press, Wayne, Michigan.

Second Vice-President: Pastor Martin C. Schroeder, Bay City, Michigan.

Secretary: Pastor Theodore Sauer, Plymouth, Michigan.

Essay Recorder: Prof. Werner Franzmann, Saginaw, Michigan.

Treasurer: Mr. Alwin Burkhardt, Saline, Michigan.

With gratitude to God for His boundless blessings, with implicit confidence in His continued and abiding blessings, the District adjourned on Friday afternoon with a prayer and with the singing of the Common Doxology.

A. W. HUESCHEN.

## Good News

WHAT do you do when you hear news that is good? You show happiness even if that news is relatively of little importance in your life.

However, when you attend church service and hear the Gospel, "the" GOOD NEWS in the order of service, in the Scripture readings, in the hymns, and in the sermon, telling you of the infinite mercy of God in sending His Son to die for you and other sinners, then you have the best news the human soul can receive. Salvation is offered to you, which is a greater gift than millions of dollars. Your soul needs that divine gift to be truly happy here on earth and also in all eternity.

After you have heard the Word of God in the sermon, you join the congregation in chanting "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy Salvation; and uphold me with Thy free Spirit."

This offertory is to be your answer to God's GOOD NEWS which was brought to you by the Lord's messenger especially in the sermon.

Those sentences in the offertory are to express your desire to again dedicate yourself in love and devotion. Indeed you have nothing to offer God that He needs. You come with a "broken and contrite" heart before the holy God. His Word of grace assures you that He will create "a clean heart" and "a right spirit" within you. In faith you then may joyfully turn to Him and say:

"Take my love; my Lord, I pour  
At Thy feet its treasured store;  
Take myself, and I will be,  
Ever, only, all, for Thee."

But words often are very cheap and are soon forgotten. So you, as a sincere child of God, dare not let them stand alone. The reality of your dedication you show by what you do as a fruit of faith. It is after the Offertory that you with your fellow-Christians give your offerings of money or as our brethren among the Negroes of Nigeria do when they bring their produce to be sold for the support and extension of the Lord's kingdom. At any other time in the service such an ingathering might seem out of place, but not here in the order of service.

What you give represents a portion of your life, of your time, ability,



and labor, and is a small part-installment, it may be called, of your life dedication. To the heavenly Father who so loved you, you *must* give "your soul, your life, your all." Of course that small money gift is only part of your answer.

Your answer shall continue when you join with the congregation in praying "for all sorts and conditions of men," knowing that dedication to God means a dedication also to His cause of salvation. You cannot love

Him without loving what He loves. So you pray.

When you have given out of love, you may ask God to multiply your gift with those of others as He multiplied the "loaves and fishes" to care for the needs of the multitudes in His time.

Dedication, giving and prayer, all go together. Each is meaningless without the others, but together they are a thankful answer to God's GOOD NEWS. R. W. HUTN.

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could be ready for use when classes are resumed after the Christmas vacation.

A ninety-day extension which has been requested by the main contractor will have to be granted, because the slight delays that have occurred were no fault of his.

All work in the heating plant, gymnasium, dormitory, and the old recitation building was completed according to schedule and did not interfere with the work of the school.

The dedication ceremony has tentatively been planned as a part of the graduation exercises next June. The provisions that have been made for the classes and for the faculty can be endured until spring, when it will be possible to occupy most of the new building, if not all of it.

Now that we are nearing completion of this big project, we are happy to see that, in spite of greatly increased costs, we shall remain well within the appropriation voted by the Synod. There have been unavoidable extras and unforeseen costs, but they will not exceed the provision made for them.

Although our building is not in the style now called modern, it is attractive in appearance and substantial enough to withstand bombs and earthquake.

The building will provide conveniences and opportunities that we have long considered essential for effective work, and we are indeed thankful that the Synod has found it possible to provide for the needs of its school in Watertown.

E. E. KOWALKE.

## Traveling Missionary For Africa

THE Rev. Edgar Greve, formerly a member of the staff at Alabama Lutheran Academy, Selma, Alabama, left New York December 7, 1950, on the Barber-West African ship "MV Templar" to become a



traveling missionary for the Lutheran Synodical Conference Mission at Obot Idim, Nigeria, West Africa. He was accompanied by his wife, the daughter of Mr. and Mrs. Herbert Jaeger, Ixonia, Wisconsin.

