

The Northwestern Lutheran

"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 8:57

WISCONSIN SYNOD

Milwaukee, Wisconsin

December 17, 1950

Volume 37 — Number 26



The Northwestern Siftings Lutheran

Official Publication

The Ev. Luth. Joint Synod of
Wisconsin and Other States

Issued Bi-weekly

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

EDITORIAL BOARD

W. J. SCHAEFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

"Great is the mystery of godliness:
God was manifest in the flesh."

1 Tim. 3:16.

A very fine issue of the *Sentinel*, the official organ of our sister synod — the Norwegian Lutheran Synod — has come to our desk. The issue is devoted entirely to Christian Day Schools. The subject is very well covered in numerous articles. Pictures of existing day schools of that synod are scattered throughout the issue. We wish this issue a wide circulation and pray God's blessing for the good work this energetic synod is doing in the field of Christian education.

It may be very profitable for our people to look into the catalogue of our own Publishing House during these days of Christmas shopping. For Christian-minded people there is much on its pages that ought to make an appeal to them as suitable gifts for Christmas. This reminder may be a little late for this Christmas but it ought to be borne in mind for another Christmas. No better reading can be found for Christians than that offered by our Publishing House.

A leading theologian of the Roman Catholic Church admits that the new doctrine of the "Assumption of Mary" is not found in the Bible. The Very Reverend Francis J. Connell, C. S. S. R., dean of the School of Sacred Theology at Catholic University of America in Washington, D. C., admitted this in a sermon at a pontifical mass. He is quoted to have said that it is "utterly illogical" for non-Catholics to claim that the doctrine of the "Assumption of Mary" is not taken from the Scriptures "as if the Bible were the sole source of God's message to man." "There is no explicit testimony to this privilege of Our Lady in Sacred Scripture or in the tradition of the early centuries but this does not indicate that it is not present in the deposit of revelation implicitly." These are plain words. The Roman Catholic dean admits "teaching for doctrine the commandments of men," which the Scriptures condemn. Mark 7:7; Matthew 15:9; Galatians 1:8. The dean at least is truthful.

BY THE EDITOR

We take the following figures from the *Augustana Lutheran*: "According to 1949 statistics gathered by the National Lutheran Council, the total membership of all Lutheran bodies in the United States and Canada on January 1 was 6,133,627.

"In 1941 the figures stood at 5,052,321. The net gain in eight years, therefore, was 1,081,306 members, or more than 21 percent.

"If this rate of growth is maintained in the future, there should be 10,000,000 Lutherans in America by 1980."

This is not quoted to induce any one to boast in numbers, but it certainly means something to us to know the number of those who call themselves Lutheran. Let us thank God for the increase.

"About one cent of every dollar earned by Americans is given to churches or church-related organizations," says the *Lutheran*. "Figures on American giving have been reported by the Russell Sage Foundation after a two-year study." These figures include contributions to community chests, and various charities which we would not class as gifts to the church proper. All in all that is little enough even if we include gifts toward the community chests, etc.

We welcome this statement by Dr. Robert McCracken of Riverside Church of New York. At the opening of a six-day preaching mission in Washington, D. C., he is quoted to have said: "There is an appalling ignorance among us as to our elementary doctrines. We shall have to cease flitting from text to text in the Bible according to casual interest or idle fancy. We shall have to preach constantly on central themes." The *Lutheran Standard* from which we clip this item adds: "The modern Protestant custom of taking a little snippet of a text and preaching a 'sermon' drawn largely from the minister's experience, reading, or fancy, has contributed greatly to modern religious illiteracy. Often the text, or starting, is not even chosen till after the literary or psychological or sociological address has been written. That is not preaching the Word of God." We heartily agree.

Our Lord's Wonderful Exchange

2 Cor. 8.9

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The Christmas message again centers our attention upon the beginning of this wonderful exchange.

He Who Alone Was Rich Became Most Poor

Lowliness Just because we know
Surrounded the grace which our
His Birth Lord Jesus Christ revealed in His humble birth at Bethlehem, know it in joyful, comforted faith, every detail of His nativity has come to wear a halo of glory for us, so that we are often hardly aware of the marks of poverty and lowliness. Yet they are certainly there in the Gospel account of the Savior's birth. Jesus was born in the land of Israel which had lost all of its independent glory and power and now formed but a tiny part of the vast empire of the Roman Caesar Augustus. Conquered and subdued, its inhabitants had to carry out in detail what the imperial decree of their foreign ruler prescribed. Yet even in the eyes of their own Jewish countrymen, even in lowly Bethlehem with its single inn Mary, the virgin mother, and Joseph, her betrothed husband, counted for so little that there was no thought of providing room for them. Thus the Holy Infant was born in the shelter of a stable, was wrapped in simple swaddling clothes, was laid to rest in a rude manger. Truly nothing in the environment suggested that this was the Lord of all riches, God's Son, begotten of the Father from eternity and one in essence and glory with Him, He of whom the psalmist testified: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." He who alone was rich became most poor.

Lowly Was The Even greater
Life Upon Which poverty do we
He Entered behold in the
lowly form in
which God's Son assumed our human nature. We see Him lying in Beth-

lehem's manger as a helpless babe, just like any other newborn infant. His needs were the same; He needed food, He needed care, He needed sleep. "He veils in flesh his power divine, a servant's form to take; in want and lowliness must pine who heaven and earth did make." God's Son who also in His assumed human nature was rich in every divine attribute and power, chose not to use them for a time but to live among men in all the lowliness of our nature. In this manner He sojourned among men until the end of His wonderful exchange, until His return to heavenly glory. He who possessed all wisdom and power passed, even as we do, through childhood and youth to maturity, increasing all the while in wisdom and stature. Though without sin, holy, and blameless, He shared with lowly men the woes which sin has brought into this world. As He journeyed about with His disciples during the years of His public ministry He bore, even as they did, hunger and thirst, sorrow and weariness, perils and discomforts. He who was the Lord of all — as His miracles show — placed Himself in flawless obedience under every duly ordained civil and religious ordinance. In willing submission He finally endured scourging, mockery, crucifixion, and death. Yes, He who alone was rich became most poor.

That We Through His Poverty Might Be Made Rich

For Our Sakes We read of kings
He Became Poor who put on a
beggar's disguise
and mingled among their subjects that they might gain an exact knowledge of their evil deeds and disloyalties and be in a better position to punish. If such a purpose had moved our Lord to exchange riches for poverty we would certainly find no comfort and joy in it. Yet there was no need for such a coming in lowliness. Our sin and guilt lies before God as an open book. Neither did our Lord intend to come unrecognized. The Advent season has again reminded us how richly His coming into lowliness had been

foretold and foreshadowed. His wonderful exchange did, however, stand in a blessed relation to our sins and iniquities. All this lowliness God's incarnate Son took upon Himself that He might become our substitute, the substitute of every sinner, and deliver us from the poverty that has come upon us through sin. He who was the giver of the law put Himself under God's law that with a perfect obedience in our stead He might establish a righteousness for us, in which we can stand before our God. He who is the Lord of glory bore all the curses of our sins, even death and God-forsakenness, that all wrath might be removed from us for time and eternity. It was our poverty which the Lord Jesus Christ came to bear.

To Make Us Our Lord Jesus
Rich In God Christ has made us
rich toward God,
rich in the treasures of heaven,
"where neither moth nor dust doth corrupt, and where thieves do not break through nor steal." By becoming poor in our stead He won forgiveness of sins for us. The message of His wonderful exchange works faith in our hearts whereby this pardon becomes our blessed possession. Thus we are at peace with God. Thus we are God's dear children; and if children, then heirs of His heavenly glory. Even now we enjoy His fatherly love in all things. This makes also every earthly benefit which He grants a real blessing, every cross which He imposes a blessing in disguise.

Rich Also In The riches of God's
Good Works pardon and love
which are ours in
faith through Christ's wonderful exchange give us strength and willingness to bring fruit unto God, to yield our members servants to righteousness and holiness. Our text is found in a chapter in which St. Paul is encouraging the Corinthian Christians to a collection for their needy brethren in Jerusalem. These gifts of brotherly love were not only to extend physical aid but at the same time to help strengthen the bond of fellowship between Jewish and Gentile Christians. In the words of our text the apostle points to that which could give them joy and readiness

(Continued on page 406)

Editorials

"Christ In Christmas" Great efforts are being made again this year by an organized group to keep Christ in Christmas. This was begun last year. Posters and placards were affixed to the walls of many a place of business begging people to have the Christmas theme for the generations to come. There can be no doubt about it that Christmas is the most secularized festival on the Christian calendar. It has been literally taken over by the world and made a world-festival. It is, however, not Christ, the Savior and His coming into the flesh that appeals to the world, rather it is the idea that has come to mean so much at Christmas time — giving of gifts — that appeals. The world has picked out one sentence from the blessed Christmas message — "*good will to men*" and capitalized on it. That is their stock in trade, that is their slogan. This has nothing to do anymore with the Christ and the purpose of His birth. To divorce this phrase from the real meaning of the birth of Christ leaves the phrase devoid of the meaning of Christmas. In fact, one may repeat the whole of the angel's blessed message, "*Glory to God in the highest, on earth peace, good will toward men*" with great joy of the heart and never come near its true meaning. To the man of the world the angel's message is only beautiful language expressing a sentiment that some way or another appeals to the human breast; especially the last part of the angel's song, "*Good will toward men.*" To them this means that men ought to practice "good will" toward one another. That, to them, is the whole spirit of Christmas, and the gifts that they exchange are the outward token of this spirit. That God manifested His "good will" toward men in sending the Savior, whom He had promised a sinful world as far back as Adam, who would come down to earth, become our brother in the flesh, make good our disobedience, suffer the penalty of sin, and arise again for our justification — that thought never enters their Christmas. That makes their Christmas a mockery and a sham — an abomination to God.

