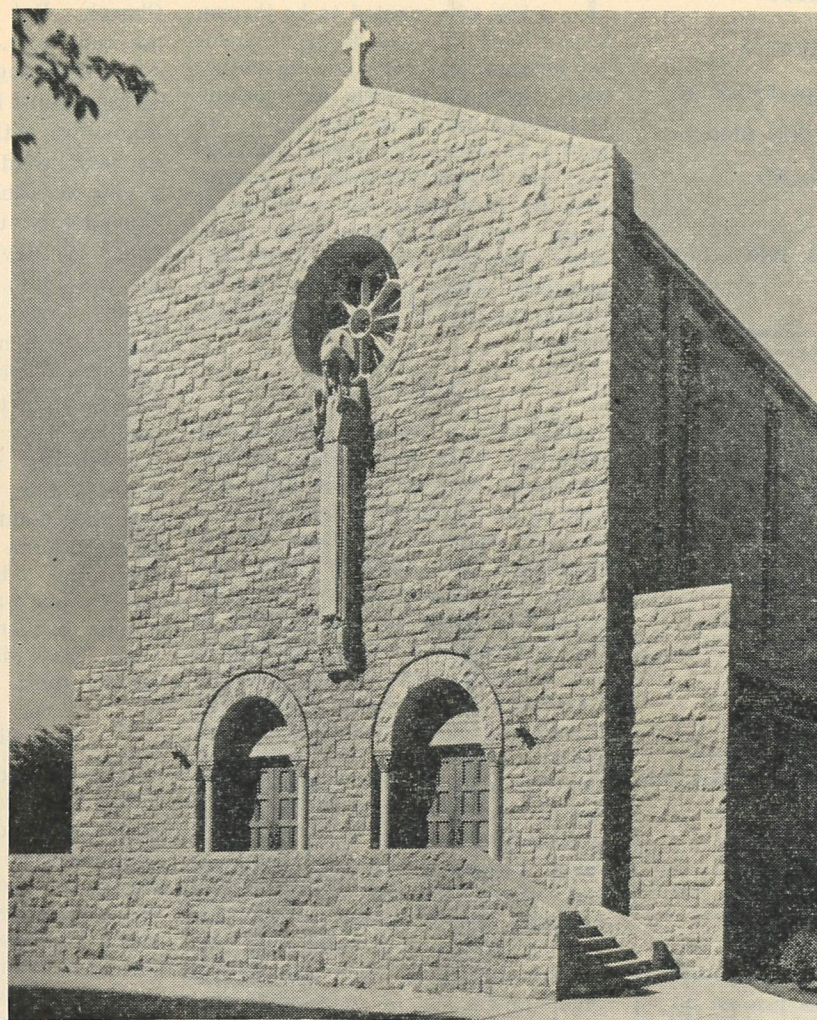


1952



The Northwestern Lutheran

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

I KINGS 8:57

The Northwestern Lutheran

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The Ancient Church Fathers

THIS might be called the story of a boy who wanted to be thrown to the lions. He was so eager to die the death of a martyr that his mother was compelled to hide his clothing to prevent him from dashing to the prison, in which his father Leonidas lay, and demanding that the authorities let him share the sentence of death which Leonidas and many other Christians suffered in the persecutions which rocked the Church during the rule of Emperor Septimus Severus.

A Brilliant Lad

ORIGEN, as he was named, was obviously quite an unusual person. Strangely brilliant in his gifts and fiery in his devotion, he attended the so-called catechetical school in his birthplace, Alexandria in Egypt. The school was an institution which prepared the youth for membership in the Church. We might say that it was an early form of the Christian Day-school. And here, Origen displayed such marvellous gifts that his father, troubled by the son's outstanding ability, often spoke to him harshly and made light of his accomplishments, fearing that the boy might become proud and conceited. But often, in the night hours, Leonidas would tiptoe to the bedside of the sleeping child, kiss him gently and thank God for having given him a son of such great promise.

Indeed, Origen had an amazing mind. At school he read the Holy Scriptures through so often that he knew them by heart, and his questions concerning them were deep and learned. Before his 18th birthday arrived, he was himself appointed dean of the Alexandrian school. In this office he gave himself to the work with his characteristic energy. They called him the man of steel. Rigorously he disciplined himself in body and in mind. Though poor in worldly goods, he refused the tuition offered by his pupils, who came in multitudes to sit at his feet.

Founded His Own School

In the year 211, after seven years of teaching, Origen went to Palestine and established himself as missionary at Caesarea. Here he was

ordained as a presbyter of the Church. But during the period of his work here, the church leaders at Alexandria began to raise charges of heresy against him and finally severed fellowship with Origen. Thereafter he established his own catechetical school at Caesarea and worked independently until the time came when his boyhood ambition caught up with him. In the persecution which flared up under Emperor Decius, Origen fearlessly visited the imprisoned Christians in their dungeons, comforted them and strengthened them for death. Then, one day, he himself was arrested. They tortured him, put him on the rack, and once planned to stone him. But he did not die — yet. The Emperor died, the administration changed, and Origen was freed. But he was a man broken in health, and four years later his suffering body gave up the ghost.

Complicated Theories

Beyond doubt, Origen was the outstanding writer of his time. A commentary of the Bible, in fifty volumes, came from his pen, although except for a few fragments this work has disappeared. But he wrote many other treatises and books also. From what has been saved of his work, we learn that his tremendous gifts did not save Origen from error. Though he did much work with his Bible which was fine and contributed greatly to the edifying of the Church, philosophical speculation too often crowded out the child-like, humble obedience to the Word. Thus Origen accepted the teaching of Scripture concerning the redemption through Christ's suffering and death, and said that for simple Christians that was enough. But he believed that he could think deeper, and find the hidden theories which moved God to redeem man. Thus he developed a complicated philosophical theology containing heavy doses of human wisdom. In this respect his sainted father's early fears were justified. We can only hope that Origen, despite his overmuch learning, nevertheless truly shared at last his father's blessed death.

E. S.

Epiphany For Christ's First Disciples

John 1, 35-42

THE Epiphany season bids us to see Jesus born at Bethlehem in His true glory as the Savior of the world. St. John in the first chapter of his Gospel tells us how he and Andrew as Christ's first disciples came to know Him in His true Savior's glory, how this blessed knowledge moved them to seek out the Savior's fellowship and then induced them to bring others to Him. From this account we, too, may learn how to observe Epiphany.

"Behold The Lamb of God"

After His temptation in the wilderness Jesus returned to enlist His first disciples from the midst of those hearts John the Baptist had already prepared. Faithful in his calling as the God-appointed herald of the Messiah John showed himself very ready to direct his own followers to Jesus. When, therefore, he saw Jesus approaching he made full use of the occasion. With a dramatic "Behold" he riveted the eyes of all about him upon Jesus and alerted their ears to the significant testimony that He was "the Lamb of God which taketh away the sin of the world." Among those who heard this solemn announcement were seemingly also Christ's future disciples Andrew and John. When, therefore, on the next day these two again stood beside their master John the Baptist and he, looking upon Jesus, said once more: "Behold the Lamb of God," they forthwith followed Jesus. They understood the testimony and it won their hearts for Jesus.

In John the Baptist's testimony we have a true Epiphany message revealing Jesus in His true glory as the Savior of the world. What all the Old Testament sacrificial lambs had merely foreshadowed as prophetic types and symbols, but what they themselves could not effect, this Jesus as the Lamb ordained by God has accomplished: He has wrought an all-sufficient atonement for the sins of the whole world. In Him we through faith have peace with God. He is the Lamb of God portrayed by Isaiah on whom the Lord laid the iniquity of us all and who willingly bore our curse and guilt that we

might have pardon and enjoy God's fellowship for time and eternity. All who at Christmas time have spoken of Jesus as the Savior and the Prince of Peace in a way whereby they meant to say less of Him than is found in this testimony of John do not really know Him in His Savior's glory.

"Rabbi, Where Dweldest Thou?"

Jesus knew what had gone on in the hearts of John and Andrew. In His Savior's love He therefore let them realize that He had noticed them. To help them overcome their timidity, to strengthen and encourage them in their faith-born intention of following Him, Jesus said, "What seek ye?" They answered: "Rabbi, (which is to say, being interpreted, Master) where dwellest thou?" They wanted to meet Jesus at His dwelling place so that He might speak to them at length. They addressed Him as Rabbi, Master, Teacher. As yet they did not know all that they desired to know about Him who had come as the blessed Lamb of God. He was to teach them.

It was a desire which Jesus fulfilled most gladly, which caused His Savior's heart to rejoice. They received the prompt and generous reply, "Come and see." We are not told where Jesus was abiding at the time. His dwelling place may only have been a temporary shelter in the vicinity where John was preaching and baptizing. But wherever it was and whatever it was like, it was a blessed spot for Andrew and John in that Jesus revealed Himself there to them in His grace and power as the Lamb of God come to take away the sins of the world. They remained with Him that day. Though nothing of the conversation which marked this day has been recorded for us, we are given to realize that when the visit was over they were fully convinced that they had been in the presence of the promised Redeemer. From the very manner in which the aged John in his Gospel speaks of this first personal communion with Jesus we see that it was an unforgettable experience. All the minute circumstances that led up to it, even the

precise detail that it was at the tenth hour, remained indelibly impressed in John's memory.

Hearts who in joyful faith embrace the Epiphany message of Jesus as the Lamb of God will still want to learn to know Him ever more fully in His grace and power. They, too, will want to seek out Jesus there where He dwells. His blessed Word is the abode where we may seek Him, where we may enjoy His fellowship, where He is pleased to commune with us and extend His precious gifts of salvation. We have His gracious promise: "Where two or three are gathered in my name, there am I in the midst of them." Yet as often as we draw nigh to Him in His Word we do well to take note of the question which the Savior addressed to John and Andrew: "What seek ye?" lest we lose sight of the only proper motive for hearing and reading His Word. If, however, we draw nigh to learn to know Him ever more fully as the Lamb of God we shall not be disappointed or be put to shame. We, too, will have blessed experiences like Andrew and John which will stay with us as we walk through life; we will be constantly replenished with peace, joy, strength, comfort, and eternal hope.

