

# 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

"O, give thanks unto  
the Lord"



# The Northwestern Lutheran

## Siftings

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Thy saints in all this glorious war  
Shall conquer though they die;  
They see the triumph from afar  
With faith's discerning eye.

This is the Thanksgiving Number of the *Northwestern Lutheran*. At this time of the year we are again reminded of the goodness of God in Christ toward us, who has again given us all and more than we need to keep our body and life. Once again He has filled the granaries with wheat and corn, enough and to spare for another year. "He maketh the grass to grow for the cattle and herbs for the children of men; that He may bring forth food out of the ground." Let this goodness and mercy of God toward us arouse our gratitude — not only in words but in deeds. Let us be glad to return to God a little of that which He has first given us. Remember this goodness of God toward you when you are asked to contribute a mite toward the new building projects, and give freely and gratefully.

Do you know that one of the buildings at our college in Watertown is almost 90 years old? It was erected in 1875 at a cost of \$4,000. Another building that must be replaced is ten years older. It was erected in 1865 (almost 100 years old), that is, the outer walls which were utilized in the rebuilding in 1895, after fire had destroyed the interior. Age alone, of course, is not always the criterion of weakness in a building, but in this case it is. They were constructed as cheaply as possible in those days. Money was hard to get, since that generation had little or nothing in the way of this world's goods. Most of them were extremely poor.

We can all help to make the tedious and difficult work of the committee appointed to gather the offerings of our people for these new projects much more pleasant by doing as they ask us to do, and doing it when they ask us to do it. Let

The Northwestern Lutheran

BY THE EDITOR

us work together "in the same mind and in the same judgment" for the glory of Christ. Little of the much that God has given us is asked of us. Some often earn in one hour the amount that this project requires. Let us realize that and not give grudgingly, but with a willing heart.

\* \* \* \*

The needs at Dr. Martin Luther College are very small but at the same time very urgent. The Music Hall where the future teachers must do their practicing on the pianos and organs is very inadequate. The present large enrollment has long outgrown the capacity of this building. If we want our teachers to be proficient at the organ, and we certainly do, we must provide them with opportunities to practice on these instruments while they are students. We expect much of them, so they have a right to expect much of us by way of giving them adequate conditions under which they can do their work. In providing for them we are but making gains for ourselves. We will have better organists to help us sing the praises of our Lord

\* \* \* \*

No family likes to eat in shifts for want of room in which the whole family can sit down at the table together. It disturbs our devotion at table prayers, it separates a group that ought not to be separated, it works a hardship, perhaps, on some members of the family. This is the true condition at our school in Saginaw. At Michigan Lutheran Seminary the dining hall is so small that the students can not enjoy their meals together. They eat in three shifts. That is surely not what we would want for our children. That is another thing we want to alleviate with this collection as we should. We will gladly do this.

## "I Love Thy Kingdom, Lord"

BY PASTOR J. DAHLKE, Committee Member

WE are approaching one of the busiest seasons of the year, the Christmas season. Most likely many Christmas lists are already completed and some of the gifts have already been purchased. The Wisconsin Synod Special Collection Committee now comes to you with the suggestion that you add one more name to your Christmas list. Yes, we would like to have you put this name at the top of the list.

### "A Christmas Gift for Jesus"

In the preceding articles the needs at Northwestern College, Watertown, Wisconsin; at Michigan Lutheran Seminary, Saginaw, Michigan; and at Dr. Martin Luther College, New Ulm, Minnesota, were outlined for you. In view of that need we have set aside Sunday, December 13, as THE SUNDAY on which we want to gather in our gifts of love in the form of "A CHRISTMAS GIFT FOR JESUS." By that gift of love we want to demonstrate in a very practical way, that when we sing or say: "I love Thy kingdom, Lord!" it is

### Not Just A General Thought

The danger is great that "I love Thy kingdom, Lord" may be just a general thought. The fact that we did not have the Lord Jesus on our Christmas list before this testifies to this danger. The fact that we find ourselves drawing up a list of needs for ourselves, our friends, and our relatives and find it so difficult to list the needs of others testifies to this danger. How often in the course of our lifetime have we included the needs of our congregation and of our Synod on a Christmas list? "I love Thy kingdom, Lord," we sing and say. Do we think of those whom the Lord has called to serve us at our institutions, our professors and

the other workers? Do we think of buildings in which they have to work and live? Yes, we have thought on these things, but our thinking has been too general. We have too often stopped with the thought. By our gift of love in the form of "A Christmas Gift For Jesus" we want to demonstrate, in a very practical way, that when we sing or say: "I love Thy kingdom, Lord" it is not just a general thought.

### Not Just A Pious Sounding Word

"I love Thy kingdom, Lord," must be more than just a pious sounding word. There are such who are satisfied with just such lip-service to their Savior. I can do much talking about the needs at our institutions, but if no definite actions follow, all my pious sounding words are of no avail. What good does all my talking do if I refuse to serve on a committee that is to set in motion the plan to gather in the gifts? What good is my singing and saying: "I love Thy kingdom, Lord" if my reaction to the request for "A Christmas Gift For Jesus" is as follows: "What, more money for Synod? This is a very inopportune time just before Christmas. We have so many other irons in the fire. Our building project at home should come first. What is more, I promised my wife a new dress. I need a new pair of shoes. I have scratched, skimped, and saved for a new radio and television set. The children are entitled to some new things. Now if they would have started this collection a month sooner, or would wait with it until after Christmas or next year. I would, perhaps, be able to do something. But now is not the right time." Perhaps, this is an extreme case, but do we not

find our old sinful flesh plaguing us with similar thoughts?

### A Sincere Confession In Word and Deed

"I love Thy kingdom, Lord," must be a sincere confession on our part in word and DEED. As children of God we know that all we have is a gracious gift of God. Forgiveness of sins, life, and salvation through the precious blood of Jesus are the greatest blessings bestowed upon us by our heavenly Father, without any merit or worthiness in us. A realization of this will lead to positive action. We will not only give ear to and sympathize with the conditions of our buildings at Watertown, Saginaw, and New Ulm, but we will want to DO something about it. No matter what kind of Christmas list we have drawn up, we are going to find room for "A Christmas Gift For Jesus." Not only that, we will give that gift priority. We will put it FIRST on the list. And as we then adjust our list, we shall find that we can do some more adjusting in order to make that FIRST gift of love. We can easily cross off one gift from the long list for father, mother, son, daughter. In that way all of us will be happy to have had a part in making the "Christmas Gift For Jesus" a real gift of love.

And when December 25 arrives and the gifts are distributed we will be able to gather around the Christmas tree and with our family sing hymn number 462: "I love Thy kingdom, Lord," as we have never sung it before.

We are confident that with FAITH, PRAYER, and COOPERATION our "Christmas Gift For Jesus" throughout the Synod will exceed the \$1,150,000.00 on December 13.

May we Thy bounties thus  
As stewards true receive  
And gladly as Thou blessest us,  
To Thee our firstfruits give!

## Now Thank We All Our God

Now thank we all our God  
With heart and hands and voices,  
Who wondrous things hath done,  
In whom His world rejoices;  
Who from our mother's arms  
Hath blessed us on our way  
With countless gifts of love,  
And still is ours to-day.

Oh, may this bounteous God  
Thro' all our life be near us,  
With ever joyful hearts  
And blessed peace to cheer us  
And keep us in His grace  
And guide us when perplexed  
And free us from all ills  
In this world and the next!

All praise and thanks to God  
The Father now be given,  
The Son, and Him who reigns  
With them in highest heaven:  
The one eternal God,  
Whom earth and heav'n adore!  
For thus it was, is now,  
And shall be evermore. Amen.

# Editorials

**The Love of the Savior Constrains Us** The purpose of this issue of the *Northwestern Lutheran* is very evident. The Synod decided at its last meeting held at Watertown this summer that we must do some building at our institutions if the work in the kingdom is not to suffer. That was a very wise decision. The work of the kingdom will be seriously effected, especially at Northwestern College, unless we replace three of those ancient buildings now standing on the college grounds. We don't say that; the Industrial Commission of the State of Wisconsin says that. They tell us with authority that we must not use the third floor of either of the two buildings that come into consideration for replacement. They also tell us that those buildings are not fit for further use. Often those state commissions are a bit arbitrary. In this case they are not. Any member of our Synod who is inclined to doubt the necessity of new buildings, needs but to make a trip to Watertown and honestly review the situation.