Yet we want to weigh carefully every attempt of people who are trying to put Christ back into Christmas and make a *movement* of it. Their zeal is often not of knowledge. To speak of Christ at Christmas time, to send cards with a Bible verse on it, to sing the Christmas carols, etc., that alone does not put Christ back into Christmas. Even those people who so zealously advocate this may be as pitifully ignorant of the real spirit and purpose of Christmas as those whose Christmas they would like to correct. Surely, every Christian wants Christ in His Christmas and all that God would have Christ mean to him, but he also knows that the world will never understand his Christmas joy nor accept the spirit of his Christmas — do what he pleases. He may placard the universe with the beautiful sentiments of the real Christmas, he may induce the world to use Christian Christmas cards, he may teach them to repeat (and they do this) the words of the angel, but he

will not change the world. Only a knowledge and full acceptance of Christ and the meaning of Christmas will do this. So let us not permit ourselves to be deceived to believe that if people will "put Christ into Christmas," that is, on cards, etc., that then Christ is back into our Christmas. Only then will Christ be the center of our Christmas if we, with all our heart, receive Him as the Son of God made flesh who reconciled us to God by His obedience even to the death of the cross. That is Christmas, and that alone.

W. J. S.

* * * *

May We Suggest? The much harassed Christmas shopper is always open to Christmas gift suggestions. Christmas being before our very door let us suggest a very worthwhile gift — a *year's subscription to the "Northwestern Lutheran."* It will make a worthy gift, not cheap and yet relatively inexpensive. This gift ought to and no doubt will appeal to a Christian relative or friend and will at the same time reveal the mind of the giver. It will certainly express a mutual interest that exists between Christians. It emphasizes the bond that unites them more intimately than that of any other — the bond of true Christian fellowship. It is a gift that only a Christian would believe worthwhile, either to give or to receive.

This gift more than any other would turn about the very heart of Christmas — *Christ, the Savior.* He came to earth and became a man born of the virgin Mary to build His Church by His sufferings and death upon the cross. "The Church of God He hath purchased with His own blood," says the apostle. This fact ever directs the eye of the Church to His nativity. The two can not be separated. Knowing this how anxious is not the Christian to know and to learn as much about the Church as he possibly can: to know what the Church is, how the Church appears among men, how it is constituted, what the work of the Church is on earth and how this work is being carried on.

These are the things that the *Northwestern Lutheran* will bring into the homes of the subscribers. Just that! It is for this very purpose that our Synod publishes its church papers — it wants the Christian, whom God has made a member of our synod to know that it is zealously engaged in the great work that the Savior gave the Church to do. The Synod wants to inform its members just *how* it is carrying out Christ's commission. It wants its members to know the *extent* of its work among men. And the Christians of our Synod will want to know these things. He will not be satisfied to hear of these great things from the lips of others but he will want to *read* about these matters himself if this is possible.

Our Publishing House will receive your subscriptions and in the case of a gift-subscription will be glad to send a card to the person for whom the subscription is ordered.

W. J. S.

Advent -- Expectation

WE observe the Advent season as a time of expectation and anticipation. A gift has been promised us by God, and although the gift itself may not yet have arrived we rejoice in anticipation, confident that our God will keep His promise. This was the spirit of God's children in the Old Testament. We commemorate their earnest expectation and their joyful anticipation every year by setting aside the four Sundays before Christmas as a season of preparation, and we assemble in our churches for special midweek services to prepare our hearts for a blessed observation of the coming Christmas festival.

WHAT WERE THE CHILDREN OF GOD IN THE OLD TESTAMENT WAITING FOR?

God's Promise

God gave His promise at a very early date. As soon as Adam and Eve had fallen into sin God appeared to them to announce His help. He cursed the devil in the serpent and said: "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3, 15).

Who is this "Seed of the woman"? The expression implies that He will be a true man born of a woman. But since He, after a bitter struggle, in which He Himself will be wounded unto death, will succeed in crushing the serpent's head, He must be more than a mere man. Adam and Eve, who had just succumbed to the temptation, knew this from bitter experience that "deep guile and great might are the Foe's dread arms in fight; on earth is not his equal." The Seed of the woman will be the Son of God Himself, having united a human nature to His Person.

Eve's Faith

God's Son in human form, that was what God promised, and that was what the children of God henceforth looked for. We could here speak at length about Noah, about Abraham, about David, and the way in which they manifested their expectation.

But let us look at Eve, who heard the promise directly from God Himself.

When she had her first son, Cain, she said, "I have gotten a man from the Lord" (Gen. 4, 1). The original Hebrew is even stronger than the English translation. Eve rejoiced not merely that she had received from the Lord the man whom He had promised: she looked upon Cain as being the Lord Himself, the promised Seed of the woman. Luther's German Bible has a better translation: *Ich habe den Mann, den Herrn.*

Thus the people looked for the Man from the Lord.

Catholic Perversion Of The Text

A few weeks ago the Pope proclaimed it as a doctrine which every member of the Catholic Church must accept, that the body of Mary did not see corruption, but that she was taken directly into heaven. In speaking about this new doctrine, as you could hear over the radio, Catholic speakers referred also to the words which God had spoken immediately after the fall of man. Only they changed those words according to the Bible which the Catholic Church uses, the Latin so-called Vulgate. The Douay Bible, based on the Vulgate, translates Gen. 3, 15: "I will put enmity between thee and the woman, between thy seed and her seed: *she* shall crush thy head, and thou shalt lie in wait for *her* heel." Note how they changed the sentence to the feminine: *she* and *her*, while the sentence in the original Hebrew (and also in the oldest translation, the Greek Septuagint) has the masculine pronouns. The Catholics refer the promise of God to Mary, as though she were to be our Savior.

The children of God in the Old Testament waited for the coming of Messiah, the Son of God, the Savior and King.

HOW MUCH DID THE CHILDREN OF GOD IN THE OLD TESTAMENT KNOW ABOUT THE PROMISED MESSIAH?

The Essentials

From the promise of God, which we cited above both according to the

Hebrew text and its perversion in the Catholic Bible, it was clear to the Old Testament believers that the coming Messiah would repair the damage which the devil had done by seducing Adam and Eve into sin. It was clear also that the devil would fiercely resist the Savior, that a real death struggle would ensue, a battle to the finish. It was clear that the Savior would have to suffer bitterly, but that He in the end would come out victorious. It was also clear that the Savior, though He would be a true man, would at the same time be more than a man, He would be God Himself.

If anyone placed his trust in this promised Savior, he was saved indeed. He could comfort himself about his sin and guilt. In the strength of this faith he could battle against the temptations of the devil, and although frequently sore oppressed, could win the final victory. In the strength of God's promise he could lead a life of sanctification pleasing to God.

Progress

Although in the essentials the promise was clear, there still were many questions left unanswered, for instance, When would the Messiah come? Where would He be born? Among what people? What form would His battle assume? And other similar questions.

Eve thought that her first-born son Cain was the promised Savior. She was disappointed. Lamech thought that his son Noah would bring salvation (Gen. 5, 29). Noah was saved through the flood, but he was not that great promised Savior. Abraham seems to have considered Isaac as the promised Savior. We do not blame him. Was not Isaac born in a most wonderful way? Yet he was wrong in this.

Gradually, as time went on, God revealed more details. Through Noah it was announced that Shem would be the Savior's forefather. Later Abraham received the promise that in his seed all families of the earth should be blessed. Then it was limited to Judah, and in the tribe of Judah the house of David was singled out. Jacob on his deathbed prophesied about the times and conditions in which the Messiah would be born

(Gen. 49, 10). The prophet Micah mentioned Bethlehem as His birthplace (Mic. 5, 2). And Isaiah in his 53rd chapter described the struggle of the Messiah against the forces of darkness so vividly as if he himself had been an eyewitness.

In all of these prophesies nothing essentially new was added to the original promise. And we, living in the New Testament, must say that, although we see everything in a much clearer light since the fulfillment, the essentials have not been changed even now.

THE WAITING

As the believers in the Old Testament cheerfully and longingly looked forward to the coming of the Messiah, so let us make use of the Advent season, which we observe in commemoration of the waiting of the Old Testament fathers, to prepare our hearts for a celebration of Christmas in spirit and in truth. J. P. M.

Our Lord's Wonderful Exchange

(Continued from page 403)

for this charitable work. As we rejoice in faith over our Lord's wonderful exchange we, too, will be constrained to show kindness, to extend help in need, to offer freely of our means for the furtherance of Christ's church of believers. And thereby we are not repaying our Lord for making us rich through His poverty. Such thankful love and obedience, such joyful service in His kingdom is a part of the riches which He has won for us. Paul stresses that all these riches are pure grace, saying: "Ye know the *grace* of our Lord Jesus Christ . . ." And as he encourages the Corinthians to provide for their needy brethren he refers also to this as a further *grace* with which he desires to see them made rich.

C. J. L.

The Northwestern Lutheran

Representing an outlay of millions of dollars and taxing the postal service to its utmost, greeting cards are sent to every part of the globe. To all our friends we send these pretty messages.

But Christmas Day is Jesus' birthday. Have we a message for Him? "I Love Thee, Lord Jesus," would make the Son of God glad.

Churches are crowded for the "special" services and musical programs that precede Christmas. And one wonders how much of this is done to God's glory, or professional glory.

