

*The
Northwestern
Lutheran*

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

1 KINGS 8:57

The Northwestern Lutheran

Siftings

BY THE EDITOR

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COVER DESIGN

ST. JOHN'S LUTHERAN CHURCH
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As we expected, the "experts" assigned by the pope to excavate under the floor of St. Peter's basilica in Rome to find the grave in which St. Peter is to have been buried, have found the tomb. The press was unable to see the tomb, however, since work still continues and only one person at a time can reach it. Indeed, the grave is so inaccessible that it is doubtful whether the general public will ever be able to visit it. In the meantime Pope Pius, in an address to 6,000 Rome students, said that the burial place of the apostle Peter "is and was under the cupola of St. Peter's church. Archeological findings demonstrated that." So ends another chapter of Rome's delusions.

* * * *

General Mark Clark has definitely declined, so we are told by the daily press, any consideration for the post of ambassador to the Vatican. He brought this to the attention of the president recently. It is reported that the president immediately said that he would select another for this post. In other words, all the protests that the president has received in regard to this ambassadorship will be disregarded by him. One senator said that not only President Truman but almost every senator had received stacks and stacks of protests against this appointment.

* * * *

The Mormons are losing members. We take this from the *Lutheran*: "According to a report made to the National Council of Churches the Mormon Church is losing members to other denominations. The survey, made by Drs. David W. Barry and Ross W. Sanderson of the Council's committee on field research, said that while there is 'no great landslide of defection' from Mormonism, 'the

steady trickles total a very considerable cultural erosion.' Among the factors held responsible for the Mormon losses are the presence of non-Mormons on military service in Mormon areas, a growing familiarity of young Mormons with the so-called 'Gentile' culture, and the desire of many of the adherents to 'shift to some more rational and satisfying type of religion'."

* * * *

The terrible inroads the consumption of narcotics by our young people has made in the larger cities of our country is emphasized by the opening of two state clinics for treatment of drug addicts in Chicago — one on the south side of Chicago and another on the north side. "Doctors in charge of the clinics plan to concentrate on helping young people aged 14 to 15, who are referred by parents, school authorities, welfare agencies, courts and police." The Illinois legislature last July voted \$90,000 to establish three narcotic clinics in Chicago. This is one of the saddest chapters in the history of America.

* * * *

In order to attract more young women for the work of deaconesses in the United Lutheran Church some changes have been made in the regulations governing deaconesses, according to the *Lutheran*. We quote: "One is that they may wear the official garb or ordinary street clothes, as they wish. Another is that they may decide for themselves whether they wish to receive salaries or share in the cooperative plan of care by the motherhouse. A third change is that nongarbed deaconesses may take leave of absence from church work when satisfactory employment is not available and may return later." There are 160 deaconesses, but the board has calls for as many more.

Blessed Faith In The Savior

Matthew 8, 1-13

IN this familiar Gospel we meet two believers who turned to the Savior for help. The one was a wretched leper, banished from human society, the other a centurion, a man in authority over men; the one was a Jew by birth and training, the other a Gentile whose profession had brought him into contact with the true faith of Israel; the one was in great personal need, the other pleaded in behalf of another. Yet in the hearts of both dwelt one and the same faith in the Savior, revealing that which characterizes all true faith.

Trust In The Savior's Grace And Power

Such trust shines forth in the conduct of the helpless leper who fell down before Jesus in prayer. The very fact that he dared to draw near to the healthy, to Jesus and the multitude surrounding Him, showed that he looked to Jesus as the Lord who was able to cleanse him from his fatal leprosy. He clearly expressed this trust in the plea: "Lord, if thou wilt, thou canst make me clean." There was no doubt in his heart that Jesus, the divine Messiah, could help where man knew no cure. Equally firm was his confidence in the compassionate love of Jesus. That in his stirring plea he went no further than to ask "Lord, if thou wilt" was not a sign of doubt in the grace of Jesus but an expression of humble submission to the Savior's gracious will. He was wholly content to commit his sad plight to the loving heart of Jesus.

A similar trust has been awakened in the centurion through what he had heard of Jesus. He expressed his great confidence in Christ's power by referring to his own limited authority over soldiers and servants: "I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." He was sure that in a similar way Jesus, the Lord of heaven and earth, needed but to speak the word and sickness would immediately leave his palsied servant. That he came and laid his need before Jesus revealed an equally con-

fidant trust in the Savior's grace. Trust in the Savior's infinite power and love, trust that He is willing and able to give us all that we really need in body and soul — that is the essence of all true faith.

Trust Dwelling In A Humble, Contrite Heart

This leper pleaded: "Lord, if thou wilt, thou canst make me clean." He made no claim of merit or worthiness. He freely conceded his own helplessness. In seeking help he based his confidence that it would be granted on nothing in himself, but looked wholly to the Lord, to His grace and power. Though the centurion spoke of his own position of authority over men it was merely to magnify the power of Jesus, in whom alone he saw help for his need. It was help wholly unmerited and undeserved that he confidently sought, for he freely confessed: "Lord, I am not worthy that thou shouldst come under my roof."

In a heart that is still proud and self-sufficient, that still imagines all kinds of merited claims upon the Savior's love and upon the gifts which He is able to give, true faith cannot take root. It can only dwell in the hearts of those who have been humbled to despair in their own powers and merits. May God through His Word cause us to see ourselves in our true helplessness and unworthiness. We are all as an unclean thing and all our righteousnesses are as filthy rags. Pardon and salvation, and also the faith with which we embrace these treasures, are pure gifts of God through Christ. So is also everything that we have and need for this life. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights."

Faith Which Triumphs In The Savior's Help

In tender compassion Jesus put forth His hand, touched the pleading leper and said, "I will, be thou clean." And immediately this man, of whom St. Luke tells us that he was full of leprosy, was cleansed. We are also told: "Jesus said unto

the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour." Faith which humbly trusts in the Lord's grace and power and bases this trust on His Word will never be put to shame. We have assurance for this also in the deep joy which Jesus found in this centurion's expression of faith. "When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great a faith, no, not in Israel."

Also while Jesus sojourned on earth and wrought His mighty miracles He did not cleanse every leper or heal all the sick. In the Lord's hands sickness and afflictions may themselves fulfill a salutary purpose. Thus also in the case of this leper and the centurion's servant the Savior's wisdom might have found it more salutary for them and for others that they bear their earthly affliction and depart from this life. Yet even so the trust of these two petitioners would not have been put to shame, for in their plea of faith they had committed their need to the Savior's will, leaving it to Him to do as His grace and wisdom directed. Trusting in the Lord the centurion had waited for a word of promise from the Savior's lips on which to rest the assurance that His grace saw fit to grant the very thing that his heart desired.

The things that we need for our soul, the spiritual gifts of pardon, of peace with God, of eternal life, of strength against sin and temptation are all covered by the promises of God's Word, so that we are assured that for Christ's sake it is ever God's gracious will to give these gifts to us. As we embrace these promises in faith we may rejoice in the certainty that they are assuredly ours. In this trust we will never be put to shame. On this very occasion Jesus testifies that through a faith like that of the centurion many from the east and the west would come and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. They would enjoy all the blessings of the kingdom which Jesus had come to establish as the Savior from sin and death.

In our temporal needs, in sickness, sorrow, earthly want and danger we have only the general promises of

(Continued on page 22)

Editorials

Television Cleanup Those who have television in their homes or who have opportunities to see television broadcasts will agree that there is much room for a cleanup in this new phase of American experience. We say "American" because it is chiefly in America that television has become a common thing. There are few homes in the cities that do not have a television set. A committee appointed by the National Association of Radio and Television Broadcasters, after studying "television standards" for four months has finally made its report with definite proposals to "raise" the standards of all broadcasts. This board would establish a six man board to scan all programs, handle complaints, and interpret words and phrases which may be used in broadcasts. "Lewdness and impropriety" on the part of dancers was ruled out by the code. "Camera angles must avoid revealing bodily details of an indecent nature." The code frowned on a variety of other material and prohibited it from making its appearance on TV. "Fortune telling, astrology, phrenology, palm reading and numerology were banned." The nauseating, plunging necklines are to be taboo. Costumes are to be "within the bounds of modesty, and shall avoid such exposure or such emphasis on anatomical detail as would embarrass or offend home viewers."

