

The Northwestern Lutheran

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

Prof. Henry J. Vogel
395 Ellis St.
Jan 45

KINGS 8:57

Milwaukee, Wisconsin,
March 5, 1944

Volume 31 — Number 5

Go to dark Gethsemane,
Ye that feel the Tempter's power;
Your Redeemer's conflict see
Watch with Him one bitter hour;
Turn not from His griefs away,
Learn of Jesus Christ to pray.



"And when He rose up from prayer,
and was come to His disciples,
He found them sleeping for sorrow,
And said unto them,
Why sleep ye? Rise and pray,
Lest ye enter into temptation."

Luke 22, 45-46.

"WHERE SIN ABOUNDED, GRACE DID MUCH MORE ABOUND"

THE great Epistles of the New Testament were also written to illuminate the Gospels, the heart of which is the Passion History of our Savior. In these Epistles "Jesus Christ is evidently set forth as crucified among you." — Luther has said, that we should not dwell chiefly upon the historical incidents connected with the passion of Christ, such as the betrayal, the scourging, the mockery, and the crucifixion. All this we ought to know, but this is not the most important lesson of the Savior's passion. Above all we must know and believe that Christ suffered on account of our sins, which God cast upon Him and which He bore in obedience to His Father's will and from love toward us. Of this the Epistles speak much, and the text before us is an eloquent example.

The words, "Where sin abounded, grace did much more abound," reduce the text before us to a simple memory verse for children. Yet how much is involved! The deepest depths of sin, and the unfathomable sea of God's grace in Christ.

Sin Abounded

Sin abounded. Sin is that poison which has infected all men in every generation. Sin manifests itself in the hideous deeds and vices of men, "the works of the flesh are manifest, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murderers, drunkenness, revelings, and such like." Again sin hides behind the mask of hypocrisy and stalks in the "hidden things of dishonesty." And sin has plunged our world into strife and conflict, war and bloodshed. — If that were all. St. Paul writes, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Death, the universal epitaph, "All flesh is grass and the glory of man is as the flower of the field, the grass withereth, the flower fadeth," is the result, the consequence of sin. And temporal death leads to judgment and condemnation. "It is appointed for men once to die, but after this the judgment."

The Death Penalty

Withal we have not measured the strength of sin. Because of the *one* transgression of Adam the death penalty passed upon *all* men. *All* of us stand condemned in the sight of God and are subject to the death penalty because of Adam's transgression.

St. Paul brings the evidence, the historical proof. "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." St. Paul points to the generations that lived from Adam till Moses, and he emphasizes the fact that death reigned in these generations. Why should it be so? None of these men sinned after the similitude of Adam's transgression. Again, in these generations there was no revealed law of God. The Ten Commandments were not written until Moses came, and St. Paul calls attention to the fact that "sin is not imputed when there is no law." But even without the written law of God and though men did not commit

Adam's sin, death reigned from Adam to Moses. God imputed Adam's sin to these generations, and so it is down through the ages. Death reigns in the *world* because of the offence of that one first man, Adam. No, *you* did not sin against a direct commandment of God as Adam sinned, but you must suffer the death penalty because of his transgression.

The Law

"Moreover the law entered, that the offence might abound." The law, the Ten Commandments only added to our condemnation. We and all men who stood condemned in the sight

TEXT—Romans 5, 12-21

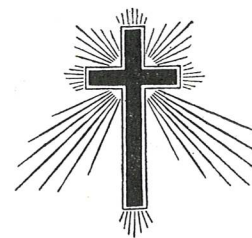
"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

of God because of Adam's transgression have now added our own sins and transgressions committed against the holy law of God. When the law came, sin took the occasion to break every commandment; when the law came, sin showed its real nature, its real wickedness by rebelling against God. "The carnal mind is enmity against God." — But God threatens to condemn all who transgress His commandments. And with the threats of almighty God hanging over our heads, why do not men turn from their wicked ways? — Sin abounded, sin's power prevailed. "Can the Ethiopian

change his skin or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jer. 13, 23. "Sin reigns in your mortal body, that ye should obey it in the lusts thereof." Rom. 6, 12. Such is the power of sin, thus sin abounded.

Grace Did Much More Abound

"But where sin abounded, grace did much more abound." St. Paul writes, "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."



Grace in Christ

The burden of St. Paul's message thus far has been by one man all were made sinners, by one man and his sin death and damnation passed upon all men. In like manner we must fix our eyes on One, and only One, if we will know the grace of God and taste salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." This rivets our attention on Jesus, the Son of God made man. And we observe that while Adam and all men sinned, Jesus Christ is righteous, holy, and blameless. Yet He the Righteous suffered the punishment of the sinful, suffered death and damnation, and with His stripes we are healed. In Christ and Him crucified God brought perfect righteousness and life to light. While Adam brought sin and death into the world, Jesus, the Second Adam, through His perfect obedience and His innocent sufferings and death brought the forgiveness of sins, life and salvation to men. This St. Paul calls grace, the gift of grace in Christ Jesus.

Grace for Grace

And where sin abounded grace did much more abound. Indeed, God's grace in Christ is stronger, is much more effective than the transgression of Adam. "For if by one man's offence death reigned by one; *much more* they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." If the one sin of Adam — this misdeed of man — could

(Continued on page 63)

Editorials

Lent and War Those blessed forty days of Lent that bring the Christian closer to the cross of our Savior than any other forty days of the year, are again upon us. It is true that the Christian lives his whole span of life under the cross. That cross is always his one hope of salvation, his one refuge when sin and devil and conscience condemn, his one comfort in sorrows and troubles, his one source of strength when this world and the affairs of this world sorely try his spirit. But during the season we call Lent, we make a concentrated study of those sorrows and sufferings and the death of Christ by which He worked out our redemption. We are not interested in His sufferings for the sake of the sufferings, as the mere sufferings of a good man, as an innocent victim of Jewish envy and jealousy — but we are intensely interested in Christ's sufferings and death *because by them* He paid the wages of our sin and not ours only but the sins of the whole world. In the Cross of Christ God manifested and we perceive as in a focus the love of God who spared not His own Son but delivered Him up for us all.

