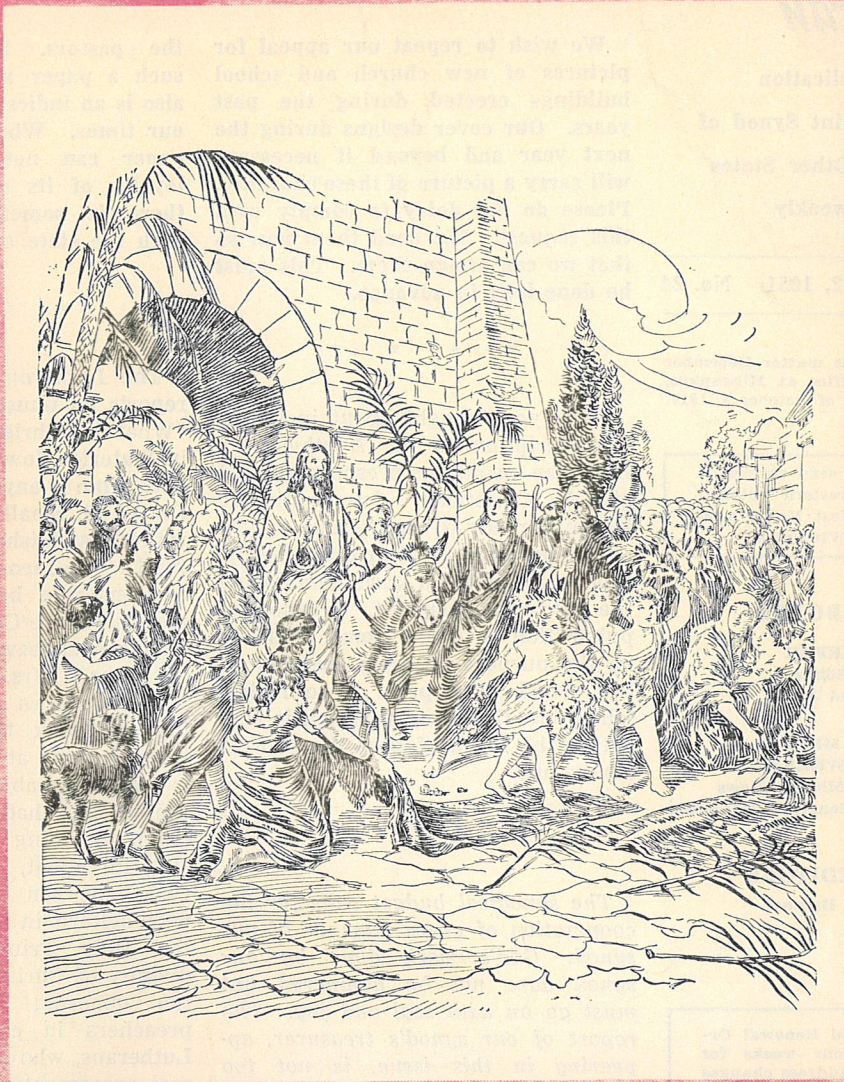


# ADVENT



## *The Northwestern Lutheran*

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

I KINGS 8:57

# The Northwestern Lutheran

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## Siftings

We wish to repeat our appeal for pictures of new church and school buildings erected during the past years. Our cover designs during the next year and beyond if necessary will carry a picture of these churches. Please do not delay to comply with this request. We need them now so that we can assign them. This must be done long in advance.

\* \* \* \*

Have you thought about including a subscription to the *Northwestern Lutheran* among the presents you will give for Christmas? Our Publishing House is ready to mail, either to you or the person for whom the subscription is intended, a card announcing the gift to the recipient. A synodical publication in every home ought to be the purpose of every member of our synod. The price is so ridiculously low that a subscription is well within the reach of even the poorest among us.

\* \* \* \*

*The synodical budget calls for the cooperation of every member of our synod. God's work done by our synod dare not be hampered but must go on with zeal and joy. The report of our synod's treasurer, appearing in this issue, is not too bright. Take a little time out and study the report and then do something about it. Yes, pray the God of all mercy to prosper the work of our hands, but then do your part by contributing liberally toward synod's needs and encourage others to do the same. Only by this method is our success insured. We must bear the burden, we who, by the grace of God, have been called to do this work.*

\* \* \* \*

According to a special appeal made by the Lutheran Outlook, an official organ of the American Lutheran Conference, that paper will cease to exist unless it gains 1000 new subscribers by February 1. This paper is published mainly in the interest of

the pastors. Seems strange that such a paper must go begging. It also is an indication of the decline of our times. When an official church paper can not depend upon the loyalty of its clergy to support it there is something vitally wrong with the state of the church.

\* \* \* \*

The *Lutheran Standard* (A. L. C.) reports an unusual case. We quote: "What is a Christian? A district court in Waterloo, Iowa, has been trying to determine if anybody knows. In 1939 Dr. W. B. Small died, leaving a will which established a \$70,000 trust fund. The income is to be given to 'persons who believe in the fundamentals of the Christian religion, and who are endeavoring to promulgate the same.' Mrs. Small died in 1949. Now ten nieces and nephews are trying to break the will, contending through their attorney that the trust is unenforceable. The first day the trustees had three witnesses on hand, including a Methodist district superintendent, who testified that Christians can be defined as those who believe in the Apostles' Creed, the Holy Trinity, God, and the divinity of Christ. But the next day the opposing lawyer had seven preachers in court, including two Lutherans, who said that there is no real agreement among Christians on the fundamental principles of Christianity. — What would you say?"

\* \* \* \*

*It is good to hear well known men, outside of our own body, say the same thing we have always stood for, and to hear them support our position based on the Word of God. Dr. Humphrey Lee, president of Southern Methodist University told a Pastors' Association at Dallas that "Manageritis" is a vice. He said, among other things: "It is so easy to get the kingdom of God mixed up with running everything in your community. There is a fatal fascination about running things. "Manageritis" is a distinctive vice of modern preachers." His are wise words.*

# Look For The Savior's Glorious Advent

Phil. 3, 20

“OUR conversation is in heaven . . .” When our Authorized English Version of the Bible was made, three hundred and forty years ago, “conversation” meant a mode of living with others, a meaning which we no longer attach to this word in current usage. Thus it was used in the translation of this passage of St. Paul in which he reminds us that our commonwealth, our fatherland, our home country, our citizenship is in heaven. We Christians are sojourning as pilgrims and strangers in this world; our comfort, our joy, our hope, our true interests lie in heaven. To our Lord and Savior in heaven, who bought us with a price, we render our thankful obedience; His will we strive to fulfill. To Him we look for the righting of all wrongs. Upon the incorruptible, undefiled, and unfading inheritance which is reserved for us in heaven we in a firm hope set our affections. This is our true nature as Christians. To let this attitude govern us at all times is, however, a matter of daily sanctification. It requires constant nourishing, for our Old Adam clings tenaciously to the vanities of this life and seeks to suppress the interests of the new life implanted in us by God’s Spirit. To help us conquer our Old Adam God’s Word bids us to live in the constant expectation of our Savior’s glorious advent. In reminding us that “our conversation is in heaven” St. Paul therefore adds “from whence also we look for the Savior, the Lord Jesus Christ . . .” Every Advent season, inasmuch as it directs our attention also upon the Savior’s final coming in glory, is to help us live our lives anew in a vivid expectation of His glorious return.

*To Make Us Diligent In Love* Our Savior has likened His believers to a steward to whom the lord of the house at his departure had left some clear directives concerning the tasks which he wanted him to carry out in the household. This wise and faithful steward at all times did his master’s bidding, so that if he should return quite unexpectedly he might be well pleased and in great joy make him

ruler over all that he had. To experience like blessedness if our Lord and Savior should suddenly appear in glory we shall be prompted to emulate this faithful servant and ever heed His bidding that we love one another even as He has loved us. Well may we be stirred up to a life of self-sacrificing love as we keep in mind how the Lord Himself has depicted His coming. He tells us that when He shall come to sit upon the throne of His glory and all people shall be gathered before Him, He shall then openly acknowledge His own by setting them at His right hand of honor and by inviting them as the blessed of the Father to inherit the kingdom prepared for them from the foundation of the world. And in order that all men and all angels may then become aware of the living faith implanted in our hearts He shall point to the deeds of love which our God-given faith brought forth as spontaneous fruits. What an incentive to nourish our faith richly through God’s Word that it may abound in such fruits to the glory of His saving and sanctifying grace. Mindful that the Lord may return at any time we shall be incited above all to show zeal in that greatest of all tasks of love which He has entrusted to us, the preaching of His Gospel to sinners everywhere that through its quickening power they may come to salvation.

*To Keep Us Untainted From The World* “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” We all stand in daily need of this exhortation of St. Paul and can heed it only as we keep our souls fixed upon the mercies of our God. Yet if we bear in mind that our glorification may be very nigh, we shall be incited to cast off the works of darkness and to put on the armor of light, though it means a bitter and untiring battle against our flesh. We shall be on the alert that our hearts may not be over-charged with surfeiting and drunkenness and the cares of

this life. If we stay mindful that the Lord may come at any time to clothe us in our precious dress of glory, we shall be less tempted to deck ourselves with sinful vanities of this world. The fleshly security in which the world follows its lusts and desires will lose its allurements as we remember the Savior’s word: “Who-soever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed: the one shall be taken and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other left.” As we live in a vivid expectation of Christ’s return we shall learn to use this perishable world and all that it offers without misusing it and setting our hearts upon it. As St. Paul exhorts, we shall learn to weep as though we wept not, rejoice as though we rejoiced not, buy as though we bought not. Our real affection shall be on things above; our prime concern shall be this that we may abide in Him Who redeemed us, that the garment of His righteousness may ever cover our shame of sin, that our lamps may never want the oil of faith through neglect of His Word. We shall see to it that all our talents are lent out upon rich interest for God’s glory and joy.

*To Brighten Our Comfort* When Christians are weighed down with sorrow, pain, and heavy trials the glorious hope held in store for them in heaven oftentimes seems so very distant and remote, and as a result they are sorely tempted to discontentment and impatience. Here again living in vivid expectation of the Savior’s return is to aid us in our battle with our flesh. For if we consider that the Lord may return at any hour to usher in our redemption from all evil, we shall be more able to say with St. Paul: “I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

A tourist traveling through the beautiful lake regions of northern Italy one day entered the grounds of a sequestered castle and was led through an enchanting garden. An old gardener was keeping it in the best of care for his absent master. Upon hearing from him that the

(Continued on page 375)

# Editorials

**Where Are We Going?** One cannot help but ask that question when a publication parading under the Lutheran banner comes with the announcement of a "giant mass Reformation service" in which Lutherans would "have a chance to show the world just how important their Church is," and accompanies such an announcement with editorial comment from which we quote the following: "It is almost unbelievable that any Lutheran would refuse to cooperate in the giant Reformation Day service, yet that is the case in at least one instance. The mass service is the finest opportunity Lutheranism has had in years to demonstrate its solidarity. . . . *Size is impressive* and a church that impresses itself on the public attention is able to do a much better job of home missionary work. The Roman Catholic Church knows that. Look at its giant parade in Detroit last week-end! Such huge spectacles are frequent in Roman Catholic circles and you can be well assured that the publicity they receive, within and without Catholicism, is highly beneficial. . . . To prove to the community that we Lutherans are a Church great in size as well as in ideals, we must make the Reformation Day rally an event of stature."