Two of the buildings are not only shabby but they are a hazard, a fire trap for our boys. Only by the grace of God have we been spared from experiencing such disasters. But we do not want to tempt God either. No one knows the conditions at Northwestern college better than those men whom we have called to care for our young men there. They tell us that we *do* need new buildings. They are honest, God-fearing men who are not seeking their own comforts or seeking to make Northwestern a show place. Their desire is to safeguard the lives of the boys committed to their care. They are obligated by their call to tell us the truth in regard to the actual situation. And they have done that. This is not the first time that they have told us. They have told us this story for years. Up to this time we have done nothing about it. The time has come, however, when we can delay no longer. It must be done now, immediately, or run the risk of having those buildings declared unusable by the state. Do we want to take a chance? Do we as Christians want the state to tell us that we do not care properly for our boys and that we may be endangering their lives? As Christians we have a higher authority whom we obey — our Lord Jesus Christ, who loved us and gave Himself for us. The work we do at our schools is His work, and we want to do this work efficiently and honestly with the best means at our ability. Our schools, as well as all other things in life, ought to reflect our love for the work of our Lord Jesus Christ. We don't want a state authority to find us wanting. We need so little from each communicant of our Synod to carry out this project at our schools that it ought not to be necessary to make any effort whatever to encourage the gathering of this paltry sum

needed. Every Christian ought to, with his whole heart, be more than ready to contribute thrice the amount needed. The love for the Savior will constrain us.

W. J. S.

\* \* \* \*

**The Special Effort** To make a special effort for the kingdom ought to and will be a source of rejoicing for the Christian. As an athlete enjoys severe competition to test his ability so the Christian also enjoys a test of His faith. We are experiencing such a test at this time when our colleges are calling for help that they may carry on the work for which we have called them as efficiently as possible.

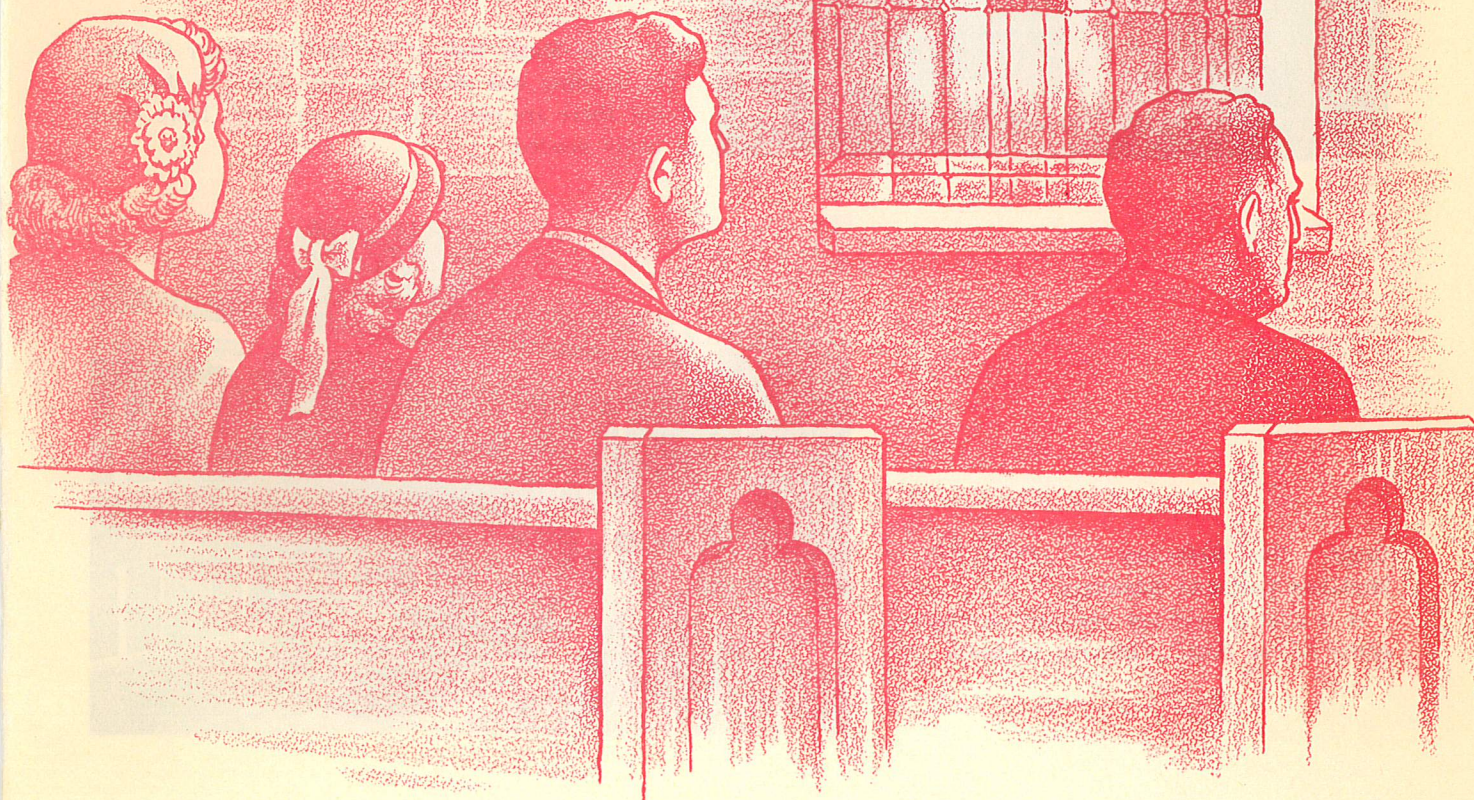
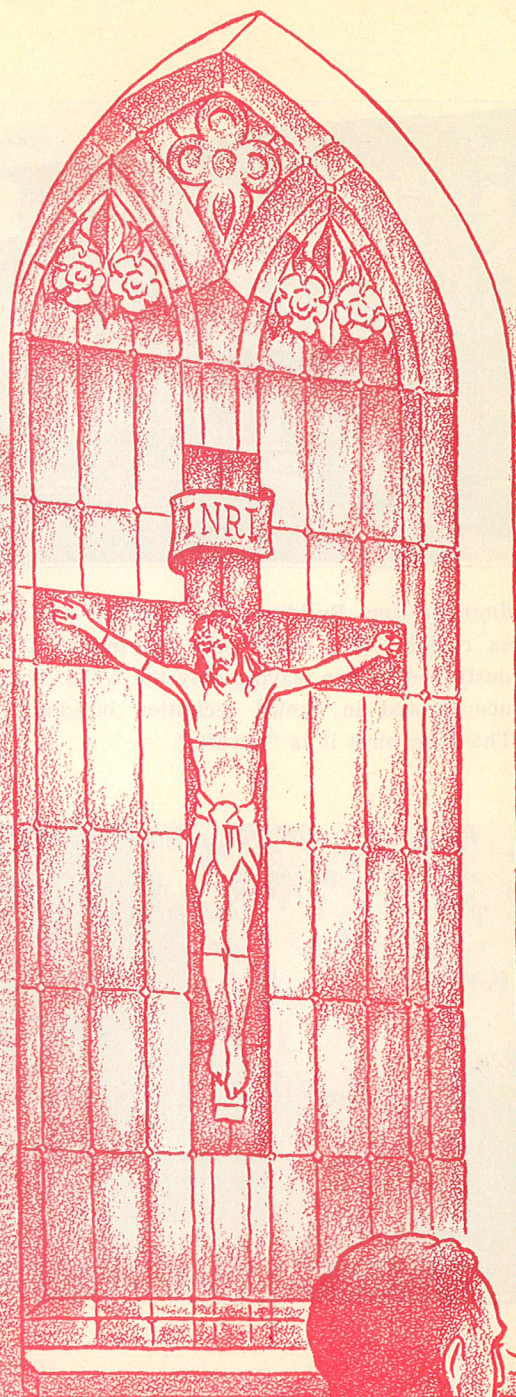
The old Adam, of course will find a thousand excuses and reasons for not taking an active part in this project of raising money for new buildings. He is utterly selfish. He sees needs in his own congregation that demand, so he thinks, his first attention; he sees personal needs that must first be satisfied; he sees, in any building program, an unnecessary waste — he sees every thing but the real issue. The issue is the kingdom of God. The old Adam sees no kingdom of God, he hates that kingdom, he hates God, he hates righteousness, he even hates our Lord Jesus Christ and His blessed redemption. So the Christian must expect the old Adam, the "flesh," as Paul puts it, "to lust against the spirit." Paul had to fight the same battles that any Christian has to fight today. But he also says Galatians 5:24, "They that are Christ's have crucified the flesh with the affections and lusts."

