

The Northwestern LUTHERAN

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

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Lord,
To Whom Shall We Go?
Thou Hast The Words
of
Eternal Life.

And we believe and are sure that thou
art that Christ, the Son of the living God.

"WE NEVER SAW IT ON THIS FASHION"

Mark 2, 12

IN the Gospel of St. John, the fifth chapter, the seventeenth verse, we read, "But Jesus answered them, My Father worketh hitherto, and I work." These words were spoken by our Savior in answer to the Scribes and Pharisees who attempted to discredit His person and mission, who challenged His right to teach and labor among His people as He did. Christ answered them with these words and added, "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." Thus Jesus again asserted His divine Sonship. But here he lays claim to this honor not so much on the basis of His words as on the basis of His *works*. On another occasion He said, "If I do not the works of My Father, believe Me not. But if I do — though ye believe not me — believe the works: that ye may know and believe that the Father is in Me, and I in Him. — Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 10, 37. John 14, 11.

Jesus

With these words, "My Father worketh hitherto, and I work," Jesus draws our attention to His ministry, His works, among men. What is it that holds our attention and fascinates us about His ministry? Do we see in Him the attraction and accomplishments that generally captivate men and enthuse them?

Was Jesus a financial success? — "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8, 20. Perhaps, if He was not wealthy in His own name He surrounded Himself with rich and influential people. — His disciples were poor fishermen who had forsaken the little they had to follow Him. Was it the power of the sword in which He trusted to gain His ends? — Once Peter raised his sword in defense of Jesus and he was promptly rebuked, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Was it a voice of eloquence, the power to impress and sway multitudes with human wisdom and eloquence that made Jesus a success? Indeed, no man ever spake as this Man, and yet, neither He nor His apostles come to us with words that man's wisdom teaches, and, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." All that is so necessary for success in the opinion of most men was missing in the work and ministry of Jesus.

For One and All

Yet how intensive, how extensive the ministry of Jesus was! He worked for all the world and in so doing He did not overlook the individual. Repeatedly the Evangelists point to the fact that Jesus was surrounded by great multitudes. "And when He saw the multitude He had

compassion on them, because they were as sheep having no shepherd." Yes, Jesus looked beyond the multitudes that gathered in Galilee and saw, "Yet other sheep which are not of this fold. Them, too, will I bring in, and there shall be one flock and one shepherd."

While our Lord had compassion on the multitudes and labored for them, He did not overlook the individual. He worked not on the scale of thousands, but on the scale of *one*. Mark His parables; in them He reveals His own heart. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home he calleth his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15.

Doing Good

Look to the ministry of Jesus again. Peter tells us, "He went about doing good." His entire ministry was one great work of benevolence. The poor, the helpless, and friendless found a Helper and Friend in Him. His invitation was, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

Who Can Forgive Sins but God Only?

But our view of the Savior's ministry, thus far, is too general. In His words, "My Father worketh hitherto, and I work," Jesus would have us consider His ministry more carefully. What was the Father's work to which Jesus refers? Is it not that work for which God's people knew God from the beginning; is it not the work of the Lord God to which Moses and all the prophets pointed, of which the history of Israel is evidence? "*Thou hast made Me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I am He that blocketh out thy transgressions for Mine own sake, and will not remember thy sins.*" Is. 43, 24. This is the gracious, longsuffering work of the Father, His divine prerogative: "Who can forgive sins but God only?"

The Son of Man hath Power to Forgive Sins

Yet Jesus has said, "My Father worketh hitherto, and I work." One example of this must suffice here. In the Gospel of St. Mark, in the second chapter, we read, "And they come unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins

be forgiven thee." See the unfortunate man beyond human help. Observe how his friends go to the trouble of uncovering the roof of the house where Jesus was, how they lowered the bed with the sick man into the presence of Jesus that He might touch him and heal him. But Christ points to the real need of this man and every man, he touches the "sore spot" with the words, "Thy sins be forgiven thee." Immediately certain Scribes sitting there challenged the right of Jesus to forgive sins, "Why does this man thus speak blasphemies? Who can forgive sins but God only?" — But Jesus answered, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" The implication is clear. If Jesus healed the man He must be God and this included the power and right also to forgive sins. "But that ye may know that the Son of man hath power on earth to forgive sins — He saith to the sick of the palsy — I say unto thee, arise, and take up thy bed and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

We never saw it on this fashion! Now as then great multitudes have never seen the ministry of Jesus in this light. They looked to Him only as a Helper in their material needs. They looked to Him merely as one who shall give them a more abundant life here on earth by supplying daily bread and all that this includes. Perhaps

they trust in Him as a miracle worker, as the Son of God, but they have not seen it on this fashion that Jesus used His divine power, that He performed miracles, only to manifest himself as the One who has power to forgive sins. Yet that is the ultimate purpose of His work and ministry. "My Father worketh hitherto, and I work."

Let us mark how Jesus performs this ministry among us. He SAID, "Son, thy sins be forgiven thee." He works among us with the word of reconciliation. "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5, 24.

It is Finished

At last glance at our Lord's ministry on earth, and we see apparent failure and defeat. His death on the accursed tree will hardly be called a success by most men. Yet in His death He cried with a loud voice, "It is finished!" In His death He completed His work and laid the foundation for the forgiveness of our sins, and not ours only, but the sins of the whole world. And because "He humbled Himself and became obedient unto the death of the cross, therefore God has also highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father." A. P. V.

EDITORIALS

PROFANITY

REDEEMING THE TIME

THE WAR AND A QUICKENED RELIGION

A COMMON RELIGION

Profanity That the habit of profanity is spreading at an alarming pace in our country is a matter of common observation. The sad part is that the sense of the sinfulness is lost with the spread of the habit. We do not intend to present a discussion of our own on this state of affairs now, we shall merely pass on to our readers two incidents we found recorded in our exchanges recently.

A Baptist preacher was standing in line at a tire-registration station. Behind him was a man cursing everything and everybody because of the inconvenience of the regulation. When the curser found out that the man ahead of him in the line was a preacher he started a conversation, in the course of which he revealed that he himself was the president of a Bible class in his church. The *Watchman-Examiner*, in which we found this report, adds: "So a Bible class president feels that we are living in a country and in an age which make profanity, even in public, the right of all men. Seemingly, he saw no lack

of harmony between his position and his language."

This agrees with the experience of which the editor of the *Lutheran Herald* reports. Reading a story in a popular news weekly in which words of vulgar profanity were used profusely, he wrote to the author about it. Here is a paragraph from the answer which he received. "You are not alone in your criticism of *profanity* in the last two chapters. . . . I'm sorry about this, but I can't help it: that is how Americans talk, most Americans, when they are disturbed, upset, or angry." As examples he here mentioned two of America's greatest leaders. Then he continues: "And it's not profanity, sir; it's just part of our language — it's not meant to profane anything that you hold sacred. . . . I think that some churchmen are too serious about such matters. I'm quite sure that God doesn't mind Uncle Sam's and John Smith's bursts of strong language."

God does mind. He said, *Thou shalt not take the name of the Lord thy God in vain.* J. P. M.

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Redeeming the Time IV. — God, who at the beginning created time for us, who to this day preserves time for us, who also allotted to each one of us his definite share of time, his span of life, He has also given to our time its peculiar character by filling it with certain events and tendencies. It is a prerogative of God to do so. When the disciples on the day of ascension asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" He answered very emphatically, "It is not for you to know the times or the seasons, which the Father *hath put in his own power*" (Acts 1, 6.7).

Solomon presented this truth in a very striking fashion in Ecclesiastes 3, 1-8: "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace."

Then Solomon makes an application of this truth, of which we quote two verses (9 and 14): "What profit hath he that worketh in that wherein he laboreth? . . . Whatsoever God doeth, it shall be forever: nothing can be put to it nor anything taken from it; and God doeth it, that men should fear before him."