We ask: Does our strength lie in the Word or in numbers and do we gain true success in the Kingdom of Christ by impressing the world with huge spectacles in imitation of the Church of Rome which delights in such externals? What has Luther himself to answer in this matter? Hear him in the following selected statement translated by the undersigned from his writings: "The Kingdom of Christ has no visible foundation or support such as the kingdoms of this world have which trust in wealth, power, and influence, and boast of size and numbers; but it depends on the naked Word alone without any other foundation and clings to it like a droplet of water to a pail." . . . "*The Church is the daughter born out of the Word of God and not the mother of the Word. Whosoever, therefore, ignores the Word and seeks the recognition of men is no longer Church and will be blinded and neither numbers nor power will help him.*" Again, what has Luther to say about the glory of the Church? Does he consider it to lie in the recognition of men and their praise and admiration? Hear him in the following statement: "As Christ, our head, is hid in God even so the Church and congregation of God is concealed and lies hidden as under a cover, must suffer in the world to be called trouble-makers, errorists, heretics, and a vile rabble of evil persons. Such reproaches, I say, the Church must bear; for they are the beautiful jewels she wears on earth, her treasure and golden chain wherewith God adorns her in this life."

In this Luther is on scriptural ground, for our Lord says John 15, 18-19: "If the world hate you, ye know

that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." There is something radically wrong in the Church when men forget these words of the Savior and feel that they must go out of their way to impress *the world* with size and numbers and huge demonstrations and especially so if that is done cooperatively where an adequate settlement of doctrinal differences is lacking. There is no quicker way of losing the heritage of the Reformation given us by God through Luther who taught us to sing: "With might of ours can naught be done," and "The Word they still shall let remain." When such a spirit raises its head in the Church it is time seriously to consider what happened to the builders of the Tower of Babel who sought to make a name for themselves and to David when he took a census that he might boast of numbers.

OTTO J. ECKERT.

\* \* \* \*

**Christmas Presents** at this time of the year cause some people real concern. What can I buy as a Christmas present, so that my dollar does the most good?

Henry was discussing Christmas presents with his wife, Lydia: "James, our brother-in-law, has about everything that I can think of. He has plenty of shirts, socks, neckties, etc. Just what shall I get for him?" Lydia: "You know, James is a great reader. Does he have ample reading material?" Henry: "He belongs to at least one book-club, besides he gets a daily paper." "But," added his wife, "he does not get the *Northwestern Lutheran*." "That's right," added Henry, "I never thought of that. He ought to read the *Northwestern Lutheran*, the official organ of our Wisconsin Synod. I did mention this to him several times, but he said he did not know anything about this paper. I promised to loan him my copies, but I always forget to take them over. I think, I'll give it to him as a Christmas present. Then he will really have 26 presents, one every two weeks for a whole year, and delivered right to his mail-box. I'm sure he will not only enjoy reading it, but will also benefit by such reading. And by the time Christmas rolls around another time he will be ready to renew his subscription. \$1.25 will be the cheapest Christmas present I ever bought for James, still it may prove to be the very best."

Mr. Reader, how about imitating the fine example of Henry? Not only does the *Northwestern Lutheran* deserve a much wider circulation, but the number of James's ought to be cut down to a minimum: to help them become better members of our church.

T. H. HOFFMANN.

## The Way-Preparer

**W**HEN the last prophet of the Old Testament spoke of the coming Messiah he also mentioned the fact that some one, sent by God, would come before Him to prepare the way for Him. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts" (Mal. 3, 1). And again: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (chap. 4, 3).

When on the Mount of the Transfiguration Elijah actually appeared, together with Moses, and talked with Jesus, the disciples thought that this might be the fulfilment of Malachi's prophecy. "And his disciples asked him saying, Why then say the scribes that Elias must first come?" (Matth. 17, 10). But Jesus, although He agreed that Elias must come, yet denied that the transfiguration was meant by Malachi. He said: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed" (v. 12). "Then the disciples understood that he spake unto them of John the Baptist" (v. 13).

### John the Baptist the Way-Preparer

When John the Baptist began to preach in the wilderness beyond Jordan many people thought that he might be the promised Messiah. Even the highest Church Council in Jerusalem sent a delegation to him to ask him about this matter. But John told them frankly that he is not the Christ, neither a re-incarnation of Elias, nor the great prophet. When asked, who then he was, he referred to a prophecy of Isaiah. He said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John 1, 23).

The words of Isaiah are found in chap. 40, 3-5: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be

made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

When kings in those old times and countries were traveling through their domains they would send a herald with instructions to the people to clear the highways and to get them in order. — This was to be John's task for the coming of the Savior.

### Repentance

The Messiah was not coming to some earthly city, nor was He traveling by earthly highways. He was going to enter the hearts of the people.

But oh, how impassable were the roads! If we look at the people in Jesus' time we find among them many that are called harlots and sinners. They gave themselves over to fleshly lusts. There were others who were indifferent. They simply did not care. Jesus compares them to children sitting in the market place, who are tired of playing. No matter what games the others may suggest, they do not respond. A great number were spiritually proud. They boasted of their own righteousness. They thought they were quite ready to receive the Messiah, in fact, He must feel flattered to come to them.

If John was to prepare the way for the Messiah his task was to lead the people to repentance. This he did by rebuking them for their sins. He called them a generation of vipers. He compared them to unfruitful trees, where the ax was ready, all set to cut down for the fire. He warned them that their physical descent from Abraham would help them nothing. God could raise up children for Abraham out of stones.

Thus John summed up his preaching: "Repent ye, for the kingdom of heaven is at hand" (Matth. 3, 2).

### John's Message Still Needed

Jesus was born in due time. He performed His task of redemption by leading a holy life in our stead, by suffering and dying for our sins. The work is done, and now He wants to move into our hearts with His bless-

ings. Will He find the way in better condition now than when He sent John to preach repentance?

By nature there is no difference, all hearts are alike totally corrupt. But how do we Christians compare with the Jews at the time of Jesus' birth? They had the promises of the Old Testament. They had the Aaronitic priesthood, prefiguring the work of the great High Priest, the work of reconciling the world to God. They had the beautiful temple service with its many symbolic reminders of the coming salvation. Yet they were indifferent, worldly minded, proud and self-righteous.

We have had the Gospel, the message that God carried out His promise, now for 1900 years. And when the Gospel message had become corrupted through the depravity of those who were called to proclaim it, God sent Luther to restore it in its original purity. We have had the restored Gospel now for over 400 years. But what about our attitude? Are we as concerned about the Gospel as about our daily bread? Does the Gospel preaching draw our hearts as do the pleasures and entertainments of this world? Are we deeply concerned about the purity of the Gospel in our midst? Are we free from the idea of work-righteousness? If John were to arise today, would he have occasion to call us a generation of vipers? Would he have to remind us of the ax for the unfruitful tree? Would he have to warn us that the name Christian or Lutheran, and outward membership in a Church is not enough to protect us against the wrath to come?

Christmas is coming. May the Savior find the way to our hearts open so that He can enter, bringing with Him heavenly peace and joy.

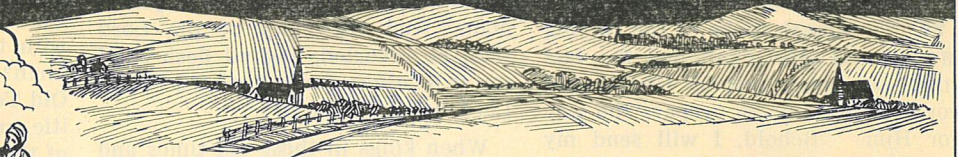
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## News from our Mission Fields



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

MATTHEW 28, 20

### Life and Soul-Saving Institution

**A**N Apache baby is crying in the new nursery of our East Fork Mission — thanks to you! Without your fruits of faith, commonly called mission offerings, this Apache, and many before him, would not be alive today. Our life and soul-saving institution in Apacheland has been included in the cold figures of Synod's budget for 28 years.

Your offerings last year made possible the building of an efficient, modern nursery. Its worthy purpose is to carry on and expand this blessed work of mercy and love for needy infants on the Fort Apache and San Carlos Indian Reservations of Arizona.



*New Lutheran Nursery and Home Finding Center — East Fork Mission*

This new nursery was built at a cost of \$30,944.00. It measures 94 by 40½ feet. It houses a complete nursery unit for bottle-fed babies. This includes a large room for 12 baby beds, a bathroom, closet, and kitchenette for preparing formulas, a sterilizing and refrigeration unit.

In the other section, the Home Center, are: a waiting room and separate bedrooms with closets and baths for older children up to six years. Also a playroom, rooms for the nurse in charge and her assistant, dining room, kitchen, laundry room, storage room and an isolation ward. It is good to know that our facilities,

so humble at first, are now adequate to care for the needy Apache babies and children. But to have a heart for the institution you ought to see the children and their needs.

### Dividends of Your Mission Dollars

The genial and hard working director of the mission station, Missionary E. Sprengeler, will happily conduct you through the spacious new building. He will show you how ladies' societies of various congregations have also helped clothe the children and equip the nursery. He will let the little one tug at your heart strings, as he tells you which Apache is motherless, or fatherless, or an orphan. He will happily assure you that each is thriving now under his new found love — you — their foster parents.



*Leonard Bush*

"I was an hungered, and ye gave me meat."

Leonard looks very much afraid in this picture. But we cannot blame him. This is the first time he has seen you, his foster parents. This little Apache was brought to our Home Center because his father killed his mother. She was a fine Christian. His father is now in the penitentiary. The grandmother and

aunt kept the other children. Later on two of them were placed in our boarding school which is also maintained at our East Fork Mission.



*Harry Patterson — Twin*

"I was thirsty, and ye gave me drink."

Among the primitive Apaches the barbarous custom of killing one of the twins for superstitious reason still prevails. This twin owes his life to the fact that his parents love him and were more than willing to entrust him to the tender care of our matron, instead of offering his life as a sacrifice to heathen superstition.



*Miss Erma Wilkening Holding Patricia Burnett — Twin*

"I was a stranger, and ye took me in; naked, and ye clothed me."

Patricia Burnett is also a twin. When a baby must be bottle fed the Indians are very handicapped. Be-

cause they live in wickiups, of course without refrigeration, that is in summer, it is nearly impossible to raise a baby by formula feeding. These Christian parents asked our nursery to take this child and nurse it for them.

These pictures of this blessed work of our orphanage demonstrate the Savior's words: "Inasmuch as ye have done it unto the least of these — Ye have done it unto me." Behind this life-giving work is the still more glorious, soul-saving mission work —

Eternal Life for these Apaches, through our Lord Jesus Christ.

