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Kirkelige Nyheder
Betsalenhedsprøve ved Luther Col-
lege blev holdt Fredag Aften den 24.
Februar. Selsk. Studenter deltog: J.
Waage, hvis Tema var: Kærlighed i
Amerika; H. Kane: Korst i Ameri-
ka; A. Amundson: Livets Værd; W.
Tolo: Amerikantisme; C. Ostelo:
Luther paa Nigsdagen i Worms; Z.
Woe: Kybaggere, første Pris til
Carl Ostelo, anden J. Waage, tredje
Arntur Tolo

Mr. A. J. Haugen, Decorah, Ia.,
har foræret Luther College et Pi-
ano.
I Slutningen af Februar rejste
Luther Seminars Oler Club, under
paa en 11-dages koncerttur.

Parl Region Luther College Un-
iversitet og Mandator, assisteret af
Pastor D. Ottosen (West Salena,
Wis.), gav den 21de Jule, en kon-
cert i Fergus Halls under ledelse af
Prof. Johnson. Rederen har af
Woe af sit Arbejde; Koncerten var
overmaade vellykket, og Past. Otter-
sen blev sat for Pris paa som Se-
lloff.

Peteren-Christiansens store Kon-
tate, som skal synges i St. Paul Au-
ditorium Søndag den 10de Juni, er
nu færdig og kan sees for 35 Cents.
Alle som ogter af være med i det store
Korleskor, bør skaffe sig Musik-
bøger hurtigst muligt.

Julefejre. Søndag den 25de
Februar blev Pastor T. Waage, efter
Julemægt fra Nordmand Bjørge ind-
ført som Præst for Blands Menighed
af Underlegede. Past. Waage holdt
saa en inderlig Tiltraedelsestale
over Rom. 15, 29, 30: "Men jeg
ved, at naar jeg kommer til eder, skal
jeg komme med Kristi Evangeliums
rige Betsalene. Men jeg formaner
eder, Brødre, ved det Herre Jesus
skriftlig og ved Mandens Kjærlighed
til at stride med mig i eders Venner
for mig til Gud."

Mr. Staadens Orgelstil og Kor-
ets skønne Sang vakte ogsaa for-
tende. Der var en efterfølgende
stor Forsamling tilføede. Glæden
over nu at have haft Past. Præst var
almindelig. Herrens lægge sin rige
Betsalene til Past. Waages Virke
og give, at den store Kirke Søndag
efter Søndag maatte holdes med Til-
hævere der længe efter "Evangeliums
rige Betsalene," som gennem Naadens
Midler vil møde dem.

S. G. S. (Kt.)
Julekomøde. I Synodemeetinge-
dens Kirke i Chief River Falls,
Minn., holdtes et fælles Samtale-
møde den 10de til 11de Februar.
Den sidste Dag maatte Mødet holdes
i Byens Auditorium, da Kirken blev
for liden for den store Forsamling.
Følgende Præst var tilføede og del-
tog i Samtalen: Fra Den Norske
Kirke: O. L. Storaasli, O. Kalfhoe,
Carl J. Moen, M. S. Gjerd, A. S.
Bergford og N. G. W. Klundien; fra
Danmarks Synode: A. C. Støgerbo,
Berge Olsen og E. Ellingson; fra
Sveidens: S. Hovgaard, A. O. Nes-
et, M. A. Ordahl, E. D. Sævi og
J. T. Mattid. Der var ogsaa en Del
Lagmænd tilføede, som tog Del
i Samtalen. Mødet aabnedes med
Præken af Past. Berge Olsen over
Mat. 3, 7—13.

Til Grund for Samtalen lagdes
Brevet til Menigheden i Laodicea,
Kob. 3, 14—22. Past. S. Hovgaard
indledte. Indgaaende og alfidig
beløst af Guds Ord fremhævet han,
hvoreledes de lukne, fælgende og e-
genretfærdige Menigheds elendige
Tilstand ved Guds Naade kan for-
vandles til den evige Herlighed.
Past. N. G. W. Klundien drøftede
paa Engelst Søndag Formiddag. Et
fjerde Fælleskor under Dr. P. V.
Reftanens ledelse sang ved denne
Gudstjeneste.