Similar thoughts were expressed by Luther in a sermon on John 7, 30.31. With reference to the remark, "His hour was not yet come," he referred to the words of Solomon which we quoted above, and added: "If any one undertakes a thing out of its due time, let him see how it will turn out, when its hour has not yet come: though you tear yourself to pieces and strain unto death, it will not help you. Just try to harvest grain at Christmas, pick cherries in icy winter, or apples at Shrovetide. You will not find any. For God has so exactly set and arranged all things that He will have all plans and endeavors in His own hand, so that nothing can succeed until His appointed

hour has come. Thus it is that, no matter what the world may determine, it will not happen unless God so orders."

It is the Lord who in His overruling providence shapes our time for us. In Isaiah 45, 7, He declares emphatically: "I form the light, and create darkness. I make peace, and create evil. I the Lord do all these things." Hence the prophet Amos asks very pointedly: "Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?" (Chap. 3, 6.)

Why does the Lord do that? Why does He take the control over our time so completely out of our hands? Why does He frequently fill our days with evil? Does He take pleasure in seeing us suffer? Indeed not. But we forget so easily that our times are not our own. By sending us evil days the Lord reminds us that we have frequently misused the time He granted us, used it for sinful purposes; and so calls us to repentance. And in a general way, He thus tries to keep us in humility.

God also has some very special purpose in mind. We should learn, no matter what kind of time it may be, whether we like it or not, to make the best possible use of it, that is, that we redeem the time. In every kind of time God offers us special opportunities to do His will. "As we have therefore opportunity," so Paul says in Gal. 6, 10, "let us do good unto all men, especially unto them who are of the household of faith." If we fail to redeem the time, if we neglect the opportunities God offers us, they will become lost opportunities, and God may cast us away as unfit for His service. J. P. M.

* * * *

The War and a Quickened Religion Almost every pastor who falls into conversation with people on trains and street cars or on other occasions is asked, when it becomes known that he is a minister: "Don't you think that the war has made people more religious and has started a movement back to God?"

The January *Readers Digest* brings a condensed article from Good Housekeeping in which it is pictured how a family was moved rather sheepishly by the seriousness of the times to say grace at the table. The impression was given that this is rather typical in our day.

We have no way of knowing whether the war has brought about a quickened religious consciousness generally. The present writer must confess that he has not seen many fruits meet for repentance. There seems to be a good deal more seriousness but what is taken for Christianity is often nothing but sentimentality and a very superficial frame of mind. Just having a vague pious feeling is hardly a back-to-God movement.

For some years now some have left the traditional churches and sought satisfaction in such metaphysical churches as Mental Science and Divine Science. When asked why, they say: "We get more out of it." But when you ask them what they get out of it, most of them can only give you a blank stare and repeat what has been dinned into their ears, namely, that they get more out of it. So, we fear, much of the quickened religion of our day is only a vague, pious feeling, which is far from a full acceptance of the Word of God and trust in the salvation of Jesus Christ.

This war with its separation from loved ones and its imperiling of the lives of loved ones, to say nothing of minor dislocations, is a powerful call to repentance. We would not listen to God's call in His Word, so He speaks now through the harsh and thundering voice of war. We worshiped the creature more than the Creator, and God reminds us of our error by making us stand in line with ration cards. These are calls back to God. What a calamity if we disregard this call!

The Prophet Haggai quotes God as saying to the Jews of his day: "I smote you with blasting and with mildew and with hail in all the labors of your hands, *yet ye turned not to me*, saith the Lord." God is smiting us today with the tearful farewells, the casualty lists, the food shortages, the unaccustomed regimentation of our lives, the high taxes and other things connected with the war, and what a pity if in spite of these loud calls to repentance He must complain as of old: "YET YE TURNED NOT TO ME"!

If the call of God through the war were heeded, people would not just stop with praying at the table again but they would go all the way, then the churches would not only be filled but the old Gospel would be heard again in the churches and people would show by the lives which they live that they have been with Jesus. Would to God that we would all hear the voice of God in the exploding shells and the crashing bombs!

I. P. F.

* * * *

A Common Religion From time to time someone breaks into print with some panacea which will cure all the ills of this very sick world. This and that is offered as a sure-fire means of regenerating mankind and making humanity really something fine. If it is sponsored by someone who is a prominent public

figure, it receives a measure of publicity. Lately Robert (Believe It Or Not) Ripley stated in an interview to the *Denver Post* that the airplane would furnish the world with a religion which would make over all mankind.

He is quoted as saying: "Aviation will do more than all the churches have been able to do through all the ages to insure a realization of the brotherhood of man. In saying this I do not belittle the work of the church. But when men find space and distance abolished by the airplane, they will in time speak a common language and, through understanding, develop a common religion."

Does the fact that Mr. Ripley through many sources of information succeeds in ferreting out a lot of strange happenings, which thrill newspaper readers, qualify him as an authority on religion? It is axiomatic that the world by wisdom knew not God. Mr. Ripley can unearth things which seem unbelievable, but he himself does not seem to have the child-like Bible faith which God exalts.

That the airplane by establishing closer contacts among the peoples of the earth will develop a common religion is in line with the evolutionary idea that religion is still in a state of flux, that it hasn't quite jelled yet, that it is something which people must still work out. How blessed we Christians are that we do not have to look into the future for a perfected religion but that we have it right now, that we can say with the apostle: "I *know* whom I have believed and *am persuaded* that he is able to keep that which I have committed unto him against that day"! How enviable is the lot of the man who can say with the psalmist: "My heart is fixed, O God, my heart is fixed"!

I. P. F.

LIFE AFTER DEATH

Death can no longer frighten me;
It's swallowed up in victory;
From its dread sting I've been set free
Through Jesus' blood, shed on the tree.

The grave is but a place to rest
Until the trumpet sounds at last,
And I shall rise with all the blest
In brightness and in glory dressed.

E'en like the flow'r beneath the snow,
Which for a time has ceased to grow;
But wakes again when warm winds blow
To sweetly blossom here below.

So shall I bloom in Paradise,
Where no more sin my spirit tries;
In that vast mansion of the skies
I'll dwell in peace from grief and sighs.

Thanks be to Christ, who through His grace
Has won for me that wondrous place
Where in my flesh I'll see His face
And glorious life fore'er embrace.

Hildegard Steingraber.

IN THE FOOTSTEPS OF SAINT PAUL

TARSUS IN CILICIA

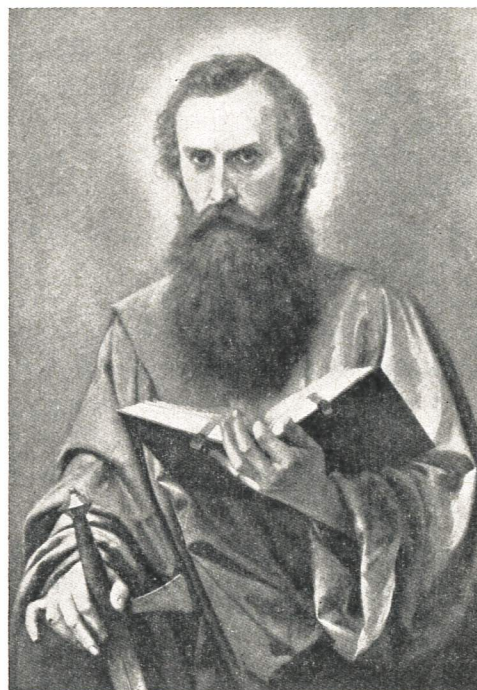
By Dr. H. Koch, Manitowoc, Wisconsin

HISTORY has been called the Bible of Humanity. If this is true, then it has at least one thing common with the Bible. It is read by the fewest people with a purpose of learning from it. Most people will rather learn from their own sad experiences and in only too many cases even that is futile. Biographies of great men ought to inspire us, but fiction rather than true life seems to captivate the majority of readers. They would rather live in a world of make believe, indulge in wishful thinking and avoid the real problems of life. True, objective history and biography are only to be found in the Bible. All other writing is subjective in character. The lives of great men in the Bible are interwoven with the history of the children of God and the world. Moses, Samuel, Elijah and David are such characteristic personalities of the Old Testament. In the New Testament we have as characteristic exponents of the early Christian Church Peter and Paul, the latter of the two being the greater. He is the greatest missionary the world has ever seen and will see. History offers a notable background for the life of Saint Paul, lets him stand out in bold relief as the instrument in the hands of the Lord to bring the Gospel of the crucified Lord and Savior to the heathen world. With these thoughts in mind let us obtain glimpses of the life and work of the great apostle, that chosen vessel of God. These glimpses are intended to induce us to take our Bible in hand and get the full picture, the original masterpiece sketched by the Holy Spirit Himself and recorded in Holy Writ.