### Look For The Savior's Glorious Advent

(Continued from page 371)

master's last absence had extended over twelve years, the tourist exclaimed: "And still you take such excellent care of the flowers as if you awaited your lord tomorrow?" "Today, sir, today," was the faithful

servant's prompt reply. As we eagerly await our Savior's return, not tomorrow but today, we will in like faithfulness want to weed out with God's Word every sinful desire that springs up in the garden of our heart and keep this garden in the green verdure of faith with its flowers of peace, joy, hope, and love. St. John was such a faithful gardener. Closing the book of Revelation he writes: "He which testifies these things saith: Surely, I come quickly. Even so come, Lord Jesus." C. J. L.

## From A Wider Field

### A U. S. AMBASSADOR AT THE VATICAN?

ON the day in which the 1951 session of the Congress of the United States was adjourned, and in the week during which the Protestant Churches were preparing to celebrate the anniversary of the Reformation, the White House announced that President Truman had nominated General Mark W. Clark to be "Ambassador Extraordinary and Plenipotentiary to the State of Vatican City."

This nomination will require the approval of a two-thirds majority of the U. S. Senate, which will be asked to act upon it during the new session which convenes on January 8.

Ordinarily we do not in these columns concern ourselves with affairs of State. But the appointment of General Clark is not a genuine affair of State. It is a religious issue, for it affects the religious convictions of many of our citizens. It also reaches at the heart of a principle very precious to Americans who value their religious liberty. For these reasons we shall undertake a careful study of the situation that has been created and would confront us if the President's nomination were ratified.

\* \* \* \*

The announcement stated that General Clark is to serve as ambassador of the United States to the State of Vatican City. Our government stations ambassadors in many countries of the world. They serve as the

diplomatic representatives of their nation, the spokesmen of its government, and are entitled to the highest honors.

Vatican City, however, is neither a State nor, actually, a city. It covers a geographical area of 108.8 acres, the space of a very modest American farm. And it is nothing more nor less than the seat of government of the Roman Catholic Church. Here is St. Peter's Basilica and the home of the Pope, the absolute spiritual ruler of millions of Roman Catholics throughout the world.

Less than a century ago, the Pope still controlled a little kingdom embracing a population of about three million and measuring about 16,000 square miles, cut out of the very heart of Italy. This domain was known as the Papal States, and included the city of Rome. Under Pope Pius IX, however, a patriot named Garibaldi organized a successful revolution against the tyrannical rule of the Pope, and the Papal States were absorbed into the Kingdom of Italy. As a face-saving gesture, Mussolini later ceded to Pope Benedict XV the little parcel of ground now known as Vatican City; and by virtue of these few acres the Pope claims a place in the ranks of earthly princes.

Never before, not even in the days when the Pope was a temporal ruler of several million people, did the United States maintain an ambassador at the papal court. From 1797 to 1868 our government had a consular office in the Pope's country

which dealt entirely with business matters affecting both countries.

In 1848, when Secretary of State James Buchanan commissioned Jacob L. Martin as charge d' Affaires to the Papal States, he included in his instructions the following:

"Your efforts . . . will be devoted exclusively to the cultivation of the most friendly civil relations with the Papal government and to the extension of the commerce between the two countries. . . . Our direct relations with the Papal States can only be of a commercial character."

The establishment of an embassy at the papal court would not be in line with this traditional American policy. An ambassador is the representative of a sovereign state sent to deal with the head of another state in affairs of government and governmental policy.

It is interesting to note that, of the three dozen nations which at present have representatives at Vatican City, only 18 — all of them countries in which the Roman Catholic Church is the official State church — are represented by ambassadors. The others, such as Great Britain, merely send ministers, whose rank is considerably lower in the diplomatic scale. But the President of the United States, a nation overwhelmingly Protestant, purposes to establish the highest and most intimate governmental relations with the Pope, who is not the sovereign ruler of the citizens of a foreign kingdom, but the spiritual head of Roman Catholics, many of whom are citizens of our own country.

What is the immediate significance of this proposed new ambassadorship? What does it mean?

It would be absurd to suppose that our government is actually concerned about Vatican City as a foreign state and seeks to have its interests represented and protected there. 108 acres are not a state. We have no citizens living there. Those people who do live there work exclusively for the interests of the Roman Catholic Church.

Mr. Clark is appointed ambassador, not to a state, but to a church body. Cardinal Spellman of New York stated it honestly when he said: "I am pleased at the action of President Truman in appointing an ambassador to the Holy See."

As an immediate result of this appointment, if it is approved by the Senate, we may expect to have a Vatican ambassador in Washington.

He will be called the papal nuncio, and, according to diplomatic usage, he will rank higher at public affairs of state than all other diplomats, will in fact have precedence over every official of the United States, only the President and the Vice-president excepted.

Thus we will have given to one church body an effective and powerful place in the functions of the United States government — and that to a church whose members form a minority of the citizens of our country.

What does it do to our constitutional principle of separation of Church and State and to our religious rights, when a church body is given a place in the governmental functions of the United States? In our next issue we shall try to offer some conclusions in the matter.

E. S.

## The Northwestern Lutheran

The watchman crying in the night has one and only one remedy that holds out any hope, and that is, "if ye will enquire, enquire ye: return, come." Inquire of the Lord, seek safety and security, hope and happiness, consolation and confidence in His Word, return in true repentance to the Lord God, your Savior, whose gracious call is still to be heard: "Come!" If this sinful world, filled with the greed of wealth and driven by the obsession of fear, fear that hardens the heart to selfishness, will not listen to this call of repentance, if it will not heed the "return, come," there shall be no balm in Gilead for their insane fear and dread.

Is it likely that this world shall heed this call? No. It will remain earthly-minded as in the days of Cain. But how about us, about you and me, that call ourselves children of God? Has not this fear and dread infected us also? It certainly has! Greed and selfishness have made tremendous inroads upon the church; its members so often are indifferent and unheeding under the pleas for prayers and offerings for the work of the Lord; the world claims most of their time and their treasure. And when they see things in the distance that seem to threaten and peril this ease in Zion, they are afraid, and worry engulfs their minds and hearts and souls. They have lost their trust in the Lord!

But let us heed the watchman's cry: "Return, come!" Let us honestly confess our lack of faith, let us flee for refuge to Him who said: "Come!" Our eyes have been held from beholding our Lord as the gracious Father, who always loved us. "I will not fail thee, nor forsake thee. Be strong and of a good courage." Thus He spoke to Joshua; and thus also to you and me. It is the Lord who alone can banish fear, the Lord alone who can fill us with courage — courage to do the Lord's work among men. Let us look to Him.

\* \* \* \*

### "NONE OTHER NAME"

"There is none other name under heaven given among men, whereby we must be saved," declares Peter of Christ. "None other name." This is the holy intolerance and exclusiveness of the Gospel of Christ. It will brook no rival to Him who is its Center and its Glory. It crowns Him the supreme and only Lord.

## Guidance In Godliness

### "WATCHMAN, WHAT OF THE NIGHT?"

WE are suffering these days from fear. Fear is that powerful emotion which paralyzes its victim. It saps the strength of mind and body and soul. It is the very essence of worry. Under it, all efforts of the will lie prostrate. It invades and disturbs all the activities of men on the street, in the marts of trade, the peace of the home, and enters stealthily into the very precincts of the church. Fear is the unreasoning state of mind and heart that follows loss of faith or confidence.

Earth-bound souls are much given to fear. Their hopes and beliefs are built upon the material things of earth. When the rich man sees his millions melt away, when the business man feels his business slipping through his fingers, when the laborer is condemned to idleness through unemployment; when all men behold the specter of war and bloodshed looming ominously on the horizon; when they behold the economic structure of the nation and of the world tottering because of extravagance and inflation — when in short all the gods of this earth prove dead and helpless, then the worshiper of

these idols is filled with despair and fear.

Infectious as the plague, fear is communicated from man to man until its natural course ends in universal panic. Against this monster the materially-minded man has slight remedy. He scans the horizon for improvement, hoping against hope, until the soul is weary and the heart sick with waiting. "Watchman, what of the night? Watchman, what of the night?" Is. 21, 11.

And right here let us hearken to the watchman's answer, Is. 21, 12: "The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." As the burden of Dumah, and the cry of him who calleth out of Seir, Is. 21, 11, so shall be the answer of the watchman of God to a stricken world. "Morning cometh and also the night," meaning that if the morning dawns, it will be swallowed up again directly by night. All the hopes of this sin-sick world may be realized in the dawn of a new era of prosperity and peace and happiness, but it again shall be swallowed up in new disasters and panics. The truth is, that fear must rule in the hearts of those who fear not God.



Modern culture makes much of other saviors. Buddha, Confucius, Socrates, stand almost on a level with Jesus. It reverences them well-nigh as much. It says with Akbar in Tennyson's poem:

"I hate the rancor of their castes  
and creeds,  
I let men worship as they will . . .  
I cull from every faith and race  
the best  
And bravest soul for counselor  
and friend."

But there is none other name!

Society turns to other refuges. It is impatient of the old-fashioned creed, that outside of Christ there is no help or hope. It has its own conventions and rules and ideals; and if a man honor these, he has nothing to fear. They are reproachless who abide by its standards. But there is none other name!

Our own natural heart would seek its life and peace elsewhere. In our prayers, our gifts, our fellows, and the approval of our own conscience. In our neglect of the sterner side of God's character, and our exaltation of His infinite kindness. In our hopes and dreams that all will go well. But there is none other name!

It is an all-sufficing name. We read somewhere that Jesus has one hundred and eight Biblical titles; and in every one of them there is salvation, free and full, present and eternal.

"Jesus! Only name that's given  
Under all the mighty heaven  
Whereby man, to sin enslaved  
Bursts his fetters and is saved.

"Jesus! Name of wondrous love,  
Human name of God above;  
Pleading only this, we flee,  
Helpless, O our God, to Thee."

K. F. K.

and Gentiles they would partake of the food. Such love feasts as a rule preceded the gathering for the worship on the Lord's Day and the celebration of Holy Communion. The principles of Christian fellowship and brotherly forbearance as drawn up by the mother congregation assembled in Jerusalem were thus being carried out by the daughter congregation in Antioch. Surely the angels in heaven rejoiced with the Christians at Antioch. The citizens of Antioch had an opportunity to exclaim: "Behold, how they love one another!" Such are some of the fruits of the first love for Christ and His Church.

Paul and Barnabas were kept very busy in Antioch preaching the Gospel and teaching the only way of salvation through faith which is in Christ Jesus. We hear of no time taken out for rest after the exciting days in Jerusalem and the wearisome journey homeward. Considering themselves debtors to both the Jews and the Gentiles alike and overwhelmed by the love of Christ and the grand mission opportunities before them they labored untiringly. There was no time for a holiday or a vacation. No trip into the mountains of Syria or the seashores of the Great Sea, the Mediterranean, with their inviting and cooling breezes was contemplated. They felt that the day of the Lord was too near at hand for such diversions from their great task. Luke informs us (Acts 15:35): "Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." They rejoiced over the peace within the congregation and the blessings from on high on their work.