The new missionary is a June, 1950, graduate of the Evangelical

Lutheran Seminary, Thiensville, Wisconsin, theological institution of the Joint Synod of Wisconsin. Mrs. Greve received her registered nurse's degree at Milwaukee Lutheran Hospital and was a member of the hospital's staff for two years.

The Rev. Greve was commissioned for his new post at Friedens Lutheran Church, New Prague, Minnesota, on November 26, 1950, by the Rev. Im. Albrecht of Fairfax, Minnesota.

The Lutheran Church began its mission in Nigeria in 1936. Within the last 14 years it has grown to a membership of 19,674 with 110 elementary schools, a high school, a normal school and a seminary for preparation of pastors. President of the seminary, the Rev. William H. Schweppe, is now on furlough at Dale, Wisconsin. He will return to his post in December. The Nigeria church is served by 21 American missionaries, and 350 evangelists and teachers.

## Northwestern College

THE new building at Northwestern College was to have been completed by November 1, a year after the ground was broken. But there have been delays caused by lack of a few materials and of skilled carpenter labor. All major construction work was completed well ahead of cold weather. What

still remains to be done is the installation of equipment, door and window trim, some painting, hardwood floors in two rooms, and acoustical tile on the ceiling of the library.

The section given over to laboratories should be finished first, since all the equipment is on hand and is now being installed. The laboratory

THE ASSISTANT STUDENT PASTOR IN MADISON

The Joint Synodical Board for our Calvary student chapel resolved at its meeting on May 16 "to call Candidate Edward W. Wessling as assistant to Pastor Burhop," and instructed its chairman and its secretary "to extend the call in the name of the Board." Thus the initial steps were taken to provide Calvary with its first full-time assistant student pastor. To our joy, Candidate Wessling accepted the call. He was ordained on September 3 by his father, Prof. A. H. Wessling, in his home church in San Leandro, California, Herman C. Theiss, pastor. On September 11 he arrived in Madison and immediately entered upon



his work. The formal installation occurred on Sunday, October 1, and was in the hands of the chairman of the Board, President Wm. L. Kohn, who was assisted by the secretary, the Rev. A. L. Mennicke of Winona, Minnesota, and by the undersigned. Pastor Mennicke also preached the sermon.

Pastor Wessling was graduated from Concordia College, Oakland, California, and from Concordia Theological Seminary in St. Louis. From the latter school he received the B. D. degree in 1949, after interrupting the course for a year's vicarage at Kalamazoo, Michigan. He then entered the Graduate School at the seminary on a fellowship and obtained the Master of Sacred Theology degree in June, 1950. While a student at the seminary, he did part-time work at Washington University in St. Louis. Furthermore, he attended summer school at the University of California and two summer sessions at the University of Michigan.

We are grateful for this able assistant here at Calvary. May our Lord bless him and the work which is being carried on here at Calvary for the benefit of the 850 Synodical Conference students who are under our guidance this year!

WM. C. BURHOP.

**DEDICATION OF ORGAN AND CHURCH BASEMENT**

St. John's Church

Pardeeville, Wisconsin

The members of St. John's Church, Pardeeville, Wisconsin, were privileged on September 3, 1950, to dedicate to the glory of God a new Wicks pipe organ, a new church basement, and also an appropriate chancel chair, the latter being a gift of the Ed. Hiller family. The church building, which formerly had only a small entrance to the nave, was extended through additions being built on to either side of the entrance, thus giving us a utility room on one side and making possible an outside as well as an inside entrance to the basement.

Pastor Gerhardt Pieper of Fond du Lac, Wisconsin, addressed the congregation on the basis of the words of Psalm 150 exhorting St. John's to praise the Lord for the

wonderful gifts God had bestowed upon her. To the strains of the new organ the congregation sang "Oh, that I had a thousand voices." On organ concert was enjoyed by all in attendance in the evening. Prof. Martin Albrecht, who was at the console, in a masterful way not only showed what a wonderful instrument the organ is, but also displayed the beauty of Lutheran music.

A. H. MACKDANZ.

**APPOINTMENTS**

To fill existing vacancies I have appointed Pastor Wm. Wietzke as Visitor of the Colorado Conference and Pastor L. F. Groth as a member of the Nebraska Mission Board.

IM. P. FREY, President, Nebraska District.