Det gjorde godt ved dette tre
Dages Møde med tre Sæssioner hver
Dag at erfare, at der var en "Mandens
Enhed i Fredens Boand" i alle
de Ting der trænges til et Menne-
skes Fælle og Salskab. Mødet var,
trods Storm og Kulde, særdeles vel
besøgt ved alle Sæssioner. Gud vel-
signe sit Ord og lade det bære Frugt
for dette og det tilkommende Liv!

S. L. A. (Kt.)
Formanden i Den Norske Synode,
dr. S. G. Stub, vil bli anmodet om
at holde Hovedtalen ved den store

Reformations- og Foreningsfest,
som skal finde Sted Søndag Efter-
middag den 4. November i Akademien
af Russe i Brooklyn, N. Y. De an-
dre Talere blir Pastorerne C. S.
Everson og Jøer Tharaldson. Fe-
sten holdes som bekvemt af samtlige
lutheriske Menigheder i Greater
New York og Omegn.

Kirkeindvielse. I Worcester, Mass.,
har Den Norske Synode en Menig-
hed som betjenes af Pastor Figen-
baum. Den blev stiftet den 26. Mai
1914 med otte Medlemmer. Nu
har den 250 Medlemmer af Bøens
7—800 Norske, og har bygget en
Kirke til et Kostende af \$18,000.
Søndag den 11. Februar blev Kirken
indviet. Indvielsesgudstjenesten be-
gandt Kl. 3,30 om Eftermiddagen.
Provitaten holdtes af Pastor Wald-
stad fra Boston. Villige Deltagere
formand, Pastor Nordby, prædikede
over Dagens Evangelium. Menig-
hedens Præst fortættede Alterguds-
tjenesten. De forordnede Skrifte-
der oplæsede af de tre navnte Præster
og Pastor Lauritz Varlen fra Brook-
lyn, N. Y. Om Aftenen holdt Past.
Lauritz Varlen, engelsk Gudsstjeneste.
Mandag Aften holdt Pastor Figen-
baum og Kvindesamtalen for Sangforen
og Tirsdag Aften holdtes Menig-
hedsfest i den nye Kirke.

Wilmur den 3die Mars. En af
de bedste Bieer i Skandinabi Co.,
Mrs. Danna Erickson, er afgaaet
ved Døden i en Alder af 83 Aar.
Hendes Mand fra sit hjem under den
store Storm i 1873. Hun efter-
lader sig fem Sønner, hvoraf to er
Præster.

Fra Staterne
Gouverneur Norbeck, So. Dakota,
overlænde den 2. Mars Senatet fol-
gende Udmærkelser: W. A. Van
Camp, Asurancetillitsmand; Otto
Ellerman, Grubeinspektør; W. H. B.
Lawrence, Medlem af Kommissio-
nen for Soldaterhjemmet.

Jagen Forandring i Kabinettet
føreløbig. Det er forment bekvemt
i Det Vidde Hus, at der ikke bliver
nogen Forandring i Kabinettets
Sammenfatning. Efter forlindende
kommer ikke Forandringen for til
Sættene. Da ventes Justitsminister
Gregory at gjenoptage sin Virke
som Sagfører, og i saa Fald kommer
kanke Underminister Lane til at bli
hans Efterfølger; og Landbrugs-
minister Houston vil da bli Under-
minister. Assiterende Landbrugs-
minister Brown fra Illinois, en
af de oprindelige Wilson-Mænd i
Illinois, har i dette Tilfælde gode
Udsigter til at blive Landbrugs-
minister. Forandringen i Diplomati-
et ventes tidligere end i Kabinettet. Ni-
le Ambassadører og Ministre har
som vanlig indsendt sine Afstedsan-
føgninger ved Udsættelse af President-
terminen. Mange af dem, som ven-
des at udvæntes ventes at ville saa af-
sked. Forst ventes dog Presidenten
at ville indle Stillingen efter Mini-
ster Van Duse i Haag. Han tog Af-
sked for nogle Uger siden paa Grund
af Sogdom.