Unfortunately that peace did not last long. The devil would surely see to that. Luke does not refer to a disturbance of the peace, evidently, because it had no lasting effect on the work and the course pursued by the Church. We know of it only through the remarks of Paul in his Epistle to the Galatians (2:11-14): "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas

## In The Footsteps Of Saint Paul

### Peter's Visit At Antioch

DR. HENRY KOCH, MORRISON, WISCONSIN

THE first days in Antioch after the return from Jerusalem were days of great joy and blessed work. The members in Antioch rejoiced that

had been rebuffed. Jewish and Gentile Christians met on equal terms in all churchly and social matters. They had joint worship and



their mode of practicing Christian fellowship with one another had been recognized as in keeping with Scripture by the brethren in Jerusalem. The liberty of the Gospel had been vindicated and the Judaizers

also met as one large Christian family at their agapes or love feasts. For these love feasts the wealthier members would bring the food and share it with the poorer members. Jointly and in mixed groups of Jews

also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

The Holy Spirit did not deem it essential for us to know, just why Peter came to Antioch. Luke remains silent on this visit. Paul also gives us no clue as to the immediate cause. All the more do the exegetes vie with one another to explain the presence of Peter in the Syrian metropolis. Farrar thinks, Peter had set out for his widespread journeys to visit the Jews in various centers in an endeavor to win them for Christ, and that Antioch was one of his first stops. We do know that Peter had been chosen to work among the Jews and Paul among the Gentiles. But why duplicate the efforts in Antioch, where Paul and Barnabas were laboring so successfully also among the Jews? We fail to hear more of Peter in Jerusalem. Apart from the remarks of Paul in Galatians and in Corinthians as well as the Epistles of Peter we have no other authentic information on Peter in his later life.

Lenski says bluntly, Peter had no business in Antioch. It was mere curiosity that urged him to go to Antioch. It is true, the Lord surely did not send him to Antioch to inspect the work of Paul as a representative of the church at Jerusalem, but his visit surely served a good purpose. Paul straightened Peter out and gave the Judaizers another well-deserved rebuff. The Roman Catholic author Holzner offers another conjecture (page 155): "Peter had come to Antioch to make a visitation of the Church there. . . . The Antiochians were proud to have the most venerable head of the Church in their midst." Through Luke we know that James was the head of the church in Jerusalem, but not the head of the Church. Christ is and remains its only head. Here we have another specimen of brazen Roman propaganda. Pronounce a lie often enough and more and more people will finally believe it. We cannot refrain, however, from reporting an admission made by Holzner (p. 154): "The truth that salvation is owing exclusively to grace, without the works of the law, was not emphasized

enough." It is quite an admission for a Roman theologian that salvation is ours through grace alone, without the deeds of the law, and that it was Paul who contended for this truth so successfully! Shall we call it a fortunate inconsistency?

Among the exegetes another problem concerning Peter has caused dissonance. Did Peter go to Antioch before or after the conference in Jerusalem? We agree with those, who place the visit in Antioch after the meeting in Jerusalem. Would it

not be strange to hear Peter speak as he did in Jerusalem after his sad failure in Antioch and his later admission that he was in the wrong? The whole argumentation of Paul in his Epistle to the Galatians points to a visit in Antioch after his wonderful approval of the conduct of Paul and Barnabas, because they had admitted the Gentiles into the Christian Church without submitting them to circumcision. Thus Peter stands all the more "blamed" or condemned before the Church.

## An Investigation Of The Common Confession's Statement On The Last Things

### ESSAY ON THE DOCTRINE OF THE LAST THINGS

By Pastor O. Siegler

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.

"THREE whole days I sat down with them morning till night." Thus wrote the bishop of Alexandria, Egypt, in the third century after Christ, referring to certain false teachers who had taught that Christ would establish a thousand-year earthly kingdom. Repeatedly we read how various leaders in the early New Testament churches found it necessary to denounce false notions and ideas regarding the last things. Also in our own Augsburg Confession the early Lutherans included a statement condemning such "who are now spreading certain Jewish opinions, that before the resurrection of the dead the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed."

Then there was the matter of the Antichrist. As we follow the spread of Roman papacy, its development in power, pride, arrogance, its ever-mounting claims of being God's mouthpiece here on earth, there were not a few men who correctly began pointing the finger at Rome and saying that there sat none other than the Antichrist as foretold in Holy Writ. But it remained for Luther to uncover and lay bare the

true nature and character of Roman papacy in all its devilish falsehoods, its vast structure of deceptions and lies, its cruel tyranny of conscience and soul, its undying hatred of the Gospel of Jesus Christ, publicly cursing anyone that might dare to teach that man is saved by grace alone through faith which is in Christ Jesus. Here was indeed that "man of sin . . . the son of perdition" mentioned by St. Paul and described in such detail in numerous passages of the Scriptures. Here was he "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4). Here was the very Antichrist. And that became a flat statement of public doctrine in our Lutheran Church.

As we turn to our country, however, and the early years of the Lutheran synods in the mid-west, we hear of disagreement once more concerning the last things. Opinions were voiced that there would be a general conversion of the Jews, a bodily resurrection of the martyrs who had once died for their faith in Christ, and a thousand-year earthly rule of Christ and His followers — all before the Last Day. Doubts were also expressed as to the Antichrist to the effect that no one can say with certainty who the Antichrist really is, or that he has even appeared as yet. Open questions, these matters

were called, theological problems, historical judgments, over which a person might hold his own opinion without being guilty of false doctrine. Particularly among the circles of the Iowa Synod were these views maintained. But the strongly confessional Missouri Synod quickly recognized the very real danger connected with this position of the Iowa Synod. In plain, clear words the Missouri Synod leaders contended that where God speaks, man dare not declare it an open question, that it is contrary to God's Word to teach a twofold resurrection, a twofold return of Christ, or to expect a general conversion of the Jewish nation. As far as the Antichrist was concerned, Missouri and also our Wisconsin Synod contended, where the prophecies of the Bible have been fulfilled in such detail and point so repeatedly to nothing else but the Roman papacy, then it becomes a matter of faith to call white, white, and black, black, to call the Roman pope what he is — the Antichrist.

Down through the years this has remained one of the differences between our own Synodical Conference and the Iowa Synod, which in 1930 became part of the American Lutheran Church. Various attempts were made at reconciling these differences on the basis of God's Word, but with no success. Coming now to the Common Confession and its paragraph on the Last Things, we read: "Among the signs of His (Christ's) approaching return for judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman papacy, the climax of all human usurpation of Christ's authority in the Church." It should be noted immediately that while our Lutheran Confessions have always come out with the plain statement that the pope is the Antichrist, this sentence of the Common Confession simply states that we can still see in the Roman papacy a fulfillment of God's prophecies. In other words, while the Roman papacy may at the present time still fit the picture drawn for us by God, someone else might fit it better tomorrow, or the next century. It is obvious that this sentence does not clearly answer the question: "Is the pope the Antichrist, or isn't he?" In place of a doctrine of faith, as contained in our

confessions, we have something here which very closely resembles a historical judgment, something totally unsuitable as a confession of doctrine.

Thereupon the Common Confession continues: "We hold it to be an error to teach anything as a sign of Christ's second advent not promised or foretold in the Holy Scriptures, such as the expectation of a mass conversion of the Jews, a preliminary resurrection of martyrs, and a visible millennial reign of Christ on the earth before the Day of Judgment." These words are a decided improvement over the last document that was drawn up in an attempt at settlement, but here too are some unanswered questions. We think, for example, of an essay which was accepted by the Iowa District of the American Lutheran Church some four years ago and later published in the Wartburg Seminary Quarterly. This particular essay taught that there will still be a general conversion of the Jews, though not necessarily a mass conversion. Also contained in this essay was the thought that there will be a special resurrection of the martyrs and that the millennium is still to be expected, though it is not to be a glorious, earthly reign of Christ and His followers. Furthermore, to the best of our knowledge, the Wartburg Seminary of the American Lutheran Church is still using textbooks containing numerous teachings of a similar nature regarding the conversion of the Jews, the resurrection of the martyrs, the still-to-be-expected millennium. It seems quite reasonable to suppose, therefore, that even the above-mentioned section of the Common Confession, regarding the conversion of the Jews, etc., is not being understood in certain sections of the American Lutheran Church as we understand it. Even here there remains considerable room for doubt that actual unity of doctrine has finally been reached between the American Lutheran Church and our Synodical Conference on the basis of the Common Confession.

here December 5, 1943 with seven in attendance. A former mortuary served as the place of worship. On November 5, 1944 the Rev. F. E. Traub became the first resident pastor. During 1945 the average attendance reached 27 per service. Then the small flock was compelled to vacate its quarters and to conduct services in the church of the United Brethren, while Sunday School and all instruction classes met at the parsonage, made possible by Synod's Church Extension Loan. Then came the memorable day, June 13, 1948 when the congregation dedicated a beautiful basement chapel, 64×32 feet. An additional loan of \$9,000.00 from Synod had made its erection possible. Less than a week later the congregation laid its pastor to rest.

At the time of dedication the chapel was thought to be sufficiently large enough to serve the needs of Grace Mission for ten years. However, the Lord so abundantly blessed this Mission that the need of an addition was apparent. The communicant membership had grown to 115 and the Sunday School has a present enrollment of 57.

Upon the advice of a competent architect, plans were drawn up with an eye to the future superstructure. Twenty feet were added to the rear, 42 feet in width, including a completed sacristy as part of the superstructure. The approximate cost of \$6,000.00 was born by the congregation.

The basement addition is well lighted with glass block making up most of the east wall. The room lends itself well for Sunday School, social meetings etc. It may well accommodate a Christian Day School.

Pastor W. F. Dorn, member of the District Missionary Board delivered the dedicatory sermon, based on Ex. 20:24, 25.

Grace Mission is deeply grateful to Synod for its support and deep interest. It is mindful of the Lord's abundant blessings.

M. J. WEHAUSEN.

#### DEDICATION

Grace Lutheran Mission  
Le Sueur, Minnesota

October 21 was a happy and blessed day for members of this Mission. The first services were conducted

#### TWENTY-FIFTH ANNIVERSARY

Pastor Walter Zank  
Newville-Deerfield, Wisconsin

The Newville-Deerfield parish near Waterloo, Wisconsin has been privileged to be served by Pastor Walter Zank for the past twenty-five years.

During this time Pastor Zank has also taught the graded parochial school in Newville and a summer school in Deerfield. In this quarter of a century he has not missed a Sunday service or a single day of school because of illness.

St. John's of Newville joined its sister church in Immanuel's house worship on Sunday afternoon, October 12, for a special service of thanksgiving. The undersigned preached the sermon and on the basis of Heb. 13:7f. pointed out that it was a day of remembrance for both pastor and people, an occasion for penitence and praise.

Special music enhanced the service. Gifts from the congregation and from several groups in the parish served as tangible tokens of the esteem which Pastor Zank enjoys on the part of his flock.