Paul also writes Romans 8:9, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness . . . Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. *For as many as are led by the Spirit of God, they are the sons of God.*" That is the faith-life of a Christian: He battles the desires of the flesh and is led by the Spirit of God to do the will of God, "looking unto Jesus, the author and finisher of our faith."

That alone satisfies. That alone creates joy. Therein alone exists the happiness of the Christian — to do the will of Him who raised Jesus Christ from the dead for our justification. And this joy no power on earth or in hell can take from us. Believing this let us, by the grace of God, do the work God has so evidently given us to do in the care of our schools. Let us build to the glory of His name. W. J. S.

*Something  
for Thee...*

Savior, Thy dying love  
Thou gavest me;  
Nor should I aught withhold,  
Dear Lord, from Thee.  
In love my soul would bow,  
My heart fulfil its vow,  
Some off'ring bring Thee now,  
Something for Thee.

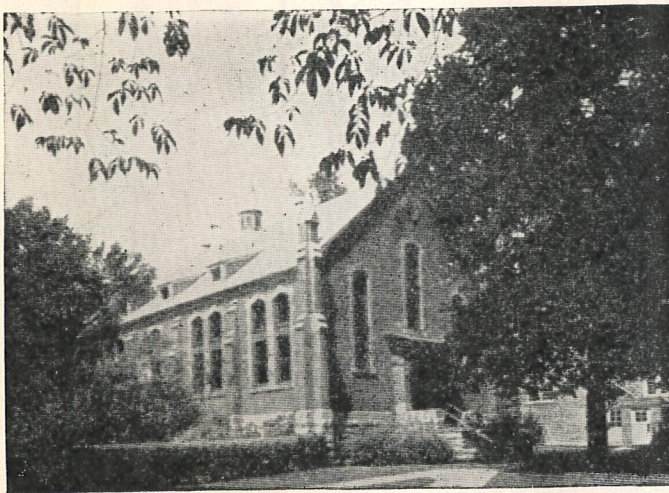
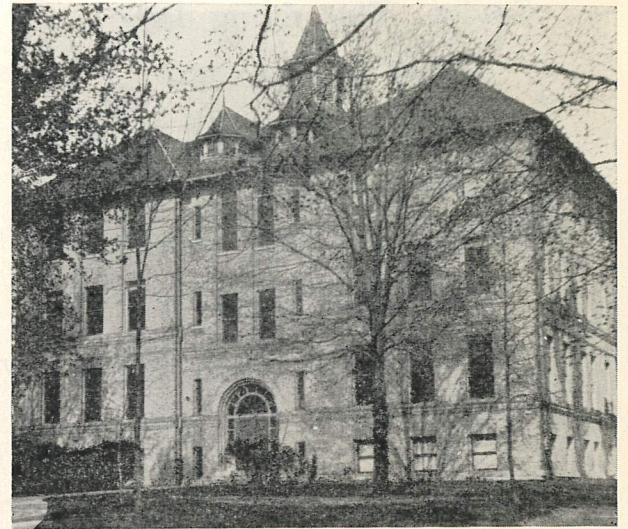




Left: The "Old Dormitory" built in 1875 at a cost of \$4,000.

This is one of the buildings the state authorities call "unsafe."

The Administration Building shown right contains the class rooms. The walls were erected in 1865. It was destroyed by fire leaving only the walls. These were incorporated in "new" recitation building in 1895. The state says it is "unsafe."



Left: The Music Hall at Dr. Martin Luther College. This building was meant for less than 200 students. Today there are more than 400 enrolled. More room is badly needed.

Right: The Refectory or dining hall at Michigan Lutheran Seminary.

It is able to seat but one-third of the students at one time. They eat in shifts.



# I Believe

that God has made me, giving  
me body and soul, eyes, ears, and all my members,  
my reason and all my faculties.

And that He still preserves me, therefore richly and  
daily providing . . . ALL THAT I NEED TO KEEP  
MY BODY AND LIFE.

I believe that God has redeemed me . . . not with  
gold or silver but with the holy, precious blood of  
His only begotten Son  
JESUS CHRIST.

I believe that God, by the Holy Ghost, by means of  
the Gospel, has called me, enlightened me, sanctified  
me and kept me in the  
TRUE FAITH.

I believe that for all of which it is my duty to thank  
and praise, to serve Him  
with all I have as a gift from Him  
as a grateful willing child of God.

With prayer my humble praise I bring  
for mercies day by day.

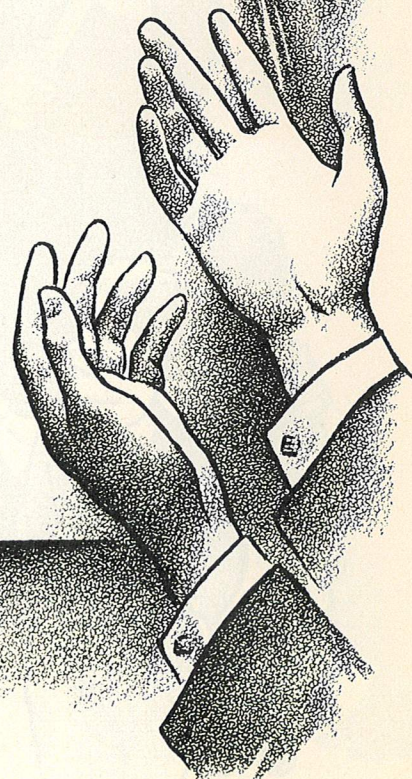
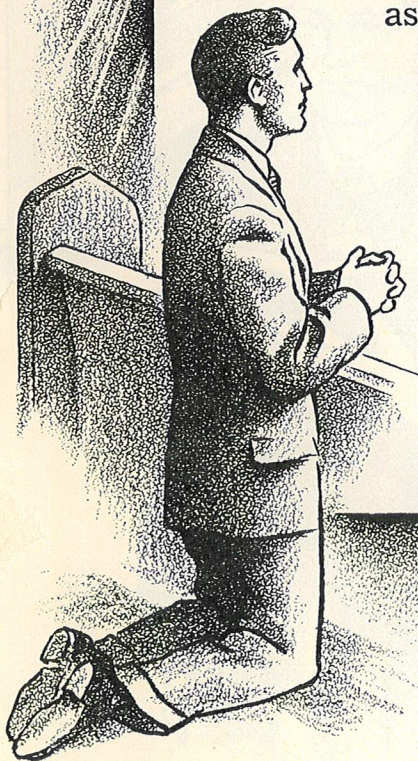
Lord, teach my heart Thy love to sing;

Lord, teach me how to pray.