Lidt fra Norge
Det er iaar 100 Aar siden Bergen
fik sin første privat Fugesole, for-
fatter "Bergens Tidende". De var
Kontre A. Scholtz, som i 1817 op-
rettede den første ordentlig organi-
serede Undervisingsanstalt for Bi-
ger. Hendes Skole havde i 1824 40
Elever for delt paa tre Klasser. For-
tiden i almindelige Skolesag og "al-
le Slags Fruentimmerarbejde",
blev der undervist i Dyst og Frans.
Kontre var selv hjul. Denne Skole
blev i 40 Aarene overtaget af
Kontre Vootz, senere Fru Knecht,
i 1875 af nuværende Overlærer S.
Sill, i 1885 af Fru Sofie Grieg,
som forfattede Skolen som en fem-
årig Hvidskole med Førføle til
1913.
Norges Bank og Guld. Ved Lov
af 15. April 1916 blev Kongen be-
myndiget indtil Udgangen af Janu-
ar 1917 at fritage Norges Bank for
dens Pligt til at udløvere Sedler
mod Guld i Bærrer og til i samme
Tidrum at ophæve den enhver til-

komende Ret til mod indleveret
Guld at erholde udmøntet 10 og 20-
Kroner. I Statsraad er besluttet
fremst kongelig Proposition til
Stortinget om, at navnte Bemød-
gelse forbliver gjældende indover 31.
Januar 1917 og indtil videre, dog
ikke længere end til Udgangen af
Februar 1918. Forordningen er
derhos, at den kan gælder, foran-
bidt og faalenge tilsvarende Bestem-
melser forbliver gjældende i Sverige
og Danmark.

Stibredere. Hving Olsen har
skænket 15,000 Kroner til et hjem
for Det Røde Kors Sætre. Han har
lidligere skænket 50,000 Kroner til
samme Formaal.

Kreditkassens Sparebank har ifjor
haat et Overskud paa Driften af
55,738 Kroner. Indskuddene er
steget med ca. 900,000 Kroner og
udløst nu ca. 7,400,000 Kroner.
Bankens samlede Formaalingskapi-
tal beløber sig til 8,311,216 Kr.

Andalens Trælsideri, som haat
blev solgt af et Selskab af Stogere
har isætte "Bæstevind Blad" indvielt
sin Aktiekapital fra 189,000 Kroner
til en halv Million. Dr. Soerre
Svalrosen er ansat som Selskabets
Direktent.

Samtlige Stenbaggere i Bergen
har oplyst sine Bladde med 14 Da-
ges Bærlid. De forlanger et Dyr-
tidstilleg af 30 Procent. Stenbæg-
gerierne i Bergen beskæftiger ca.
100 Arbejdere. De har nu 72 Ere
er. Time og 10 Procent Dyrtilstil-
lag.

Et Underfund paa 62,000 Kr.
har Brandkastens Værestadeling
haat i 1916.

Tonnageskatten, som Frond-
hjem betalles af 4 Hæders udgjør for
1916: — 560,513 Kroner.

85 millioner Hæter Sæmetif har
Fabrikerne i Stavanger nedlagt i
1915.

Stationimester Karviala, Sau-
gshund, feiret sit 35 Aars Jubilæum
som Nordmand den 15. Januar.
Førløden anlom til "De Ro. Ra."
i Kreditkassens Høstloferiet "Berth"
med 3 1/2 Million kilo Høstlofe fra
Sødhøvet. Høstloferiet har isætte
"R. Ra. Ra.", varet over 1 Aar
paa Væien. Det er nemlig det sam-
me Stib, som mind den samme Lad-
ning ifjor Vinter var saa ubelig at
gaa paa en Mine i den engelske Kan-
nal og maatte bringes ind i engelsk
Savn, hvor det blev repareret. Med
sin Ladning, hvoraf vistnok den over-
vejende Del var i Behold efter Wi-
nersloffen, er det altsaa nu efter 1
Aars Forsiættelse ankommet til sit
endelige Bestemmelsessted.