"We Have Found The Messiah"

Andrew "first findeth his brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." To have found the Messiah, the Savior of the world, was too great and blessed a thing for Andrew to keep for himself. He felt constrained to share his rich blessing with others. Thus he hurried with the joyful message to his brother Simon and brought him to Jesus.

It will ever be true that those who in joyful faith have come to know Jesus as the Lamb of God find it impossible to lock up in their own hearts the blessedness which has come to them. They will feel constrained to tell others, to spread the glad tidings, to call those near and dear to them, yes all men, to come and share their treasure and joy. Where there is no desire to tell others about Jesus, no desire to bring others to Jesus we have reason to ask: Have they really been with Jesus and come to know Him as the

(Continued on page 5)

Editorial

A Proposed Public School Prayer The erstwhile futile attempts of some Boards of Regents of the public schools here and there in our land to introduce the teaching of "religion" in the public schools, has led them to make a new approach. In New York State the Regents have concocted a prayer which they propose be said at the opening of school each morning. They call it a *non-sectarian* prayer (whatever that means). Here it is:

"Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country."

Amen.

Aside from the fact that that prayer is blasphemous, its greater danger lies in this that children from Christian homes attending those schools will learn to say that prayer and finally believe that it is a prayer. Certainly it is not a prayer. The Bible teaches us that any prayer that is not spoken in the name of our Lord Jesus Christ is not a prayer and will never reach the ear of the Father in heaven.

Jesus, the Son of God, gave His disciples and us the one requisite of a God-pleasing prayer. He instructed, John 16:23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you." And Paul in 1 Tim. 2:5. 6. gives us the reason for praying to the Father *in the name of Jesus*. He says: "There is one God and one Mediator (Go-between, Peacemaker) between God and men, the man Christ Jesus; who gave Himself a ransom for all." Whoever, therefore, tries to go directly to God, and around Christ, is despising Christ whom God hath sent, and who paid the ransom price. Our prayers, ascending to God through Jesus are cleansed and made acceptable to God. Who dares to disregard Christ in his prayers is insulting God, because it is God who "made Christ to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Words and phrases, no matter how beautiful they may sound will never make a prayer. God looks at the spirit in which the prayer is spoken — whether it is spoken in the name of Christ, that is, trusting entirely in the merits of Christ. As Christ is the one important factor of the Christian's faith so He is also the one important factor in our prayers. Without Him in it a "prayer" is not a prayer. "No one," says Christ, "cometh to the Father but by me," whether in prayer or otherwise.

W. J. S.

Are Attacks upon False Teachers Part of the Church's Business? God has given us a positive Gospel to proclaim. Getting people to accept positive truths is the Church's assignment. But does it follow that exposures of false teachings and unmasking of errorists are out of place? Some would have us believe so. They denounce negative attitudes in the teaching and preaching of the church. That there is danger of a one-sided theology, a predominance of the negative over the positive, especially in times of controversy in the Church, certainly can not be

denied, but that does not relieve a pastor or congregation or synod of the responsibility of crying out in warning when danger approaches. The Scriptures, St. Paul says, are profitable not only for doctrine (teaching) but also for correction and reproof. What would you think of a gardner who merely planted good seeds and gave no thought to the weeds which stifle the vegetables?

St. Paul, in instructing Titus concerning the qualifications and duties of bishops or pastors, included the following significant statement: "Holding fast the faithful word, as he hath taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not." To let false teachings and perversions of the Truth go unchallenged in order not to hurt anyone's feelings and not to cause outward disturbances and separations certainly is not in line with what St. Paul wrote Titus concerning ministerial duties.

Our Lord Jesus Himself not only spoke in positive terms but also sharply denounced the perverters of the Truth, and He did not always speak in vague and general terms either. He warned against the leaven of the Pharisees. Read His soul-shaking indictment of the scribes and Pharisees in the 23rd chapter of Matthew. Was that negative attitude out of place? St. Paul did a bit of that, too, in his writings, and he was not indefinite about whom he meant. Warnings against the corrupters of the Truth are simply unavoidable for the pastor faithful to the trust which God has committed to him. The sheep must not only be fed: they must also be protected from the wolves.

Warnings against purely negative attitudes are certainly in place, and pastors should not always be crying "Wolf," especially not when the wolf is only a figment of a suspicious imagination, but neither should they be so anxious to preserve a false peace in the church that they become, what the Bible calls, dumb dogs who will not bark.

I. P. F.

Bible Week in the Roman Catholic Church Yes, the Roman Catholic church is going to have a "Bible Week" next February 10 to 16. *The Christian Century*, a non-denominational weekly, is very optimistic and quite enthusiastic about this development in the church where the Bible was long on the "Index," that is, forbidden to be read. The *Christian Century* says, "Seven publishing firms, says the Catholic Biblical Association, in cooperation with the Confraternity of Christian Doctrine, have prepared posters, sermon outlines and a packet of other materials which will help parishes make their observance effective. Fifty radio stations will carry special programs, We fully expect to see special editions of the Roman Catholic church papers." The *Christian Century* concludes, "Here is one of the *most encouraging developments in contemporary church life.*" (Italic ours.)

It could be if the Roman Catholic laity were allowed to read a Bible of their own choice without interference

from the priests and without their interpretations. We know that this will not be the case. The Roman Catholic laity will have to confine its reading to the Roman Catholic translation of the Bible. This Bible is annotated, that is, the Word of God (in a satisfactory translation) is above on each page, but under it is the Roman Catholic interpretation of that Word. These interpretations, manipulate the Word of God so as to support the false doctrines of the Roman Catholic church. These "interpretations" are as much of the Bible as the Word is itself. The laity is to accept them at face value and is to read and to believe them.

"Nevertheless," says the *Century*, "he (the layman) is reading, and that is what counts." May be so. It would look more promising to us if the Roman laity were given a free hand to read any Bible they chose without the aid of "helps" and notes. As it is the Roman laity is still "shut away from the Bible." It may be that here and there some intrepid soul will read the Bible without or disregarding the "notes," but these will be few and far between. Knowing the fear of the average Roman Catholic layman for the church and priests, we doubt whether much will come of their "Bible Week." It may be designed to fool the public.

W. J. S.

Epiphany For Christ's First Disciples

(Continued from page 3)

Lamb of God which taketh away the sins of the world?

For the heart that is truly joyful over having found the Savior the matter of bringing the joyful news to others is something so natural and spontaneous that even the very thought of making a great ado or even boasting about it, is quite foreign. That can only come from our flesh. Take note of St. John. In this account as throughout his Gospel John, of course, does not even mention his name. Yet it is quite evident that he is the other disciple who with Andrew had followed the Savior. What we really want to note, however, is that he only mentions what Andrew did. But in the words "he (Andrew) first findeth his brother Simon" lies the clear implication that John did something very similar. So it was. John sought out his brother James and brought him to Jesus. Yet it seemed so self-evident a thing for him to do that he felt no desire to make mention of it. John rather mentions what Andrew did. When in his old age he wrote his inspired Gospel it was still a keen joy to him that Andrew had brought his brother Simon to Jesus, who through the Lord's grace then became one of His greatest apostles. The more we rejoice in our hearts over our Savior the more spontaneous will all our missionary activities become. Rather than making much of what we are doing we will find our joy in the zealous witness of others and in the souls that are being brought to the Savior and enlisted in His service.

C. J. L.

The Baptism of Jesus

IN a sermon which Luther preached on Epiphany Day in 1534 he remarked that it would be very profitable for the Church if the festival of Epiphany were set apart for a special study of the baptism of our Lord. From an understanding of our Savior's baptism, so Luther thought, we would come to appreciate our own baptism a little more, and we would make a better use of it for our own edification, for a strengthening of our faith in the forgiveness of our sin, and for increased efforts in holy living.

This suggestion of Luther is worth considering. Epiphany means manifestation. What more wonderful manifestation of Jesus, of His person and of His work, could we wish for than the one which took place in His baptism?

John's Baptism

When John was asked by the delegation from Jerusalem what authority he had to baptize, he referred to the prophecy of Isaiah which spoke of him as a voice calling in the wilderness to prepare the way for the Lord. About his baptism he said: "I baptize with water; but there standeth one among you, whom ye know not; He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (John 1, 26, 27). He also added about Jesus: "He shall baptize you with the Holy Ghost and with fire" (Matt. 3, 11). This prophecy of John was fulfilled on Pentecost, as Jesus had foretold His disciples after His resurrection "John baptized with water, but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1, 5).

John preached to the people: "Repent, for the kingdom of heaven is at hand" (Matt. 3, 2). He baptized the people with the baptism of repentance for the remission of their sins. Then one day John saw Jesus coming to him and asking him to be baptized. What should John do? From his parents he knew who Jesus was. When Mary, years ago, visited her cousin Elizabeth, Elizabeth greeted her as the mother of her Lord. When John was circumcised, his father Zacharias, filled with the Holy Ghost, prophesied about the future work of John in preparing the way of the Messiah. In this spirit John was trained by his pious parents. John knew that Jesus was the sinless Son of God: how could he baptize Him with the baptism of repentance for the remission of sins?

To Fulfill All Righteousness

Jesus Himself allayed the doubts of John. He said to him: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matt. 3, 15).

Jesus was sent to fulfill all righteousness. He was sent to remove the curse which had been pronounced by God and which had settled on all the earth, so that no one could escape. He was sent to bring back the blessing of God upon all the families of the earth. That God's blessing had departed from the earth and that the curse had taken its place, was due to sin. Righteousness had departed from the earth and sin had taken its place. If Jesus was to restore the blessing, He must first remove sin and restore righteousness. Yes, He was sent to fulfill all righteousness.