Paul tells us that he is a citizen of no mean city, of Tarsus in the province of Cilicia in Asia Minor (Acts 21). At the time of the birth of Saul Tarsus was an enterprising commercial center. Mark Antony had made it a free city and Augustus had confirmed this privilege. The houses of Tarsus clustered around the banks of the river Cydnus. A mighty harbor at that time, now a swamp, sheltered vessels from all important Mediterranean ports. The harbor was second in importance only to Alexandria in Egypt. It was the port of entrance for merchandise from Western countries and also the destination of the treasures of Oriental caravans cherished by the rich in the metropolitan areas of the Roman Empire. Here young Saul could witness the hustle and bustle of a busy harbor. Perhaps that yearning to visit distant lands was aroused and nourished in Paul, when he saw the many vessels, the pride of many nations. The Lord used and directed this longing into the channels of bringing the Gospel to the ends of the then known world.

Learning also flourished at Tarsus. Sophists vied with one another to impart their view and way of life to eager youths able to repay them amply for their instruction. Here in Tarsus the unique experiment was tried out

to establish Plato's ideal state with a philosopher at the head of the city-state. It failed. Athenodorus, the philosopher, was a resident of Tarsus and the personal adviser of Emperor Augustus. The Stoic philosopher, Zeno, once lived in Tarsus and here laid the foundation for the basic thoughts of Stoic philosophy. In nearby Soli the poet Aratus was born, whom Paul quotes in his sermon on the Areopagus in Athens, when he says: "We are also



of His (God's) offspring" (Acts 17). The geographer Strabo informs us that Tarsus at times even surpassed Athens and Alexandria in fame. Rome, he also said, was full of Tarsians, who were its tutors. Such was the intellectual fame of Tarsus at the time of Paul.

Tarsus was the capital of the province of Cilicia. In the year 51 B. C. Cicero resided here as proconsul of Cilicia. From Tarsus the snowclad mountain range of the Taurus can be seen with some of its peaks rising to heights of about 10,000 feet. Between the city and the mountains a fertile plain stretched out, which was one of the granaries of the Roman Empire.

Repeatedly this Cilician plain was the scene of battles and events, which changed the course of history. Here Xerxes the Great gathered his vast army to march on toward the conquest of the Western world. His pride suffered a humiliating defeat at the hand of the small Greek nation. Sitting on a throne near Salamis he wanted to view the destruction of the tiny Greek fleet by his powerful armada. The unexpected happened. The mighty fleet of Xerxes was routed. Xerxes' plans of world con-

quest were shattered. He had depended solely on the strength and superiority of his armed forces. The Lord tells us not to do so (Psalms 20 and 33).

On these plains Darius endeavored to halt the eastward march of conquest of Alexander the Great, but was defeated at Issus in Cilicia in 333 B. C. Alexander pitched camp near Tarsus, bathed in the icy waters of the Cydnus and thereby nearly lost his life. In 1190 A. D. the German Emperor Barbarossa, while leading a crusade against the Saracens in the Holy Land bathed in the same icy waters and thereby found his death. Alexander was permitted to live on and bring Greek culture to the Eastern world, making the Greek language the medium of speech and writing, wherever his conquest carried him, in order that the Greek New Testament might later on be written in that tongue and the Greek language become the universal tongue, a fact which so greatly aided Paul and the other apostles in their mission endeavor. Here again we see that it is God who frustrates the plans of the mighty and on the other hand permits others to continue in their plans, whereby they are in reality carrying out the divine decrees for the salvation of man and the spreading of the gospel. Mighty Alexander, who was saddened in his heart to think that there were no more worlds for him to conquer, was unable to conquer himself and his unbridled passions. After having completed the task assigned to him by God Himself, he had his exit from the stage of life at the early age of 33 years. Yet how different the world would look today if Darius had been victorious! God is the Lord of hosts! "He can create and He can destroy."

In the year 41 B. C., the same Mark Antony who had given Tarsus its freedom was sitting on the marketplace in Tarsus to pass judgment on the Egyptian queen Cleopatra, because she allegedly had opposed the plans of Caesar, from whom she had had a son. After the assassination of Caesar, Mark Antony became one of the executors of his will and had to punish the offenders. Shakespeare gives us a vivid picture of this scene. Antony is left alone on

his solitary throne on the market place by the throngs which follow the sounds of distant music coming from the harbor. Queen Cleopatra is approaching the harbor on a gilded barge driven on by purple sails and silver oars. Antony grows curious. Leaving his throne for the harbor he is taken captive by this enticing Venus, who had also risen from the waves, he the man of fifty-five by the queen of twenty-two years. Antony soon forgets all about the trial, accepts an invitation to a banquet and follows Cleopatra to his doom. At Actium their fleets oppose the fleet of Augustus and are routed. They flee and Augustus takes over the reins after that decisive battle to institute a reign of peace in the vast Roman empire, in reality to pave the way for the coming of the Prince of Peace in that little town of Bethlehem by his famous decree of taxation. From the birth of Christ we date a new era, Christ henceforth ruling as Kings of Kings in the hearts of his followers.

Tarsus was famous for its harbor, illustrious as a center of wisdom and culture, but its greatest fame it owes to that son who was born to Jewish parents and received the name Saul. Saul could proudly call himself a citizen of no mean city, but he was still prouder of having been reared in the traditions of the Pharisees. He was destined to become the chosen vessel of God, the banner-bearer of Christ. Tarsus is known by many humble and faithful souls as the birthplace of St. Paul, who perhaps have no inkling of the existence of men like Xerxes and Alexander. The affairs of the Kingdom of God make places, events and persons important. Only as they relate to Christ and His Kingdom do they play their role and serve the purposes of God. Let us not forget that also in these trying times of ours God's plans for the salvation of human souls and the spreading of the Gospel are being carried out. The study and imitation of such great Biblical characters like Paul will help us to retain the right perspective and induce us to continue in our prayer: Thy Kingdom Come!

THESE PERILOUS TIMES

A Study of 2 Timothy 3, 1-5

From a Series of Articles by Pastor Irwin J. Habeck, Weyauwega, Wis.

"Incontinent, Fierce"

WHEN our Savior told us how to conduct ourselves as we see the end of the world drawing near, He included this warning: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, . . . and so that day come upon you unawares" (Lk. 21, 34). Our prophecy tells us why there will be many temptations to fall into these sins in the days before the end. It tells us that incontinence, the lack of self-control which leads to surfeiting and drunkenness, will be a characteristic of the last days. No doubt, then, that ours are the last days. For we are witnessing the

alarming spread of incontinence. The memory of most of the readers of this article goes back to the saloon days. Conditions were bad then, and efforts were made to check the spread of drunkenness by laws concerning the "posting" of habitual drunkards, the elimination of "treating," and the like. And then came prohibition, intended to eliminate drunkenness but bringing rather the new problems caused by drunkenness among youth and among women, as it became "smart" to know where to buy illicit liquor and to drink it in mixed groups. The reaction to this wave of added drunkenness was repeal. But we are seeing that sin can be learned easily, but cannot be checked easily.

Though prohibition brought in wholesale drunkenness among youth and women, repeal did not remove the evil. Rather, we are seeing an alarming increase in these sins as young people make taverns their meeting places, and couples consider it a proper part of an evening's round of pleasure to visit a number of night clubs, and entire families go together into the neighborhood tavern to spend an afternoon or evening at drinking. Youthful drunkards and feminine drunkards are presenting new war problems, while the old problems of male habitual drunkards remain and increase. That this trend toward increased drinking and drunkenness actually exists is borne out by recently released statistics, a sample of which tells that per capita sales of whiskey in the District of Columbia have increased from an average of 2.46 gallons in 1934 to an average of 5.02 gallons in 1941.