Dyrtilskontoret i Kristiania har
siden Fredag den 5. Januar hoer
Dag med vanlig Ervedthed foretet
Uddelingen af Rabatmerker paa
Nøfs og Kul. Der er daglig erpe-
deret 19,000 Kort. Uddelingen af
Kontrollort var færdig den 26. Janu-
ar, i det hele 56,000 Kort. Amt-
lertid udgaaer en Del Kort, idet en
Del Anføgere uretmæssig har faat
sig udløvere sig, uden at være be-
rettigede til det. Men samtidig er
der tilkommet ca. 1000 nye Anføge-
re fra Folk, som er berettigede til
Rabatmerkerne, men ikke tidligere
har ansøgt om dem.


Spørgsmaalet er: "Betaler det
sig at læse Avertissementer?"
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en Besparelse af \$2.50 paa hver
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Kop Kaffe med Fløde, Mor Han-
sen betaler 5e. Mor Olsen læser
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"Kald paa mig paa Nødens Dag!"
Indtil for saa Aar siden levede
der i Berlin en høit anseet Genera-
superintendent eller Biskop Bichel,
hvis Navn ogsaa hos os er godt
kjendt gennem hans Bog: "Grund-
ringer fra en Landshovpæsts Liv,"
hvori der meddeles mange Høns-
Eraf fra hans Bi-Kontheit som ung

Abonner! **Auvertier!**

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I samme Tidstid slog Møkken 12
i Matthæuskirkens Laarn.—(Ved
Nicola.)
Den Komite af Den Forenede Kir-
ke, Den Norske Synode og Sanges-
Synode, som har besøgt Concordia
College i Moorhead og Parl Region
Luther College i Fergus Falls for
at sætte sig ind i Forholdene og kom-
me med Indstilling angaaende Dis-
tolers Status, naar de tre Kirke-
samfund har sluttet sig sammen, har
besluttet at anbefale Concordia som
College og Parl Region som Made-
mi. Forfættente er nu Den Fore-
nede Kirkes, sidstnavnte Den Norske
Synodes. Folk i Fergus Falls træf-
ter sig med, at omend Parl Regions
Sang bliver mindre, bliver Sægnin-
gen som Madami større.
Det er første Gang paa 50 Aar at
England har bestilt et Stib bygget i
Den Forenede Staler, sagde et Besty-
relsesmedlem af Union Jernverk,
idet han fundgjorde en Kontrakt om
at bygge tre 10,000 Tons Staal-
dampere for britiske Jernvær. Sti-
bene skal være færdige om 11 Maa-
neder.
Jeg fulgte Damen hen til ham.
Hun trøffede Strædderen Seddelen
i Haanden, og med jublende Røst
udbrødte den lykkelige Mand: "Kald
paa mig paa Nødens Dag, jeg vil
udfri dig, og du skal ere mig."

YOUNG PEOPLE'S COLUMN.

FROM THE ACADEMY.

The Lyceum gave a Novelty Social in the gymnasium last Saturday night. Numbers representing supper and a partner for same were sold by auction, Mr. John Lee being the auctioneer. For the unfortunates who could obtain no numbers a 25c supper was served at the close of the proceedings. The net proceeds were about \$40.00, which will be used to pay the Victrola which was just purchased. The evening was very enjoyable and interesting. A short program preceded the supper.

Tony Brottem, for years our star basketball and base ball player, is to play with Omaha in the Central League this summer. He has spent the winter with his parents in Parkland.

Theander Harstad, another one of our former stars in athletics is attending the School of Dentistry at Portland, Oregon. Of a class of about 150 only seven passed the examinations recently given and Harstad was one of the lucky seven.

Mr. and Mrs. Alfred Skattebol from Edmonton, Canada, have been visiting with Mr. and Mrs. J. A. Xavier at the Academy this week. Mr. Skattebol, who is an expert telegrapher, has, with his wife, been taking a vacation trip through California and Washington.

Mrs. Myhre from Matsqui, Alberta, Can., is visiting her sister Mrs. Xavier at the Academy.