On Christmas Day the churches, in general, are not crowded. We wonder if Jesus waits at the altar, hoping some of us might want to thank Him for coming into the world that we might live forever.

When Christmas Day is done, and presents are put away, and the feverish excitement of it all is over, suppose we drop on our knees somewhere alone and say to Him: "Dear, patient, forgiving Christ, here I give myself to Thee; 'tis all that I can do!" Yes, "forgive us our Christmases!"

* * * *

NO ROOM!

"She brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."

From then until now, more than nineteen centuries, the reception Christ has received from the majority has been "no room." Like the Bethlehem innkeeper, most people have turned Him away. They have had no room for Him.

There can be no real Christmas without Christ. True, we may take a holiday from work, exchange some presents, eat a big dinner, and call it Christmas. Many will do this, but those who do so will miss the entire spirit of the occasion. The important thing is to recognize Christ as the Son of God and that He came into this world "to save sinners."

This will indeed be a real Christmas if we can say with John: "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life."

Guidance In Godliness

FORGIVE US OUR CHRISTMASSES!

AS the Christmas season approaches, with all its phases of modern celebration, we can't help thinking of the two youngsters who jumbled up the Lord's Prayer when retiring on Christmas night. Their day had been filled with Santa Claus and stockings, carols and candy, tinsel and toys, and their little minds were somewhat confused as they knelt together to repeat the Lord's Prayer. The attempt was all pretty mixed, but perhaps the worst sentence they breathlessly spoke in chorus was: "And forgive us our Christmases!"

But perhaps the little ones were not so far wrong at that. For there are Christmases — or rather ways of observing them — for which we need to be forgiven. Those are the Christmases which include everything but the One whose birth we are now supposed to be celebrating.

Let us not forget, it is the birthday of the King of kings and Lord of lords that we celebrate, not just another holiday.

Several months before Christmas industry works feverishly to load the markets of the world with "holiday goods." Enormous sums are paid for pages in newspapers to advertise these goods as desirable presents for grandparents, parents, brothers and sisters, uncles, aunts, cousins, sweethearts, friends — everybody we care anything about. We worry about nothing so much as about Christmas gifts. What shall we give? And to whom? What will we receive? And from whom? And when finally we have made up our lists of gifts, we exhaust ourselves with fatigue in buying them.

But it is Jesus' birthday! Have we thought of a gift for Him?

God so loved the world that He gave His only begotten Son — for what? To live! Yes. To labor? Yes. But primarily to die! And Jesus the Son so loved the sinner that He offered Himself for the sacrifice.

We celebrate on Christmas Day the birth of this Son of God, who died for us. Have we a gift for Him?

Days of prosperity are dangerous. Because the innkeeper's business was good, he had "no room" in the inn. Unless we are careful and prayerful in these prosperous times we may find no time or place for Christ in our lives. Many, like the innkeeper of old, are saying by their lives: "No room!" Their hearts have become overcharged with the cares of this life.

This Christmas comes to a world filled with sorrow and suffering. Many are homeless and breadless and jobless and hopeless. Nothing but ruin marks the places where proud cities once stood. Although World War II ended five years ago, men still grope about blindly, as it were, for peace.

Beyond the tears that flood the world, beyond the sorrow that is crushing the hearts of millions, stands God's promise of a better world — a place where "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."

To bring men to that better world is the purpose for which Jesus came, for which He lived and labored, suffered and died, and rose again. Without all this, Christmas means nothing!

When Jesus comes again, it will not be as a helpless babe. No stable will be His resting place. He will come in all His kingly majesty, and with all His holy angels. This coming will not be to die for those who need salvation, but to take to the mansions He has prepared for them those who made room in their hearts for Him.

Whether we shall be ready to meet Him in peace and join in that triumphal group that will make heaven its home depends entirely upon whether we have Him in our hearts now.

Instead of saying "No Room!" open wide your heart during this Christmas season and let Him in!

K. K.

Paul is Troubled

Paul must have been chafed to be forced to submit this whole matter for final decision to the mother congregation in Jerusalem. He knew from his study of Scriptures and from the revelation of the Gospel by the Lord Himself that he was in the right, even though he practically stood all alone. Barnabas was of a conciliatory nature. He was willing to suffer for the truth of the Gospel, but lacked the fighting spirit of Paul. No one had that true insight into the liberty of the New Testament Christian from the law of Moses as did Paul. Could majorities decide such a momentous question? In matters of faith God and one are the majority. Was Paul claiming too much before the Galatians, when he wrote to them a little later (Gal. 1:9): "If any man preach any other gospel unto you than that ye have received; let him be accursed."

On His Way to Jerusalem

To Paul it seemed at first as though he were running too great a risk. Only then did Paul consent to go to Jerusalem, when the Lord had revealed to him that he should go. Paul reveals this to us in his Letter to the Galatians and at the same time his inner attitude on this vital question (Gal. 2:1-5): "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up *by revelation*, and communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

At critical and decisive stages in the life of His apostle the Lord Himself revealed the way to be followed: before Damascus, into the wilderness of Arabia, away from Jerusalem to Caesarea and Tarsus, on the first missionary journey, and now again from Antioch to Jerusalem in defense

In The Footsteps Of Saint Paul

On To Jerusalem In Defense Of Christian Liberty

BY DR. HENRY KOCH, MORRISON, WISCONSIN

False Teachers

GREAT had been the joy of the Christians at Antioch, when Paul and Barnabas had told them the glad tidings of the opening of the door of faith to the Gentile world. Jewish and Gentile Christians, who had been living amicably side by side in Antioch, rejoiced alike over this marvelous victory of the Gospel over the hearts of men. For almost a whole year our missionaries could relax and receive renewed strength for further journeys into the heathen world. They thoroughly enjoyed the rest and peace of true Christian fellowship. Suddenly their joy was galled by the ominous demand of Judaizers: "Except ye be circumcised, ye cannot be saved." Had not Paul and Barnabas been assuring the

converts to the Christian religion enroute and at Antioch that circumcision, observance of the law of Moses was no longer obligatory? Should they have misled them after all and preached a wrong way of salvation? Could it be possible that the Judaizers were in the right? The devil is only too ready to sow the seed of doubt and to lead into misbelief, wherever he can. This atmosphere of uncertainty could not continue for any length of time. The controversy would have to be settled soon, but where? The Antiochians had sided with Paul and Barnabas up till now. The Judaizers seemed to have the stamp of approval from Judaea, not from the apostles themselves, but from the ranks of converts from Pharisaism.

of the liberty of the Gospel. Paul had clear indication that it was the will of the Lord that he should go to Jerusalem. If we too can speak of important epochs in the history of the Church, and who would dare to contradict this, then the conversion of Paul and his journey to Jerusalem are such epochal events.



Proclaiming the Gospel of Joy

As a result of this personal revelation to Paul we find him heeding the request of the brethren in Antioch to place the controversial matter before the mother congregation in Jerusalem. The brethren accompanied Paul, Barnabas, and Titus for a way. Paul wanted to take Titus along, because he was a Greek and had not been circumcised, in order that he might have a clinching argument for the liberty of the New Testament Christian from the bondage of Jewish law and tradition. After the parting of the ways we find our three Missionaries wending their way along the coastal cities of Syria and Phoenicia and then proceeding inland through Samaria. Everywhere they "declared the conversion of the Gentiles and caused much joy unto all the brethren" (Acts 15:3). Where Jesus had once preached the Gospel in Syrophenicia, where Philip had labored among the Samaritans, whither Saul himself had once driven the Christians from Jerusalem, he now could preach Christ, whom he had persecuted, as well as the conversion of the Gentiles to the Christian faith.

A Striking Parallel

We have a striking parallel to this journey to Jerusalem in the journey

of Luther to Worms. Just as Judaism was seeking to choke and to stifle the pure message of salvation through faith in Christ alone, ecclesiastical tradition within the Church of Rome had adulterated the pristine purity of the Gospel. Both Paul and Luther knew that the Lord was on their side and with Him they were

more than conquerors. Both fought for the true liberty of the Gospel. Salvation through faith or through the deeds of the law, that was the great issue in either case. Whilst the brethren at Antioch urged the

Michigan State Teachers' Conference

THE Michigan State Teachers' Conference convened in Salem Lutheran Church, Owosso, Michigan. The attendance and attention of all present revealed the caliber of the personnel and demonstrated a desire for growth in the right direction.

The ninety in attendance included members of the Mission Board, District Officers, School Board, faculty members of the Michigan Seminary, the vice-president of the Synodical Conference, the Executive Secretary of Synod's Board of Education, and the growing number of pastors and teachers comprising the Michigan District.

I. Program Includes Actual Teaching Demonstrations

"The one thing needful" received care in the story of Christ's Ascen-

The Northwestern Lutheran

missionaries to proceed to Jerusalem in defense of the truth of the Gospel, Luther's friends tried to dissuade him from going into the very jaws of hell as they saw it. Paul at first hesitated to go. Luther did not. We know what he answered one of his close friends, Spalatin: "I'll go on to Worms, and if there were as many devils there as shingles on the roofs." The Council in Jerusalem, however, was the very opposite of the Diet of Worms. There the truth remained victorious, at Worms it was denied and rejected. Luther stood all alone as the champion of the truth and liberty of the Gospel.

Let Us Continue in the Spirit of Paul and Luther

Our Lutheran Church prides herself to be the Church of the Word. If we would be true followers of Paul and Luther, we too shall have to rally to the defense of the pure Gospel, to keep it untainted by any pharisaic legalism as well as unadulterated by the unionistic slogan of expediency for the sake of greater power and numbers. Otherwise we shall only be Lutherans in name. What's in a name?

sion. Some of the aims in teaching the lesson by Col. G. Cudworth might be stated thus:

1. How Christ ascended;
2. Why Christ ascended;
3. What Christ's ascension means to you and me.

Reading was demonstrated on different grade levels by Mrs. W. Stindt, Messrs. I. Raddatz, and W. Stindt. Round-table discussions emphasized both purpose and methods.

