

# 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 8:43*

Milwaukee, Wisconsin

Wisconsin Synod

Volume 33 — Number 25

Wm F Lutz Jan 47  
1211 4th Ave S



## Advent

I that  
speak unto  
thee am HE

John 4:26



## ADVENT

### Jesus Christ Came To Fulfill The Law And The Prophets

Matt. 5, 17-18

#### Many Still Deny This Truth

*Contradicting Jesus* "Think not that I am come to destroy the law, or the prophets." With the law and the prophets Jesus means the entire Old Testament Scriptures. Yet just that which He emphatically denies concerning the purpose of His coming is being taught by many. They say that Jesus of Nazareth broke with all that had gone before and taught the word something new. They maintain that before His appearance every conception of God and morality was faulty and imperfect, that even the Old Testament portrayed God principally as the stern diety of one particular people and that its precepts of morality did not really rise above this that we are to do to others as they do to us. The greatness of Jesus, in their opinion, lies, first of all, in this that He for the first time taught all men to look upon God as their common Father and upon all their fellowmen as their brethren; secondly, it is to be found in this that that by word and example He disclosed to men the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them."

*Preventing Advent Joy* Such teachers bid men to find Advent joy in the encouragement which Jesus has given to them by word and example to apply the Golden Rule and to embrace the thought of the fatherhood of God and the brotherhood of men. Yet that means holding out no Advent joy at all. For in their natural state men find neither power nor willingness to fulfill the Golden Rule and as their conscience becomes aware of this they cannot look to God as a Father whose love is directed upon them.

#### For Our True Advent Joy Jesus Emphasizes This Truth

*Jesus Came To Fulfill* For our comfort Jesus says: "I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Jesus indeed proclaimed the great love of God toward all sinners. Yet He testified clearly that this gracious love is held out to sinful men only through Him who had come as the promised Redeemer. He bids us to see the entire Old Testament as an aggregate of empty vessels, every holy demand, every earnest threat, every symbolical act and ceremony, every gracious promise a vessel, and all of them empty vessels, which He had come to fill to the brim for the purpose of procuring pardon, peace, comfort, and eternal hope for all men. This task Jesus, the incarnate Son of God, carried out faithfully and perfectly.

*God's Holy Demands* Jesus, first of all, fulfilled all the holy demands which face man in God's law as it was revealed in the Old Testament. He Himself pointed out that the sum of all these demands is this that man is to love God above all things and his neighbor as himself. None of the sinful children of men had ever served God with such a perfect love, none of them was able to do so. Had Jesus not come, God's holy demands would ever have remained empty vessels, and these empty vessels would be condemning us all. In sinner's stead Jesus, however, led His entire life here on earth in a perfect love toward the Father. In this perfect love toward the Father He showed also a flawless love toward the neighbor. And in as much as this perfect fulfillment of the law was rendered by Him who is true God as well as true man it counted in God's sight as if every one of the children of men had in their own person served Him with a perfect love. Trusting in Jesus we have the Advent joy of knowing that the law can no longer make any demands upon us.

*God's Earnest Threats* Empty vessels were also all the dire threats of God upon sin and iniquity. Jesus filled them for us to the brim. "Christ hath redeemed us from the curse of the law, being made a curse for us." He invites us to embrace His vicarious

suffering in faith. Thus we may have the Advent joy of knowing that we are free from all the curses merited by our sins.

*God's Gracious Promises* Such comfort turns our thoughts to the precious promises of the Old Testament. They, too, are vessels which Jesus Christ filled to the brim. Jesus is the promised woman's seed who crushed the serpent's head, giving fallen mankind a perfect victory over Satan. He is the seed of Abraham through whom all the families of the earth are blessed. He is Shiloh come out of Judah, to whom the gathering of the people should be. As Micah foretold, He came forth out of little Bethlehem to ruler in Israel, and His goings forth have indeed been from of old, from everlasting. He is the virgin's Son, Immanuel, God with us, of whom God had prophesied through Isaiah. He and He alone can be called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." He victoriously preformed the Savior's work which had been portrayed through Isaiah: "He was wounded for our transgression, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Though all the prophets beginning with Moses had prophesied of Him, as Jesus Himself testified to the two disciples on the way to Emmaus, He left not a single detail of their prophesies unfulfilled in His birth, life, suffering, death, resurrection, and ascension. This gives us Advent joy, a joy which flows out of the assurance of pardon, peace, comfort, and eternal life.

*Every Prophetic Type and Ceremony* Jesus came as the perfect high priest, who on the great day of atonement on Golgotha brought His atoning blood before God's holy presence to cover up all our sins eternally. Therewith all the bloody sacrifices of the old covenant received their fulfillment. Also the celebration of the passover rightly came to an end when Christ the true passover lamb was slain for us on the cross. The angel of judgment now passes over all whose hearts are marked in faith by Christ's blood. What was foreshadowed when

(Continued on page 392)



# Editorials

## The Church and Political Partisanship

That many churches have been dabbling in politics and have been trying to bring the influence of the so-called moral forces to bear in the political field has been the complaint of many within and without the church. Hitherto these churches have usually defended themselves against this charge by claiming that they were not partisan in this, that they did not align themselves with any political party or political candidates. But voices are being heard which no longer keep up even that pretense.

A writer in the *Christian Century* recently made an appeal that church people definitely align themselves with local party organizations, so that their efforts might not evaporate in thin air. The article contains such statements as the following: "Too many churchmen are engaged in the public condemnation of political organizations which they are unwilling to join." "They sense the fact that honest laborers in the political harvest are just as much needed as preachers. But they forget that candidates are always nominated through the party system. If these clergymen are really serious about promoting the candidate of the highest type of public servants, let them go into action as members of a political party."

When we read such statements as these we have a demonstration of the truth that "a little leaven leaveneth the whole lump." That is the point at which those churches which want to exert a political influence must consistently arrive. The successful politician is a practical politician. Most of the "political" churches are not yet willing to get mixed up in partisan politics but that is bound to be the next step if they do not realize that they have drifted from their spiritual moorings and do not return to the sphere to which God restricted the Church. Jesus said, "My kingdom is not of this world."

There is now also great consternation in such "political" churches because the recently passed Congressional Reorganization Law demands that all who seek to influence federal legislation register with the clerk of the House of Representatives. This law is designed to bring the lobbyists out into the open. Though most of the denominations have paid men and committees in Washington to lobby for or against certain legislation, they feel that it is a reflection upon them that they are classified with other less "high-minded" lobbyists, and they are arguing among themselves whether or not they should register with the clerk of the House of Representatives, as simple honesty seems to demand. Why do these churches get themselves into such a spot? If they want to engage in politics, then they should be willing to be treated as politicians.

Our Lutheran Church has emphasized the importance of keeping the church out of politics, but signs are not lacking that some are beginning to weaken. Some think that our church should see to it that more Lutherans are elected to prominent state and federal offices. As though that could contribute anything to the upbuilding of the Kingdom of God, which is accomplished only by the Word and the Sacraments. Not long ago a

preacher at a Lutheran mass service was described in the public prints as a "well-known figure in church and political circles." Perhaps that was not in the original script handed to the press but only a condensation of what the editor saw in the publicity material handed him, but undoubtedly there was reference to the political stature of the speaker. When the public reads such statements, can it be blamed for assuming that our Lutheran Church is entering politics after the manner of most of the other churches?

Let us bear in mind that the church has nothing to do with politics but that its business is to preach the Word in season and out of season. Political methods may seem to promise quicker and more glamorous results but only the Word produces results which will endure.

I. P. F.

\* \* \* \*

## Prayer and the Word

After leaving the newly founded Thessalonian congregation to continue his work in other fields, St. Paul wrote to the Christians there: "Brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you." He asked them to support him in his work with their fervent prayers, that the word of the Lord might have free course, that it might run and spread and find reception in the hearts of others.

We are apt to overlook what a role prayer plays in the Church, how much the prayers of Christians are needed that the Word of God may not be bound. The Church has many ministers who preach in public and in private, who occupy their pulpits Sunday after Sunday and who week after week conduct instruction classes. They need the prayers of the Christians that they may remain staunch in the truth and that the seeds of the Gospel which they scatter may take root and bring forth fruit. Your prayers can contribute much toward that.

Furthermore we send out missionaries. They need our prayers in their difficult and often discouraging work. During the war we heard a lot to the effect that the folks at home should back up the men at the front, and we recognized the reasonableness of that. Similarly the men in the mission fields need the support which our prayers can give them.

An incident from the history of Israel will illustrate that. When the Israelites soon after their deliverance from Egypt fought against Amalek, Moses stood on a hill and held out his hands over the battlefield, invoking divine blessing. While he did that, the battle went in favor of Israel. But his arms got heavy and weary and fell to his side, and then the battle went against Israel. Finally Aaron and Hun took up their position at his side and held up his arms until complete victory had been won.

If we want the Gospel to win victories, then we must keep our hands stretched out in prayer over those who proclaim it. When we get tired and weary of that, let us remember how much depends on it. Let us bear in mind that the apostle pleaded: "Pray for us that the word of the Lord may have free course and be glorified as it is with you."

I. P. F.



# BEHOLD, THY KING COMETH

## Advent III

### THE PREPARATION FOR HIS COMING — "Prepare!"

*Gospel* Long before His Advent the Lord prepared His coming by the mouths of His prophets. In addition to these He now sends the last and greatest prophet, whose own coming was also prophesied. John the Baptist's duty was to usher in the immediate entry of the King. His work as prophet was only then finished when the Savior's mission had begun. From the very outset of His work Jesus convinces all that in Him alone all the Messianic prophecies are fulfilled. Blessed is he, whosoever shall not be offended in Him! Behold thy King cometh to thee. Let prophecy and fulfillment concerning Him remove from you the last particle of doubt.

*Epistle* Just as the Lord prepared the way of His coming into the flesh by means of His prophets, so the Lord prepares His return in glory and judgment by the mouth of His apostles and ministers. As servants of Christ and stewards of the mysteries of God, as those who are entrusted with the Word and Sacraments, their chief requirement is faithfulness. Jesus Himself is sole judge of such faithfulness. What men think of them or the importance of their work can be of no concern to them.

