

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

Have you sent in a picture of your new church or school edifice? We are depending on every pastor to do this. We ask you to do this whether your new church has appeared in the Northwestern Lutheran or not. The picture you sent us with your dedication article has been destroyed and so will do us no good. Please, make it your business to send us a new gloss picture.

* * * *

We also want to remind you once more of the fact that the Northwestern Lutheran will make a good Christmas gift in any Christian home. Why not put it on your list for members of the family or friends?

* * * *

Concerning the Lutheran Church in Holland the *News Bureau* (N. L. C.) writes: "Confessors of the religion of Martin Luther were to be found in the Netherlands soon after the beginning of the Reformation. In 1523 the first heretics were burnt in the South of Holland. They were Hendrik Voes and Jan von Eschen, whose death spurred Luther to write his hymn: "Ein neues Lied wir heben an." Three years later Jan de Bakker of Weerden was burnt in the North. These 'heretics' were Luther's disciples. Yet the Lutheran religion never gained much influence in the Netherlands. Dutch Protestantism was and remained mainly Calvinistic.

"At the moment there are some 70,000 Lutherans in the country, representing less than one per cent of the population. There are still two branches of Lutheranism. The larger is the Evangelical Lutheran Church with 58 parishes, 49 preachers and 60,000 members. The smaller 'Restored' Evangelical Lutheran Church has 7 parishes, 4 preachers and 10,000 members."

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The National Council of Churches has appointed a committee which is to take concerted action in opposition to the appointment of an envoy to the Vatican. This committee is to

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BY THE EDITOR

speak for all Protestantism. The appointment of this committee was announced at a meeting held in Atlanta, Georgia, on November 28. Dr. Franklin Clark Fry, president of the United Lutheran Church in America has been named chairman of this committee. Those serving with him are, Bishop Bromley Oxnam of New York, Methodist Church; Dr. Eugene C. Clerk, Presbyterian Church in the U. S. A.; Dr. Reuben E. Nelson, American Baptist Convention; Dr. Douglas Horten, Congregational Christian Churches and Dr. Ben R. Lacey, president of Union Theological Seminary at Richmond, Virginia.

* * * *

The crusade to "Keep Christ in Christmas" which originated in Milwaukee some years ago has taken on a national complexion. Churchmen in all areas of our country have taken up the cry, "put Christ back in Christmas." They have enlisted the aid of newspapers, billboard advertizers, companies that produce Christmas cards, etc. These people don't want to see Christ running competition to Santa Claus. They want the festival of Christmas to reflect and proclaim but one thing — the birth of the Savior. We sincerely hope that all these good people who are behind this movement themselves know what Christmas means as proclaimed by the angelic messenger — "Christ, the Savior, is born."

* * * *

Remember the days when the church bells were rung on Saturday evening to remind people that Sunday is at the door? We always thought very highly of the custom. The peeling of those church bells seemed to do much for us. Now a nation-wide project is in progress to induce all churches in the nation to ring their church bells each Saturday night at 7 o'clock. Bells were rung in Washington, D. C. on Saturday evening, February 18. Immediately churches in Virginia adopted the plan. Since then the idea has been spreading to other parts of our country.

God's Christmas Gift Revealed To Joseph

Matthew 1, 18-25

A little babe lying in Bethlehem's lowly manger — that was all that the eye could see when God's great gift was made. Thus also the angel, who brought the message of this gift to the shepherds, gave them this as the sign by which they were to recognize it: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." God's precious gift was a true human infant. Mary who wrapped it in swaddling clothes and laid it in the manger was so truly its human mother that her impending motherhood had caused Joseph a great deal of anxiety until God led him to full understanding.



A Wonderful Child

Perplexing To Joseph Every new-born infant is a precious gift of God, of greater concern to Him than any brilliant star in the canopy of heaven. Still this child of Bethlehem could never have been a source of deep joy for Joseph, if he had not come to know that this child was also much more than the child of Mary. He would not even have been there at Bethlehem to guard over it. He would have done what with a grieved heart he was reluctantly minded to do when he still thought of Mary's unborn child as of an ordinary human infant. In deep disappointment he would quietly have dis-

missed Mary his betrothed wife, whom he had so fondly hoped to lead into his home.

Until He Was Enlightened Yet Joseph was at Bethlehem and with

Mary guarded over her child when it was born as God's great Christmas gift for through an angel in a dream God had disclosed to him the sacred mystery of this child. The angel had told him: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." God removed all fears and misgivings for Joseph. Far from condoning sin and compromising himself in taking Mary unto himself, he would be doing God's will, shielding and protecting the mother of his Lord, showing himself a true prince of David's faithful line, and bringing untold blessings upon himself. For God revealed to Joseph that Mary's child was miraculously conceived of the Holy Ghost and would be born of her as of a chaste virgin. With Joseph we, too, realize that in the child at Bethlehem, God's great Christmas gift, a wonderful person appeared, one standing all alone, none ever to be like Him. This child has a true human nature; but being miraculously conceived of the Holy Ghost and born of a virgin, it is untainted by sin, pure and holy, unlike any other child born since Adam's fall. Yet this holy child of Mary is at the same time true God, the Only-Begotten of the Father, who assumed our flesh and blood as He was conceived of the Holy Ghost to be born of the Virgin Mary. For Matthew assures us that through Mary God brought into fulfilment what He had promised of old through the Prophet Isaiah: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." "He whom the world could not enclose doth in Mary's arms repose; He is

become an infant small, who by His might upholdeth all."

Born For A Wonderful Purpose

To Save When among our earthly Christmas gifts we receive one that is unusual and unique we can fully appreciate it only after we have grasped its purpose, a purpose which it can serve only by being just what we find it to be. It is thus with God's great Christmas gift. The gift of this wonderful person fills our heart with rejoicing as we consider the blessed purpose for which He was given to us, a purpose for which He had to be all that He is, the holy virgin-born Emmanuel, God manifested in our flesh, God's eternal Son and true man in one wonderful person. This blessed purpose was made known to Joseph through the same angel in the dream when he told him: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." In assuming the duties of a foster father and legal guardian for Mary's wonderful Son, Joseph was to give Him the name Jesus. This Son would save His people from their sins, for He would be the Savior promised to Israel, who had come to perform His saving work in their midst, yet not merely for them but for all sinners. Truly, God had promised a Savior of Abraham's seed through whom all the families of the earth would be blessed. Thus He was to bear the name Jesus. Men should speak of Him by a name that would in itself remind them of His saving work in their behalf.

As He Alone Could The revelation of this blessed purpose truly fills our hearts with

joy and comfort. For infinitely more than anything else we sinners needed just this, to be saved from our sins, their guilt, their curse, and their bondage. Yet this blessed work was one which only Jesus in His wonderful person could perform. As true man, yet holy and untainted by sin, He, and He alone, was able to become our substitute, was able by humbling Himself, to fulfill the holy will of God in our stead and to suffer all the merited curses of our sin. And being at the same time the eternal Son of God He was able to offer unto God a vicarious sacrifice of such

(Continued on page 390)

Editorials

Consistency Is A Jewel No event in recent times has led to so much controversy in public print as the attempt to have General Clark sent as an ambassador to the Vatican in Rome. It has brought a flood of "letters to the editor." Protestants generally condemn it vehemently as a violation of the principle of separating church and state, while Catholics generally insist just as vehemently that it involves no such thing.