ALL THAT I HAVE AND AM,

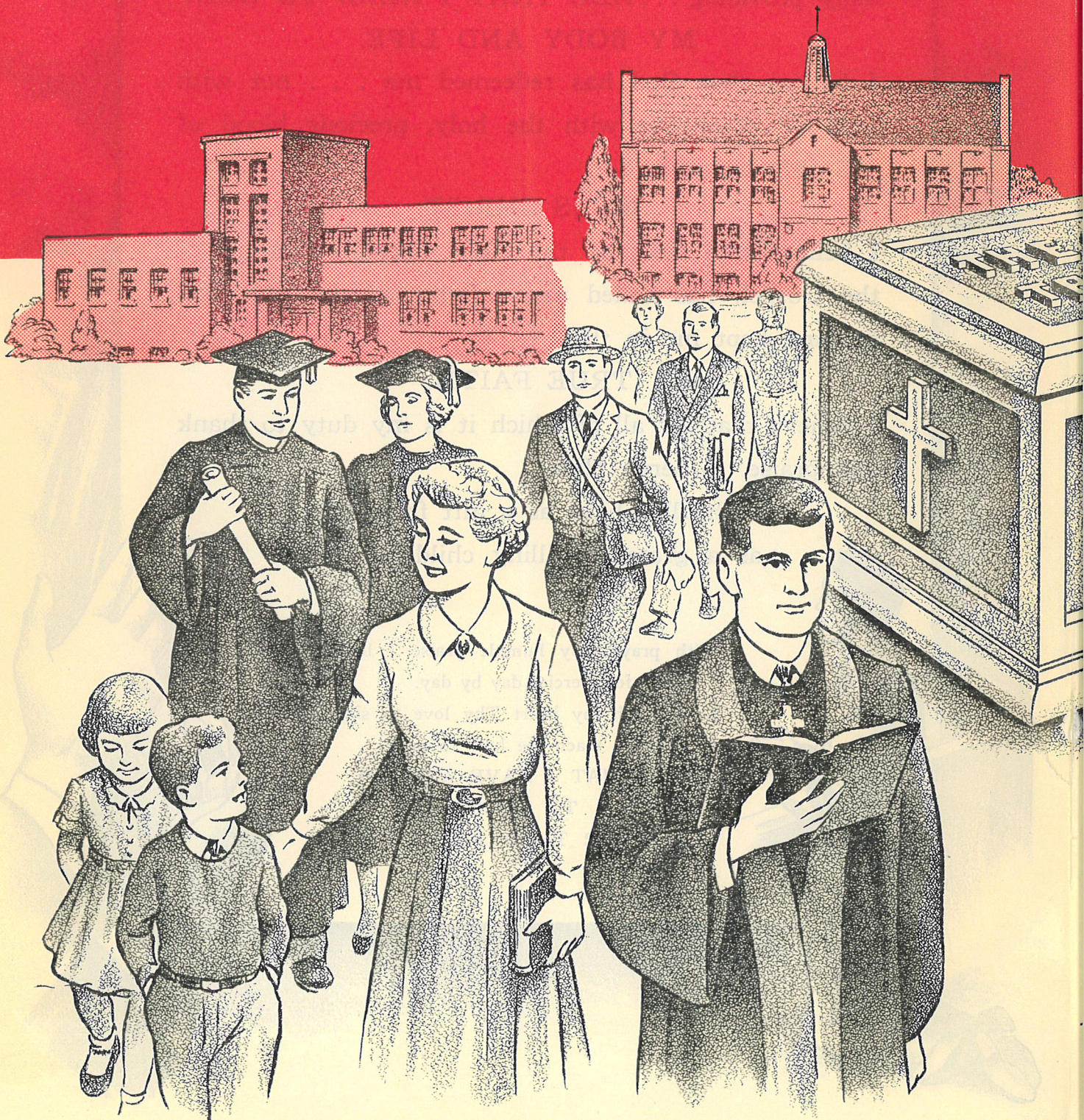
TO THEE

I OFFER THRO' ETERNITY.



# your Christmas Gift

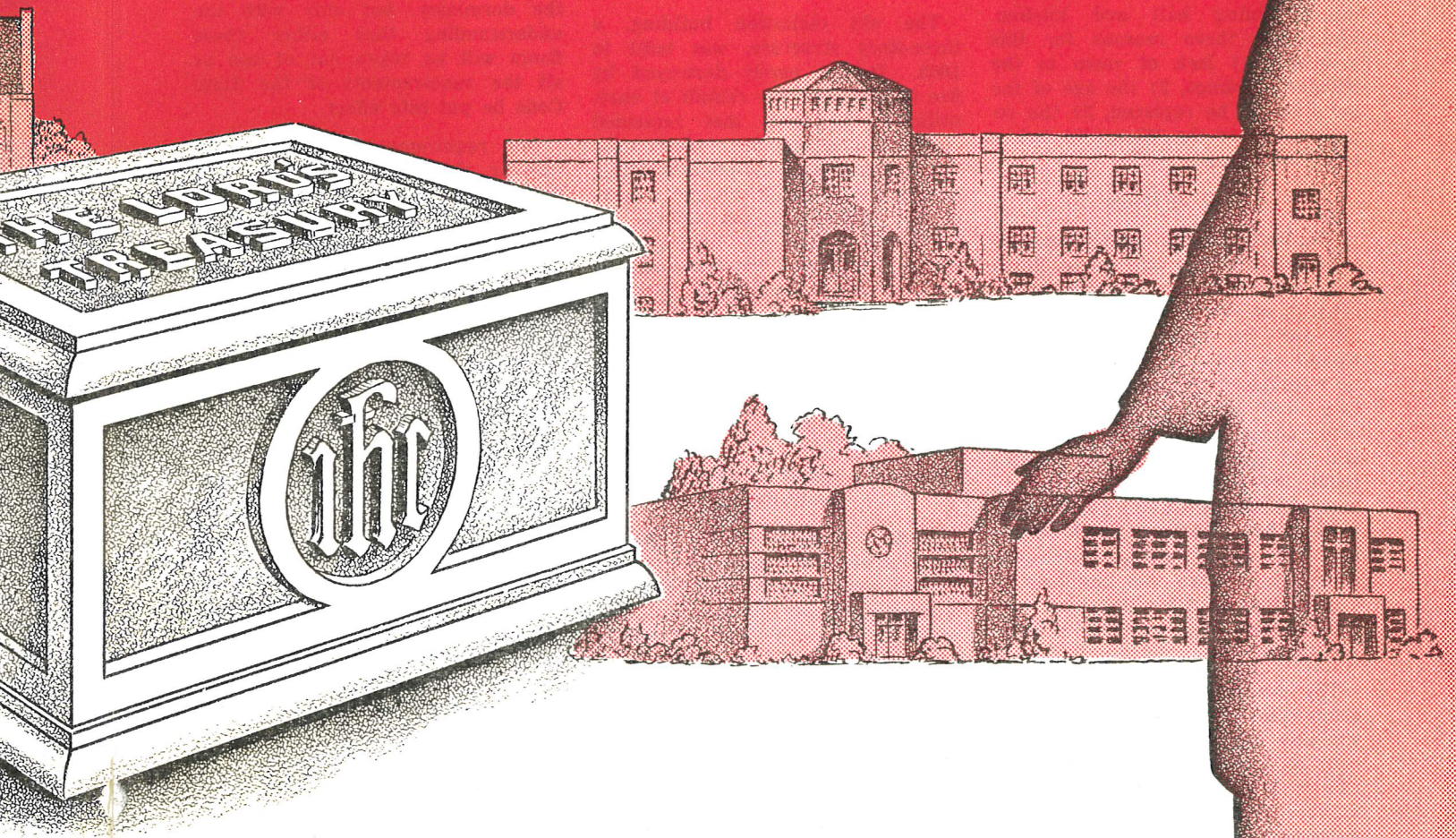
WILL HELP US BUILD





# Gift for Jesus

WORLD FOR THE PRESENT  
AND FOR THE FUTURE!



We give Thee but Thine own,  
Whate'er the gift may be;  
All that we have is Thine alone,  
A trust, O Lord, from Thee.

# Northwestern College Building Program

BY PRESIDENT ERWIN KOWALKE

**A**T the meeting held in Watertown this summer our Synod passed a resolution authorizing the erection of three new buildings on the campus of Northwestern College.

## The Needs

This resolution recognized the need for another dormitory, for a new recitation building to replace the old one, and for a new and larger dining hall and kitchen. There are three reasons for this program: 1) lack of room in the present buildings, 2) the age of the buildings to be replaced, 3) the requirements of the Wisconsin Industrial Commission.

## Lack of Room

The lack of room applies especially to the dormitory and to the dining hall and kitchen. The dormitory consists of two units, known as the old and the new dormitory, connected on each of the three floors by a corridor. This combined dormitory was built and equipped to house about 200 students. By changing the piano room, the reading room, reception room, and the rehearsal room into living quarters, by putting five boys into rooms meant for four, and by using double-deck beds, the capacity was increased to a maximum of 249. But even with 230 students the building is overcrowded.

The dining hall was built to accommodate the same number of students as the dormitory. It is only by crowding that as many as 220 or 230 can be seated. As the number of students increases in the dormitory the pressure is immediately felt in the dining hall and kitchen too. When the number of meals to be served each day increases from 600 to 720, more room, more help, more and larger equipment are needed.

## Age of the Buildings

The building known as the new dormitory was built in 1905. It has been kept in good repair and should continue to serve for many years, but overcrowding has to be discontinued. The old dormitory has

served since 1875 and shows the effects of hard use during 78 years. The only real improvements made here in all these years are electric light, radiators, and running water in place of the original kerosene lamps, wood stoves, water pitchers, and outdoor toilets. This building is not entirely beyond use, but it has earned its way and is about ready to be retired from service.