If the Scriptures emphasize one truth repeatedly it is the truth that Christ suffered *for the world*, that is, for every sinner of the world, past, present and future. God loved the *world*. He is not willing that any should perish. He would have all men come to the knowledge of the truth. For this purpose God had Christ, as it were, lifted up above the earth and suspended on the cross to direct, to attract the eyes of all, that none should fail to see Him who is our peace, and by whom we have peace with God.

This is again the note that is struck during this Lenten season. That cross stands for peace with God and it ought to, then, result in peace among men and love toward one another. For, says John in his first Epistle chapter 4, 20, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The cross of Christ and hatred and wars are contradictory. Wars exist only because men refuse to come nigh unto Christ, because men will not have the peace which the cross offers and thus God cannot shed abroad His love in their hearts; they remain hard as flint and cold as steel. The Gospel which alone can change the heart and turn it from sin to righteousness, from hate to love — they have rejected. Because of this there is no hope for the world. "Whence come wars and fightings among you?" we read James 4, 1, "come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." What a sorry spectacle! There is the cross of Christ by which He made peace with God and by which peace is possible between men and men will not have it. In stubborn unbelief they reject the counsel of God against themselves to their own destruction. So Lent and wars will continue to exist side by side until judgment.

W. J. S.

* * * *

The Ministry of the Holy Angels "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Thus the Epistle to the Hebrews asks concerning angels (chap. 1, 14). For that very purpose they were created by God.

The Apostle Peter was in prison, sleeping between two soldiers to whom he was bound with iron chains. A constant guard was kept before the door, four quaternions (squads) of soldiers taking turns. Herod planned to put him to death. Then during the night before the day set for the execution an angel of the Lord aroused Peter out of his sleep, relieved him of his chains, led him past several wards, through a heavy iron gate "which opened to them of its own accord," and then when Peter was safely out on the street the angel departed (Acts 12).

The Prophet Daniel had been cast into the den of lions by order of King Darius at the instigation of jealous princes and presidents. Yet the hungry beasts did Daniel no harm. He himself explains: "My God hath sent his angel and hath shut the lions' mouths that they have not hurt me" (Dan. 6, 22).

The king of Syria planned to take the Prophet Elisha prisoner. He sent a large army with horses and chariots to surround the city of

Dothan, where the prophet was staying. The servant of the prophet was greatly frightened, but Elisha answered: "Fear not, for they that be with us are more than they that be with them." Then Elisha prayed to the Lord: "I pray thee, open his eyes that he may see." And when the Lord heard this prayer, what did the young man see? "Behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6, 8ff.).

Many more stories like these could be gathered from the pages of the Bible, showing how the Lord used His angels to minister unto His servants. Those were not exceptional cases. The angels are constantly with us guarding and protecting us, only we do not see them, just like the young servant of Elisha. The promise of the 91st Psalm still stands: "He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. 91, 11, 12). "The angel of the Lord encampeth round about them that fear him and delivereth them" (Ps. 34, 7).

There are other stories in the Scriptures of angels wreaking vengeance on the enemies of God.

The two angels that together with the Lord had visited Abraham went to Sodom, while Abraham was praying to the Lord for the rescue of this wicked city. They spent the night in Lot's house. There they revealed to Lot that the city was doomed, and that they had been sent to execute the judgment. "Hast thou there any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it" (Gen. 19, 12, 13).

The Assyrians were besieging Jerusalem. The city was helpless. But what happened? "And it came to pass that night that the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses" (2 Kings 19, 35).

When King Herod, the same who had planned to execute Peter, exalted himself against God, "immediately the angel of the Lord smote him, because he gave not God the glory" (Acts 12, 23).

Thus we Christians can rejoice in the fact that the angels are warring against the enemies of God, and are always serving and protecting us. — We can also take the angels for our example, for they are ever praising God and are very diligent in doing His will. Jesus Himself instructed us to learn obedience from the angels when He taught us to pray: "Thy will be done on earth, as it is in heaven."

Are we to worship the angels, or pray to them? No, they are creatures; and only God, the Creator, is to be worshiped. When St. John received his revelation he twice fell down before the angel to worship him, but twice he was told not to do it. "See thou do it not: I am thy fellow-servant . . . worship God" (Rev. 19, 10; 22, 8, 9).

Before we close our meditation we remember that the angels take a great interest in the welfare and progress of the church. From God's ways of dealing with the church they try to get a deeper insight into His wisdom. St. Paul tells us "that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3, 10). Those "principalities and powers" are the angels. — When a sinner is converted, the angels rejoice. Jesus tells us: "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15, 10). — When we conduct our divine services, we can be sure that angels also will be there. Although they can do much better singing and praying than we, and understand the Word of God better than we, yet they are glad to be with us in our services. Should we then not conduct our services in a way most becoming and dignified? In discussing the proper conduct, particularly of women, in the church services, Paul told the Corinthians that they should observe good order "because of the angels" (1 Cor. 11, 10).

It is well in these turbulent times to remember the rich providence of God, who created even a host of heavenly spirits to minister to us.

J. P. M.

STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

Article XVII

Of Christ's Return to Judgment

Also they teach that at the Consummation of the World Christ will appear for judgment, and will raise up all the dead; He will give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils He will condemn to be tormented without end.

They condemn the Anabaptists, who think that there will be an end to the punishments of condemned men and devils.

They condemn also others, who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed.