Our purpose here is not to discuss the propriety of sending an ambassador to the Vatican, though personally we believe that it would be an infringement upon the rights guaranteed to us by the constitution of our country. We rather want to point out that the arguments employed by those opposed to such an innovation in the field of diplomacy apply with equal force to other practices and institutions in our American economy which these same people blandly accept and favor because long usage has surrounded them with a beautiful halo.

A case in point are the arguments of *The Christian Century*, which assumed a place at the forefront of the hotly waged battle and, in addition to other frequent references, devoted a lead article to the matter. It quotes from the interpretation of the Supreme Court in the Everson Case:

"The 'establishment of religion' clause in the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. — No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organization or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between church and state'."

After quoting the above words of the Supreme Court decision and applying them in some detail, the article insists: "We hold that the establishment of an embassy at the Vatican would do every one of these forbidden things." We do not disagree with these conclusions but rather think they carry convincing force.

But why not apply the same argument to all the other cutcroppings of the mixing of church and state to which neither the Catholic Church nor most Protestant denominations object, such as opening legislative sessions with prayer, the chaplaincies in government-owned institutions and in the military services. Aren't tax funds used to support them? Are they "religious activities," or are they not? Do they constitute a breach in the "wall of separation between church and state?" If they are not religious activities, what are they?

It is, of course, not just a constitutional or political question. As such Christ's Church is not concerned with it, for Jesus said: "My kingdom is not of this world." Embassy or no embassy is not for the Church to decide but

for the citizens of the country through orderly processes. But may the Church draw its financial support from the unbelieving world? Is it in keeping with the genius of the Christian Church to let the government pay for its Gospel preaching? Shouldn't we Christians dig down and pay for it ourselves?

When the King of Sodom wanted to pay Abraham, the offer was refused. He was the representative of the great God, the Bearer of the Promise, and he did not want to cheapen his religion. He said: "I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Therein lies a pretty sound Christian principle.

I. P. F.

* * * *

"And Was Incarnate by the Holy Ghost of the Virgin Mary" With these words we confess in the Nicene Creed that for which Christmas is celebrated in our church. The doctrine of the Incarnation of our Lord is clearly taught in the Bible and is essential to our Christian faith.

The Bible teaches that the Son of God, Who is true God with the Father from eternity, "was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (John 1, 14)

Jesus was God's only begotten Son (John 3, 16) and so the angel of the Lord in announcing the birth of Jesus said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1, 35) This indeed is a great mystery which has no parallel in the history of the world. "And without controversy great is the mystery of godliness: God is manifested in the flesh." (I Tim. 3, 16)

This great mystery was long foretold. As soon as Adam and Eve had sinned God promised to send a Savior from sin, who would crush the head of Satan. This Savior He called "the seed of the woman." St. Paul speaks of this: "When the fullness of time was come, God sent forth His Son, made of a woman."

The prophet Isaiah foretold this unique birth 800 years before it came to pass: "Therefore the Lord Himself shall give a sign (that the Savior has come): Behold a virgin shall conceive and bear a son, and shall call His name Immanuel." St. Matthew tells us that when Joseph noticed that Mary with whom he had not yet lived as man and wife had become expectant and therefore wanted to break his engagement with her, that the angel of the Lord told him: "Fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for He shall save His people from their sins." (Matthew 1, 20f.). Then Matthew writes that all this was in fulfillment of Isaiah's prophecy.

If Jesus would have had an earthly father, he would with all children of Adam have been born sinful. (Gen. 5 and John 3) Then He would not have been able to

redeem the world from sin. But now He the eternal Son of God became man and so placed Himself under the law which man had transgressed, and in man's stead atoned for man's sins. He was made "under the Law to redeem them that were under the Law, that we might receive the adoption of sons." (Gal. 4, 5)

In all this Mary was merely "the handmaiden of the Lord" (Luke 1), through whom the loving God carried out His plan of salvation. She became the Lord's instrument through whom from the first instance of His human life the Son of God became man. The Bible nowhere teaches that Mary was sinless or even had to be. She too rejoiced in God her Savior when she was told of the

Savior's birth. To claim that she had to be sinless to be the mother of Jesus would necessitate that her mother, grandmother etc. down to Eve had to be sinless. The Bible teaches us that sinful Adam, in begetting sons and daughters, begat them not in God's image, but after the likeness of his sinful flesh. (Gen. 5)

Let us then with all our hearts,
Accept God's Word in every part;
That Mary's Son, is our dear Lord,
True God, true man, Th' Incarnate Word;
And in such faith our grateful hearts we raise
To sing with saints to Him our hymns of praise.

G. FISCHER.

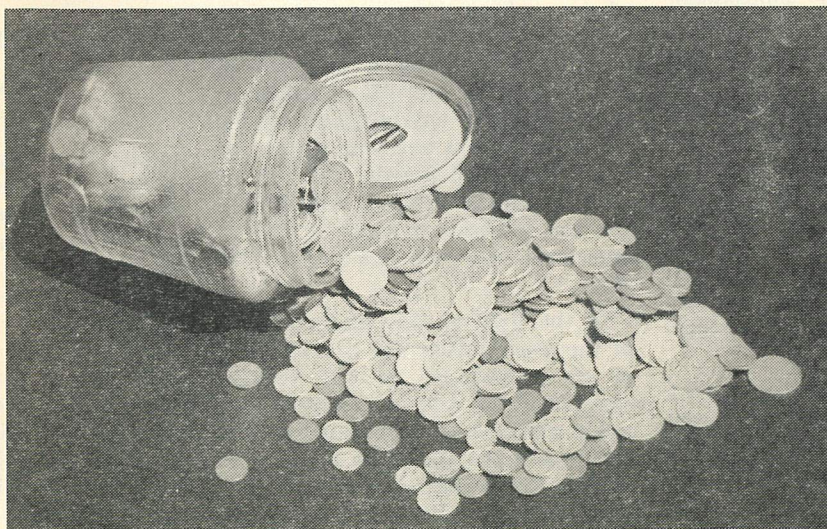
* * * * *

"I Love Thy Kingdom, Lord" A pastor of our synod paid a visit to a family in his congregation, a mother and her 20 year old son who lived on a farm. The pastor was explaining to them that the present inflation has also affected the expenses of the church, and asked them to contribute, if possible, a little more liberally in the next year.

While the pastor spoke, the son suddenly left the room. The pastor was a bit perturbed by his actions and wondered what he might have said to offend the son. While he was still musing, the son as suddenly reappeared carrying in his hand a glass jar. As he set it on the table before the pastor, he noticed that the jar was filled with coins of all denominations.

He said to his pastor, "I have saved all my change for the Lord. I want you to take one-third and give it to the congregation treasurer for home purposes and the other one-third for missions and the last one-third for our building fund at home."

The jar weighed 17½ pounds and contained the sum of \$184.55 in coins. The jar appears in the accompanying picture. Of this man it may well be said, "*I Love Thy Kingdom, Lord.*"



Another pastor writes us that he had just received two checks from one of his members. One for \$2,500 for the Home of the Aged and another for \$2,500 for Bethesda at Watertown.

"During the past 26 months," writes the pastor, "Mr. and Mrs. — have given \$5,000 for furnishings in Doctor

Martin Luther College, \$2,000 for a new organ at Mobridge, and now these \$5,000."

The pastor continues "These people are humble Christians and from outward appearances are not to be classed among the wealthy. Both their parents came into this country extremely poor and Mr. — told me that as long as he has enough to live (his children are well established) he feels the Lord, who gave him his money, should be praised by it. He would rather do it this way than later will it to our Synod."