But how? In such a way that He, the sinless Son of God, substituted

for the sin-laden world. Isaiah says of Him: "The Lord hath laid on him the iniquity of us all" (Chap. 53, 6). And St. Paul repeats in these words: God "made him to be sin for us who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5, 21). Thus, though Jesus had no sin of His own to confess, yet His conscience was burdened with the sins of the world. And in His baptism He publicly dedicated Himself to the task of fulfilling all righteousness.

But Jesus spoke in the plural. He said, "It becometh *us* to fulfill all righteousness." John had a part in it. He was the forerunner. It was his official duty to help Jesus in making this public announcement. John understood. He "suffered" Him, and baptized Him.

My Beloved Son

Jesus in His baptism announced Himself as the Savior of the world. Was He really the promised Messiah, or were His words presumptuous blasphemy? They were either one or the other. If Jesus is not the Savior, then neither can He be a wise teacher and a model of right living. Then He is an impostor, who used the name of God in vain.

Immediately after Jesus' baptism the heavens were opened. What will God do? Will He come down like on Mt. Sinai, with thunder and lightning to curse and destroy the blasphemer? No, a voice, a sweet voice, filled with love and approbation, was heard: "This is my beloved Son" (Matt. 3, 17). Thus the Father Himself attests Jesus as more than a mere man, as more than the miraculously conceived and born son of the virgin Mary. He attests Him as His own Son, born from His essence before the foundation of the world.

The Father says even more. He adds: "In whom I am well pleased." That is to say: I have heard the vow of Jesus. I saw how He dedicated Himself to be the Savior of the world. And I was pleased with it. In fact, I Myself have chosen Him for this task.

Also the Spirit of God descended on Jesus in the form of a dove, and remained on Him. This was a public demonstration that in Jesus the prophecy of Isaiah was fulfilled: "The Spirit of the Lord God is upon me, because the Lord hath anointed me

to preach good tidings unto the meek" (chap. 61, 1).

I knew Him not

We saw that John recognized Jesus when He came to him to be baptized. Yet John himself said: "I knew him not" (John 1, 33). John was to prepare the way for the Lord's Messiah. The salvation of the world depended on the correctness of his testimony. It was not enough that he heard from his parents who Jesus was. That was enough for his personal faith, but as the official forerunner he must have God's own testimony. God had told John: "Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1, 33). After the baptism of Jesus, John had the word of God, and now he could testify: "Behold the Lamb of God, which taketh away the sin of the world" (John 1, 29).

By Water And Blood

In His baptism Jesus was manifested as the Son of God, as one with

the Father and the Holy Ghost in the holy Trinity. He was manifested as the One who had been chosen by God to be the Savior of the world, and who had publicly dedicated Himself to the task. Would He carry it out? It meant suffering and death.

In the Garden Gethsemane He prayed to the Father: "O my Father, if it be possible, let this cup pass from me" (Matt. 26 39). On the cross He moaned: "My God, my God, why hast thou forsaken me?" (chap. 27, 46). Yet He willingly saw the work through to the bitter end, till finally He could exclaim in triumph: "It is finished." He not only dedicated Himself in baptism to be our Savior, He performed the work of salvation by shedding His blood.

Hence St. John testifies of Him (1 John 5, 6): "This is he that came by water and blood, even Jesus Christ; not by water only (in Baptism), but by water and blood" (in death).

Such is the Epiphany of our Lord.
J. P. M.

Guidance In Godliness

Parents And Homes

JUST what is needed to make true parenthood? Above all, that parents give themselves to the Lord, to the seeking and doing of His will. God's will and purpose relative to them must dominate their lives. Doubtless there are many parents in our country who have made the Lord their choice and who are seeking to do His will; and they are the real light of the world and salt of the earth. But what else can we say of parents whose uppermost thoughts are business, material success, money, sport, amusement, "a thrill," and the like — what else but that they are working toward the undoing of our country?

Home and parents go together. When two persons get married, though then already they need a home of their best interests, yet as long as they have no children they can get along almost in any which way. But when children come, a real home is necessary. To blunder

along without a home will sooner or later avenge itself on both parents and children.

What kind of home shall it be? As far as location is concerned, or type of house, or furnishings, and the like, there is a very wide margin. Most any sort of a home will do, just so it is decent and comfortable. Some of the finest people the world has ever known lived in log huts, and there is no reason why children born in such homes today may not rise to the very finest kind of leadership.

But here is what is needed, whether in hut or mansion, an atmosphere of the divine presence, an atmosphere that comes where the Word of God is loved and lived. We still have such homes in spite of the worldliness that prevails. But there is strong reason to fear that their number is decreasing, that their light is growing dimmer, the Word of God being crowded out. Just that is the most ominous thing in our civiliza-

tion. Our Country is just as strong as burns the candle of God's Word in our homes.

* * * *
Fine Young Folks, But —

Thousands of young folks are enrolled in the schools and colleges that dot our land from coast to coast. Speaking generally, they are supposed to be the pick of the land. They are receiving a fine training of both body and mind. Vast numbers are being turned out for all the professions and higher vocations of life. Hundreds of millions of dollars of their own and other people's money are used up in their training. They are fine young folks, but — one thing many of them lack, the right kind of heart, the David heart, the fear of God to begin with; for the fear of the Lord is the beginning of wisdom.

Suppose all these young men and women would consecrate themselves to the Lord as David did, or Samuel; suppose that when they go out to fight their Goliaths they would, like David, go out against them in the name of the Lord of hosts, what could this army of trained men and women do for America?

The Lord once told Israel, that over against their enemies, "five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." That promise still stands. But the trouble is, too many have spiritual heart disease. Heart disease is claiming more victims today than possibly any other single malady. And it is also one of the most dread ailments in the church.

* * * *
Why Not Baccalaureate Services?

We are thoroughly Lutheran and thoroughly American in principle. We champion religious liberty and advocate strict separation of church and state. We teach that the American principle providing for the separation of church and state is in harmony with the spirit and letter of the Bible; that therefore, the enforcement of civil laws is the business of the state and not of the church; that the church addresses itself to the human heart and operates not through compulsion, but by persuasion; and that the interference of church and state in each other's affairs cannot fail but result in religious persecution and the destruction of free government.

Then there is the element of religious unionism; that is, joining in religious worship or religious work or in both by such as are not in doctrinal agreement. Such worship is forbidden by all those Scripture passages in which the Lord warns of false doctrines and false teachers (Rom. 17, 17; I John 4, 1; Gal. 1, 6-9); and in those passages in which the Lord asks Christians and encourages them to abide strictly by His Word (John 8, 31; II Thess. 3, 13-15).

It is a deplorable thing to see so-

called Lutheran pastors running races for a chance to appear on the platform of public meetings of all sorts for personal glory regardless of the fact that their appearing is a denial of Christ by placing Him on an equal footing with strange gods. Religious services, under the auspices of public, state-established, tax-supported schools are contrary to the Word of God and the spirit of the constitution of our land. They can be defended only by specious arguments.

K. F. K.

How Lovely Shines The Morning Star!

Old Testament Prophecy: "*There shall come a star out of Jacob.*"
 —Numbers 24:17

New Testament Fulfillment: "*I Jesus . . . am the bright and morning star.*" — Revelation 22:16

Men reach for stars, for dreams that are too high, too far away
 To capture and enjoy:
 A recipe for peace;
 A law to banish hate and greed;
 An antidote for death.
 — Such are the dreams men dream;
 Such are the stars for which men strain.

But grandest yet most hopeless dream,
 And brightest but yet farthest star
 Is this: Salvation, heaven, eternal joy.
 This dream of men outshines all dreams
 As far as does the morning star
 At dawn, when all around, the other stars grow dim.
 This is the dream beyond all dreams
 Which man by his own efforts
 Never can attain.
 This is the star above all stars
 Which is the star above all stars
 Which man must strive and reach for
 All in vain.

Do you ask why?
 Because man's disobedience to God's command
 Drove all perfection from the world
 He made;
 Sin separated man from God, and has
 In every age
 Inclined his heart to pride,
 To selfishness,
 And death.

But God in love beneld lost man.
 Knew there was nothing man could do
 To pay for sin, and thus to draw
 Down from afar
 Salvation's star.

So God sent down to this poor earth,
 Through virgin birth,
 His own dear Son, to bear in His own self
 All of our guilt and sin, and thus to bring
 Salvation down to men.
 Himself became earth's Morning Star.

(How fitting that at His blest birth
 God sent a star, to point the place
 Where in the hay
 This Day-Star lay.)

Born thus a man, but yet true God,
 Christ led for us a sinless life,
 And by a shameful, painful death
 Paid all our debt, and thereby did
 What we ourselves could never do:
 Made our salvation's dream come true.

He died for all, and rose again,
 And reascended to the skies.
 He rules as Lord of lords and kings.
 And through His Word shines, day
 by day,
 As morning Star, Light of the World,
 To light the way
 To heaven's open door.

Reach then and grasp this radiant
 Star
 — You can, by faith —
 Take Jesus Christ into your heart
 In humble trust.
 Thus you may live, safe in His grace,
 Until you step before His throne
 To see, with angels all around,
 The glory of His face. KURT EGGERT.

The Star of Bethlehem

HARDLY a Yuletide passes without some scholar casting doubt on the Christmas story as related in the Bible. Right now it is the star of Bethlehem, spoken of in the Gospel according to St. Matthew.

Astronomers have variously explained it as a fixed star, a new star, a constellation, a comet, a meteor, a planet, a conjunction of planets, an optical illusion, and even stars in the heart. Permit me to comment on a recently offered explanation.

The director of our Griffith Observatory is currently lecturing on the "Christmas Star." It is a planetarium show both instructive and intriguing. The speaker takes one back to the days of Christ, showing the heavens exactly as they then appeared.

