

*The  
Northwestern  
Lutheran*

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

1 KINGS 8:57

# The Northwestern Lutheran

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## Siftings

BY THE EDITOR

Some time ago we asked the pastors of our Joint Synod to send us a picture of newly constructed churches or schools. Up to this time we have heard from just a few. Let me repeat — we want to use them on the cover of the "Northwestern Lutheran" during the next year. Should we receive more than we need for the next year we will carry on until all have been utilized. We wish once more to make this appeal for pictures of recently erected buildings. With "recently erected buildings" we mean those that have been built within the last five years. We hope this appeal will not go unanswered again. The picture must be a GLOSS print, most any size. Please!

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*In one of the last issues we told you about the burning of Protestant literature in Quebec, Canada, by a Roman Catholic priest. The Lutheran Standard (ALC) now has this to report about the affair: "Father J. Alfred Roy, the Roman Catholic Priest at Ste. Germain Boule, Quebec, who extracted Baptist literature from the mail and burned it, was fined \$100. Magistrate Allard said, the charge was a technical one since the mail taken consisted of circulars in non-sealed envelopes. There was no criminal intent, he said. The postmaster was dismissed, and the postmaster's sixteen-year-old daughter was given a suspended sentence. — It looks like the magistrate went far out of his way to be lenient to the priest. No matter what the mail was, the offense was interfering with the mail. And if he purposely committed a crime, how can it be said that there was no criminal intent?"*

\* \* \* \*

Do you know that our Joint Synod opened 21 new missions during the past two years; that 10 former missions became self-supporting? Opportunities for new missions were

plentiful enough but the Mission Board could not take advantage of the opportunities *because of lack of necessary men and funds.* Let every member of the Joint Synod think on that. If we lack men and money it is clearly the fault of our members. God has blessed us with enough of both so that we could spread out over ever wider areas. If we could not, it is time for us to seriously take inventory of our stewardship. Christ tells us, "Pray the Lord of the harvest to send laborers into his harvest," — did we do this? God gives us our material things that we might "first seek the kingdom of God," — are we doing this? Let us be honest with ourselves and our God.

\* \* \* \*

President Truman's ears must be ringing as one Protestant group after another and one Protestant church after another shout their protest against the appointment of an ambassador to the Vatican, the Roman Catholic headquarters in Rome, Italy. Since the Congress of the United States alone can create a new ambassadorship Mr. Truman, knowing the mind of congress, waited with his appointment until the last hours of the congressional session to send in his appointment and recommendation. This eliminated any argument or discussion or congressional action on the appointment. Flooded with protest, it seems, that the president finally decided to hold up the appointment for a time. Subtly the president has thrown the churches into a political argument. Perhaps that was his very purpose.

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*Let us remember that our synod needs a greater share of your money during the next two years to carry on the work that God has given us to do. Every Christian will be willing to contribute his fair share of the higher budget.*



## Now Thank We All Our God

Now thank we all our God  
With heart and hands and voices.

**T**HIS song of Martin Rinckart, though probably not composed as an expression of joy at the end of the terrible Thirty Years' War, was sung according to its present melody to celebrate the Peace of Westphalia on December 10, 1648. Since that time it has been widely used for celebrations of praise and thanksgiving. It will be heard in many homes and schools and churches during the coming national Thanksgiving season.

### Inadequate Forms of Thanksgiving

What does it mean to give thanks? We omit from our present consideration such questions as: Who should give thanks? To whom should our thanks be directed? For what do we owe thanks? Such and related questions will be treated by other writers for this issue of the *Northwestern Lutheran*. Though they cannot be avoided entirely, we shall limit our investigation in the main to the question: in what our thanksgiving must consist.

We all realize that it would be a very poor form of giving thanks if we limited ourselves to words. To speak the two words "Thank you" is very cheap — even among men. And should God be pleased with such empty thanksgiving? It is God from whom we have everything. He created our bodies and souls. He daily provides for us all we need for this life, and has protected us from harm to this hour. He has given His only Son to be our Savior from sin, death, and hell. He has sent His Spirit into our hearts to create a new life of faith in us. Should He be pleased with a mere "Thank you,"

perhaps spoken even rather thoughtlessly? There are people who will sing very lustily songs, and hymns, and anthems, and psalms of thanksgiving — and let it go at that. That would be no better than a casual "Thank you."

Moses, in his farewell song to Israel, used these words: "Do you thus requite the Lord, O foolish people and unwise?" (Deut. 32, 5.) Now the People of Israel did much more than sing psalms and thanksgiving. They brought numerous sacrifices of thanksgiving. They regularly brought the firstlings of their harvest and of their flocks to the Lord. Before they used anything for themselves they laid down a sacrifice before the Lord. They gave tithes, the tenth part of all their income, to the Lord. In addition they brought many special sacrifices of praise and thanksgiving. — Yet the Lord was not always pleased with their thankofferings. In Is. 1 we read: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Bring no more vain oblations, incense is an abomination unto me" (v. 11, 13). Why this? Why was the Lord displeased with their sacrifices? They certainly brought plenty of them, and costly ones. Yet the Lord was displeased. He said: "Thy princes are rebellious, and companions of thieves: every one loveth gifts and followeth after rewards. They judge (protect) not the fatherless, neither doth the cause of the widow come unto them" (v. 23). They brought sacrifices while at the same time practicing injustice and oppression. That was the reason why

the Lord was nauseated by their sacrifices.

The prophet Malachi mentions another cause why some so-called thankofferings were displeasing to the Lord: "This have ye done again, covering the altar of the Lord with tears, with weeping and with crying out" (chap. 2, 13). When they brought their sacrifices, they thought that they were thereby suffering a loss, that they were now so much the poorer; what they had sacrificed to the Lord was irretrievably gone. With tears in their eyes they kissed their sacrifices goodbye. They knew that the Lord commanded sacrifices, but they tried to get by as cheaply as possible by sacrificing blind or crippled beasts. They said: "Behold, what a weariness is it!" And again: "It is vain to serve God" (chap. 1, 13; 3, 14).

If anyone brings a thankoffering with a heavy heart, as merely performing some burdensome duty, that is loathsome in the eyes of the Lord.

### Real Thanks

When Moses asked that searching question: "Do ye thus requite the Lord, O foolish people and unwise?" he continued to instruct the people in what real thanks consists. The basis of all thankfulness is trust in the Lord, committing ourselves and all our ways cheerfully into His hands. Moses said: "I will publish the way of the Lord. Ascribe ye greatness unto our God. He is the Rock, his work is perfect, for all his ways are judgment, a God of truth and without iniquity, just and right is he. . . . Remember the days of old, consider the years of many generations; ask thy father, and he will shew thee, thy elders, and they will tell thee" (Deut. 32, 3, 4, 7). And then he briefly recounts how richly God had blessed Israel in the past. "O that they were wise, that they understood this, that they would consider their latter end!" (v. 29). "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven and say, I live for ever" (v. 39, 40).

This, then, is the thanks which God expects of us, that we trustingly yield ourselves into His fatherly

(Continued on page 358)

# Editorials

**Thanksgiving** Almost every newspaper comes out on Thanksgiving Day with a Thanksgiving article. In this article the reader is urged to give thanks for the many blessings received in the past year.

The article then goes on to name some of these blessings: the freedom we have in this country, — the many conveniences we enjoy like refrigerators, cars, electric light, etc., etc., that millions of people in other countries have not even seen. (They don't mention taxes.)

Rarely are any *spiritual* blessings mentioned. Occasionally some writer will mention "freedom of religion." But that to most people only means that you are free to have no religion at all. Furthermore if one were to ask such a writer: "To what god shall I give thanks?" he might answer, "That makes no difference; just so you are *sincere* in your prayer. Just give thanks to God as you imagine Him to be."

The Children of Israel did that once. They thanked a gold-plated calf saying: "These be the gods, O Israel, which brought thee up out of the land of Egypt." Maybe they were drunkenly sincere as they danced around this silly idol; but that did not prevent the only living God, who had but shortly before spoken to them from the mountain, from punishing them for their disobedience, idolatry, drunkenness and shamelessness. "My glory will I not give to another," says Jehovah, — "He who was, and is, and ever shall be."

He is the one of whom Jesus says: "No one knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him," Matthew 11, 27. Therefore, dear reader, if you wish to give thanks for all gifts received in the past year and wish your prayer to be heard, then you will naturally "give thanks always for all things unto God and the father in the name of our Lord Jesus Christ," Ephesians 5, 20.

Our Lutheran Catechism contains a prayer that I commend to you not only for Thanksgiving but for every day of the year: "O almighty God, merciful Father, I, a poor, miserable sinner, confess unto Thee all my sins and iniquities with which I have ever offended Thee and justly deserved Thy temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray Thee of Thy boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor sinful being. Amen."