When we read these incidents and the account of the pastors in regard to these people and their gifts, the words of that hymn kept running through our mind:

"I Love Thy Kingdom, Lord."

Surely this can be truthfully said of these people and of many more, of course. But these people demonstrated their love by their free gift.

We have many more who are able, perhaps, more able than these people, to bring a very special offering to the Lord in appreciation of His grace and mercy to them during their life time. We would like to call on them to do as these people did. The Savior, whom we love,

because of His love toward us, will also cleanse these gifts with His blood and make them a holy and acceptable offering to His Father.

There is happiness and joy in this knowledge and an incentive to so show our love for His kingdom.

W. J. S.

From A Wider Field

A U. S. AMBASSADOR AT THE VATICAN? II

Shall we have an ambassador at the Vatican? It will be the duty of the United States Senate to decide this issue when it takes up the appointment given to General Mark Clark by the President last October.

It is hardly necessary to investigate the reasons which lay behind this proposed new policy of establishing the highest diplomatic relations between our government and the Pope. Certain it is that there has been heavy pressure exerted upon the President by the Roman Catholic hierarchy, seeking such an action; and the announcement was a triumph of papal power. But the explanations advanced by the President — that the new embassy is to help unite the efforts of the Vatican with those of our country in fighting communism, and that the office of the Pope is a good place to keep up with what is going on behind the Iron Curtain — these explanations resemble lame excuses.

If there is need of using the Vatican as a "listening-post," it does not require an ambassador's ears. An ordinary minister with normal hearing could do as well. But if an ambassador's services were needed, there is always our ambassador accredited to the Italian government, who resides in Rome and knows where the Pope lives. In the past, moreover, the Vatican has often been unable to find out what was happening to its own priests and prelates in communist countries. And if the Pope is interested in fighting communism, he would surely let our government have whatever valuable information becomes available to him by turning it over to our regular Italian diplomatic office.

The reasons for the appointment, however, are quite beside the point of our inquiry. We are interested in determining what it does to our American way of life and the principles upon which our nation was established. What are the policies which must govern our legislative body in its action on the creation of this embassy?

Our Constitution is the highest law of the land. It guarantees and main-

tains for its citizens certain rights and defends their liberties. This Constitution is very directly involved in the issue with which the President confronted the nation when he so suddenly declared his intention of establishing diplomatic relations with the Pope.

In our previous issue we showed that the Clark appointment involves the recognition of the Roman Catholic Church as a governmental power and gives diplomatic priority to its influence in our national affairs.

The First Amendment in the Bill of Rights announces as law of the land a separation between religion and government, church and state. The Supreme Court, in its decision in the so-called *Everson* case made this statement concerning the meaning of the First Amendment, as quoted by the *Christian Century*:

"The 'establishment of religion' clause in the First Amendment means at least this: Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect 'a wall of separation between church and state'."

In the light of this interpretation of the Constitution, the appointment of an ambassador to the Vatican appears in its true character as an action which undermines our liberties and insults the American people. It enables one religious group to participate in the affairs of government at the expense of the taxpayers. It recognizes the head of a religion as a rightful participant in the affairs of the State, working in the interests of his church as against the interests of other churches. If we maintain an ambassador at the Vatican, the

Pope may and undoubtedly will have a high church official occupying the same position in Washington.

Thus the Pope, who has always tried to put his hand into the inner councils of kings and governments, will have won for his church here the favored position which, in other countries, has enabled him to oppress minorities and assert supreme authority in government, an authority which he claims to hold by divine right. The Antichrist is again displaying a show of power.

Our weapons against him are not carnal. We shall not seek to block his schemes with political measures. There is no reason, however, for failing to defend our civil and political rights. As citizens we have an interest in preserving constitutional law. The Congress is the representative body of the people; and it is necessary for the Senate to give its approval before the functions of our government are merged with the machinery which builds the Roman Catholic Church.

It is for the citizens to insist that their Senators reject by vote the un-American plan of sending an ambassador to the Vatican.

E. S.

God's Christmas Gift Revealed To Joseph

(Continued from page 387)

infinite value that it could procure salvation for every sinner. Believing in Him we enjoy full pardon and with a firm hope look beyond death and Judgement Day to the new heaven and the new earth where righteousness will dwell and sin and its curses will be found no more. Even now the assurance of God's fatherly love which we have through our Savior's pardon gives us strength and willingness toward a new life of obedience. In such comforted thankful faith also Joseph "being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her firstborn son: and he called his name Jesus."

C. J. L.

LUTHERAN SPIRITUAL WELFARE COMMISSION

3624 West North Avenue, Room 208, Milwaukee 8, Wisconsin

At this writing we have about 4,000 names of men and women in the service to whom we send our devotional literature at regular intervals. Daily this list grows larger. Almost half the boys are in foreign countries. But wherever they are, they appreciate what is being done for them through your Commission.

The following excerpts from a few of the many letters of thanks we receive from servicemen will give you some idea what this kind of mail means to them:

APO c/o PM San Francisco, Calif.

Dear Fellow Christians:

I received some of your spiritual literature today, and I am writing this letter to express my thanks. This literature you sent to me is much more welcome than most people realize.

Although while I was in civilian life I attended church regularly I know now that I took too much for granted. Now that I have been in Korea and combat I realize how much we need God

Thank you again for the very fine literature. It is greatly appreciated. God bless you.

Yours in Christ,

(Signed)

APO c/o PM San Francisco, Calif.

Gentlemen:

Just a short letter in appreciation of the letters, texts, and prayers you have sent to me. — I assure you that this literature is highly appreciated, and I always look forward to receiving it.

Sincerely,

(Signed)

Camp Zama, Japan

Dear Friends:

I wish to take this opportunity to thank you very much for the literature you have sent me during the past year. It is a great comfort and help in this time of war and suffering, . . . when you are in a strange country, among strange people, and not able to attend church services for months at a time. . . .

Thanking you again for the literature you have sent me.

Respectfully,

(Signed)

Dear Sirs:

Eglin AFB, Florida

I received your spiritual literature the other day and enjoy reading it very much. I think it is a very fine thing the Lutheran Spiritual Welfare Commission is doing and know it is appreciated by a lot of men and women in the armed forces. . . .

Your Friend,

(Signed)

APO c/o PM San Francisco, Calif.

Dear Sirs:

I certainly appreciate your literature and hope, through the will of God, it keeps coming.

Sincerely yours,

(Signed)

A.P.G., Maryland

Gentlemen:

Just a few lines to let you know I am receiving the literature sent to me. I want you to know that I appreciate being on your mailing list and look forward to receiving these pamphlets from time to time. When I am finished I pass them on to someone else, so that others may enjoy them too.

Sincerely,

(Signed)

U. S. Navy

Dear Sirs:

I have been getting a lot of your pamphlets from a friend of mine on board ship. I actually find that they are doing me much good. I enjoy reading them. . . . I would be glad to pay for them if you would send me a copy every time they come out. Send me as many old copies as you can. . . . Thank you ever so much.

(Signed)

Ft. Belvoir, Va.

Dear Fellow Christians:

. . . I look forward to the spiritual literature and sermons which you send me.

May the Lord bless your efforts so that you may continue your wonderful work.

Sincerely,

(Signed)

Korea

L. S. W. C.:

Am writing this little message under difficult conditions, as you will no doubt know by looking at the top of this page. (Korea)

Do want to thank you very much for the interest you are taking in me and for the very nice literature you are sending me. It gives me a great lift to read it. . . .