Lest anyone be led to believe that the producers of television shows or the actors themselves have suddenly been converted to higher standards of decency, let us state that the pressure came from without to clean up or else. In this one case it was "hastened by a bill in Congress which would set up a national advisory board to act as a 'watchdog' on TV shows." Harold E. Fellows, association president, admitted this to be a fact, according to the press.

That indiscriminate viewing of TV shows in the homes to which the children have free access is dangerous ought to be patent to Christian parents, to say the least. Children see with their own eyes promiscuous drinking, lovemaking, low-type comedy, daring costumes, not too careful contact between sexes and a great variety of other scenes not fit for the eyes of children nor for those of the grown-ups as well. Now add to this the dialogs of the actors and you have often "lewdness and impropriety" that ought to shock any one who still has a little sense of decency and shame. This much ought to be clear to the Christian that we are living in an age that is threatening to do great harm to the souls of our children if not to those of maturer age. When the National Association of Radio and Television Broadcasters admits that a "code of ethics" is necessary to control the acting on television and when the congress of the United States is ready to step in and legislate decency, then, surely, we ought to see the danger that is entering our very homes and be on the alert.

W. J. S.

Drinking Women Dr. David Slight, Chicago, superintendent of the Veterans' Rehabilitation Center of the Illinois Department of Public Welfare, said some time ago that "the increase of alcoholism among women is one of the most distressing aspects of the excessive drinking problem in our day." He pointed to another serious matter in regard to drinking. It is the "big crop" of alcoholics which he expects will result in a few years from the drinking habits of teen agers. He made these statements at the State Conference on Alcohol Studies. He said that the greatest increase among women alcoholics has occurred in the last 10 years. He attributes this, at least in part, to "the increased permissiveness for women in this generation." Women are enjoying greater freedom than ever before, are turning to careers instead of marriage, and "have equality now with men in the vices as well as in their freedoms," he said. He also said, that due to the earlier maturing of boys and girls today, drinking has become a part of their pattern of life with many of them. "Drinking is weaving itself into our cultural and social life to a greater degree than in former years," another social worker stated. "Women especially drink a lot more socially than they used to do."

Surely these observations coming from men and women in the field of social work ought to arouse us to do some serious thinking. Lutherans do not belong to the fanatical sects that believe that taking a drink with alcoholic content is a damnable sin; but the Lutheran church does believe with Paul that the Christian will "not be conformed to this world" but will rather by word and action show that the spirit of Christ dwells within him. Christian women will not be numbered among the 80,729 women whose fingerprints and police records have gone into Federal Bureau of Investigation files within the last years. This is an appalling revelation, and the Christian who reads it will read it with a heavy heart. With Dr. J. Warren Hastings we say:

"God help us if the next generation follows in the footsteps of the debauchees of today.

"Has woman with all her vaunted freedom reached the place where she no longer can control herself?

"What a shame that woman has become such an idle creature that her only outlet can be a public bar or cocktail lounge."

The Christian woman will have none of this. And rather than give the impression that she belongs to that tribe she will even abstain from drinking in public places. Such reports as quoted above ought to make every Christian woman think seriously, and remember: "Ye are not your own; ye are bought with a price."

W. J. S.

The Sacrament Of Baptism

IN an Epiphany sermon by Luther on the Baptism of Jesus, to which we referred in a previous study, he expressed the hope that a meditation on the Baptism of Jesus would lead us to deeper appreciation of our own Baptism. Heeding Luther's suggestion we shall devote our present study to a brief consideration of the Sacrament of Baptism.

Not An Empty Ceremony

There are people who consider Baptism as nothing more than a ceremony. All they see is that water is applied in a ceremonial way. Some consider it to be beautiful, but practically meaningless, as a custom which we may keep up because it has been handed down from our forefathers. Others grant that the ceremony may have some deep significance: As Pilate washed his hands to declare his innocence by this symbolic action, so also Baptism signifies purification and innocence.

It is true, the ceremony of Baptism has a deep significance, especially when performed by immersion, as none other than Luther himself set forth in his Small Catechism. There he answers the question "What does such baptizing with water *signify*?" He says: "It signifies that the old Adam in us should by daily contrition and repentance be drowned and die with all sins and evil lusts, and, again, a new man should daily come forth and arise, who shall live before God in righteousness and purity forever." Yes, Baptism is meaningful. But it is much more, It is filled with divine power to do the very things which it signifies.

The Case of Jesus' Baptism

Jesus' Baptism was not an empty ceremony. Jesus Himself said to John: "Thus it becometh us to fulfil all righteousness." Jesus in His Baptism dedicated Himself publicly to the task of rescuing the world from sin and of restoring righteousness. He knew well what that implied. St. John in his first epistle expresses it in these words: "This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood." Jesus Himself was fully aware of this implication. When James and John asked

Him for the honor of sitting one on His right hand and the other on His left in His glory, Jesus asked them: "Ye know not what ye ask. Can ye drink the cup that I drink of? and be baptized with the baptism that I am baptized with?" (Marc. 10,38) He was referring to His suffering and death. On another occasion He said: "I have a baptism to be baptized with; and how I am straitened (pained) till it be accomplished!" (Luke 12,50) — Jesus' Baptism was anything but an empty ceremony.

Union With Christ Through Baptism

In the Book of Acts we frequently read that people were baptized in the name of Jesus. In his Pentecost sermon Peter encouraged his conscience-stricken hearers: "Be baptized every one of you in the name of Jesus Christ for the remission of sins" (chap. 2,38). Chapter 8 tells us that the Holy Spirit had not yet fallen on any of the new converts in Samaria, "only they were baptized in the name of the Lord Jesus" (v. 16). Through Baptism the people were brought into union with their Savior.

This truth is expressed figuratively by Paul in his letter to the Galatians, and its significance is explained. He says: "As many of you as have been baptized into Christ have put on Christ" (Chap. 3,27). Christ has fulfilled all righteousness. In Baptism we put Him on as we put on a cloak. Then all our sins disappear. They are covered, and swallowed up, by the righteousness of Christ. All that God then sees when He looks at us is the righteousness of His Son. Paul introduces this statement with the conjunction *for*, thus showing that he is using it as the basis for his statement in the previous verse. There he had said: "Ye are all the children of God by faith in Christ Jesus." When God sees us wearing the righteousness of Christ as a garment, He cannot but regard us as His children. No longer enemies, no longer slaves, but dear children. Yes, Paul says even more than thus appears on the surface. The word which he uses for children means *sons*. In the next chapter he points out that there is a difference between a child and a son. A child is under tutors and governors until the time appointed

of the father; a son is a child who is no longer under tutors. And that is the glory which Baptism confers on us. We walk about in Christ as full grown sons of God.

In Rom. 6 Paul also discusses our union with Christ as it is effected through Baptism. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (v.3) In other words, through our Baptism Christ's death and whatever Christ's death means is applied to us. Christ died, but now God considers us as having died in Christ, and as having thereby made full atonement for all our sins. Paul underscores this truth by saying in the next verse that by our Baptism into Christ's death we were even buried with Him. Then Paul carries on the explanation to another point. Christ indeed died and was buried. But since by His death He paid for all our sins, death and the grave could not hold Him. He came forth on the third day in an altogether new and vigorous life. Now we were baptized into Christ's death, or as Paul expresses it figuratively in v.5, we were *planted* together with Christ. Then it follows: "That like as Christ was raised up from the dead by the glory of the Father. even so we also should walk in newness of life" (v.4). Into such close union our Baptism brings us both with the death and the resurrection of Christ. When people look at our lives, will they be impressed with the fact that we are "dead unto sin and alive unto God through Jesus Christ our Lord" (v.11)?

Father, Son, And Holy Ghost

When Jesus was baptized by John in Jordan the entire Holy Trinity was present and took an active part. Jesus Himself dedicated Himself to the task of fulfilling all righteousness. The Father in a voice from heaven expressed His approval and pronounced a blessing. The Holy Spirit came down in the form of a dove, showing that Jesus is anointed with the Holy Ghost beyond measure.