Reading is still the "key to learning," for how can a pupil work problems, understand history and geography if he cannot read well? — Parents, be grateful for two things:

1. That your child learns to read well;
2. Learn to discern between "chaff" and "wheat."

Reading the Bible with understanding is an art in itself. *The maintenance and establishment of parish schools merits prayerful and heart searching consideration from this viewpoint.*

Facilitating reading ability, reducing the number of failures in reading by means of *Visual Education* received due consideration. If your faculty recommends its introduction in your midst be sure to "lend your ears."

II. Chairman's Report Embraces Vital Problems

Our chairman's report concerned itself with: "Are Our Schools Accomplishing, What They Should Accomplish?"



The chairman warned that in meeting the demands in secular subjects, we need not and should not accomplish this at the price of Christian teaching and training. The prime purpose of our schools dare never to escape our chief consideration.

He next postulated that *church attendance* on the part of pupils must be one of the outcomes. Suggestions for improving same are:

1. Keeping careful records of attendance;
2. Having week day services for children only.

In these "The Order of Service" is to be explained, and the purpose of

the church appointments and symbols are to be unfolded.

It is a healthy situation when pastors and teachers give attention to outcomes. The spiritual health will be improved if parents cooperate prayerfully and whole-heartedly in seeking to climax the educational program with:

1. Regular church attendance on the part of the family;
2. Ready participation in kingdom activities after confirmation.

III. Statistical Report Reveals Growth

By the grace of God the Michigan District had 22 schools and 39 classes in 1946. Today we note 27 schools and 56 classes. In 1946 1,261 pupils attended our schools. Today we behold 1,979 pupils in attendance.

One of the teachers, Mr. A. Jantz, taught 25 years and all of these in Benton Harbor. This event was recognized both by the congregation served and the conference.

IV. Conference Service Is Held

A conference is incomplete without participation in a worship service. What a joy it is for pastors and teachers to join a local congregation in "The Order of Service"! How inspiring the singing of the grand chorals of our church! How edifying to hear the conference choir sing: "O God, Our Help in Ages Past" by F. Bridge under the direction of A. Jantz. Only one who has served as guest organist knows the thrill of functioning as organist for such a service.

All are now in readiness to hear the Rev. L. J. Koeninger of Ann Arbor expound 2 Cor. 3, 18. These words from it receive special attention: "We are changed into the same image from glory to glory." On the basis of the text the speaker stated as his aim: "We seek renewal of the lost image of God." He approached the problem by indicating:

1. The aim in secular education versus the aim in Christian education;
2. The method and motivation in secular education versus the Christian education.

From quotations one gleaned that the pastor had an extended knowl-

edge of the philosophy, aims and objectives of secular education. The methods employed accomplish something. However, a radical change, a transformation, a new birth can only be accomplished by the use of the means God Himself selected. Feebleness in spirituality gives way to increased spirituality via soul nourishment. Only Christian education accomplishes this: "We love Him, because He first loved us."

V. Reports By Executives

President Conrad Frey conveyed the greetings of the faculty and spoke on the accreditation of our colleges.

School Executive, Mr. E. Trettin, encouraged us to spend much time on lesson preparation in spite of may other duties; to make applications on the level of the child; to encourage reading of the *Junior Northwestern*. He also called attention to helpful teaching and library material.

President S. Westendorf spoke on the draft situation as it effects our teachers, a study of the "Brief Statement," Synod's Building Fund, the Church Extension Fund, Sunday School literature, and vacancies both in the preaching and teaching field.

Mr. A. W. Schleaf finally showed how he and Mr. Kaschinski carry on handicraft in their school. Actual specimens were in evidence. This paper indicated possibilities that deserve exploration.

VI. Election Of Officers

Mr. W. Stindt, chairman; W. Arras, vice-chairman; G. Mueller, secretary; W. Wiechman, choir director. The writer served as guest organist and reporter for the *Northwestern Lutheran*.

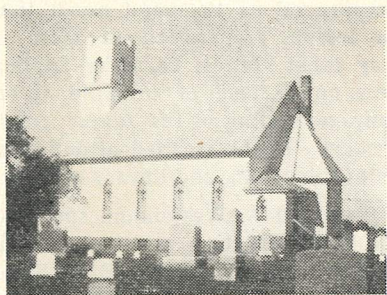
V. J. SCHULZ, Reporter.

WALDEMAR STINDT, Chairman.

NINETIETH ANNIVERSARY St. Peter's Church, Tp. Winchester Winnebago, Wisconsin

At its start over ninety years ago this congregation was one of the first preaching stations in a large wooded area of central Wisconsin, a territory then being opened for our synod in the outposts of civilization — 50

miles north of Fond du Lac. Within a few years seven preaching stations developed between Winchester, Zittau, Dale, and New London. St. Peter's Church was incorporated October 29, 1860. For a period of 23 years this church together with Immanuel Congregation at Zittau served as the mother-parish for other congregations of this area. The parish now includes two other congregations, St. John's of Caledonia, organized in 1864, and Zion of Readfield, formed in 1866. These three churches have been linked together in one parish for the past 56 years. Every Sunday the same pastor serves each of the three churches with a sermon.



St. Peter's Lutheran Church

On October 8 St. Peter's Congregation of Town Winchester, Winnebago County, was privileged to celebrate the ninetieth anniversary of its founding. The Lord blessed us with splendid weather and a large attendance. Former members and friends came from various parts of the state to join us in our jubilation, as with praise and thanksgiving we rejoiced in the Lord concerning the great things which He has done for us. The festival sermon was preached in the afternoon by Professor John Meyer of Thiensville, a son of the former Pastor John Meyer who served the parish from 1871-1876. The text was 1 John 2, 12-14. This Word of God, applied to our fathers, our young men, and our little children, was filled with instructive lessons.

At the close of the service congratulatory messages from sister congregations were read, which expressed Christian joy over the Gospel of Jesus Christ as a power unto salvation in and through our members and implored the Lord for continued blessing in building His kingdom to the salvation of many souls. The

undersigned briefly outlined some interesting data of the ninety years of blessing and named the fifteen pastors who have served this parish as the Lord's servants: 1859 — C. F. Waldt, 1862 — C. Wagner, 1865 — T. Jaekel, 1868 — A. Wiese, 1871 — J. Meyer, 1877 — C. Reichenbecher, 1879 — C. Althof, 1883 — E. Haese, 1890 — O. Lugenheim, 1892 — R. Ladegast, 1894 — H. Gerhard, 1896 — O. Theobald, 1904 — J. Dowidat, 1921 — F. C. Weyland, 1944 — A. L. Engel.

Unto our Lord then, who is able to do abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages.

Thou didst guide our fathers' foot-steps

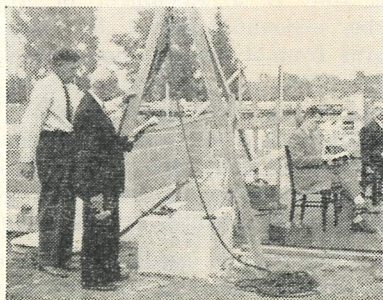
To this land we hold so dear,
Lengthening the cords and curtains
Of their habitation here;
Strengthening Thy temple's pillars
As Thou hast from age to age;
Giving us, their sons and daughters,
An abiding heritage.

ARMIN ENGEL.

MICHIGAN LUTHERAN SEMINARY

Saginaw, Michigan

The opening service of Michigan Lutheran Seminary's 1950-1951 school year was held in spacious St. Paul's Lutheran Church. Teacher Meilahn Zahn was inducted into his office as professor in this service. The undersigned delivered the sermon, basing the contents on I Kings 20, 11. Professor Zahn was installed by Pastor



Prof. O. J. R. Hoenecke ready to lay the cornerstone for the new building

R. G. Koch, assisted by Pastor O. J. Eckert. Our two new tutors, Theodore Horneber and Martin Peter-

The Northwestern Lutheran

mann, were also introduced to the assembly. It is worth noting in this connection that our tutors must carry a full classroom schedule.

The enrollment this year is at an all-time high of 157 students, 63 of which are new students. For lack of adequate facilities some applications could not be accepted. Our biggest difficulty at the present time stems from overcrowded kitchen and dining hall facilities. We are feeding 105 students every meal in a room less than 26 by 30 in size. A picture, showing some of the students in this crowded area, appears on this page. Lack of funds in the General Synodical Treasury, the pressing needs in other departments of the Synod



A practical view of our students ready for dinner

and the fact that our Northwestern Lutheran Academy at Moberge does not as yet have its promised building are a source of concern to us, however, and we feel that we cannot in good faith press the alleviation of our difficulties at this time. Nevertheless, this need has been brought to the attention of the Synod's Board of Trustees and of the General Synodical Committee.

The large enrollment, of course, brought with it other problems, most of which are temporary in nature and will be eliminated when we have the new administration building at our disposal next fall. Since the individual classes are large, the present twelfth grade excepted, we divided them as much as we could although in some branches there are still as high as 55 students. At any rate, after dividing the classes as best we could, we found that we had seven classes and six classrooms. To solve that problem, we are using the dining hall for classroom purposes eight periods a week.