Sincerely yours,
(Signed)

Ft. Worden, Wash.

Dear Sir:

I received the tracts from you and I appreciate this very much. . . . I want to thank you for all you have done for me. I appreciate all this very much. Thank you.

Very sincerely,
(Signed)

Camp Hanford, Wash.

Gentlemen:

Your letter recently received, to a person away from home, truly came to me as "a letter from home." . . . I appreciate your interest and shall look forward to the receipt of any literature you may send.

Sincerely yours,
(Signed)

Hokkaido, Japan

Dear Lutheran Spiritual Welfare Commission:

I sincerely wish to express my thanks for the material you have made possible for me to read. In trying times such as these one's faith cannot be strengthened too much. . . .

So again with many thanks to you and all of our fellow-Lutherans making the Lutheran Spiritual Welfare Commission possible. May the grace of God keep making such a thing possible for us. They are appreciated.

Very sincerely,
(Signed)

May we again remind you that our office will supply you with the following upon request:

- | | |
|----------------------------|--|
| 1. Communion Guest Cards | 4. Discharge cards |
| 2. First listing cards | 5. Special L.S.W.C. offering envelopes |
| 3. Change of address cards | 6. Memorial Wreath Cards |

Have you ordered the prayer book "God Our Refuge" — Pocket Companion — for men and women in the service? See ad on back page of this issue.

"Conceived By The Holy Ghost"

IN our regular series of doctrinal studies we were considering the various phases of the work of the Holy Ghost. For the past few issues we interrupted the series to give attention to some doctrines suggested by the season of the Church Year.

Christmas it at the door. This issue of the *Northwestern Lutheran* will reach your home only about a week before the joyous festival. At Christmas our thoughts are centered on the person of our Savior and His coming into the world by His lowly birth in a stable in Bethlehem.

The words at the head of this study are taken from the Second Article of the Apostles' Creed. They remind us that even at Christmas we dare not forget the Holy Ghost.

There would be no Christmas without the effective operation of the Holy Ghost.

"The Holy Ghost Shall Come Upon Thee"

When the angel Gabriel announced to Mary that the time had come when the promise of God given in the Old Testament should be fulfilled, and that she had been singled out of all women to become the mother of the promised Messiah, he used words vibrating with joy.

"Behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David. And he shall reign

over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke 1, 31-33).

On Mary's question, "How shall this be?" Gabriel answered: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow; therefore also that holy thing which shall be born of thee shall be called the Son of God" (v. 35).

St. John briefly remarks: "The Word was made flesh" (chap. 1, 14). St. Luke tells us in greater detail just how the human nature of our Savior came into being. It was formed, not in the ordinary way in which human beings originate. The Holy Spirit performed a special miracle when He shaped the human nature of Christ in the womb of His virgin mother.

The Spirit of Christ In The Prophets

When the Holy Spirit in a wonderful way formed a pure and sinless body and a pure and sinless

human soul for our Savior, with which the Son of God could unite Himself in the very moment of their conception, this was not the first time that He rendered any service to our Savior. St. Peter, in his first epistle, refers to the old prophets who "enquired and searched diligently . . . what or what manner of time" salvation should come (I Peter 1, 10. 11). In this connection Peter informs us that it was really "the Spirit of Christ which was in them" (v. 11).

All the prophets of the Old Testament spoke of the coming of the Messiah. All of their writings aim at Christ in some way. But there are also certain passages in their writings which speak in very direct and unmistakable words about the matter. They tell us from what house and lineage, in what place, approximately at what time the Savior should be born. In the passage cited above Peter tells us particularly that the prophets "testified beforehand the suffering of Christ and the glory that should follow" (v. 11).

In his second epistle Peter tells us "that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (chap. 1, 20. 21). But this Holy Spirit who moved the prophets was none other than "the Spirit of Christ."

When we read the rich prophecies of the Old Testament, let us remember that it was the same Spirit who spoke so eloquently of the coming Messiah, who in the fulness of time shaped a pure and sinless human nature for him.

Jesus Led Up Of The Spirit

The birth of Jesus was not the last time that the Holy Spirit took part in the work of our Savior. When John had baptized Jesus in Jordan "the heavens were opened unto him and he saw the Spirit of God descending like a dove and lighting upon him" (Matt. 3, 16). St. John adds the remark, "And it abode upon him" (chap. 1, 32). So Jesus was "full of the Holy Ghost" (Luke 4, 1).

The first thing that the Spirit then did was to "drive" Jesus into the wilderness (Mark. 1, 12). "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4, 1). So Jesus was

directed in His work by the Holy Ghost.

In the synagogue at Capernaum Jesus read from the book of the prophet Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4, 18. 19). In the sermon which Jesus based on this text He told His listeners, "This day is this Scripture fulfilled in your ears" (v. 21).

Thus the same Spirit that led Jesus into the wilderness to be tempted by the devil also instructed Him to preach the Gospel of salvation. Accordingly Peter in the house of Cornelius proclaimed "How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him" (Acts 10, 38).

When John the Baptist spoke to his jealous disciples about Jesus, how He must increase, he referred to a word of the 45th Psalm: "Thou art fairer than the children of men, grace is poured into thy lips, therefore God hath blessed thee for ever" (v. 2). And again: "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (v. 7). On the basis of this prophecy John said: "God giveth not the Spirit by measure unto him" (John 3, 24).

This applies also to the sacrifice of Himself which Jesus brought before God. The Epistle to the Hebrews says about it: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" chap. 9,

14). The Holy Spirit was with Jesus in His work from beginning to end.

The Comforter

Just as Christ in the Old Testament, before He came in the flesh, sent His Spirit to testify through the mouth of the prophets, so He also promised His disciples that after His going to the Father He would send them the Comforter to guide them into all truth. The Comforter would not reveal new truths to them. He would simply remind them of what Jesus had told them already. The Spirit knows wonderful truths. He searches the deep things of God. But when He comes to us as the Comforter sent by Jesus He will not speak of His own. He will take of the Gospel truth which Jesus had proclaimed, will remind us of it and lead us into a deeper appreciation.

When Paul reminded the Galatians that God had not only sent His Son into the world, made of a woman and made under the law, but had also sent the Spirit of His Son into our hearts, he summed up the message which the Spirit would bring us in these words: "Abba, Father."

That was the purpose for which Jesus came into the world. The children of God had been scattered from God through sin. Jesus would suffer and die for our sins, and would thus bring the scattered children of God back to their home. Now God sends the Spirit of His Son to teach us just one thing, namely, that we in faith call Him our Abba, Father.

The Christmas message with its note: "Conceived by the Holy Ghost" reminds us how closely the work of the Holy Ghost is connected with that of our Savior. The Holy Spirit teaches us to rejoice in our Savior, and to give thanks to our Savior.

J. P. M.

Sectarian Bodies

PRESBYTERIANISM

THE Presbyterians were thus named because the government of the church is vested in the presbytery, a body composed of presbyters, or elders. This form was

opposed to the Anglican church government, which has a government by bishops, the episcopate, hence the name Episcopalian.

John Knox, a friend of Calvin, had

transplanted the Swiss Reformed system of Geneva to Scotland. After a lengthy struggle with the Roman Catholic church the system of Knox prevailed in his homeland. The Westminster Confession, adopted in 1647, is the standard of the Presbyterians.