This is a prayer that will always reach the heart of God. Perhaps you will say that this is a prayer in which one *asks* for something instead of *thanking* God for blessings already received. It is true, that is the wording of the prayer. But it rests on a solid foundation, — a foundation of precious stones. There are three that particularly attract one's attention:

1) "*O almighty God*": "I the Lord your God am *holy*," (sinless, hating sin), Leviticus 19, 2. As *almighty* God He can and must enforce His *holiness*.

2) "*Merciful Father*": "The Lord God, *merciful* and gracious, longsuffering, and abundant in goodness and

truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin," Exodus 34, 6-7.

3) "*Thy beloved Son, Jesus Christ*": "This is my beloved Son in whom I am well pleased," Matthew 3, 17. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," 2 Cor. 5, 19.

Jesus became our "Mediator and met the righteousness and holiness of God by His holy, innocent, bitter sufferings and death," as our prayer says.

For these reasons, you, a *poor sinful* but *repenting* being can, with trust and confidence ask your *merciful Father* to forgive all your *sins and iniquities*.

But the knowledge that you have a *merciful Father*, and a *loving and gracious Savior* on which you base your prayers, is a gift of the Holy Spirit. He it is who has put you in remembrance of all these things. That is the light from heaven that warms your heart with assurance even before you ask for the forgiveness of sins. You *know* that your prayer will be *instantly* answered. While you are making a confession of your sins you are also, without additional words, *thanking and praising* God for the blessed knowledge, that He was indeed "in Christ and reconciled *you* unto Himself."

In stepping before God daily with this prayer, your life will become one of daily Thanksgiving. And in addition to forgiving your sins God will continue daily to "richly and daily provide you with all that you need to support this body and life; and defend you against all danger, and guard and protect you from all evil." Luther's Catechism. E. E. GUENTHER.

\* \* \* \*

**Mixed Marriages** Mixed marriages are making great inroads into our congregations and are looked upon by many of our members with indifference. Is God pleased with mixed marriages? Turn in your Bible to Genesis 6: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." As we read on in this chapter we find that God sent the deluge, the great flood: a punishment upon the world because of sin. Sin at that time made itself known especially in mixed marriages, "the sons of God saw the daughters of men that they were fair; and they took them wives." The result of these mixed marriages becomes evident, when after Noah had preached for 120 years, only eight people were found in all the world who believed the Word of God! Christians stopped being Christians, unbelievers were not won for Christ, rather Christians were won for unbelief!

Does God want mixed marriages? Turn to Nehemiah 13, 23ff.: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews language, but according to the

language of each people. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" In the Old Testament God was very outspoken. He did not want mixed marriages. In the New Testament God does not directly forbid them, since marriage is but an arrangement for this life. Nevertheless, would it not be well, if all our Christians today, heed the words of the Old Testament, as quoted above? Is it possible for us today to improve on the arrangements God made in the Old Testament? Is our faith so

firmly founded, that with constant contact with unbelief it cannot be uprooted? Is our prayer, "Lead us not into temptation" truly a confession of our faith, when we deliberately expose ourselves to temptation?

Oh, that all our Christians might follow the outstanding example of the faith of the "father of the believers," Abraham! Read Genesis 24, "And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." How wonderfully God answered the prayer of this pious servant (v. 58): definitely *God* gave to pious Abraham a pious daughter-in-law in answer to prayer! Abraham could not consent to a mixed marriage.

T. H. H.

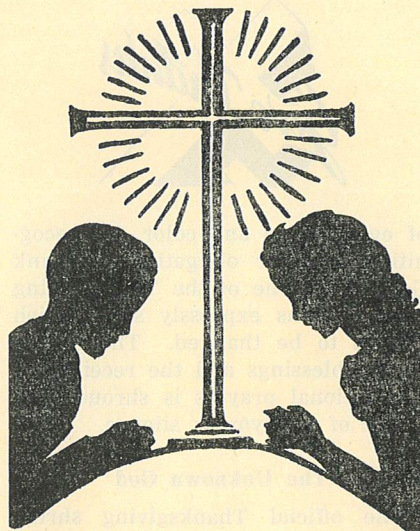
## Who Can Give Thanks?

**G**OD has given to His people a special power and privilege of speaking to Him in prayer. We therefore believe that prayer is a divine service in which believers call upon the true and loving God in true faith and in the name of their only Mediator Jesus Christ for those things which they need, and in which they give to Him praise and thanks for the blessings received. The power and privilege of prayer is extended by God ONLY to His people, that is, to those who are His children. Prayer is therefore the speaking of a child to its Father. This implies that one is a child of God before he can pray to Him. This he becomes, as Paul avers, only through faith in Christ Jesus. "Ye are all the children of God by faith in Christ Jesus," Gal. 3, 26. "As many as are led by the Spirit of God, they are the sons of God," Rom. 8, 14.

### Prayer as Evidence of Life

An unbeliever has no access to God in prayer; his unforgiven sins are a barrier between him and God; he has no reconciled Father; he is still spiritually dead. Prayer is the evidence of spiritual life; where there is no spiritual life, there can be no prayer. "Without faith it is impossible to please God," Heb. 11, 6. "Whatsoever is not of faith is sin," Rom. 14, 23,

Prayer is worship. How, then, can an unbeliever pray to or worship Him whom his unbelief rejects and spurns? An unbeliever not only will not, he cannot pray.



But what of those who go through the motions and forms of praying? Are they actually praying? Only if they are true believers, true children of the heavenly Father. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of My Father which is in heaven," Matt. 7, 21. It is quite obvious from these facts that there is much that is mistaken for true prayer.

### Pray as Children of God

Who can pray? Only he who is in the right relationship with God; the believer, the true Christian. He who is not in the right relationship with God has no access to God, no standing before God, no claim upon God. He can not pray!

It follows, then that only true children of God can come before Him with prayers of praise and thanksgiving. If the petitions of non-Christians are unacceptable to God, their thanksgiving is likewise unacceptable.

Thanksgiving Day is just before us. The usual Thanksgiving proclamation had gone out from the chief executive of our country. All of our citizens are called upon to give thanks to God for gifts and blessings received. All "faiths and creeds" are to join in this giving of thanks, whether they know the true God and Father of our Lord Jesus Christ or not. Here we truly have "the form of godliness while denying the power thereof."

### Union Thanksgiving Services

The false conceptions of prayer that prevail among men produce the incongruous practices that so largely mark — and mar — Thanksgiving Day. In most communities people of all faiths and creeds, and lack of them, unite in what is termed a "union thanksgiving service." Protestant, Catholic, and Jew participate in such services. Expressions of thanksgiving are uttered by the

clergy of each religious persuasion, and all present are asked to unite in spirit in the thanksgiving "prayers" that are recited. It reminds one of the vacuous requests one repeatedly hears on the radio to bow the head and pray, "each in his own way." meaning, each to his own deity.

#### True Unity Required

Can that be a prayer? Not when we consider who alone can pray, or give thanks. "How shall they call on Him in whom they have not believed?" Rom. 10, 14. "Thou shalt worship the Lord thy God, and Him only shalt thou serve," Matt. 4, 10. "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer; Thy name is everlasting," Is. 63, 16. "Can two walk together except they be agreed?" Amos 3, 3. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them," Rom. 16, 17. Remember, at whose altar you worship, his religion you profess. Fellowship in prayer presupposes unity in doctrine and faith.

Who is giving thanks on Thanksgiving Day, or on any other day? Only he who knows the true God and his Savior Jesus Christ. Only he can say from a believing heart: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer," Ps. 19, 14. And he will be found in his house of God on Thanksgiving Day to unite with his fellow believers in singing: "Now thank WE all OUR God!" In fact, for him every day is Thanksgiving Day.

K. F. K.

### Now Thank We All Our God

(Continued from page 355)

hands, and let Him use us as He pleases, sure that He will direct all things to serve for our good. So did Job when he said: "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord" (chap. 1, 21). Then we shall not only sing praises to the Lord, then we shall not only occasionally bring a thankoffering of some kind: then our whole life will be one of uninter-

rupted joyful thanksgiving. By word and deed we shall lead our children to the Lord; by word and deed we shall make His name known among the Gentiles. We shall be guided by what Paul says to the Romans: "I beseech you, brethren, by the mercies of God, that ye present your

bodies (yourselves entirely) a living sacrifice, holy, acceptable unto God, which is your reasonable service" (chap. 12, 1).

Now thank we all our God  
With heart, and hands, and voices.

J. P. M.

## Whom Are We Thanking?

THIS could be a mere editorial question — one of those headings that editors like to use as a nail onto which they can hang some dull and turgid comment.

But it is, in fact, a lively and a realistic question, prompted by the fact that Thanksgiving Day is promoted as a national holiday. Thanking God is established as a nationwide practice, an obligation resting upon American citizens. The exhortation comes from the secular heads of our republic and its several states. It extends an appeal to the inhabitants of our land, to men and women

optimistic answer to the question.

May we reasonably suppose that a people will be found ready to speak in thanksgiving to a God to whom they will not listen? By and large, America does not listen to the Triune God. Hearing His Word is a practice restricted to a very few. Most men listen to themselves and to other men, and the noise of human chatter fills our air. The quiet hour of meditation with the Bible in hand is so strange an experience that many cannot stand it at all. They never want to be alone with God. They become radio and television addicts because silence is unbearable.