In the lecture we attended, the director ably dismissed several popular notions about the star of Bethlehem. It was not, he demonstrated: (1) a triple conjunction of the planets Jupiter, Saturn and Mars (which did occur at the time), (2) a nova — a new or exploding star (which could have appeared), or (3) a comet (the least likely).

* * * *

It was none of these, since the story speaks of the star appearing only to the magi, guiding them at close range, and pointing out a single residence. "The star went before them, till it came and stood over where the young Child was," v. 9. If not an astronomical star, what then?

According to the director, "If the story were true, the star of Bethlehem was something impressed upon the magi in an imagery that they alone understood." Somewhat akin to "stars in the heart," this supposition is contrary to the clear words of the Bible account.

St. Matthew is a reputable, inspired historian. In Chapter 2 he plainly states that there was a star. Four times he refers to it and in each instance as "the star." No doubt about it, we are informed that there really was a visible, lone, brilliant, heavenly body.

And this star was an amazing luminary, unlike any star that ever existed. It shone with a light bril-

liant to the eye, but so close to earth that it could move just above the roads. It first appeared in the eastern heavens. It disappeared. It reappeared. Then it moved from north to south! Finally, it came to a halt directly above the house where the Child stayed, low enough to designate that building and no other.

* * * *

Whatever the physical nature of the star of the magi, it was a miraculous astral phenomenon, given to them by God as an outward sign and a guide to lead them to Jesus. Its first mission was to start them on their journey. Its next purpose was to guide them to the house where Jesus was to be found. So the wise

men found the Savior by following this special revelation of God.

The written revelation of God, the Bible, asserts that Jesus is the Savior of not only the shepherds and magi, but of all men. He is the "Star out of Jacob" (Num. 24, 17), "the bright and morning Star" (Rev. 22, 16).

Seven hundred years before, Isaiah had predicted, "The gentiles shall come to Thy light, and kings to the brightness of Thy rising" (Is. 60, 3). The Scriptures name Jesus as this guide.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4, 12). Accordingly, the Bible directs men to be guided to Him and by Him for their journey across the sands of time.

ARMIN C. KEIBEL.

In The Footsteps Of Saint Paul

Paul Rebukes Peter Publicly

DR. HENRY KOCH, MORRISON, WISCONSIN

WE are told by Paul in Galatians that Peter ate with the Gentile Christians at their agapes or love feasts at first and saw no wrong in it. In Jerusalem he had voiced his opinion as not being in favor of placing any burden on the Gentiles. By partaking of these joint meals he could best prove his agreement with the liberty of the Gospel and the individual Christian from the bondage of the Law of Moses. But, lo, our exuberant Peter, who swayed so easily from one extreme to the other and was so "consistently inconsistent" was in for serious trouble, as he feared, when some of the Judaists came from Jerusalem and convinced him of the "error of his ways" by eating with the Gentiles. "How can you, being a Jew, eat with the Gentiles? You are thereby breaking the Law of Moses. You are a rank apostate. We shall inform your brethren in Jerusalem of your apostasy after our return." With such arguments they in all likelihood swayed the emotional "rock" Peter and he promptly refused to eat with the Gentile Christians any longer, moved away from their tables osten-

sibly and was seen henceforth only at the tables of the Judaists.

The reason for Peter's action lay in his fear of the Judaists. He knew those unrelenting fanatics only too well. What would they say about him? Then the members and brethren in Jerusalem would no longer see in him a pillar, the chief of the apostles. If his word was to count and his example was to be the model for others, then he could no longer afford to risk his reputation and eat with the Gentiles.

How quickly the example of Peter was followed, can be gleaned from the words of Paul to the Galatians (chap. 2): "The other Jews dissembled (disguised their feelings in the matter) likewise with him (Peter)." They too moved away from the tables of the Gentile Christians and ate only with the Judaists at separate tables.

This rank dissimulation or sheer hypocrisy could not and did not escape Paul. He immediately sensed the inconsistency of Peter and this all the more, when he had to notice that even his friend and co-laborer Barnabas was "carried away with

their dissimulation." Had not Barnabas contended with him for the liberty of the Gospel in the interest of the Gentile Christians? And now he should be swayed so easily out of fear of the bitter tongue and the incessant gibes of the Judaists! Paul sensed the grave danger for the liberty of the Gospel at once. He knew that "Peter was to be blamed" (v. 10). It was he who was responsible for the withdrawal of Barnabas and the other Jews. What should he do? Could he remain silent and gloss it over as a yielding of Peter in non-essential matters. Silence would have meant approval on his

would neither improve nor remedy the situation either, for he knew that Barnabas was not the instigator, he was being "carried away" by the others. He would have to take up the matter with Peter before all and "withstand him face to face." No other solution was possible. The public offense had to be dealt with publicly, if the liberty of the Gospel was not to suffer, individual souls be tyrannized, and the salvation of untold numbers jeopardized. The universal character of the Church was in the balance.

The very words, with which Paul rebuked Peter publicly are not

Jewish rites and ordinances is insufficient for salvation. "This is sinful and you are acting under a false pretense."

Paul surely did not lack the courage to attack the foremost among the apostles on this vital issue. He was known among the brethren and the members as the one, who had persecuted the Church. His single-handed contention for the truth of the Gospel reveals him as the protagonist and champion of the liberty of the Gospel. On the other hand the way, in which Peter took the rebuke also reveals a rare greatness of character and deep humility. This humility of Peter is in striking contrast to the feigned humility of the Pope, who outwardly calls himself the "servant of servants" of the Lord, but in reality he acts as though he were the Lord over all the many lords of this world, before whom all the principalities of this world are to bow, and before whom also our own President unfortunately bows, when he desires to send an ambassador to the "holy See" at the Vatican.

How truly penitent Peter was over the offense given at Antioch can be gleaned from his own words in his Second Epistle (3:15-16): "And account that the longsuffering of our Lord is salvation." Had not His Lord shown longsuffering already before at his denial and now here again at Antioch? He had sinned above all against the Lord. He also proves that he bears no ill will or grudge against Paul. He speaks of him as "our beloved brother Paul." Oh that we all could and would learn from Paul and Peter how to give and take a just rebuke, how to withstand face to face and not behind the back and how not to bear a grudge after the matter has been settled in an amicable and brotherly way!

Luther once fought a like battle with the Romanists, the Judaists of later days. With Paul he fought the adversary with the sword of the Spirit, the Word of God. Let that be our only weapon and may we too strive to win over and not to antagonize the opponent, but always so that the truth of the Gospel be upheld, come what may! If our inner motives are scriptural as was the case with Paul over against Peter, then the truth of the Gospel will never be jeopardized and our cause will be and remain victorious in the end.



part. Here the very liberty of the Gospel was involved. If Peter and the Judaists were to have their way in Antioch, then all that had been achieved in Jerusalem was lost. Then the Christian Church would degenerate into a Jewish sect and lose its universal character. Had not Jesus wanted the Gospel to be preached to all nations? He knew that his Master did not want to have such distinctions in favor of the Jews or any other race to be made. Yes, the very heart of the Gospel was at stake: then man was justified before God by the works of the law and not by faith alone, for then the observance of Jewish rites was necessary and essential for salvation.

For Paul it surely was not an easy task to withstand Peter publicly. It would not do to remonstrate with him privately, for it was a public offense. The Gentile Christians sensed that they were being looked upon as outcasts within the Church, that they were no longer on an equal footing with the Jewish Christians. To talk to Barnabas privately

known. To us it would seem as though the whole tenor of Galatians could serve as a background for that public rebuke. At least all the arguments against Peter and the Judaists are to be found throughout the Epistle. "If you, being a Jew, didst eat with the Gentiles and now refuse to do so, then the very words of the Lord, 'What God hath cleansed, that call not thou unclean,' spoken at Joppa, are not true and binding. Either you sinned then or now. There is no other alternative. Then your fine words at Jerusalem also carry no weight." With such arguments Paul must have approached the conscience and the heart of Peter. Paul knew that Peter in his innermost heart did not consider it a sin to eat with the Gentiles, that fear alone dictated his inconsistent behavior. Just as in Galatians he attacked the Judaists and accused them of crucifying Christ and annulling His Gospel he also told Peter that by his action he was actually supporting the contention of the Judaists that faith without the observance of

As We See It

The Lutheran High School Problem in Milwaukee

By Prof. E. Reim

Who is to Blame?

NOTING the sensational headlines with which the public press introduced its reports on recent developments in the Lutheran High School Conference of Milwaukee, some of our readers may well ask themselves just what is going on in this city. According to certain unfriendly interpretations that have been circulated, these recent happenings would seem to be a deliberate attempt on the part of a local group — Wisconsin, of course — to set in motion a chain of events that will bring about a speedy disruption of the Synodical Conference. If true, this would be a serious offense on the part of such a limited group against its brethren in other parts of our Synod. If it is not true, then it is time that the record be set straight.

Lutheran High School, Great Blessing

The Lutheran High School represents many years of joint work by Wisconsin and Missouri congregations in the Milwaukee area. Thousands of young people of both synods have been blessed by the Christian training which they received there under the guidance of its teachers. The fact that in a meeting on December 11 the governing body, the High School Conference, found it necessary to take steps toward a dissolution of this joint undertaking is, therefore, most deeply to be deplored. But even so, there still remains the question of just why this had to happen, and just how it came to pass.

Points of Differences

Obviously, the differences that have been disturbing relations between our Synod and that of Missouri have played a part, and an important one. Among these various issues that of Scouting in the Lutheran Church has been particularly difficult, since it plays so directly

into the field of education. But it was by no means the only issue. Various forms of unionism, and particularly the acceptance of the Common Confession by our sister synod, have added to the problems. And yet, these various issues are being discussed between the synods themselves and it would be presumptuous for a local group to take matters into its own hands, perhaps even with the intention of thereby precipitating a break.