Hand in hand with drunkenness goes surfeiting. Those who make the rounds of drinking places in their search for pleasure eat as they drink, as fish fries, chicken fries, and other treats lure them on. And as they drink and dine, they must also dance, adding the excitement of the lusts at a time when alcohol and surfeiting have already relaxed the ability to say "no." The result is and must be that the men will be "fierce," as our translation has it. The original has "untamed." An untamed animal is a wild animal. Under the conditions described above people become wild, wild in the sense in which we speak of "wild" parties, "wild" times, or say of someone that he or she is "wild." Yes, this is a "wild" age, an age of moral looseness. Moral conditions even among people of high school age are often shocking, the moral standards advocated in some college periodicals are horrible. Social diseases, the devil's pay for those who serve him with their wildness, present a growing problem for military and civilian authorities alike. And the number of marriages which end in ruin because of unfaithfulness on the part of one or both of the partners increases steadily.

"Despisers of Those that Are Good, Traitors, Heady, High-minded"

We add a study of these terms here because they describe the attitude of those who live in the sins mentioned above. Young people often complain that they can't be popular if they try to be good. So it is foretold here, but not only concerning one age group. In general those who still have standards of moderation and decency will feel the sting of ridicule, for men today are, as foretold, "despisers of those that are good." And they are traitors. We place our confidence in people, trusting that they have good moral standards, only to be shocked to learn that they have betrayed our confidence and live in sin on the sly. We warn people against the perils of sin, but they are "heady," headstrong, insisting upon having their own way. And then, having had their own way and having sinned, they are "puffed up," bragging about their accomplishments in sinning, boasting of how often and

how thoroughly they were drunk, of the amount of food which they devoured, of the indecent liberties which they took or permitted, of their winnings in gambling and their crooked deals.

"Ye Are Not Our Own"

With these words the Apostle in 1 Cor. 6, 19 fortified the Corinthian Christians, and with them all of us, against the temptation to be wild. Our bodies, bought with the blood of Christ, are not ours to use, if we please, in the service of uncleanness, they are Christ's. And they are not our own, to be rendered unfit for clear thinking or useful work, if we please, by too much eating and too much drinking, they are Christ's. We may use every gift of God, including alcohol, but we may abuse none. If we have such high Christian standards, we won't admire those who glory in their sin, but will be lovers of those who with us love their Savior and want to serve Him. Before the assembled congregation we have vowed to remain faithful to the triune God in thought, word, and deed until death, and we shall not disappoint them in the confidence which they place in us. And if we are slipping, and real friends, real because they are friends of our souls, warn us, we shall thank them for their love and heed their warning. We shall be puffed up about nothing, least of all about sin, although we shall find joy when we have been made able to bring forth good fruits which show our Savior that we love Him. Thus we shall not be made too dull to prepare for our Lord's return by surfeiting and drunkenness, but shall rather with His help look forward to His coming with a clear head and clear eyes, knowing that when He comes again we shall really begin to live.

DIVINE GRACE

'Tis solely by the virtue
Of Christ, the Crucified,
The Grace of God flows freely,
And we are justified.

Like heavenly streams of sunlight
It shines on all mankind;
For, by the Law, no sinner
Could his salvation find.

The Savior's merits only
Account for this free Grace.
God carried out His justice
When Jesus took our place.

And bore our sin and weakness
Upon the cursed tree:
O, Grace and Love supernal!
What hast Thou done for me?

With all earth's vilest sinners,
I may this love embrace,
While in my faith I cherish
And cling to God's free Grace.

Adeline Weinholz.

Siftings

BY THE EDITORS

Change of Ministers. — When there is trouble in some congregations we hear the suggestion quite frequently that the pastor should be removed. The Methodist churches have a regular system of changing their ministers. Here is what *The Arkansas Methodist* has to say on the subject: "With all our boasted Methodistic efficiency we have a decided weakness in our method of appointing pastors to charges. Our weakness lies in our multiplicity of changes of pastors each year . . . In the Methodist Church we have tried to solve too many problems by moving the preacher."

* * * *

The Death of Dr. Ernst P. Pfatteicher, President of the Ministerium of Pennsylvania, ended his earthly life on January 9, succumbing to a heart attack at the age of 68 years. He had served the Ministerium as president since 1926. He was the author of quite a number of books. Among them were: "The Apostle's Creed in Sonnets"; "King David's Earthborn Son"; "Think On These Things"; "Sermons On the Gospel." Funeral services were held on January 12, at the Church of the Holy Communion of which Dr. Pfatteicher was once pastor.

* * * *

Mrs. Houdini who helped her husband into strait jackets, chained his handcuffs, locked trunks for him and sealed barrels, said her failure to receive a message had made her *doubtful about life after death*. No doubt about that, if she depended upon evidence of her dead husband to assure her. Houdini, the magician, who died about ten years ago, had agreed with his wife that whoever of the two died first would send a message to the other from the other world. The exact words of the message was agreed upon to eliminate the possibility of a hoax. Spiritualists, knowing that their "honor" was at stake, tried to convince Mrs. Houdini that they had contacted her dead husband and even delivered messages to her purporting to come from him, but Mrs. Houdini, who held the key, refused to listen to these people. Recently she again celebrated the anniversary of her husband's death by trying to get into communication with him. "I gave the spirits their chance to make their move," said she. "Now I'll make mine." Just what she intended to do or intends to do she did not reveal. Well, we can assure her that her dead husband will not speak to her and that her next move ought to be to find Him who is the Resurrection and the Life and through Him and faith in Him she will find peace.

* * * *

Write Letters to the Boys in the service, is again the appeal coming from one of our Lutheran men in the service. He tells just how much the letters of the people at home and especially in the church mean to them.

These boys do not want to be pampered in any way but they do hang with mighty stands to the fire-sides of the home church. This more than anything else will keep these boys from forgetting their religion. Letters will reach them when nothing else can — neither chaplain, nor camp-pastors. We are glad to hear, as far as our boys are concerned, that they really appreciate the work of our Spiritual Welfare Commission. Ask the boys whether they read that literature and they will tell you, they do. So, let the mail do what we are unable to do personally.

* * * *

Bishop Wallace E. Conklin of the Episcopal diocese of Chicago in his charge to the one hundred sixth annual convention of the diocese disagreed with the proposal for a union of the Episcopal and Presbyterian churches.

"We simply cannot believe," he said, "that the church will accept any departure from our own basic principles and justification for existence, that it would sacrifice its essential character if a union with the Presbyterian Church were effected, and that a union of the two bodies should therefore be opposed.

* * * *

The Jews for Eighteen Centuries have been reproached for the crucifixion of Jesus. To this day they are still called occasionally 'Christ killers.' A grave charge, fraught with sorrow, suffering and misunderstanding!" These are the words with which Professor Solomon Zeitlin of Dropsie College, Philadelphia, and Yeshiva College, New York, introduces the argument of who is to blame for the crucifixion of the Savior, in His book, "Who Crucified Jesus?" He then goes on to show that Jesus was convicted and crucified by the Roman government on a political charge, the charge being, "Christ's own admission that He is a king." He also claims to have found contradictory accounts in the Gospels in regard to the trial of Jesus before the Jewish high court. Alas! If the Jews were only more concerned to find in Christ their promised Messiah and not so bent on white-washing themselves and their ancestors, what a promising thing that would be. As long, however, as they are only concerned to exonerate their race of all blame — they will "die in their sins."

* * * *

Membership in the 16 largest Protestant denominations has grown from 12,260,000 in 1920 to 23, 121,000 in 1942, according to Harry S. Myers, secretary of the United Stewardship Council. In 1927 these denominations received gifts of \$459,528,000, or \$22.67 per member. In 1942 contributions, which had fallen to half this amount per capita, had risen to \$15.17 per person, or a total of \$350,807,000. The prospect for 1943 is a further increase.

—*The Christian Century*.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Article XI. Of Confession

Of Confession they teach that Private Absolution ought to be retained in the churches, although in confession an enumeration of all sins is not necessary. For it is impossible, according to the Psalm: Who can understand his errors? Ps. 19, 12.