**CALENDAR OF CONFERENCES**

**ST. CROIX PASTORAL CONFERENCE**

The St. Croix Pastoral Conference will meet at Grace Ev. Lutheran Church, South St. Paul, Minnesota, the Rev. A. G. Eberhart, pastor, on January 16 and 17, 1951, opening with a Holy Communion service at 9:30 A. M., E. W. Penk (R. J. Palmer), preaching. This will be a two-day conference meeting, the second being a special session.

F. H. TABBERT, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT**

Host: Grace Ev. Lutheran Church, 786 Buss Avenue, Benton Harbor, Michigan, Rev. E. J. Berg, pastor.

Date: Monday and Tuesday, January 29 and 30, 1951. Opening session, 10 A. M.

First Order of Business: At the request of the Conference Presidents through our District President — A discussion of the "Common Confession" according to the Quartalschrift, April, 1950, pages 148-176. Discussion Leader: Pastor H. J. Zink.

Papers — Exegetical: Revelation 1, Pastor A. J. Fischer; Ephesians 2, Pastor R. A. Gensmer; Ephesians 3, Pastor Wm. Krueger.; Isagogical: Joel, Pastor L. Meyer; Doctrinal: What Constitutes a Fruit of Faith, Pastor Wm. Krueger; Present Day Pietism, Pastor E. H. Wendland.

Sermon: Pastor L. Meyer, Pastor W. W. Westendorf, alternate.

Kindly announce your intended presence or absence to the host pastor in due time. JOHN F. BRENNER, Secretary.

**NORTHERN MICHIGAN PASTORAL AND TEACHERS CONFERENCE**

Place: Trinity Ev. Lutheran Church, Bay City, Michigan.

Time: January 29, 30, 1951, 9:00 A. M.

Preacher: Pastor M. Schroeder; alternate, Prof. A. Schultz.

Please announce to the host pastor, E. Kasischke, 1613 Broadway, Bay City, Michigan, before January 12, 1951, if you desire quarters or not.

NORMAN MAAS, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

Place: Grace Lutheran, 17th and Wisconsin, Manitowoc, Wisconsin.

Time: Tuesday, January 30, 1951, 9 A. M.

Preacher: O. Heier (E. Bode, alternate). Topic: "The Common Confession."

Kindly notify Pastor W. W. Gieschen if unable to attend.

V. J. WEYLAND, Secretary.

**TWIN CITY MIXED PASTORAL CONFERENCE**

The Twin City Mixed Pastoral Conference will meet at Minneapolis, Minnesota, in Fairview Lutheran Church, 31st and Colfax Avenue North, the Rev. H. Theiste, pastor, January 23 and 24. Communion Service Tuesday morning 10 A. M. Pastoral Sermon, the Rev. T. Daniel. Topics: "The Absolute Authority of the Scriptures," Prof. Carl Lawrenz; "What Does Acceptance of the Common Confession Mean?," Dr. A. Grumm; "The Bible Concept of Human Suffering," the Rev. A. Frey; "Unionism and Education," the Rev. H. Schweigert. S. E. LEE, Secretary.

**SOUTHERN NEBRASKA DELEGATE CONFERENCE**

Place: St. John's Ev. Lutheran Church, Firth, Nebraska.

Time: January 29, 30, 1951, 10 A. M.

Preacher: Henry C. Gieschen; alternate, A. B. Habben.

Papers: Article VII, Augsburg Confession, Kugler; The Book of Malachi, its Message and Application, Kruschell; Christian Questions 13-20, Gruendemann; The Use of the Bible in the Home, Weindorf; The Spirit of the 'Variata' Breathed in Modern Lutheran Confessions, Habben; The Difference Between Chastisement and Punishment, Hahnke.

Please announce your intentions to the host pastor.

A. B. HABBEN, Visitor.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

The Fox River Valley Pastoral Conference will meet at Mount Olive Lutheran Church, Appleton, Wisconsin, on January 23 and 24, 1951.