Is the Holy Trinity present also in our Baptism? When Jesus sent forth His disciples into all the world with instruction to preach the Gospel to every creature, He told them to apply Baptism "in the name of the Father and of the Son and of the Holy Ghost" (Mat. 28,19). These

words leave no room for doubt. Just as the Trinity was present at the Baptism of Jesus so also at our Baptism: Jesus in the capacity as our Savior fulfilled all righteousness for us, the Holy Spirit anointing us with the oil of gladness, of truth and faith, and the Father accepting us as His dear children and heirs of eternal life. What a glorious blessing our Baptism is!

St. Peter in speaking about the Flood, which brought destruction to the whole world, reminds us that the same waters which dealt death to the world carried the ark and thus helped to keep Noah and his family alive. Then he adds that we have a real life-saving water in Baptism. For that water does more than to remove the filth of the flesh, it purifies our consciences; and it purifies them so thoroughly that we now have "the answer of a good conscience toward God" (1 Pet. 3,21). Our Baptism gives us an "answer," that is, a claim which the Triune God cannot ignore. He must honor it, and bless accordingly. Baptism has this power not by means of the water, but by means of the word and promise of God on the basis, as St. Peter says, of "the resurrection of Jesus Christ who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto him" (v.21.22).

How happy we can be if we rightly consider our Baptism.

J. P. M.

Blessed Faith In The Savior

(Continued from page 19)

God's Word that for our Savior's sake all real evil and harm will be kept from us, that all things must serve together for our good. As we rest our trust on these promises in individual earthly needs we will therefore pray like the leper: "Lord, if thou wilt." We will be content to commit our problems to the Savior's gracious heart, to receive what His love and wisdom deems best, to bide His time, to acknowledge His means in showing His grace. Also in this faith we will triumph.

Trust Which Brings Forth Rich Fruit

There will always be those who fear that by stressing faith in the

Savior we might be neglecting a needed emphasis on deeds and a good life. Yet this betrays a lack of spiritual understanding. The only life which is really pleasing in God's sight is one that flows out of faith. True, God-given faith abounds in fruits. They are also manifest in this believing leper and centurion. We have already called attention to their humility toward God and men, to their ready submission to God's will.

We see also other fruits. The haughty Roman officers generally showed little regard for their servants and slaves. Yet in this believing centurion we find a devoted, considerate, and affectionate master. He was concerned about his servant

as though he were his own child. He was grieved to see his servant writhing in pain; he came to plead with Jesus for his restoration to health. Faith engenders true, active love for the neighbor. Particularly does it also awaken love for those of the household of faith. Ordinarily the Jews were despised by their Roman conquerors. In St. Luke's account we hear of this centurion, however, that he loved their nation, God's chosen people, and built them a synagogue at Capernaum. Jesus says, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

C. J. L.

As We See It

A Lutheran Mother Speaks

BY E. REIM

PERHAPS this article should come under a caption we used once before — "As Others See Us." For it is our intention to publish a letter addressed to our Seminary Faculty, a letter which, as will be seen, is anything but complimentary. But since we have something to say in reply, it may be that our regular caption will still do. The letter follows.

Dear Sirs:

As a Lutheran mother of Lutheran ancestry, it hurts and is embarrassing, to see the bad publicity which Lutherans are getting in the daily Press, — as well as the many remarks being cast by people whom we certainly cannot expect to influence for good, while we wrangle about smaller matters — like scouting, etc. Yes, and chaplains.

Were I looking for a Christian Church home, I wonder whether I would be drawn to a group which does not seem able to continue its good will, open mind, and Christian Charity, — even among the Synods with which it was always joined in brotherhood, and faith. Ugly tempers are not becoming to the ministry. Nor is hide-bound discrimination.

Even staunch Lutherans are becoming disgusted. And certainly, in these trying days, it would seem that Christians have a more urgent destiny to fulfill, than to cause splits and trouble among ourselves. Surely nothing could please our enemies more!

And what of the example set for our children, whom we are teaching daily loyalty to Church, to God, and to His teachings? And to people who have recently become Lutherans, and need our full united strength and assurance?

Thoughtfully,
A Lutheran Mother.

Bad Publicity

We believe we can understand the feelings of this troubled mother very well, for certainly the unfavorable publicity to which our Synod has been subjected during recent months is not easy to bear for any one who loves his church. There are probably many of our members who will feel that this letter ably presents their own views on these several issues. What can be said in reply?

There is first of all this matter of "bad publicity" in the daily press. This is due in part to certain factual

incidents which have occurred and which can not be changed. But in far greater measure this bad publicity is due to the manner in which these incidents have been reported, and the onesided comments thereon which have been published by several editors. Their reporters have, of course, solicited comments from both sides. But it has been a matter of principle with us — and we believe that it is a sound principle — not to air our intersynodical differences before the general public. Serious issues are at stake, and publicity can only hamper and harm their discussion. For we have been trying to *win* our brethren.

A Deplorable Situation

The resultant refusal to be quoted in the daily press has, however, turned at least some editors strongly against us, and at the same time seems to have tempted certain fellow Lutherans to feed more and more of this unfavorable publicity material to a hungry press, plus a liberal amount of unfair and frequently unfounded comment on our Synod's stand, secure in the knowledge that we would not strike back.

The former attitude, that of the public press, can be understood, since it is obviously based on incomplete information and natural inability to understand our principles. But even so, a sense of fairness and decency seems to have been the reason why some editors have refused to open their columns to this type of material and to join in the general hue and cry. But does this not show up the true seriousness of the other part of this deplorable situation, where "brethren" have carried these matters into a forum where they never belonged, the forum of the public press? One cannot but think of the manner in which the Apostle Paul speaks of having been "in perils among false brethren." (2 Cor. 11: 26)

Hardly Minor Matters

The author of our letter further implies that we "wrangle about minor matters, like Scouting etc." But is it a minor matter when we raise our voice against things that run counter to the Gospel of salvation by grace alone? Is it a minor matter when we question the propriety of tying the youth work of the Church to-

gether with a system that declares in one of its official handbooks that "By following the Scout Law, you follow the Law of God also. By *doing good* instead of just *being good* you do your duty to your God and your country and help to bring about His kingdom on earth"? (Our readers will find more on this in our booklet, *Where Do We Stand* — page 20 and following.)

Once more we ask, is it a minor matter if we seek to warn against leading the children of the Church into grave error, error that must endanger their souls? The Savior does not consider it so. His stern words can be read in Matthew 18:6. "But whoso shall offend (lead into danger) one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea." We deeply deplore that Scouting — indeed a petty thing in itself — has become so grave an issue between our synods. But we cannot concede that the use of it in the youth work of the Church is a "minor matter."

The Church as True Example

When this Lutheran mother speaks of the example which the Church owes to its children, also to people who have only recently become Lutherans, she is indeed touching upon a highly important matter. But what kind of an example shall we set? That of a church that is becoming increasingly like its worldly surroundings, a church that finds it expedient not to differ too noticeably from the accepted way of doing things, a church that sacrifices principle rather than expose itself to criticism in the daily press? God forbid! — Rather, let it be the example of a church that, like the Christians of early days, is willing to go forth unto a Lord who Himself had suffered "without the camp," to go forth "bearing His reproach." We have suffered only a small measure of this reproach. And if we suffer it because we are following our Lord and His Word, should we complain?

We hope that this troubled mother — and all who may share her views — will consider this last truth as thoughtfully as her previous criticism.

Guidance in Godliness

THE CURE FOR A CRISIS

THE word crisis comes up again and again, in these latter days, in church periodicals and church addresses. We are told that a crisis confronts the church. Now the word crisis means a turning point either for better or for worse. It is taken from the sickroom. The patient is at the point where he will get better or die.

Alarmists, mostly from the sectarian church doctors, but also not a few from Lutheran circles, have dinned into our ears that the church is desperately sick, that now is the time when it must take a turn back to life, or must perish from off the earth.