*Introit* Rejoice in the Lord alway and again I say, Rejoice. Let your moderation be known unto all men, the Lord is at hand. Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Lord, Thou hast been favorable unto Thy land, Thou hast brought back the captivity of Jacob. "Lord, we beseech Thee, give ear to our prayers, and lighten the darkness of our hearts, by Thy gracious visitation." (Collect.) Thou that dwellest between cherubim, shine forth; stir up Thy strength and come. Give ear, O Shepherd of Israel, Thou that leadest Joseph like a Rock. Stir up Thy strength and come and save us. Hallelujah. (Gradual. Psalm 80.)

This is He Whom Heav'n taught singers,  
Sang of old with one accord;  
Whom the Scriptures of the prophets  
Promised in their faithful Word.  
Now He shines, the Long expected;  
Let creation praise its Lord  
Evermore and evermore. (Hymnal 1: 98, 4).

## Advent IV

### 4. THE NEARNESS OF HIS COMING — "Rejoice!"

*Gospel* "There standeth One among you, Whom ye know not. Whose shoe-latchet I am not worthy to unloose." John, the Lord messenger, proclaims the greatness and the nearness of the Messiah. "What the prophets' heart inspired, what they longed for many a year, Stands fulfilled in glory here." The knowledge of the great truths that Jesus came in fulfillment of the prophecies of old and came as the true Son of God, alone can properly prepare for a joyous celebration of His birth. The Church of Christ knows Who has come, and Who cometh again. Let all flesh bless His holy name!

*Epistle* Rejoice in the Lord alway! Again I say rejoice! In consequence of the Lord's birth great joy is ours. All our joys on earth spring from the fact that Jesus came into the world to save sinners. The nearness of our Lord fills the believers with the noblest graces, removes from them all worries, urges them to prayers of thanksgiving, guards their hearts and minds with true and lasting peace. The Lord is at hand! Rejoice!

*Introit* Drop down, ye heaven, from above and let the skies pour down righteousness. Let the earth open and bring forth Salvation. The heavens declare the glory of God and the firmament showeth His handiwork. "Stir up, O Lord, we beseech Thee, Thy power, and come, and with great might succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplished through Thy mercy and satisfaction." (Collect.) The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. My mouth shall speak the praise of the Lord and let all flesh bless His holy name. Hallelujah! Hallelujah! Thou art my Help and my Deliverer, make no tarrying, O my God. Hallelujah! (Gradual. Psalm 145.)

Let shouts of gladness rise  
Triumphant to the skies.  
Now comes the King most glorious  
To reign o'er all victorious.  
Hosanna, praise and glory!  
Our King, we bow before Thee. (Hymn 57.)

G. W. FISCHER.



## TABLE OF DUTIES

### Concerning Civil Government

*Let every soul be subject unto the higher powers. For the power which exists anywhere is ordained of God. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1-4.*

#### II.

WHEN Paul wrote to the Romans about civil government, he did not do so with the purpose of instructing the Roman government, or any government, how it must conduct its affairs. God has given us our reason, He has inscribed His law into our hearts, He has given to every man a conscience. These three factors are sufficient for conducting all human affairs here on earth properly. Government has to do with earthly affairs only.

Scripture on the other hand — and the Epistle of Paul to the Romans is a part of the Scriptures — is given to make us wise unto salvation through faith in Christ Jesus. It is not given to us to tell us how to solve our political, social economical problems, and the like, but it instructs us, each individual believer, how to practice his Christian love in all these affairs. God wants His children here on earth to lead a life of sanctification, whatever their station may be. Husbands have particular tasks, so have wives particular tasks; so have parents, so have children; so have masters and servants. Moreover, we are all living under a certain government. What are our Christian obligations over against it?

#### Government Is Ordained of God

We have observed in a previous study that all power in the world, that is, all power for good, is of God. Evil power, the power of sin, is of the devil, who obstructs the good work of God and tries to ruin it. Included among the good powers of God in the world is also secular government. God arranged government for us for our benefit.

He did so already in creation. He not only said to Adam: "Replenish the earth and subdue it, and have dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth" — He did more, He arranged for government in human society. He created Eve to be a "help" to Adam, a help of his own kind, a help "meet" for him. He thus made Adam to be "the head of the woman" (1 Cor. 11, 3), and thereby the head of the family.

This beautiful arrangement which God made in Paradise was greatly disturbed and disfigured by sin. God did not abrogate it, it was even more necessary under



the condition of sin than before, but its beauty was gone. He said to the woman: "Thy desire shall be (subject) to thy husband, and he shall rule over thee" (Gen. 3, 16). Where sin is not checked it makes a tyrant out of the husband, and a rebel out of the wife.

From the arrangement which God made in creation still flows every form of government among men. It is a part of the Fourth Commandment.

#### Luther of the Origin of Government

In his *Large Catechism* Luther connects all forms of government with the Fourth Commandment in the following paragraph.

"In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and govern. For all authority flows and is propagated from the authority of parents. For where a father is

unable alone to educate his (rebellious and irritable) child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors; if he departs this life, he delegates and confers his authority and government upon others who are appointed for the purpose. Likewise he must have domestics, man-servants and maid-servants, under himself for the management of the household, so that all whom we call masters are in the place of parents, and must derive their power and authority to govern from them. Hence also they are all called fathers in the Scriptures, as those who in their government perform the functions of a father, and should have a paternal heart toward their subordinates. As also from antiquity the Romans and other nations called the masters and mistresses of the household *patres et matres familiae*, that is, housefathers and housemothers. So also they called their national rulers and overlords *patres patriae*, that is, fathers of the entire country, for a great shame to us who would be Christians that we do not likewise call them so, or, at least, do not esteem and honor them as such."

Then, after speaking about the obligations of children and of servants, he continues: "The same also is to be said of obedience to civil government, which, as we have said, is all embraced in the estate of fatherhood and extends farthest of all relations. For here the father is not one of a single family, but of as many people as he has tenants, citizens, or subjects. For through them, as through our parents, God gives to us food, house and home, protection and security. Therefore, since they bear such name and title with all honor as their highest dignity, it is our duty to honor them and to esteem them great as the dearest treasure and the most precious jewel upon earth."

#### A "Minister of God to Thee for Good"

The *Table of Duties on Civil Government*, as reprinted at the head of this instalment, is but an excerpt of the complete text contained in Rom. 13, 1-7. There Paul, in speaking about government, formulated the purpose in the words cited above, government is a "minister of God to thee for good."

As stated before, Paul is not trying to



give instructions to government on the proper conduct of its affairs, but he is teaching us as Christians how we must regard our government, and how we should recognize in it a gracious gift of God.

"To thee for good" says Paul. How far does this "good" extend? Luther, in the quotation above, briefly summarized it in these words: through government "God gives to us food, house and home, protection and security." Government regulates the affairs of this life, keeps order in them, and protects us in their enjoyment. The founders of our Republic enumerated among "certain inalienable rights" of all men "life, liberty, and the pursuit of happiness." Then they continued: "That, to secure these rights, governments are instituted among men." In other words, governments can control all things that are

subject to reason, on the basis of the inscribed law of God, and guided in their actions by their own conscience.

Because of sin we dare not expect any government to be perfect. Conditions were ideal in Paradise, but they are so no more. Every form of government is vitiated by sin. Man's easy and benevolent rule over the animals has given place to a rule which God Himself described after the flood in these words: "The fear of you and the dread of you shall be upon every beast of the earth" (Gen. 9, 2). How the headship of the husband in the family was corrupted by sin, was briefly stated above. Nor did civil government escape the ravages of sin. More of this later on. Yet in spite of every form of corruption, Paul maintains that government is a "minister of God to thee for good."

J. P. M.

## CHRIST'S RETURN IN GLORY AND OUR SANCTIFICATION

### I.

**I**N THE Second Article of our Creed we confess the hope that our Savior, who ascended into heaven and is sitting at the right hand of the Father, will come again to judge the quick and the dead. Christ's return will be a glorious demonstration of His majesty. He will appear in glory. He will sit on the throne of His glory. He will be accompanied by the glorious hosts of the heavenly angels.

Christ will return as Judge of the quick and the dead. A trumpet will sound and all graves will be opened. All dead people will return to life. No matter how they may have met their death, no matter how they were buried, or whether they were buried at all, whether they were swallowed up by the sea, or devoured by wild beasts, or blown to bits by an atomic bomb: they will all be restored to life; not one will be forgotten. All people then living, together with the raised dead, will be assembled before the judgment seat of Christ. The angels will gather them together from the remotest corners of the earth.

Christ will judge them according to His Gospel. He will not examine them ac-

ording to the Law of Moses. He Himself made an end of the Law by dying for the sins of the world. Those that believe on Him do not come into any judicial examination. Their names are written in the Book of Life, and without any embarrassing investigation they will be acquitted. Only those who in unbelief refused to accept the salvation of Christ will be judged on the basis of their own works strictly according to the Law of Moses. Their condemnation is a foregone conclusion.

On Judgment Day the present world will pass out of existence. Since the fall of man it has been under the curse. There are many things that we consider as valuable, many beautiful treasures of art, many a monument to man's achievements. But being sin-infested and curse-laden, these things are not really beautiful. Before God's eyes they appear as rubbish ready to be committed to the fire. He will produce a new heaven and a new earth that will be free from sin, and therefore truly beautiful.

### Do We Fear Christ's Judgment?

We ought not, for there is really nothing to fear.

Often we are troubled by fears because it is so difficult to get this truth firmly fixed in our hearts that Christ will not judge us according to the Law of Moses, but according to His own Gospel of salvation. If we could only rid our hearts of this thought — it is a great lie anyway — that in the last judgment our works will be examined! It is true, we do sin daily in thought and word and deed. Our Old Adam is not dead by any means, and he stirs up innumerable sins in our hearts. If we were to be judged according to our life and conduct, there would be no chance of salvation.