I.

TODAY we are beginning the study of the last one of the doctrinal articles presented at Ausburg. There are, to be sure, three more articles following, but they are supplementary in nature, Article XVII and Article XIX presenting more fully some point of Article II, and Article XX enlarging on Article IV and VI.

Our Article XVII contains a wealth of material. It speaks chiefly of three points, namely, of Christ's return on the last day, of the resurrection of the dead, and of the eternal fate both of the godly and of the ungodly. Then two

errors are rejected by name. A third error is not mentioned by name, but is clearly implied in the presentation.

At the Consummation of the world Christ will appear. This truth was plainly announced to the disciples when they stood gazing up to the clouds where they had seen the ascending Christ disappear. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1, 11).

It will be the same Jesus that will return, the same Jesus that lived on earth, that died for our sins, and that rose again for our justification. He will *so come in like manner* as the disciples saw Him ascend into heaven.

Jesus Himself spoke about His return in this way: all tribes "shall see the Son of man coming in the clouds of heaven with power and great glory" (Matthew 24, 30). Again: "As the lightning out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day" (Luke 17, 24). St. Paul mentions the return of Christ in his letters as a very important event. The Lord will destroy the

Antichrist "with the brightness of his coming" (2 Thess. 2, 8). He instructs Timothy and then urges him to "keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ" (1 Tim. 6, 14). The crown of righteousness which is laid up for him, so Paul is convinced, "the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4, 8). For that reason he describes the present life of a Christian as a "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Tit. 2, 13).

What is the purpose of Christ's return? Our Article answers with a short but weighty word: *for judgment*. It will be the final judgment which will decide the fate of every man for all eternity.

There are many judgments going on in the world even now. There is, for instance, the great judgment as a result of the Gospel preaching which divides all mankind into two groups, believers and unbelievers. St. John writes about it in his Gospel (chap. 3, 19): "This is the condemnation (literally, the judgment) that light is come into the world, and men loved darkness rather than light." And Jesus Himself said: "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind" (John 9, 39).

There are various judgments imposed on the church of God in this world to preserve Christians from falling into eternal damnation together with the unbelieving world. Peter speaks about the judgment as "must begin at the house of God" (1 Pet. 4, 17). Paul warns the Corinthians that any one eating and drinking the Lord's Supper unworthily "eateth and drinketh damnation (literally, judgment) to himself" (1 Cor. 11, 29), and explains: "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world" (v. 30-32).

We should heed these judgments. They are warnings from God to keep us on the strait and narrow path. But when Jesus shall return from heaven for judgment, that will be the final judgment, deciding our fate for ever.

Jesus Himself gives us a vivid picture of that judgment in Matth. 25, 31-46, where He speaks of separating the sheep from the goats, setting the sheep on His right hand and the goats on His left. His twofold verdict will be: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Paul calls this judgment "the day of wrath and revelation of the righteous judgment of God" (Rom. 2, 5). We Christians look forward hopefully to this judgment, as St. John assures us, we "have boldness in the day of judgment" (1 John 4, 17); but they that reject the Savior have a "certain fearful looking for of judgment and fiery indignation"

(Heb. 10, 27), because they shall "have judgment without mercy" (James 2, 13).

One thing is certain: we all shall have to appear in this final judgment, no one will be overlooked, and no one will escape. "It is appointed unto men once to die, but after this the judgment" (Heb. 9, 27).

How, then, may we be prepared for that great event? Remember, it is the very same Jesus who was delivered for our offenses and who was raised again for our justification — He will return for judgment! and that judgment will be the final act in His great work of redemption. The judgment was given to Him for that very reason. "For the Father judgeth no man, but hath committed all judgment unto the Son . . . because he is the Son of man" (John 5, 22, 27). Paul tells us that on the day of judgment Jesus will "deliver up the kingdom to God, even the Father . . . that God may be all in all" (1 Cor. 15, 24, 28). Christ must be King and fight the battles of the Lord "till he hath put all enemies under his feet" (1 Cor. 15, 25). Not till then will His work of redemption have been fully completed. Thus the judgment will be the crowning act.

How may we prepare for this? There is only one way: believe in Jesus as our Savior. Though we have to take up our cross, let us follow Him, trusting in Him to save us. And when the signs appear that point to the return of our Savior for judgment, then we can cheerfully do as Jesus told us: "Look up and lift up your heads, for your redemption draweth nigh" (Luke 21, 28), the redemption from the last traces of sin and cross and tribulation under which our glory as children of God was hidden here on earth.

That will be, as our Article calls it, *the Consummation of the World*. The present world, then having run its full course, will disappear to give place to a "new heaven and a new earth" (Rev. 21, 1).



THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

EDITORIAL COMMITTEE

W. J. Schaefer, Managing Editor
Arthur Voss, Church News
Prof. John Meyer

ASSOCIATE EDITORS

Professor K. Schweppe
Im. P. Frey

All Articles intended for publication should be sent to Rev. W. J. Schaefer, 4521 North 42nd Street, Milwaukee (9), Wisconsin.

Church News and Mission News should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee (8), Wisconsin.

All Business Correspondence, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

All Subscriptions are to be paid in advance or at least within the first three months of the year.

Siftings

BY THE EDITORS

Tardiness At Church. According to reports, in churches of England and Scotland the full attendance generally is present at the beginning of the service, while in our country one can observe people entering the church after the services are well under way. Now while everybody will readily admit that circumstances may occasionally make it impossible for some one to reach the house of worship in time, and that in such a case it certainly will be "better late than never," yet when it becomes a habit to be irregular in your arrival at church, does this show a true concern for your soul's welfare? Does it show proper regard for the other worshippers? Does it show reverence for the Word of God?