The new turn must be in a different direction from the one that the church has been pursuing if it is to live. The new direction, we are told, is away from the saving of individual souls by the preaching of the Gospel toward the reformation of society as

a whole. The new remedies prescribed are many and differ widely according to the different doctors that are doing the prescribing.

A Social Message

The church is to preach a social gospel, it is to become social-minded, to get a new awareness of the world and the society in which it lives and has its being. The old Gospel will not do any more, it is out of date, and has shown its weakness in that it has not brought forth a Christian society, has not built a Christian state, has not done away with wars, has permitted the church to be split into endless sects. All this must be changed or else — here follow numerous threats. Whatever means are adopted for the new turn, it must not be the old Gospel. Intellectual development, the cultivation of the mind, the broadening of our horizon by taking heed to the great discoveries of science, the upbuilding

of moral character, the practice of righteousness and charity as preached in the Sermon on the Mount — these are some of the remedies prescribed for the church by our quack doctors of divinity.

What is the Greater Crisis?

We shall not waste your time and ours by analyzing these old-new nostrums. What we wish to inquire into here is, not who raises this cry of "crisis," we know who they are, but why this cry is so insistently made today. In what way is the world and the society of men in it different from or worse than it was ages ago? What are the new dangers threatening the church, or the whole society, if you please? Are they totally different from and immensely greater than the dangers that have always confronted the church of God and society? And if so, in what way?

The various doctors give us most unsatisfactory answers to these questions. Neglect of the church, falling away from the church, atheism and hatred of the church, and above all, the rack and ruin toward which all mankind is drifting, the great corruption of morals, are urged as the reason for our bestirring ourselves.

But all these are as old as the beginning of the human race since the first lie of Satan in paradise. The believing of that lie has always brought death and misery to untold numbers of men from the time of Cain to this day. The remedy then was, as it has always been, the preaching of the salvation through the blood of Jesus Christ. As the world has not believed that truth it has done so to its own destruction, physically, socially, intellectually, morally, and spiritually.

No New Remedy

Are we looking for a *new* remedy? There shall none be given by the great Physician, Jesus the Christ. "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me," He said John 14, 6. "There is none other name under heaven given among men, whereby we must be saved," Acts 4, 12.

It is sad indeed when even Lutherans, whose faith in the power and efficacy of the Gospel should be fixed, are scared half out of their wits by this new cry of "crisis, crisis!" Are Lutherans to be misled

by this cry of havoc to follow blind leaders of the blind in stressing the need of the church to mix into social plans and programs for the betterment of the state and of society? That is most certainly the way to break down and destroy the church. The old foe, his old lies, his implacable hatred of the Lord Jesus, the unbelief and decay of the world, no matter what new forms they may take, shall remain; and so shall remain, by the grace of God, His Gospel as the only weapon to meet any crisis.

* * * *

TO GIVE IS TO HAVE

What would you think of a rose that would say to itself: "I cannot afford to give away all my beauty and sweetness. I must keep it for myself. I will roll up my petals of beauty; I will withhold this fragrance for myself. It is wasteful extravagance to give these things away"?

But behold, the moment it tries to store up, to withhold these things from mothers, they vanish. The fragrance, the beauty, do not exist in the unopened bud. It is only when the rose begins to open itself; to exhibit its petals, to give its secret, its life, to others, that its beauty and fragrance are developed.

Translated into Christian life, it is a fine illustration of the Savior's word: "It is more blessed to give than to receive." Selfishness always defeats its own ends. He who refuses to give himself for others, who closes the petals of his helpfulness, and withholds the fragrance of his sympathy and love and sacrifice, finds that he loses the very things he hoped to gain.

As long as Mary's spikenard remained in the alabaster box its fragrance was wasted; but when it was released it "filled the whole house." So it is always with the grace of giving. If you really want to have, you must give. K. F. K.

In The Footsteps Of Saint Paul

Paul and Barnabas Separate

Paul, a Restless Spirit

THE battle with the fanatical Judaizers had been settled. The liberty of the Gospel had been upheld. The work in Antioch seemed to go on smoothly. It was then that the heart of Paul longed to return to the former mission centers and to set out for new fields. He knew that the devil never rested. He would try to destroy all that had been gained. In spite of trying persecutions the new congregation had been formed. The members sorely needed a strengthening of their faith. For a year he had labored in Antioch with Barnabas, had contended for the precious treasure of salvation through faith alone both in Jerusalem and in the Syrian metropolis. Now his heart yearned to return to Asia Minor. His was a restless soul, as restless as that of a mariner, who is drawn back ever anew to the high seas for new ventures.

Paul and Barnabas Disagree

It was self-evident that he take up the matter with his co-laborer Barnabas. "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 16:35-40). What a jolt must it not have been to both to have their friendship and work put to an unexpected and severe test! "Barnabas determined to take with them John, whose surname is Mark. But Paul thought it not good to take him with them, who departed from them in Pamphylia, and went not with them to the work."

In all likelihood Mark had seen the error of his ways in the mean time and had returned to Antioch from Jerusalem, perhaps at the suggestion of his uncle Barnabas. Barnabas was of the opinion that he should be given another chance. He did not want to see him cast aside altogether as a complete failure. Paul was of

a different opinion. He did not want to have his work in the virgin fields jeopardized by another experiment with Mark. Let him prove his mettle in other less responsible and less critical fields! Had not the Lord said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62). It must have been a very heated discussion. Luke informs us: "And the contention was so sharp between them, that they departed asunder from the other: and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed." Neither Paul nor Barnabas would yield and thus separation was the only possible solution for the sake of peace and a better division of labor in the vineyard of the Lord.

Surely both were not angels, but it is not up to us to apportion the blame. God alone knows. We are, however, inclined to share the verdict of the early church, which vindicated the action taken by Paul. Something can be said in favor of either side. We can fully understand that Paul did not want to and could not afford to run the risk of another experiment with Mark. His sternness also helped to mold the character of Mark and make him "profitable for the ministry." The leniency of Barnabas on the other hand gave Mark a chance to make good. We know that he did, for later on he became a co-laborer of Peter. He displayed some of the character of Peter in his Gospel and finally we even see him with Paul in Rome, administering to his personal wants and carrying out

Under his supervision Mark should have an opportunity to prove his mettle.

Barnabas Sails for Cyprus

Thus Barnabas decided to sail for Cyprus with Mark. He longed to return to his home isle. From here on we hear no more of the labors of Barnabas in the New Testament. Whether he confined himself to the work on the Isle of Cyprus or later on sought other fields, we do not know. Tradition has it that he was burned at the stake at Salamis on Cyprus. Briefly Paul does mention him in his Epistle to the Corinthians (1 Cor. 9:6): "Have I only and Barnabas not power to forbear working?" Evidently Barnabas also refused to receive any consideration for his labors from the congregation he served. This statement also proves that Paul and Barnabas separated peaceably after their sharp contention and bore no grudge against one another.

Paul Owns Mark

The former cordial relations between Paul and Mark, that had been severed at Perga on the first journey, were also restored later on by Paul himself. From his prison cell in Rome Paul writes to his beloved Timothy (2 Tim. 4:11): "Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry." Later on he asks of the Colossians that they receive Mark kindly, if he come to them (Col. 4:10). Thus Mark had made good not only in the sight of his uncle Barnabas, but also in the opinion of the sterner and more exacting Paul.

Here we see as so often in the history of the kingdom of Christ that God overrules the shortcomings of His children and servants for the good of the Church. May we also learn from Paul to speak the truth in love and to bear no grudge against one another after a matter has been really settled. Is it not the grace and the mercy of our Lord, the Head of the Church, that lets us poor, miserable sinners continue to labor in His vineyard? The examples of Paul and Barnabas and their continued friendship should shed light on our path of duty and keep us ever humble and penitent, who are guilty of greater shortcomings than these two great men in the kingdom of our Lord.

H. A. KOCH.



Why a Report of This Event?

We ask: Why did Luke report this controversy and remain silent about the contention between Paul and Peter? The fundamental principle for which Paul contended, is recorded in the more dogmatical Epistle to the Galatians. Luke is primarily concerned about the course of the missionary journeys of Paul from Jerusalem to Rome. This parting of the ways played an important role in the branching out of the work and the course of Paul and for this reason Luke has recorded it.