The old recitation building, a three-story structure, was built in 1865. It was partly destroyed by fire in 1894 and was rebuilt at once, utilizing the walls that remained standing after the fire. Until 1951, this was our only recitation building, and it was used by all the classes of the high-school and college departments. It had very hard use and shows it. Except for brick veneer, it is of wood construction throughout. This building should definitely be taken out of use as a classroom building. It was built long before many parochial schools that have long since been replaced by modern buildings.

## Wisconsin Industrial Commission's Requirements

After our new library building was finished the Industrial Commission inspected all our buildings and ordered extensive changes and alterations to protect students in case of fire and to reduce overcrowding in the sleeping quarters. These requirements affected especially the old recitation building and both dormitories. Carrying out all the orders of the Commission would mean expensive additions and alterations in buildings already very old and also would cut down by about 50 the number of students permitted in the living quarters.

When the Industrial Commission was told that it was our intention to ask the Synod to replace the old recitation building and to increase the dormitory facilities it agreed to permit temporary use of the buildings if certain of the most necessary changes were made at once. Three new fire escapes were then installed, certain hallways were shut off by fire-resistant doors, and the use of

the chapel in the recitation building was discontinued. Certain of the modified requirements have even now not been carried out because the architects themselves could not tell us how the third floor of the old dormitory could be effectively shut off by fire-doors and walls from the rest of the building. We are using the third floor of the recitation building and the third floor in the dormitory, but only with the understanding that either these floors will be taken out of use or all the requirements of the State Code be put into effect.

One requirement that cannot be met by alterations affects the new dormitory. The Code requires that 400 cubic feet of air be provided for each person in a sleeping room. Our rooms have about 1,600 cubic feet of air space, but there are five boys in each room, one more than the law allows. The only way we can meet this situation, if we do not build, is to reduce the number of students accepted in the dormitory.

These are the bare and inescapable facts. The delegates to the Synod who lived in our buildings for a week this summer saw the need clearly and voted to authorize the building of the three units asked for.

These buildings are home for those who are preparing themselves to be our pastors in the years to come. Here they spend as much as eight years of their lives, with the exception of vacations. The Church should not expect them to spend all those years in cramped and crowded quarters while they are laying the foundation for their future work in the Church.

We have information about the needs at Northwestern, but necessary and helpful as information may be, it is not enough. There must also be the will, stemming from our faith in the Gospel and from our love for the Church of Christ, to give freely of what God has prospered us with, in order to provide decently and adequately for the training of those who are to preach God's Word to us.

# Christ's Kingdom First-- Behold The Kingdom!

BY PASTOR G. REDLIN, Committee Member

WITH the coming of the Christ-child into this world a kingdom was established. It was the kingdom of the Christian Church. Only a few hours after this kingdom had been brought into existence by the birth of the Savior at Bethlehem, this kingdom began to grow. The shepherds enter into this kingdom by accepting the Christchild as the promised Messiah. They worshiped the Babe in the manger. Thereupon the Wise Men from the East approached the humble throne of the King of Kings. By faith they enter into His kingdom.

Thousands upon thousands have since entered Christ's kingdom of grace. Who can number all who have entered? Scripture says, "The kingdom of God cometh not with observation, neither shall they say, lo here, lo there, for the kingdom of God is within you." Behold, then, the kingdom of all believers.

Visibly this kingdom, however, is also present "where two or three are gathered together in My (Christ's) name." Christ's kingdom consequently exists in our Wisconsin Synod. It is in each individual congregation where the Word is preached and the Sacraments administered. It is in your congregation, dear reader.

## What Will You Do About This Kingdom?

### The Kingdom First

Yonder shepherds, having to watch their flocks by night, nevertheless, upon the angels proclamation, "Unto you is born a Savior," leave their task and hasten in the starry hours of the night to worship the Child of Bethlehem. They placed the kingdom *first*. The Wise Men of the East leave their daily occupations and follow the Star of the East. They, too, placed the kingdom *first*. After this a Peter, a John, a Andrew, a James leave their fishing to follow

Jesus. Likewise, the tax-collector Matthew, the physician Luke, leave all and follow Christ. The kingdom *first*. Or who can mention the host of men and women that have since placed the *kingdom first*. Why? Why? Because they have learned

### To Love Him Who Loved Them First

With the Apostle John the multitudes have learned by sitting and listening to Jesus' words, by hearing of His great love, manifested by His willingness to lay down His holy life for the sinners, to cry out with St. John, "Let us love Him, because He first loved us."

"Let us," they say, "love Him *first*." They invite all men to *love Him first*. Nor do they invite just a few, but with the Apostle they say, *Let us*, all of us, whether young or old, whether we be doctors or merchants, farmers or laborers, housewives or working girls, professional or non-professional, let us all *love Him*. Yea, *Him* alone we want to *love*. Not to our business, to our farms, to our homes, to our own do we want to give the abundance of our *love*, but to *Him*. We will listen to His pleading cry, "My son, My daughter, give me *thine heart*," Oh, you who are redeemed, say it quickly, with the beloved disciple John, *Let us love Him first. Let us place Him and His kingdom first in our love.*

### Will We Do This? Love Him First?

I, as a member of God's family, the Wisconsin Synod, appeal to you, the other members of this family, "Let us love Him first. And let us not be inhibited in our love. At this time, when an appeal is being presented by the heads, or representatives, of our large family, the Wisconsin Synod, to us, its other members, to give of our earthly gifts so that the needs at our institutions of

learning may be met, let us not be found wanting in meeting that *need*. Someone once wrote, "Our institutions are investments to our faith in the Son of God, they are the visible signs of the love we bear Him and His Word." What will be the extent of the investment you will be willing to make? How large a monument will you help to erect? What will be the size of the visible sign you are willing to erect? It all depends upon whether you love Him first, place His kingdom first. The shepherds gladly gave of their time, and who knows what else they may have brought; the Wise Men opened their treasures of gold, frankincense, and myrrh; the disciples and first Christians sacrificed house and home to give a visible sign of the fact that His kingdom came *first*. What are we willing to do at this Christmas season? All depends upon a full realization of the fact:

### He Loved Us First

The shepherds loved Him *first*, because they saw in the birth of the Christchild a manifestation of God's great love. The disciples followed Him and lived for Him, because they had heard and seen and could not do otherwise. All true Christians ever since have loved Him, for they feel the Word of God as a power of God unto salvation. Have we?

My friends, ere we give our gift of love (and we are all going to give, every member of God's family, because we all have already exclaimed, Let us love Him), but ere we give, let us read the Christmas story of the Savior's birth once more and follow by reading some portion of Christ's suffering. After this let us contrast *His love, His great first love* with *our love* for Him. If we do this honestly, in prayer, we will have to exclaim anew, *Let us love Him, because He first loved us. His kingdom first!*

# On "Sacrificing"

BY A LAYMAN

AT one of our congregation meetings there was some talk about the "sacrificing" we will have to do to meet the increased budget of our congregation and of our Synod.

Our pastor and teachers were given a raise in salary, we raised the budget of our Synod, totaling all together about a dollar per month per wage earner, and immediately our self-centered flesh begins to squeal and squirm and cry out about the great "sacrifice" it will have to make.

Christians of other days in other lands were a little more willing to sacrifice than we in our day in this land of plenty. They were burned at the stake, thrown to the lions, had their limbs stretched in the racks, were thrown into dungeons, or had their heads chopped off. The Lord of mercy has not yet asked us in our country to suffer physical violence or torture for His sake, but He does expect us to pay our pastors and teachers a fair salary. He also expects us to send missionaries to preach the Gospel to those who are still walking in darkness. If we no longer want to do that, then let us close up our churches and stop trying to make believe that we are Christians.

No, the Lord does not, first and foremost, want our money. First He wants our hearts. If we have given Him our hearts, we will also gladly and liberally give Him of our money. If we have not yet given Him our hearts, our whole heart, we had better do it right now, before it is too late. Which one of us can say that he will still be living one hour from now? Where then is the opportunity?