H. C. Nrrz.

#### † MRS. FLORA GURGEL †

In His infinite wisdom the Lord of the Church called the soul of Mrs. Flora Gurgel, nee Pohll, to her heavenly rest on October 5, 1951. She was the faithful wife of Mr. Herman Gurgel, principal of St. Paul's Ev. Lutheran School at Wonevoc, Wisconsin.

Mrs. Gurgel was born September 4, 1889, in Milwaukee, Wisconsin, to August and Maria, nee Niemann, Pohll. On September 20 of the same year she was received into the kingdom of Christ by Holy Baptism in St. John's Ev. Lutheran Church of Milwaukee, with Pastor J. Bading officiating. Mrs. Gurgel attended the Christian day school of First Lutheran Church at Manitowoc, Wisconsin, and was confirmed there by Pastor K. Machmiller on April 5, 1900. She taught in Christian day schools in Oshkosh, Kenosha, and Wonevoc.

On August 19, 1913, she was married to Mr. Herman Gurgel in Kenosha, Wisconsin, with whom she came to Wonevoc, Wisconsin, in October, 1918. The Lord blessed this union with four sons and three daughters. Her health began to fail after Easter of this year and continued to do so until her Savior received her soul at the age of 62 years, 1 month, and 1 day.

Funeral services were held October 8 at St. Paul's Ev. Lutheran Church in Wonevoc, where the undersigned

preached on 1 Cor. 15, 10a. Burial was in the church cemetery. Mrs. Gurgel leaves to mourn her departure her husband, Mr. Herman Gurgel; three sons: Pastor Karl Gurgel of Caledonia, Minnesota, Ernst Gurgel of Milwaukee, and Pastor Roland Gurgel of New Ulm, Minnesota; three daughters: Margaret (Mrs. Oscar Lindemann) of Manitowoc, Wisconsin; Marie (Mrs. Wilmer Bode) of Courtland, Minnesota, and Doris (Mrs. Earl Picha) of Viroqua, Wisconsin; 16 grandchildren; her mother, Mrs. Mary Pohll of Portland, Oregon; three brothers and two sisters. Her father and one son, Lt. Herman, preceded her in death. — "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." W. E. SCHULZ.

## CALENDAR OF CONFERENCES

### MANKATO PASTORAL CONFERENCE

The Mankato Pastoral Conference will convene at St. Paul's Congregation, North Mankato, December 5, 1951, R. Haase, pastor.

Communion service at 9:30 A. M., R. Haase; alternate, A. P. C. Kell.

G. RADTKE, Secretary.

### REQUEST FOR NOMINATIONS

Since Prof. M. Lehninger's resignation, effective at the end of the current school year, has been accepted by the Board of the Theological seminary at Thiensville, Wisconsin, the members of the Synod are herewith invited to nominate candidates for filling this vacancy. Candidates nominated should be qualified to teach especially church history and New Testament exegesis. All nominations must be in the hands of the secretary of the Board no later than January 18, 1951.

HEINRICH J. VOGEL, Secretary.  
3767 E. Cudahy Avenue  
Cudahy, Wisconsin

### CALL FOR CANDIDATES

In accordance with the resolution of the Joint Synod Convention of August 1951, the Board of Control of Dr. Martin Luther College herewith requests the members of Synod to nominate candidates for a third professorship in the Music Department of our College.

Pastors and teachers are eligible as candidates and should be qualified to teach instrumental music, primarily pipe organ. Opportunity will be offered to instruct in one other subject.

Nominations must be in the hands of the Secretary not later than December 10, 1951.

The Board of Control  
Dr. Martin Luther College  
Mr. A. E. Gerlach, Secretary  
414 S. Franklin Street  
New Ulm, Minnesota

### MISSION FESTIVALS

Mt. Olive, Denver, Colorado.  
Offering: \$218.53. Im. P. Frey, pastor.

#### Second Sunday after Trinity

St. Matthew's Church, Gady, Wisconsin.  
Offering: \$245.15. Karl A. Nolting, pastor.

#### Fourth Sunday after Trinity

St. John's Church, Weston, Wisconsin.  
Offering: \$366.95. Karl A. Nolting, pastor.

#### Fifth Sunday after Trinity

St. Paul's Church, Henry, South Dakota.  
Offering: \$412.75. Wayne Ten Broek, pastor.

#### Seventh Sunday after Trinity

St. Peter's Church, Florence, South Dakota.  
Offering: \$149.08. Wayne Ten Broek, pastor.

#### Thirteenth Sunday after Trinity

St. John's Church, Root Creek, Wisconsin.  
Offering: \$448.75. Wm. C. Mahnke, pastor.  
St. Paul's Church, Tp. Lomira, Wisconsin.  
Offering: \$314.10. H. Heckendorf, pastor.

#### Fourteenth Sunday after Trinity

St. Paul's Church, Hillsboro, Wisconsin.  
Offering: \$428.62. E. A. Mahnke, pastor.  
Viroqua English Lutheran Church, Viroqua, Wisconsin.  
Offering: \$59.65. E. A. Mahnke, pastor.  
Richland Salem Church, McConnell, Illinois.  
Offering: \$75.39. R. F. Bittrof, pastor.  
St. John's Church, Neillsville, Wisconsin.  
Offering: \$796.11. A. Schewe, pastor.

#### Fifteenth Sunday after Trinity

Zion Church, West Jacksonport, Wisconsin.  
Offering: \$602.82. W. G. Fulbrigg, pastor.  
St. John's Church, Tp. Bridge Creek, Eau Claire Co., Wisconsin.  
Offering: \$207.10. A. Schewe, pastor.  
St. Paul's Church, Hale, Michigan.  
Offering: \$158.00. G. A. Schmelzer, pastor.  
Zion Church, Colome, South Dakota.  
Offering: \$275.35. M. Volkmann, pastor.

#### Sixteenth Sunday after Trinity

St. Paul's Church, Winniconne, Wisconsin.  
Offering: \$803.30. Harold Grunwald, pastor.  
St. Paul's Church, Tomahawk, Wisconsin.  
Offering: \$720.00. O. E. Hoffmann, pastor.  
St. John's Congregation, Lomira, Wisconsin.  
Offering: \$355.90. Herbert Lemke, pastor.  
St. Matthew's Church, Tp. Lincoln, Wisconsin.  
Offering: \$595.00. Aug. Saremba, pastor.  
St. Paul's Church, Wonevoc, Wisconsin.  
Offering: \$1,039.50. W. E. Schulz, pastor.  
Immanuel Church, Washington, Iowa.  
Offering: \$107.78. H. J. Anger, pastor.  
St. Paul's Church, Colome, South Dakota.  
Offering: \$151.45. M. Volkmann, pastor.

#### Seventeenth Sunday after Trinity

St. Paul's Churches, Tp. Prairie Farm and Tp. Dallas, Wisconsin. . . . .  
Offering: \$421.35. John Schaad, Pastor.  
St. Paul's Church, Fairfax, Minnesota.  
Offering: \$1,358.38. W. F. Vathauer, pastor.  
Zion Church, Cambria, Wisconsin.  
Offering: \$408.60. Erwin Schewe, pastor.  
Immanuel Church, Merna, Nebraska.  
Offering: \$300.00. Ralph Baur, pastor.  
St. Martin's Church, Watertown, South Dakota.  
Offering: \$1,159.59. W. T. Meier, pastor.  
Grace Church, Newton, Iowa.  
Offering: \$103.35. Leonard Schmidt, pastor.  
St. John's Church, Lannon, Wisconsin.  
Offering: \$395.95. L. Hallauer, pastor.  
St. Paul's Church, Hopkins, Michigan.  
Offering: \$509.68. C. H. Kipmiller, pastor.  
Bethany Church, Hustisford, Wisconsin.  
Offering: \$644.39. E. P. Pankow, pastor.

#### Eighteenth Sunday after Trinity

Christ Church, West Salem, Wisconsin.  
Offering: \$1,161.75. Walter A. Paustian, pastor.  
Immanuel Church, Dorset Ridge, Wisconsin.  
Offering: \$70.25. L. A. Witte, pastor.  
St. John's Church, Tp. Milroy, Wisconsin.  
Offering: \$127.15. Geo. W. Scheitel, pastor.  
Grace Mission, Fort Madison, Iowa.  
Offering: \$33.40. Carl F. J. Wirsing, pastor.  
St. Peter's Church, Balaton, Minnesota.  
Offering: \$1,007.50. H. C. Sprenger, pastor.  
St. John's Church, Maribel, Wisconsin.  
Offering: \$695.71. R. G. Koch, pastor.

#### Nineteenth Sunday after Trinity

St. Paul's Church, Las Animas, Colorado.  
Offering: \$72.00. Ralph Unke, pastor.  
St. John's Church, Two Rivers, Wisconsin.  
Offering: \$2,229.25. W. S. Haase, pastor.  
Christ Church, Menominee, Michigan.  
Offering: \$387.40. T. Thurow, pastor.  
St. John's Church, Juneau, Wisconsin.  
Offering: \$1,413.94. M. J. Nommensen, pastor.  
St. Matthew's Church, Iron Ridge, Wisconsin.  
Offering: \$457.30. F. Zarling, pastor.

Grace Church, Pueblo, Colorado.  
Offering: \$251.50. E. C. Kuehl, pastor.  
St. John's Church, Waterloo, Wisconsin.  
Offering: \$1,478.75. H. C. Nitz, pastor.  
St. Matthew's Church, St. Charles, Minnesota.  
Offering: \$480.75. J. Carl Bast, pastor.  
Redeemer Church, White Butte, South Dakota.  
Offering: \$160.00. Wm. F. Winter, pastor.  
Bethlehem Church, Hortonville, Wisconsin.  
Offering: \$734.07. E. Froehlich, pastor.

**Twentieth Sunday after Trinity**

St. John's Church, Kendall, Wisconsin.  
Offering: \$570.00. L. A. Witte, pastor.  
Christ Church, Denmark, Wisconsin.  
Offering: \$263.50. A. Wadzinski, pastor.  
St. Stephen's Church, Beaver Dam, Wisconsin.  
Offering: \$2,244.27. L. C. Kirst, pastor.  
St. Paul's Church, Sodus, Michigan.  
Offering: \$1,621.22. A. J. Fischer, pastor.  
St. John's Church, Montello, Wisconsin.  
Offering: \$857.51. W. J. Oelhafen, pastor.  
St. Stephen's Church, Adrian, Michigan.  
Offering: \$1,021.00. A. H. Baer, pastor.  
St. John's Church, Altamont, South Dakota.  
Offering: \$1,064.82. F. C. Schulz, pastor.  
St. John's Church, Woodland, Wisconsin.  
Offering: \$410.81. W. Shink, pastor.