We should accustom ourselves, not always to look at our sins as still existing in the records of God. The handwriting that was against us, the very Law which accused us and made us guilty, is blotted out. Christ nailed it to His cross, so that it passed out of existence for good. On the great Judgment Day we shall be astonished to hear Christ enumerate only good works that we have done to the brethren, and thus to Him. In amazement we shall ask: Lord, when did we see Thee hungry, etc., and did serve Thee? We ourselves kept no record of our good works. All we remember is our shortcomings. And these Jesus does not remember. They have all been washed away in His blood, vanished like a fog before the sun.

On the other hand, however, just as we will be amazed to hear good works mentioned to our credit, so those who kept a record of their own good deeds, who point to their prophesying, their casting out devils, and other wonderful works done in Jesus' name, will be dumbfounded to hear Jesus disavow them: "I never knew you; depart from me, ye that work iniquity" (Matth. 7, 23). This will happen to them, not as though their works of iniquity on their own good works, rejected the redemption of Christ and placed themselves again under the Law.

Do we fear the coming Judgment? We have a reason to fear only in case we leave the safe hiding place under the protecting wings of Jesus.

### The Coming Judgment, Our Salvation

This is the name by which Jesus Himself called it when He said to His disciples: "When these things (namely, the signs that indicate the approach of the



Last Day with its Judgment and the end of the world) begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh" (Luke 21, 28). — We hear two more passages which speak about the Last Day as a day of redemption and final salvation. "Ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8, 23). "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4, 30).

It really will be a day of redemption and salvation. Here on earth in this life we are burdened with evils of every description. Need we go into details to prove this statement? We have just come out of a terrible war and are still bewildered by the aftermath of that war. And we are trembling with fear of the next war, which our statemen seem to be unable to forestall. World War I, and to a greater degree World War II have shattered most of the complacency and shallow optimism in which people generally had indulged. — All evils of this present world will definitely come to an end on Judgment Day. That will be a great salvation.

But more. In this world Christians are surrounded by unbelievers, who plague them with their temptations and grieve them with their ungodly living. On Judgment Day a separation will take place. The Christians will be with their Lord forever unmolested by any unbeliever. — On the other hand also a great reunion

will take place. Christian friends and brethren, who had been separated by death, will be brought together again when death will be forced to restore its victims.

Best of all. Here on earth we are constantly troubled by our Old Adam. According to our new man we strive to please God and to lead a life of sanctification, but we are always hampered by our flesh. The struggle is severe and painful. On that great day those that come forth out of their graves will find to their joy that their Old Adam did not arise with them; and those still living will experience a change by which they are freed from their Old Adam. Then we shall praise the Lord in perfect purity. A great salvation!

#### How Shall We Keep Our Great Hope Alive?

If we really hope in the wonderful redemption and salvation which the Last Day will bring for us, will not this hope be a powerful influence in shaping our lives? It must be. Where this hope is planted into a heart for the first time, it will change that heart completely. Old things will pass away, all things will become new with this wonderful new outlook on life. This influence will continue as long as this hope is kept aglow.

How can that be done? This question takes in too much territory. We cannot even begin to discuss it in the few lines at our disposal today. God granting, we shall devote our next study to this matter.

J. P. M.

## TOWARD LUTHERAN UNION

On Tuesday, November 12, 1946, a group of sixty-six pastors, teachers, professors, students of theology, and laymen of the Missouri, Wisconsin, and Norwegian Synods of the Synodical Conference met in a free conference at St. Paul's Lutheran School, New Ulm, Minnesota. The Conference came together in order to discuss the "Principles" drawn up by Pastor Carl A. Bramscher of Alpha, Minnesota. Pastor Bramscher had drawn up these "Principles" as a statement of his own position in the matter of Lutheran

Union, with particular reference to the efforts at unity and possible union now being made by the Missouri Synod and the American Lutheran Church. The Conference discussed, amended, and adopted these principles. It also decided to give these principles the widest possible publicity as its contribution toward achieving Lutheran Unity on the basis of Scripture and the Lutheran Confessions.

STUART A. DORR,  
Secretary.

### Principles

Adopted by the Free Conference at New Ulm, Minnesota, November 12, 1946.

#### I

God has given us His Holy Word, according to which alone we must teach and work in the Church. Ps. 119, 105.

#### II

God is a jealous God Who does not tolerate error. Gal. 1, 8, 9; Jer. 23, 28-31.

#### III

The Word of God is clear and is alone the basis of sound Lutheran theology. Ps. 119, 105; 2 Pet. 1, 19-21; Formula of Concord, Epitome, Intro. 1 (Concordia Triglotta p. 777).

#### IV

Church unity is attained by the use of Scripture alone and is entirely the work of the Holy Spirit. Only in this way can it be attained between the American Lutheran Church and the Missouri Synod or between other differing groups or by a disrupted group.

#### V

For the purpose of attaining unity, we stand ready at all times to confer with all such as show willingness to acknowledge and study doctrinal differences and to settle them on the basis of God's Word.

#### VI

There is not yet the needed unity for joint work and worship between the American Lutheran Church and the Missouri Synod or between the latter and other church groups affiliated with the National Lutheran Council.

#### VII

Until such a time as unity is attained we will avoid those church bodies which differ from us in any point of doctrine or practice, that is: we will not have joint prayer, prayer fellowship, altar or pulpit fellowship with them, or co-operate with them in church work, which includes many of the things now called externals ("co-operation in externals"). Rom. 16, 17.

#### VIII

For such unity more than a mere subscription to a set of theses or a document of agreement is necessary. As a minimum it is required that all pastors and congre-



tations of both sides agree, that all professors of the institutions of both sides agree, that all synodical text books and other publications of both sides which teach doctrine or church polity agree, and that there be mutual promises of diligent watchfulness and discipline in matters of doctrine and practice.

## IX

Our doctrinal position in these matters is set forth in the Brief Statement of 1932. May it be known in particular that we maintain the doctrine of Verbal Inspiration, which some refer to as the "mechanical theory;" that we maintain the doctrines of Conversion and Election as taught in the Brief Statement, on the basis of which we are accused of teaching irresistible grace and Calvinism or "Crypto-Calvinism;" and that we maintain the doctrine of Objective Justification, a doctrine which does not include faith.

## X

We reject the 1938 St. Louis Union Resolutions, the Declaration of the American Lutheran Church in particular, because for us it contains doctrines which are divisive of church fellowship, as is apparent from the American Lutheran Church's own interpretation of it. Neither do we accept the Doctrinal Affirmation.

## XI

We repudiate any and every statement which is contrary to the principles stated above, whether they are made by resolution of our respective synods or one of their official groups, or by any officer, member, or publication of our synods, or by any others.

—*Members of the Evangelical Lutheran Synodical Conference of North America.*

STUART DORR

## A PICTURE OF GERMANY

Germany is a gigantic poorhouse. Most of its larger cities are in ruins. Hence the housing shortage has reached alarming proportions. It is a common phenomenon to see several families living together in close quarters. The windows of many houses and stores have no glass. Water leaks through the damaged roofs, and the walls are cracked or but partially intact.

Due to lack of good transportation there is not enough fuel to keep the houses well heated. Only the kitchen is heated, and in many houses, less than a few hours a day. Moreover, the bombed-out householders have lost either some or all of their furniture. For example, the Lutheran pastor of the celebrated St. Lorenz Church in Nuremberg has but one bed left for a family of five.

The attempted solution of the housing problem is greatly aggravated by reason of the fact that millions of German refugees are streaming into the truncated Reich from the East. The real agony of the German soul reveals itself in the faces of any of these wretched victims of the war. Recently I met a professor who has come all the way from Breslau to Nuremberg in the middle of winter. His wife had died on the way, his son had perished during the siege of Breslau. Today he has lost everything, his possessions, his family, and even his health. He is but one of millions who are coming like so many ghosts into a land that can offer them no hope.

The clothing problem is equally acute. Germans are wearing clothing that is very old and threadbare. When one stands at some busy corner, then one can readily see how poorly the Germans are dressed. Anything that is cloth or looks like cloth is worn, and no attention is paid to style. This phenomenon alone reveals most glaringly the general poverty of the people. Germany looks like a nation of beggars.

It is in the field of nutrition where the Germans suffer most. The variety of food that every American is able to enjoy does not exist in Germany. All Germans live on a steady diet of potatoes, dry bread and coffee made of roasted barley. Vegetables, meat, milk, sugar, and other basic foods are hard to get. Housewives have to stand for hours in long queues, trying to get some article of food, that is a most welcome addition to the monotonous diet of potatoes and dry bread. Though there is no mass starvation, yet most people are undernourished and many a pupil, student, and worker collapses, because he does not get enough to eat. Since the end of the war the death rate among infants and old people has increased to an alarming extent.

Spiritually, Germany is also suffering. Many churches have been destroyed by bombs. Some well-known Lutheran churches are in ruins. Though the walls and spires of St. Lorenz Cathedral in Nuremberg are still standing and services can be held there every Sunday, yet it will take about twenty years before that great landmark of Lutheranism will be restored to its former grandeur and beauty. Despite the efforts of some outstanding leaders of the former regime to destroy Christianity there are still many people who regularly go to church and are true followers of the Church. If the pastor of St. Lorenz and his congregation are an index — and I am convinced that they are — of evangelical Christianity in Germany, then there remains no doubt that the land of Luther still harbors within its limits a generous number of those who are members of the invisible, yea, the real Church of Christ.

H. M. HEIDTKE,

*Translator for the International Military Tribunal.*

## ADVENT

(Continued from page 386)

Moses led the people of Israel out of the slavery of Pharaoh is likewise fulfilled in Christ, who delivered us from the bondage of Satan unto His eternal kingdom.

*Every Promise for the Present and Future* Finally Jesus Christ came also to fill as empty vessels all those precious Old Testament promises which apply to the present and the future, the blessed promises concerning the gathering of the New Testament church of believers, concerning their life of loving obedience, concerning their glorious resurrection on the last day and their entrance into eternal life. The present and future fulfilment of these promises flows wholly from this that Jesus Christ entered our flesh, upon His victorious redemption arose from the dead, and ascended into heaven to send the Holy Spirit into our hearts through the Gospel and to reign over all things in power and glory. In Christ Jesus who came to fulfill the Law and the Prophets we may indeed find rich Advent joy. C. J. L.