In their organization they have the session, the presbytery, the synod, and the general assembly. The session is composed of the pastor and the ruling elders, charged with the care of the spiritual interests of the congregation. The presbytery consists of all the pastors and one ruling elder from each church within its circuit. The synod is made up of ministerial and lay delegates, much the same as our synodical bodies. The general assembly is constituted of delegates elected by the presbyteries from the clergy and laity and is the highest legislative and judicial court in the Presbyterian church.

In the United States the leading bodies are: Presbyterian Church in the U. S. of America (Northern); Presbyterian Church in the U. S. (Southern); Cumberland Presbyterian; Welsh Calvinistic Methodist; United Presbyterian; Cumberland Colored; Reformed Presbyterian Church in the U. S. and Canada; Reformed Presbyterian (Covenanted); Associate Church of North America.

Obviously, due to the influence of Calvin upon Knox, the doctrine is Calvinistic. The following erroneous doctrines are held and taught by the Presbyterians:

- 1) That the Holy Scriptures are in themselves without power to quicken and convert sinners. John 6, 63; Jas. 1, 21; Rom. 1, 16.
- 2) That God so created man that he had to sin. I John 3, 8; Jas. 1, 13-14.
- 3) That man, in spite of the fall, has retained his free will and also some power to do good. II Cor. 5, 3; Eph. 2, 1; Rom. 3, 11-12.
- 4) That God's saving grace is not universal, but pertains only to the elect. I Tim. 2, 4; John 3, 16-17; Matt. 23, 37.
- 5) That the election of grace is not from eternity, but takes place in time. II Tim. 1, 9; Rom. 9, 11; Eph. 1, 3-5.
- 6) That the election of grace was an absolute act of sovereign God and was decreed without con-

sideration of Christ and His vicarious satisfaction for the sins of the world. Eph. 1, 3-6; II Tim. 2, 9.

- 7) That the elect cannot altogether fall from grace or wholly lose their faith even in spite of the greatest sins. Ps. 51, 13; Matt. 26, 69f.; II Sam. 17, 27; Ps. 37, 24; John 20, 25, 29.
- 8) The wicked are lost not through their own sin and unbelief, but because of the absolute decree of God, by which He withheld from them His grace and mercy. Hos. 13, 9; Matt. 23, 37; Acts 7, 51; Acts 13, 46; John 3, 9; I Thess. 5, 9; Luke 14, 16-24; Gal. 5, 4; Ezek. 18, 26; I Tim. 1, 19.
- 9) That since the exaltation of Christ His divine nature is present on earth, but the human nature is enclosed in heaven. John 1, 14; I Cor. 8, 6; I Tim. 3, 16; Col. 2, 9; II Cor. 5, 19.
- 10) That the communion of the two natures of Christ is not real, and that the statement, "God is man," and "Man is God," are only figures of speech. Luke 1, 35; I Cor. 15, 47; Matt. 16, 16; Rom. 9, 5.
- 11) That since there is no communion of natures in Christ, each nature works independently of the other in the execution of Christ's divine office. (In that case Christ's redemption would have been that of a mere man!) I Tim. 2, 5; I John 3, 8; I Cor. 15, 3; Gal. 1, 4; Eph. 5, 2, 25.
- 12) That Christ has fulfilled the Law only for the elect, has died only for the elect, and has made satisfaction only for their sins. John 1, 29; I Tim. 4, 10; II Peter 2, 1; Titus 2, 11; II Cor. 5, 15; I Tim. 2, 5-6; Rom. 8, 32; Heb. 2, 9; II Peter 2, 1.
- 13) That Christ did not really and truly descend into hell. Eph. 4, 9; I Peter 3, 18-19; Col. 2, 14.
- 14) That Christ sitting at the right hand of God does not signify His supreme and universal rule, power and majesty, according to His human nature, but only limited power and His confinement to a certain part of heaven. Ps. 110, 1; Heb. 1, 3; Eph. 1, 20-23; I Peter 3, 22.
- 15) That conversion is not solely and alone the work of God, but in part also the work of man.

I Peter 1, 3-4; John 3, 5-6; Eph. 2, 1; I Cor. 2, 14; Eph. 1, 19-20; Rom. 10, 17; Phil. 2, 13.

- 16) That the elect, having once been concerted, cannot again lose faith and fall from grace. Gal. 4, 19; Luke 8, 13.
- 17) That the non-elect are not called earnestly and efficaciously. Matt. 11, 28; Mark 16, 15-16; Acts 17, 30; Matt. 28, 19-20.
- 18) That the grace of God in conversion is irresistible. Is. 65, 2; Luke 7, 30; John 5, 40; Acts 7, 51.
- 19) That faith is not an essential part of repentance. Matt. 5, 6; John 3, 16.
- 20) That the Sacraments are not means of grace through which God bestows His grace and Spirit. I Cor. 12, 13; Acts 2, 38; Matt. 26, 28.
- 21) That God does not offer and communicate the spiritual blessings purchased by Christ alone through the means of grace, but also immediately without the means of grace. Is. 55, 10-11; John 6, 68; Acts 13, 26; Acts 4, 12; I Cor. 6, 11; Gal. 3, 26-27; Eph. 5, 25-26; Luke 7, 30.
- 22) That the Sabbath commandments still hold good for the Sunday. Heb. 10, 1; Col. 2, 16; Gal. 5, 12; Acts 15, 10, 29; Rom. 14, 5-6; Gal. 4, 10-11; Mark 2, 27; Gal. 5, 3; Gal. 2, 3-5.
- 23) That only truly ordained ministers of the church may perform Baptism. John 3, 5. (Since Baptism is a necessary means of grace, any Christian may and should perform it in case of emergency.)
- 24) That Baptism does not work forgiveness of sins, but is simply a sign and picture of the cleansing from sin. Mark 1, 4; Rom. 6, 3; Titus 3, 5; Acts 2, 38.
- 25) That children born of Christian parents are holy in the sight of God even without Baptism. John 3, 5-6; Eph. 2, 3; Ps. 51, 7; John 1, 13.
- 26) That the words of institution in the Lord's Supper must not be taken in a literal sense but in a figurative sense, and that therefore Christ's body and blood are not really present in the same and are not really given to the communicant under the bread and wine. Matt. 26, 26-28; I Cor. 10, 16; I Cor. 11, 27-29.

- 27) That the office of the ministry does not belong to the whole church, but only to certain persons within the church. I Cor. 3, 21-23; II Cor. 4, 5; Ps. 68, 13; I Cor. 4, 1; I Peter 2, 9; I Peter 5, 20.
- 28) That the power of excommunication (the office of the keys) does not belong to the whole congregation, but to the spiritual rulers of the church. Matt. 18, 15-20; I Tim 5, 20; I Cor. 5, 11-13; II Cor. 2, 6-8.

In the next article we shall discuss the Baptist church. K. F. K.