Let us stop to think for a minute about our Savior's sacrifice and sufferings for us. From His very entrance into this sinful world He suffered and sacrificed. He was born in a barn. His first bed was a manger. At perhaps less than two years of age He had to be taken by night on a long tiresome trip into Egypt — and not in a comfortable automobile. All this He endured FOR US.

When He grew up the sacrifice continued. He who could feed five thousand with five loaves of bread went forty days without eating and was sorely tempted by the devil. At one time He was so tired and exhausted from serving poor sinners like us that He could sleep in a boat rocking on the waves in the midst of a terrible storm. He, the creator of the world, had not a place of His own where He could lay His head. All this He endured for us.

In Gethsemane He sweat blood, and during this agony His three closest disciples could not even stay awake with Him for one hour. One of the twelve betrayed Him into the hands of His enemies for thirty filthy pieces of silver. The boldest of His disciples denied with oaths and curses that he even knew Him. When He stood before Pilate and the blood-thirsty mob yelled, "Crucify Him!" not one of His friends spoke up for Him. He suffered all this for us.

The soldiers spit in his face. On His head they pressed a home-made crown made of sharp thorns. In utmost ridicule they mocked Him and made fun of Him. He patiently endured all that FOR US — us selfish and self-centered and self-satisfied and self-conceited sinners. He was unmercifully whipped. Nails were driven through his hands and feet. Worst of all, He was forsaken by God. And He died, He sacrificed His life FOR US.

All this He did willingly. When they wanted to give Him something to drink which would have deadened the pain, He refused to drink it. Most incredible of all — He suffered all this FOR US while we were still His enemies.

Lo and behold! Because He suffered all this and gave Himself an offering and a sacrifice to God FOR US, we are now His friends, yea, His brothers and sisters. Instead of children of the devil, we are now the beloved children of God. Instead of the prey of hell, we are heirs of heaven. Instead of sinners, we are saints. We are free from all our sins, and no longer need to

## \$500,000.00 WANTED!

Needs for Financing

Parsonage-Teacherage Program

*Our Synod, due to lack of funds, has followed the policy of renting parsonages and teacherages in our mission fields. A study of this rental policy convinced our Synod in session in August that it was not in line with good stewardship to continue the same. As a result the Synod gave the Board of Trustees authority to borrow up to, but not exceeding, the sum of \$500,000.00 to buy or build parsonages and teacherages in rental cases where it is to Synod's financial advantage. The Board of Trustees herewith makes a general appeal to the membership of our Synod for money at 2½% interest. Due to the nature of the purpose for which these funds are to be borrowed, the loans should run for at least two years or longer. (In the event of an emergency or urgent need, the Synod would consider making repayment before maturity date.)*

*Interest will be paid on June 30 and December 31 of each year and at maturity date.*

*May the Lord move the hearts of our members to answer this appeal and invest money in the Parsonage-Teacherage Fund to their own interest and in the interest of Synod's Mission Program.*

*Gifts to this fund are also needed and welcome to build up this fund to meet the needs in our ever expanding mission fields.*

*All correspondence in this connection should be addressed to C. J. Niedfeldt, Treasurer, 3624 W. North Ave., Milwaukee 8, Wisconsin.*

HAROLD H. ECKERT

Executive Chairman

fear death. THINK ON THIS! Yes, think a little more about this and a little less about the corruptible riches, contemptible pleasures and honors of this world. Let us, and God give us His grace, ponder more about the great things God has done FOR US and we will be ashamed to magnify the little that we do FOR HIM.

L. WEHRWEIN.

# The Needs Of The Kingdom

BY PASTOR G. HORN, Committee Member

**J**UST before Jesus was received into heaven, He said to His disciples, "Go ye into all the world and preach the Gospel to every creature" Mark 16, 15. This was an exhortation to all believers of all time to build the kingdom of Christ, and to build the kingdom by the preaching of the Gospel.

The disciples of the first century zealously fulfilled the command of Jesus. Luke tells us in the Book of Acts: "They that were scattered abroad went everywhere, preaching the Word." How their hearts burned for the Savior and His kingdom! There was no stopping them. By their prayers and contributions they extended the borders of the kingdom. And the Lord blessed their labors. He added daily to the church such as should be saved.

To this day, we, the members of the Wisconsin Synod, are still occupied with this work. We are still engaged in the task of building the kingdom through the preaching of the Gospel. God grant that it may ever be so.

In this work, our Synodical institutions play a vital role. In order to bring the Gospel to established congregations and also to the heathen in foreign lands, we need men who are apt to preach and to teach. The disciples of Jesus were not sent to perform the duties of the public ministry until they had been schooled and trained by the Master Himself. They who will preach and teach the Gospel to others must first have a thorough understanding of the Word themselves. Hence our schools and institutions are indispensable. How could men be prepared without them? Our institutions are the very heart of our mission activities. Cut out the heart, and the flow of blood to all members of the body ceases. Cut out our institutions, and the flow of teachers, pastors, and missionaries will also cease. These institutions are vital.

Fully aware of their importance, the founders of our Synod a century ago wisely established academies,

colleges, and seminaries. However, when these institutions were first founded, our Synod was an infant, just a babe. At first there were only 5 pastors and 18 congregations. Like any healthy child, the baby synod grew. By 1892 the Wisconsin Synod numbered 257 pastors, 137 teachers, 502 congregations. Yes, at that time our institutions were amply large. They were able to supply all demands for pastors and teachers. But those days are gone forever. In the past 50 years the growth of our Synod has continued. Today the statistical report shows that we are 837 congregations, 650 pastors, 488 teachers, 218,520 communicant members. As the infant grows out of his clothing, so we have outgrown our institutions. They are simply not adequate to supply the demands which are coming to us from at home and abroad. It is not necessary to ponder over the matter at great length. When Johnny's trousers begin to burst at the seams we buy him a new pair. Common sense tells us to do the same with our institutions!

And Northwestern College at Watertown, Wisconsin, is literally bursting at the seams. The old dormitory at this institution was built in 1875. What the march of time and many feet has not destroyed, the termites have. The Industrial Commission of the State of Wisconsin has declared this building inadequate. And this has been done at a time when we are in desperate need of housing facilities. The so-called "new dormitory" built in 1905 cannot absorb all the students. In fact, the state requires 400 cubic feet of air space per student. Each room in this new dormitory contains 1,600 cubic feet or enough for 4 students. Already most of the rooms house 5 students. What would you do? The demand for candidates for the ministry is increasing and our facilities at Northwestern are decreasing. We have no choice but to replace the old dormitory with a new and larger building. Yet, if we expand the sleeping quarters of the students, then it follows that the eating and classroom quarters must also be ex-

panded. Here, too, it should be mentioned that the old classroom building built in 1895 has seen its best days and is frowned upon by the state inspectors. They do not like that building and have asked that the third floor be abandoned. A dormitory, a dining hall, and classroom building are the needs at Watertown.

Is it not a shame that we members of the Synod have permitted these conditions to exist as long as we have? Perhaps many of us did not know the conditions, but we know them now.

At Dr. Martin Luther College, New Ulm, Minnesota, increased enrollment and lack of facilities are also hindering the training of our Christian day school teachers. The present music hall, which is no larger than a typical country church, is hardly adequate to give piano and organ training to well over 400 students. The need at New Ulm is a \$40,000 addition to the music hall.

At Saginaw, Michigan, a new heating system is required. Here too a new dining hall is imperative. We are told that the student body eats its meals in 4 shifts, cafeteria style.

The situation is sad, to say the least. The command of our Savior stands: "Preach the Gospel to every creature." Opportunities to open new mission fields are present everywhere. Young men and women are offering themselves for the work of the kingdom. They say: "We will serve. Train us and send us." We must say: "Go home. We appreciate it very much that you are willing to serve, but we haven't the room for you just now. Perhaps if you put your application in now, we may be able to take you in next year."

The needs of the kingdom are undeniable. Will you not help to fill these needs?

"Let none hear you idly saying,  
'There is nothing I can do,'  
While the souls of men are dying  
And the Master calls for you."