# Siftings

BY THE EDITOR

**Russians Seek Church Aid.** According to *Religious News Service* the Russian military government in Germany recently asked the aid of the World Council of Churches to avert a relief crisis involving the lives of 60,000 children, Dr. S. C. Michelfelder, chairman of the World Council's material aid division revealed in New York City. Dr. Michelfelder, speaking before a national conference of Church World Service directors and representatives, said "the Russians took the initiative, through General Zhukov, of asking the World Council at Geneva for help, and accepted our stipulation that an agency of our choosing be given the responsibility of distribution." The shipment was authorized "on the basis that it must be distributed in the name of the donor, as well as by a kindred agency," Dr. Michelfelder reported. "I have proof that it was. The story was headlined in the Russian zone press. We expect to continue in this manner in that zone."

\* \* \* \*

**Common Lutheran Hymnal.** A common hymnal for the Lutherans of America, (Synodical Conference excepted) now seems assured. Following the lead taken by the Augustana Synod in its June convention, the United Lutheran Church in America and the American Lutheran Church, both of which held their biennial conventions in October, have given their full approval to the project. Not a dissenting vote was registered by the U. L. C. delegates assembled in Cleveland, Ohio, and much enthusiasm for the new hymnal was evidenced. Similar unanimity of opinion was revealed when the American Lutheran Church took up the proposal at its convention the following week in Appleton, Wis. In addition to these church bodies and the Augustana Synod, the United Evangelical Lutheran Church (Danish) has also given its approval to the inter-synodical venture. It is probable that three to four years will elapse before the new book of worship can be placed in the hands of congregations, particularly since the

Augustana Synod has urged that it be not published until agreement can also be reached on a common liturgy.

\* \* \* \*

**The Trial of Archbishop Louis Stepinac** in Yugoslavia on charges of aiding the enemy during the German occupation has aroused Catholics all over the world. Cardinal Stritch of Chicago wanted the U. S. government to protest to Tito. Cardinal Griffin stirred up protests in England against the archbishop's arrest. *Osservatore Romano*, Vatican newspaper, denied charges made at the trial that the Pope shared in responsibility for forced conversions of Serbian Orthodox to Roman Catholicism during the war. The trial, says *Osservatore*, is "typical of revolutions and dictatorships in which the accused is condemned before the trial starts, and juridical powers are mere tools of the state." On October 11 the court returned a verdict of guilty on the archbishop's case and sentenced him to 16 years at hard labor. Further developments are awaited with interest!

\* \* \* \*

**Joint Resolution 19S.** Wisconsin voters on November 5 roundly rejected this intended amendment to the state constitution which would allow public funds to be used for the transportation of parochial school children to and from school. The *Christian Century* commented editorially on this issue: "The New York courts maintained that transportation of parochial school pupils at public expense is unconstitutional 'since the purpose of transportation is to promote the interest of the private school or the religious or sectarian institution that controls it.' It held that any contribution directly or indirectly made in aid of maintenance or support of a private or sectarian school out of public funds would be a violation of the concept of complete separation of church and state in civil affairs and therefore of the spirit and letter of the Constitution. Courts in other states have fol-

lowed this reasoning. Transportation for parochial school pupils was declared unconstitutional in Oklahoma in 1941, in Kentucky in 1942, and in Washington in 1943. The Washington court held that neither the child benefit theory nor the idea that the state is justified in abusing its police power to provide safety on the highways could contravene the provisions of the Constitution. . . . It is an integral part of its effort to discredit and eventually overthrow a constitutional principle which it (the church) has never accepted." These are timely words.

\* \* \* \*

**This Is Mass Starvation.** Under this head H. D. Bollinger who recently returned from Germany comments in the *Christian Century*: "Around the Russian zone, the iron curtain is drawn. What is going on there is unknown, except for stories that seep through from a sort of underground. . . . In the French zone, the principle of retaliation seems to operate unhindered. The German people feel that policies regarding food and the handling of German prisoners of war who are in 'slavery' in France is dominated by the desire for revenge. . . . In the British and American zones, it is reassuring to observe that something like co-operation and constructive policies prevail. The military governments in both zones seem concerned about the welfare of the German people. In spite of that fact, however, *the German people are starving.*"

\* \* \* \*

## LIFE'S CLOCK

Like the dial of a clock is a life;  
 The hands are God's hands, which go  
 So gently over and o'er,  
 Guiding its course. So slow  
 And surely the short hand moves —  
 It's the hand of His discipline;  
 But the long hand of mercy goes o'er  
 It, with a balm and a pardon for sin.  
 Though His discipline comes to each life,  
 And God speaks to it with every stroke,  
 Yet the long hand of mercy uplifts  
 The heart that is aching and broke.  
 And twelve-fold are the blessings He leaves  
 For one stroke of distress and trial,  
 As He silently, soothingly marks  
 The time on the face of life's dial.  
 And both hands are fastened secure  
 To the pivot from which all things start,  
 The pulse of great love and peace,  
 God's tender, unchanging heart.

ERNA E. HOEFS.



## ON RELIEF FOR WAR-SUFFERERS

"I am now able to give you the wonderful news that we have received the C. A. R. E. package about which you write to us. It arrived in excellent condition. Our expectations were far exceeded when we beheld the grand contents of the package. Tears of joy and gratitude filled our eyes, great rejoicing filled our hearts and home. You cannot know how much we appreciate receiving the foodstuffs that are so scarce here. You should have seen the happy and grateful look on our little grandson's face when he was handed a piece of chocolate, something he knew only from hearsay. Words are inadequate to describe the joyful event."

So writes a grateful person to a kind member of one of our congregations.

Another writes: "I want to let you know that we were overjoyed to receive the precious food package you sent us. We were so overcome that we wept tears of joy upon seeing how richly God blessed us. We thank you most heartily for your kindness and ask God to bless you for it."

A member of my congregation enclosed a self-addressed envelop in the pocket of one of the children's garments she gave to the clothing drive. The following is an excerpt from the letter she received from the recipient of these garments: "Many thanks for the fine garments my little girl received from you. We are overcome by the generosity of you American Christians and thank God for it. I have three children who could eat heartily, but I have nothing to give them. I am a church organist and take great comfort from the glorious hymn: 'A mighty Fortress is our God, A trusty Shield and Weapon; He helps us free from ev'ry need That Hath us now o'ertaken.'"

A number of others in my congregation, who had enclosed their address in clothing, received similar replies.

Such expressions of gratitude could be multiplied. I have read many letters from European war-sufferers, particularly from displaced persons, such as were driven out of Poland. The description of conditions as revealed by these letters makes one's heart bleed.

A Lutheran pastor, who was among the prisoners of war at Fort Custer and

whose acquaintance some of us made last year, writes upon his return to Germany: "You will not be able to form a real picture of the dire need here, nor can you imagine how the people are losing strength and energy due to lack of nourishment. But we Christians see in all this the judgment of God upon us. As Christians we view our distress in a different light than do such who do not know the Savior of those who labor and are heavy laden."

Among the millions of displaced persons are our brethren of the former Poland Mission. We now have the addresses of some 400 families among our brethren. We have sent them C. A. R. E. packages, the cost of which is defrayed by your contribution to the relief fund. If we sent only one package a month to each address, the cost would be about \$4,000.00. The total contributions to the relief fund as of November 15 amount to \$116,477.00. You will soon receive a folder in which the activities of the Relief Committee are depicted. We plead with our congregations to continue to remit contributions for this program. We shall be happy to send addresses of our brethren of the Poland Mission to individuals or congregations who might desire to send them C. A. R. E. packages.

It becomes more and more apparent to us that we have embarked upon a long-range program. We feel also that we must link spiritual relief and assistance with the physical. We are now endeavoring to find ways and means by which we can send Bibles, Hymnals, Catechisms, and other spiritual literature to our displaced brethren.

We dare not let them down; they are our responsibility; we have a distinct obligation over against them; we must not fail them in the dark days through which they are passing! They are not failing us! In spite of obstacles and hardships, they are proclaiming and spreading the saving Gospel and reporting many accessions. Through them the promise of the Lord is repeated: "Behold, I have set before thee an open door, and no man can shut it!" Rev. 3, 8.

We commend the relief program to you. We repeat: "Their Need Is Our

Opportunity!" We are coming up to Christmas again; the problem of gifts engages our attention. The relief program offers a splendid opportunity in this respect: Gifts for the relief of suffering! Make room for your Synod's relief program on your gift list!

We ask our congregations to continue to gather clothing and food for the relief of physical suffering. We ask them also to bring generous offerings of money for the giving of spiritual comfort and assistance. We beseech you, brethren: "AS WE HAVE THEREFORE OPPORTUNITY, LET US DO GOOD UNTO ALL MEN, ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH." Gal. 6, 10.

KARL F. KRAUSS, *Chairman,*  
*The Committee on Relief.*

### NEWS ITEMS FROM OUR STUDENT CHAPEL IN MADISON

Among the 18,500 students enrolled at the university in Madison a little more than 3,000 indicated that they are Lutherans. About 1,100 of these are members of the various synods belonging to the Synodical Conference. Not all of these are, however, attending services at the chapel. Some are living at Badger Village about 35 miles north of Madison, where special services are being held for them by Pastor A. Look of North Freedom; others have found rooms in towns closer to Madison; still others are quartered in all parts of the city and its suburbs and are attending other churches of ours closer to their rooms; and finally, a goodly number have been going home over weekends.

At our first service of the fall semester, on September 22, the ushers counted 410 and said that about 30 people had left when they saw the overcrowded condition of the chapel. Beginning with the next Sunday, September 29, two services have been held, one at 9 A. M., the other at 10:45 A. M. The combined attendance figures for the next three Sundays were: 380, 314, 409.

WM. C. BURHOP.



## CENTENNIAL

On September 15 and 22, St. John's Congregation of Root Creek, Wisconsin, was privileged by the grace of God to celebrate its centennial with six services set aside for this occasion. Prof. Joh. P. Meyer and the Pastors Paul Pieper, Martin Schroeder, and Jonathan Mahnke preached the sermons, in which the congregation was reminded of the true cause of their rejoicing, and in which they were admonished to continue steadfastly in the Word of faith unto the end.