This year we managed to crowd in 26 girls in our so-called girls' dormitory on the second floor of the refectory. These rooms were de-

signed originally to serve as sick rooms and as quarters for the kitchen help. With but few exceptions the girls study as a group evenings in the dining hall.

While it is producing crowded conditions, we are nevertheless happy that the concerted efforts of the pastors and teachers of the Michigan District are inducing more and more of our young people to prepare themselves for work in the Church. Eighty-nine members of the present student-body have definite intentions of entering the work of the Church. Some of the others are still undecided. The fruit of the efforts mentioned before will begin to be noticed in 1952 when seventeen members of the present eleventh grade will very likely continue their studies at Dr. Martin Luther College. A lesser number will continue at Northwestern College.

On October 1 we were privileged to hold the Cornerstone Laying Service for the new building. Pastor S. E. Westendorf, President of the Michigan District, delivered the sermon. The cornerstone was laid by the former president of the institution, Professor O. J. R. Hoenecke, who is in his forty-first year of service at Michigan Lutheran Seminary. Pastor R. G. Koch, chairman of the Board of Regents, and Professor Armin Schultz, chairman of the Building Committee, served as liturgists. The Seminary choir under the direction of Professor Zahn led the singing of the congregation and enhanced the service with fitting chorales. About 700 persons were in attendance.

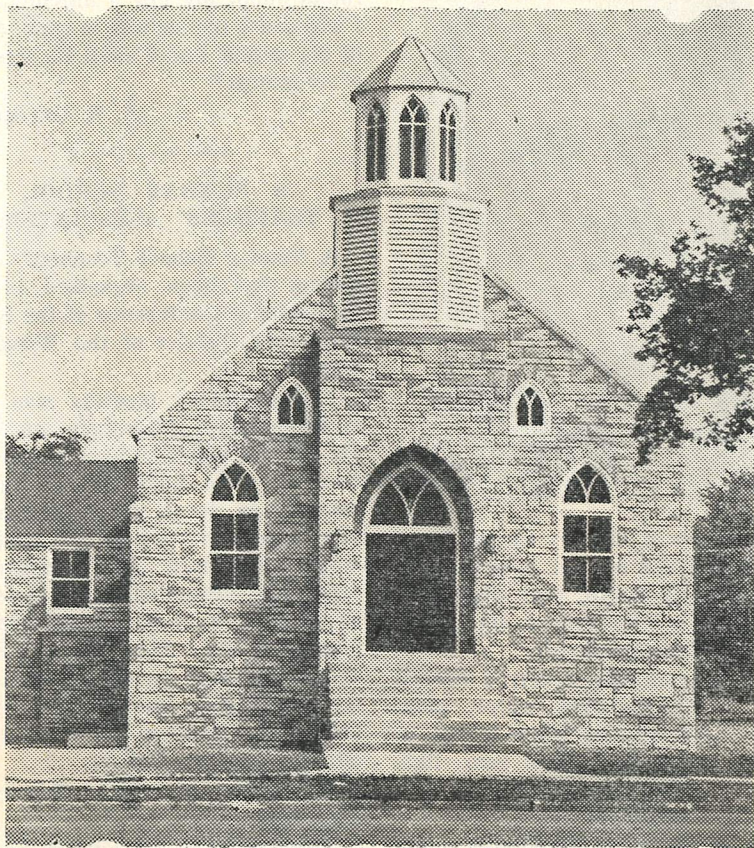
Building operations are now under way at three of our institutions. Our fourth institution, Northwestern Lutheran Academy, is still without the building promised it by the Synod when the Building Fund Collections were inaugurated. Surely the faith and love of our Wisconsin Synod Christians will continue to reveal themselves in generous gifts for this purpose as well as in a growing interest in the entire work of our Synod.

CONRAD FREY.

CHURCH DEDICATION Immanuel Lutheran Church Findlay, Ohio

The 13th Sunday after Trinity was an important milestone in the history of Immanuel Lutheran Church at Findlay, Ohio. On this day members and friends joyfully gathered to dedicate the newly-completed house of worship to the glory of God. Three former pastors, R. A. Gensmer, R. O. Frey, and F. Schroeder, preached in the morning, afternoon, and evening festival services in order of their

the church choir under the direction of the pastor. On each of the five evenings special thought was given to one of the organizations within the congregation, the Ladies' Aid, the Men's Club, the Sunday School, the Young People Society, and the Church Choir. In each instance the members of the particular organization conducted the guests through the church building and served refreshments after the services. Pastors Raymond Timmel, Kenneth Vertz, Martin Zschocke, Walter Voss, and S. Westendorf served in succes-



service in Findlay. In spite of heavy rains the attendance for the day reached a total of 824, so that the wing and basement had to be used at every service to accommodate the overflow. Special music was provided in the morning and afternoon services by the church choir and in the evening by a mass choir of sixty voices, representing Jenera, Lima, and Findlay, and directed by Wayne Weichmann, the principal of Trinity School at Jenera.

On the evenings of the previous week four pre-dedication services were held, also a sacred concert by

sion as the guest speakers. This week of services proved to be a profitable mission agency for the congregation, in that it provided opportunities and opened avenues for reaching the unchurched.

The over all dimensions of the church, constructed throughout with Gothic design, are 30x60 feet, with a 14 foot wing on the northwest corner. The nave is built for a capacity seating of 164, and the choir loft above the narthex provides seating for 35 more. A mothers room is to be found just south of the narthex.

The most unique feature of the chancel is the altar painting, designed and painted by a member of the present adult membership class. It depicts the Good Friday scene of Golgatha, as seen from within the city of Jerusalem when darkness began to cover the face of the earth. In the distance, on the background of the stormy horizon, the cross is seen. This is to remind the worshiper of the Bible truth that there



on the cross of Calvary Christ Jesus, the eternal Son of God, bore the sins of the whole world, that whosoever believeth in Him should not perish but have everlasting life.

The congregation received special gifts of altar cloths, pulpit antependia, and lecturn book marks in the colors of the church year, likewise a Wurlitzer electric organ valued at \$3,895.00.

The basement of the church offers an assembly hall, which will be used for Sunday School purposes and also as a dining room when occasion arises, a completely furnished kitchen, a spacious furnace room to house the gas heating equipment, a cloak room, a storage room, and lavatories.

Excavation for the building began on April 12, 1950. The cornerstone laying took place on May 7. The outside is a frame structure covered with Perma stone in three shades of gray giving the effect of natural stone. The inside woodwork is birch. Asphalt tile was used for flooring. A January delivery is expected on the pews which are to replace the chairs

in temporary use. The total cost of the building is \$25,000.

With the completion of their house of worship a prayer and hope of this mission has been realized. Having worshiped for eleven years in a store building its members find great joy in their new facilities and are moved to thankfulness toward their gracious Savior. With great zeal and a firm faith they now look to the future, fervently praying that God would keep them in His grace, that through them might be fulfilled the words of the Prophet Ezekiel 34, 26: "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings."

A. R. GALLERT.

A SUNDAY SCHOOL TEACHERS' ASSOCIATION

A Sunday School Teachers' Association has been organized in the Rhinelander Conference of the North Wisconsin District of the Wisconsin Synod.

A preliminary meeting was held at Rhinelander, Wisconsin, on April 16, 1950, at which time sectional conferences were held and the group decided to form the organization. The planning committee met in August and drew up a constitution which was presented at the Delegate Conference at Hurley, Wisconsin, on September 25. This group decided to approve such an organization and the constitution was adopted by the group at Crandon. The following officers were elected:

President, Mr. H. Helterhoff, Minocqua.

Vice-President, Mr. George Prosek, Jr., Hurley.

Secretary, Mrs. C. Blumreich, Rhinelander.

Treasurer, Mrs. A. Wahl, Laona.

Program Committee: Pastor Waldschmidt, Crandon; Miss Eva Danner, Rhinelander; and Mrs. Frank Swartz, Argonne.

The district consists of the following Sunday schools: Hurley, Mercer, Minocqua, Woodruff, Eagle River, Enterprise, Monico, Hiles, Argonne, Crandon, Laona, Wabeno, Bruce Crossing, Phelps and Rhinelander, all of which were represented but two. Sixty-five Sunday school teachers were in attendance.

The Northwestern Lutheran

The next meeting will be held in the fall of 1950, date and place to be decided following the pastoral conference in January.

EVA DANNER, *Secretary pro tem.*

† JOHN GEORGE POHLEY †

The burial of John George Pohley took place at Renzi Cemetery near Fond du Lac, Wisconsin, on October 11. He had been born the son of John Pohley and his wife Julia at Fond du Lac on April 30, 1870. There he was baptized and confirmed in St. Peter's Lutheran Church. After his confirmation he attended Northwestern College and after graduation entered the Lutheran Seminary at Wauwatosa, Wisconsin, in preparation for the ministry. In that office he served the following Lutheran congregations: Dexter, Minnesota, Bonduel, Wisconsin, Forest, Wisconsin, Oakfield, Wisconsin, and Menasha, Wisconsin. In 1936 he resigned from the ministry and after his retirement made his home in Milwaukee, Wisconsin. Here he had been of late years a faithful and regular attendant at the services of Grace Church.

Due to a severe heart attack his end came rather suddenly on October 7, when he had reached an age of 80 years.

He is survived by his two daughters, Mrs. Raymond Stark and Mrs. Harry Gerber, five grandchildren, and a sister Mrs. Wm. Kleinhans.