**Twenty-first Sunday after Trinity**

Bethany Church, Manitowoc, Wisconsin.  
Offering: \$469.00. Armin Roekle, pastor.  
St. John's Church, Rock Springs, Wisconsin.  
Offering: \$502.22. Philip Lehmann, pastor.  
Bethesda Church, Milwaukee, Wisconsin.  
Offering: \$763.55. Irwin J. Habeck, pastor.  
Christ Church, Milwaukee, Wisconsin.  
Offering: \$1,477.29. Herman Cares, pastor.  
Zion Ev. Lutheran Church, Mobridge, S. D.  
Offering: \$984.25. Karl G. Bast, pastor.  
St. Peter's Church, Haven, Wisconsin.  
Offering: \$240.00. Wm. F. Pankow, pastor.  
Zion Church, Tp. Leeds, Wisconsin.  
Offering: \$695.01. H. Geiger, pastor.  
Christ Church, Liberty Grove, Wisconsin.  
Offering: \$106.50. W. G. Fuhlbrigg, pastor.  
St. James, Church Tolstoy, South Dakota.  
Offering: \$200.45. L. Huebner, pastor.  
Friedens Church, Tp. Hague, North Dakota.  
Offering: \$546.90. Philip R. Janke, pastor.

**CORRECTION**

**Fifteenth Sunday after Trinity**  
St. John's Lutheran Church, Barre Mills, Wisconsin.  
Offering: \$1,054.85. H. E. Paustian, pastor.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

**Installed**

**Pastors**

**Otterstatter, E. J.** in St. John's Church, Tappen, North Dakota, by W. Schuetze; Fourteenth Sunday after Trinity, August 26, 1951.  
**Tiefel, Arnold**, in Bethel Church, Menasha, Wisconsin; by D. E. Hallemeyer; assisted by W. Pankow; Twenty-fourth Sunday after Trinity, November 4, 1951.  
**Werner, Frederick A.**, in Gethsemane Church, Omaha, Nebraska, by L. Gruendemann; Twenty-first Sunday after Trinity, October 14, 1951.  
**Zehms, Elmer J.**, in St. Peter's Church, Tp. Freedom, Outagamie Co., Wisconsin, by Hoge W. Bergholz; assisted by Edward Krueger and Walter Hoepner; Twenty-third Sunday after Trinity, October 28, 1951.

**Teachers**

**Gruening, LeRoy**, in Our Savior's Church, Jamestown, North Dakota, by W. Schuetze; Fourteenth Sunday after Trinity, August 26, 1951.  
**Landwatter, Robert**, in St. John's Church, Fairfax, Minnesota, by W. F. Vatthauer; Fifteenth Sunday after Trinity, September 2, 1951.

**CHANGE OF ADDRESS**

**Pastors**

**Tiefel, Arnold**, 1029½ Marquette Street, Menasha, Wisconsin.

**Werner, Frederick A.**, 4516 Grand Avenue, Omaha, Nebraska.  
**Zehms, Elmer J.**, Appleton, Wisconsin, Route 3.

**ACKNOWLEDGEMENT AND THANKS**

Since May 12, 1951, our Home for the Aged received for furniture and equipment the following donations:

**MINNESOTA:** Ladies Aid, Immanuel, Acoma, \$25.00; Kathryn Turnblom, Matron, \$50.00; Ladies Aid, St. John, Frontenac, \$50.00; in memory of Albert Sedmer by R. F. Neubart, \$25.00; in memory of Charles Weese, Immanuel Church, Pelican Lake, \$37.00; Ladies Aid, Trinity, Dexter Twp., \$10.00; in memory of Mrs. Mathilda Imm by her children, \$100.00; Ladies Aid, St. John's, Hancock, \$50.00; Ladies Guild, Morris, \$50.00; Ladies Aid, St. John's, St. Clair, \$30.50; Ladies Aid, Salem, Greenwood, \$50.00; Ladies Guild, Pilgrim, Minneapolis, \$100.00; in memory of Wilhedmina Prey, Mankato, \$9.00; Ladies Aid, Immanuel, Mankato, \$100.00; Ladies Auxiliary, Immanuel, Mankato, \$165.00; Trinity, Belle Plaine, \$132.50; Pastor Le Roy Ristow, Hastings, \$19.00; in Memory of Elsie Staats, Loretto, \$25.00; in memory of Ernest Drager, Loretto, \$15.00; in memory of Mrs. Minna Klukas, Gibbon, \$1.00; Women's Club, Mt. Olive, Delano, \$168.29; Louise Schmidt, resident of Home, \$21.00; Betsy Snyder, resident of Home, \$50.00; Mr. and Mrs. E. Masske, residents of Home, \$100.00; Ladies Aid, Cross, Rockford, \$50.00; Grace Church, Goodhue, \$20.00; St. John's Church, Goodhue, \$25.00; Mt. Olive Guild, St. Paul, \$50.40; Mrs. Ernst, St. Paul, \$10.00; Lutheran Women's Society, Wood Lake, \$73.00; The Ladies Aid and the Missionary Society, St. John's, Lake City, \$265.00; Mr. and Mrs. John Moor, Winona, \$15.00; Mr. and Mrs. Wm. Haack, Winona, \$5.00; Miss Martha Hersberg, Fountain City, \$10.00; in memory of R. W. Musch by relatives and friends, Marshall, \$28.00;

Michigan: Zion Church, St. Louis, \$46.35; in memory of Mrs. Jacob Schairer, Ann Arbor, \$21.00.

Beside the donations mentioned above the Home for the Aged received since March 21, gifts in money and kind from the following:

**MINNESOTA:** St. John's New Ulm Ladies Aid, Christ, Pequot Lakes; in memory of Wm. Orth, Essig; Ladies Aid, St. John's Alma City; in memory of Mrs. Anna Kleinschmidt, Mankato; in memory of Mrs. Augusta Draeger, Wood Lake; in memory of Mrs. Wallner by Ladies Aid, St. Matthews, Danube; in memory of Fred Puff by Mr. and Mrs. E. E. Heglund and Mr. and Mrs. Erwin Lenck, Red Wood Falls; Minnesota Valley Zone of Walther League; in memory of Louis Dietzel by relatives and friends; in memory of Mrs. Andrew Kragh by friends, Hendricks; in memory of Mrs. M. Kramer, St. Peter; in memory of Mrs. Otto Feine by St. Matthew's Church, Winona; in memory of Bertha Goetsch by relatives and friends; Mrs. A. W. Lieske, Mrs. Leonard Otto, Arlington; in memory of Mrs. Zabel by Mr. and Mrs. Ed. Zabel, Crawford Lake; in memory of Benj. Meyers by relatives and friends, Starbuck; in memory of Mrs. C. W. Lohmann, Zumbrot; in memory of Fred Prior by friends, Gaylord; Mrs. A. Schilling, Delano; Mrs. Walter Wolpern, Belle Plaine; Mrs. Joe Fitzthum, Wykoff; J. F. Reckow, St. Paul; Mrs. Ben Rux, Buffalo; Visiting Committee, St. Paul's, Jordan; Mrs. Joe Blaha, Belle Plaine; Ladies Aid, Trinity, Johnson; Mrs. Louis Adams, Le Sueur; Mrs. Betsy Snyder, resident of Home; St. Peter's Church, Minneapolis; Ladies Aid, Cross, Rockford; Mrs. Al Schretler and Mr. Val Imm, Mankato; Mrs. Chas. Townsend, Belle Plaine; F. C. Klatt, Danube; Mrs. A. Wilke, Mrs. C. Turensky, Mrs. M. Olson, Mrs. E. Schultz, Mrs. Marvin Behm, Grace Church, Le Sueur; John Schroeder, St. James; Otto Schultz, Belle Plaine, Mrs. Fred Kartz, Delano; E. C. Lehman, Faribault; Ladies Aid, St. Johns, Buffalo; Mr. Wilmer Schuette, Belle Plaine; Grace Church, Le Sueur; St. Peter's Lutheran Guild, Minneapolis; Mrs. Roy Zilligt, Lake City; Agnes Geiger, Jordan; Ladies Aid, St. Paul's, Jordan; Norbert Mueller, Belle Plaine; Louis Moenke, resident of Home.

**WISCONSIN:** Mr. and Mrs. Alvin Winters, Mr. and Mrs. Wm. F. Winters, Mr. and Mrs. Edward Ultang, Three Lakes; in memory of Mrs. Wm. Lauersdorf, Bonduel; St. John's School, Manitowoc R. 5; in memory of Pastor A. Ackermann, Pastor G. Hinnenthal, Pastor F. Traub, Mrs. Westphal, By Migs Martha Herzberg, Fountain City; in memory of Herman Wendt by Mrs. Carl Schultz, Maribel; in memory of Mrs. Wm. Underhill, Manitowoc; Mt. Calvary Church, Kimberly; in memory of Mrs. Bertha Winkler by Mr. and Mrs. Ed Marg, Clyde and Henry Brown; Marie Kuecker, La Crosse; Ladies Aid, St. Peters, Chilton; Ladies Mission Society, St. John's, Burlington; Mrs. L. C. Fuhrman, Menomonie; Ladies Aid (Cream), Alma.

**SOUTH DAKOTA:** N. N., Watertown; in memory of Mr. Adolph Gammelin, Sr., Willow Lake; in memory of Mr. Henry Koppmann, Estelline; in memory of Mr. J. Schmelung, Watertown; in memory of Mrs. Charles Wenzel by relatives and friends, Elkton; in memory of Fred Lettore, Winner; in memory of John Kuhlmann, Watertown; in memory of Gust Hahn by Mr. and Mrs. Fred Stenck, Mr. and Mrs. Fred Boll, Elkton; in memory of Louis Gerberding, Goodwin; in memory of Miss Eda Klett by relatives and friends, Hazel; Immanuel Church, Menno; in memory of Louis J. Landdeck, Watertown; Emmanuel Lutheran Church, Grover.

**MICHIGAN:** In memory of R. Herman by Mrs. Ethel Schramm, Tawas City; in memory of Caroline Jung by Mr. and Mrs. Kurt Kolberg, Benton Harbor.

**IOWA:** Peace Church, West Bend; in memory of Mrs. Johanna Ahlers by Mr. and Mrs. Carl Mittelstadt, Howard and Robert Doering, Lime Springs.

**ARIZONA:** In memory of John B. Burkhardt by Ladies Aid, Zion, Phoenix; in memory of Albert C. Bartz by Mrs. A. C. Moeckli, Phoenix.

**NEBRASKA:** In memory of Hugo Wantoch, Hoskins; Mrs. Mary Nicolaus, Naper; in memory of Mrs. Gustav Martens by P. N. Youngquist, Lincoln.

**NORTH DAKOTA:** Ladies Aid, Our Savior's, Jamestown.

**WASHINGTON:** Ladies Aid Good Hope, Ellensburg.  
May the Lord graciously bless the gifts and the givers.  
L. K. BRANDES, Superintendent.

The Building Equipment Fund of Northwestern Lutheran Academy has received \$3.00 from G. Paul and Elsie Stolpe, Lake Preston, South Dakota in memory of Mrs. Alvina Thede, Lake Preston.  
Our heartiest thanks.  
R. A. FENSKE.