#### The President Is Mistaken

Moreover, when God does speak, He is contradicted and disbelieved by many. In pulpit and in pew the doctrines of Scripture are questioned, denied, corrupted. The President himself, in a speech on September 28, affirmed: "For some time I have been trying to bring a number of the great religious leaders of the world together in a common affirmation of faith and a common supplication to the one God that all profess. . . . It has not yet been possible to bring the religious faiths together for this purpose of bearing witness that God is the way of truth and peace. Even the Christian churches have not yet found themselves able to say, with one voice, that Christ is their Master and Redeemer and the source of their strength against the hosts of irreligion and the danger of a world catastrophe. They have not been able to agree on a simple statement like that. I have been working on it for a year."

The President is mistaken in assuming that there is "one God that all profess." And how may we assume that men will bow in thanks-



of every creed and color, for recognition of their obligation to thank God. Yet none of the Thanksgiving proclamations expressly state which God is to be thanked. The source of our blessings and the receiver of our national prayers is shrouded in a veil of anonymous silence.

#### The Unknown God

The official Thanksgiving shrine of our country bears a striking resemblance to the one which the Apostle Paul featured in his address to the men of Athens, saying: "As I passed by, and beheld your devotions, I found an altar with this inscription: 'TO THE UNKNOWN GOD.'" (Acts 17, 23.)

We would like to assume that the gratitude of America is being directed to the Triune God. Unfortunately, the evidence is against such an

giving before a God whose name they profane and disavow?

### No Need for God

And why should Thanksgiving Day provide an exception? During the rest of the year the directive from rulers and statesmen has taught the nation to rely upon other gods. As Aaron once fashioned a golden calf and stood by while the people shouted: "These be thy gods, O Israel, which brought thee up out of the land of Egypt," so have our people been led to find their hope of blessing and succor in the United Nations, the military machine, in American wisdom, wealth and will power. Thomas Curtis Clark, one of our modern poets, has phrased it in these bitter words:

"We who have cast out God  
Now rule as lords in the earth:  
Ours are the land and the sea;  
Ours are time, death and birth.

We have laid bare the stars;  
What secret have they now?  
Atoms lend us their power —  
Need we as weaklings bow?

Could God bring aid to us,  
Masters of men and things?  
Could suppliant prayers and vows  
Give to our spirits wings?

We lift our heads no more  
Unto a vaunted Power.  
Earth is man's destiny;  
This is man's place and hour."

### We are Elijah's on Carmel

We can answer our question only with a personal affirmation; and this must be done as a testimony. Our Thanksgiving is more than a collection of prayers; it is a witnessing and a confession. Whom are WE thanking? Be it known to all men that we stand apart, as Elijah did on Carmel, at an altar of faith which bears the name of the God of our salvation boldly inscribed. We do not identify ourselves with the national feast, for we disavow the anonymous god.

Ye who confess Christ's holy name,  
To God give praise and glory!  
Ye who the Father's power proclaim,  
To God give praise and glory!  
All idols under foot be trod,  
The Lord is God! The Lord is God!  
To God all praise and glory.

E. S.

## For What Are We Thanking?

**T**HOUGH the Thanksgiving season is not the only time that our thanks to God ought to be employed — it should be a daily employment — it is an appropriate time to give special thought to it. If there is real thanksgiving on our lips and in our hearts, it involves the recognition on our part that God is the Source of all our blessings, that from Him cometh down every good and perfect gift.

There is a tendency to thank God only for, what we consider, outstanding and exceptional gifts, while we are apt to take in our stride the ordinary gifts which are common to most men. If we do not get "big"

always think of new ones as we devoted more thought to it and opened our eyes wider. Luther in the catechism, while defining the meaning of "daily bread" in the Lord's Prayer, has given the list: "Everything that we need for our bodily welfare, such as food, drink, clothing, shoes, house, home, land, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, education, honor, faithful friends, good neighbors, and the like."

Some of the items in this list may easily be recognized as contributing to our bodily welfare and our enjoyment of life, while others we may not at all think of, at least not often, in that connection as precious gifts of our God. But if God took them from you, how you would miss them! Isn't a good neighbor instead of a troublesome one worth thanking God for, or a good government, or a good wife or children which bring joy to your heart? Are a new automobile, a mink coat, an expensive piece of jewelry, and such exceptional things which only the few get the only things which ought to call forth our thanks? We can get along without them and be happy without them, but we do need the necessities of life. They, too, come to us from the hand of God, therefore let us not neglect to thank Him for them "with hearts and hands and voices."



things, we are inclined to feel discontented and disgruntled, so that we may find fault with God instead of returning thanks to Him. Such a discontented and complaining spirit saps the spirit of thankfulness. The true Christian attitude is emphasized in such Bible statements as: "Let your conversation be without covetousness, and be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee," "having food and raiment, let us therewith be content." Where a dissatisfied, covetous spirit exists, one which always wants more and better things, there a truly thankful spirit can not exist.

### Temporal Gifts

If we tried to list all the earthly gifts which God has given us to enjoy, we would never succeed in jotting them all down. We would

### Spiritual Gifts

It is one of our human failings that we more often thank God for His earthly gifts than for His spiritual gifts. And yet they above all ought to elicit our fervent thanks. If our bodies perish, not everything is lost, but if our souls perish, all is lost. That they have not perished is entirely the free and undeserved gift of God.

God has given His own Son into death for us. Where would we be if in His unspeakable grace He had not done that? We have the saving faith in our hearts, not because we are made of better stuff than others who don't believe but because in His grace God has planted it there and preserved it there to this very hour. We have the pure and unadulterated

Word and hear it preached and taught in our churches, while others are still stumbling around in heathenish errors and superstitions. Why? Certainly not because of anything superior within us. We have been careful not to compromise God's Truth in spite of the pressure put upon us to relax our stand, in spite of the scorn and ridicule which is showered upon us because of it, and in spite of the change that we are doing incalculable harm to the growth and progress of the church. That is not easy to take, and yet we have found the courage to assume that unpopular stand. Where did we get

that courage and that staunch position for the purity of God's Word? Again let us not seek the explanation in ourselves but in God, from whom cometh down every good and perfect gift, also this good and perfect gift. All that we are and shall be spiritually is God's achievement, and to Him alone belongs the credit for it.

All the gifts that we have and enjoy, temporal and spiritual, have come to us from God, without any merit or worthiness in us. How manifold are His gifts and mercies to us! Therefore, as the psalmist says: "Praise ye the Lord."

I. P. F.

## An Investigation Of The Common Confession's Statement On The Church And On The Ministry

### ESSAY ON THE DOCTRINES OF THE CHURCH AND THE MINISTRY

By Prof. E. Kowalke

This is a summary of an Essay which was read at the convention of the Joint Synod of Wisconsin at New Ulm, Minnesota in August of this year.

**I**F the Common Confession were being submitted to us by a body with which we had never been in controversy regarding the doctrine of the Church, we could accept the article on the Church with but few changes.

But the Common Confession is being presented to us as a basis for the establishment of full pulpit and altar fellowship with the American Lutheran Church, which is a merger of the old Iowa, Ohio, and Buffalo Synods. The Iowa Synod never disavowed its teachings on the Church which caused the controversy with Missouri. The Common Confession passes over the point of controversy in silence. In 1940 Dr. Reu wrote of the *visible* side of the Church when defining its *essence*. He stated that the use of the means of grace is of the essence of the Church. Missouri always objected to Dr. Reu's position. Iowa always clung to it. The Common Confession ignores the matter. We ought to know whether the Common Confession endorses Dr. Reu's teaching or rejects it.

We cannot accept Dr. Reu's statement. Though true that the Holy

Ghost does not convert sinners except by means of grace, that through the means of grace the Church is established, nourished, and preserved, the essence of the Church cannot be defined in terms of the use of the means of grace.

### The Body of Christ

We grant that the Church of Christ on earth does not exist apart from the means of grace. The holy Christian Church is the body of Christ, the Christians are its members; that is all that the Scriptures plainly say about the *essence* of the Church.

To say that the Church in its essence has a visible side and that this visible side is nothing else than the use of the means of grace makes the Church identifiable to us as to its members. The Kingdom of God as it appears upon earth includes also false Christians who profess the faith but do not truly believe. Christ warned that we should not attempt to segregate from the identifiable group the true members of the body of Christ (Mt. 13:24-43; 25:1-13).

If the use of the means of grace is in any sense of the essence of the communion of saints, then the use of the means of grace and the Church can never be separated, either in this world or in the world to come, for Scripture when speaking of the

Church makes no distinction between the saints on earth and the saints in heaven. This oneness is clearly stated in Hebrews 12:22-24. But in heaven the means of grace are no longer used. By their use here on earth we have been brought to the Church of Christ and kept in it while here on earth, but the use of them does not extend into heaven.