Miss Myrtle Olsen from Chinook, Wash., has since the reunion been visiting friends in Parkland and at the Academy.

Reports from Herold Hong who is attending the California Concordia College, and Lars Skattebol at St. Olaf's College show that they are getting along fine. We are glad to see that our graduates are succeeding. It is the best recommendation they can give the Pacific Lutheran Academy.

SALVATION.

By D. H. Steffens.

"I commend my soul into the hands of God, my Creator, hoping and assuredly believing through the only merits of Jesus Christ, my Savior, to be made partaker of life everlasting."

How many people would recognize in these words a quotation from Shakespeare? You will find them in his last will and testament, where he insists that he was "in perfect health and memorie" when he "made and ordained" it. When men make their preparations for death they do not usually write hypocritical words. Casting the mask of false conventions aside, they simply, truthfully voice their deepest convictions and most earnest desires. Face to face with God, they give honest answer, if they have one, to that most solemn and important question for every human soul: "What must I do to be saved?" This is

The Question of Questions

True, most men never ask it. Lacking all real sense of sin, they are content to complacently drift through life without asking anything more than: "What shall we eat? What shall we drink?

Wherewithal shall we be clothed?" This lack of the sense of sin, Gladstone declared, was the most perilous omen of his times. It is the most perilous omen of all times. Where this sense is lacking, there will be no longing for salvation, and no seeking of a Savior. Why should there be when there is no realization of anything to be saved or delivered from? But the fact remains that the question of the Philippian jailer is the most solemn and pressing of all questions insistently demanding an answer of the sons of men.

The Answer

to this question is found only in revelation. There is no solving it apart from the Scriptures. Philosophy and science may answer many questions, but never this. The Scriptures, however, God's revealed word, make this question their central theme. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life, and they are they which testify of me." As we obediently and humbly follow this command we shall find an answer, the only true answer, to this momentous question. They alone "are able to make us wise unto salvation."

But What Is This Salvation

which is the one great theme of revelation? The root idea of the word is deliverance. Whenever the Scriptures speak of salvation they presuppose some danger or evil in rescue from which salvation consists. That evil is sin and death, for "the wages of sin is death." But this is a negative statement of the truth. Positively stated, salvation is righteousness and life, for "the gift of God is eternal life through Jesus Christ." When Luther explains the words "shall be saved," contained in the promise connected with baptism, he combines the two and says: "It works forgiveness of sin, delivers from death and the devil, and gives eternal salvation." "For where there is forgiveness of sin, there is also life and salvation."

Salvation Is Justification.

Deliverance from some future punishment. It is deliverance from present guilt and penalty. It is full pardon, complete remission, entire forgiveness, perfect righteousness now. Indeed it is this present deliverance which makes the future possible. "He that is righteous, let him be righteous still" runs the final verdict. Paul therefore insists: "And you being dead in your sins and the uncleanness of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." (Col. 2, 13-14). In a word, salvation is justification.

Salvation Is Regeneration.

Salvation is present deliverance from the power and dominion of sin. A saved man is "a new creature," "old things are passed away; behold, all things are become new." Once "dead in trespasses and sin," a slave of the flesh, "sold under sin," fettered and bound, a "child of wrath," "without hope in the world," he has "died unto sin," he is become "a new creature," a "child of God," who, hating sin and loving righteousness, feels himself to be its master and thus able and eager to live not after the flesh but after the Spirit unto God. In a word, salvation is regeneration.

Salvation Is Renewal and Sanctification

Does this mean that salvation is deliverance from the possibility of sinning? By no means. In this world no saved man will ever be completely removed from the necessity of making the sad confession: "For that which I do, I allow not; for what I would, that do I not; but what I hate that do I." (Rom. 7, 15). Although not "of the world" he is nevertheless yet "in the world" and thus for the time being subject to the infirmities of the flesh, or sins of weakness. But "Christ," says Paul, "gave himself for our sins, that He might deliver us from this present evil world." (Gal. 1, 4). This too is a present deliverance. By "daily contrition and repentance," a saved man "walks in newness of life," struggling against "all sin and evil lusts" and striving to live before God in righteousness and purity forever. He "walks in the spirit" refusing to "fulfill the lusts of the flesh." He day by day becomes more and more conformed to the image of Christ. "With open face beholding as in a glass the glory of the Lord," he is "changed into the same image from glory to glory, even as by the Spirit of the Lord." In a word, he is renewed and sanctified. For salvation is renewal and sanctification.