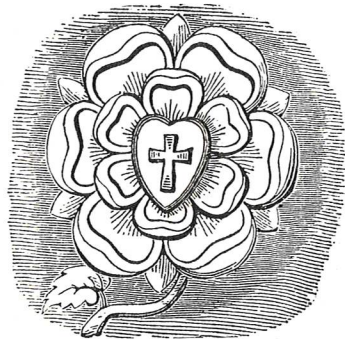
III

PRIVATE confession is of great pedagogical and evangelical value, and should, for that reason, be retained in our churches, and should be diligently cultivated. This all the more because through the Reformation Christ delivered His church from a terrible abuse of this institution, which had crept into the churches.

What was this abuse? It is, in one word, what is commonly known as Auricular Confession.

Our Article refers to this in the words *an enumeration of all sins*.

In the year 1215 the Catholic Church held a great general council in Rome, in the famous basilica adjoining the old Lateran palace. It is counted as the Fourth Lateran Council (the 12th Ecumenical). Here the assembled leaders of



the church decreed that every Christian, man or woman, must appear at least once a year before his priest for auricular confession, in which he is held to enumerate all the mortal sins he committed, together with the circumstances under which he committed them.

The question arises at once, What are mortal (or deadly) sins? Is there a difference between sins as far as their sinful nature is concerned? Human law, regulating the relations between man and man, will naturally distinguish between minor and graver offenses. It would be ridiculous if a person who had stolen a penny should be punished as severely as one who had deliberately embezzled thousands of dollars. This remains true in spite of the fact that in actual life smaller infractions of the law are frequently punished more severely than the most scandalous disregard for law and order. But does God make a distinction between the transgressions of His Law? Does He consider some sins as so insignificant in themselves that He can ignore them, while He considers others as of so grave a nature that they must be punished by

death unless full atonement is made by the sinner? What are mortal sins? Paul quotes from Deut. 27, 26: "Cursed be he that confirmeth not all the words of this law to do them." And all the people shall say, "Amen." In quoting these words, Paul paraphrases: "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3, 10). Note that God simply says, *all things*, **all** without exception. And each transgression makes the transgressor liable to the curse. — God does not distinguish between venial and mortal sins.

In auricular confession, the Christian is taught to enumerate his mortal sins. He is thus taught to make a selection from his sins, omitting those which he thinks too small to mention in confession, and to recount only those which he is taught to consider as mortal. He must apply a standard which is not contained in the Scriptures. In making this classification, and in making his confession according to this classification, he must commit, to begin with the offense of adding something to the Word of God. How can God accept a confession which is made in violation of His Word?

Why must a Christian, when confessing his mortal sins, also enumerate the particular circumstances connected with them? For this reason: The priest is not merely to announce to the confessing sinner the grace of God forgiving him his guilt for Christ's sake, no, he functions also in the capacity as a judge. God may forgive sins and cancel the eternal punishment, but besides this the church imposes also certain temporal fines, to make satisfaction for the sins. In order to impose these temporal church punishments in proper proportion, the priest must investigate thoroughly. Circumstances alter cases, and the same sin committed under different circumstances may call for a different kind or a different measure of punishment.

In auricular confession the priest acts as a judge. When Jesus commissioned His disciples to preach the Gospel unto every creature he did not appoint them to serve as judges. The risen Jesus greeted His disciples with the words, "Peace be unto you." He repeated the greeting, "Peace be unto you," and then continued, "As my Father hath sent me, even so send I you" (John 20, 21). He established peace, and He sent His disciples to proclaim peace. It is proclaiming peace when a priest carefully probes the circumstances of a mortal sin, and then fixes a fine in proportion?

When in auricular confession a Christian confesses his sins, instead of a clear announcement of pardon he actually draws a sentence. Auricular confession is the direct opposite of the Private Confession which the fathers advocated in our Art. XI. Private confession is an arrangement for a Gospel dispensation of peace, while auricular confession is an institution applying the condemning Law.

"It is impossible," says our Confession, "to enumerate all sins." Every Christian knows from his daily experience how true this is. No matter how careful a person may be in watching over his deeds, over his words, over the thoughts of his heart, and no matter how well he may fortify his watching with the prayer, "Lead us not into temptation," yet only too often will he be caught off guard by the tempter, an unpremeditated loveless word will slip over his tongue, and impure thoughts will flit through his mind. "The tongue is an unruly evil, full of deadly poison," says St. James (chap. 3, 8). "And the heart is deceitful above all things and desperately wicked; who can know it?" (Jer. 17, 9). A Christian cannot completely avoid sin, though he earnestly and tearfully battle against temptation. Paul confesses, "The good that I would I do not, but the evil which I would not, that I do" (Rom. 7, 19). Who, then, can keep track of all his sins?

If an enumeration of all our sins, together with the accompanying circumstances, were required for forgiveness, we should be doomed. The Psalmist confesses, "Who can understand his errors?" (Ps. 19, 12.) Yet he continues his prayer in faith, asking, "Cleanse thou me from secret faults." An enumeration is impossible. Thank God, it is not required.

"Not necessary," says our Confession. God who is a God of Gospel love, will not drive a sinner to despair by making inquisitorial demands on him, which are impossible of fulfilment. God who laid all our sins on Jesus, even before we were born, and made Him to be sin for us who knew no sin, He looks for a broken spirit, a broken and contrite heart, to bind it up. The Publican who prays, "God be merciful to me a sinner," will always go down to his house justified, with an enumeration of his mortal sins together with their circumstances.

WARTIME LESSONS FOR OUR NATION

Jeremiah 9, 23-26

By Pastor I. Frey, Denver, Colorado

THIS is being written just a year after the sneak attack by the Japanese upon Pearl Harbor and our country's entry into the war. Since then, until very recently, the fortunes of war have been going against us and our allies. We have been pushed back. Burma, Singapore, the Dutch East Indies and the Philippines are gone, and our country has been cut off from the source of important raw materials, such as rubber. In Europe the enemy has also extended his conquests. Our navy could indeed report important victories at Midway and in the Coral Sea which prevented the enemy from extending his conquests even farther in the Pacific. Except for the landing of our troops in the Solomons and the very recent offensive action in North Africa our country has been on the defensive and in a military sense it has been a difficult year since Pearl Harbor.

It would not do for the present writer to analyze the military reasons for all this since he does not possess the necessary qualifications, nor would this be a proper subject for discussion in a church paper, which is to be concerned with spiritual things. It is, however, not only proper but necessary to consider what a role God and our attitude toward God plays in all this and our country's future. The biggest mistake we Americans can make is to eliminate God from our thoughts and plans.

We have no inspired word from God which tells us just what God has in mind for our country in this war and beyond it. The United States is not mentioned by name in the Bible, for the Bible was completed almost two thousand years before the United States became a nation. And, as Scripture says, "Who hath known the mind of the Lord or who hath been his counsellor? His judgments are unsearchable and his ways past finding out." But

though God has not told us in so many words what is in store for our country, He has there laid down certain principles which apply to all countries. He has there told us what contributes to the welfare of a nation and what contributes to the downfall of a nation. We learn there what the attitude of those citizens ought to be who seek the good of their country. The Bible has a lot to say, and that is true particularly of the Book of Jeremiah, about what was responsible for the decay and downfall of the Jewish nation, which ought to serve as an object lesson for us. Let us look into this in the light of the Prophet Jeremiah's words noted above.

A Prophet of Doom

Jeremiah had one of the most unpleasant jobs that any prophet ever had. Even now people who are pessimists and predict all sorts of gloomy things are often called Jeremiahs. It was Jeremiah's assignment to foretell the Babylonian captivity of the Jews, to tell them that their nation would suffer utter defeat and that the major portion of the population would have to languish in exile for seventy years. He even went so far as to tell the Jews that resistance was useless, that they ought to surrender to King Nebuchadnezzar of Babylon without a fight because Nebuchadnezzar was God's "servant" to carry out God's judgments and to do this thing to the Jewish nation.