Is the Common Confession's omission serious enough to bar a confession of church fellowship? A little leaven leavens the whole lump.

### Other Faults

The sentence, "Through the means of grace He calls all its members into fellowship with Himself, and also unites the members in fellowship with one another," may reflect Iowa's emphasis on the visible side of the Church. Does the sentence mean that by the use of the means of grace the fellowship with Christ and one another must now also become apparent and visible? As worded, the sentence permits that interpretation. If not so intended, a clear statement to the effect that only through the means of grace does the Holy Spirit call sinners into faith and fellowship with Christ and one another could easily have been made.

The second paragraph in Art. IX would have been clearer if it stopped with the words: ". . . set forth in His Word." (Cf. 1 Pet. 2:9.)

The second sentence of paragraph two could be taken to serve as a restriction on sentence one. Each sentence, standing alone is perfectly correct, but taken together, they are unclear. Is a limitation here placed on the universal priesthood of all believers?

The third paragraph, in explaining the origin of local congregations, employs the words, "It is therefore the duty . . ." That is a legalistic interpretation. In the New Testament the formation of local congregations was a fruit of faith in the Gospel, and the congregations took the form that the Gospel suggested. True, they were founded as a consequence of the divinely given mission to preach the Gospel and baptize, but also true that as members of the Body of Christ they were drawn together, suffered and rejoiced together.

The Gospel creates its own forms. There is no law of God that makes it a duty to form local congregations.



What when political oppression successfully prevents the formation and normal functioning of local congregations? Do we then feel that the Church has been destroyed?

### Unionism

In the fifth paragraph the subject of unionism is taken up, to wit, "Therefore we dare not condone error or have altar and pulpit fellowship and un-Scriptural cooperation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word. The *Brief Statement* reads: "We repudiate unionism, that is, church fellowship with adherents of false doctrine." The two expressions do not say the same thing. Luther: "Who, but the devil himself would say, 'I refuse to be corrected by God's Word.'" If we accept the rule that we dare not have pulpit and altar fellowship with those that refuse to be corrected by God's Word, then the way is opened to fellowship with adherents of false doctrine so long as they do not admit that they know what God's Word requires but refuse to be corrected by it.

### John 17

The last two sentences of Art. IX are based on the Lord's intercessory prayer, Joh. 17. Our quarrel here is not with the statement that we must be alert to maintain fellowship with those who are one with us in the faith, but rather with the interpretation placed on the prayer. Christ's prayer, Joh. 17, does not refer to the visible fellowship of church organizations and religious groups but rather to the invisible unity of the spirit, to the fellowship that all true believers have in Christ with the Father.

God Himself will preserve that unity of all the saints. Schisms and heresies cannot mar that unity; nor can synodical affiliation and denominational membership make or break it.

Scripture enjoins us to preach the Word in its purity, to confess it and continue in it, to avoid those who cause divisions and offenses contrary to it, and, as much as lieth in us, to live peaceably with all men.

### Article X. The Ministry

This article, too, passes over a teaching that members of the American Lutheran Church have never rejected.

We maintain that the commission to preach the Gospel, to use the means of grace, and to exercise the office of the keys was given by Christ to all Christians, and that all Christians are meant when God says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Spiritual gifts, such as learning, teaching, and others, are variously distributed, but the commission to preach and confess the Gospel was not given to any one class.

### A Touch of Popery

Iowa taught that the Office of the Keys belonged not to the individual but "to the Church in its totality," and that the office of pastor was derived originally, not from the priesthood of the individual Christian, but rather from the organized congregation, and it was suggested that even the individual congregation had to be represented by the "church at large" if it wished to call a pastor. In a subtle way this teaching establishes the clergy as an order with special divine rights. There is a touch of popery in that. Can we accept the Common Confession as a basis of union with the American Lutheran Church when the discussion of this peculiar teaching is omitted?

## A Report To YOU

**T**WICE a year executive boards, committees, and district presidents meet to have this question answered: **How are things going in our Synod?** These meetings are for mutual encouragement and consultation, for a general lubrication of the synodical parts. We want to report to you the highlights of the October meeting. . . . The General Mission Board reported that because of present lack of funds no new building projects on the mission field would be possible until 1953, if the financial picture did not change. . . . *To relieve this situation somewhat it was decided to encourage the General Mission Board and the Board of Trustees to induce self-supporting congregations which have Church Extension Fund loans to make private loans and repay the Church Extension Fund, thus making funds available for missions in greater need. It was estimated that about fifty thousand dollars might be made available in this way. . . . An executive committee for the Northern Rhodesia Mission was appointed and by the time this report reaches our readers it will have extended calls to two men to start the work. . . . The Spiritual Welfare Commission has engaged a full-time office manager, Pastor Walter Kleinke, without increasing its budget. Already 7,000 copies of the*

"Pocket Companion" have been sold. The work at Camp Rucker, Alabama, under Pastor L. Voss, continues to flourish. Pastor Fred Tiefel has been called to survey the field in Japan under the direction of this commission. As yet Pastor Tiefel has not acted upon the call. . . . **The Nationalist movement in Nigeria is continuing to grow and a native ministry is daily becoming more necessary. The first unit of the new hospital will be ready in March. A much-needed rest home for the missionaries there has been authorized. This will permit the missionaries a few weeks rest during the year in a more healthful climate. . . . The Board of Education reported that we now have 215 schools with an enrollment of 16,260 taught by 469 teachers. There are 105 new teachers. The publication of Vacation Bible School material is under study. . . . The Wisconsin Synod Building Fund Committee announced that about \$150,000 was available for our Academy at Moberg with \$300,000 needed to complete the project. There are 200 congregations in arrears, totaling \$100,000. The chairman believed that most of this could be realized. Only two congregations have not participated at all. All congregations have been asked to take up the special collection held the second Sunday**

after Easter of this year, if they have not already done so. Visitors have promised that they would meet with delinquent congregations. The time is short and the money must soon be on hand because Mobridge has already broken ground for its new administration building. . . . In our Mexican Mission radio messages have been the greatest help. About 1,000 listeners can be figured on and about 40 families welcome the missionary's visits. Another man and a church building are greatly needed for this mission. . . . The Board of Trustees reported lower collections by \$20,000 than last year in spite of the fact that the budget now calls for eight dollars per communicant since July 1. The September 30 balance of the treas-

urer showed \$3,000; not much when in the budget requires a monthly expenditure of \$133,000 plus. The most immediate and deplorable result of this empty treasury was the inability to raise the salaries of missionaries and professors. These workers, by not receiving the increases which they should and must have, are keeping our books balanced. This must weigh heavily upon the heart and conscience of each of us. . . . The Conference of Presidents has not as yet selected the manager of publications authorized by Synod but hopes to do so in the near future. . . . President Nitz of the West Wisconsin District has been appointed to keep in touch with Wisconsin Synod students at the Springfield Seminary,

in Springfield, Illinois. . . . A committee has been appointed to study the possibility of establishing a central agency which would have charge of all films, slides, and other visual aids now belonging to the Synod. . . . The following enrollment figures were released: Seminary, 63; Northwestern, Watertown, 305; Dr. Martin Luther College, New Ulm, 471; Michigan Lutheran Seminary, Saginaw, 174; Northwestern Lutheran Academy, Mobridge, South Dakota, 64. A total enrollment of 1,087. . . . The Committee on War Relief reported that Lutheran World Relief is no longer a suitable agency for transmitting clothing to Germany. The "Northwestern Lutheran" will carry further details shortly.

J. P. S.



## News from our Mission Fields

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

MATTHEW 28, 20

### Luther Portrait

IN the seminary tower room at Thiensville, Wisconsin, which now houses Synod's archives, there hangs a significant painting of the great reformer, Dr. Martin Luther. Professor H. Fleischer of Northwestern College is the artist. In his picture he has captured the spirit of the Reformation and the man who trembled at God's Word. It was that one passage of Scripture could make the world too small for me." What did he mean? This: "If I should find myself believing or teaching something that is contrary to one Bible passage, I should find no rest day or night. I would not know where to flee.

The painting shows Luther pointing to the Scripture. Across the lectern is the Greek New Testament word "Gegraptai" which means: It is written. God's Word was Luther's authority, as the picture so aptly portrays. Professor Fleischer once

explained to his students that he painted that significant Greek word in such a way that it will become brighter and brighter as time goes on.



Pastor G. Bergemann Before Luther Portrait

### Reformation Spirit

We are grateful to our professor for capturing the spirit of the Refor-

mation in this work of art, but above all ought we appreciate that he has imparted that same spirit to the many students who sat at his feet. Grateful, too, should we be for the grace of God which has given our Synod men, who tremble at His Word. Grateful for Gospel preachers and teachers and leaders, such as Pastor G. Bergemann, emeritus, whom you see in the cut studying the Luther portrait. And should we not be grateful above all that the spirit of the Reformation, the Gospel of Jesus Christ is in our Synod's heart, in its very blood stream. From our schools and seminary flow forth consecrated teachers, pastors and missionaries, who with their teachers, even as Luther, find the world too small, should they believe or teach or preach something contrary to the Word of God.