The New Mark

Much has been made of the sharp contention between Paul and Barnabas. Who is to be blamed, the unrelenting and stern Paul or the over-indulgent and more lenient Barnabas; or do both share the same blame?

some of the ministerial work for Paul in the heathen metropolis of the world.

We should also like to be fair to Barnabas. Had not Barnabas introduced Paul to the pillars in Jerusalem, especially to Peter, after his conversion and stay in Arabia? It was a perilous task to shield the one-time persecutor in the hostile city and to allay the fears of the apostles. Had he not called him into the work from Tarsus? Had he not shared all the labors and hardships with him on the first missionary journey? Was it not ungrateful on the part of Paul to disregard this personal and partial wish of his concerning Mark? Just as he had given Paul a chance, when all were afraid of him, he now would give Mark a chance even though his close friend and co-laborer Paul was opposed to giving Mark that chance.



"Lo, I am with you alway, even unto the end of the world."

MATTHEW 28, 20

Twenty Years

SYNOD'S General Mission Board, in October, elected an executive Board for our new mission endeavor in Northern Rhodesia, Africa. Pastors Wacker of Ann Arbor, Michigan and A. L. Mennicke of Winona, Minnesota, together with a layman, Mr. Wm. Fischer of Milwaukee, were elected to this Board.

It was then that Pastor Wm. Roepke announced, that after twenty years as Executive chairman of Synod's General Mission Board he wished not to be considered a candidate for that office. It had long been his hope and prayer to see the Wisconsin Synod launch its own foreign mission endeavor. The New Ulm convention of Synod voted to enter such a field and to investigate a second — Japan.



Pastor Wm. Roepke

All our Synod officials are full-time pastors. Chairman Roepke, with all his extra Synodical duties, serves a congregation of 230 communicants in Marquette, Michigan. All the chapels, schools and parsonages, built by loans made available by Synod's million dollar Church Extension Fund must be approved by the chairman and his Board. When the retiring chairman listed all the work entailed in this mission office, he reckoned it joy and expressed his appreciation for the wonderful cooperation afforded him by the district chairmen, who worked with him during the years.

It was with the thought: "Well done, thou good and faithful servant," that members of the Board saw their long-time chairman take leave of his office; but not of his love for the Lord's work, particularly in the mission field.

The chairmanship was placed on the younger shoulders of Pastor Karl Gurgel of Caladonia, Minnesota. The Rev. W. T. Meier, of the Dakota-Montana District, was elected secretary.

* * * *

Forty Years

It was in March, 1911, that two Apache school boys, with mountain wagon and a team of mules, delivered a young couple, to the door of a dark and empty parsonage, at East Fork, Arizona, and to their first home. This couple never did leave Apacheland. Their nine children were born there. Today, after forty years, Missionary E. Edgar Guenther and his devoted wife, continue to dedicate their lives to Apache mission work. Pastor Guenther is our veteran missionary among these people.

Not only do we appreciate such devotion, zeal and self-sacrifice for the Lord's work; but the Indians as well. At the dedication of our new

school at East Fork, the Apaches used the occasion to thank our Synod for its blessed work among them and missionary Guenther in particular, by adopting him to be their brother. No white man ever before has had this distinction. Well might they so honor him. From his lips fell the Gospel — that they might receive the greatest honor, the adoption of sons — heirs of God through Christ.

We asked Pastor Guenther to recall one of his most cherished experiences during these forty years. And this is his story. "Chief Alchesay was head of all the White Mountain Apaches. He was General Crook's right hand man during the former's campaigns in the Southwest. Living in another section of the reservation I had little occasion to come in contact with him. I was hoping for a God-given occasion that might clear the way for a firm friendship that would also prove a blessing for our Mission.

"This occasion was given during the terrible flu-epidemic of 1918. This broke out first in the chief's valley. The Indians had scattered into hidden canyons so the scourge should not follow them. One day while visiting the sick on horseback I found Alchesay's hide-out. I took a professional attitude, gave him medicine and placed building paper under his pallet to insulate it against the moisture of the ground, and hastened off to make other calls. On my return to Whiteriver I told the doctor where the chief might be found. When the doctor looked him up the next day he was greeted with the words "Why did you not bring that tall missionary along with you?" That remark opened the gate to a friendship that I cherish above all others in Apacheland.

"In 1921 when our church was dedicated in Whiteriver, Alchesay un-

locked the door, marched proudly to the front and was the first of the 101 Apaches who were baptized at this service. In a short talk he exhorted his followers to attend regularly and emphasized the fact that this was the only church for which he had given his 'Thumb-print.'

"Some years later when we visited him on his sick bed, I was warned by a tribesman not to talk to him about death. 'We tell him that he will soon be riding his horse again and you must do the same,' I was told. When I neared Alchesay's bed he said 'You are the only friend I have. The others are liars. They tell me I shall soon ride again. I know that is not true. I'll soon be going Home.' When we sang to him to the accompaniment of our folding organ he said, 'I cannot understand the words, but they and the music bring tears to my eyes and joy to my heart.' He died in the faith, the most noble of the latter day Apaches."

Sixty Years

It isn't often that our Synod in convention rises to honor the living. But it was done in our last convention at New Ulm, when it was announced that Pastor F. U. Uplegger, Superintendent of our Apache Missions, was observing the 60th anniversary of his ministry. The last 32 years were spent, even as now he continues his work, among the Apaches.

It was in 1919 that Missionary Uplegger followed a call by our Mission Board to survey the state of Arizona as a general mission field. He was to choose the place where his services was most needed. He soon found that to be in the Indian



Missionary E. Edgar Guenther, left. Superintendent F. U. Uplegger, right.

mission field, particularly the San Carlos Indian reservation.

Continuing In His Word, our Synod's centennial book says of Pastor F. Uplegger — "Until his arrival, the Apaches had no written language of their own. He lost no time in acquainting himself with the Apache tongue, and because of his intensive studies, he must now be rated as the authority on this difficult and precise language. He was delved so deeply into its intricacies that what he brings to light is often a revelation to the present-day Apache himself. He has succeeded in setting up a simple alphabet of the numerous and difficult Apache sounds, so that the language can be written on the keyboard of a conventional typewriter. Not a few portions of the New Testament and many

hymns have been translated into Apache by him."

The Gospel was not to bypass the Apaches, once the fiercest and most feared among the Indians! God used our Synod, in particular the two missionaries pictured under the palm tree of the San Carlos Mission, to include the Apache tongue in the singing of the new song of Rev. 5, 9— "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests."

20-40-60 years in a particular service of the Lord. Such devotion and zeal might well inspire us to give much more to support many more such missionaries as these, but even then we shall always be humbled by those who have given themselves.

W. E. HOYER.

The Ancient Church Fathers

Tertullian

ALTHOUGH it has been said that, next to Augustine, he was the greatest of the so-called Church Fathers, there is not much good to tell of TERTULLIAN if we study his record as a Father of the Church in the strict sense. Of such a man we would require, above all, purity in doctrine and faithfulness to it.

From Lawyer to Presbyter

Quintus Septimius Florens Tertullian was his full name. He sounds like a Roman lawyer. That is just about what he was, and that is what he remained, actually, even after he became a presbyter or Pastor in the Church. There is no certainty that he really practiced law; but the language of his writings and his argumentation seem to indicate that he studied law. We do know that he was born about the year 150 A. D. of a prominent family, his father being a Roman centurion in Carthage, North Africa. Tertullian studied in Carthage, and later in Rome. Some time between 190 and 195 A. D., very probably while pursuing his career in Rome, and after his 40th year, he accepted Christianity. And this he did with a terrible earnestness. He threw himself, with

all his tremendous gifts and his judicial mind, into the service of the Gospel as he understood it.

Not Orthodox

Unfortunately he did not understand it, as we may judge from his writings. Tertullian failed to grasp the Bible teaching of the total depravity of human nature after the Fall, and taught that natural man is able to choose between good and evil. He also declared that man earns his salvation in Baptism by repentance. Thus he laid the foundation for much of the error of the later Roman Church. In late life he embraced the errors of the Montanists and severed relations with the established church, which he then opposed until his death about 220 A. D.