# MICHIGAN LUTHERAN SEMINARY

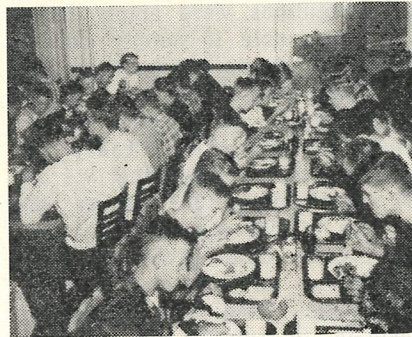
BY PRESIDENT CONRAD FREY

**H**AVE you forgotten what the old-fashioned, good-sized farm kitchen looked like — the kitchen that used to produce enormous platters of food for a hungry thresher's crew of twenty to thirty men? Your Synodical school at Saginaw has a kitchen about that size, but it has to produce food for about nine such thresher's crews each meal. This 29.9x15.10 foot kitchen area must prepare food for 190 students and staff members each meal. The area is so crowded that there is room only for one cooking range, 4x6 feet in size. It boasts of one 3x6 feet work table. The kitchen was originally designed to prepare and serve food for a maximum of 82 persons. One hundred-ninety persons are somewhat over the maximum.

Our excellent kitchen staff is usually able to get the food ready under rather trying conditions. Then comes the hectic maneuvering necessary to making space available so that the students can eat. The dining hall proper is a nice room, but in area it is only 25.10x29.8 feet. It is hardly the place to try to feed 190 people. We are doing it, but it is merely trying to make the best of a situation which is nigh intolerable. Naturally we have to feed on shifts. Since we have no kitchen equipment to keep food hot (there isn't room for any), serving problems are doubled.

The operation of our refectory has been on an emergency basis since 1949, and the emergency becomes more serious each year as the enrollment rises. In the spring of 1950 this was called to the attention of the Board of Trustees and the Gen-

eral Synodical Committee with the request that something be done. The same request was repeated in the fall of 1950 and in the spring of 1951. In August of 1951 the matter was called to the attention of the Synod meeting at New Ulm. A floor committee was ready to bring in recommendations to the Synod that in addition to the Saginaw refectory be



erected. However, we voluntarily withdrew our request so that the completion of the Moberg building project might not be hindered.

Since 1951 conditions have become more and more intolerable and have been described to the Board of Trustees and the General Synodical Committee in each fall and spring meeting since that time.

This past August the Synod in convention recognized the emergencies existing in the refectory at Saginaw, in three buildings at Watertown, and in the music hall at New Ulm. It resolved that a special Synod-wide collection must be held so that this phrase of the Church's work is not hindered. Such a collection will take place on a Synod-wide basis in the very near future.

Those who understand the absolute necessity for maintaining our Synodical educational institutions at an efficient level, so that an adequate number of our young people can be trained for full-time service in the Church, will out of love for the Savior and His work support this extra effort to the best of their God-given ability.

The true Church of Christ can never remain static. By its very nature it must grow and expand. Thank God that we can say that ours is a growing and an expanding Church. That is very apparent in our domestic and foreign mission program. It is equally as apparent in our educational institutions. At Michigan Lutheran Seminary, for example, the enrollment has been climbing steadily each year, reaching 275 in this current school year. Each year, too, a proportionately higher number enter our schools of higher learning to enable them eventually to enter the service of the Church. Accordingly, since 1950, twenty-five of our graduates have gone on to Dr. Martin Luther College and fifteen have continued their studies at Northwestern College.

No matter where we look in our Synod we learn that what we do in His name is abundantly blessed by Him. We have continually asked Him to bless all our efforts in every field by means of personal prayers. We have asked that constantly in public through prayers each Sunday in our services. Will we cast that which He has blessed at our request back at Him by complaints, murmurings, and refusals to give? The question requires no answer for the child of God who loves his Savior.

## CALENDAR OF CONFERENCES

### MANKATO CIRCUIT PASTORAL CONFERENCE

Place: Le Sueur, Minnesota.

Time: December 1, 9:30 a. m.

Confessional: G. Radtke, alternate K. Roever.

Papers: Exegesis, 1 Thess. 2, T. Bauer; Schwan's Propositions on Evangelical Practice, A. Martens; What is the Basis for our Definition of a Sacrament? A. Kell; Promiscuous Prayer, G. Fischer; Course of Adult Instructions, Round Table; Series of Lenten Sermons, M. Birkholz.

M. BIRKHOLZ, Secretary.

### SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Date: Tuesday, December 1, 1953.

Time: 9:30 a. m.

Place: St. John's, Kendall, M. Herrmann, pastor.

Sermon: W. Paustian (M. Petermann).

Program: Exegesis: Colossians 2, 16-23, E. Mahnke; Practical Theology: Church Discipline, W. Schulz; alternate: What Constitutes Church Membership, Aug. Sarembo; Round Table: Church Weddings and Wedding Dances, R. Biesmann.

R. BIESMANN, Secretary.

### SPECIAL ARIZONA DELEGATE CONFERENCE SESSION

Representatives from the Arizona and California churches held a special delegate

conference session on Synod union and District status matters in Phoenix on Monday, September 28, 1953.

Zion Church, R. Schaller, pastor, was host to this mid-Synod-session meeting conducted by Pastor E. Sprengeler, chairman.

The Rev. Arthur F. Halboth, president of the Southeastern Wisconsin District and its Arizona Mission District, led in a thorough discussion of the recommendations of the August Synod Convention Floor Committee report preparatory to the October Continuation Session in Milwaukee.

President Halboth also detailed the procedure to be followed in the formation of the ninth district for Arizona-California. Organization will take place February 22, 1954, in Tucson, Arizona.

A. KEIBEL.

**CANDIDATES**

**CANDIDATES FOR THE SEVENTH PROFESSORSHIP AT THE LUTHERAN THEOLOGICAL SEMINARY THIENSVILLE, WISCONSIN**

The following names have been placed in nomination for the seventh professorship at the Lutheran Theological Seminary at Thiensville, Wisconsin, authorized by the Synod in its convention at Watertown, Wisconsin, August 5-12:

- Prof. Walter Albrecht, Springfield, Illinois
- Prof. Siegbert Becker, River Forest, Illinois
- Pastor John Brenner, Milwaukee, Wisconsin
- Pastor Adolph Buenger, Kenosha, Wisconsin
- Pastor Harold Eckert, Milwaukee, Wisconsin
- Pastor Otto Eckert, Saginaw, Michigan
- Dr. Henry Koch, Greenleaf, Wisconsin
- Pastor Waldemar Pless, Fond du Lac, Wisconsin
- Prof. Dudley Rhoda, Watertown, Wisconsin
- Pastor Harold W. Romoser, Oak Park, Illinois
- Prof. Winfred Schaller, Fond du Lac, Wisconsin
- Pastor William Schink, Woodland, Wisconsin
- Pastor Adalbert Schultz, Monroe, Michigan
- Prof. Walter Schumann, Watertown, Wisconsin
- Pastor Walter Schumann, Jr., Eagle River, Wisconsin
- Pastor Arnold Sitz, Tucson, Arizona
- Pastor Theo. Stern, Sturgeon Bay, Wisconsin
- Pastor Arthur Voss, Milwaukee, Wisconsin
- Pastor Harold Wicke, Weyauwega, Wisconsin

The Board of Control of the Seminary will meet at the Seminary on Monday, December 7, at 1:00 p. m. to elect and call a man from this list. All communications concerning any of the above candidates must be in the hands of the secretary by that date.

The Board of Control, Lutheran Theological Seminary, Heinrich J. Vogel, Secretary 3767 E. Cudahy Avenue Cudahy, Wisconsin

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

- Pastor**  
**Doberstein, Arthur H.**, in St. Peter's Church, Oak Grove, Wisconsin, by M. J. Nommensen; assisted by H. C. Oswald; Twenty-third Sunday after Trinity, November 8, 1953.
- Teacher**  
**Schultz, Ferdinand, Jr.**, as teacher of St. John's Lutheran School, Goodhue Twp., Goodhue, Minnesota, by Chr. Albrecht on the Fourteenth Sunday after Trinity, September 6, 1953.

**CHANGE OF ADDRESS**

- Pastors**  
**Doberstein, Arthur H.**, R. 1, Juneau, Wisconsin.  
**Geiger, H.**, Arlington, Wisconsin.  
**Berg, Norman W.**, 141 E. Mohave, Tucson, Arizona.