W. F. SAUER.

† MRS. ROSE RICE RICHTER †

"The day of death is better than the day of one's birth," Eccl. 7, 1. With these words the undersigned comforted the bereaved family and friends of Mrs. Rose Rice Richter on the day of her funeral, October 28, 1950. She was born on February 21, 1884, at Hemlock, Michigan. On November 9, 1904, she became the wife of the Rev. Henry Richter, who was laid to rest four months ago. Faithfully she had lived and served as a pastor's wife in Chesanning, Sturgis, and Detroit, Michigan. The Lord relieved her of her extended illness and took her Home at the age of sixty-six. Because the Lord did so, therefore, the day of her death is better than the day of her birth.

W. VALLESKEY.

APPOINTMENTS

To fill vacancies created by the death or the resignations of the incumbents, I have appointed the following members of the Board of Directors of the Evangelical Lutheran Home for the Aged, Belle Plaine, Minnesota:

- Pastor G. Radtke, Belle Plaine, Minn.
- Pastor C. Bolle, St. Paul, Minn.
- Mr. Gerhardt A. Imm, Minneapolis, Minn.

JOHN BRENNER.

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE

The Eastern Pastoral Conference of the Dakota-Montana District met at Altamont, S. Dak., October 24 and 25. A service was held October 24. A collection of \$28.86 was taken for church extension.

ELMER E. BARTLING,
District Treasurer.

MANKATO PASTORAL CONFERENCE

Place: Immanuel Lutheran School, Mankato, Minnesota.

Date and Time: January 2-3, 1951, 10:00 A. M.

Program: Discussion of the Common Confession, led by Pastor G. W. Fischer; Meeting with a representative of the Board of Education of the Minnesota District to discuss the educational program of the congregation.

Pastors desiring overnight lodging are requested to notify the host pastor, G. W. Fischer.

M. H. EIBS, Secretary.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at Grace Ev. Lutheran Church, South St. Paul, Minnesota, the Rev. A. G. Eberhart, pastor, on January 16 and 17, 1951, opening with a Holy Communion service at 9:30 A. M., E. W. Penk (R. J. Palmer), preaching. This will be a two-day conference meeting, the second being a special session.

F. H. TABBERT, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

Host: Grace Ev. Lutheran Church, 786 Buss Avenue, Benton Harbor, Michigan, Rev. E. J. Berg, pastor.

Date: Monday and Tuesday, January 28 and 30, 1951. Opening session, 10 A. M.

First Order of Business: At the request of the Conference Presidents through our District President — A discussion of the "Common Confession" according to the Quartalschrift, April, 1950, pages 148-176. Discussion Leader: Pastor H. J. Zink.

Papers — Exegetical: Revelation 1, Pastor A. J. Fischer; Ephesians 2, Pastor R. A. Gensner; Ephesians 3, Pastor Wm. Krueger; Isagogical: Joel, Pastor L. Meyer; Doctrinal: What Constitutes a Fruit of Faith, Pastor Wm. Krueger; Present Day Pietism, Pastor E. H. Wendland.

Sermon: Pastor L. Meyer, Pastor W. W. Westendorf, alternate.

Kindly announce your intended presence or absence to the host pastor in due time.

JOHN F. BRENNER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Commissioned

Missionary

Greve, Edgar, as missionary to Nigeria, West Africa, in Frieden's Church, New Prague; Twenty-fifth Sunday after Trinity, November 26, 1950.

Installed

Pastors

Guenther, Arthur A., at Whiteriver Station, Lutheran Apache Mission, Whiteriver, Arizona, by E. Edgar Guenther, assisted by E. Sprengeler and John E. Schaefer; Twenty-fifth Sunday after Trinity, November 26, 1950.

Reim, Rollin A., in Grace Church, Sioux City, Iowa, by W. F. Sprengeler; Twenty-fifth Sunday after Trinity, November 26, 1950.

Sauer, Harold A., in Christ Church, North St. Paul, Minnesota, by P. R. Kurth, assisted by William Sauer, John G. Deterding, Erich W. Penk, and Frederick H. Tabbert; Twenty-fourth Sunday after Trinity, November 19, 1950.

Struck, Gerhard, in St. John's Lutheran Church, Dowagiac, Michigan, by H. C. Haase; assisted by Fischer, Berg, Wendland, Gensner; Twenty-third Sunday after Trinity, November 12, 1950.

CHANGE OF ADDRESS

Pastors

Keibel, Armin C., 11906 1/2 Venice Blvd., Box 347, Mar Vista, California.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy has received a memorial wreath in the amount of \$5.00 from Mr. and Mrs. Calvin Frey, White Butte, South Dakota, in memory of Private Dale Crow, killed in action in Korea. Heartiest thanks to the donors.

R. A. FENSKE.

* * * *

From the Ladies' Guild of Jerusalem Church, Milwaukee, Wisconsin, for furnishings in the boys' dormitory of Northwestern Lutheran Academy, \$40.00. Heartiest thanks to the donors.

R. A. FENSKE.

* * * *

Our home for the Aged at Belle Plaine, Minnesota, since February 24th, received gifts from the following:

Minnesota. Children of St. Paul's and St. John's School, New Ulm; St. John's Church, Buffalo; Sunday School, St. John's, Hastings; St. John's German Lutheran Ladies' Aid, Minneola; Ladies' Aid, Galena Twp., Ormsby; Minnesota District, Missouri Synod; residents of the Home, Belle Plaine; Mrs. Frank BaBuman, Belle Plaine; Ladies' Aid, St. Paul's, Jordan; St. Peter's Church, Minneapolis; Ed. Loewe, Henderson; Trinity Church, Elmore; C. Quandt, Red Wing; Wm. Herbst, Glencoe; Ladies' League, St. John's, Butterfield; Mrs. Betsy Snyder, resident; Mrs. Palmer Schuette, Belle Plaine; K. V. B. Society, Pilgrim, Minneapolis; Mrs. C. Ernst, Belle Plaine; Mrs. Frank Bakeberg, Waverly; Mrs. Sophie Mueller, Belle Plaine; R. W. Herrlich, Montevideo; Irwin Voigt, Jordan; Mrs. J. P. Miller, Minneapolis; August Marshal, Buffalo; Mrs. Henry Schmidt, Perham; St. Paul's Church, Jordan; Trinity Church, Belle Plaine; Ladies' Mission Auxiliary, Minneapolis; Mrs. G. E. McKinnon, Mankato; Ladies' Aid, Jordan.

In memory of Henry Stoldt by relatives and friends, Jordan; in memory of Fr. Wm. Will by Anna Will, Mrs. Leona Magnell and Mrs. J. Leirich, No. St. Paul; in memory of Louis Ische, Belle Plaine; in memory of Mrs. Sophie Ellis by relatives and friends, Jordan; in memory of Mrs. Ed. Kletscher, Echo; in memory of Wm. Brammer, Eitzen; in memory of Mrs. Carrie Geiger, Jordan; in memory of Wm. Kerkow, resident, by relatives and friends; in memory of Arthur Grane, Echo; in memory of Pastor A. Ackermann, by relatives and friends, Mankato; in memory of Mrs. Herman Viergutz, Echo; in memory of Mrs. Augusta Radtke by relatives and friends, Hastings; in memory of Fred Risch, Litchfield; in memory of Carl Fehlandt by relatives and friends, Jordan; in memory of Mrs. Mathilda Imm by Dr. Pierre, Jordan and Cherokee State Bank, St. Paul; in memory of Herman Becker, Buffalo.

Wisconsin. Indian Creek Lutheran Church, Tomah; Mrs. Minnie Sieker, Burlington; Maria Kuecker, La Crosse; children of St. John's School, Rt. 3, Manitowoc; St. Paul's Church, No. Fond du Lac; Mrs. Ethel Mastiran, Burlington; Mrs. Viola Dahlke, Neenah; Ruth Mission Club, Siloah, Milwaukee; in memory of Alvina Prosek, Hurley; in memory of Pastor Otto T. Hoyer, by friends, Winneconne; in memory of Mrs. Gottlieb Dahms, by Mr. and Mrs. W. F. Winter, Manitowoc; in memory of Pastor Wm. Fischer, by Mrs. H. Strobush, Woodville; in memory of Mrs. Karethe Hagger, by Pastor O. Medenwald, Amery.

South Dakota. Emmanuel Church, Grover; Bethlehem Lutheran Ladies' Aid, Watauga; N. N. Watertown; in memory of Mrs. Mathilda Heuer, by relatives and friends, Summit; in memory of Mrs. Chas. Fink, by relatives and friends, Willow; in memory of Mrs. Anna Gronewald, Watertown; in memory of Otto Harmel, by relatives and friends, Hazel; in memory of John Johnson, by Mr. and Mrs. A. R. Beekman, Dempster; in memory of Albert Lebert by friends, Hazel.

Michigan. Pastor G. Schmelzer, Hale; in memory of Frederick Schmidtke, by Mr. and Mrs. Fred Schneck, Mr. and Mrs. Adeline Schmidt, St. Joseph; Concordia Ladies' Aid, St. Louis.

Washington. Mrs. S. Brockelman, Bellingham; in memory of Mrs. Caroline Schlee, by Ladies' Aid, Clarkston.

Nebraska. In memory of Wm. Brueckner, Hoskins; in memory of Ernest Fuhrman, Hoskins.

Our sincere thanks to all donors.
Nov. 2, 1950. L. F. BRANDES.

Dr. Martin Luther College has received \$150 from Pastor and Mrs. I. Lenz, Olivia, Minnesota, in memory of their son, Philip, who died in Korea; also \$11 from relatives in memory of Mrs. Ida M. Janke, Albert Lea, Minnesota. Thank you.

CARL L. SCHWEPPE.