* * * *

Blind Date Sunday. In a certain city members of a Ministers' Association drew lots to determine in which church each one was to preach on a given Sunday. The names of the pastors assigned to the various churches were not revealed to the parishioners until the time of the service. The purpose of this procedure was to stimulate church-going through curiosity created by the mystery thus connected with each service. It was a part of a "Go-to-Church" movement.

Setting aside other questions for the moment, the impropriety of the matter should be evident from the fact that the Holy Spirit appoints pastors to certain flocks, and charges them with the proper care, feeding, guiding, up-building of that particular flock to which He assigned them. His promise stands that He will be with every pastor in the place to which He called him, and will provide the proper spiritual care to the souls through the services of the pastor whom He, the Holy Ghost, gave them for that purpose. A congregation may invite guest preachers on special occasions, and be assured of the Holy Spirit's blessing. But when pastors and congregations began to play hide-and-seek with so sacred a thing as preaching the Gospel, they may thereby bring upon themselves a curse in place of a blessing.

* * * *

The Rev. Fred Smith, Methodist pastor at Mineral Point, Wisconsin, "is widely known for his 'play in the church' activities," so our daily paper reported a few days ago. This pastor was called to Milwaukee to teach and to lead the pastors and the church people in the science of "playing in the church." We wonder why people need to be taught such a thing. Isn't it enough that the flesh is ever striving for that very thing, to get a "kick" out of going to church? However, it is not about the pastor who "inaugurated" this thing that we want to say a word, but about those on the outside who hear about it. The comment of the paper or the reporter was carried in large black type: "Go to Church for Fun of it." That is the harm that such things do. Better to forget about entertaining the people in the church than to read such a headline. The world does not understand, but the world can mock. Let us not contribute to their mockery by anything that we do.

It Is The Contention Of Dr. H. Paul Douglass, representative of the Federal Council of Churches and of the Home Missions Council, according to the *Lutheran Companion*, that the churches of the United States have increased their membership more rapidly than the nation has increased its population. While the nation's population increased only 14.3 per cent, the membership of the churches increased 20.7 per cent. Certainly that does not mean that churches everywhere have enjoyed such an increase. In some areas the churches did not increase their membership. Some stood still and others actually experienced a decrease. The churches in the larger cities usually increased their membership while some in the country and in smaller towns suffered a decrease. This may be partially due to the migration to cities where defense employment is waiting for any able bodied person. Be that as it may — the figures seem to indicate that the church is growing more rapidly than the population of our country. We hope it is a healthy growth.

* * * *

We Are Glad To Reprint The Following article from the *Lutheran*. Perhaps it will help to set some weary heart at ease. Here is the article: "The 'spiritual morale' of American war prisoners in Germany is 'very good,' reports Hugo Cedergren, who arrived in America on January 20 after extensive travel through the German prison camps.

Special barracks have been erected as places of worship in most camps. In one compound, eight church services are held each Sunday. Swedish representatives are to be allowed to ship into Germany prefabricated barracks buildings as worship centers for camps which have none.

Cedergren is secretary of the Swedish Y. M. C. A. and an accredited Swedish War Prisoners' Aid Delegate. He reports that three Swedish neutrals are now in Japan ministering to American war prisoners. Three others are in Hongkong, Shanghai, and Bangkok. Permission has been granted for similar work in the Philippine Islands."

* * * *

Remember Some Time Ago the Roman Catholic authorities made a protest to our federal government against the Protestant churches and their mission work among the peoples of South America, claiming that country as their special territory? Well, they got just nowhere with that protest, of course. But, reports that come to us now from South America, indicate that the Protestant missions are growing. Wherever the Protestants locate a mission, it is said, that the people of the community are favorably impressed. Had Rome given these people the Gospel, had they preached Christ to them as the Savior from sin, perhaps, these people would not turn to others who are ready and willing to feed their starved souls with the manna from on high. There is no substitute for the Gospel. A church without it may flourish for a time, but finally it must go down, as a tree without roots or dead roots must die.

What the Jews Are Asking For. We are told on the one hand that the American Jewish Conference in session in New York wants Palestine reconstructed as a Jewish commonwealth. The idea is that Palestine should open its gates to a large-scale Jewish immigration which would make possible the establishment of a Jewish majority in the Holy Land. On the other hand, the American Council for Judaism does not want a Jewish national state established in Palestine, but demands that Jews expelled from European countries should be allowed to return there and be granted equal rights with other citizens. Because of their rejection of the Messiah the Jews lost their national independence. The threat of Moses was carried out that the Lord would punish apostasy by making them an astonishment, a proverb, and a by-word among all nations whither He would lead them. In them God would demonstrate the severity of His wrath on those who despised His goodness. Just herein lies a warning for the Christians. "For God spared not the natural branches (the Jews) take heed lest he also spare not thee. Behold, therefore the goodness and severity of God: on them which fell (the Jews) severity; but towards thee (the Gentile) goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." Rom. 11, 21-22. To what extent Christendom has fallen into the apostasy of the Jews is becoming plainer from day to day. Is it any wonder that God is showing the severity of His wrath? — *Australian Lutheran*.

REMEMBER!

That Cross still towers high,
God's love will never die!
Throughout each century
It teems with pardon free!

The thorns that crowned His Brow
My meditation now,
The stripes and nails plead
He pays the price instead!

The spear that pierced His side,
Might well my conscience chide!
The Blood that flowed for me,
My firm assurance be!

NOTICE

Pastors will refer members moving into the Industrial Area of Michigan to these Contact Pastors:

Detroit Area

Pastor K. Vertz,
4425 Radnor Avenue,
Detroit, Michigan.

Bay City — Saginaw Area

Pastor M. C. Schroeder,
601 N. Madison Avenue
Bay City, Michigan.