"Gegraptai." The years will reveal that these letters were painted with gold. It is a truth we dare not forget. "God's Word and Luther's

doctrine pure shall to eternity endure."

Visit the seminary tower room some day. See pictured there our Lutheran heritage the open Bible, from which we conclude that a man is justified by faith.

\* \* \* \*

#### Windows as Valuable as Chapel

Was the mission board asleep to let Redeemer Lutheran, our mission in Hastings, Nebraska, install stained glass windows equal in value to the entire cost of their new chapel? No, indeed not! The truth is that our missionary A. B. Habben is very much awake. His chapel is unique in that it contains one large and several small stained glass windows that rival the priceless windows found in the finest cathedrals of Europe. Possession of such costly art glass for our mission chapel in

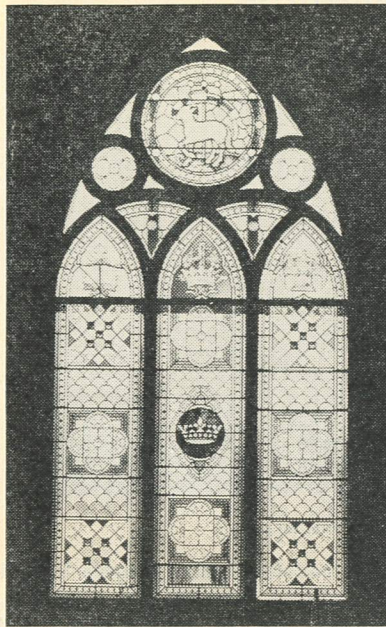


*Redeemer Chapel*

Hastings came about in 1946 when Pastor Habben was searching for building material for his new church. A vacant church building in Geneva, Nebraska, was just what he wanted. It was purchased for \$250.00. A majority of the windows in the old church were not included in the purchase. However, windows that were partly broken and the salvaged pieces were a part of the transaction.

When the time to install the windows in the new chapel had come, a leaded glass specialist was engaged to assemble the pieces to form the windows. From him the pastor first learned what treasure had come with the small price of the old building. This glass was not just stained by adding dye to the molten material. Very rare films of gold and other precious metals had been fused to sheets of cutglass crystal, a process no longer in use, to make this valuable art glass. When the difficult

leading job was completed, he pronounced the windows "truly priceless and irreplaceable, as far as genuine cathedral art glass is concerned."



*The Salvaged Priceless Windows*

#### A Greater Glory

The stained glass, valued as much as the \$10,000.00 chapel itself, is

symbolic of the rich spiritual blessings which our mission in Hastings has imparted to its members and still offers the unchurched in the community. The radiance and the power of the glorious Gospel message proclaimed in this house of God, has enlightened those who once sat in darkness and in the shadow of death. This Gospel light and it alone has brought sinners to repentance and faith and church membership.

This mission founded in 1943 by Pastors L. Tessmer and E. Breiling has been served in the last seven years by the first resident missionary, Pastor A. B. Habben. He has confirmed 70 adults and 17 children. Today the mission numbers over 100 communicants and 269 souls.

This is good news from the mission field! It ought to make our hearts glad and more generous to see His kingdom come to others as a result of our Synod's mission work.

"Oh, make Thy Church, dear Savior,

A lamp of burnished gold  
To bear before the nations

Thy true light as of old!

Oh, teach Thy wandering pilgrims

By this their path to trace

Till, clouds and darkness ended,

They see Thee face to face!

W. R. HOYER.

## School Addition At Nicollet, Minn.

TRINITY Congregation of Nicollet, Minnesota, on Sunday, August 26, joyfully announced the completion of an addition to its parochial school building and dedicated the new structure to the service of the Triune God and His saving Gospel.

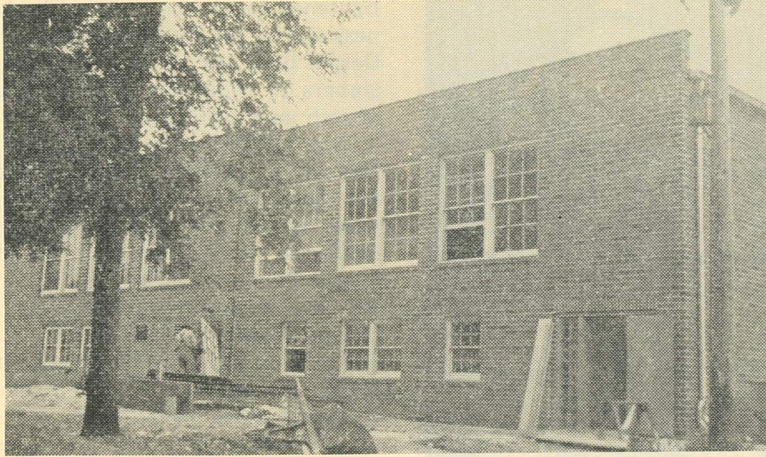
It was in 1939 that the congregation resolved to transfer the location of its day-school, which had been situated about two miles from the church, to the present church property in Nicollet. Here a new building, 50x40 feet, constructed of Moson City Tile Block with a flat pitch-and-gravel roof, was erected and dedicated on December 8, 1940. The congregation believed that this building, with its two spacious classrooms and full basement, would adequately serve the educational needs of the parish for a long time to come.

But the blessing of the Lord exceeded all expectations. More and more parents became aware of the great advantages that awaited their children in a Christian school, and the enrollment rose until it began to fluctuate at about the 100-pupil mark. It became necessary to call an additional teacher for part-time work in afternoon classes held in the small basement room otherwise used for catechumenal instruction. The baptismal statistics of the congregation began to indicate that shortly the present building would not be able to accommodate the pupils who sought admission.

Recognizing the need and with gratitude to God who had so prospered the work, the congregation ordered the appointment of a committee to solicit funds for a new building project. The response was prompt and gratifying. More than

half the estimated cost was pledged within a few days, a building committee was chosen, and the work proceeded. After a delay caused by an exceedingly harsh and unfavorable winter, work was resumed in the

of \$25,000. At the same time, the interior of the original structure was re-decorated, the oak floors were refinished to match those in the addition, and the school grounds were improved.



*Trinity School, Nicollet, Minnesota*

Spring and the project grew to completion.

The addition forms an extension lengthwise to the original building. Constructed of the same tile, it measures 50'  $\times$  40', providing two new class-rooms 23½'  $\times$  32', with separate hall and a ground-floor entrance framed in glass block. A full basement beneath the addition provides spacious play-room and connects with the old basement by means of a passage way. The former room for catechumens was converted into an office. Since the over-all size of the building was nearly doubled by the addition, it was necessary to supply a larger heating unit, and a new Lennox furnace and stoker were installed.

The cost of the addition, exclusive of equipment, is somewhat in excess

The teaching staff of Trinity School now consists of: Mr. H. Luehring, principal; Mr. R. Duehlmeier; and Miss Evelyn Schroeder, who was inducted in a special ceremony on the day of dedication. The speaker at the dedicatory service was Professor E. Reim of our Theological Seminary at Thiensville, Wisconsin, who addressed the assembly on the basis of Isaiah 54, 11-13. The ladies of the Guild were hostesses at a dinner served in the church basement after the services.

We beseech the Lord of the Church to receive this enlarged school building as a tribute rendered by hearts that are enriched through His many blessings. May He further the welfare of the school and of true Christian education everywhere.

E. S.

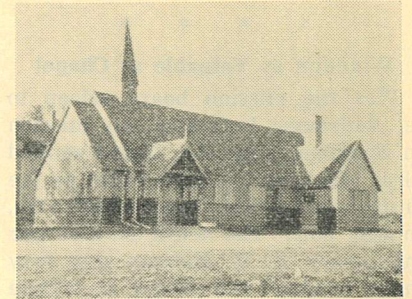
#### DEDICATION

##### Good Shepherd Church Beaver Dam, Wisconsin

August 26, the fourteenth Sunday after Trinity, was a day of rejoicing for the members of Good Shepherd Church in Beaver Dam, Wisconsin, for on that day they were permitted by the grace of God to enter their first house of worship. Our joy was shared by many of our fellow Christians, particularly by members of the mother-church, St. Stephen's in Beaver Dam.

Three dedicatory services were held. In the morning L. C. Kirst, pastor of the mother-church, preached on 2 Tim. 2, 19, pointing out that in our new church God would build His true Church upon a foundation that standeth sure, Jesus Christ Himself being the chief cornerstone; that built upon this foundation Good Shepherd Congregation will have the divine assurance: "The Lord knoweth them that are His," that mindful of the foundation upon which we are built we will "depart from iniquity." In the afternoon Pastor H. C. Nitz,

president of the Western Wisconsin District, basing his sermon on Genesis 28, 10-22, pictured our church to us as a place where God lets down from heaven the ladder of His saving Gospel, whereby alone sinners



*Good Shepherd Church,  
Beaver Dam, Wisconsin*

can enter heaven. This service was beautified with songs by the Children's Choir of St. Stephen's Church, directed by Mr. Gilbert Glaeser. In the evening service Pastor Henry Gieschen of Fort Atkinson, Wisconsin, on the basis of Psalm 46, 4, told us that in our church there shall flow the streams of the saving Gospel and the blessed Sacraments to make glad the city of God. The undersigned read the Act of Dedication and served as liturgist in all three services.