**AN OFFER**

Zion Ev. Lutheran Congregation, Kingston, Wisconsin, has a baptismal font, walnut finish, in fair condition, which it will gladly donate to any congregation willing to pay shipping charges for same. Those interested are asked to write to: Pastor J. R. Petrie, Kingston, Wisconsin

**APPOINTMENTS**

Pastor Hugo Hoenecke, 112 S. Jefferson Street, Sturgis, Michigan, has accepted the appointment, for the time being, of statistician of our Joint Synod.  
 Pastor Arthur Voss of Milwaukee, Wisconsin, has been appointed by me to serve on the Synodical Conference Committee on Intersynodical Relations.  
 OSCAR J. NAUMANN, President.

**MISSION FESTIVALS**

- Fourth Sunday after Trinity**  
 Cross Congregation, Rockford, Minnesota. Offering: \$958.89. D. E. Kock, vicar.
- Fifteenth Sunday after Trinity**  
 St. Matthew's Church, Danube, Minnesota. Offering: \$1,046.00. H. C. Schnitker, pastor.
- Sixteenth Sunday after Trinity**  
 Bethany Church, Hustisford, Wisconsin. Offering: \$1,005.75. E. P. Pankow, pastor.  
 St. Peter's Church, Helenville, Wisconsin. Offering: \$1,327.00. G. Fischer, pastor.
- Seventeenth Sunday after Trinity**  
 St. Paul's Church, Bloomer, Wisconsin. Offering: \$165.84. E. J. C. Prenzlow, Jr., pastor.  
 St. Peter's Church, Oak Grove, Wisconsin. Offering: \$465.57. M. J. Nommensen, vacancy pastor.
- Eighteenth Sunday after Trinity**  
 St. John's Church, Juneau, Wisconsin. Offering: \$1,196.98. M. J. Nommensen, pastor.  
 St. Paul's Church, Fort Atkinson, Wisconsin. Offering: \$2,941.00. H. Gieschen, pastor.
- Nineteenth Sunday after Trinity**  
 Christ Church, Milwaukee, Wisconsin. Offering: \$1,748.48. H. Cares, pastor.  
 St. Matthew's Church, Des Plaines, Illinois. Offering: \$703.98. H. Henke, pastor.  
 Zion Church, Mobridge, South Dakota. Offering: \$1,015.00. K. G. Bast, pastor.
- Twentieth Sunday after Trinity**  
 Zion Church, Rhinelander, Wisconsin. Offering: \$4,342.52. E. Scharf, pastor.
- Twenty-first Sunday after Trinity**  
 Emanuel Church, Tawas City, Michigan. Offering: \$534.00. P. Heyn, pastor.

**BOOK REVIEW**

**Christmas.** Print, Augsburg Publishing House, Minneapolis, Minnesota. Price, Paper, \$1.25; Cloth, \$2.50.  
 Those who in years past have bought this CHRISTMAS book will need no introduction to it. For those who have not seen and have not purchased a copy in the past

will not be disappointed if they get one for their home. The book is indescribably beautiful. Its 67 pages of the best in Christmas art will appeal to young and old. The stories of **Bell Ringing** and **Marusia's Christmas Eve** are informative and well told. Get this volume for the Christmas table. The price of this book is astoundingly cheap.

**Moses — Abraham — David — St. Paul** By F. B. Meyer. Zondervan Publishing House, Grand Rapids 2, Michigan. Price, \$2.50.

The above biographies of the great heroes of the Bible are extremely interestingly written. The author knew his characters and has the ability to present them to the reader in simple language. We highly recommend them. We may not agree with all that is said but this does not detract from the value of the books.

**Ephesians** by F. B. Meyer. Zondervan Publishing House, Grand Rapids 2, Michigan. Pages, 126. Price, \$1.95.

**The Shepherd Psalm** by F. B. Meyer. Zondervan Publishing House. Pages, 128. Price, \$1.95.

**Some Secrets of Christian Living** by F. B. Meyer. Zondervan Publishing House. Pages, 120. Price, \$1.95.

**Present Tenses of the Blessed Life** by F. B. Meyer. Zondervan. Pages, 127. Price, \$1.95

The above books are devotional in character. They are good. We can recommend them for this purpose. We can not agree with the author always but this will not mar the profitable reading of these volumes.

**Peace With God** by Billy Graham. Print, Doubleday and Company, Inc., Garden City, New York. Pages, 22. Price, \$2.50.

This volume contains 18 sermons by that noted evangelist Billy Graham. If anyone desires to get acquainted with Billy Graham and his style of preaching can do so by purchasing this little volume. Though, no doubt, Billy Graham preaches Christ and Redemption through him he does not do this clearly in every sermon. In fact some of the sermons are severely wanting in this respect. We could not recommend them as models to our ministers.

**Face Your Life With Confidence** by William E. Hulme. Print, Prentice-Hall, Inc., New York. Pages, 232. Price, \$2.75.

This is a good book for parents and children to read and to study. The author discusses most of the problems of youth and does it with sympathy and understanding. We wish the book a wide circulation.

**Analytical Studies in the Psalm** by Arthur Clarke. Distributor, Zondervan Publishing House, Grand Rapids 2, Michigan. Pages, 372. Price, \$3.75.

The book is what it claims to be an "Analytical Study in the Psalms." Each Psalm is treated analytically. We found much in these short studies that pleased us. The author believes in verbal inspiration and the work of the Holy Spirit through the Word alone. In his Appendix the author says "Christ is the key to all Scripture. He must be, and ever is, the real centre and the pre-eminent One wherever He appears." That is the mood of the author. We recommend this volume.

W. J. S.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

October, 1953

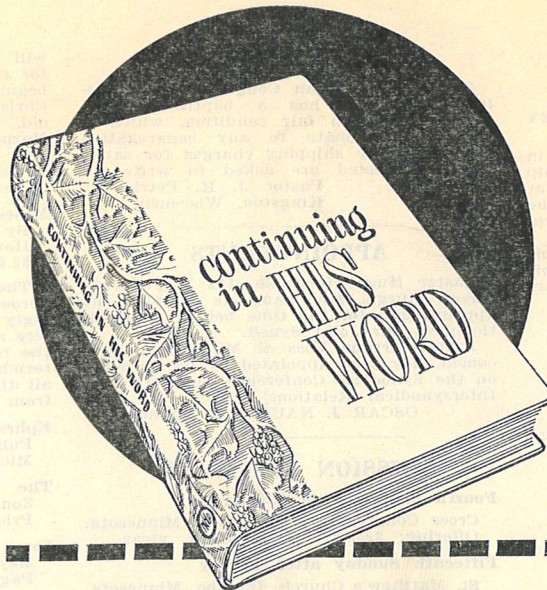
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Jan. #54

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# continuing in HIS WORD

This book is a **MUST** on the reading list of every member of our Synod

**for a better understanding**

of the origin and growth of our Synod  
of the men who contributed to that growth  
of the Christ-centered concepts which form the core of its development as a conservative Lutheran church

**for a proper perspective**

in the matter of our relation to other synods  
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**A HISTORY OF THE WISCONSIN SYNOD**  
from its founding in 1850 to the present

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In 275 profusely illustrated pages this book offers valuable information which cannot be obtained from any other source. This is the only book now available which can give you the complete picture of the background, development, and workings of our Synod.

275 Pages — Cloth Bound — In Attractive Jacket — 6½x9

## OUR SYNOD AND ITS WORK

Prepared and Published by the Board of Education  
of the Wisconsin Synod



Here is a complete picture of the history, organization, and work of our Synod from its beginning 100 years ago to the present time. The Thousand and One questions which our members have asked about the work of our Synod are answered in the pages of this book:

*How is the business of the Joint Synod conducted? How do the various boards, conventions, officers, and delegate conferences function? At what institutions and in what manner do we train candidates for the ministry or teaching? How do we conduct our missions among the Apache Indians? What is mission work like in Africa? What institutions do we have for orphans, deaf mutes, epileptics, the aged? What are the Districts of our Synod and in what States are they located? Who supports our schools, missions, etc.?*

With the aid of numerous photographic illustrations, and the use of simple, popular language, this little book will answer these and many other questions for any member who is concerned about the work of preaching the Gospel beyond the limits of his own congregation.

223 pages, maroon cloth binding.

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### A CHRISTMAS SERVICE for Children and Adults

We recommend this Christmas Service to those pastors who prefer a simple, dignified Children's Service to a more elaborate "program." The hymns and carols are familiar favorites. The spoken word is taken almost entirely from Scripture and from our Liturgy. A selection of recitations is appended, and may be added to the liturgical responses.

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