Eloquent and Influential

Tertullian was a writer of tremendous power, eloquent, passionate and skillful, a true genius. Lawyer-like, he reasoned carefully and shrewdly even when he was most violent in his oratory.

Why, in spite of his errors and failings, is he numbered among the Church Fathers? The answer, in part, is that he was the first writer in the Church who employed the

Latin language in his theological books. Thus, by giving Latin expression to the language of Scripture, he actually originated Church Latin, in which the later leaders, including Luther, learned and taught theology. The Latin description of the true God as the Trinity, for example, was coined and first employed by Tertullian. In this respect the Christian Church is much indebted to the great talents of this man. In his own time, the Church benefited by Tertullian's brilliant defense of the Christians against the pagan world. His book "Apologeticus" disproved the charges of secret crimes and public offenses that were brought against the Church. Thus the gifts of Tertullian who later, falling into the clutches of the terrible heresy of Montanism, himself became a castaway, were used by the Lord of the Church to supply tools needed by his faithful believers and useful to them for many centuries.

E. S.

† PASTOR EMERITUS ADOLPH HABERMANN †

On December 11, the Lord over all called into the heavenly rest a tired pilgrim.

Pastor Adolph Habermann was born on July 28, 1868, in Wenden, Province of Hanover, in Germany. He attended the schools in Wenden, Mandelsloh, Nienburg, Hildesheim, and the seminary at Krupp-Schleswig in Germany. He came to America in 1893. For a year he served as assistant pastor of St. Paul's Church at Platteville, Wisconsin. From 1894 to 1904 he was the shepherd of the church at Hatchville, Wisconsin. In addition, he served the churches at Spring Valley, Cody and Plum City, all in Wisconsin. After having spent a year in Germany, he served the congregation at Lebanon from 1905 to 1913. On April 6, 1913, he was installed in Friedens Church, Bonduel, and in St. Paul's Church, near Zachow, Wisconsin. He served this parish for 27 years until his retirement in September, 1940. Since then he has been living in Green Bay, Wisconsin.

On October 1, 1901, he entered holy wedlock with Wilhelmina Richmann. The Lord blessed this union with three daughters. On August 6,

1942, the Lord called his faithful helpmeet home.

On Saturday, December 15, his mortal remains were committed to their rest in the bosom of the earth. The service was held in Friedens Church, Bonduel. Pastor A. Voight of Green Bay delivered the sermon on the basis of Matthew 21, 5. Pastor J. J. Wendland served as liturgist and officiated at the grave. Brethren of the Fox River Valley Conference, of which Pastor Habermann was a member, served as pall-bearers. He attained the age of 83 years, 4 months, and 13 days.

He leaves to mourn his departure his three daughters: Magdalene, Mrs. M. Paulos, Margaret, Mrs. Eldon Wolf, and Elizabeth at home.

"Unto our God, who alone hath immortality, be honor and power both now and forever. Amen."

J. J. WENDLAND.

† ELSA AMANDA HEIDTKE †

In His great wisdom it has pleased the Almighty God to call to Himself in heaven the soul of Mrs. Elsa Amanda Heidtke. She was the faithful wife of the Rev. O. P. Heidtke, pastor of Jerusalem Ev. Lutheran Church, Morton Grove, Illinois.

Mrs. Heidtke was born June 2, 1887 at Neosho, Wisconsin. She was the daughter of Mr. and Mrs. Herman Schmidt.

On January 24, 1907, she was joined in holy wedlock with Rev. Otto P. Heidtke. The ceremony was performed by the late Christian Sauer.

During the early years of her marriage, she assisted her husband in the work of the church by serving as organist and also as teacher in the parochial school in Morton Grove.

She suffered from ill health for about twelve years. On October 17, 1951, she had a cerebral hemorrhage. Two weeks later she was taken to the hospital where she succumbed on November 17, 1951, at 4:40 a. m. She attained the age of 64 years 5 months and 15 days.

Funeral services were held November 20 at Jerusalem Ev. Lutheran Church in Morton Grove, Illinois. The Rev. W. H. Lehmann of Libertyville, Illinois, preached the sermon. The Rev. A. C. Bartz of Waukegan, Illinois conducted the service in the

The Northwestern Lutheran

church and also at the grave while the undersigned had a brief private service at the house.

Mrs. Heidtke leaves to mourn her departure her devoted husband, six children, Mrs. Frances King, Mrs. Rhoda Beaudette, Mrs. Lois Weight, Mrs. Norma Stecker, Evelyn, and Werner Heidtke, four grandchildren, one brother, Arthur Schmidt of Milwaukee, Wisconsin, four sons-in-law, and one daughter-in-law. "The Lord gave, and the Lord hath taken away, Blessed be the name of the Lord."

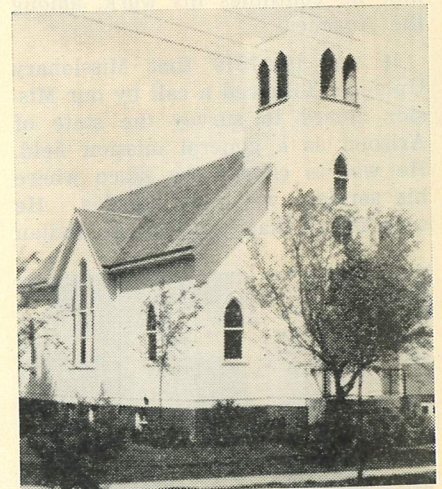
H. J. WACKERFUSS.

FORTIETH ANNIVERSARY

Zion Lutheran Church

Colome, South Dakota

November 11, 1951, was a day of special joy and thanksgiving to God for the members of Zion Ev. Lutheran Church of Colome, South Dakota, commemorating forty years of grace given through Word and Sacrament since the organization of the congregation on November 12, 1911. Special morning and afternoon services, attended by about five hundred persons, were held to mark the observance. The Rev. W. J. Schaefer of Milwaukee, Wisconsin, who served Zion congregation from 1920 to 1929, addressed the large gathering of



members and friends during the morning service, basing his words on Isaiah 51, 1, 2. Recalling the pioneer beginnings of the congregation, fraught with dangers and hardships of a newly opened territory, he emphasized the fact that God was glorified in the existence of Zion Church because it was solely to Him and

His abiding faithfulness that the congregation owed both its origin and its continued existence. The Rev. Lester Groth, of Stanton, Nebraska, spoke during the afternoon service from the words of Luke 10, 17-20. Using as his theme, "The True Rejoicing of the Servants of Christ," he noted that they acknowledge all success as a gift of God and pointed out that the chief joy of Christ's servants is based on the fact that their names are written in heaven.

Zion congregation was organized with six families. Today, under God's guiding hand, it has grown to a membership of 175 baptized souls, 119 communicants and 31 voting members. The church records show that 349 baptisms, 209 confirmations, 54 marriages and 57 burials to have been performed. Pastors who have served the congregation since its organization are: Martin Wagner, 1911-1916; Frederick Brenner, 1916-1919; Louis Karrer, 1919-1920; W. J. Schaefer, 1920-1929; Wm. Huth, 1929-1931; Lee Sabrowsky, 1931-1939; Fritz Miller, 1939; L. F. Groth, 1940-1948; M. Volkmann, 1949.

May our gracious God grant His continued blessing upon this little flock that it may forever praise Him. "For Thine is the kingdom, and the power, and glory forever and ever."

M. VOLKMANN.

TWENTY-FIFTH ANNIVERSARY

Teacher Armin Rauschke
Mankato, Minnesota

On August 5 Immanuel Congregation Mankato, Minnesota, joined Teacher Armin Rauschke and his family in remembering the 25th Anniversary of his installation as Christian Day School teacher. Professor John Meyer, President of our Theological Seminary, preached the sermon at the special service. At a fellowship dinner Pastor Egbert Schaller, chairman of the Board of Control of Dr. Martin Luther College, of which Mr. Rauschke is a member, and Prof. Carl Schweppe, president of that college, extended personal and official greetings and felicitations. Congratulatory letters from pastors and congregations where Mr. Rauschke had previously taught were read. In appreciation for his faithful service at Immanuel during the past five years he was given a monetary gift.