**Michigan Lutheran Seminary**

Michigan Lutheran Seminary gratefully acknowledges the following gifts to its Organ Fund: In memory of Mrs. Julius Heyn by the Rev. H. E. Heyn, Pastor and Mrs. Paul Heyn, and Mr. Harold Heyn, \$5.00; in memory of Mrs. Anna Dittmer by Mrs. A. Anderson, Mrs. L. Haberland, Mrs. F. Bowden, and Gertrude Braunschweiger, \$4.00; in memory of Jacob Gartmann by Mr. and Mrs. Julius Schaible, Mr. and Mrs. John Frey, Mr. Berthold Gartmann, Mr. and Mrs. Gerhardt Schaible, Mr. and Mrs. Ralph Gensley, Mr. and Mrs. Bernhard Gartmann, \$20.00; in memory of Jacob Gartmann by Mrs. Ruth Reichenecker, \$2.00, by the Salem Choir, Ann Arbor, \$7.00; in memory of Harry McComber by School Children (Ann Arbor), \$5.00; in memory of Mr. Philip Hetzner by Mr. and Mrs. B. J. Gartmann family and by Mr. and Mrs. Ralph Gensley, \$4.00; in memory of Charles Grothe by Ladies Aid of Zion Lutheran, Chesaning, \$3.00; memorial from St. Paul's, Saginaw, \$2.00; in memory of Mrs. Elisabeth Rose by Band No. 1 of Emanuel Ladies Aid Society, Lansing, \$5.00; in memory of Mrs. John Streb by Emanuel Lutheran Missionary Society, Lansing, \$5.00; from Prof. and Mrs. O. Hoenecke, \$50.00; from offering at Northern Conference Service at Chesaning, \$25.24; from St. Peter's Ev. Lutheran Church, Dorr, Michigan, A. Schulz, vicar, \$26.55; from a

friend far from Saginaw, \$7,000.00. A thank you to the kind donors.

MEILAHN ZAHN, Music Department.

**BOOK REVIEW**

**Twenty Missionary Stories from Africa** by Basil Miller. Price \$1.50. Pages 123. Print, Zondervan, Grand Rapids, Michigan.

**Mysterious Passage** by Dana Winslow. Price \$1.00. Pages 94. Print, Zondervan, Grand Rapids, Michigan.

**Hidden Valley an African Mystery Novel** by Douglas C. Persy. Price \$2.00. Pages 155. Print, Zondervan, Grand Rapids, Michigan.

**Bedtime Stories for boys and girls** compiled and edited by Theodore W. Engstrom. Price \$1.95. Pages 162. Print, Zondervan, Grand Rapids, Michigan.

The above books will appeal to Christian mothers and fathers who are looking for Christian reading matter for their children. Those we can not agree with all that is said it will prove of little danger for children.

**Christmas the 1951 American Annual of Christian Literature and Art.** Print, Augsburg Publishing House, Price of the gift edition, paper bound, in gift envelope \$1.00. Library edition, cloth bound, in gift box, \$2.50.

This is the twenty-first volume of the wellknown Christmas annual which needs no introduction. It is beautiful and instructive.

**The Yuletide Story; Favorite Christmas Carols** — Print, Augsburg Publishing House, Minneapolis, Minnesota.

These Christmas books are intended as a gift to Sunday School children. They are moderately priced and may well serve the intended purpose. They cost but 35 cents.

W. J. S.

**\$100,000.00 PUBLISHING PROJECT NOW COMPLETED**

The Zondervan Publishing House of Grand Rapids, Michigan, has just completed the monumental task of publishing the complete 24 volume set of John Peter Lange's **Commentary on the Holy Scriptures**, a Classic Bible Commentary. Begun over two years ago (the first volume, Genesis, was published in December, 1949), this gigantic project has received wide acclaim from evangelical leaders everywhere since Zondervan's announced their intention of issuing this tremendous Commentary.

John Peter Lange was one of the foremost of German theologians. This latest edition of his Commentary, magnificently and accurately translated into English by Philip Schaff, has been received with open arms. The voluminous notes are critical, doctrinal and homiletical. It has been said that there is something helpful, practical and usable on practically every word and phrase and verse in the Bible in this unusually complete Commentary. W. J. S.

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**The Apostle Paul: His Life and Work**, by Dr. Olaf Moe, translated by Dr. A. L. Vigness. Augsburg Publishing House, Minneapolis, Minnesota. 577 pages, 6x9. Price \$4.75.

The author, Dr. Moe, is professor of New Testament exegesis at the Independent Theological Seminary in Oslo, Norway. He is the author of two books on St. Paul, the above mentioned Life and Work and the other on his theology. Both are written in the Norwegian language. The one on the Life and Work of Paul is now translated into the English tongue, the other will appear later. This new book on Paul is not merely another book added to the host of books already written on Paul. It is thorough study drawing on ancient and modern sources in this field. The

author correctly states that his work represents "chiefly a summary of the more commonly accepted results of Pauline research." His portrayal of Greek and Roman culture, of religious and social conditions in the Jewish and Gentile world offers a fine background for the life and work of Paul based mainly on his study of the Book of Acts and the Pauline Epistles. We should like to classify it as a conservative study. Dr. Moe groups the events of Paul's life around the historical acknowledged data. He recognizes the work of the Holy Spirit in the work of the apostle. He rejects the theories of higher criticism and accepts Luke as a trustworthy historian with Ramsay, a Pauline scholar in his own field. He sees in Paul the instrument of God for the building of the Church of Christ in the Gentile world. What of it that we may differ with him in some historical details! Any student of Paul knows full well that exact dates for all events in the life of Paul simply cannot be given. These things lie in the realm of historical criticism and not in the field of doctrine.

It is in the field of doctrine that we do take exception to some of Dr. Moe's statements and interpretations of Scriptures. Dr. Moe does not share with us the belief in verbal inspiration. He is a millennialist believing in the final conversion of the Jews. He is of the opinion that the Antichrist is not a definite power of ungodliness within the visible church, the papacy, but rather a pagan phenomenon outside of the church. His theological views are marred by an unscriptural enthusiasm.

In spite of the above mentioned criticism we can nevertheless recommend the diligent and scholarly work on Paul by Dr. Moe as an outstanding study of the life and work of the greatest among mortals, the incomparable Apostle Paul. It should prove to be a very valuable addition to every pastor's library, a fine present. H. A. KOCH.

**MINNESOTA DISTRICT  
July 1, 1950 to July 1, 1951  
Crow River Valley Conference**

Congregation — Pastor	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Buffalo, St. John's, E. R.			
Berwald .....	\$ 2,626.25	\$ 420.82	\$ 531.43
Crawford Lake, Trinity,			
M. H. Hanke .....	573.28	153.87	
Delano, Mt. Olive, M. J. Lenz	2,243.50	382.61	35.97
Glenwood, Calvary, A.			
A. Hellmann .....	228.19	79.50	
Graceville, Mt. Olive,			
H. A. Mutterer .....	550.75	352.13	
Hancock, St. John's, H.			
C. Duehlmeier .....	1,340.94	303.00	291.50
Johnson, Trinity, P. R. Kuske	1,924.96	113.60	133.88
Litchfield, St. Paul's, J. Raabe	2,309.30	1,402.27	56.16
Loretto, Salem, W. P. Haar	2,056.48	52.00	138.00
Monticello, St. Peter's,			
P. R. Hanke .....	314.44	249.00	
Montrose, St. Paul's, M. H. Hanke	256.69	181.55	
Morris, St. Paul's H. C.			
Duehlmeier .....	971.31	189.70	248.20
Rockford, Cross, T. E. Kock	2,674.82	306.00	55.00
T. Acoma, Immanuel, Otto Engel	2,045.25	458.62	72.13
T. Buffalo, Immanuel, Paul			
F. Nolting .....	1,501.97	541.55	68.20
T. Ellsworth, St. Peter's			
M. C. Kunde .....	885.98	25.75	10.00
T. Lynn, Zion, Martin Lemke	1,046.65	200.00	163.00
T. Malta, Bethany, H.			
A. Mutterer .....	174.66	85.00	
Centennial Service Collections...		396.84	
<b>Total</b> .....	<b>\$ 23,725.40</b>	<b>\$ 5,893.81</b>	<b>\$ 1,803.47</b>

**Mankato Conference**

Alma City, St. John's E. E.			
Kolander .....	2,136.98	262.30	305.33
Belle Plaine, Trinity, G. Radtke	2,272.17	1,259.65	799.15
Jordon, St. Paul's, L. F. Brandes	2,505.00	251.00	63.00
Le Sueur, Grace, M. J. Wehausen	701.38	29.75	
Mankato, Immanuel, G. W.			
Fischer .....	6,123.11	843.50	64.50
Mankato, St. Mark, Martin			
Birkholz .....	738.36	109.22	
Mankato, St. Paul's, R. A. Haase	2,013.23	1,598.17	
New Prague, Friedens, A.			
Martens .....	1,397.83	467.80	
St. Clair, St. John's, Arthur			
P. C. Kell .....	1,378.09	229.34	50.00

St. James, St. Paul's E. F.			
Peterson .....	1,933.49	1,680.75	12.50
St. Peter, St. Peter's G. Albrecht	2,062.39	864.56	4.00
Smith's Mill, Trinity, Theodor,			
Bauer .....	740.66	176.95	14.60
<b>Total</b> .....	<b>\$ 24,002.69</b>	<b>\$ 7,772.99</b>	<b>\$ 1,313.08</b>

**New Ulm Conference**

Balaton, St. Peter's H. C.			
Sprenger .....	1,805.20	251.55	94.80
Butterfield, St. Matthew's E. C.			
Schmelzer .....	560.55	38.65	
Courtland, Courtland Lutheran			
Elton Hallauer .....	350.06	308.62	15.74
Darfur, St. John's, E.C. Schmelzer	422.10	120.50	
Lake Benton, St. John's,			
A. H. Birner .....	911.32	283.64	71.13
Morgan, Zion, W. Frank	669.97	213.50	20.00
New Ulm, St. John's Roland			
A. Gurgel .....	1,401.71	260.07	
New Ulm, St. Paul's, Schmidt-			
Kempfert .....	8,351.02	636.04	126.50
Nicollet, Trinity, E. Schaller	4,283.42	482.49	110.00
Sanborn, Zion, W. P. Scheitel	2,130.00	5.00	20.00
Sleepy Eye, St. John's, Gerald			
Hoenecke .....	4,588.43	934.50	52.00
T. Brighton, Zions, Elton			
Hallauer .....	746.99	366.97	102.90
T. Eden, Immanuel, W. Frank	672.00	106.25	
T. Island Lake, Zion, Rud			
F. Schroeder .....	425.00		19.14
T. Verdi, Immanuel, A. H. Birner	454.77	111.03	
Tyler, Immanuel, Rud F.			
Schroeder .....	191.00		
Adolph A. Uhlig, Memorial		47.00	
Mrs. Ida Janke, Memorial			5.00
Young Peoples Group			
New Ulm Area .....	8.75	107.00	
No name .....			
<b>Total</b> .....	<b>\$ 27,772.29</b>	<b>\$ 4,272.81</b>	<b>\$ 637.21</b>