**CONFERENCE PROGRAM**

**Tuesday**

- 10:00 A. M. Opening Devotions, Roll Call, Minutes.
- 10:15 Exegetical-Homiletical Treatise on 1 Sam. 17, 42-51, Brick.
- 11:15 Visitor's Report.
- 11:50 Noon Intermission.
- 1:30 P. M. Devotions and Minutes.
- 1:40 Condition of the Seven Churches of Asia Minor Applied to Churches of Today; Pergamos, Rev. 2, 12-17, Heidemann; alt. Thyatira, Rev. 2, 18-29, C. Henning.
- 2:30 Biography of Dr. Ernst, W. Gieschen; alt. Biography of Wrede and Weinman, Lehninger.
- 3:15 Recess.
- 3:30 A Study of the Lutheran Confessions in the Matter of Justification, Fuhlbrigger.
- 4:15 Is the Pastor a Member of the Congregation?, K. Toepel.
- 4:55 Announcements.
- 5:00 Adjournment.

**Wednesday**

- 9:00 A. M. Devotions and Minutes.
  - 9:15 Discussion of Sermon and Liturgy.
  - 9:30 An Exegesis of Galatians, Chapter 1, Im. Boettcher.
  - 10:30 Recess.
  - 10:45 Divorce According to the Gospel (St. Matthew) with Reference to Lenski's Interpretation, Thierfelder.
  - 11:50 Noon Intermission.
  - 1:30 P. M. Devotions and Minutes.
  - 1:40 Adventism, Brandt.
  - 2:20 Isagogical Treatise of Micah, Hinnenthal; alt. of Zephaniah, Johnson.
  - 3:00 Recess.
  - 3:10 Mormonism, Croll.
  - 3:45 What Shall Be Our Attitude Toward Congregations Wilfully Organized in Repudiation of Our Fellowship in the Synodical Conference?, Pankow.
  - 4:30 Pastoral Problems on Conference Business.
  - 5:00 Adjournment.
- Alternate papers: Baccalaureate Services, Sippert; The Liturgy, Reier.
- Communion service on Tuesday evening: Ph. Th. Oehlert, preacher; alt. W. Pankow.
- Please inform Pastor R. E. Ziesemer, 112 W. Franklin Street, Appleton, Wisconsin, as



soon as possible if you will attend and if you desire lodging.  
**DELMAR BRICK**, Secretary.

**EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT**

Time: Wednesday, January 31, 1951, 10 A. M., Communion Service.  
 Place: Nain, South 57th and W. Mitchell, W. Kelbel, host pastor.  
 Chairman: H. Vogel.  
 Preacher: H. Shiley.  
 Alternate: T. Thurow.  
 Paper: Exegesis of Genesis 9 (continued), H. Shiley.  
**SIGMUND HILLMER**, Secretary.

**ROSEBUD DELEGATE CONFERENCE**

Time: 10 A. M. — January 30 and 31.  
 Place: Colome, South Dakota. — M. Volkman, host pastor.  
 Assignments: "A Mutual Discussion of the 'Catechism of Differences'", M. Volkman; "Isaiah 40," A. K. Hertler; "How we should properly make Pastoral Calls," E. Ploetz; "A Short Review of the History of the Canon," R. Kleist; "The Abiding Efficacy of Holy Baptism," M. Volkman.  
 Speaker: H. Lietzau (alternate: K. Molkentin).  
 Don't forget a brief summary of your essay for the minutes.  
 Please announce for yourself and your lay-delegate to the host pastor.  
**A. K. HERTLER**, Secretary.

**REDWOOD FALLS PASTORAL CONFERENCE**

St. Matthew's Ev. Lutheran Church, Danube, Minnesota, H. Schnitker, host pastor, February 2, 1951.  
 The conference opens with a Communion Service at 9 A. M. S. Baer, speaker; J. Stehr, alternate.  
 The morning will be devoted to discussions of the "Suggested Program for Circuit Conferences Concerning Education," J. Bradtke and G. Zimmermann will lead the discussions.  
 The afternoon will be taken up with the study of the "Common Confession." Those leading discussions are: Theo. Bauer, E. R. Gamm, S. Baer, O. K. Netzke, W. F. Dorn, W. H. Zickuhr.  
 Please notify the host pastor if you cannot be present.  
**N. E. SAUER**, Secretary.

**SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

The Southwestern Pastoral Conference will meet January 30, 1951, at St. Paul's Ev. Lutheran Church at Tomah, Wisconsin, J. Dahlke, pastor.  
 9:30 A. M. — Communion Service. — Speaker, A. Dobberstein; alternate, H. Kirchner.  
 10:45 A. M. — "Review of the Common Confession." — Pastor A. Werner will lead the discussion.  
 Papers: Exegesis: Col. 1, A. Stuebs; 2 Tim. 3, G. Albrecht; "What Shall be the Congregation's Attitude Toward a Member Who Embraces Communism?," J. Petrie; "How Can we Stimulate More Frequent Attendance at the Lord's Table?," E. Mahnke.  
**A. W. LOOCK**, Secretary.