It was but natural that the political party in power should accuse Jeremiah of being an agent of the Babylonian king. There were applied to him the ancient equivalents of our modern terms "appeaser" and "fifth columnist." He did not like to be called such things. It seems that he had a very timid and sensitive nature. He knew that the fashionable preachers of the day, posing as

prophets of God, painted a rosy picture for the people. Jeremiah realized that the message which he was supposed to deliver would not only make him mighty unpopular but would also place his life in jeopardy, as later events also proved, and so he tried to evade the job.

At the very outset he said: "Ah, Lord God! Behold, I cannot speak, for I am a child." But God refused to accept his youthfulness as an excuse. Jeremiah had no choice in the matter. He had to deliver the message of God. He tried hard but unsuccessfully to keep from doing it. He writes: "I said, I will not make mention of him nor speak any more in his name. But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." He might just as well have tried to put out a raging prairie fire with a toy water pistol as to try to keep from proclaiming the message of Jehovah, gloomy and unpleasant as it was for the Jews.

Wherein to Glory

The issue of victory and defeat is not decided by the mental and material resources of a nation but by what God's intentions are concerning that nation. If God has decided that a certain nation has despised His Word and trampled His grace underfoot long enough, then nothing can stay its destruction. The biggest mistake any nation can make is to think that it is self-sufficient and can get along without the Lord. The Prophet Jeremiah warns against that in the words which we are considering: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches, but let him that glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord."

Glorying in Human Wisdom

Nations, as a rule, trust in three things: their wisdom, their might and their riches. Much trust is placed in diplomatic skill to rally other nations to their side to at least keep them from helping the enemy. They trust in the generalship of their military leaders and the ability of their civilian leaders to organize the home front. A lot of trust is also placed in the inventive genius of the country to come up with new and better weapons. The hope of a lot of the warring nations today rests upon the experiments of chemists in their laboratories. But, says Jeremiah, let not the wise man glory in his wisdom.

Glorying in Human Might

Neither, he adds, let the mighty man glory in his might. We have been told that the explanation of our military setbacks to date is this: Too late and too little. But we are also told that this is changing, that our armies are being built up to numerical superiority, that we are getting air supremacy and accumulating such vast stores

of military equipment that it is only a matter of time until the enemy is crushed by the might and power of the United Nations.

Glorying in Human Riches

Great stress is also laid on the great material resources of our country and its final stability. Attention is called to the extent of our industrial power which enables us to out-produce any other country and to replace our losses in ships and planes much faster than the enemy, so that victory is assured. It would indeed be a grave neglect of duty on the part of the government and its citizens if they did not do everything to bring production to its highest peak, but that in itself is no guarantee of victory. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches." God has something to say about it. The race is not always to the swift nor the battle to the strong.

Reliance Upon the Lord Advised

We all need to learn this great truth: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Human wisdom, might and wealth cannot help us without God's blessing and protection. The best and safest place for us is under the shadow of God's wing. Many people, consciously or unconsciously, think that they fare best when they pay no attention to the Lord and His Word. When the Prophet Jeremiah upraided the Jews for having forsaken the Lord for other gods and advised them to return to the Lord, they replied: "We will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth — to burn incense unto the queen of heaven — *for then had we plenty of victuals* and were well and saw no evil." They claimed that they fared the best and prospered the most when they served other gods, that, in short, it did not pay to serve the Lord. An how many there are among us today who take a similar attitude, who think that godliness is a handicap!

There is good advice for us in the words: "Let him that glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord." In spite of the plans of the mighty, all men and all nations must do whatsoever *God's hand* and *God's counsel* determined before to be done. Wars and peace, victory and defeat are but the pen which records the history of the judgments of God. God is sovereign in the affairs of men, and the fates of the nations rest in His hand.

But it is not enough to recognize God as the Supreme Ruler of the universe. That is not yet Christianity. God wants to be known as the Lord who exercises lovingkindness, who so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. True knowledge of God is in-

separably connected with what He has done for sinners in Christ Jesus. You cannot leave Jesus and the atonement of Jesus out of your religion and still have a religion which satisfies God. "No man cometh unto the Father but by me," says Jesus. God wants us to know Him and worship Him as the God who washes away all our sins in the blood of Jesus. God spared not His own Son but delivered Him up for us all, that is what we should glory in.

The Penalty of Not Glorifying in the Lord

God has pronounced His judgment upon those nations which once had the Gospel but rejected it or don't appreciate it. Formal or mere outward Christianity will not do. God puts those whose Christianity is only an empty formality on the same level with the heathen. "Behold, the days come, saith the Lord, that I will punish all them that are circumcised with the uncircumcised! Egypt and Judah and Edom and the children of Ammon and Moab and all that are in the utmost corners, that dwell in the wilderness, for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."

Circumcision was the outward token of the covenant which God had made with Israel. It was to be a sign to the Jews that they were God's chosen people. But it did not mean anything to them anymore. They called themselves God's people, but they did not behave as God's people. Their circumcision was only an outward mark in the flesh, while they remained uncircumcised or impenitent at heart. Therefore God pronounced doom upon the Jewish nation as well as upon the heathen nations of Egypt, Moab and the like.

America is usually called a Christian nation. But are we a Christian nation more than in name? Can you picture a Mohammedan nation, for instance, taking as little interest in their Mohammedan religion as Americans as a whole take in the Christian religion? The Japanese regard their emperor as a god. Can you imagine them being as indifferent and unconcerned about that as the American people are about Christ the Savior, about the Christian Bible, about worshiping God, giving a Christian training to their children and spreading the Christian Gospel of salvation? It is not enough to wear the uniform of a Christian. It calls for a heart which beats in tune with the glorious Gospel of Jesus Christ.

We are not a Christian people because our President issues a Thanksgiving proclamation every year or because most Americans make donations for religious and charitable purposes. Many a man thinks that he has performed all necessary Christian functions when he has written out a substantial check to some church. God will not accept such donations. Before we can give anything to the Lord we must give ourselves to the Lord. God wants us, all there is of us. We are to present our bodies a living sacrifice unto God.

The Christians in a country are its greatest bulwark. In Israel's great crisis God said: "I sought for a man

among them that should make up the hedge and stand in the gap before me in the land that I should not destroy it, but I found none." The Christians with their Christian faith, their Christian life, their Christian testimony and their Christian prayers are the ones that make up the hedge and stand in the gap for the land.

I. P. F.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

ROSEBUD DELEGATE CONFERENCE

The Rosebud Delegate Conference meets Tuesday and Wednesday, March 2 and 3 at Burke, So. Dak., at 10:00 A. M.

Themes: The Lord's Prayer — Groth; Gambling — Drey; Finalty of Scripture — Fritze; Isaiah 5 — Ellwein; 1 Timothy 1 — Weiss; 1 Timothy 2 — Oelhafen; Isaiah 6 — Kugler.

The first five should be prepared this time.

S. Kugler, pastor.

Wm. Neujahr, Sec'y.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet, D. v., on March 1 and 2, 1943, at Menasha, Wisconsin, Pastor Paul Bergmann. The first session will begin at 9 o'clock.

Essays: Joint Study of Luther's Galatians led by G. E. Bergemann; The English Reformation, H. Bierwagen; Moses, der Knecht Gottes, J. Schultz; Biography of the Apostle Peter, W. Gieschen; Hints for Sick Calls, G. Pieper; The History of the Mass and the Individual Communion Cup, H. Vogel; Isagogical and Exegetical Treatise on Hebrews, T. Redlin; Study of Army Chaplaincies on the Basis of existing Documents led by H. Kleinhans; Discussion of the Pension Plan.

Sermon: (English) Armin Engel; Gerhard Kaniess.

Carl Lawranz, Sec'y.

ST. PAUL AND VICINITY PASTORAL CONFERENCE

The St. Paul and Vicinity Pastoral Conference will meet February 23, 24 in Trinity Congregation, St. Paul, A. C. Haase, pastor. The conference begins with the communion service on Tuesday morning at 11:00 o'clock.

Confessional Address: Rev. W. Poehler.