IN THE FOOTSTEPS OF SAINT PAUL SAUL AT THE FEET OF GAMALIEL

BY DR. H. KOCH, MANITOWOC, WISCONSIN

SAUL and Gamaliel: what contrasts in character, the one fiery, fanatical, never compromising, the other reserved, mild, liberal, tolerant. It is said, that opposites attract one another in life. They can also drift apart completely as in the case of Saul and Gamaliel.

It is significant, that Saul received his first education in Tarsus with its Hellenistic environment. He who was to preach the Gospel primarily to a Greek and Roman world was destined to be confronted with the Hellenistic way and thought of life at an early age. The dangers of such an environment were only too well-known to his father, who was a Pharisee himself (Acts 23, 6) and who therefore had no more urgent desire than to have his son leave Tarsus after having become a son of the Law at the age of thirteen for Jerusalem, so that he there might be reared in the true traditions of Pharisaism. The rigid instruction he would receive there at the hands of the learned rabbis would surely offset the dangers of a youth spent in the dispersion in Tarsus.

To go up to Jerusalem must have been a joyful occasion also for Saul. Every Jewish lad looked forward to that day, when he could join the throng of pilgrims to the Holy City for the first time. What a delight must it not have been for Jesus to go up to Jerusalem with His parents at the age of twelve. Both Jesus and Saul experienced the joy of the Psalmist (Ps. 122, 1): "I was glad when they said unto me, Let us go into the house of the Lord." How deeply must not Saul have been impressed, when he viewed the city of the great King David for the first time and above all, when he joined the thousands of worshippers in the Temple.

Luke informs us by inference (Acts 23, 16), that a married sister was living in Jerusalem, for a nephew later on saved Paul's life. Whether Saul lived at the home of his sister we are not told. She may have come to Jerusalem at a later date.

To imbibe the true spirit of Pharisaism had been the prime purpose of Saul's coming to Jerusalem. To what rabbinical school or theological seminary should he go? In those days there were two schools vying with one another for supremacy, the strict school of Shammai, who bound his students to the strict observance of the letter of the Law, and the more liberal school of Hillel, who placed the spirit and the tradition over the Law. The strife between these schools was proverbial. It was maintained, that not even Elijah the Tishbite could have reconciled the disciples of the two famous rabbis. The leader of the more liberal school of Hillel at the time of Saul was Gamaliel, a grandson of Hillel. Just what induced Saul to sit at the feet of Gamaliel we cannot definitely say. We see Divine Providence in this choice and can only surmise that Gamaliel was chosen, because he permitted his students to read and study Greek literature and converse in the Greek tongue. Shammai forbade his students the study of Greek, for cursed was he, who taught his son Greek wisdom according to a Jewish proverb.

The more renowned school was that of Gamaliel, which according to the statement of his own son Simeon could boast of a thousand students, who studied the wisdom of the Greeks as well as the Jewish Law and the Prophets.

Here in the school of Gamaliel Saul acquired no mean knowledge of the Greek language as well as thought. Scholars like Zahn and Farrar are agreed, that the Greek found in the Epistles of Saint Paul is not that of a



foreigner who studied it at a later age but of one who had known it from the days of his youth on. Saul had grown up in the Hellenistic city of Tarsus, which harbored a well-known Greek university in those days. The Jews in the dispersion could not get along without a knowledge of Greek and Latin. It is only too natural that Saul would feel himself attracted to a teacher, in whose classroom the knowledge and the study of Greek was not taboo. How well Saul knew his Greek and especially the Greek version of the Old Testament can be gleaned from the fact, that most of his quotations from the Old Testament are taken from the Septuagint, the authoritative Greek translation of the Old Testament. This translation was mostly in use among the Jews of the dispersion. If Saul wanted to reach these Jews, he would have to address them in the language best known to them. The Gentiles in like manner would be able to read and understand the Greek Septuagint, whereas the Hebrew original text of the Old Testament would be to them a dead and foreign language.

Greek was the universal tongue in those days, while Latin was the official language of Roman decrees and courts. One can therefore readily

see, how the study of Greek and especially of the Greek Septuagint at the feet of Gamaliel proved to be a great help for Paul in later life in his mission work. The Lord so guided Saul, who was fully unaware of the ways and thoughts of God with him at the time. Already then and from the very beginning was he being prepared by the Lord Himself for his unique and stupendous task.

Who would ascribe it to mere chance or fate and not to Divine Providence, that Moses was skilled in all the wisdom of the Egyptians, that Alexander paved the way for the spreading of the Greek language so as to become the universal one finally leading to and culminating in the writing of the New Testament in Greek. Thus Saul was also guided to sit at the feet of Gamaliel and not of Shammai with his prejudices against Greek. Gamaliel thoroughly shocked the conservative Pharisees of his day by permitting his students to write and to study the Holy Scriptures in Greek as well as in Hebrew. Thus Saul learned the wisdom of the rabbis and the Greeks under the mild and liberal Gamaliel just as Luther studied the wisdom of the scholastics before his conversion. Neither Saul nor Luther were aware of the fact at the time of their studies that they were but instruments in the hands of the Almighty God. Both made very good use of what they once had learned and were able to meet their Jewish and Roman opponents on their own grounds, refute them and proclaim the righteousness of Christ over against that self-righteousness, which Jewish and Roman theology have and boast of in common.

Whate'er God's will resolveth, whatever He intends,
Will always be accomplished true to His aims and ends.

Of Gamaliel himself we know very little. His name would be forgotten for all practical purposes, if it were not for the fact, that he happened to be the teacher of the greatest of all students, Paul of Tarsus. How many really know anything about Shammai? Many a teacher is only remembered because of his great student, who once sat at his feet. Tradition represents Gamaliel as secretly being a Christian, perhaps an analogy to timid Nicodemus. There is no foundation whatever for such a supposition. On the contrary, we know that his son Simeon was one of the foremost leaders of the fanatical zealots in Jerusalem at the time of its destruction by the Romans in 70 A. D.