**CENTRAL PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT**

Date: January 23, 1951, 9 A. M.  
 Place: St. Mark's Lutheran Church, Watertown, Wisconsin.  
 Paper: "The Common Confession."  
 Communion Service at 11 A. M. Confessional address by Pastor H. R. Zimmermann. Each pastor must provide his own meal.  
**OTTO A. PAGELS**, Secretary.

**ESCANABA CIRCLE OF SYNODICAL CONFERENCE**

The Escanaba Circle of Synodical Conference Pastors will meet on January 30, 1951, at 10:30 A. M. (C. S. T.) at Powers, Michigan. Preacher: A. Schabow; alternate: J. Hoenecke.  
 Works: Exegesis of Heb. 10, T. Hoffmann; Article IV of Augsburg Confession, A. Schulz; Study of Common Confession, W. Lutz, leader.  
 Kindly announce to host pastor.  
**F. C. DOBRATZ**, Secretary.

**DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT**

Place: St. Luke's, Denver, V. Tiefel, pastor.  
 Time: January 30 to February 1, beginning Tuesday, 1 P. M.  
 Essays: The Finality of Scripture, W. Siffring; Romans 4-6, O. Kreie; The Urgent Need of 'Today of Parochial Schools, W. Schaller, Jr.; The Person of the Holy Ghost, a) in the Old Testament, b) in the New Testament, W. Wietzke; The Book of Jonah, Its Message and Application, R. Unke.  
 Speaker: R. Vollmers (O. Kreie).  
 Please announce yourself and delegate to Pastor V. Tiefel, 3891 Vrain Street, Denver 12, Colorado.  
**W. SCHALLER, JR.**, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet January 29 and 30 at St. Peter's, 52 East 1st Street, Fond du Lac, first session starting at 9 o'clock. By conference resolution, members are to provide for their own meals. Members wishing to stay overnight are asked to inform Pastor G. Pieper. The Communion Service will be held the evening of the 29th.  
 Topics: 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 Reference to Congregation and Synod, B. Kuschel; Some Phase of Church Music, T. Zuberhler; Hebrews 9, H. Kleinhans; Does Rom. 10. 4 refer to the Moral Law?, H. Kahrs; Common Confession, O. Siegler; What Shall Be Our Attitude Toward Congregations Willfully Organized in Repudiation of our Fellowship in the Synodical Conference?, to be assigned; Boys' Brigade, W. Wichmann.  
 Preacher: C. Krug; alternate, H. M. Schwartz.  
**OSCAR SIEGLER**, Secretary.

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

Place: St. Matthew's Church, Winona, Minnesota.  
 Date and time: January 17, 1951, 9:30 A. M.  
**PROGRAM**  
 9:30-10:45 A. M. Communion Service (G. Geiger).  
 10:45-11:00 A. M. Recess.  
 11:00-11:45 A. M. The Common Confession (Fritz Miller).  
 1:15- 2:15 P. M. The Common Confession (continued).  
 2:15- 2:30 P. M. Recess.  
 2:30- 3:45 P. M. Review of the Common Confession (A. L. Men-nicke).  
 3:45- 4:15 P. M. Conference business and financial report.  
**GERHARDT P. KIONKA**, Secretary.

**SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT**

The Southeastern Pastor-Teacher-Delegate Conference of the Michigan District will convene on January 29 and 30, 1951, at Immanuel Lutheran Church, Findlay, Ohio, A. R. Gallert, pastor.

**Monday, January 29**

10:00 Devotion and Roll Call.  
 10:15—11:45—Exegesis of 1 Cor. 15 (G. Press).  
 12:00— 1:30—Dinner.  
 1:30 Devotion and minutes.  
 1:45— 2:45—What Can be Done to Promote a Christian Day School in those Congregations Which Have None? (T. Sauer).  
 2:45— 3:00—District and Foreign Missions (A. Wacker).  
 3:00— 3:15—Indian Missions (H. Engel).  
 3:15— 3:30—Recess.  
 3:30— 4:30—A Study and Discussion of the "Common Confession" in the Light of Controversies within the Lutheran Church. (E. Hoenecke, leading a round-table discussion.)  
 7:30 Divine Service with Communion (Preacher: A. Bloom; Substitute: R. Timmel).