Papers: Abnormalities of Some Recent Religious Groups, H. A. Theiste; The Office of the Ministry, A. C. Haase; Gregory the Great, Cr. Theo. Buenger; The Divinity of the Call, R. Ave-Lallemant; Series of Lenten Sermon Outlines: O. Klett; Hermeneutica and the Pastor's Sermon Work: Prof. A. C. Streufert; A Comparison Between Versions of the English Bible, R. J. Palmer. Paul Zitzmann, Sec'y.

SOUTHEASTERN MICHIGAN DELEGATE CONFERENCE

Time: March 2 and 3, 1943, 10 A. M.

Place: St. Stephen's Ev. Luth. Church, Adrian, Michigan, Pastor A. Baer.

Essays: H. Allwardt, Circumcision and its Relation to Baptism; H. Engel, Exegesis of 1 Corinthians 9, 22; W. Steih, Exegesis of 1 Corinthian 10.

Sermon: K. Krauss, H. Richter.

Announcements for both pastors and delegates should be in the hands of the local pastor by February 20, stating clearly whether meals or lodging or both are desired.

T. Sauer, Sec'y.

CENTRAL PASTORAL CONFERENCE

The Central Conference will convene at Oak Grove (Pastor M. Drews), Tuesday, March 2, 1943.

Order of Business: Tuesday, 9 A. M., Opening, Roll Call. 9:15, Exegesis of Galatians, beginning with chapter 2, v. 14b, Prof. H. Fleischer. 10:45, Financial Report. 11:00, Communion Service.

At 1:30 P.M., Opening. 1:45, Interpretation of the Common Service, Pastor K. Timmel. 2:45, Election of Officers. 3:00, Organization for War Veterans, Pastor H. Gieschen.

Confessional: H. C. Schumacher (English), or M. Taras (German).

Kindly announce a week before the meeting.
H. Geiger, Sec'y.

MANITOWOC PASTORAL CONFERENCE

Place: Manitowoc, Pastor L. H. Koeninger.
Time: March 2 and 3, 9:30 A.M.

Papers: Archaeology, E. Kionka; Argumentation of Book of Job, W. Schink; 1 Tim. (continuation), E. Froehlich; Synopsis of Luther's Galatians, Chaps. 1-2, H. Pussehl; Is the Lutheran Church of the Synodical Conference driving into the Martha Spirit at the Expense of the Mary Spirit? E. Schroeder; Isa. 40, 12-14, H. Eckert; Gal. 3, 14ff., Dr. H. Koch; Doctrine of the Call, M. Schwartz; Review of Doctrine of Repentance, A. Roekle; Augsburg Conf., Art. 7-8, H. Kuether; Sick Calls, E. Zell; Pension Plan, G. Struck; Synopsis of Papers on Chaplaincy by Schlueter, Nommensen, Schweppe, Graebner, M. Braun; R. Ehlke.

Speakers: M. Schwartz, H. Pussehl.
H. H. Eckert, Sec'y.

SOUTHWESTERN PASTORAL CONFERENCE

The Southwestern Pastoral Conference will meet at Tomah, Wis., H. Schaller, on March 2, 1943, 10:00 A.M.

Sermon: Arthur Berg (C. E. Berg).

Papers: Exegesis, 1 Tim. 5, M. Glaeser; Pericope text, A. Winter; "Faith Cure," A. Looek; "What is the Unforgivable Sin?" C. E. Berg; "When Did Christ Descend into Hell?" S. Siegler; "Is Future Punishment Everlasting?" G. Geiger.
O. A. Sommer, Sec'y.

DELEGATE CONFERENCE OF COLORADO MISSION DISTRICT

Time: Beginning noon, March 2 — Closing, 3 P.M. March 4.
Place: Pueblo, Colorado — Rev. J. B. Erhart, pastor.

Speakers: Rev. Wietzke, Montrose, Colorado. Sub., Rev. V. Schultz, Golden, Colorado.

Papers: "Justification" — J. B. Erhart; "2 Peter" — R. H. Vollmers; "The Religion of Anti-Christian Societies" — Wietzke; "The Pension Plan" — Im. P. Frey.

W. A. Krenke, Sec'y.

INSTALLATION

Authorized by President Herbert Kirchner the undersigned installed Pastor R. C. Hillemann as pastor of the Norwalk-Wilton Parish in a joint service at Norwalk, Wisconsin, on the fourth Sunday after Epiphany, January 31, 1943. Pastor George Zunker assisted.

May the Lord bless shepherd and flock.
Address: Rev. R. C. Hillemann, Norwalk, Wisconsin.
Arthur Berg.

CHANGE OF ADDRESSES

Rev. L. Koenig, 1216 10th Ave. S., Wausau, Wis.
Rev. E. H. Wendland, 332 E Washington St., Washington, Iowa.

ACKNOWLEDGMENT

Dr. Martin Luther College gratefully acknowledges receipt of \$25.00 from the Ladies' Aid of the First Lutheran Church, La Crosse, Wisconsin (Pastor Walter A. Schumann).
C. L. Schweppe.

BOOK REVIEW

God — the Eternal Paradox and Other Sermons. Edited by Paul Zeller Strodach. Print: The Muhlenberg Press, Philadelphia, Pennsylvania. Pages 242. Price \$2.00.

This book contains sermons for the Pre-Lenten and the Lenten Season. Beginning with the Sunday, Septuagesima,

they carry through to Easter inclusive. A series on the Seven Words of the Cross and a sermon for every day in Holy Week. The texts are taken from the Gospels and are intended to "stimulate thought" for the Lenten sermons. This is the third volume of its kind published by the compiler in as many years. The sermons are thought-stimulating and will well repay the pastor who will use them as they are intended to be used. The book is well worth the price.
W. J. S.

Christ Went to Calvary by the Pastors Walter F. Troeger and Harry Olsen. Print, Concordia Publishing House, St. Louis, Mo. Pages 82. Price \$1.00.

As is evident from the title this volume contains Lenten Sermons. There are two series of Lenten sermons offered to the ministers. The sermons are good and will help many to appreciate anew the richness of the Lenten texts. We recommend this book for study.
W. J. S.

The Empty Tomb, by various authors. Print by the Concordia Publishing House, St. Louis, Mo. Pages 64. Price \$1.00.

Ten sermons on the great fact of the resurrection are presented in this book, each sermon by a different author. There are no two texts alike. The great thoughts of Easter are well stressed by the various authors and fully presented. The variety of texts and authors and the various angels from which the great Easter fact is presented makes the reading interesting. We are sure this volume will find many friends.
W. J. S.

Were You There? By Paul Zeller Strodach. Print, Muhlenberg Press, Philadelphia, Pennsylvania. Pages 291. Price \$1.50.

There are twenty-four sermons on as many texts in this book covering the great Passion of our Savior. We quote from the author's foreword: "Any meditation upon the Passion of Our Blessed Lord must find its center and grace in Him, and all the blessings derived from such holy contemplation will always spring from Him alone." The author has been true to this purpose. That Christ Jesus came into the world to save sinners is the theme of the sermons, individually and collectively.
W. J. S.

The above reviewed books may be ordered from the Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wisconsin.