The incident noted by Luke (Acts 5, 34-39) however deserves special mention. We refer to the wise counsel given by Gamaliel before the Sanhedrin, when they wanted to slay the apostles, who had been led out of prison by an angel of the Lord and refused to stop preaching the Crucified and Risen Lord agreeing with their spokesman Peter: "We ought to obey God rather than men." It was Gamaliel who stayed the martyrdom of the apostles and the bloody persecution of the early Christians by his wise counsel: "Refrain from these

men and let them alone, for if this counsel or this work be of men, it will come to nought, if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." To this the High Court agreed. From a human standpoint the enemies of Christ might have been victorious, if they had killed all of the apostles and persecuted the Christians relentlessly, mercilessly and consistently, but here the Jewish persecution was halted by a Higher Power. Peacefully the Christians could worship their Savior for a time, be strengthened in their faith till the persecution headed by Saul set in, in which the uncompromising Pharisaic zealot seemingly victorious over the Nazarene was himself finally taken captive by the Stronger One before Damascus. Saul at the time certainly did not approve of the wise and mild counsel of his famous teacher, whose learning and authority he admired, but whose liberalism he must have considered extremely dangerous. From a Jewish standpoint it certainly was, but the hour of the great persecutions of the Christians had not as yet come. The Lord held His protecting hand over His little flock. Here again we clearly see: Man proposes, God alone disposes.

OBITUARY

**MARTHA ELIZABETH MINNIE
DYSTERHEFT**

Martha Elizabeth Minnie Dysterheft, née Ulrich, was born in Mandern, Waldeck, Germany, on August 4, 1869, was baptized on August 15, 1869, and confirmed on May 3, 1883, in Wildungen, Waldeck.

She was the daughter of Friedrich Ulrich and Elizabeth, née Scharff. In the year 1883, shortly after her confirmation, her family emigrated to America and settled in New Ulm, Minnesota. In the year 1889, the family moved to a farm in Redwood County, not far from Morgan, Minnesota. A Lutheran congregation was organized there and her father, one of the charter members, was an influential member of this congregation.

On May 19, 1892, she departed entered the holy estate of matrimony with Pastor A. Jul. Dysterheft. The marriage ceremony was performed by Pastor August Arndt of Morgan, Minnesota, who preached on the 23rd Psalm on this occasion, the text chosen by the bride.

Their marriage was blessed with nine children, four daughters and five sons. She was preceded in death by one daughter, Elizabeth, age 1 year and 6 months, and one son Leonard, age 8 months.

The departed was a faithful, loving spouse and a true Christian mother toward her children. In the congregations where her husband served as pastor, she was highly respected and honored for her Christian knowledge and for her kind, sympathetic personality. She was a true disciple of the Lord. In the parish of St. Clair and Smith's Mill, she was a true helpmeet in good and evil days for thirteen years. In the year 1905, her husband accepted a call to the Zion Congregation in Sanborn, Minnesota, and in 1917 was called to the St. John's Congregation in Town Helen, McLeod County, Minnesota. They remained there until July, 1942, when they moved to Minneapolis and became members of St. John's Congregation.

Now the Lord has taken her to her eternal rest, which the world cannot give. Those who mourn her death are the husband, Rev. A. Julius Dysterheft, and three daughters: Minnie Dysterheft, Mrs. Adolph von Rohr, Mrs. Lyman Thompson, and four sons: Julius, George, Major Adolf, and Dr. Arnold Dysterheft, and one grandchild, Martha, one brother, one sister.

On January 23, she suffered a heart attack to which she succumbed on Wednesday, January 26, at the age of 74 years, 5 months, and 22 days.

The funeral took place on Saturday, January 29, with services at St. John's Lutheran Church, Minneapolis. Interment at Sunset Memorial Cemetery, Pastor Paul C. Dowidat officiating. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

A. J. D.

**ANNIVERSARY
THIRTY-FIVE YEARS
OF SERVICE IN ONE
CONGREGATION**

PASTOR ARNOLD SCHULTZ

On the morning of December 12, 1943, the third Sunday in Advent, the members of Trinity Church of Milwaukee met for a service of thanksgiving in celebration of Pastor Arnold Schultz's thirty-fifth anniversary as their pastor. The Church Council had invited the undersigned, a classmate of Pastor Schultz, to preach the anniversary sermon. The Epistle lesson of that Sunday, 1 Cor. 4, 1-5, served as the God-given basis for the sermon on "The Glory of our Ministry." For a memento of the day and as a sign of appreciation of their pastor's faithful services the congregation presented him with a fine wrist-watch. In addressing his congregation Pastor Schultz thanked God for all the mercies shown him during those thirty-five years spent in their midst.

Pastor Arnold Schultz had been ordained for the ministry in the summer of 1905, and had spent his first year as pastor in the parish Plum City, Eau Galle, Wavery, Wisconsin. The following year he was called to Alma, Wisconsin, and its surrounding territory. The call to Trinity Church of what was then called North Milwaukee came to Pastor Schultz in the fall of 1908, the third Sunday in Advent being the day of his installation. At the time the congregation of forty-four voting members worshiped in a small frame church. During the following years the neighborhood of the church proved to be a very profitable field. The congregation soon outgrew the seating capacity of its place of worship and in April, 1921, a new fine brick structure was dedicated to the Lord's service. At present the congregation has a voting membership of 397, and 900 communicant members. With confirmation classes ranging between fifty and sixty members per year the congregation has good prospects for a healthy and steady growth.

During these past thirty-five years pastor and congregation have had a joint experience of the fulfilment of God's promise, "My Word shall not return unto me void."