**Tuesday, January 30**

9:00— 9:15—Devotion and minutes.  
 9:15—10:30—Practical Lesson in Geography (G. Mueller).  
 10:30—10:45—Recess.  
 10:45—11:00—Refugee Mission (A. Maas).  
 11:00—11:30—Finance, Synod Building Fund etc. (R. Timmel).  
 11:30— 1:00—Dinner.  
 1:00— 1:15—Devotion and minutes.  
 1:15— 2:30—Continuation of Discussion on "Common Confession."  
 2:30— 2:45—Delegate from Michigan Lutheran Seminary.  
 2:45— 3:00—Closing and Roll Call.  
**A. R. GALLERT**, Secretary.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

**Pastors**

**Koch, Reinhard**, in St. John's Church, Maribel, Wisconsin, by H. A. Koch; assisted by Henry Koch, Sr., H. Pussehl, E. Habermann; First Sunday in Advent, December 3, 1950.  
**Muehl, Herman A.**, in St. John's Church, Cameron, Wisconsin, by H. A. Pankow; assisted by R. W. Mohrhardt and L. Lambert; Third Sunday in Advent, December 17, 1950.  
**Wicke, Harold**, in St. Peter's Church, Weyauwega, Wisconsin, by Walter E. Pankow; assisted by W. Strohschein, F. Reier, W. Hoepner, and F. Heidemann; 25th Sunday after Trinity, November 26, 1950.

**CHANGE OF ADDRESS**

**Pastor**

**Koepsell, Markus**, Remus, Michigan.

**ACKNOWLEDGMENT AND THANKS**

Northwestern College received the following gifts in the course of the past three months, and we wish herewith to express our sincere thanks and appreciation to all the donors.

For the Library: From Mrs. Ruth Shekner in memory of Josephine Sproesser, \$5.00; from the Ladies' Aid, Cottage Grove, \$49.44; from E. J. Seifert, Watertown, \$5.00; from members of the Gilbert Family in memory of Dr. Gilbert, \$7.50; through Rev. V. Brohm in memory of G. Riedelbach, \$7.50; through Rev. F. Ehlert, in memory of W. C. Meyer, \$20.00; in memory of Mr. A. Uhlig, New Ulm, \$50.00; in memory of Ernst Marshall, Crete, Illinois, \$15.00.  
 For the Dormitory Furniture: In memory of Albert Liermann, Manitowoc, \$2.00; in memory of Mrs. L. Hahn, Slinger, \$10.00; through Rev. G. Redlin, in memory of Rev. J. Pohley, \$7.00; from the Ladies' Aid, Green Bay, \$25.00; from N. N., South Dakota, \$150.00. For laboratory equipment from AAL Branch 1284, Sheboygan, R. 1, \$25.00. From the Mattek Family in memory of Mr. Pussehl, \$5.00; for dormitory furniture from Harvey Zarwell, Milwaukee, \$200.00. For the Kitchen: A. Plitzweit, Caledonia, Minnesota, 50 dozen eggs; St. Matthew's Congregation, Appleton, jams, jellies, and canned goods; Mr. and Mrs. Schoeneck and Miss L. Guth, Weyauwega, \$7.00; congregation in Brillion, one truckload of vegetables and \$1.00; congregation in Columbus, one truckload of vegetables, groceries, and canned goods, and \$5.00; Lake Mills Girls Club, \$10.00; St. Mark's Ladies' Aid, Watertown, Christmas cookies for all the students; Rev. M. Stern, Ixonia, 6 bushels melons, 1 bushel each of potatoes and peppers; Richwood Ladies' Aid, 30 dish towels; Morrison (Rev. Koch), one truckload of vegetables, potatoes, and canned goods; Ixonia (Rev. Pagels), one truckload vegetables and potatoes; Slinger (Rev. Gilbert), one truckload produce and \$5.00; Jefferson (Rev. Mueller), one truckload produce and \$39.00; Immanuel Congregation, Campbellsport, one-half truckload produce and 5 gallons honey.  
**E. E. KOWALKE**.