Good Shepherd Congregation was founded with the assistance of the Mission Board of the Western Wisconsin District as a daughter congregation of St. Stephen's Church. The undersigned, serving St. John's Lutheran Church, eight miles north of Beaver Dam, was asked by the Mission Board to do the initial work. The first service was held April 23, 1950, (Good Shepherd Sunday) in the home of one of the prospective members. A few weeks later, no other building being available, another family offered the use of their new double garage as a place of worship. This place served until the day of dedication.

Good Shepherd Congregation was formally organized in June, 1950, with 9 voting members. Today the membership is 18 voting members, 50 communicant members, and 105 souls. Together with the Mission Board the congregation began at once to plan for the erection of a small church. About three quarters of a block of land on the fast-growing north side of Beaver Dam had been donated as a building site by the late

Dr. George Hoyer and Dr. A. A. Hoyer as a memorial to their parents, the Rev. and Mrs. Edward Hoyer. Synod's architect, Mr. R. O. Steffen of Wauwatosa, Wisconsin, furnished the plans. In October, 1950, the General Mission Board approved the congregation's application for a loan from the Church Extension Fund.

Ground was broken on December 18, 1950; the cornerstone was laid March 4, 1951; August 26 the church was ready for occupancy.

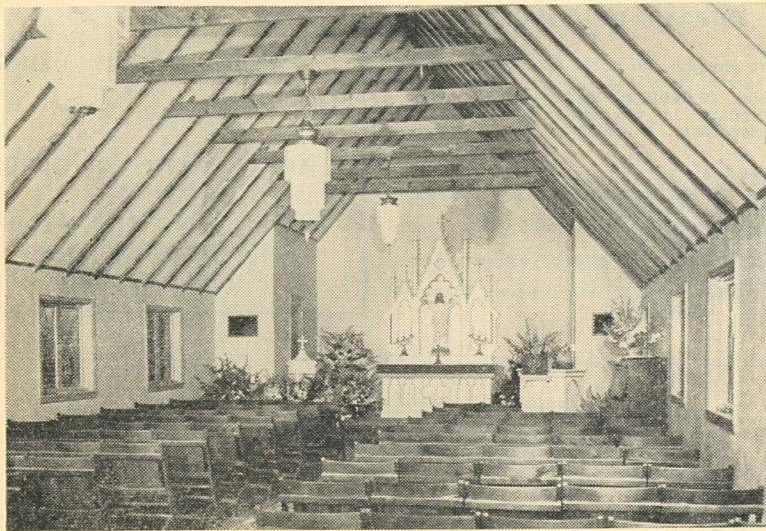
The building is an old English type of chapel, with a spire rising 14 feet above the peak of the roof, topped by a copper cross. The dimensions are

the chancel and the nave aisle. Sturdily built folding chairs, fastened together, serve as pews. The normal seating capacity is 125.

The altar, pulpit, and baptismal font are white, trimmed with gold. These are a gift from Pella Lutheran Church, Waupun, Wisconsin. A Hofmann statue of Christ, donated by a group of members, adorns the altar.

Three large lanterns light the nave, while three flood lights illuminate the chancel.

The full basement affords an assembly room, lavatories, and furnace room. An oil-fired furnace heats the building.



*The Interior of Good Shepherd Church*

47×22 feet in the nave; the chancel is 8 feet in depth. To the left of the chancel is a small storage room and to the right a sacristy and a small vestibule, both leading into the sacristy and into the nave. The main entrance is from the right side at the nave end of the church. The basement walls are of 12 inch cement blocks, while the superstructure is of frame construction with boards and batons above the windows and cedar siding below the window level. The construction is such that brick or stone veneer may be added later. The windows are leaded with amber-colored glass.

On the inside, cream-colored insulation board, fitted between the rafters, forms the ceiling. Exposed cross beams tie the roof together. The side walls are plaster, decorated in a rose buff. The woodwork is finished in a bleached mahogany. The floor is oak. Wool carpeting, furnished by the Ladies' Guild, covers

The total cash outlay for the building is approximately \$20,000.00. Much labor, such as excavating, backfill, all exterior and interior decorating, was done by the men and women of the congregation.

Our chapel is the first to be built according to the latest plans of our Synod's Architectural Committee. Its exterior and interior beauty as well as its practical arrangement has been admired by all who have seen it.

May God bless us in our new chapel and may He give us grace ever to abide in the truth of His Word.

A. T. DEGNER.

#### **THIRTIETH ANNIVERSARY**

**Pastor Arthur Berg  
Sparta, Wisconsin**

The thirtieth anniversary of Pastor Arthur Berg's pastorate of St. John's Ev. Lutheran Church, Sparta, Wisconsin, was duly observed by the members of his congregation on Sun-

day, September 16, 1951. By request of the congregation Pastor C. E. Berg preached the sermon in the regular service in the forenoon. At the special service in the afternoon commemorating this event Pastor Elmer A. Mahnke delivered an appropriate sermon on 1 Cor. 15, 10. The president of the congregation, Mr. Otis Erichson, presented Pastor Berg with a generous purse as a token of the congregation's appreciation for so many years of faithful service. A former president, Mr. John Zahrtte, also gave a fitting address in behalf of the congregation. In his response Pastor Berg heartily thanked the congregation and gave glory to God for His blessings.

Before coming to St. John's Church Pastor Berg had served congregations at Bay City and Elroy, Wisconsin. May the Lord graciously continue to bless His servant and his labors.

C. E. BERG.

#### **TWENTY-FIFTH ANNIVERSARY**

**Pastor Otto C. Henning  
Valmy, Wisconsin**

On Wednesday, August 29, the members of the Fox River Valley Pastoral Conference joined with St. John's Ev. Lutheran Congregation of Valmy, Wisconsin, in a divine service observing the twenty-fifth anniversary of Pastor Otto C. Henning's ordination to the holy ministry. Pastor E. Prenzlou of Cornell, Wisconsin, brother-in-law of the jubilarian, preached the sermon. St. John's choirs sang appropriate selections during the service. Mr. Rudolph Ehlers, president of the congregation at the time Pastor Henning began to serve the congregation in 1926, presented the jubilarian with a gift in the name of the congregation, and the secretary of the Pastoral Conference in the name of his brethren in the ministry. Pastor O. Henning expressed his thanks to the Lord for His blessings on his ministry. After the service a social gathering was held in the church parlors.

St. John's Ev. Lutheran Church has been Pastor O. Henning's first and only charge. On November 28, God willing, he will have served its members twenty-five years. The Lord has blessed the labors of his ministry so that the congregation has grown from ninety-three to 160 voting members and to about 600 souls. May the Lord of the Church enable his servant to serve Him well many more years.

DELMAR C. BRICK.

**CALENDAR OF CONFERENCES**  
**CALL FOR NOMINATION OF**  
**CANDIDATES FOR ANOTHER**  
**PROFESSORSHIP AT MICHIGAN**  
**LUTHERAN SEMINARY, SAGINAW,**  
**MICHIGAN**

Synod having authorized the creation of an eighth professorship at Michigan Lutheran Seminary, the Board of Regents of said institution herewith requests the nomination of candidates for this professorship.

The required qualifications of a candidate are:

1. Ability to teach High School branches, excepting foreign languages.
2. Training in physical culture.
3. Ability to coach and instruct gym classes.

The qualifications listed will likely be found in some of our consecrated laymen; therefore we ask that names of eligible laymen also be submitted.

Only such are to be nominated who know the doctrinal position and practice of our synod and are in accord with them.

The Board requests complete information regarding proposed candidates.

All nominations are to be sent in to the secretary of the Board by December 15, 1951.

OSCAR FREY, Secretary.  
 1441 Bliss Street, Saginaw, Michigan

**SOUTHWESTERN CONFERENCE OF THE**  
**WESTERN WISCONSIN DISTRICT**

The Southwestern Pastoral Conference will convene at Zion's Congregation, Elroy, Wisconsin, November 27, 1951, A. Dobberstein, pastor.

Communion Service at 9:00 A. M., Henry Lange; Alternate, P. Lehman.

Papers: Exegesis Col. 2, E. Mahnke; alternate, 2 Tim. 3, G. Albrecht.

"The principles of New Testament Stewardship." C. E. Berg.

"How Can We Stimulate More Frequent Attendance at The Lord's Table?" E. Mahnke.

PAUL MONHARDT, Secretary.