The congregation was established in 1846 by a Pastor Weizel as "The Evangelical Congregation of (Town) Greenfield on the Muskego Road," now Forest Home Avenue. In 1850 the first church was built but not completed, when Pastor Weizel was asked to resign.

In 1852 the congregation appealed to President Muehlhaeuser for service and was served by him personally until they joined the Wisconsin Synod. Then Pastor C. Koester of Oakwood, a charter member of our Synod, was called. He served the congregation till 1859. Pastor Koester caused a Christian Day School to be established, and L. Nietmann was called as a full time teacher in 1857. This school was privileged by the grace of God to continue uninterrupted throughout the ninety years.

After passing a colloquy Mr. Nietmann also served the congregation as pastor from 1859 to 1861. Thus the congregation became independent. Nietmann was succeeded by Pastor J. Kilian, who held the pastorate of St. John's from 1861-1868. Then followed Pastor K. Bartz, 1868-1871, and Pastor J. Koehler, 1871-1873.

On February 15, 1874, Pastor Carl Thurow was installed as pastor of St. John's. Pastor Thurow was privileged to serve the Lord in Root Creek nearly 42

years until his death in August, 1915. During his ministry the congregation celebrated its golden jubilee in 1896 and dedicated its present beautiful church to the service of the Lord as a thank offering. The first church was remodeled into a schoolhouse, in which capacity it served the congregation till 1942. Pastor Thurow was assisted by Pastor Martin Thurow, 1908-1909.

After the death of Pastor Thurow the congregation called Pastor Gotthold Thurow, who was succeeded in October, 1916, by the undersigned. The same year a new parsonage was built. In March, 1942, the congregation rejoiced greatly that they were privileged to dedicate a new two classroom school with modern conveniences in place of the old building

that had served the congregation for over ninety years.

Since September the congregation has enrolled the children of the neighboring mission field, Homehurst, in our school. Pastor Lyle Hallauer is teaching the lower grades and Teacher Harry Diersen the upper grades. The present enrollment is 50.

Besides the pastors who filled the vacancies, often for years, the following teachers have served our school: L. Nietmann, Hoffmann, E. F. Hartmann, Emma Thurow, Alex O. Benz, John Gieschen, Lydia Gieschen, Arthur Maas, H. W. Jaeger, Hugo Schnell, Lydia Ann Pickron, Myrtle Pagenkopf, Delmer Hallemeier, Henry F. Krenz, Harry Diersen, and Pastor L. Hallauer.

Ministerial acts performed during the hundred years were as follows: Baptized, 1,751; confirmed, 1,162; communed, 50,339; married, 443 couples; buried, 710.

St. John's at its centennial has a membership of 125 voters, 39 ladies, 340 communicants, and about 450 souls.

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

WM. C. MAHNKE.

## ANNIVERSARY

### 40TH ANNIVERSARY

Trinity of Marquette and St. Paul's of Green Garden, Michigan, met in joint service on the evening of October 30 in Trinity Evangelical Lutheran Church of Marquette, in order there in a fitting manner to observe the 40th anniversary of the ordination of their pastor, the Rev. William Roepke. Ordained into the ministry on August 5, 1906, after having successfully completed his theological training in Concordia Seminary, Springfield, Illinois, he served Zion, Omro Twp., Wisconsin, until the Lord through His Church called him to the Marquette parish in 1909. At this time the parish included beside Trinity of Marquette and St. Paul's of Green Garden Bethany of Bruce Crossing,—this latter nearly a hundred miles distant! For twenty-two years Pastor Roepke served this extended par-



ish and—travel during those days was not what it is today! For the past thirteen years Bethany of Bruce Crossing functions as a separate parish with the Rev. Fred Bergfeld as pastor.

For the anniversary service, arranged jointly by Trinity of Marquette and St. Paul's of Green Garden without the knowledge of their pastor, the Rev. Fred Bergfeld served as preacher, basing his sermonic remarks on 1. Cor. 15, 10a, and the Rev. Theophil Hoffmann of Gladstone as liturgist. The jubilee service was beautified with several selections by the church choirs of the parish. After this service a social was enjoyed by all present in the parlors of the church, during which hymns were sung by the audience (one by the newly organized Sunday School of

served as chairman of the North Wisconsin District Mission Board. For the past seven years he is serving in the same capacity of the General Mission Board and of the Church Extension Board of our Synod.

During his forty years in the ministry he has preached 4,643 sermons (spending approximately 1,548 hours in the pulpit), baptized 744 persons (many of whom now are grandparents), and officiated at 398 marriages.

Forty years in the ministry of the church: what a distinct favor granted by the Lord of the Church! May this favor of the Lord never subside!

T. H.

## OBITUARY

### † REV. ROBERT HEIDMANN †

Robert Heidmann was born on February 6, 1869, at Darnewitz, Germany, a son of Teacher Frederick Heidmann and his wife, Elizabeth, nee Schultz. At the age of five he entered his father's school. He lost his father, however, while he was still a young boy. Thereupon he enrolled for a year at the preparatory school at Stendel and then transferred to the Mission Gymnasium in Halle, where he studied for six years. While at Halle he was confirmed. After he had finished his course at Halle he suffered an accident which confined him to his bed for a very long time. During the time of his convalescence he decided to enter the mission work of the church. With this end in view he attended the Mission School in Wuerttemberg, which was conducted by Professor Voelter.

In the fall of 1886 he left Germany for this country together with ten other young men. On September 9 of the same year he arrived at New Ulm, Minnesota, and immediately enrolled in the theological department of Dr. Martin Luther College. Here he was graduated at the end of June, 1889. On July 30 of that year he was ordained to the holy ministry by Pastor Junker. His first pastorate was in the Union, Hokah, and Brownville field. A few years later he also served the Caldonia congregation, which is in the center

of the aforementioned congregations. After serving these congregations for more than six years he accepted a call to the Baytown and Withrow congregations near Stillwater. In 1902 he received a call from St. Paul's Congregation, Arlington, Minnesota, and was installed there by Pastor Hupfer on Thanksgiving Day. The Lord permitted Pastor Heidmann to serve this congregation for almost 39 years. During his pastorate the congregation enlarged its church building, built a school and a parsonage, and acquired a teacherage. On June 1, 1941, Pastor Heidmann retired from the active ministry after having served for almost 53 years.

On March 6, 1890 he had entered the bonds of wedlock with Lydia Koch of New Ulm, Minnesota. The Lord blessed their marriage union with six children, two sons and four daughters. His wife and two daughters, Lydia and Ruth, preceded him in death. After ailing for quite some time Pastor Heidmann was called by the Lord to His eternal home on October 7, 1946, at the age of 77 years, 8 months, and 1 day. Rev. J. Bradtke, his pastor, conducted the funeral services on October 11 at the home, church, and church cemetery, basing his sermon on Luke 2, 29-32. Pastor A. Ackermann, a life-long friend of the deceased, delivered a German sermon on Phil. 1, 21. The nearest relatives left to mourn Pastor Heidmann's death are: his sons, Ernst of Gaylord; Karl of Chicago; his daughters, Elsie, who lived with her father; Meta (Mrs. Rutherford Sander), also of Arlington; his son-in-law and two daughters-in-law; 12 grandchildren and one great-grandchild.

Memorial wreaths in the amount of \$426 were given by relatives, friends, pastors, and congregations for the work in the kingdom of the Lord, and especially for an addition to St. Paul's Christian Day School.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14, 15.

C. L.



Harvey, who gathering about their pastor sang: "Jesus loves me, this I know"), congratulatory speeches delivered by fellow-pastors in person or by letter and officers of the different societies of the congregations (which latter also presented the jubilarian with valuable gifts), climaxed by a few well-chosen remarks by the jubilarian, and lunch served by the ladies of the parish.

Besides serving Marquette and Green Garden for the past 37 years as pastor the Rev. Wm. Roepke has been a member of the North Wisconsin District Mission Board for over 15 years and also of the General Mission Board and of the Church Extension Board of our Wisconsin Synod. For a number of years he also



**ORDINATIONS AND INSTALLATIONS**  
(Authorized by the Proper Officials)

**Pastors**

**Mielke, N.**, in St. John's Church, Rising City, Nebraska, by E. J. Hahn, A. Hertter, assisting; 20 Sunday past Trinity, November 3.

**Keibel, Armin C.**, in St. John's Church, Town of Granville, Milwaukee County, by Walther Keibel, J. Ruege, assisting; 21 Sunday past Trinity, November 10.

**Krueger, Wm.**, in Grace Church, Eau Claire, Michigan, by E. J. Berg, Henry Haase, Hugo Hoenecke, Adolph Klein, Harold Zink, assisting; 21 Sunday past Trinity, November 10.

**CHANGES OF ADDRESS**

**Pastors:**

Keibel, Armin C., 3831 W. Good Hope Rd., Milwaukee 9, Wisconsin.

Krueger, Wm., Eau Claire, Michigan.

Mielke, N., Rising City, Nebraska.

Habermann, A., P. em., 519 12th Avenue, Green Bay, Wisconsin.

Bittorf, R. F., 1004 Grant Street, Beatrice, Nebraska.

**NOTICE**

St. John's Church, Princeton, Wisconsin, has a crucifix and a pair of five-branched candelabra, which it would gladly give to any mission desiring them.

**PASTOR HAROLD WARNKE.**

\*\*\*

Pastor Ardin D. Laper, has been appointed finance man for the Central Conference of the Nebraska District to succeed Pastor N. Mielke, who has accepted a call into another conference.

**Im. P. FREY, President.**

**JANESVILLE MIXED CONFERENCE**

A mixed conference comprising Wisconsin Synod and Missouri Synod pastors in the vicinity of Janesville meets the second Monday of every month. The attendance varies between 10 and 15 present at the meetings.

A carefully worked out program is followed which includes papers on Exegesis, Apologetics, Ethics, Liturgics, Church History, Symbolics, Dogmatics, and Homiletics. In this way all the fields of theology are considered during the year. The members are enthusiastic about their meetings because they know in advance what papers will be considered and realize they will benefit themselves by their attendance.