**Red Wing Conference**

Austin, St. Paul's, L. W.			
Schierenbeck .....	1,030.49	296.20	
Brownsville, Emanuel, E. G.			
Hertler .....	89.50	8.00	
Caledonia, St. John's, Karl			
A. Gurgel .....	4,572.65	718.25	72.25
Charles City, Cross, W. A. Geiger	428.32	5.00	
Elgin, Trinity, Otto Klett	247.46		6.64
Frontenac, St. John's, W. G. Voigt	967.00	177.50	38.50
Goodhue, St. Peter's, Carl H.			
Mischke .....	1,248.23	380.75	

Hammond, St. John's, Geo. W. Scheitel	37.00		
Hokah, Zion, E. G. Hertler	687.55	48.00	10.00
LaCrescent, First Lutheran, E. G. Hertler	608.00	110.00	
Lake City, St. John's, Theo. H. Albrecht	4,213.33	2,061.10	137.50
Lincoln, Trinity, E. Schariemann	606.32	48.00	
Mapleview, Calvary, L. W. Schierenbeck	137.47	8.60	23.17
Mason City, Bethlehem, C. A. Hinz	1,350.00		
Mazeppa, St. John's, Theo. Haar	1,041.00	411.00	21.00
Nodine, St. John's, R. A. Kettenacker	1,989.11	554.00	8.65
Oronoco, Grace, Norbert A. Reinke	1,187.86	352.00	113.00
Potsdam, Immanuel, Geo. W. Scheitel	98.29	128.25	
Red Wing, St. John's, Geo. A. Barthels	3,729.21	325.75	174.35
South Ridge, Immanuel, E. G. Hertler	1,022.00	54.25	25.00
T. Chester, St. John's, T. Haar	686.00	232.00	26.00
T. Dexter, Trinity, N. E. Sauer	1,954.02	653.36	200.49
T. Goodhue, Grace, C. Albrecht	716.90	296.72	
T. Goodhue, St. John's, C. Albrecht	2,186.33	616.53	99.00
T. Minneola, St. John's, Carl H. Mischke	883.74	355.26	
T. Pine Island, St. Peter's, Norbert A. Reinke	229.00	102.65	13.00
T. West Florence, Immanuel, W. G. Voigt	1,151.00	359.00	62.90
Union, St. Peter's, F. Ehlert	321.21	30.00	
Wabasha, Our Redeemer, H. Scherf	152.63		
Zumbrota, Christ, H. F. Muenkel	4,877.49	1,070.65	45.50
North Section Red Wing Conference		10.84	
No name			100.00
<b>Total</b>	<b>\$ 38,412.11</b>	<b>\$ 9,450.71</b>	<b>\$ 1,176.95</b>

**Redwood Falls Conference**

Arlington, St. Paul's, J. G. Bradtke	6,339.81	992.60	2,116.23
Danube, St. Matthew's, H. C. Schnitker	2,417.33	415.80	15.00
Echo, Peace	2,472.09	354.00	
Essig, Zion, Victor F. Voecks V. P.	575.19	44.75	16.75
Fairfax, St. John's, W. F. Vothauer	3,013.10	298.00	
Gibbon, Immanuel, Hy Boettcher	2,249.53	220.00	101.60
Marshall, Christ, E. R. Gamm	1,716.62		
Milroy, St. John's, E. R. Gamm V. P.	321.00		
Morton, Zion, S. Baer	947.52	264.83	40.55
Olivia, Zion, I. F. Lenz	1,362.46	175.30	
Redwood Falls, St. John's, Edw. A. Birkholz	2,431.89	555.62	34.82
Renville, St. John's, W. F. Dorn	1,804.00	35.00	5.50
Seaforth, St. Paul's, H. H. Kesting V. P.	450.00	137.75	
T. Emmett, Bethany, O. K. Netzke	779.47		
T. Flora, St. Matthew's, O. K. Netzke	432.13	122.25	68.00
T. Helen, St. John's, Karl J. Plocher	949.20	258.55	294.00
T. Omro, St. John's, W. H. Zickuhr	2,087.10	262.50	4.00
T. Ridgey, St. John's, Victor F. Voecks V. P.	391.07	32.00	
T. Sheridan, St. John's, S. Baer V. P.	311.00	66.00	
T. Wellington, Emanuel, G. F. Zimmermann	2,972.76	470.32	37.00
T. Winfield, St. Luke's, W. F. Dorn	402.00	29.88	40.00
Vesta, St. John's, H. H. Kesting	2,245.16	409.92	243.83
Winthrop, Zion, C. Wm. A. Kuehner	1,919.34	330.50	99.02
Wood Lake, St. John's, John W. Stehr	2,717.32	421.20	300.40
<b>Total</b>	<b>\$ 41,307.09</b>	<b>\$ 5,896.77</b>	<b>\$ 3,416.68</b>

**St. Croix Valley Conference**

Amery, Redeemer, O. P. Medenwald	1,141.12	224.53	5.00
Centuria, St. John's, F. H. Tabbert	487.03	61.40	35.00
Clear Lake, Grace, O. P. Medenwald	311.96		
Ellsworth, Ellsworth Lutheran, E. J. Zehms	78.78	67.21	
Hastings, St. John's, LeRoy Ristow	1,743.30	113.70	19.00
Hersey, First Lutheran, F. A. Werner	128.81	55.80	
Minneapolis, Pilgrim, R. J. Palmer	3,594.43	584.35	10.00
Minneapolis, St. John's, Paul C. Dowidat	3,000.08	4,300.00	609.00
Nye, Grace, P. R. Kurth V. P.	357.45	148.65	
Osecola, Trinity	755.06	111.20	
Prescott, St. Paul's, E. J. Zehms	431.58	286.30	70.44
Rock Creek, Redeemer, F. H. Tabbert	235.49	69.16	17.00

St. Croix Falls, English Lutheran, F. H. Tabbert	415.19	119.60	
St. Paul, Christ, H. A. Sauer	1,210.00	788.87	
St. Paul, Emanuel, Ernst-Thiele	2,878.46	1,136.27	160.52
St. Paul, Grace, A. G. Eberhardt	2,216.09	2,130.50	554.41
St. Paul, Mt. Olive, C. P. Koch	2,013.74	1,443.00	301.55
St. Paul, Mt. Zion, G. J. Ehlert	80.52	13.75	3.05
St. Paul, St. Andrews, G. J. Ehlert	131.45	14.71	
St. Paul, St. James, Carl F. Bolle	3,808.76	1,153.58	503.50
St. Paul, St. John's, O. J. Naumann	6,417.76	3,001.65	359.39
St. Paul, Trinity, A. C. Haase	1,520.45	137.00	187.90
Stillwater, Salem, P. R. Kurth	2,222.48	614.37	
T. Baldwin, Immanuel, F. A. Werner	458.41	123.00	
T. Baytown, St. John's, E. WW. Penk	726.45	644.40	183.15
T. Cady, St. Matthew's, Karl A. Nolting	500.68	156.50	18.05
T. E. Farmington, Zion, L. W. Meyer	2,625.00	500.00	
T. Grant, St. Matthew's, E. W. Penk	183.10	211.00	27.00
T. Weston, St. John's, Karl A. Nolting	1,440.61	142.55	42.50
T. Woodbury, Salem, E. J. Zehms V. P.	547.80	183.00	9.00
<b>Total</b>	<b>\$ 41,467.04</b>	<b>\$ 18,536.05</b>	<b>\$ 3,095.46</b>
<b>District Total</b>	<b>\$ 196,686.62</b>	<b>\$ 51,823.14</b>	<b>\$ 11,442.85</b>

R. O. SCHWEIM, District Treasurer.

**Memorial Wreaths**

April, May, June, 1951

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Paul W. Pett — M. J. Lenz	\$	\$ 31.00	\$
Mrs. Harry Nuseman — H. C. Duehlmeier	21.50		7.00
Mrs. Paul Paglus — H. C. Duehlmeier	7.00		3.00
Mrs. Emma Greehling — W. P. Haar	72.00	14.00	53.00
Mrs. Emil J. Hohenstein — W. P. Haar	9.00	12.00	17.00
Elsie Staats — W. P. Haar			50.00
Ernest Draeger — W. P. Haar			18.00
John Beetle — T. E. Kock		2.00	
Mrs. Carl Manthe Sr. — E. E. Kolander	10.00	10.00	17.00
Gust Lau — E. E. Kolander	4.00	6.00	49.00
Milton Heinze — G. W. Fischer	21.00		
John Lammle — Emil F. Peterson			1.00
Wm. Marsh — Emil F. Peterson			11.50
Kernit Horman — G. Hoenecke			33.00
Walter Schroeder — Karl A. Gurgel	10.00	10.00	2.00
John Betz — Karl A. Gurgel	30.50		3.00
Charles Benson — K. A. Gurgel	13.00		1.00
Reinhardt O. Kujath — O. Klett	2.00		
Mrs. Ralph Rahrman — O. Klett	4.00		
Mrs. Mathilda Haas — T. Haar			4.00
Herman Kurth — Theo. Haar			6.00
Louis Meyers — N. A. Reinke		21.00	
Daniel Bartels — G. A. Barthels			8.00
Carl Stolp — N. A. Reinke			8.00
Mrs. John Kann — G. A. Barthels	5.00		1.00
Charles Gomer — N. E. Sauer	10.00		
Patricia Ann Maas — Norbert A. Reinke			11.00
Dr. C. R. Sandberg — H. F. Muenkel			10.00
Mrs. Elizabeth Grimm — H. F. Muenkel			
Fred Cordes — H. F. Muenkel	2.50	23.50	7.00
Mrs. Will Perry — H. F. Muenkel	17.50	76.50	16.00
Mrs. Herman Hafemann — J. G. Bradtke	5.00	44.25	12.50
Rudolf T. Vogel — V. F. Voecks	16.00		
Mrs. K. Olson — Hy Boettcher			21.00
Mrs. Minnie Klukas — Hy Boettcher	1.00		18.00
Lewallyn Christianson — E. R. Gamm		10.00	
Mrs. H. Zorn — E. A. Birkholz		6.00	
Mrs. Emelie Jesse — E. A. Birkholz	7.00		2.00
Mrs. John Miller — O. K. Netzke	2.00		
Aug. Werner — O. K. Netzke		118.25	25.00
John Dreier — Karl J. Plocher	23.00		72.00
Leslie Hillard Schuth — Karl J. Plocher			35.00
Fred Kitzrow — N. E. Sauer	5.00	5.50	
Theo. Groehler — C. Wm. A. Kuehner	4.00	25.00	13.00
Mrs. Geo. Hoff — Ernst Thiele	1.00		9.50
Otto Ramin — E. W. Penk			21.00
Frank Timm — K. A. Nolting		3.00	
Richard Wendlandt — K. A. Nolting			19.00
Mrs. Otto Gebser — K. A. Nolting		5.00	22.00
<b>Total</b>	<b>\$ 319.00</b>	<b>\$ 426.00</b>	<b>\$ 610.25</b>



Jan 52

Box 398D Rt. 14  
361  
7-N  
George Molkenstin  
1306 South 22 Street  
Milwaukee 4, 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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