The Real Issue

As a matter of fact, however, it was none of these issues that actually brought matters to a head, but an additional factor, namely the remarkable growth in the enrollment of this school in recent years, a growth which in turn brought up the question of relocating the High School and equipping it with an entirely new set of buildings — a million dollar project.

Our Plea

When this problem first came up, a number of years ago, Wisconsin congregations declared their willingness to contribute their full share toward the continued operation of the school at its present location and with the present plant. They requested, however, that the "expansion program," as the plan for relocation soon came to be called, be held in abeyance until the synods arrive at a solution of the differences between them. A number of methods were suggested for handling the problem of growing enrollment in the meantime. On this basis the school could have continued to function as a joint project. That was the meaning and intent of the Wisconsin proposal, and is the basis on which the school will in the interim be operated and supported jointly as heretofore.

The Only Solution

When it was demanded, however, that the complete expansion program be undertaken now, and immediate

The Northwestern Lutheran

steps be taken to set it in motion, then a decision became unavoidable. As might have been foreseen, it found the Conference hopelessly divided, since Wisconsin representatives were not ready to commit their congregations to a long range building program without the assurance that the intersynodical issues could and would be settled. The decision to recommend the establishing of two high schools rather than to build one large one was the only practical choice that remained. It came as the result of sober thought and careful planning by leaders of both groups in the High School Conference.

It should be clear that this action in no wise affects the intersynodical discussion of the issues listed by our recent convention at New Ulm. As before, so now, these matters still await the coming convention of the Synodical Conference. Being issues that are before the synods, they remain for the synods to decide.

It should also be clear that the decision to establish two schools is a sensible one. If in spite of all our efforts and prayers it should prove impossible to preserve our Synodical Conference intact, if the tragedy of a break should actually come to pass, it will still be fortunate if among the many subsequent problems there will not be this one of untangling the affairs of a newly enlarged joint school. But if by the grace of God we should succeed in overcoming even these seemingly insurmountable intersynodical differences — and certainly with God nothing is impossible — then we may still find that from an educational point of view two smaller schools may prove to be better than a single large one. For mere size soon becomes a handicap in education. The advantages of greater opportunity for personal contact which is possible in a smaller school are freely recognized even in general practice. This will hold true particularly in the field of Christian education.

It is our conviction that our brethren in Milwaukee deserve our full confidence and support in their efforts to solve a most difficult and trying situation. A hard choice has been forced upon them, by no fault of their own, but rather by circumstances which were and are beyond their control. Their solution to the problem is, we are sure, both wise and fair.

EIGHTIETH ANNIVERSARY
St. Paul's Ev. Lutheran Church
Mayville, Michigan

"It is a wonder that a congregation still exists at Mayville," was the thought expressed by many of the speakers, visitors, and former pastors as they read the history of St. Paul's Congregation with its many



adverse experiences. Only by the miraculous grace of God has this congregation been preserved. Like many another congregation it had its beginnings in a German settlement, which was first served by a Missouri Synod pastor from Richville and then by a Michigan Synod pastor from Zilwaukee. Its early history, however, also includes the very modern feature of an adult confirmation of 26 young men between the ages of twenty and thirty. Though the pastorates of the first resident pastors were very brief the group subsequently grew into a flourishing congregation of 250 communicants, fostering a full Christian day school. In 1907 it once more became a preaching station, due to a great extent to a dire shortage of pastors. Under this arrangement it could at best only be served every other week and its school was closed. The various pastors who now ministered to St. Paul's, some from a distance of fifty miles, were generally unable to devote sufficient time to their added charge to observe and to follow up all of its needs and in

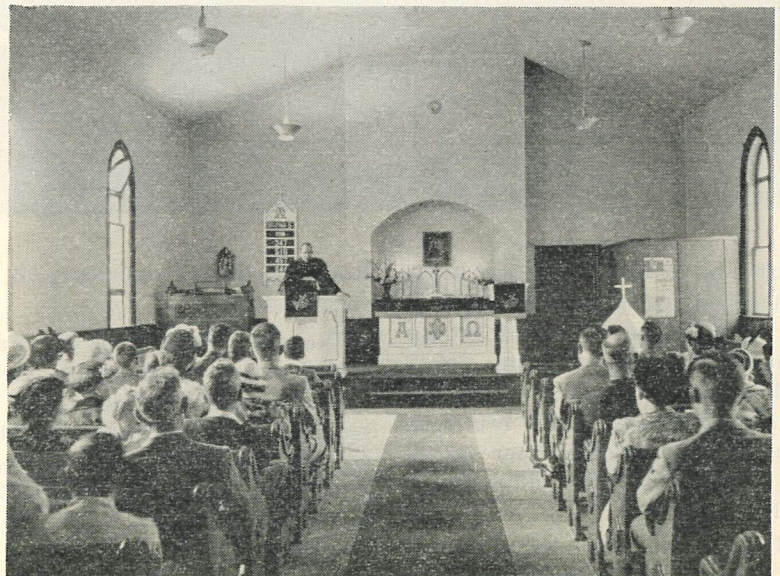
most cases did not serve for a sufficient length of time to become fully acquainted with its membership.

In 1940, while the congregation was being served by Pastor A. W. Voges of Vassar, the old, worn-out church building, three miles out of Mayville, was sold and the Methodist Protestant church in the village was

purchased as a new church home. Five years later the first resident pastor in thirty-eight years was called to serve the thirty-five communicants that remained. The present pastor thus became the tenth resident pastor of the thirty who have served the congregation. In the

following year, with the help of a loan of \$4,000 from the Church Extension Fund, a parsonage and four lots next to the church were bought. Only a few of the old members who had gradually dropped away have come back; nevertheless the congregation has increased to 130 communicants, 200 souls, and 45 voting members. In addition St. Paul's has helped its pastor form a sister congregation at North Branch, numbering about 60 communicants, with which it forms one parish. The congregation has shown its willingness to reestablish itself by collecting some \$3,500 in its midst for improvements on its present church. The church building has been repainted, moved back twenty feet, and provided with a basement. The interior has been remodeled and refurnished, a new front entrance and a sacristy have been added, and an oil furnace has been installed. Much needed work on the acquired parsonage is also being slowly accomplished. In these and many other improvements the members have shown their love for God's kingdom by doing much labor with their own hands. The entire property has been landscaped by one of the families of the congregation.

The anniversary celebrations were begun on September 23 with the largest communion service in many a decade. Pastor H. Cares of Milwaukee was the evening speaker and based his words of encouragement on Eph. 2, 19-22. An anniversary



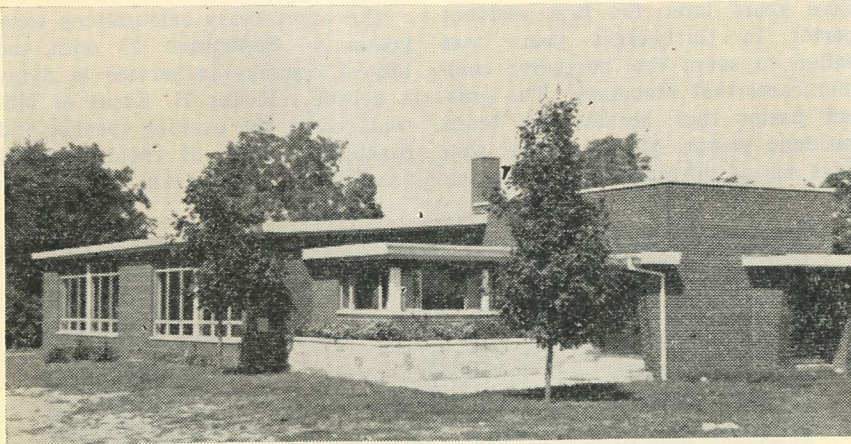
social evening was observed on the following Tuesday, on which occasion the Michigan District mission slides were shown. Pastor J. Zink addressed the gathering and letters from other former pastors were read. On Thursday evening, designated as family night, our synod's film: "Africa Still Calls" was shown, and written addresses from former pastors E. Kasischke and A. W. Voges were heard. The Mission Festival celebration on September 30 closed the observance of the anniversary. Former pastors L. Meyer and E. C. Leyrer served as the guest speakers.

Also for this little flock the Lord has through many a year kept His covenant promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

R. E. SCHALLER.

SCHOOL DEDICATION St. Paul's Lutheran School Livonia, Michigan

On September 5, for the first time since its founding four years ago, St. Paul's Lutheran School in Livonia, Michigan, was able to open a new school year in a fine, modern school building.



Already in 1947, when the newly established school was conducted in the basement of the church, it was apparent that a separate school building would soon be necessary. This need became acute two years later when the upper four grades had to move upstairs into the church proper.

It was then that definite plans were made for the erection of a mod-

ern school building. Construction was begun during the summer of 1950 and completed by February 4, 1951, when the newly erected building was dedicated to the God-given work of the Christian training of our children. Pastor Edgar Hoenecke of Plymouth, Michigan, preached the sermon, pointing out the sacrifice which had so willingly been made, and encouraging the congregation in the step which it had taken.

The new building is modern in every respect. It is built of cinder block and brick construction, with steel doors and window sash throughout. It houses two classrooms, a large school and church office, washrooms, boiler room, and a good-sized storage area. It is designed that it may easily be attached to a future church building. Provision has been made for the addition of more classrooms as they are needed.

Livonia is one of Michigan's newest cities and one of the fast growing sections in the Detroit metropolitan area. This growth is being shared by St. Paul's Congregation and School. Even in the new building it has become necessary to restrict new enrollment to children of fami-

lies who become members of the congregation.

The short history of St. Paul's School is one which speaks clearly and wonderfully of God's grace and blessing. In gratitude for these mercies the members of St. Paul's pray that the Lord would continue to prosper the work which He has set before them.

THEODORE SAUER.

As we were about to go to press we were apprised of the accidental death of Prof. A. Schaller and his daughter-in-law. Their car was struck by a train on a railroad crossing near Thiensville. Details will follow.