At the November meeting, after Holy Communion was celebrated at Mount Calvary Church in Janesville, Rev. M. Kujath of Brodhead led the discussion in Exegesis of 1 Peter 1, followed by Rev. F. Hahn of Beloit of 1 Peter 2. In the afternoon a paper was read on the heathen religion during the Apostolic Era from 4 B. C. to 100 A. D. by Rev. W. Baese of Beloit. Officers for the coming year were

lected at this meeting and include the following:  
Rev. A. M. W. Wahl, Edgerton, chairman.  
Rev. W. J. Baese, Beloit, vice-chairman.  
Rev. F. Hahn, Beloit, secretary.  
Rev. R. Jungkuntz, Fort Atkinson, program committee.

F. HAHN.

\* \* \* \*

**NEBRASKA DISTRICT TEACHERS' CONFERENCE**

On October 22 and 23, 1946, the Nebraska District Teachers' Conference held its third annual meeting at Valentine, Nebraska, as guest of Zion Lutheran Congregation.

Sessions opened on Tuesday morning at nine o'clock with an appropriate address by Pastor H. Fritze, based on John 3:1-17. Thereafter our chairman, M. F. Eggers, took charge of the sessions.

Our program for this year was as follows:  
Tuesday:  
Parable of the Talents (Catechization).....  
.....Mr. H. Krenz  
The God-pleasing Attitude of a Christian Day School Teacher Toward His Pastor..Mr. F. Eggers  
Business Meeting  
Wednesday:  
State of Humiliation (2nd article)..Mr. T. Schmidt  
Manuscript Writing.....Miss I. Zimmermann  
Justification and Sanctification..Pastor L. Sabrosky  
The Teacher as Organist and Choir Director...  
.....Prof. M. Albrecht  
During the business meeting the following election of officers took place: Chairman, H. Krenz; vice-chairman, Wm. Neujahr; secretary, K. Petermann; treasurer, Miss I. Zimmermann. Mr. F. Eggers and Miss Lillian Krause were elected for the Program Committee.

Though our conference is rather small, we are all convinced that the sessions which we have, and the opportunity it affords us to get together, are of inestimable value to all. We were very grateful to have Prof. M. Albrecht of our Dr. Martin Luther College as our guest professor.

May the Lord continue to bless our little conference.

K. R. PETERMANN, Secretary.

\* \* \* \*

**CALENDAR OF CONFERENCES**

**MANKATO CIRCUIT PASTORAL CONFERENCE**  
St. Paul's Ev. Lutheran Church, North Mankato, Minnesota.  
Time: December 5, 1946, 9:30 A. M.  
Confessional: M. Birkholz (L. Brandes).  
Exegesis: Gal. 1, 12ff. H. Schaller.  
Essay: A. Martens.  
M. BIRKHOLZ, Secretary.

\*\*\*

**DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE**  
Place: Peace Lutheran, Hartford, Wisconsin.  
Time: Monday, January 13, 1947, 10 A. M.  
Essay: Buenger's "Ordination"—H. Schultz.  
Preacher: E. Pankow (W. Reinemann).  
H. A. SCHULTZ, Secretary.

**BOOK REVIEW**

**The Coming of the Christ Child**, by Gilbert G. Glaeser. Print: Northwestern Publishing House, Milwaukee, Wisconsin. Pages 42. Price: 10c; dozen, \$1.00; per 100, \$7.50.

This children's service is well arranged and pliable enough to meet most conditions. The songs are well chosen and arranged for four part singing. The arrangements may also be used for accompaniment when sung in unison. We were glad to see so many of the old favorites Christmas songs. The speaking parts are arranged for groups and are the choice prophecies and texts from the Bible. Here is a children's service that will appeal.

W. J. S.

\* \* \* \*

**Joyful Tidings and Let Us Now Go Even Unto Bethlehem.** Print: Concordia Publishing House, St. Louis, Missouri. Pages 15 and 18, respectively. Price: 6c postpaid the single copy; dozen, 60c; per 100, \$4.00.

"Joyful Tidings" is based upon Hymn Stanzas of the "Lutheran Hymnal." The answers are all in verse. The songs are the old familiar Christmas songs.

"Let us now go unto Bethlehem" is a worthy companion to "Joyful Tidings."

Both of them are good.

W. J. S.

\* \* \* \*

**Here We Stand, Nature and Character of the Lutheran Faith**, by Hermann Sasse, professor in the University of Erlangen. Translated with Revisions and Additions from the Second German Edition by Theodore G. Tappert. Augsburg Publishing House, Minneapolis, Minnesota. Price: \$2.

This volume was written in 1934 and again in 1936 in a second edition under the title, "Was ist lutherisch" by one of the most outstanding Lutheran theologians in the Evangelical Church of Germany. It pictures nothing less than the "confessional struggle" peculiar to evangelical Christianity in the Land of the Reformation. The author appeals to all churches, and especially to the Lutheran churches to consider and to reconsider the heritage of the Reformation, its "pure teaching" and its "pure doctrine." A valuable volume for our theologians.

P. PETERS.

\* \* \* \*

**The Quest for Holiness, A Biblical, Historical and Systematic Investigation**, by Adolf Koerberle, D. D. Translated from the Third German Edition by John C. Mattes, D. D. Augsburg Publishing House, Minneapolis, Minnesota. Price: \$2.50.

A goodly number of American Theologians has read this book in the original under the German title, "Rechtfertigung und Heiligung." Within a few years prior to World War II it passed through three editions and the name of its author became well-known not only in European, but also in American church circles. Now this book is being presented to us in an English translation and should be read by all those who do not want to be without a knowledge and a well-founded opinion of this brilliant theological study that has attracted so much attention in Germany and America.

P. PETERS.

**MINNESOTA DISTRICT**  
**March, April, May, 1946**  
**Red Wing Conference**

| Reverend                                 | Budgetary | Non-Budgetary |
|--|-----------|---------------|
| Gale Maas, Bay City, Wisconsin.....      | \$ 7.75   |               |
| Theo. Haar, Bear Valley.....             | 127.00    |               |
| E. G. Hertler, Brownsville.....          | 22.25     |               |
| Karl A. Gurgel, Caledonia.....           | 642.60    |               |
| Karl J. Otto, Charles City, Iowa.....    | 7.25      |               |
| H. F. Muenkel, Dexter.....               | 515.00    | \$ 3.00       |
| T. E. Kock, Goodhue.....                 | 174.00    | 9.25          |
| F. W. Weindorf, Goodhue, Grace.....      | 170.72    |               |
| F. W. Weindorf, Goodhue, St. John's..... | 369.67    | 26.00         |
| E. G. Hertler, Hokah.....                | 130.25    |               |
| E. G. Hertler, LaCrescent.....           | 82.25     |               |
| T. H. Albrecht, Lake City.....           | 460.03    | 24.00         |
| Theo. Haar, Mazeppa.....                 | 210.00    |               |
| T. E. Kock, Minneola.....                | 186.26    |               |
| Otto Klett, Nodine.....                  | 255.00    |               |
| N. A. Reinke, Oronoco.....               | 236.59    |               |
| N. A. Reinke, Poplar Grove.....          | 22.42     |               |
| Geo. W. Scheitel, Potsdam.....           | 65.95     |               |
| E. G. Hertler, South Ridge.....          | 145.50    |               |
| Karl A. Gurgel, Union.....               | 73.20     |               |
| Paul E. Horn, Zumbrota.....              | 393.75    | 21.00         |
| <b>Mankato Conference</b>                |           |               |
| M. J. Lenz, Alma City.....               | 338.18    |               |
| W. Schuetze, Belle Plaine.....           | 573.99    |               |
| H. H. Schaller, Helen.....               | 568.80    |               |
| L. F. Brandes, Jordan.....               | 475.00    | 15.00         |

|  |          |        |
|--|----------|--------|
| F. E. Traub, LeSueur.....                | 80.85    |        |
| A. Ackermann, Mankato.....               | 1,488.90 | 76.00  |
| A. Martens, New Prague.....              | 331.15   |        |
| R. A. Haase, North Mankato.....          | 220.00   |        |
| A. H. Mackdanz, St. Clair.....           | 302.73   |        |
| Ernst C. Birkholz, St. James.....        | 189.00   |        |
| <b>St. Croix Valley Conference</b>       |          |        |
| O. P. Medenwald, Amery.....              | 234.71   |        |
| E. W. Penk, Baytown.....                 | 47.05    |        |
| A. W. Saremba, Cady, Wisconsin.....      | 130.61   |        |
| F. A. Werner, Centuria.....              | 89.70    |        |
| O. P. Medenwald, Clear Lake.....         | 48.89    |        |
| E. H. Bruns, Delano.....                 | 469.85   |        |
| L. W. Meyer, Farmington.....             | 117.17   |        |
| E. W. Penk, Grant.....                   | 48.70    |        |
| P. R. Kurth, Hastings.....               | 348.78   |        |
| Im. W. Bade, Hersey, Wisconsin.....      | 41.63    |        |
| R. J. Palmer, Minneapolis.....           | 470.32   | 100.00 |
| R. C. Ave Lallemand, North St. Paul..... | 200.00   |        |
| A. H. Leerssen, Nye.....                 | 11.35    |        |
| A. H. Leerssen, Osceola.....             | 179.55   |        |
| E. J. Zehms, Prescott.....               | 92.15    |        |
| F. A. Werner, Rock Creek.....            | 42.41    |        |
| F. H. Tabbert, St. Croix Falls.....      | 102.02   |        |
| C. F. Bolle, St. Paul.....               | 526.94   |        |
| G. A. Ernst, St. Paul.....               | 562.03   |        |
| A. C. Haase, St. Paul.....               | 644.41   | 13.00  |
| C. P. Kock, St. Paul.....                | 6.50     |        |
| J. Plocher, St. Paul.....                | 760.05   | 35.50  |



|                                  |        |
|----------------------------------|--------|
| W. Schaller, So. St. Paul.....   | 480.90 |
| J. W. F. Pieper, Stillwater..... | 212.61 |
| A. W. Saremba, Weston.....       | 385.00 |
| H. E. Lietzau, Woodbury.....     | 69.00  |
| Im. W. Bade, Woodville.....      | 212.00 |