Upon his graduation from Dr. Martin Luther College in 1926 Teacher Rauschke first taught at St. John's school, Stanton, Nebraska, serving there eleven years. In 1937 he accepted a call to St. John's Church, Lake City, Minnesota. From there he came to Mankato in 1946. He has been principal in all these schools. To meet the Nebraska state requirements for teaching there he attended State Teachers College at Wayne. He continued his studies there and received his Bachelor of Arts degree in 1932. In 1948 he was given his Master of Arts degree from the University of Minnesota.

May the gracious Lord continue to bless the work of his servant in feeding the Savior's lambs.

G. W. F.

DEDICATION

Parish Hall for Christian Education
Alma City, Minnesota

On Sunday, September 30, 1951, St. John's Congregation, Alma City, Minnesota, dedicated its parish hall for Christian education to the glory of the Triune God. The guest speakers, Prof. R. Hoenecke and District President O. Naumann, based their inspiring message on Ps. 127, 1 and I Kings 8, 55-61.

The hall, 40x36 and divided into two inviting class rooms, is adjoined to the church, making the whole unit L-shaped. One of the rooms has a sixteen foot opening into the nave of the church and thus serves to accommodate the overflow attendance on special occasions. The other room is furnished with a blackboard, a steel teacher's desk and chair, and 20 adjustable school desks of the newest type. The full basement under the whole building houses the lavatories and a fully equipped kitchen for the Ladies' Aid. The old furnace was converted into an oil burner which heats the entire building. A mothers' room, adjoining the narthex, was added to the church. Many hours of labor were donated by some of the members, so that the of the whole project, including painting, was kept at about \$12,000.

God Grant that this new building may truly be a hall for Christian education. May it please Him to give us strength and willing hearts that in the near future it may become a Christian day school.

E. E. KOLANDER.

CORNERSTONE LAYING

Zion's Lutheran School
Valentine, Nebraska

October 7, 1951, was a special Sunday for Zion's Ev. Lutheran Church at Valentine, Nebraska. Immediately after the morning service the congregation was privileged to lay the cornerstone for its new Christian Day School, with the local pastor officiating. The outside dimensions of the two and a half room school are 42 x 60. The building is being erected with volunteer labor from the congregation under the direction of a supervisor engaged out of its midst. The congregation plans to have the building finished for use during the next school year. May the Lord prosper the endeavor with His blessing.

KARL MOLKENTIN.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. Rudolph Kilgas, Puyallup, Washington, members of St. Paul's Church, Tacoma, Washington, observed their golden wedding anniversary on November 11. After the close of the morning service a thanksgiving service was held for them, with a luncheon following in the church parlors. Mr. and Mrs. Kilgas have been members of St. Paul's Church since they moved to this area in 1914. May the grace of our Lord Jesus Christ uphold them until the end of their days.

W. AMACHER.

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. Arno 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. Elfred 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

CANDIDATES FOR THE PROFESSORSHIP AT THE LUTHERAN THEOLOGICAL SEMINARY

The following men have been nominated as candidates for filling the vacancy caused on the faculty of our Theological Seminary at Thiensville by the resignation of Prof. M. Lehniger:

- Rev. Fred Blume, Columbus, Wisconsin
Rev. Otto J. Eckert, Saginaw, Michigan
Prof. Martin Franzmann, St. Louis, Missouri
Prof. Ralph D. Gehrke, Watertown, Wisconsin
Rev. Paul J. Gieschen, Rt. 1, Rockfield, Wisconsin
Rev. Irwin J. Habeck, Milwaukee, Wisconsin
Prof. Alexander Heidel, Chicago, Illinois
Rev. Edgar Hoenecke, Plymouth, Michigan
Prof. Roland Hoenecke, New Ulm, Minnesota
Dr. Henry A. Koch, Rt. 2, Greenleaf, Wisconsin
Prof. E. E. Kowalke, Watertown, Wisconsin
Rev. Albert Lorenz, Rt. 5, Burlington, Wisconsin
Prof. Norman A. Madson, Mankato, Minnesota
Rev. Oscar Naumann, St. Paul, Minnesota
Rev. Henry C. Nitz, Waterloo, Wisconsin
Rev. Paul Pieper, Milwaukee, Wisconsin
Rev. Waldemar Pleas, Fond du Lac, Wisconsin
Prof. Dudley Rhoda, Watertown, Wisconsin
Rev. LeRoy Ristow, Hastings, Minnesota
Rev. James P. Schaefer, Milwaukee, Wisconsin
Rev. Egbert Schaller, Nicollet, Minnesota
Rev. Erwin Scharf, Rhinelander, Wisconsin
Rev. William Schink, Woodland, Wisconsin
Rev. Victor C. Schultz, Phoenix, Arizona
Prof. Walter Schumann, Watertown, Wisconsin
Rev. L. A. Tessmer, Milwaukee, Wisconsin
Rev. I. G. Uetzmann, Watertown, Wisconsin
Rev. H. J. Vogel, Cudahy, Wisconsin
Rev. Arthur Voss, Milwaukee, Wisconsin
Rev. Walter E. Wegner, Moline, Illinois
Rev. S. E. Westendorf, Monroe, Michigan

The Board of Control of the Seminary will meet Friday, February 22, at 10:00 A. M. in the tower room of the Seminary to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by that date.

Heinrich J. Vogel, Secretary
3767 E. Cudahy Avenue
Cudahy, Wisconsin

CALENDAR OF CONFERENCES

MANITOWOC PASTORAL CONFERENCE

Time: Tuesday, February 19, 1952, 9 A. M.
Place: Bethany Ev. Lutheran, Manitowoc, 2705 Wollmer, A. Roekle, pastor.
Parsonage: 3115 Meadow Lane.
Sermon: Pastor John Mattek (E. Zell, alternate).

VICTOR J. WEYLAND, Pastor.

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FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Pastoral Conference will meet on Tuesday, February 12 and 13, 1952, at Emanuel Ev. Lutheran Church, New London, Wisconsin, Walter E. Pankow, host pastor. The conference will open at 10:00 A. M. on Tuesday morning. A service with Holy Communion will be held on the evening of the first day.

Members of the conference are asked to notify the host pastor if they cannot come and are to place requests for lodging as soon as possible.

DELMAR C. BRICK, Secretary.

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NEW ULM PASTORAL CONFERENCE

Time: February 20, 9:30 A. M.
Place: St. John's Ev. Lutheran Church, New Ulm, Minnesota.

Papers: "When is the Rebaptism of an Individual Necessary?" R. Schroeder. "Church Life in Apostolic Times According to Acts" A. H. Birner. Exegesis of 2 Thessalonians 3, 14, 15. C. Scheppe. Continued Exegesis of Philipians E. C. Schmelzer.

Preacher: E. Hallauer; R. Gurgel, alternate.
E. C. SCHMELZER, Secretary.

* * * * *

SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

The Southwestern Pastoral Conference will convene at St. Paul's Church, Mauston, Wisconsin, February 19, 1952. Albert Winter, Pastor.

Communion Service at 9:00 A. M., Ph. Lehman, preacher; A. Looch, alternate.

Papers: Exegesis Col. 2, Elmer Mahnke; alternate 2 Tim. 3, G. Albrecht. How can we Stimulate more Frequent Attendance at the Lord's Table? Elmer Mahnke.

Alternate: What is the Church's Responsibility in Providing Social Activities? Walter Paustian.

Round Table Discussion: School Visitation, H. Kirchner.

P. MONHARDT, Secretary.

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SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

The Southeastern Michigan Pastoral Conference will convene January 28-29, 1952 in the St. Paul's Lutheran Church, Rev. Theo. Sauer, pastor. Please announce early.