W. J. S.

CANDIDATES FOR THE PROFESSORSHIP AT DR. MARTIN LUTHER COLLEGE

The following names have been placed in nomination in response to the call for candidates for a third professorship in the Music Department of Dr. Martin Luther College:

1. Mr. James Albrecht, Columbus, Wisconsin
2. Mr. A. R. Behrens, Hutchinson, Minnesota
3. Rev. Robert Dommer, Opportunity, Washington
4. Rev. Kurt Eggert, Johnson Creek, Wisconsin
5. Mr. Henry Engelhardt, Sheboygan, Wisconsin.
6. Mr. O. W. Jungkuntz, Jefferson, Wisconsin.
7. Prof. Gustav Kalb, Racine, Wisconsin.
8. Mr. Robert Kirst, Thiensville, Wisconsin.
9. Mr. Arnold Lehmann, Lakewood, Ohio.
10. Mr. Waldemar Nolte, Burlington, Wisconsin.
11. Mr. Ralph Muenkel, La Crosse, Wisconsin.
12. Mr. Theodore Pelzl, New Ulm, Minnesota.
13. Mr. Arnó H. Ross, Rib Lake, Wisconsin.
14. Mr. Arthur Sprengler, St. Paul, Minnesota.
15. Mr. Otis Stelljes, Milwaukee, Wisconsin.
16. Mr. L. Stellwagen, West Allis, Wisconsin.
17. Mr. Alfred Bloedel, Milwaukee, Wisconsin.
18. Mr. Traugott Zuberbier, Fond du Lac, Wisconsin.

19. Mr. Adolph Wilbrecht, Wausau, Wisconsin.

The Board of Control will meet on Saturday, February 2, 1952, at 10:00 a.m., at which time a selection is to be made from the above list. Correspondence concerning any of these candidates must be in the hands of the Secretary by that date.

The Board of Control
Dr. Martin Luther College
A. E. GERLACH, Secretary
414 S. Franklin
New Ulm, Minnesota

CANDIDATES FOR THE EIGHTH PROFESSORSHIP AT MICHIGAN LUTHERAN SEMINARY

The following have been proposed for the eighth professorship at Michigan Lutheran Seminary:

Mr. Otto Bauer, Sleepy Eye, Minnesota

Mr. William Bertig, Valparaiso, Indiana

Mr. Fred Gallert, Remus, Michigan
Rev. Harold Hempel, Gary, South Dakota

Mr. Harris Kaesmeyer, New Ulm, Minnesota

Rev. Carl Mischke, Goodhue, Minnesota

Mr. Claude Redtke, Appleton, Wisconsin

Rev. Harold Sauer, St. Paul, Minnesota

Mr. Bernard Schadler, Long Beach, California

Prof. A. Schultz, Saginaw, Michigan

Mr. Vernon Thalman, Berrien Center, Michigan

Mr. Lloyd Thompson, Onalaska, Wisconsin

Mr. Paul Steiner, Bay City, Michigan

Rev. Alfred Walther, Livingston, Montana

Mr. James Weber, Deshler, Ohio
Mr. Harold Kaiser, Milwaukee, Wisconsin

Mr. Luther Kolander, Milwaukee, Wisconsin

The Board of Regents of the institution will meet Wednesday, February 6, at 7:30 P. M. in the Faculty Room of the Seminary to call one of these men. Any protests against any of these men being called or any correspondence relative to them must be in the hands of the undersigned secretary of the Board by that date.

OSCAR FREY
141 Bliss Street.
Saginaw, Michigan

CALENDAR OF CONFERENCES

ROSEBUD DELEGATE CONFERENCE

Time: February 19 and 20, 10:00 A. M.
Place: Valentine, Nebraska, Rev. Carl Molkentin, host pastor.
Assignments: "A Short Review of the Canon," R. Kleist; "Isaiah 41," Hy. Lehmann; "Conscience," M. Volkmann; "Is being a member of the V. F. W. right or wrong?" L. Wenzel; Continuation of "A Mutual Discussion of the Catechism of Differences," M. Volkmann.
Speaker: A. K. Hertler; Alternate Speaker: O. Kuehl.
Please announce to the host pastor!
A. K. HERTLER, Secretary.

TWIN CITY MIXED PASTORAL CONFERENCE

The Twin City Mixed Pastoral Conference will meet at St. Paul, Minnesota, in Emanuel Lutheran Church, Humboldt and E. Stevens St. (West St. Paul), the Rev. G. A. Ernst and the Rev. G. A. Thiele, Pastors, February 12-13. Communion Service Tuesday at 10:30 a. m. Pastoral Sermon, the Rev. T. Daniel.
A. DEYE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT One Day Conference

Date: Monday, January 28, 1952.
Time: 9:00 P. M.
Place: St. John Ev. Lutheran Church
1404 West Territorial Rd. at 24th St.
Battle Creek, Michigan
John F. Brenner, Pastor.

Program: Revelation 1, 10ff, A. Fischer; Ephesians 2, 3ff, R. Gensmer; Report on Michigan Lutheran Seminary, By Member of the Faculty; How Shall We Increase The Number of Subscribers for our Synodical Periodicals? W. W. Westendorf; Shall Lutheran Welfare Agencies Accept Funds From Local Community Chest Drives? G. Struck; District Mission Board Report, H. Zink; Synod Finances, H. H. Hoenecke.

Sermon: G. Struck, C. H. Kipfmiller, Alt.
It is imperative that you notify the host pastor of your intended presence or absence by mail at least by January 24, 1952.
JOHN F. BRENNER, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Mt. Calvary, La Crosse, H. Backer, host pastor.
Time: Wednesday, January 16, 1952 at 9:30 a. m. with Communion service. Speaker: A. Hanke.

Program:
9:30 a. m. Communion Service.
10:30 a. m. Opening Business.
10:45 a. m. Exegesis of Matt. 5, 32. A. Mennicke.
12:00 Noon meal — Guests of Mt. Calvary Congregation.
1:30 p. m. Opening.
1:45 p. m. How Does our Present day Mission Work Differ From the Early Days? Wm. Lange.
2:45 p. m. Recess.
3:00 p. m. The Primary Purpose of Holy Communion. G. Horn.
4:00 p. m. Business and Cases of Casuistry.
4:30 p. m. Close.
W. J. KOEPESELL.

NORTHERN PASTORS' AND TEACHERS' CONFERENCE

Place: St. Bartholomew Lutheran Church, Beaver Road, Kawkawlin, Michigan.
Time: January 28 and 29 — Opening session, Monday, 9:00 A. M.
Preacher: Pastor Amos Schwerin, Prof. Luther O. Spaude, alternate.
The schedule for the conference will be announced at the beginning of the sessions by the program committee.
Please announce in due time to the host pastor: Pastor Wm. Steih, R. R. 1, Box 46, Kawkawlin, Michigan.
E. C. RENZ, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 18 and 19 at Trinity Church, Neenah, first session starting at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor G. A. Schaefer, 311 E. Franklin Avenue, Neenah. The Communion Service will be held the evening of the 18.
Topics: The Book of Nahum, P. Eggert; The History of Preaching, C. Krug; Some Phase of Church Music, T. Zuberbier; Hebrews 9, continuation, H. Kleinhans; Does Rom. 10, 4 Refer to the Moral Law? H. Kahrs; The Book of Habakkuk, E. Lehninger; Hebrews 10, E. Lochner.
Preacher: W. Schaller; alternate, H. Kahrs.
OSCAR SIEGLER, Secretary.

DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Zion Lutheran Church, Ft. Morgan, Colorado, R. Roth, pastor.
Time: February 12-14, beginning Tuesday at 1:00 P. M.
Essays: The Urgent Need Today of Parochial Schools, cont., W. Schaller, Jr.; The Person of the Holy Ghost, a—in the New Testament, b—in the Old Testament, W. Wietzke; The Book of Jonah, its Message and Application, R. Unke; Cursory Exegesis of Romans 4-6, M. Burk; The Obedience of Christ, H. Schulz.
Speaker: H. Witt, (N. Luetke).
Please announce yourself and delegate to the Rev. R. Roth, 627 Ensign Street, Ft. Morgan, Colorado.
W. SCHALLER, Jr., Secretary

MISSION FESTIVALS

Seventeenth Sunday after Trinity
St. John's, Wayne, Michigan.
Offering: \$400.00. G. L. Press, pastor.

Eighteenth Sunday after Trinity
St. John's Church, St. Paul, Minnesota.
Offering: \$1,269.17. O. Naumann and J. Albrecht, pastors.

Nineteenth Sunday after Trinity
Good Shepherd Church, West Bend, Wisconsin.
Offering: \$100.88. W. Gawrisch, pastor.
St. Paul's Church, Hazelton, North Dakota.
Offering: \$547.68. George S. Baer, pastor.

Twenty-second Sunday after Trinity
St. Matthew Church, Milwaukee, Wisconsin.
Offering: \$1,065.96. Arthur F. Halboth, pastor.

Twenty-fifth Sunday after Trinity
St. John's, Church, Jefferson, Wisconsin.
Offering: \$1,096.45. R. W. Mueller, pastor.

Twenty-seventh Sunday after Trinity
Redeemer Church, Tucson, Arizona.
Offering: \$349.74. Norman W. Berg, pastor.

CHANGE OF ADDRESS

Pastor Pifer, Walter K., 2024 South 7th Street, Alhambra, California.

BOOK REVIEW

Northwestern Lutheran Annual for the Year 1952
Gemeindeblattkalender auf das Jahr 1952
We call your attention to our Annuals for 1952, both English and German. The cost is little enough considering the size and contents of these Annuals. They cost but 50 cents each and the use you get from them throughout the year richly repays you for the investment. The German offers you much edifying and entertaining reading matter beside the usual calendar material, while the english book contains an interesting and instructive description of Los Angeles and our Missions there.
Print and sale by our Publishing House.
W. J. S.