* * * *

Since March, 1950, the following Memorial Wreaths have been received for the Library of Dr. Martin Luther College, New Ulm, Minnesota.

| | |
|--|---------|
| March 10 — In memory of Mrs. Ernst Rupnow, Oconomowoc, Wis., from Rudolf Degner and family, Ixonia, Wis., through Pastor Otto A. Pagels | \$ 8.00 |
| March 23 — In memory of Mrs. Erwin Jaster, Montello, Wis., from Mr. and Mrs. Adolph Fuerstenau, Kenosha, Wis., through Pastor W. J. Oelhafen, Montello | 5.00 |
| March 31 — In memory of Mrs. Edward Rehms, Bay City, Mich., from Mr. and Mrs. Elmer A. Berger and Mr. and Mrs. Russell K. Kitzinger | 4.00 |
| May 1 — In memory of Mr. Leonard Marquardt, Two Rivers, Wis., from Dr. Martin Luther College, Normal 1 class | 10.05 |
| May 1 — In memory of the Rev. E. G. Fritz, former chairman of Dr. Martin Luther College Board of Regents, from D.M.L.C. faculty and board members | 24.00 |
| June 5 — In memory of Mrs. Lydia Schnitker, New Ulm, Minn., from friends | 15.00 |
| June 8 — In memory of the Rev. A. Ackermann, Mankato, Minn., through Immanuel Ev. Lutheran Church, Mankato, \$62.50; through Grace Ev. Lutheran Church, So. St. Paul, \$10 | 72.50 |
| Aug. 13 — In memory of Theo. Pape, Iron Ridge, Wis., sent in by Louise Pape | 56.00 |
| Sept. 12 — In memory of Theo. Pape, from Mr. and Mrs. Aug. Busse | 1.50 |
| Oct. 2 — In memory of Mrs. Gottlieb Dahms, from Mr. and Mrs. Reinhold Dahms, Manitowoc, sent in by Pastor L. H. Koeninger | 2.00 |
| Oct. 3 — In memory of Phillip Lentz, Olivia, Minn. | 3.45 |
| Oct. 14 — In memory of Mrs. Ida Janke, from D.M.L.C. faculty | 15.00 |
| Oct. 17 — In memory of Mr. A. A. Uhlig, from D.M.L.C. faculty and other workers | 20.00 |
| From Mr. and Mrs. Adolph Glaesemann, New Ulm, Minn. | 5.00 |
| From Minna Plagge, New Ulm, Minn. | 1.00 |
| From Mr. and Mrs. Emil Siebert, Springfield, Minn. | 1.00 |
| From Mrs. Ida Janke, Albert Lea, Minn. | 1.00 |
| From J. F. Gawrisch, Milwaukee, Wis. | 5.00 |
| From Wm. Krueger, New Ulm, Minn. | 3.00 |
| From Mr. and Mrs. Martin Hass, Sr., La Crosse, Wis. | 1.00 |
| From Mr. and Mrs. Martin Hass, Jr., West Salem, Wis. | 3.00 |

| | |
|--|----------|
| R. F. Bittorf, Monroe..... | 134.79 |
| R. F. Bittorf, McConnell..... | 95.24 |
| L. M. Bleichwehl, Fort Madison..... | 50.22 |
| F. E. Blume, Columbus..... | 5,128.26 |
| T. P. Bradtke, Marshfield..... | 1,154.45 |
| E. A. Breiling, Randolph..... | 401.17 |
| J. C. Dahlke, Tomah..... | 1,150.28 |
| A. T. Degner, Town Trenton..... | 577.94 |
| A. H. Dobberstein, Elroy..... | 62.72 |
| W. A. Eggert and G. Redlin, Watertown..... | 4,907.23 |
| Kurt Eggert, Farmington..... | 1,013.78 |
| F. F. Ehlert, Eitzen..... | 458.65 |
| A. J. Engel, Medford..... | 968.47 |
| J. B. Erhart, Buffalo City..... | 65.56 |
| J. B. Erhart, Cream..... | 210.42 |
| J. B. Erhart, Cochrane..... | 358.38 |
| Gerhard Fischer, Helenville..... | 1,029.27 |
| G. Franzmann, Fort Atkinson..... | 550.11 |
| G. H. Geiger, Wilson..... | 425.95 |
| Henry Geiger, Town Leeds..... | 740.66 |
| Henry Gieschen, Fort Atkinson..... | 3,776.75 |
| R. A. Gurgel, Rib Lake..... | 294.59 |
| R. A. Gurgel, Town Greenwood..... | 116.94 |
| W. E. Gutzke, La Crosse..... | 1,837.24 |
| B. R. Hahm, Plum City..... | 142.60 |
| B. R. Hahm, Bay City..... | 53.86 |
| A. Hanke, Town Norton..... | 351.25 |
| A. Hanke, Minnesota City..... | 23.77 |
| H. Henke, Whitehall..... | 47.05 |
| John Henning, Wausau..... | 764.17 |
| R. C. Hillemann, Mosquito Hill..... | 167.25 |
| R. C. Hillemann, Savanna..... | 580.10 |
| O. E. Hoffmann, Tomahawk..... | 793.11 |
| W. P. Holzhausen, Stetsonville..... | 428.63 |
| G. Horn, Chaseburg..... | 715.00 |
| G. Horn, Town Hamburg..... | 290.00 |
| E. H. Kionka, Town Maine..... | 400.19 |
| G. P. Kionka, Town Genoa..... | 96.45 |
| Gerhardt Kionka, Stoddard..... | 170.12 |
| G. P. Kionka, Nelson..... | 45.75 |
| H. C. Kirchner, Baraboo..... | 761.54 |
| L. C. Kirst, Beaver Dam..... | 6,047.59 |
| R. J. Koch, Eagleton..... | 50.20 |
| L. J. Koenig, Wausau..... | 1,063.26 |
| L. J. Koenig, Mosinee..... | 391.88 |
| W. J. Koepsell, Pickwick..... | 123.88 |
| W. J. Koepsell, Ridgeway..... | 151.64 |
| John Kohl, Doylestown..... | 469.39 |
| John Kohl, Fountain Prairie..... | 422.44 |
| John Kohl, Fall River..... | 160.52 |
| G. O. Krause, Marathon..... | 353.76 |
| R. P. Korn, Lewiston..... | 1,090.34 |
| J. D. Krubsack, Goodrich..... | 113.30 |
| W. R. Krueger, Friesland..... | 244.46 |
| H. R. Krueger, Dalton..... | 70.00 |
| H. Kuckhahn, Town Washington..... | 92.86 |
| D. H. Kuehl, McMillan..... | 140.00 |
| D. H. Kuehl, Town Eau Plaine..... | 260.00 |
| M. Kujath, Brodhead..... | 77.54 |
| M. Kujath, Janesville..... | 109.89 |
| C. C. Kuske, Green Valley..... | 34.40 |
| C. C. Kuske, Rozellville..... | 227.56 |
| L. Lambert, Barron..... | 141.02 |
| L. Lambert, Rice Lake..... | 56.40 |
| Wm. Lange, La Crosse..... | 179.90 |
| Phil Lehmann, Rock Springs..... | 295.56 |
| O. Lemke, Town Rib Falls..... | 497.00 |
| O. Lemke, Rib Falls..... | 668.20 |
| M. F. Liesener, Oak Grove..... | 666.99 |
| F. W. Loeper, Whitewater..... | 380.65 |
| F. W. Loeper, Richmond..... | 675.00 |
| A. H. Mackdanz, Pardeeville..... | 878.29 |
| E. A. Mahnke, Hillsboro..... | 250.82 |
| E. A. Mahnke, Viroqua..... | 64.40 |
| G. C. Marquardt, Ringle..... | 104.14 |
| G. C. Marquardt, Schofield..... | 288.79 |
| A. L. Mennicke, Winona..... | 970.26 |
| A. L. Mennicke, Goodview..... | 122.00 |
| F. H. Miller, La Crosse..... | 7,416.88 |
| J. Mittelstaedt, Bruce..... | 50.00 |
| R. W. Mohrhardt, Prairie Farm..... | 308.00 |
| R. W. Mohrhardt, Town Dallas..... | 68.29 |
| P. Monhardt, South Ridge..... | 195.86 |
| H. A. Muehl, Altura..... | 327.94 |
| R. W. Mueller, Jefferson..... | 2,300.00 |
| G. E. Neumann, Town Merrimac..... | 24.25 |
| G. E. Neumann, Caledonia..... | 23.75 |
| G. E. Neumann, Greenfield..... | 44.50 |
| H. C. Nitz, Waterloo..... | 2,264.11 |
| H. Nommensen, Fountain City..... | 394.27 |
| M. J. Nommensen, Juneau..... | 740.36 |
| O. A. Pankow, Menomonie..... | 2,044.38 |
| O. A. Pagels, Ixonia..... | 405.97 |
| H. E. Paustian, Barre Mills..... | 450.00 |
| N. E. Paustian, Oconomowoc..... | 1,022.86 |
| J. R. Petri, Wilton..... | 24.00 |
| J. R. Petri, Norwalk..... | 248.66 |
| E. E. Prenzlou, Cornell, Keystone and Birch Creek..... | 670.30 |
| J. M. Raasch, Lake Mills..... | 1,171.16 |
| C. R. Rosenow, Richmond..... | 575.66 |
| C. R. Rosenow, Hubbleton..... | 226.53 |
| A. Saremha, Dannavaughn..... | 66.00 |
| A. Saremha, Shennington..... | 25.00 |
| A. W. Sauer, Winona..... | 2,597.62 |
| J. Schaad, Eau Galle..... | 244.28 |
| J. Schaad, Elmwood..... | 224.35 |
| A. C. Schewe, Town Bridge Creek..... | 108.40 |
| A. C. Schewe, Neillsville..... | 1,428.93 |