† ARNOLD L. SCHULTZ †

Arnold L. Schultz, the son of John F. Schultz and his wife, Ida, nee Kirst, was born in Town Adrian, Monroe County, Wisconsin, on February 14, 1879, and was received into God's covenant of grace by Baptism on February 23, 1879, the sainted Pastor Erdman Pankow officiating. On March 26, 1893, he confirmed his faith before the sainted Pastor Christian Koehler in St. John's Lutheran Church in Ridgeville, Wisconsin. He was enrolled at Northwestern College, Watertown, Wisconsin, in the fall of 1896 and was graduated in 1902. His graduation from our Lutheran Theological Seminary, then in Wauwatosa, Wisconsin, took place in 1905. He was ordained



Pastor Arnold Schultz

into the holy ministry by the sainted Pastor John G. Glaeser at Tomah, Wisconsin, on July 23, 1905, and installed shortly thereafter at Plum City by the sainted Dr. August Ernst. In 1906 he accepted a call to Alma,

Wisconsin. About two years later, December 13, 1908, he was installed as pastor of Trinity Lutheran Congregation at North Milwaukee, Wisconsin. He served this congregation ably, faithfully and with great success, under God's grace, until April 8, 1951, when he was placed on an "emeritus" basis, however continuing, at the request of the congregation, to serve them until his death. Throughout his ministerial life he served our Wisconsin Synod in various capacities: As chairman of the Election Committee for many years, on the Board of Trustees of Northwestern College until the time of his death and for a number of years on the Mission Board of the Southeast Wisconsin District of Synod. On October 18, 1906, he was united in marriage with Miss Ella Birr at Tomah, Wisconsin. This happy marriage was blessed with four children. Pastor Schultz entered the hospital on October 17 and submitted to an operation on October 22. He was called to his eternal home November 1 at the age of 72 years, 8 months, and 18 days. He leaves to mourn his death: his widow, Mrs. Ella Schultz; his four sons: Erich Schultz of Los Angeles, California; the Rev. Hans Schultz, Chesaning, Michigan; the Rev. Professor Armin Schultz, Michigan Lutheran Seminary, Saginaw, Michigan; and Walter Schultz, Milwaukee, Wisconsin; 4 daughters-in-law; 12 grandchildren; one sister; one sister-in-law; other relatives, and a host of friends. The funeral was held on Monday, November 5, at 2:00 P. M., from North Trinity Lutheran Church. The interment took place at Graceland Cemetery. The active pallbearers were the Messrs. Arthur Kausch, Arnold Brueggemann, Ruben Martinson, Walter Koeller, Elmer Schmidt, and Donald Rennick. The honorary pallbearers were the Messrs. Hilbert Seefeld, Charles Gehrke, Emil Bilof, Daniel Schmidt, Martin Arndt, Henry Baker, Roy Hagedorn, Erwin Wegner, Elmer Kohls, Herbert Lutz, William Grosse, and Herbert Mundt. Both active and honorary pallbearers are members of North Trinity Lutheran Church Council. The pastors officiating at the service were the Rev. Albert Lorenz, Slades Corners, Wisconsin, who served as liturgist, the Rev. P. J. Burkholz, Milwaukee, Wisconsin, who delivered the sermon, basing his words on Rev. 2:10: "Be thou faith-

ful unto death, and I will give thee a crown of life," and the Rev. William Mahnke, Milwaukee, Wisconsin, who conducted the committal service.

P. J. BURKHOLZ.

† REV. JULIUS GAMM †

The Rev. Julius Gamm, former pastor of First Lutheran at La Crosse, Wisconsin, was called to his heavenly home on October 12, 1951.

Rev. Gamm was born in Watertown, Wisconsin, April 9, 1871. He was graduated from Northwestern College in 1890, and from the Theological Seminary, then at Milwaukee, in 1893. His first charge was in Waukegan, Illinois. After one year he was called to be professor of English at Northwestern College in Watertown, Wisconsin, which position he held for eight years. In 1902 he followed a call to La Crosse, Wisconsin. During the pastorate of Pastor Gamm and under his guidance the present church property on West Avenue South was acquired, the church erected in 1905, the parsonage in 1907, and the school in 1909, while the congregation grew to be one of the largest in the state, numbering over 2,600 souls.

The Rev. Gamm was married to Miss Barbarba Dressendorfer in 1897 at Fountain City. When, after serving First Lutheran for 37 years, he retired in 1939. Rev. and Mrs. Gamm moved to California, where he has frequently supplied pulpits in various Lutheran churches.

He is survived by his faithful wife, Mrs. Barbara Gamm, and one daughter, Mrs. John Miklas of San Francisco, California.

Funeral service was held in First Immanuel Lutheran Church, San Jose, California, on October 15, 1951. The Rev. A. J. Brommer, pastor of the congregation, officiated. Interment was in the Santa Clara City cemetery, Santa Clara, California.

The Rev. Gamm wrote the greater part of this obituary prior to his death. He died peacefully while asleep, having been troubled with a heart ailment for several months.

A. J. BROMMER.

CENTENNIAL

St. John's Ev. Lutheran Congregation
Newtonburg, Wisconsin

Settlers began to arrive in numbers in what today is the Town of

Newton in the year 1847. Among them were Lutheran families. With an iron will and great confidence in their God these hard pioneers cut a livelihood out of the virgin forest and gave us the fertile farms which play such a vital part in maintaining St. John's Ev. Lutheran Church in this community today. These sturdy men and women thought not only of their daily bread in terms of work, earning power, dollars and cents, but in terms of blessings from their God. They were conscious of the truth that unless the Lord blessed the labor of their hands they would work

organized congregation and became the first Lutheran church of this newly founded church body in Manitowoc County. Since that time St. John's has enjoyed the services of fourteen pastors of the synod: C. F. Goldammer, 1851-1855; W. Streissguth, 1855-1856; Ph. Sprengling, 1856-1861; P. Niedmann, 1861-1863; F. Warnke, 1863-1864; F. Kleinert, 1864-1868; C. Wagner, 1868-1874; E. Strube, 1874-1888; A. Pieper, 1888-1901; C. Sieker, 1901-1912; F. Up-legger, 1912-1915; K. Toepel, 1915-1927; E. Kionka, 1927-1947; F. Knuempel, since 1947.



without lasting success. They, therefore, began to think in terms of public worship, where like-minded Christians could sing their praises to the Almighty, bow their heads in united prayer, and listen anew to the peace-bringing message of salvation wrought by Christ, their crucified and resurrected Savior.

In the year 1851 the Rev. C. F. Goldammer came into contact with these German Lutherans. They pleaded with him to remain with them, to establish a Lutheran congregation, and to serve as their pastor. Thus, only one year after the Wisconsin Synod was organized, St. John's Ev. Lutheran Church of Newtonburg experienced its birth as an

Since 1866 the congregation struggled with a plan of providing more in the way of Christian education for their children than the instruction periods given by the pastor. For four months of every year a teacher was engaged, usually a Lutheran man who had experience in teaching through the public school system. But also this arrangement did not fully satisfy the interest in Christian education and thus the congregation established a Christian day school in 1903 and called a permanent teacher. Since that time the school has been blessed with the following male teachers: Ernst Schulz, 1903-1908; Ernst Rusch, 1908-1920; C. J. Hohenstein, 1920-1925; J. Harmening, 1925-

1936; G. Koepsel, 1936-1945; R. Behmer, since 1946. Student Hildebert Bauer of the Thiensville Seminary helped out during the school term of 1945-46.

During the first weeks of September of this year the congregation commemorated its founding as a Christian congregation and its gracious preservation as such through the power of the Gospel. Two sons of the congregation were invited as guest speakers on September 2, Pastor William Roepke for the two morning services, Pastor Louis Bleichwehl for the evening services. Pastor Karl Toepel, a former pastor, addressed the congregation at a mid-week evening service on September 5. On the following Sunday another former pastor, the Rev. Edward Kionka, delivered the sermons in the two morning services which had been scheduled as reunion services for all those who had been confirmed in the midst of the congregation. In an evening service on the same day Pastor G. Kionka, a graduate of St. John's Christian Day School, exhorted the congregation to continue to treasure the heritage of its school. The festivities were concluded with a memorial service on September 16 in which the local pastor preached on Luke 7, 11-17.