DAKOTA-MONTANA CONFERENCE

July 6, 1942 to January 10, 1943

Eastern Conference

Reverend	Budgetary	Non-Budgetary
H. Schultz, Altamont.....	\$ 143.71	\$.....
R. Bretzmann, Arco.....	69.20	
R. Kettenacker, Argo Twp.....	140.68	
H. Buch, Aurora.....	176.14	
H. Buch, Bruce.....	51.16	
K. Bast, Carpenter.....	8.00	
W. Ziekuhr, Clark.....	54.10	
H. Schultz, Clear Lake.....	146.56	
E. Bode, Dempster.....	112.02	7.00
W. Lindloff, Elkton.....	264.40	5.00
E. Bode, Estelline.....	95.87	2.00
H. Russow, Florence.....	97.04	
H. Russow, Garden City.....		
W. Lange, Gary.....	159.54	12.00
C. Found, Germantown.....	77.88	
W. Dorn, Goodwin.....	252.58	2.00
W. Sprengeler, Grover.....	629.60	28.50
B. Hahm, Hague Twp.....	196.29	
W. Dorn, Havana.....	144.57	
R. Bretzmann, Hendricks.....	145.14	
B. Hahm, Henry.....	164.77	2.00
R. Kettenacker, Hidewood.....	236.84	
H. Schmitker, Mazepa.....	79.83	
M. Lemke, Rauville.....	282.83	
K. Bast, Raymond.....	512.41	
C. Found, South Shore.....	155.55	
W. Lindloff, Ward.....	198.41	
W. Meier, Watertown.....	553.42	11.00
W. Ziekuhr, Willow Lake.....	115.10	
Eastern Conference	\$ 5,068.74	\$ 69.50

Western Conference

B. Borgschatz, Akaska.....	202.86
A. Schuetze, Athboy.....	46.74
R. Reede, Bison.....	73.84
P. Albrecht, Bowdle.....	404.06
A. Hoff, Brockway.....	
O. Lemke, Burt.....	70.00
A. Sippert, Carrington.....	25.96
H. Mutterer, Carson.....	45.00
A. Hoff, Circle.....	89.04

R. Reede, Date.....	37.54
E. Mehlberg, Dupree.....	50.00
O. Lemke, Elgin.....	329.00
E. Mehlberg, Faith.....	7.40
H. Birner, Faulkton.....	89.07
H. Mutterer, Flasher.....	72.00
A. Hellmann, Gale.....	44.70
G. Schlegel, Glenham.....	371.08
W. Hermann, Hague.....	191.27
G. Ehlert, Hazelton.....	163.79
R. Reim, Hettinger.....	51.53
H. Birner, Ipswich.....	90.29
A. Schuetze, Isabel.....	123.74
O. Heier, Jamestown.....	249.07
O. Lemke, Leith.....	92.00
H. Rutz, Lemmon.....	157.62
E. Krueger, Mandan.....	129.81
J. Bade, Marmarth.....	35.00
A. Birner, McIntosh.....	36.85
W. Wiedenmeier, Miner.....	4.49
W. Wiedenmeier, Morristown.....	107.20
G. Schlegel, Moberidge.....	335.56
A. Hellmann, Mound City.....	156.80
A. Hoff, Olanda.....	71.96
A. Birner, Paradise.....	
A. Eberhardt, Piedmont.....	
R. Reim, Reeder.....	96.86
A. Eberhardt, Rapid City.....	
E. Mehlberg, Ridgeview.....	
H. Lau, Roscoe.....	651.02
H. Rutz, Shadepill.....	12.70
A. Eberhardt, Sturgis.....	
W. Holzhausen, Tappen.....	219.23
P. Albrecht, Theodore.....	131.18
B. Borgschatz, Tolstoy.....	90.63
A. Schuetze, Timber Lake.....	38.65
K. Sievert, Vac., Trail City.....	102.54
H. Bergholz, Terry.....	117.82
J. Wendland, Valley City.....	60.38
W. Wiedenmeier, Watauga.....	
H. Rutz, White Butte.....	93.32
O. Heier, Windsor.....	53.77
W. Herrmann, Zealand.....	289.81
B. Borgschatz, Cheyenne Agency.....	3.60

Western Conference	\$ 5,914.58	\$
District Total	\$ 10,985.52	\$

S. E. JOHNSON, District Treasurer.

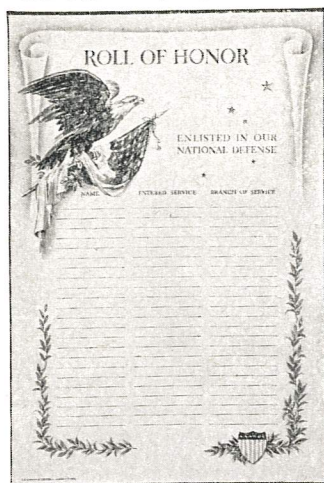
**DONATIONS SENT DIRECTLY TO TREASURER OFFICE
July 1, 1942 to December 31, 1942
For Chapel Fund**

From		
Rudolph Kopsiske	\$	911.08
Mrs. L. Dommer		1.00
	\$	912.08
For Mission		
N. N., South Milwaukee, Wis.	\$	2.00
N. N., South Milwaukee, Wis.		2.00
Mr. Wachuta, Prairie du Chien, Wis.		5.00
Rev. A. Schumann, Globe, Wis.		5.00
Rev. W. Baumann, Neillsville, Wis.		7.00
Rev. W. Haase, Two Rivers, Wis.		4.00
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A Thankful Giver	45.00	
N. N., South Milwaukee, Wis.	2.00	
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Memorial for Mrs. J. E. Schaefer By:		
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Aug., Chas. and Frieda Schendler.....	1.00	
Mr. and Mrs. Herb. Kempf.....	1.00	
Eleanor and Albert Kempf, Edna Berndt and Mr. and		
Mrs. Schindler	2.00	
	\$	214.00
For Theological Seminary		
Rudolph Kopsiske	\$	1,000.00
For Home for the Aged		
Sam Kahler, Carlock, South Dakota.....	\$	10.00
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Mrs. Clifford Lounsberry.....	\$	200.00
For To Retire Debts		
A Thankful Giver.....	\$	40.00
A. J. Koch.....		3.00
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Ladies' Aid Society, Austin, Minnesota.....	\$	5.00
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Sgt. Arthur Meschefske.....	1.00	
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Globe Ev. Luth. Church Mission, Globe, Arizona.....	3.23	
Mr. Herman Hohensee, Wauwatosa, Wisconsin.....	5.00	
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Total	\$	525.66

C. J. NIEDFELDT, Treasurer.

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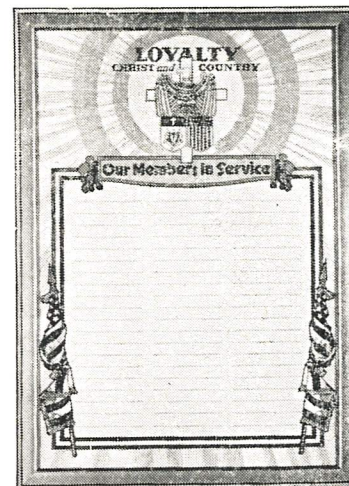
CONCORDIA SERVICE ROLLS

No. 17 and No. 60

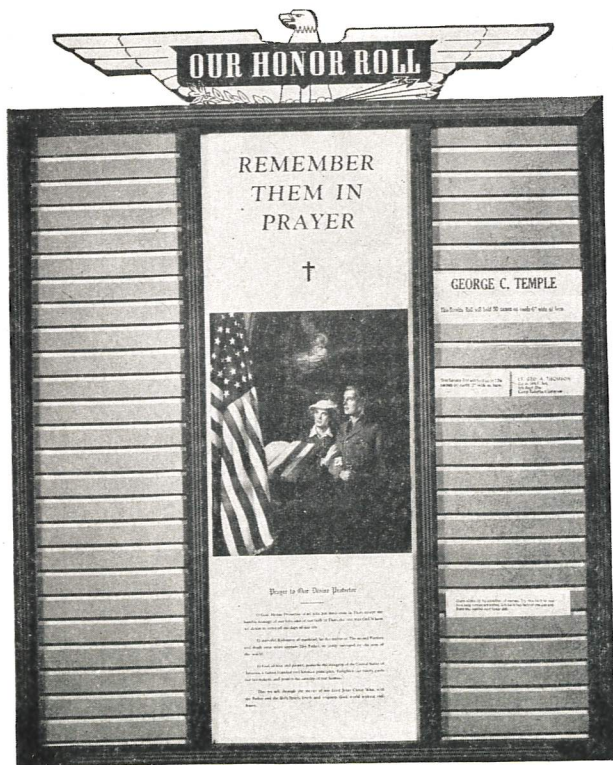
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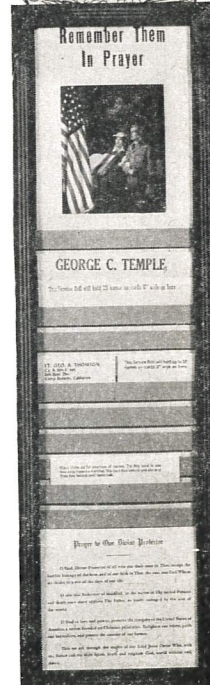
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