W. F. Sauer.

MARY ANOINTS JESUS

LUKE 7:36-50

Lord, plant such love within my heart
As Mary had for Thee.
Help me to see and understand
What Thou hast done for me.

And then as Mary showed her love
In humble service true,
Let me, Lord, never count the cost
But learn to serve Thee too.

The costly ointment Mary used,
Her fervant love to show,
I can replace with my own heart,
All that I have and know.

All my devotion, and my gifts,
Whatever they may be:
Help me to render them alone
In service unto Thee.

Let me be deaf to those who scorn
My well-meant deeds of love.
Help that I never seek for praise,
Save that from Thee, above.

I want to love Thee, Savior, more
Than I till now have done.
For when I think of Calvary,
What Thou for me hast won —

I, too, should bathe Thy blessed feet
With tears of penitence;
And cast aside all selfish pride
In humble reverence.

But this I cannot do, dear Lord,
Of my own strength and will;
I therefore ask Thy Spirit's help,
My heart with love to fill.

Then will I be like Mary was:
A grateful child of Thine;
My Alabaster box will be
My heart and all that's mine.

— Adeline Weinholz.

**"WHERE SIN ABOUNDED, GRACE
DID MUCH MORE ABOUND"**

(Continued from page 58)

bring so much evil into the world, how much more will the saving, healing work and power of God in Christ bring salvation. If God imputed Adam's sin and guilt to us, will He not much rather impute the righteousness of Christ to us? If God condemned us for Adam's sake, much more will He save us for Jesus' sake. Yes, where sin abounded, grace did much more abound, and grace to cover all our sins. In Christ God not only forgives the sin which was imputed to us through Adam's transgression, but He forgives us all of our personal sins and heals all our iniquity. And while sin once reigned over us unto death, even so grace reigns through righteousness unto eternal life by Jesus Christ. Where there is forgiveness of sins, there is also life and salvation. And now that the fountain of God's grace has been opened for us it cannot and will not cease to flow; now that God has been gracious to us in forgiving our sins, He gives us grace for grace.

A. P. V.

ANNOUNCEMENTS

NOTICE

The Seminary Board has decided not to proceed with the calling of the new professor before the Synodical Committee's meeting in May. Doubts and misgivings which have been expressed in communications to the Board and which, in the Synod's opinion ought to be heard and examined by the Synodical Committee, have brought it to this decision.

E. Ph. Dornfeld, Sec'y.

INSTALLATION

Authorized by President R. O. Buerger of the Southeast Wisconsin District, I installed Teacher Arthur J. Meier as principal teacher of the East Fork Mission School on Septuagesima Sunday,

February 6, 1944. May the Lord graciously bless teacher and his Apache children.
Address: Mr. Arthur J. Meier, East Fork Mission, Whiteriver, Arizona. A. P. C. Kell.

BOOK REVIEW

The Christ Men Need by Dr. O. A. Geiseman. Price \$1.50.

God's Answer by Dr. O. A. Geiseman. Price \$1.50. Print, Ernst Kaufmann, Inc., Chicago, Illinois.

Both the above books come from the pen of Dr. O. A. Geiseman, pastor of Grace Lutheran Church (Missouri Synod), River Forest, Illinois.

"The Christ Men Need" are Lenten sermons presented in two series. Part One, "The Battle for Human Freedom"; Part Two, "The Suffering Christ." Eight sermons comprise each series.

"God's Answer" are sermons on the Old Church Gospels from Advent to Pentecost.

Dr. Geiseman is the author of a number of sermon books. The material he offers the readers is good and the diction is good. The form and construction of the sermons, however, do not appeal to us. We prefer a sermon which has a definite theme and which divides the text into parts. We believe that the hearers get more out of such a sermon, will be more able to follow the presentation, and will be aided in remembering it.
W. J. S.

The Christ of Lent by Olin Spencer Reigstad. Print, Augsburg Publishing Co. Pages 124. Price \$1.00.

The author offers the reader of this volume sermons from the first Sunday in Lent to the fifth Sunday in Lent; also two Easter sermons and six mid-week Lenten sermons. The sermons have neither theme nor parts. The material and diction are good, and will interest the reader.
W. J. S.

**TREASURER'S STATEMENT
July 1, 1945 to January 31, 1944**

Receipts

Cash Balance July 1, 1945	\$ 59,788.26
Budgetary Collections:	
General Administration	\$117,781.77
Educational Institutions	42,961.16
Home for the Aged	3,693.10
Spiritual Welfare Commission	20,747.84
For Other Missions	197,889.45
Indigent Students	2,178.44
General Support	8,686.45
School Supervision	576.57
To Retire Debt	4,134.12
Revenues	48,428.59
Total Budgetary Collections and Revenues	\$446,877.49
Non-Budgetary Receipts:	
U. S. Government Bonds Matured	\$ 49,952.50
From Debt Retirement Committee	50,000.00
Miscellaneous	19.80
Total Receipts	\$526,849.79
	\$566,658.05

Disbursements

Budgetary Disbursements:	
General Administration	\$ 16,795.76
Theological Seminary	14,244.96
Northwestern College	40,392.78
Dr. Martin Luther College	34,515.21
Michigan Lutheran Seminary	13,585.72
Northwestern Lutheran Academy	7,496.56
Home for the Aged	5,509.27
Missions — General Administration	123.98
Indian Missions	22,541.35
Negro Missions	21,604.77
Home Missions	111,483.26
Poland Missions	4,269.85
Madison Student Mission	848.10
Spiritual Welfare Commission	18,617.00
Winnebago Lutheran Academy	1,050.00
General Support	15,514.00
School Supervision	1,827.94
Total Budgetary Disbursements	\$550,020.51
Non-Budgetary Disbursements:	
Institutional Missions — Parsonages	7,534.07
U. S. Government Bonds Purchased	180,050.62
Total Disbursements	\$517,585.20
Cash Balance January 31, 1944	\$ 49,252.85