The church was filled to capacity for every English service, a total of some 2400 souls attending all of the services. It was gratifying to see so many people take an interest in these festival services, dedicated to the grace and power of God in the Gospel. May the Lord be with us also in the new century of our life as a Christian congregation.

F. C. KNUEPEL.

GOLDEN WEDDING

Mr. and Mrs. Emil Luebke
Iron Ridge, Wisconsin

By the grace of God, Mr. and Mrs. Emil Luebke, for many years faithful members of St. Matthew's Church at Iron Ridge, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary with their children, grandchildren, relatives and friends. The choir of the Ladies' Aid sang the hymns and the undersigned based his address on the words of Samuel: "Hitherto hath the Lord helped us." May the Lord our Savior abide with them henceforth also with His grace.

F. ZARLING.

FORTIETH ANNIVERSARY

Pastor G. Th. Albrecht

St. Peter's Ev. Lutheran Congregation observed the fortieth anniversary of Pastor G. Th. Albrecht's service in their midst in a service on September 23, 1951. Pastor Karl J. Plocher delivered the anniversary sermon, based on Jer. 3, 15. Neighboring pastors attended the the celebration and extended prayerful good wishes to the jubilarian that the Lord may continue to grant him His rich blessings for further labors in His kingdom. Congratulatory letters were read at the reception and numerous gifts were presented to Pastor and Mrs. G. Albrecht.

KARL J. PLOCHER.

ACKNOWLEDGEMENT AND THANKS

During the past weeks Northwestern Lutheran Academy has received the following donations: From Mrs. S. Brokelmann, Bellingham, Washington, \$25.00; Bethany Missionary League, Fort Atkinson, Wisconsin, \$10.00; E. J. Radtke, Milwaukee, Wisconsin, \$300.00; Mrs. Anna Kuehl, Minnesota, in memory of Mrs. A. Kuehl, Mound City, South Dakota, \$5.00; and from the Kuehl children, \$61.00; Mrs. V. Karg, Eureka, South Dakota, in memory of Mrs. Louise Kosel, Mound City, \$2.00; Mr. and Mrs. Carl Deibert, Green Lake, Wisconsin, and Pastorand Mrs. O. Heier, Sheboygan Falls, Wisconsin, in memory of Otto Mehlberg, Flanagan, Illinois, \$4.00.

Heartiest thanks to the donors.
R. A. FENSKE.

ALTAR AVAILABLE

Bethesda Congregation at Milwaukee has a large Gothic altar, including a statue of the blessing Christ, which any congregation may have for the getting of it. For further information please contact the undersigned.

IRWIN J. HABECK.

REQUEST FOR NOMINATIONS

Since Prof. M. Lehniger'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, 1952.

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

MISSION FESTIVALS

- Tenth Sunday after Trinity**
Rockwood Lutheran, Rockwood, Wisconsin.
Offering: \$150.00. Ed. Zell, pastor.
- Thirteenth Sunday after Trinity**
St. Paul's Church, Marquette, Wisconsin.
Offering: \$112.22. Wm. Wadzinski, pastor.
- Seventeenth Sunday after Trinity**
Trinity Ev. Lutheran Congregation, Brillion, Wisconsin.
Offering: \$1,425.70. V. J. Stegler, pastor.
Trinity Church, Hillrose, Colorado.
Offering: \$255.72. G. B. Frank, pastor.
- Eighteenth Sunday after Trinity**
Redeemer Church, Cheyenne, Wyoming.
Offering: \$47.20. W. Schaller, Jr., pastor.
Emmaus Church, Beatrice, Nebraska.
Offering: \$140.00. L. Hahnke, pastor.
- Nineteenth Sunday after Trinity**
Christ Church, Beatrice, Nebraska.
Offering: \$39.00. L. Hahnke, pastor.
Lincoln Heights Lutheran Church, Des Moines, Iowa.
Offering: \$165.72. Hugo Fritze, pastor.

- Twenty-first Sunday after Trinity**
St. Paul's Church, Saginaw, Michigan.
Offering: \$1,350.15. O. J. Eckert, pastor.
Mount Olive Church, Lincoln, Nebraska.
Offering: \$316.95. L. Gruendeman, pastor.
St. John's Church, Tp. Trenton, Wisconsin.
Offering: \$303.10. A. T. Degner, pastor.
- Twenty-second Sunday after Trinity**
Good Shepherd Church, Beaver Dam, Wisconsin.
Offering: \$93.65. A. T. Degner, pastor.
Christ Church, Marshfield, Wisconsin.
Offering: \$748.40. T. Bradtke, pastor.
St. Luke's Church, Oakfield, Wisconsin.
Offering: \$450.60. C. Koepsell, pastor.
St. Luke's Church, Watertown, Wisconsin.
Offering: \$900.00. I. G. Uetzmann, pastor.
Emmanuel Church, Henrysville, Wisconsin.
Offering: \$155.00. A. Wadzinski, pastor.
St. Paul's Church, Stevensville, Michigan.
Offering: \$1, 318.91. Harold Zink, pastor.
Emmanuel Church, Kolberg, Wisconsin.
Offering: \$431.00. Gale A. Mass, pastor.
St. Paul's Church, Broken Bow, Nebraska.
Offering: \$167.58. Ralph Baur, pastor.
St. Matthew's Church, Oconomowoc, Wisconsin.
Offering: \$1,000.00. N. Paustian, pastor.
St. Andrew's Ev. Lutheran Church, Milwaukee, Wisconsin.
Offering: \$220.43. L. F. Karrer, pastor.

Twenty-third Sunday after Trinity
St. Paul's Church, Tacoma, Washington.
Offering: \$282.00. W. Amacher, pastor.

CORRECTION

Rockwood Lutheran, Rockwood, Wisconsin.
Offering: \$163.10. Ed. Zell, pastor.
Grace Church, Pueblo, Colorado.
Offering: \$258.88. E. C. Kuehl, pastor.

CHORAL MUSIC REVIEW

CONCORDIA HYMN ANTHEMS

- By Healey Willan
Publisher: Concordia Publishing House, St. Louis, Missouri.
- *MA 2001 Rise, Crowned with Light...\$.18
(Lutheran Hymnal No. 503)
 - *HA 2002 Round Me Falls the Night... .16
(Hymnal, 562; Melody: Jesus, Lead Thou On)
 - *HA 2003 Lift Up Your Heads, Ye Mighty Gates18
(Hymnal, 73)
 - HA 2004 Hosanna to the Living Lord .18
(Hymnal, 70; Melody: Von Himmel hoch)
 - HA 2005 Father of Heaven, Whose Love Profound16
(Hymnal, 242)
 - HA 2006 Christ, Whose Glory Fills the Skies16
(Hymnal, 359)

* Especially Recommended

Many choir directors, especially those with smaller choirs, have this problem: Choirs do tire of singing plain, four-part hymn harmonizations; on the other hand, learning a longer anthem or motet or the like takes too much precious rehearsal time. Here is one answer to this problem: Hymn anthems. The melody and text of the hymn is retained, but varied and extended to give the effect of a full-grown anthem.