**Redwood Falls Conference**

|                                      |          |        |
|--------------------------------------|----------|--------|
| J. G. Bradtke, Arlington.....        | 1,463.57 | 37.00  |
| A. C. Krueger, Cedar Mills.....      | 689.34   | 109.53 |
| W. J. Schmidt, Danube.....           | 601.27   |        |
| Theodor Bauer, Echo.....             | 535.66   |        |
| K. Neumann, Emmet.....               | 208.86   |        |
| E. Habermann, Essig.....             | 45.54    |        |
| Im. F. Albrecht, Fairfax.....        | 333.45   |        |
| K. Neumann, Flora.....               | 192.31   |        |
| E. Habermann, Ft. Ridgely.....       | 32.30    | 17.00  |
| Hy. Boettcher, Gibbon.....           | 74.50    | 95.50  |
| E. R. Gamm, Marshall.....            | 485.17   |        |
| Waldemar A. Geiger, Milroy.....      | 45.15    |        |
| M. J. Wehausen, Morton.....          | 501.40   |        |
| A. W. Fuerstenau, Omro.....          | 379.95   |        |
| Edw. A. Birkholz, Redwood Falls..... | 467.77   |        |
| W. F. Dorn, Renville.....            | 482.00   |        |
| Waldemar A. Geiger, Seaforth.....    | 48.30    |        |
| E. G. Fritz, Wellington.....         | 433.00   | 48.00  |
| G. F. Zimmermann, Wood Lake.....     | 390.59   | 74.75  |

**Crow River Valley Conference**

|  |          |        |
|--|----------|--------|
| W. G. Voigt, Acoma.....                              | 432.70   |        |
| E. R. Berwald, Buffalo.....                          | 369.03   |        |
| F. R. Weyland, Crawfords Lake.....                   | 60.45    | 7.90   |
| Karl J. Plocher, Interim, Ellsworth.....             | 126.35   |        |
| Harold Hempel, Glenwood.....                         | 15.57    |        |
| P. R. Kuske, Interim, Graceville.....                | 127.31   |        |
| H. C. Duehlmeier, Hancock.....                       | 293.11   |        |
| Arthur W. Koehler, Hutchinson.....                   | 1,271.79 | 280.16 |
| Arthur W. Koehler, Interim, Hutchinson, Trinity..... | 141.73   | 4.00   |
| P. R. Kuske, Johnson.....                            | 87.47    |        |
| Karl J. Plocher, Litchfield.....                     | 276.79   |        |
| W. P. Haar, Loretto.....                             | 630.94   |        |
| A. C. Krueger, Interim, Lynn.....                    | 158.10   | 68.50  |
| R. L. Wiechmann, Monticello.....                     | 63.48    |        |
| F. R. Weyland, Montrose.....                         | 114.50   | 26.40  |
| H. C. Duehlmeier, Morris.....                        | 156.00   |        |
| E. L. Mehler, Pelican Lake.....                      | 349.85   |        |
| S. Baer, Rockford.....                               | 431.08   | 28.00  |

**New Ulm Conference**

|                                      |              |             |
|--------------------------------------|--------------|-------------|
| H. C. Sprenger, Balaton.....         | 235.50       |             |
| M. C. Kunde, Brighton.....           | 129.15       |             |
| Martin Lemke, Butterfield.....       | 68.37        |             |
| Martin Lemke, Darfur.....            | 112.92       |             |
| H. A. Scherf, Eden.....              | 333.72       | 116.10      |
| Dr. Paul W. Spaude, Lake Benton..... | 182.90       |             |
| G. Hinneenthal, New Ulm.....         | 2,662.27     | 156.25      |
| E. Schaller, Nicollet.....           | 1,286.67     | 29.20       |
| G. Theo. Albrecht, St. Peter.....    | 400.59       |             |
| Wm. C. Albrecht, Sleepy Eye.....     | 1,123.01     | 80.00       |
| R. F. Schroeder, Tyler.....          | 32.58        |             |
| Dr. Paul W. Spaude, Verdi.....       | 103.99       |             |
| W. A. Geiger, Interim, Vesta.....    | 156.28       |             |
| Arthur J. Benike, Elgin.....         | 125.00       |             |
|                                      | \$ 34,867.50 | \$ 1,536.80 |

**Memorial Wreaths**

| In Memory of                  | Reverend                                | Amount   |
|-------------------------------|---|----------|
| George McPadden.....          | E. H. Bruns, Delano.....                | \$ 51.50 |
| Mrs. Margaret Hildbrandt..... | E. J. Zehms, Prescott.....              | 16.70    |
| Mrs. August Berndt.....       | J. G. Bradtke, Arlington.....           | 43.50    |
| Mrs. A. Rosacker.....         | M. J. Wehausen, Morton.....             | 33.00    |
| Wm. Retzloff.....             | W. G. Voigt, Acoma.....                 | 42.00    |
| Mrs. Albert Hoff.....         | W. G. Voigt, Acoma.....                 | 41.30    |
| Wm. Boldt.....                | W. G. Voigt, Acoma.....                 | 29.50    |
| Mrs. Margaret Seefeldt.....   | A. W. Koehler, Hutchinson.....          | 16.50    |
| Rudolph Klawitter.....        | A. W. Koehler, Hutchinson.....          | 43.00    |
| Augusta F. Kuester.....       | A. W. Koehler, Hutchinson.....          | 1.00     |
| Warren Schmeling.....         | A. W. Koshler, Hutchinson.....          | 138.85   |
| Mrs. Herman Wallmow.....      | P. R. Kuske, Hutchinson.....            | 56.50    |
| Mrs. Henry Reickert.....      | S. Baer, Rockford.....                  | 66.50    |
| Sgt. Wm. E. Grenz, Jr.....    | Paul W. Spaude, Lake Benton.....        | 2.00     |
| Carl Schreyer.....            | G. Hinneenthal, New Ulm.....            | 5.00     |
| Mrs. Ad Bierbaum.....         | G. Hinneenthal, New Ulm.....            | 2.00     |
| Wm. Baak.....                 | G. Hinneenthal, New Ulm.....            | 7.00     |
| Mrs. August Pithal.....       | G. Hinneenthal, New Ulm.....            | 7.50     |
| Mrs. Augusta Prahl.....       | G. Hinneenthal, New Ulm.....            | 38.00    |
| Hermine Weddendorf.....       | G. Hinneenthal, New Ulm.....            | 50.25    |
| Mrs. Anna Lowinske.....       | Wm. C. Albrecht, Sleepy Eye.....        | 10.50    |
| Mrs. Lena Siegler.....        | Wm. C. Albrecht, Sleepy Eye.....        | 50.00    |
| Louise Feske.....             | Paul W. Spaude, Verdi.....              | 2.00     |
| Mrs. Emma Proeschel.....      | H. F. Muenkel, Dexter.....              | 63.00    |
| Mrs. Louise McHugh.....       | T. E. Kock, Goodhue.....                | 16.25    |
| John Vieths.....              | F. W. Weindorf, St. John's Goodhue..... | 67.00    |
| Louise Perry.....             | P. E. Horn, Zumbrota.....               | 31.25    |
| Henry Degsner.....            | P. E. Horn, Zumbrota.....               | 69.50    |
| Otto Behmler.....             | L. F. Brandes, Jordan.....              | 20.00    |
| Mrs. Anna Spoering.....       | A. Ackermann, Mankato.....              | 52.50    |
| LeRoy Harmon.....             | A. Ackermann, Mankato.....              | 18.00    |
| Harold Johnson.....           | A. Ackermann, Mankato.....              | 33.00    |
| Christina Bruno.....          | A. C. Haase, St. Paul.....              | 3.00     |
| Chas. H. Menk.....            | A. C. Haase, St. Paul.....              | 5.00     |
| J. C. Loeffelmaeher.....      | E. Habermann, Ridgely.....              | 17.00    |
| Fred Lehrke.....              | Hy. Boettcher, Gibbon.....              | 42.00    |
| G. Krueger.....               | W. F. Dorn, Renville.....               | 51.50    |
| Mrs. F. Kuecker.....          | E. G. Fritz, Wellington.....            | 71.00    |
| Mrs. Minnie Baak.....         | P. R. Kuske, Jordan.....                | 1.00     |
| Mrs. Frances Traphagen.....   | H. C. Duehlmeier, Morris.....           | 6.00     |

|                            |  |        |
|----------------------------|--|--------|
| 37.76 Wm. Wahl.....        | Martin Lemke, Darfur.....              | 41.75  |
| Sgt. Wm. E. Grenz, Jr..... | Paul W. Spaude, Lake Benton.....       | 2.00   |
| Mrs. Nick Carter.....      | Wm. C. Albrecht, Sleepy Eye.....       | 30.00  |
| Mrs. Louise Feske.....     | Paul W. Spaude, Verdi.....             | 17.50  |
| Walter J. Schroeder.....   | T. E. Kock, Goodhue.....               | 2.00   |
| Mrs. E. Buchholz.....      | P. E. Horn, Zumbrota.....              | 14.00  |
| August Foelster.....       | A. Ackermann, Mankato.....             | 125.50 |
| Mrs. Elizabeth Ario.....   | A. Ackermann, Mankato.....             | 57.00  |
| Anna Spoering.....         | A. Ackermann, Mankato.....             | 3.00   |
| Mrs. Fred Grewe.....       | Hy. Boettcher, Gibbon.....             | 126.00 |
| Mrs. Alvina Wenzholz.....  | G. F. Zimmermann, Wood Lake.....       | 62.55  |
| Wm. Hoff, Sr.....          | W. G. Voigt, Acoma.....                | 56.50  |
| Mrs. Emil Wencel.....      | P. R. Kuske, Graceville.....           | 48.50  |
| Otto Yerks.....            | A. W. Koehler, Hutchinson.....         | 41.50  |
| Mrs. Albert Tews.....      | A. W. Koehler, Trinity Hutchinson..... | 67.35  |
| Mrs. Harriet Hutchins..... | F. R. Weyland, Montrose.....           | 29.50  |
| Mrs. Emma Kock.....        | G. Hinneenthal, New Ulm.....           | 38.50  |
| James Marrier.....         | G. Hinneenthal, New Ulm.....           | 9.00   |
| Emil Buenger.....          | G. Hinneenthal, New Ulm.....           | 117.00 |
| Mrs. Chas. Scharf, Sr..... | G. Hinneenthal, New Ulm.....           | 31.00  |
| Walter Borchert.....       | G. Hinneenthal, New Ulm.....           | 5.00   |