Amerikanischer Kalender Fuer Deutsch-amerikaner Auf Das Jahr 1952
Lutheran Annual 1952
These are the Annuals of our sister Synod Missouri. They both contain the usual tables for reference — chronological and statistical.
Print of Concordia Publishing House, St. Louis, Missouri. Price 50 cents.

**ACKNOWLEDGMENT
AND THANKS**

The following donations were received by Northwestern Lutheran Academy: Mt. Zion Aid, Ripon, Wisconsin, \$10.00; Lutheran Aid, Mission, South Dakota, \$10.00; Rev. E. Albrecht, Abrams, Wisconsin, \$10.00; Mr. and Mrs. E. J. Radtke, Milwaukee, Wisconsin, for equipping new building, \$300.00; Ladies' Aid, Friedens Church, Bonduel, Wisconsin, for equipping new building, \$73.75; Ladies Guild, Riverview Church Appleton, Wisconsin, \$45.00 for boys' dormitory furnishings.

Our heartiest thanks to the donors.

R. A. FENSKE.

* * *

Northwestern College at Watertown herewith acknowledge with sincere thanks and appreciation the receipt of the following gifts in the period from July to December of 1951.

For the Dormitory Furniture Fund: N. N., \$50; In Memory of Wm. Waechter from friends in West Bend, \$26; N. N., Watertown, \$5; St. Jacobi Congregation, Milwaukee, \$10; Lutheran Girls' Club, Lake Mills, \$10; Ladies Miss. Society, Lake Mills, \$5; First Ev. Lutheran of Green Bay, \$25; In Memory of Rev. Arnold Schultz; Christ Congregation of Brady, Michigan, \$5; Council of Zion Church, Chesaning, Michigan, \$20; H. Czerwan, \$3; Michigan Lutheran Seminary Faculty, \$16; E. Lemke,

\$2.50; In Memory of Mrs. C. Bolle, \$29; from Ladies Aid of Gladstone, Michigan, \$10; Ladies Aid of Medford, \$10; Ladies Aid of Kasson, Wisconsin, \$10; Ladies Aid of St. Mark's, Watertown, \$50; Ladies Aid of Juneau, \$25; In Memory of H. Winkel, Eagle River, \$58; Altar Guild, Marshfield, \$10; In Memory of Mrs. Martha Allen, \$4; In Memory of Mrs. C. Bolle from Helen Burmeister, \$5. For the dormitory 12 shoe holders from congregation at Sugar Bush.

For the Library Building Fund: N. N., \$10; In Memory of Wm. Waechter from teachers, pupils and board of David Star School, Rockfield, \$30; In Memory of Harold Tacke, \$19; In Memory of H. Leitzke, Hustisford, \$6; In Memory of Eugene Engel from classmates, \$10.50.

For Chapel Fund: In Memory of Rev. E. Schneider from M. Schwartz, \$10.

For laboratory or library equipment: H. Hartwig, Salem, Oregon, \$100; Harvey Zarwell, Milwaukee, \$200; Mr. and Mrs. Mattek, Two Rivers, \$20; In Memory of Mrs. C. Bolle, \$48.50; In Memory of Rev. Julius Gamm, from First Lutheran Congregation, of La Crosse, \$367.16; N. N., Watertown for library books, \$25; In Memory of Eugene Engel from NWC students for library books, \$62; In Memory of Waechter, from NWC students, \$40.48; N. N., Watertown, \$15; In Memory of Eugene Engel, \$5.

Donations for the college kitchen: From St. Paul's Congregation, Tomah, 1/2 ton produce; form the congregation at Columbus \$1 and 1/2 ton produce; Rev. Siegler's congregation, Brillion, 1/2 ton produce; St. Peter's Congregation, Weyaukega, \$35 and

one ton produce; Ladies Aid, Eagle River, 30 dish towels and pillow cases; Christmas cookies for the student body from St. Mark's, Watertown; jams and jelly from Trinity Congregation, Watertown; 1,800 pounds foodstuffs from Rev. von Rohr's Congregation, Hartford; one ton foodstuffs from St. Matthews, Appleton; 1/2 ton produce from the congregation at Waterloo; one truckload foodstuffs from the congregation at Beaver Dam (Rev. Kirst); from the Ladies Aid, Beaver Dam, \$40 for turkey dinner; Zion Congregation, Morrison, one truckload produce; 200 pounds of cheese from Trinity Congregation, Neenah; 250 quarts canned goods from Randolph (Rev. Breiling); one load of foodstuffs from the congregation at Abrams (Rev. Albrecht).

E. E. KOWALKE.

REQUEST FOR NOMINATIONS

Since Prof. M. Lehninger's resignation, effective at the end of the current school year, has been accepted by the Board of the Theological seminary at Thiensville, Wisconsin, the members of the Synod are herewith invited to nominate candidates for filling this vacancy. Candidates nominated should be qualified to teach especially church history and New Testament exegesis. All nominations must be in the hands of the secretary of the Board no later than January 18, 1952.

HEINRICH J. VOGEL, Secretary.
3767 E. Cudahy Avenue
Cudahy, Wisconsin

MINNESOTA DISTRICT

July, August, September, 1951

Crow River Valley Conference

Congregation — Pastor	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Buffalo, St. John's, E. R.			
Berwald	\$ 1,215.78	\$	\$
Crawford Lake, Trinity, M. H.			
Hanke	105.30		
Delano, Mt. Olive, M. J. Lenz			
Glenwood, Calvary, A. A.		6.00	
Hellmann	147.51		
Graceville, Mt. Olive H. A.			
Mutterer			
Hancock, St. John's H. C.			
Duehlmeier			
Johnson, Trinity, P. R. Kuske	705.39		
Litchfield, St. Paul's, J. Raabe	155.15	54.50	
Loretto, Salem, W. P. Haar...	157.55	1.00	32.00
Monticello, St. Peter's, P. R.			
Hanke	80.78		
Montrose, St. Paul's M. H. Hanke	74.35	4.00	
Morris, St. Paul's H. C.			
Duehlmeier	554.16		
Rockford, Cross, T. E. Kock....			50.00
T. Acoma, Immanuel, Otto Engel	886.49	10.00	20.00
T. Buffalo, Immanuel, Paul F.			
Nolting	600.00		
T. Ellsworth, St. Peter's, Max C. Kunde			
T. Lynn, Zion, Martin Lemke	589.15		
T. Malta, Bethany, H. A. Mutterer			20.00
Edmund Zabel Family.....			
Total	\$ 5,271.61	\$ 95.50	\$ 102.00

Mankato Conference

Alma City, St. John's, E. E.			
Kolander	774.53		
Belle Plaine, Trinity, G. Radtke			
Jordan, St. Paul's, L. F. Brandes	300.00		
Le Sueur, Grace, M. J. Wehausen			
Mankato, Immanuel, G. W.			
Fischer	796.06	2,500.00	2,502.00
Mankato, St. Mark's Martin			
Birkholz			
Mankato, St. Paul's, R. A. Haase	492.10	50.25	
New Prague, Friedens, A.			
Martens	142.91	519.43	
St. Clair, St. John's, Arthur			
P. C. Kell.....	222.22	2.00	
St. James, St. Paul's, E. F.			
Peterson	572.16		1.00
St. Peter, St. Peter's, G. Albrecht	306.79	5.00	
Smith's Mill, Trinity, T. Bauer	311.83	19.00	
Total	\$ 3,918.60	\$ 3,095.63	\$ 2,503.00

New Ulm Conference

Balaton, St. Peter's, H. C.			
Sprenger	81.00		20.00
Butterfield, St. Matthew's, E. C.			
Schmelzer			
Courtland, Courtland Lutheran			
Elton Hallauer	125.77		
Darfur, St. John's, E. C.			
Schmelzer			
Lake Benton, St. John's, A. H.			
Birner	370.28		10.00
Morgan, Zion, Wilbert Frank	302.73		5.00
New Ulm, St. John's, Roland			
A. Gurgel	140.63		
New Ulm, St. Paul's, Schmidt-			
Kempfert	1,367.85		119.99
Nicollet, Trinity, E. Schaller...	1,378.37		
Sanborn, Zion, W. P. Scheitel	177.40		
Sleepy Eye, St. John's, Gerald			
Hoenecke	199.17		
T. Brighton, Zion's, Elton			
Hallauer	221.63		
T. Eden, Immanuel, W. Frank	300.00		
T. Island Lake, Zion, Rud F.			
Schroeder	158.49		132.00
T. Verdi, Immanuel, A. H. Birner			
Tyler, Immanuel, Rud. F.			
Schroeder			
Mrs. James Tomblin, Memorial			1.00
Total	\$ 4,823.52	\$ 287.99	

Red Wing Conference

Austin, St. Paul's, L. W.			
Schierenbeck			
Brownsville, Emmanuel, E. G.			
Hertler	62.25		
Caledonia, St. John's, Karl A.			
Gurgel	16.00		
Charles City, Cross, W. A. Geiger			
Elgin, Trinity, Otto Klett.....	239.27		
Frontenac, St. John's, W. G. Voigt			
Goodhue, St. Peter's, Carl H.			
Mischke	154.00		5.00
Hammond, St. John's, Geo. W.			
Scheitel			
Hokah, Zion, E. G. Hertler.....	353.50		20.00
LaCrescent, First Lutheran,			
E. G. Hertler.....	390.25		
Lake City, St. John's, Theo. H.			
Albrecht			
Lincoln, Trinity, E. Scharlemann	210.89		
Mapleview, Calvary, L. W.			
Schierenbeck			
Mason City, Bethlehem, C. A.			
Hinz			
Mazeppa, St. John's, Theo Haar	354.00		
Nodine, St. John's, R. A.			
Kettenacker	910.28		34.00
Oronoco, Grace, Norbert A. Reinke	330.20		6.00
Potsdam, Immanuel, Geo. W.			
Scheitel			
Rew Wing, St. John's, Geo. A.	495.14		15.00
Barthels			