| | |
|--|--------------|
| E. C. Schewe, Cambria..... | 795.10 |
| W. E. Schultz, Wonewoc..... | 1,248.75 |
| W. E. Schultz, Hillsboro, Elroy, Kendall, Dorset Ridge, Wonewoc..... | 42.60 |
| H. C. Schumacher, Milton..... | 450.00 |
| A. Schumann, Globe..... | 121.72 |
| H. W. Schwertfeger, Tripoli..... | 61.34 |
| H. W. Schwertfeger, Spirit..... | 25.25 |
| H. W. Schwertfeger, Prentice..... | 60.40 |
| A. Stuebs, Portland..... | 50.75 |
| A. Stuebs, Bangor..... | 575.00 |
| R. A. Siegler, Madison..... | 549.42 |
| M. F. Stern, Ixonia..... | 399.21 |
| K. A. Timmel, Watertown..... | 1,816.26 |
| E. A. Toepel, Ridgeville..... | 531.99 |
| E. G. Toepel, Onalaska..... | 335.75 |
| J. G. Uetzmann, Watertown..... | 625.00 |
| F. C. Uetzmann, Lebanon..... | 51.00 |
| E. Walther, Wisconsin Rapids..... | 517.47 |
| W. Wiedenmeyer, Sun Prairie..... | 220.03 |
| W. E. Wegner, Moline..... | 125.00 |
| A. J. Werner, Little Falls..... | 65.54 |
| A. J. Werner, Cataract..... | 152.06 |
| A. J. Werner, Millston..... | 22.08 |
| A. A. Winter, Mauston..... | 1,066.25 |
| L. A. Winter, Town Berlin..... | 852.80 |
| L. A. Witte, Kendall..... | 871.85 |
| L. A. Witte, Dorset Ridge..... | 101.15 |
| W. E. Zank, Newville..... | 612.67 |
| W. E. Zank, Town Deerfield..... | 561.37 |
| G. W. Zunker, Fox Lake..... | 586.70 |
| Budgetary..... | \$ 90,653.11 |
| Non-Budgetary..... | 825.21 |
| Total for three months..... | \$ 91,478.32 |

Memorial Wreaths

| In Memory of | Pastor | Amount |
|---|--------|---------|
| Wm. J. Krase, Jr. — J. C. Dahlke, Ridgeville..... | | \$ 5.00 |
| Edmund Krueger — A. T. Degner, Town Trenton..... | | 109.00 |
| Edward Dunzey — A. H. Dobberstein, Elroy..... | | 11.00 |
| Dr. Walter Maier — J. B. Erhart, Cream..... | | 41.40 |
| Ernest Seegerly — J. Henning, Wausau..... | | 2.00 |
| Aug. Dorn — R. P. Korn, Lewiston..... | | 15.00 |
| Sylvester Juvel — R. P. Korn, Lewiston..... | | 2.00 |
| Mrs. Ida Bartz — Wm. Lange, La Crosse..... | | 1.50 |
| Mrs. Henry Pieper — M. J. Nommensen, Juneau..... | | 5.00 |
| Mrs. Paul Prust — M. J. Nommensen, Juneau..... | | 5.00 |
| Mrs. Wm. Busse — A. W. Sauer, Winona..... | | 17.00 |
| Mrs. Philip Prigge — A. W. Sauer, Winona..... | | 5.50 |
| Mrs. Emil Laak — A. W. Sauer, Winona..... | | 3.00 |
| Mrs. Minnie Hamburg — W. E. Schultz, Wonewoc..... | | 1.00 |
| George Perry — Rev. M. F. Stern, Ixonia..... | | 8.00 |
| Wm. Suhr — E. H. Walther, Wisconsin Rapids..... | | 15.00 |
| Robert Krueger — L. A. Winter, Town Berlin..... | | 21.00 |
| Mrs. Isabel Schultz — F. E. Blume, Columbus..... | | 7.00 |
| Dr. Walter A. Maier — J. B. Erhart, Buffalo City..... | | 28.05 |
| Dr. Walter A. Maier — J. B. Erhart, Cochrane..... | | 123.46 |
| Mrs. Wm. Wangerin — H. Geiger, Leeds..... | | 68.00 |
| Mrs. Anna Hasting — H. Geiger, Leeds..... | | 5.00 |
| Mrs. Emilie Nehmer — H. Gieschen, Fort Atkinson..... | | 2.00 |
| Rev. Aug. Vollbrecht — W. E. Gutzke, La Crosse..... | | 15.00 |
| Fred Kessler — H. C. Kirchner, Baraboo..... | | 5.00 |
| Mrs. Louise Arndt — H. C. Kirchner, Baraboo..... | | 4.00 |
| Edward Koerth — H. C. Kirchner, Baraboo..... | | 4.00 |
| Mrs. Stanley Otto — H. C. Kirchner, Baraboo..... | | 8.00 |
| Mrs. Marie Pope — H. C. Kirchner, Baraboo..... | | 11.00 |
| Chas. Miller — H. C. Kirchner, Baraboo..... | | 36.80 |
| Mrs. Mary Frank — H. C. Kirchner, Baraboo..... | | 11.00 |
| Wm. Haase — L. C. Kirst, Beaver Dam..... | | 5.00 |
| Carl W. Mueller — R. P. Korn, Lewiston..... | | 5.00 |
| William Fabrian — R. P. Korn, Lewiston..... | | 3.00 |
| Herman Kolbe — G. O. Krause, Marathon..... | | 5.00 |
| Dorothy Mathire — G. O. Krause, Marathon..... | | 6.50 |
| Mrs. R. Kanitz — J. D. Krubsack, Goodrich..... | | 12.00 |
| Ella Wesotzke — H. Kuckhahn, Town Washington..... | | 16.00 |
| Herman Krueger — L. Lambert, Barron..... | | 19.70 |
| Ferdinand Nekert — L. Lambert, Town Rib Falls..... | | 31.50 |
| Fred Kessler — F. W. Loeper, Whitewater..... | | 3.00 |
| Frieda Braaz — F. W. Loeper, Whitewater..... | | 10.00 |
| Lt. Robert F. Karnes — F. W. Loeper, Whitewater..... | | 15.00 |
| Mrs. Ella Wesotzke — F. W. Loeper, Whitewater..... | | 5.00 |
| E. E. Schmidt — O. A. Pagels, Ixonia..... | | 2.00 |
| Mrs. Carl Jaeger — N. E. Paustian, Oconomowoc..... | | 8.00 |
| Minnie Karsten — A. W. Sauer, Winona..... | | 13.75 |
| Mrs. Alvina Thoenes — W. E. Schulz, Wonewoc..... | | 8.00 |
| Mrs. Anna Schroeder — W. E. Schulz, Wonewoc..... | | 1.00 |
| August Lutz — W. E. Schulz, Wonewoc..... | | 8.00 |
| Mrs. Ella Wesotzke — W. E. Schulz, Wonewoc..... | | 8.00 |
| Mrs. Wm. Plowman — E. H. Walther, Wisconsin Rapids..... | | 10.00 |
| Mrs. Regina Fiers — A. A. Winter, Mauston..... | | 28.00 |
| Mrs. Wm. Laack — A. A. Winter, Mauston..... | | 12.00 |
| Andrew Anderson — B. R. Hahm, Plum City..... | | 5.00 |
| Emil Behl — J. Kohl, Fall River..... | | 10.00 |
| Andreas Thurs — O. Lemke, Town Rib Falls..... | | 52.50 |
| Theo. Rettke — M. J. Nommensen, Juneau..... | | 5.00 |
| Mrs. Amelia Krug — M. J. Nommensen, Juneau..... | | 1.00 |
| J. A. Rohde — M. J. Nommensen, Juneau..... | | 12.00 |
| George Perry — N. E. Paustian, Oconomowoc..... | | 11.00 |
| Mrs. G. Mateke — H. A. Schwertfeger, Prentice..... | | 3.00 |
| William Schmidt — K. A. Timmel, Watertown..... | | 2.00 |
| Mrs. Albert Haffemann — L. A. Winter, Rt. 1, Merrill..... | | 51.50 |
| Robert Krueger — L. A. Winter, Rt. 1, Merrill..... | | 5.00 |

H. J. KOCH, Treasurer.

Jan 51

88-N
Rev. Armin Engel
R. R. 1 Box 44
26 Larsen, Wis.

NEW!!!

COLORFUL

DURABLE

Teach your children to visualize the true Christmas Story.

A colorful, realistic display for the Home, Church, or Sunday School.

Each set contains 15 pieces including figures of Joseph, Mary, the Infant, three Kings, two Shepherds, three Sheep, one Cow, one Donkey, and one Angel.

Figures are hand painted in bright colors with fine detail.

THE CHRISTMAS MANGER

AVAILABLE!
500 VOICE CENTENNIAL
CHOIR
A VICTOR RECORDING

Now you can enjoy the 500 voice choir conducted by Mr. Karl Jungkuntz on the occasion of the Wisconsin Synod Centennial celebration at Milwaukee, August, 1949.

The two numbers are: "We Laud Our God on High," (Franck) and, "Hallelujah, Amen, Chorale," (Wagner).

12-inch Victor Custom Seal Vinylite Record, \$2.00.



NO. 1. Figures up to 2½ inches high. Stable Size 9×5½×5½. Price\$4.00, Postpaid

NO. 2. Figures up to 4 inches high. Stable Size 13×7×7 inches. Price\$6.00, Postpaid

Northwestern Publishing House

3616-32 West North Avenue

Milwaukee 8, Wisconsin