The Michigan Lutheran Seminary gratefully acknowledges the following further receipts to the organ fund: Memorial Wreath for Mr. John Stefan, Zilwaukee, Michigan.



from Mr. and Mrs. O. Schlaefke, Mr. and Mrs. Emil Bauer, and Miss Dora Otto by Pastor R. Koch, \$3.00; from Mrs. N. N., far from Saginaw, \$150.00. To these kind donors, thank you.

M. ZAHN.

Northwestern Lutheran Academy has received the following donations:

Ladies' Guild, Riverview Church, Appleton, Wisconsin, \$10.00; Prof. K. Sievert, N. N., \$150.00; Ladies' Guild, Hoskins, Nebraska, for the girls' dormitory, \$5.00; Rev. W. T. Meier, Watertown, South Dakota, memorial wreath in memory of Mrs. August Neuendorf, for the music fund, \$2.00; Ladies' Guild, Mission, South Dakota, \$25.00; For the boy's dormitory \$65.00 from the following guilds: Jerusalem, Milwaukee, Wisconsin; St. Matthew's, Janesville, Wisconsin; Bethany, Fort Atkinson, Wisconsin; St. Peter's, Janesville, Wisconsin; Mt. Olive, Monroe, Wisconsin; and St. Paul's, Rock Island, Illinois.

To all these donors we want to express our heartiest thanks.

R. A. FENSKE.

Dr. Martin Luther College Music Department of New Ulm, Minnesota, received the following memorial wreaths and gift in the past months: \$50.00 in memory of Pfc. Philip Lenz, of Olivia, Minnesota, killed in action in Korea; \$2.00 by Mr. and Mrs. Kath in memory of Mrs. Janke of Lewiston, Min-

nesota; \$2.00 by Mr. and Mrs. Arthur Peck and Mr. and Mrs. Glen Barnes in memory of Clarence Buelow, Watertown, South Dakota; a gift of \$25.00 from Miss Cassie Erickson, one of our piano teachers; a gift of \$100.00 from Dr. and Mrs. Howard Vogel, New Ulm, Minnesota. Total: \$179.00.

We herewith express our heartiest thanks to the kind donors.

EMIL D. BACKER,  
Music Department.

In memory of Francis Gunner Larson who died on November 10, 1950: For Missions, \$5.00 by St. John's Ladies' Aid of Rauville; For Missions, \$3.00 by Mr. and Mrs. Frank Boede; For Missions, \$2.00 by Mr. and Mrs. Roland Redlin; For Wisconsin Synod Church Extension Fund, \$2.00 by Mr. and Mrs. A. H. Stregre; Rev. B. A. Borgschatz, pastor, St. John, Rauville Township, Watertown, South Dakota.

ELMER E. BARTLING.

**MISSION FESTIVALS**

**Eighth Sunday after Trinity**

Lutheran Joint Parish of Cornell, Keystone, Birch Creek at Cornell, Wis.  
Offering: \$360.00. E. E. Prenzlow, pastor.

**Fifteenth Sunday after Trinity**

St. John's Church, Maribel, Wisconsin.  
Offering: \$502.59. H. A. Koch, Vacancy Pastor.

**Eighteenth Sunday after Trinity**

Christ Church, Marshfield, Wisconsin.  
Offering: \$598.90. T. Bradtke, pastor.

**Twentieth Sunday after Trinity**

Zion Church, Morrison, Wisconsin.  
Offering: \$2,070.00. H. A. Koch, pastor.

**WANTED**

Emanuel Lutheran Church, St. Paul, Minnesota, is in need of Wisconsin Synod German Hymnals, large type edition, in any serviceable binding. Four dozen books are needed. Inform undersigned, please, if you wish to dispose of books in your possession. Carrying charges and a reasonable price will be paid.

G. A. THIELE,  
566 Humboldt Avenue,  
St. Paul 7, Minnesota.

**NOTICE**

The following items are offered to any mission congregation and may be had for the taking: 1 pair Communion candlesticks, candle; 1 pair three-light candelabra, electric; 1 crucifix; 1 chalice; 1 paten; 1 hymn-number board with numbers; 1 baptismal font, wood; 1 reed organ; 1 pulpit. Some of these items are in only fair condition but can be renovated.