South Ridge, Immanuel, E. G.			
Hertler	483.00	20.00	
T. Chester, St. John's, Theo. Haar	298.00	74.00	37.00
T. Dexter, Trinity, N. E. Sauer			
T. Goodhue, Grace, C. Albrecht	286.07		21.00
T. Goodhue, St. John's, Chr.			
Albrecht	645.91	5.00	71.50
T. Minneola, St. John's, Carl H.			
Mischke	424.37	22.00	10.00
T. Pine Island, St. Peter's,			
Norbert A. Reinke	81.00		
T. West Florence, Immanuel,			
W. G. Voigt	600.00		
Union, St. Peter's, F. Ehlert	82.26		
Wabasha, Our Redeemer, H.			
Scherf	99.46		
Zumbrota, Christ, H. F. Muenkel	1,409.50	148.50	12.50
Total	\$ 7,925.35	\$ 295.50	\$ 206.00

Redwood Falls Conference

Arlington, St. Paul's, J. G.			
Bradtke	126.65	10.00	249.86
Danube, St. Matthew's, H. C.			
Schnitker	1,079.92	25.00	
Echo, Peace, Herbert Hackbarth	215.40	1.00	38.00
Essig, Zion, Victor Voecks, V. P.			
Fairfax, St. John's, W. F.			
Votthauer	219.70		76.00
Gibbon, Immanuel, H. H. Kesting	9.00	22.50	87.00
Marshall, Christ, E. R. Gamm	45.50	202.55	
Milroy, St. John's, G. W. Scheitel		37.91	
Morton, Zion, S. Baer	763.67	14.50	
Olivia, Zion, I. F. Lenz			
Redwood Falls, St. John's, Edw.			
A. Birkholz	337.59		
Renville, St. John's, W. F. Dorn	593.00		
Seaforth, St. Paul's			
T. Emmett, Bethany, O. K.			
Netzke	351.99	59.25	
T. Flora, St. Matthew's, O. K.			
Netzke	283.75		
T. Helen, St. John's, Karl J.			
Plocher	442.55		
T. Omro, St. John's, W. H.			
Zickuhr	132.00		
T. Ridgely, St. John's, Victor			
Voecks, V. P.	120.00		
T. Sheridan, St. John's, Roland			
Bretzmann	145.60		
T. Wellington, Emanuel, G. F.			
Zimmermann	233.42	3.50	4.00
T. Winfield, St. Luke's, W. F. Dorn			
Vesta, St. John's, Roland			
Bretzmann	235.26		
Winthrop, Zion, C. Wm. A.			
Kuehner		54.50	
Wood Lake, St. John's, J. W.			
Stehr	857.81		
Total	\$ 6,192.81	\$ 450.71	\$ 454.86

St. Croix Valley Conference

Amery, Redeemer, O. P.			
Medenwald	324.67		
Centuria, St. John's, F. H.			
Tabbert	19.50		
Clear Lake, Grace, O. P.			
Medenwald	107.50		
Ellsworth, Ellsworth Lutheran,			
E. J. Zehms	56.88		
Hastings, St. John's, L. Ristow	560.55		22.57
Hersey, First Lutheran,			
F. A. Werner		37.12	
Minneapolis, Pilgrim, R. J. Palmer	293.83		
Minneapolis, St. John's, Paul C.			
Dowidat			
Nye, Grace, L. Schaller	20.20		
Osceola, Trinity			
Prescott, St. Paul's, E. J. Zehms			
Rock Creek, Redeemer, F. H.			
Tabbert	228.83		
St. Croix Falls, English Lutheran,			
F. H. Tabbert			
St. Paul, Christ, H. A. Sauer	125.00		
St. Paul, Emanuel, Ernst-Thiele			
St. Paul, Grace, A. G. Eberhardt		465.00	
St. Paul, Mt. Olive, C. P. Koch			17.50
St. Paul, Mt. Zion, G. J. Ehlert	61.65	43.25	10.02
St. Paul, St. Andrews, G. J. Ehlert			
St. Paul, St. James, Carl F. Bolle	874.38	2.25	
St. Paul, St. John's,			
Naumann-Albrecht	546.85		
St. Paul, Trinity, A. C. Haase			
Stillwater, Salem, P. R. Kurth	48.45		
T. Baldwin, Immanuel, F. A.			
Werner	174.34		
T. Baytown, St. John's, E. W.			
Penk			
T. Cady, St. Matthew's, Karl			
A. Nolting			
T. E. Farmington, Zion, L. W.			
Meyer			
T. Grant, St. Matthew's, E. W.			
Penk			
T. Weston, St. John's, Karl			
A. Nolting			

T. Woodbury, Salem, E. J. Zehms	190.00		
Total	\$ 3,632.65	\$ 547.62	\$ 50.09
District Total	\$ 31,764.32	\$ 4,753.00	\$ 3,315.95

R. C. SCHWEIM, District Treasurer.

**Memorial Wreaths
July, August, September, 1951**

	SYNOD	OTHER	CHARITIES
In Memory of—Sent In By	Budgetary	Special	
Mrs. Emil Hohenstein—W. P.			
Haar			\$ 7.00
Julius Sieloff—W. P. Haar		1.00	25.00
Mrs. Dorothea Wendorff—Otto			
Engel		10.00	20.00
Mrs. Adolph Heise—G. W. Fischer	34.00		
Mrs. Catherine Behlmer—Emil			
F. Peterson			1.00
Mrs. James Tomblin—Walter			
Scheitel		1.00	
Mrs. Emil Gensmer—K. A. Gurgel	16.00		
Mrs. John Oelkers—Carl H.			
Mischke			5.00
Wm. F. Pappenfuss—R. A.	14.00		
Kettenacker			34.00
Philip Ferber—Geo. A. Bartheis			15.00
Peter Tomfourde—Theo. Haar	20.00	74.00	37.00
Wm. Riggers—Chr. Albrecht	19.00		21.00
Mrs. Margaret Vietka—Chr.			
Albrecht	4.50		46.50
Mrs. Louis Conrad—Carl H.			
Mischke	20.00	22.00	10.00
Mrs. C. W. Lohmann—Herbert			
F. Muenkel	2.50	105.50	11.00
Mrs. Herman Yedke—Herbert			
F. Muenkel	6.00	43.00	2.50
Stephan Lueck—J. G. Bradtke			2.00
J. August Salzwedel—Herbert			
Hackbarth	5.00		8.00
G. Albert Luepke—H. Hackbarth	36.00	1.00	30.00
Wm. Ohland—H. H. Kesting	9.00	11.50	39.00
Elmer Friedrichs—H. H. Kesting		11.00	33.00
Mary Ann Hopp—H. H. Kesting			15.00
Reinhold Musch—E. R. Gamm	25.50		
Mrs. Clarence Brandt—O. K.			
Netzke	19.00		
Edwin Grams—G. F. Zimmermann	75.00	3.50	4.00
Total	\$ 305.50	\$ 283.50	\$ 366.00

SOUTHEASTERN WISCONSIN DISTRICT

**Memorial Wreaths
November, 1951**

	SYNOD	OTHER	CHARITIES
In Memory of—Sent In By	Budgetary	Special	
Mrs. M. Kaiser—Norman Berg	\$ 5.00		
Mrs. Clara Schultz—H.			
Heckendorf			16.00
Rev. Arnold Schultz—H.			
Heckendorf		2.00	
Emanuel Eiteneir—H.			
Heckendorf		2.00	
Frank Ludtke—E. Ph. Ebert		89.50	20.00
Mathilda Behnke—E. Ph. Ebert		31.00	4.00
Loretta Kaske Kelsey—E.			
Ph. Ebert		1.50	
Frank Groth—P. J. Gieschen			16.00
Miss Esther Madliner—S. Hillmer			10.00
Mrs. Wm. Strauss—Paul A. Behn	1.50		
Mrs. Erich Kirst—Roland Ehlke			17.00
Mrs. Martha Moeller—R. L.			
Wiechmann		8.00	
Henry Mueller—H. Woyahn			8.00
Fred Marquardt—C. A. and			
K. J. Otto			16.00
Edward Schildt—C. A. and			
K. J. Otto			27.00
Mrs. Edwin Klemm—W. J. and			
J. P. Schaefer	2.00		
Mrs. Wilhelmina Maas—G. E.			
Schmeling		7.00	
Mrs. Florence Trinkle—H. Cares			19.00
Rev. Arnold Schultz—Arthur			
P. Voss		5.00	
Fred Radtke—Arthur P. Voss		66.00	35.00
Mrs. Lydia Hoehne—John Brenner		12.00	
Mrs. Ottilie Niemann—H. P.			
Koehler			5.00
Wm. Burrow—H. P. Koehler			6.00
Geo. Rennpferd—H. P. Koehler			5.00
Mrs. L. Geschrei—H. P. Koehler			3.00
Gustave Jeske, Sr.—E. Ph.			
Dornfeld and J. C. Jeske		74.96	10.00
Richard Perrin—E. Ph. Dornfeld			
and J. C. Jeske	20.00	5.00	2.00
Memorial Wreath—A. F. Halboth			3.00
Mrs. Rudolph Schultz—P. J.			
Burkholz			20.00
Gustave Jeske, Sr.—Arthur Tacke		5.00	
Memorial Wreath—W. K. Pifer			19.00
Rev. Arnold Schultz—E. Ph.			
Dornfeld and J. C. Jeske			5.00
Erhardt Stiemke—E. Ph.			
Dornfeld and J. C. Jeske			10.00
Total	\$ 28.50	\$ 308.96	\$ 276.00

G. W. SAMPE, District Cashier.

Oct 52

38-N
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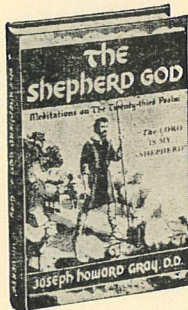
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