Salvation Is Glorification.

True, this renewal and sanctification will in this life be imperfect and incomplete. The saved man will ever wistfully ask: "O wretched man that I am who shall deliver me from the body of this death!" and find comfort in the reply to his question in the words, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." Salvation is the complete and perfect deliverance from every taint and consequence of sin, from all sin, root and branch. For "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." In a word, Salvation is glorification.

The Savior.

There can be no deliverance without a deliverer, no salvation without a Savior. Man must either save himself or humbly submit himself to be saved. No swimmer, however expert, will ever undertake to save a drowning man who insists upon struggling to save himself. His struggles only hinder and endanger his deliverance. Since no sinner by his own efforts can possibly deliver himself from the guilt, penalty, dominion, weakness and taint of sin, his only hope of salvation lies not in himself but in a Savior.

The Scriptures leave no room for doubt on this matter. With uncompromising reiteration they drive home the truth that "Salvation is of the Lord." Whether it be Isaiah or Paul, the testimony is ever the same. There is no salvation but by Him whose name was called Jesus, because "He shall save His people from their sins." Peter therefore declares: "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." He only repeats what Isaiah had said long before: "By the knowledge of Him shall my righteous servant, justify many, for He shall bear their sins." Paul says the same thing: "When the fullness of time was come, God sent forth His son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Assuming our human nature, the eternal Son of God, became the substitute of man, by

His vicarious life fulfilling the divine law and by His vicarious death bearing the penalty of the world's sin. He saved and delivered all mankind from the guilt, punishment, power, dominion, infirmity and root of sin, destroyed death and "brought life and immortality to light." Thus "God who would have all men to be saved and come unto the knowledge of the truth" has in Christ actually procured salvation for all men, even as "all have sinned and come short of the glory of God." By the preaching of the Gospel He offers it, a free gift to the world.

What, Then, Must I Do To Be Saved?

Nothing, for God did everything. Only "believe on the Lord Jesus Christ and thou shalt be saved." Only by faith appropriate this salvation to yourself. Only say with Paul: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

"But that is too easy!" It is the hardest of all hard things. It is completely and fully trusting not self, personal goodness, ceremonies, works and merit, but Christ, and Christ only, for salvation. It is casting aside the "I am not as other men are" religion of the Pharisee, for the religion of the man who could only plead: "God be merciful to me a sinner!" It is completely breaking with the world and its thoughts of salvation, to cling to God and God alone. It is, as Shakespeare put it, "hoping and assuredly believing through the merits of Jesus Christ my Savior to be made partaker of life everlasting." This is the marvelous truth that broke the fetters that were on Luther's soul as he climbed the "holy staircase" on his knees, seeking salvation by merits instead of grace. It lifted him to his feet, delivered, saved. It placed the magnificent confession upon his lips: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true."

The man, who can say that "firmly hoping and assuredly believing" with his whole heart is a saved man; for thus runs God's promise, "He that believeth and is baptized shall be saved." "Being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Justification by faith, peace with God through Jesus Christ, standing in grace, rejoicing in hope, surely, this is salvation!

But one question remains: "How may I attain to this faith?" The answer is no less simple and explicit: "So then faith cometh by hearing, and hearing by the word of God," — by a faithful and diligent use of the means of grace, the word and the sacraments.

And now, my reader, may I ask you a personal question? Have you this faith? Have you this firm assurance of salvation? Can you say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day?" May God in His mer-



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cy help you to say: "Yes Lord, I believe; help Thou mine unbelief," for then you can also say: "I commend my soul into the hands of God my Creator, hoping and assuredly believing through the only merits of Jesus Christ, my Savior, to be made partaker of life everlasting." (Published by the American Lutheran Publicity Bureau.)

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