O. SIEGLER,  
Calvary, Wisconsin.

**TREASURER'S STATEMENT**

July 1, 1950 to November 30, 1950

**Receipts**

Cash Balance July 1, 1950.....	\$ 62,205.54
Budgetary Collections .....	\$429,698.80
Revenues .....	88,029.69
<b>Total Collections and Revenues.....</b>	<b>\$517,728.49</b>
<b>Non-Budgetary Receipts:</b>	
U. S. Government Bonds Sold....	50,000.00
Payments on Accounts Receivable .....	1,500.00
Reimbursement of Budget from Building Funds .....	24,624.90
Miscellaneous .....	332.43
<b>Total Receipts .....</b>	<b>\$594,185.82</b>
	<b>\$656,391.36</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 30,523.52
Theological Seminary .....	17,845.32
Northwestern College .....	68,977.23
Dr. Martin Luther College.....	63,329.45
Michigan Lutheran Seminary....	36,088.44
Northwestern Luth. Academy....	11,162.55
Home for the Aged.....	9,025.74
Missions—Gen. Administration .....	127.06
Indian Missions .....	88,464.32
Negro Missions .....	13,761.15
Home Missions .....	164,886.86
Refugee Mission .....	15,211.27
Madison Student Mission.....	1,678.22
Spiritual Welfare Commission .....	3,290.56
General Support .....	26,711.75
School Supervision .....	3,672.76
<b>Total Budgetary Disbursements....</b>	<b>\$554,756.20</b>
Cash Balance November 30, 1950 .....	\$101,635.16

C. J. NIEDFELDT, Treasurer.

P. S. Requisition for November from Northwestern Lutheran Academy was not received in time for this report.  
C. J. N.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

For November, 1950

**For Spiritual Welfare Commission**

Carl Grief .....	\$ 2.00
N. N., Watertown, South Dakota.....	100.00
Aid Association for Lutheran Branch No. 17, Kewaunee, Wisconsin .....	10.00
Mrs. H. Hopp, Manitowoc, Wisconsin.....	2.00
Immanuel Ev. Lutheran Church, Manitowoc, Wisconsin .....	10.00
Rev. R. J. Palmer, Minneapolis, Minnesota.....	10.00
	<b>\$ 134.00</b>

**For Missions**

N. N., Detroit, Michigan.....	\$ 5.00
<b>For Church Extension Fund</b>	
From Margaretha Luetkemeier, Estate, Caledonia, Nebraska .....	\$ 500.00

**For Building Fund**

Memorial Wreath in memory of Mr. and Mrs. J. P. Nelson, Olivia, Minnesota, given by St. Peter's Ladies' Aid .....	\$ 5.00
Rev. and Mrs. H. Schnitker.....	1.00
Mr. and Mrs. Herman Roske.....	1.00
	<b>\$ 7.00</b>
Aid Association Branch No. 1680, Caledonia, Minn., Mrs. Pauline Thompson, Secretary .....	50.00
	<b>\$ 57.00</b>

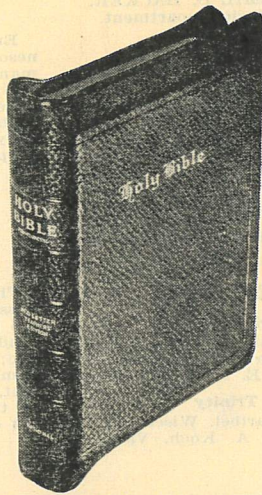
C. J. NIEDFELDT, Treasurer.



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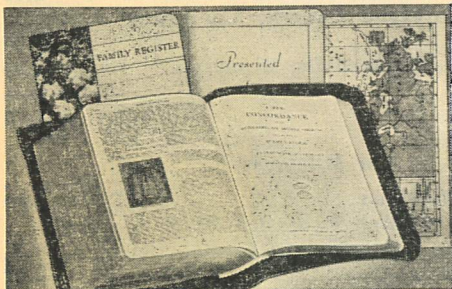
<i>They that sealed the covenant.</i>	NEHEMIAH,
gavest before them, neither turned	B. C. 445.
them from their wicked works.	
36 Behold, <sup>a</sup> we are servants this	d Deut. 22. 43.

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OF THE TRIBE OF MANASSE, SON OF the son of Sū-sī. 12 Of the tribe of Dān, Ām'mī-ēl the son of Gē-māl'i. 13 Of the tribe of Ash'ēr, Sē'thūr the son of Mī'ehā-ēl.	Ex. 3. 8. Deut. 1. 25. Deut. 1. 28.
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# Northwestern Publishing House

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