Program

- Monday**
10:00 a. m. opening devotions
10:15 a. m. Exegesis on I Cor. 15, 1-28 (A. Schultz)
11:45 a. m. Dinner Recess
1:30 p. m. "When May Divorce Be Sought on the Grounds of Desertion?" (O. Krele)
2:45 p. m. Recess
3:00 p. m. Reports
Evening: Communion Service (E. Zell, Preacher; G. Press, Alternate)
- Tuesday**
9:00 a. m. Devotion and Minutes
9:15 a. m. "The Antichrist as described in II Thess. 2" (J. Westendorf)
10:15 a. m. Recess
10:30 a. m. "The Liturgical Chancel and its Proper Appointment" (A. Baer)
11:45 a. m. Dinner Recess
1:30 p. m. "Effective Preaching" (H. Engel)
2:30 p. m. Recess

2:35 p. m. Discussion of previous paper
3:00 p. m. Reports
3.25 p. m. Announcements, Suggestions,
etc.
A. R. GALLERT, Secretary.

**SOUTHERN DELEGATE CONFERENCE
OF THE NEBRASKA DISTRICT**

Place: Trinity Ev. Lutheran Church, Graf-
ton, Nebraska.
Time: February 18 and 19, 10:00 A. M.
Speaker: Pastor L. Hahnke; alternate,
Pastor D. DeRose
Papers: Articles IX and X, Augsburg Con-
fession, Pastor Weishan; Exegesis
of Matthew 3, 15, Pastor Grummert;
Justification according to Romans 3,
21-4, 8, Pastor Gieschen; Uniform
System of Communion Registration,
Pastor Gruendeman; Isagogical pa-
per on the Book of Haggai, Pastor
DeRose; Exegetical Paper on Reve-
lations 2 and 3, Pastor Fuerstenau.
Please announce to the host pastor, A.
W. Fuerstenau.
HERBERT KRUSCHEL, Secretary.

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

Time: Tuesday, January 29, 1952. 10:00
A. M., Communion Service.
Place: Nain Church, South 57 and W.
Mitchell, W. Keibel, host Pastor.
Chairman: M. Braun.
Preacher: H. Vogel.
Alternate: R. Werner.
Paper: Exegesis of Genesis 10, H. Vogel.
CHARLES SCHLEI, Secretary.

**CENTRAL DELEGATE CONFERENCE
NEBRASKA DISTRICT**

Place: Merna, Nebraska, Pastor Ralph Baur.
Time: February 19-20. First session at 10:00
A. M.

Assignments:

1. Isagogical Study of the Prophet Obadiah — R. Baur.
2. Demonstration in Audio-Visual Educa-
tion — E. J. Dreyer.
3. The Parochial School, a Fruit of the
Gospel — W. F. Sprengeler.

Speaker: Leonard Schmidt.
W. F. SPRENGELER, Secretary.

**CENTRAL PASTORAL CONFERENCE
WESTERN WISCONSIN DISTRICT**

The Central Pastoral Conference of the
Western Wisconsin District will convene at
Trinity Ev. Lutheran Church, Friesland,
Wisconsin, on Tuesday, February 19, 1952,
at 9 A. M.

Communion Service at 11 A. M. Pastor
W. Krueger, preacher; Henry Gieschen,
alternate.

Papers and Reports:

H. Geiger: Exegesis of 2 Thess. 1.
Wm. Franzmann: The Vicarage Prob-
lem.
J. Martin Raasch: Financial Report.
H. C. Nitz: Report on Synodical Affairs.
Please announce early to the host pastor,
Pastor W. Krueger.
OTTO A. PAGELS, Secretary.

**REDWOOD FALLS PASTORAL
CONFERENCE**

Date: February 19, 1952.
Time: 9 A. M.
Place: St. John Lutheran Church, Pastor
W. Dorn, Renville, Minnesota.
Work: 1 Thess 2,3ff (continuation) Pastor
Edw. Birkholz; Report on General
Committee Meeting, Pastor H. Kast-
ing; May We With a Good Conscience
Make Use of Release Time in Religi-
ous Instruction? Pastor H. Hack-
barth; The Obligation of the Church
in Solving Social Problems, Dr. P.
Spaude; Discussion on the Effective
Use of the Parish Paper or Bulletin.
The Use of the Term "euangellion"
in the New Testament, Pastor C. W.
Kuehner.
C. F. ZIMMERMANN, Secretary.

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," Hv.
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 Eman-
uel 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 Tues-
day 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; Re-
port on Michigan Lutheran Sem-
inary, By Member of the Faculty;
How Shall We Increase The Num-
ber of Subscribers for our Synod-
ical Periodicals? W. W. West-
endorf; 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.

**NORTHERN PASTORS' AND TEACHERS'
CONFERENCE**

Place: St. Bartholomew Lutheran Church,
Beaver Road, Kawkawlin, Michigan
Time: January 28 and 29 — Opening ses-
sion, 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. Steh, 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,
Nenah, 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, Nenah. The Com-
munion 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. Kleinhaus;
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 Paro-
chial Schools, cont., W. Schaller, Jr.; The
Person of the Holy Ghost, a—in the
New Testament, b—in the Old Testa-
ment, 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

**MINNESOTA DISTRICT TEACHERS'
CONFERENCE**

The Minnesota District Teachers' Confe-
rence will meet at St. John's Lutheran
Church, Sleepy Eye, Minnesota, February
22, 1952.
C. SAUER, Secretary.

MISSION FESTIVALS

Zion Church, Rhinelander, Wisconsin.
Offering: \$3,739.38. Erwin Scharf, pastor.
St. John's Church, Oakwood, Milwaukee
Co., Wisconsin.
Offering: \$297.00. M. F. Plass, pastor.

ANNOUNCEMENTS

The General Synodical Conference will
meet in the week of May 11, 1952.
JOHN BRENNER.

Pastor Arthur Wacker having been elected
as Executive Secretary for African Mission
has resigned his membership on the Mich-
igan District Mission Board. Pastor Alvin
H. Baer of Adrian has been appointed to
fill the vacancy.

NOTICE

Pulpit, altar, and stained glass windows
from our old church offered free to any
needy congregation.
Contact the Rev. T. Baganz, 314 Maple
Street, Eturgeon Bay, Wisconsin.

WANTED

Luther's Works, St. Louis Edition, second-
hand.
Rev. Philip Press, Box 212, Theresa,
Wisconsin.

CHANGE OF ADDRESS

Pastors
Hohenstein, O., 1576 East Cherry Lynn,
Phoenix, Arizona.
Zehms, Elmer J., R. F. D. 3, Box 118,
Appleton, Wisconsin.

AFRICA STILL CALLS

Three good copies of the African film
are now available for individual or group
bookings. General Motors Studio has issued
a new print and has revised two of the
original prints by replacing all torn parts
with new film.
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**ACKNOWLEDGMENT
AND THANKS**

The Dr. Martin Luther College Music
Department of New Ulm, Minnesota, grate-
fully acknowledges the following memorial
wreaths and gifts: from Mrs. Steinke of
Winona in memory of Eugene Liuse \$1.00;
from the Herman Fuhrman family of Elm-
wood, Wisconsin, in memory of Mr. Paul
Fuhrmann \$7.00; from the Zion Lutheran
Congregation of Green Isle, Minnesota, in
memory of its former pastor, Rev. K.
Reuter \$15.00; a gift of \$25.00 from our
piano teacher, Miss Cassie Erickson of New
Ulm; a gift of \$10.00 from Mr. and Mrs.
Walter Seckel of Wabasha, Minnesota; and
a gift of \$100.00 from Dr. Howard Vogel
of New Ulm, Minnesota. Total \$158.00.
We again express our heartfelt thanks
to the above.

EMIL D. BACKER, Music Department.

REQUEST FOR NOMINATIONS

The Board of Control of our Theological
Seminary at Thiensville, Wisconsin here-
with invites the members of the Synod to
nominate candidates to fill the vacancy
caused by the sudden death of Prof.
Adalbert Schaller on January 7, 1952.
Candidates nominated should be qualified to
teach especially homiletics and New Testa-
ment exegesis. All nominations must be
in the hands of the secretary of the Board
no later than February 22, 1952.

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

Oct #1 52

38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
33 Burlington Wisconsin

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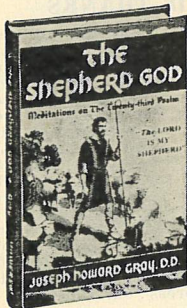
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