**ORDINATIONS AND**  
**INSTALLATIONS**

(Authorized by the Proper Officials)  
 Installed

**Pastors**

**Kugler, Samuel G.**, in Trinity Church, Tp. Liberty, Wisconsin, by W. W. Gieschen; assisted by Wm. F. Pankow, and F. C. Knueppel; Twenty-third Sunday after Trinity, October 28, 1951.

**Horn, Paul**, in Immanuel Church, Woodville, Wisconsin, by Karl A. Nolting, assisted by Herman A. Pankow, Edwin R. Becker, O. P. Medenwald; in First Lutheran Church, Hersey, Wisconsin, by Karl A. Nolting, assisted by Perley R. Kurth, Edwin R. Becker; Twenty-third Sunday after Trinity, October 28, 1951.

**CHANGE OF ADDRESS**

**Pastors**

**Kurt Koeplin**, vicar, 331110 Mound Road, Warren, Michigan.

**Eckert, O. William**, 1429 N. E. 21 Avenue, Portland 12, Oregon.

**Kugler, Sam. G.**, Manitowoc, Wisconsin, R. 1.

**Teacher**

**Voigt, Gerhard**, c/o George Fuhrhop, Glencoe, Minnesota, R. 2.

**Schroder, Martin**, 228 8 Street, Ann Arbor, Michigan.

**Radtke, Fred**, 512 East C Avenue, Glendale, Arizona.

**Lau, Theo.**, 1249 Dewey Avenue, Wauwatosa, Wisconsin.

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New Ulm, Minnesota

July to October, 1951

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Memorial to August Werner, Renville, Minnesota .....	25.00
Mr. and Mrs. Wm. Prueter, Mrs. F. Drogmiller, Miss Erna Prueter, Miss Miriam Prueter — Toledo, Ohio .....	20.00
Memorial to Forest English, New Ulm, Minnesota .....	1.00
To all donors our hearty thanks!	

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 April 1, 1951 to June 30, 1951  
 Southwestern Conference

Reverend	Budget	Bldg. Fund	Non-Budget
L. Meyer-Allegan .....	\$ 218.39	\$ 109.50	\$
J. Brenner-Battle Creek .....	73.90	28.25	
E. Berg-Benton Harbor .....	685.00		
R. Wendland-Benton Harbor .....	1,568.92	350.27	
J. Gensmer-Coloma .....	552.37		
A. Schulz-Dorr .....	127.00		
G. Struck-Dowagiac .....	569.14	554.75	
W. Krueger-Eau Claire .....	204.50	47.25	
C. Kipfmiller .....		250.00	
R. Biesmann-Muskegon .....	156.35	83.50	
W. Westendorf-South Haven .....	423.00	500.00	
H. Zink-Stevensville .....	745.00	175.00	
H. Hoenecke-Sturgis .....	511.95	156.70	

**Southeastern Conference**

A. Baer-Adrian .....	840.51	236.00	
L. Koeninger-Ann Arbor .....	200.00	23.25	
H. Buch-East Ann Arbor .....		54.00	5.00
O. Kreie-Belleville .....	176.35	14.00	
O. Schlenner-Detroit .....	163.85	73.00	
W. Valleskey-Detroit .....	377.64	89.80	
E. Zell-Detroit .....	112.68		
E. Frey-Detroit .....	251.89	468.79	
E. Fredrich-Detroit .....	637.74	395.21	
J. DeRuiter-Detroit .....	520.67		
H. Hackbarth-Dexter .....	213.11	29.25	
A. Gallart-Findley-Including \$25.00 from Ladies Aid .....	215.00	143.00	
A. Tiefel-Greenwood .....	220.00	133.00	
W. Voss-Jenera .....	316.00	415.00	
K. Krauss-Lansing .....	1,375.55	100.00	
F. Zimmerman-Lansing .....	88.35	209.00	
T. Sauer-Livonia .....	528.19	111.45	
S. Westendorf-Monroe .....	2,197.11	743.50	
A. Schultz-Monroetown .....	283.30	194.60	
A. Heuschen-Morenc .....	22.00		
A. Maas-Northfield .....	306.56	449.65	
E. Hoenecke-Plymouth .....	542.33	221.90	
C. Schmelzer-Riga .....	528.40	251.00	
H. Engel-Saline .....	1,028.37	215.92	

A. Wacker-Scio .....	80.87	88.00	
A. Maas-South Lyons .....	24.04	15.00	
A. Jeschke-Tecumseh .....	329.40	29.25	
R. Timmel-Toledo .....	1,010.00	50.00	
W. Koelpin-Toledo .....	168.00		
R. Scheele-Toledo .....	1,501.55		
Van Dyke-Including \$11.55 from School .....	94.59		

A. Bloom-Waterloo .....	101.50	239.50
G. Press-Wayne .....	487.57	146.25
J. Westendorf-Williamston .....	45.05	20.00*
A. Tiefel-Yale .....	145.18	11.50

**Northern Conference**

M. C. Schroeder-Bay City .....	554.06	350.68
J. Vogt-Bay City, including \$43.72 from School Children .....	246.93	219.25
A. Westendorf-Bay City .....	1,800.00	
E. Kasischke-Bay City .....	319.50	327.50
H. Schultz-Brady .....	122.53	75.56
M. Koepsell-Broomfield .....	87.70	66.60
H. Schultz-Chesaning .....	25.00	281.12
E. Leyrer-Clare .....	245.48	25.00
N. Mass-Durand .....	55.10	
J. Roekle-Elkton, including \$5.00 from Ladies Aid .....	86.95	58.00
		24.00
		5.00*
B. Westendorf-Flint .....	930.71	389.75
R. Holtz-Flint .....	79.75	74.50
A. Kehrberg-Frankenmuth .....	190.15	92.50
A. Schwerin-Freeland .....	228.55	
G. Schmelzer-Hale .....	211.98	6.00
E. Leyrer-Hamilton .....		42.00
R. Frey-Hemlock .....	267.95	
W. Steih-Kawkawlin .....	243.20	
A. Maaske-Manistee .....	484.49	97.25
R. Schaller-Mayville .....	209.52	122.93
R. Schaller-North Branch .....	116.86	21.51
K. Vertz-Owosso .....	876.00	613.31
F. Schroeder-Pigeon .....	378.66	158.80
M. Koepsell-Remus .....	68.25	111.00
O. Frey-Saginaw-\$5.00 from Ladies Aid .....	237.55	227.50
H. Eckert-Saginaw .....	359.21	
O. and O. J. Eckert-Saginaw .....	1,382.74	279.75
E. Renz-Scottville .....	116.87	6.51
C. Miller-Sebewaing .....	168.00	278.80
E. Renz-Sheridan .....	101.22	50.45
T. Frey-Standish .....	31.60	
T. Frey-Sterling .....	131.00	129.50
C. Leyrer-St. Louis .....	159.90	63.50
N. Maas-Swartz Creek .....	26.00	
P. Heyn-Tawas .....	795.13	112.25
		19.00
		66.75*
W. Kehrberg-Vassar .....	226.54	166.92
Zilwaukee .....	145.05	
Totals .....	32,659.20	11,854.28
		767.67

\*Money sent directly to Institutions

Of the non-budgetary money there was \$434.68 for Church Extension Fund and the balance was for non-synodical activities.

**Memorial Wreaths**

(Included in above monies)

In Memory of — Sent in by	Amount
Mrs. Albert Buch — East Ann Arbor.....	\$ 3.00
Mrs. Charles Soelmer — Elkton .....	5.00
Mrs. Charles Soelmer — Elkton .....	24.00*
Andrew Sohn — Frankenmuth .....	5.00*
Martin Rodammer — Frankenmuth .....	1.00*
Richard Zehnder — Frankenmuth .....	2.00*
Mrs. Magdalena Engel — Frankenmuth .....	5.00*
Leonard Keinath — Frankenmuth — .....	2.00*
Mrs. Mildred Buch — Hale .....	5.00
John Bame — Jenera .....	21.00
No name — Owosso .....	6.00
Fred Beiswanger — Saginaw-St. Paul .....	3.00
Mrs. G. Metzger — Saginaw-St. John .....	5.00
Fred Stricker — Saginaw-St. John .....	13.00
Mrs. Lydia Marion — Saline .....	65.00
Mrs. Lydia Marion — Saline .....	153.00*
Mrs. Jacob Schairer — Scio .....	2.00
Mrs. Jacob Schairer — Scio .....	21.00*
Mrs. John Weidner — Sturgis .....	3.00
No name — Tawas .....	13.00*
No name — Tawas .....	26.75*
No name — Tawas .....	3.00*
No name — Tawas .....	5.00*
No name — Tawas .....	15.00
No name — Tawas .....	14.00
Mrs. Margaret Rutterbush — Tawas .....	2.00*
Henry Anschuetz — Tawas .....	2.00
Mrs. A. Anschuetz — Tawas .....	3.00
No name — Tawas .....	17.00*
Rev. George Ehnis — Toledo-Apostles .....	10.00

ALVIN R. BURKHARDT, Treasurer.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