Allotment Statement

Districts	Communicants	Receipts	Allotments
Pacific Northwest	1,070	\$ 3,366.56	\$ 2,247.00
Nebraska	4,715	11,150.86	9,901.50
Michigan	16,980	51,873.24	35,658.00
Dakota-Montana	5,586	17,647.36	11,730.60
Minnesota	34,014	74,246.79	71,429.40
North Wisconsin	39,604	80,985.71	83,168.40
West Wisconsin	41,420	76,297.22	86,982.00
Southeast Wisconsin	45,447	80,661.78	95,438.70
Totals	188,836	\$596,229.52	\$596,555.60

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 1,119.56	139.82%
Nebraska		1,249.36	112.61%
Michigan		16,215.24	145.47%
Dakota-Montana		5,916.76	150.45%
Minnesota		2,817.39	105.94%
North Wisconsin	2,182.69		97.37%
West Wisconsin	10,684.78		87.71%
Southeast Wisconsin	14,776.92		84.51%
Totals	\$ 27,644.39	\$ 27,318.31	99.91%

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE
For January, 1944**

For Spiritual Welfare Commission	
Mr. and Mrs. Wm. Schaefer, Osseo, Wisconsin	2.00
Bethany Young People's Society, Kenosha, Wisconsin	14.56
Mrs. Julius Klatt, Hazel, South Dakota	1.00
Rev. W. F. Sprengler, Hazel, South Dakota	1.00
Memorial Wreath in memory of Mrs. Herman Ostermeier by the following: Mrs. Agnes Hinze, \$10.00; Mr. and Mrs. H. Schroeder and Family, \$5.00; Wm. Ocken and Boys, \$5.00; Mrs. Wm. Schenmann, 25c; Amanda Schenmann, 25c; Mr. and Mrs. Wm. Luethke, \$1.00; Mr. and Mrs. Louis Niemann, \$1.00; Mr. and Mrs. Ed. Niemann, \$1.00; Mr. and Mrs. Henry Niemann, 50c; Mr. and Mrs. Henry Ostermeier, \$1.00; Mr. and Mrs. John Ohlmann, 50c; Mrs. Anna Nicolaus, 50c; Mr. and Mrs. Theo. Klingemann, \$1.00; Mr. and Mrs. Silas Swanson, 50c; Mr. and Mrs. Leopold Ahrens, 50c; Mr. and Mrs. E. L. Heins, \$2.00; Mrs. Helena Hinze and Carl and Children, \$6.00	34.00
Joseph Cisler, S. 1/C, Montauk, Long Island, New York	5.00
T/S William R. Oesterreich, San Francisco, California	2.00
Memorial Wreath in memory of Emma Halfeldt by George, Ed., and Riegel Families	3.00
Sgt. Wilmer A. Guenther, Indiantown Gap, Pennsylvania	2.00
Sgt. Ralph H. Wilde, San Francisco, California	5.00
T/Sgt. Clifford Wahl, New Orleans, Louisiana	1.00
Lt. Robert F. Johnson, Ft. Worth, Texas	1.00
St. Paul's Lutheran Church, Cataract, Wisconsin	26.00
Memorial Wreath in memory of Mrs. Frank Simrow by Mr. and Mrs. Frank Simrow, Mr. and Mrs. E. Wagner and Mrs. Henry Roehrs	5.00
Vernon Koenig, ARM/1C, San Francisco, California	10.00
PFC Oliver Seefeld, Sarasota, Florida	1.00
Lady Friend of Missions	10.00
Executive Board Michigan Federation of Aid Association for Lutherans, Detroit, Michigan	15.00
Mrs. Christian Hansen, Tucson, Arizona	5.00
Pfc. Oliver Seefeld, Sarasota, Florida	1.00
Sgt. Wendolin Clabusch, Ft. Riley, Kansas	2.00
Mr. and Mrs. John Dreier, Green Bay, Wisconsin	20.00
Cpl. Art. Fortune, San Francisco, California	10.00
	\$ 178.56

For Mission

Lady Friend of Missions	\$ 10.00	\$ 10.00
-------------------------------	----------	----------

For Indigent Students

N. N.	\$ 300.00
The Robbins Flooring Co., Rhinelander, Wisconsin	25.00
	\$ 325.00

For Church Extension Fund

Memorial Wreath by Albert W. Damman in memory of Roland Damman	\$ 25.00	\$ 25.00
--	----------	----------

P. S. Correction on page 52 of the Northwestern Lutheran of January 25, 1944, to read as follows:
Mr. Edwin Schnell
 \$ 1.00 || Mr. Louis Schultz (personal donations above) | 1.00 |
| Memorial Wreath in memory of Mrs. Martha Luebke by Relatives | \$ 5.00 |

C. J. NIEDFELDT, Treasurer.

MEMORIAL WREATH

For Spiritual Welfare Commission

In memory of Cpl. Mark Henry John Hardyck, Faith, South Dakota	
Mr. and Mrs. Martin Steenbeck, Lodi, California	\$ 5.00
Mr. and Mrs. Tony Hardyck and Family, Lytho, Iowa	10.00
Mr. and Mrs. Henry Hardyck and Boys, Phoenix, Ariz.	4.00
Mr. and Mrs. Mike Hardyck, Armour, South Dakota	1.00
P. O. Jermstead, Mr. and Mrs. Paul Marston, Brookings, South Dakota	5.00
Mr. Andrew Lee, Faith, South Dakota	5.00
Mr. and Mrs. Herman Abraham, Sr., Hazel, So. Dak.	2.00
	\$ 52.00

S. E. JOHNSON, Treasurer.