H. R. KURTH, District Treasurer.

**TREASURER'S STATEMENT  
July 1, 1946 to October 31, 1946**

**Receipts**

|   |              |
|---|--------------|
| Cash Balance, July 1, 1946.....               | \$ 53,952.94 |
| Budgetary Collections:                        |              |
| General Administration.....                   | \$ 81,540.43 |
| Educational Institutions.....                 | 21,316.11    |
| Home for the Aged.....                        | 793.47       |
| Spiritual Welfare Commission.....             | 2,108.02     |
| For other Missions.....                       | 145,287.17   |
| Indigent Students.....                        | 545.29       |
| General Support.....                          | 3,849.75     |
| School Supervision.....                       | 498.32       |
| Revenues.....                                 | 54,635.64    |
| Total Budgetary Collections and Revenues..... | \$308,574.70 |
| Non-Budgetary Receipts:                       |              |
| Bequests from Hannah C. Stock Estate.....     | 1,114.68     |
| Payments on Mortgage Receivable.....          | 400.00       |
| U. S. Government Bonds Sold.....              | 100,000.00   |
| Total Receipts.....                           | \$410,089.38 |

**Disbursements**

|   |              |
|---|--------------|
| Budgetary Disbursements:  |              |
| General Administration.....   | \$ 22,422.14 |
| Theological Seminary.....   | 12,185.01    |
| Northwestern College.....   | 32,887.17    |
| Dr. Martin Luther College.....  | 45,851.20    |
| Michigan Lutheran Seminary.....   | 15,496.90    |
| Northwestern Lutheran Academy.....  | 6,099.59     |
| Emergency Building Projects.....  | 2,227.12     |
| Home for the Aged.....  | 4,463.23     |
| Missions—General Administration.....  | 68.89        |
| Indian Missions.....  | 16,212.51    |
| Negro Missions.....   | 7,237.52     |
| Home Missions.....  | 86,428.54    |
| Poland Mission.....   | 2,523.50     |
| Madison Student Mission.....  | 504.41       |
| Spiritual Welfare Commission.....   | 4,369.65     |
| Winnebago Lutheran Academy.....   | 600.00       |
| General Support.....  | 12,513.00    |
| School Supervision.....   | 1,313.82     |
| Total Budgetary Disbursements.....  | \$273,404.20 |
| Non-Budgetary Disbursements:  |              |
| Advance to Church Extension Fund.....   | 65,000.00    |
| Accounts Receivable.....  | 12,000.00    |
| Equity in Synod General Offices and Northwestern Publishing House Building..... | 54,100.00    |
| Total Disbursements.....  | \$404,504.20 |
| Cash Balance, October 31, 1946.....   | \$ 59,538.12 |

C. J. NIEDFELDT, Treasurer.

P. S. Collections from the Minnesota District and Revenues and Disbursements from Northwestern Lutheran Academy for October were not received in time for this report.

C. J. N.

**Donations Sent Directly to Treasurer's Office  
for October, 1946**

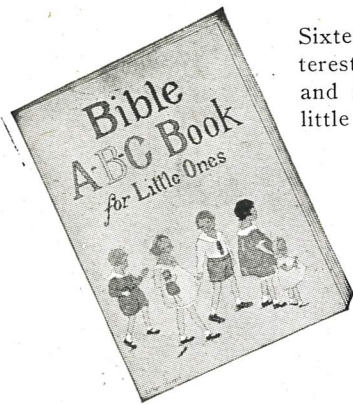
**For Spiritual Welfare Commission**

|   |         |
|---|---------|
| Carl J. Greif, Mesa, Arizona.....   | \$ 1.00 |
| Pvt. Wendell Otto, San Antonio, Texas.....  | 1.00    |
| N. N. Jefferson, Wisconsin.....   | 2.00    |
| Mrs. H. A. Hopp, Manitowoc, Wisconsin.....  | 1.00    |
| Memorial Wreath in memory of Mrs. Marie Drews given by Mr. and Mrs. Bruno Vitting and Mr. and Mrs. Herbert Hoefner..... | 3.00    |
| Memorial Wreath in memory of Emma Wehrmann given by Rev. H. C. Haase.....   | 5.00    |
|   | \$ 8.00 |

C. J. NIEDFELDT, Treasurer.



# Gift Suggestions for Christmas



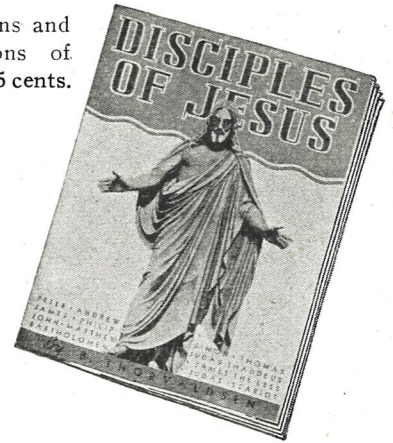
Sixteen pages of interesting pictures and rhymes for our little ones. 15 cents.



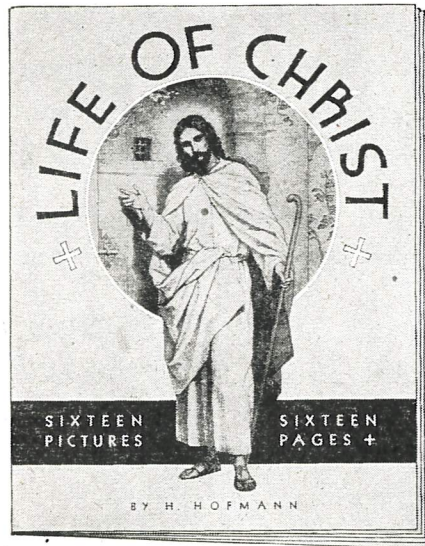
Color Books for Children

Jesus, The Good Shepherd  
 Favorite New Testament Stories  
 Familiar Old Testament Stories  
 Moses in the Bulrushes  
 David, The Shepherd Boy  
 Joseph, The Dreamer  
 20 cents

Illustrations and characterizations of the apostles. 15 cents.

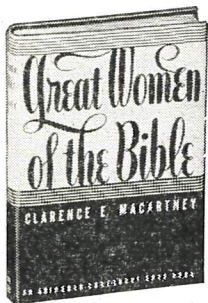
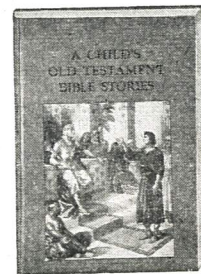


A child's New Testament Bible Stories. By Marion Poppen Athy. 144 pages. \$1.

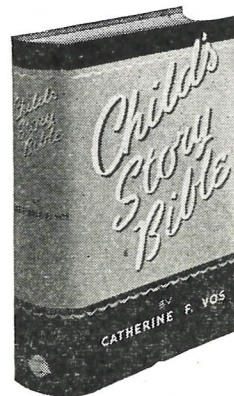


Ful-page illustrations with excerpts from the New Testament. 15 cents.

A child's Old Testament Bible Stories. By Marion Poppen Athy. 144 pages. \$1.

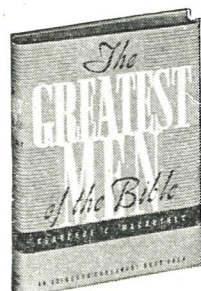


Great Women of the Bible. By Clarence Macartney. 207 pages. Thirteen practical, inspirational biographic sermons on the womanhood of the Bible, \$1.50.

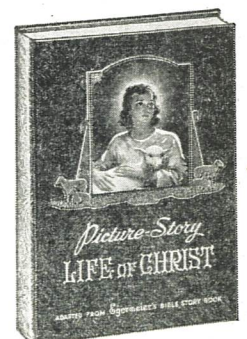


Child's Story Bible. By Catherine Vos. 584 pages. A book for all ages, from 7 to 70. \$3.50.

Greatest Men of the Bible. By Clarence Macartney. 222 pages. Colorful portraits of outstanding Bible characters. \$1.50.



Picture-Story Life of Christ. By Elsie Egermeier. Sixty-one stories from the life of Christ. 300 pages. With numerous illustrations. \$2.





# A Gift Subscription--

## The Northwestern Lutheran

### A Christmas gift of lasting value

If you are looking for a suitable gift for a Christian friend or relative, here is an opportunity to select a gift which is appropriate for any occasion. Send in the attached GIFT ORDER BLANK, and the Northwestern Publishing House will send a Gift Card (as illustrated) to the person designated. Your friend or relative will receive this Gift Card during the Christmas Season. Beginning with the January, 1947, issue, he will receive a copy of the Northwestern Lutheran for one full year.

**The Gift of a Church Periodical Is Not Merely Convenient and Inexpensive; it Reflects Your Understanding of What Is the True Purpose of Giving at Christmas Time. To Provide Your Family and Friends With the Opportunity to Share Your Enthusiasm for the Work of the Church — That Is the Purpose of a Gift Subscription.**

**The "Northwestern Lutheran" Is Worthy of a Prominent Place on Your Christmas Gift List. It Is a Gift Which Will Be Remembered — and Used.**

**DURING THIS CHRISTMAS SEASON — RENEW YOUR SUBSCRIPTION AND REMEMBER YOUR FRIENDS WITH A GIFT —**

**THE NORTHWESTERN LUTHERAN!**

## Gift Order Blank

Send the

PLEASE PRINT

### Northwestern Lutheran

as a Gift: To

Donor .....

Address .....

City ..... State .....

Name .....

Address .....

City ..... State .....

New     Renewal     1 Year     2 Years

Gift card to read FROM .....

**SUBSCRIPTION \$1.25 A YEAR**

MILWAUKEE RATE \$1.50 A YEAR BY MAIL

**NORTHWESTERN PUBLISHING HOUSE**

935-937 NORTH FOURTH STREET  
MILWAUKEE 3, WISCONSIN