August 1951

In Memory of — Sent In By	Budgetary	Special	CHARITIES
	SYNOD	OTHER	
Mrs. Gust Westphal—Rev. Ad. von Rohr.....	\$	9.00	\$ 4.00
Mrs. Gust Westphal—Frederic Gilbert .....			2.00
Albert Draeger—Arnold Schultz			105.50
Kenneth David Manke—M. F. Liesener .....			5.00
Mrs. Ferdinand Otto—M. F. Liesener .....			5.00
Mrs. Caroline Prust—C. A. and K. J. Otto.....			20.00
Robert Heinmann—C. A. and K. J. Otto.....			15.00
Wm. Freiburg—R. Schoeneck... ..		5.00	
Mrs. Amelia Bremer—R. Schoeneck .....	11.00		
Alex Wiegner—R. Schoeneck... ..	2.00		
Mrs. C. Bolle—W. J. and J. P. Schaefer.....		5.00	
Miss Delores Gehrke—W. J. and J. P. Schaefer.....	6.00		
Miss Meta Egelkraut—I. Habeck .....		2.00	
Fred Pfeffer—Irwin Habeck.....		2.00	
Fred Pfeffer—L. M. Bleichwehl .....		24.00	
Henry P. Bauer—John Brenner .....	5.00		
Mrs. Pauline Kieckhefer—H. P. Koehler .....		10.00	
Mrs. Alma Hall—A. F. Halboth .....		40.00	
Mrs. Anna Graf—A. F. Halboth .....		12.00	
Miss Helen Lemke—A. F. Halboth .....		8.00	
Emma Teske—Paul Pieper.....		12.00	4.00
Frank C. Oestrom—Paul Pieper .....			8.00
Oscar Krahnner—Chas. E. Found .....		4.00	
Mrs. Peter Stoffel—Edwin Jaster .....			3.00
Henry Holtz—Edwin Jaster.....	3.00		
	\$ 27.00	\$ 35.00	\$ 267.50

G. W. SAMPE, District Cashier.

**MICHIGAN DISTRICT**

July 1, 1951 to September 30, 1951

**Southwestern Conference**

Reverend	Budget	Bldg. Fund	Non-Budget
J. Brenner-Battle Creek .....	\$ 37.30	\$	\$
E. Wendland-Benton Harbor ...	556.65		72.00
			5.00*
R. Gensmer-Coloma .....		122.50	
G. Struck-Dowagiac .....	103.69		
R. Biesmann-Muskegon .....	76.17		
A. Fischer-Sodus .....		200.00	
H. Hoenecke-Sturgis .....	157.06		

**Southeastern District**

H. Buch-East Ann Arbor .....	44.18		
O. Kreie-Belleville .....	70.60		
O. Schlenner-Detroit .....	162.80		
W. Valleskey-Detroit .....	259.18		
E. Zell-Detroit .....	57.87	22.61	
E. Fred-Detroit .....	131.13		
E. Fredrich-Detroit .....	172.50	5.00	
J. DeRuiter-Detroit (\$13.20 by			

Sunday School) .....	143.50		
A. Gallart-Findlay .....	211.45		
K. Krauss-Lansing .....	870.25		
F. Zimmerman-Lansing .....	152.39		
T. Sauer-Livonia .....	275.16		
S. Westendorf-Monroe .....	475.06		
A. Schultz-Monroetown .....	96.80		
A. Heuschen-Morenci .....	48.95		
A. Maas-Northfield .....	25.00	35.00	12.00
E. Hoenecke-Plymouth .....	134.82		
C. Schmelzer-Riga .....			19.00*
A. Wacker-Scio .....	1,800.00		
W. Koelpin-Toledo .....	153.00		
R. Demcak-Van Dyke .....	52.15		
A. Bloom-Waterloo (\$10.00 Ladies Aid) .....	244.96		
G. Press-Wayne .....	569.06		
J. Westendorf-Williamston .....	54.95		

**Northern Conference**

M. Schroeder-Bay City .....	512.40		
J. Vogt-Bay City .....	111.74	5.00	
A. Westendorf-Bay City .....			3.00
H. Schultz-Brady .....	38.35		
H. Schultz-Chesaning .....	73.30	45.05	
N. Maas-Durand .....	50.71		
J. Roekle-Elkton (\$5.00 by Ladies Aid) .....	230.64		
R. Holtz-Flint .....	260.00	6.00	
A. Kehrberg-Frankenmuth .....	150.95		75.00*
A. Schwerin-Freeland .....	84.80		
R. Frey-Hemlock .....	275.82		
W. Steith-Kawkawlin .....	120.30		
G. Schmedzer-Lincoln .....	50.00		
A. Maaske,Manistee .....	116.10	5.00	
M. Koelusell-Remus .....	230.11		
O. Frey-Saginaw .....	249.25	5.00	
H. Eckert-Saginaw .....	167.19		
O. Eckert-Saginaw .....	1,154.12	4.20	
E. Renz-Sheridan .....	142.85		
C. Leyrere-St. Louis .....	44.00		
P. Heyn-Tawas .....	628.30	6.00	15.00*
W. Kehrberg-Vassar .....	102.20		21.35
T. Horneber-Zilwaukee .....	134.05		

Totals ..... \$ 11,383.61 \$ 461.36 \$ 113.35  
 \*Money sent directly to Institutions  
 Of the non-budgetary monies was \$80.00 for Church Extension Fund and \$33.35 for non-synodical activities.

**Memorial Wreaths**

(Included in above monies)

In Memory of — Sent in by	Amount
Hy Miller — Bay City, St. John .....	\$ 3.00
Caroline Jung — St. Matthews, Benton Harbor .....	72.00
Caroline Jung — St. Matthews, Benton Harbor .....	5.00*
Robert Foerster — Elkton .....	5.00
Arnold Heltzner — Frankenmuth .....	3.00*
John Schluckebier — Frankenmuth .....	4.00
Mrs. Alma Sims — Frankenmuth .....	3.00*
Michael Weiss — Frankenmuth .....	3.50*
Lorenz G. Weber — Frankenmuth .....	15.50*
Mrs. Elizabeth Picklman — Frankenmuth .....	2.00*
Karl Keinath — Frankenmuth .....	2.00*
Herman Fischer — Frankenmuth .....	30.00*
William Dodenhoff — Frankenmuth .....	1.00*
Mrs. Elsie Eischer — Franenbuth .....	11.00*
Mrs. Mary Rupp — Manistee .....	5.00
Ed. Ehnis — Northfield .....	12.00
Ted Kleindinst — Riga .....	19.00*
William Luhring — Saginaw, St. Paul .....	5.00
Louis Harris — Tawas .....	3.00*
Steven Smith — Tawas .....	2.00*
Marg. Moeller — Tawas .....	10.00*

ALVIN R. BURKHARDT, Treasurer.

**Southeastern Wisconsin District**

**Memorial Wreaths**

September 1951

In Memory of — Sent In By	Budgetary	Special	CHARITIES
	SYNOD	OTHER	
Max C. Tolzman—H. J. Lemke....	\$		\$ 4.00
Wm. Zirbel—F. H. Senger.....		7.00	
Mrs. Caroline Prust—E. Ph. Ebert .....			2.00
Berthold Ollenburg—R. Ehlke.....			5.00
Robert Heiman—R. Ehlke.....			5.00
Robert Heiman—C. A. and K. J. Otto .....			2.00
Herman A. Lentz—C. A. and K. J. Otto .....			4.00
E. C. Hinnenthal—G. E. Schmeling .....		10.00	
Harry Waskow—G. E. Schmeling .....		5.00	2.00
Gus Mundstock—E. C. Schmeling .....			1.00
Paul Mathison—G. E. Schmeling .....			5.00
Mrs. Bertha Froemming-Klug—John G. Jeske .....			5.00
George Ziegler—A. Tacke (vac. Pastor) .....			10.00
George Ziegler—Wm. Sauer .....			56.00
Kenneth Manke—H. P. Koehler... ..			5.00

— \$ 22.00 \$ 106.00  
 G. W. SAMPE, District Cashier.

Jan. 52

292-N  
Mrs. H. C. Berndt  
229 South Main  
40 Hartford, Wisconsin



# The Christmas Manger



No. 1 — Figures up to 2½ inches high; Stable Size: 9×5½×5½ inches.

Price: \$4.00

With musical unit: Adeste Fideles, or Silent Night. Price: \$8.00

No. 2 — Figures up to 4 inches high; Stable Size: 13×7×7. Price: \$6.75

With musical unit: Adeste Fideles, or Silent Night. Price: \$10.75

No. 3 — Figures up to 4½ inches high; Stable Size: 15×8×6¾. Price: \$9.00

With musical unit: Adeste Fideles, or Silent Night. Price: \$13.00

Sets 1, 2, and 3 contain 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.

No. 4 — Figures up to 6½ inches high. Set contains 12 Figures. Wooden stable, size 20×14×10 inches. Without musical unit.

Price: \$23.50

Musical unit not available separately

Teach your children to  
visualize the true Christmas  
Story.

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

(All Prices are Postpaid)



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