This is done first of all by means of an interesting organ accompaniment. The organ is a full partner to the voices in these arrangements. Although the accompaniment usually follows the voice lines where the voices are singing four-part harmony, it may also play a descant where the voices sing in unison, or it may remain silent for a few measures while the voices sing alone and then itself carry on alone for several measures, thus giving a nice antiphonal effect.

The voice parts also help to give variety. Much of the voice work is in unison, although one or two sections are usually in four-part harmony. The unison sections are also varied a line or two by the sopranos, then a number of measures by the tenors etc.

The harmonization in these anthems are by a master, Healey Willan. The harmony is by no means commonplace, but neither is it flashy — the whole effect is churchly. All in all, these hymn anthems should prove popular. Choir directors will be able to have their choirs sing oftener with real minimum of practice; choirs will be grateful because these arrangements are

interesting but at the same time simple; congregations will enjoy them because they are based on familiar hymns; and pastors will appreciate more choir singing based on our hymns, which are after all our real musical treasures and the most edifying form of choir music.

We hope that Mr. Willan will continue this series which at present numbers six anthems. The present series is available from the publishers or from the Northwestern Publishing House.

KURT EGGERT.

APPOINTMENTS

Since Pastor Karl Gurgel, newly elected chairman of the General Mission Board, has resigned from the Minnesota District Mission Board, Pastor George A. Barthels of Red Wing, Minnesota, has been appointed to serve the remainder of Pastor Gurgel's term.

Pastor W. F. Dorn, Renville, Minnesota, is chairman and Pastor George Barthels, secretary of the Minnesota District Mission Board.

OSCAR J. NAUMANN.

- 1. Architectural Committee:
Pastor Erhard Pankow.
- 2. Survey Committee-Educational Institutions:
Prof. A. Sitz, Watertown, Wisconsin.
Professor R. Hoenecke, New Ulm, Minnesota.
Pastor Paul Pieper, Milwaukee, Wisconsin.
Pastor J. Dahlke, Tomah, Wisconsin.
Mr. Emil Trettin, Milwaukee, Wisconsin.
- Appointed by the President of the Synod. All communications in this matter are to be addressed to the Chairman.
- 3. Committee on the Reorganization of the Mission Board:
Pastor L. Koeninger, Manitowoc, Wisconsin.
Pastor A. Buenger, Kenosha, Wisconsin.
Pastor G. Kaniess, Kewaskum, Wisconsin.
Professor Paul Eickmann, Watertown, Wisconsin.
- Appointed by the Conference of Presidents. All communications pertaining to this matter are to be in the hands of the Chairman by January 31, 1952.

JOHN BRENNER.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

- Pastors**
- Lemke, Herbert**, in Trinity Church, Lincoln, Michigan, by Paul Heydt; assisted by G. Schmeltzer, E. Kasischke, and E. Bickel; Twenty-sixth Sunday after Trinity, November 18, 1951.
 - Schlavensky, Norman**, in Ephrata Church, Milwaukee, Wisconsin, by Arthur B. Tacke, assisted by Arthur Halboth, John Jeske, Lewis Bleichwehl; Twenty-fourth Sunday after Trinity, November 4, 1951.
 - Huebner, Elton H.**, in Grace Church, Milwaukee, Wisconsin, by A. Schaller; First Sunday in Advent, December 2, 1951.

CHANGE OF ADDRESS

- Pastors**
- Schaller, Winfred, Jr.**, 1906 Garrett Street, Cheyenne, Wyoming.
 - Renz, E. C.**, 404 North Main Street, Scottville, Michigan.
 - Goede, Ralph**, 2900 North 27th Street, Milwaukee, Wisconsin.
 - Schlavensky, Norman**, 3333 North Second Street, Milwaukee, Wisconsin.

CALENDAR OF CONFERENCES

- DODGE-WASHINGTON COS. PASTORAL CONFERENCE**
Time and Place: Wednesday, 10 a. m., January 16, 1952, at Peace Church, Hartford, Wisconsin, (Ad. von Rohr, pastor).
Conference service with Holy Communion at 10 a. m. Preacher: E. P. Pankow (W. Gawrisch).
Papers by Senger and Schink.
W. F. SCHINK, Secretary.

TREASURER'S STATEMENT

July 1, 1951 to September 30, 1951

Receipts	
Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections	\$162,379.75
Revenues	86,694.96
Total Collections and Revenues.....	\$249,074.71
Non-Budgetary Receipts:	
Notes Payable — Money Borrowed	70,000.00
Lutheran Spiritual Welfare Commission — Prayer Book	1,440.00
Miscellaneous	3,392.06
Total Receipts	\$323,906.77

Disbursements

Budgetary Disbursements:	
General Administration	\$ 21,363.20
Theological Seminary	9,649.13
Northwestern College	32,109.69
Dr. Martin Luther College.....	46,429.65
Michigan Lutheran Seminary....	50,264.57
Northwestern Luth. Academy....	7,342.75
Home for the Aged.....	4,719.36
Missions — Gen. Administration	40.03
Indian Missions	23,226.51
Colored Missions	13,306.06
Home Missions	103,938.79
Refugee Mission	8,053.72
Madison Student Mission	1,076.31
Lutheran Spiritual Welfare Commission	11,550.66
Winnebago Lutheran Academy	750.00
General Support	18,052.83
School Supervision	2,148.84
Total Budgetary Disbursements.....	\$354,022.10
Non-Budgetary Disbursements:	
Notes Payable — Paid.....	30,000.00
Total Disbursements	\$384,022.10
Cash Balance September 30, 1951	\$ 3,084.59

C. J. NIEDFELDT, Treasurer.

P. S. Revenues from the Northwestern Luth. Academy for September were not received in time for this report. C. J. N.

**DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE**

For September, 1951

For Missions

N. N., Ann Arbor, Michigan.....	\$ 100.00
N. N., Detroit.....	2.00
N. N., Detroit.....	5.00
Memorial Wreath in memory of Mrs. Alvina Thede, by Rev. H. E. Rutz.....	5.00
Memorial Wreath in memory of John Wm. Jansch, by Rev. H. E. Rutz.....	2.00
N. N., Detroit	5.00
Total	\$ 119.00

For Refugee Mission

Peter Midola	\$ 10.00
For Spiritual Welfare Commission	
Sgt. Fred Ott	\$ 1.00
George G. Hernig, Chicago, Illinois.....	2.25
Arthur E. Brandt.....	15.00
Total	\$ 18.25

For Church Extension Fund

Memorial Wreath in memory of Louise Webb, given by Paul and Ann Schulz.....	\$ 2.00
Memorial Wreath in memory of William Ballien, given by Mr. and Mrs. Arthur Ballien, Mr. and Mr. Edw. Heffel, and Mrs. and Mrs. Ronald Ballien	5.00
Ladies' Aid of Grace Lutheran Church, Newton, Iowa	5.00
Total	\$ 12.00

For Moberge Building Fund

Memorial Wreath in memory of Herman Kremin, given by Mrs. Herman Kremin.....	\$ 10.00
Memorial Wreath in memory of Benjamin Johnson, given by members of Grace Lutheran Church, Newton, Iowa.....	10.00
Mrs. Ella Scheer	25.00
Total	\$ 45.00

C. J. NIEDFELDT, Treasurer.

NORTHERN WISCONSIN DISTRICT

July, August, September, 1951

Fox River Valley Conference

Pastor — Congregation	Budgetary
Toepel, K. F., St. Paul, Algoma	\$ 704.50
Hallemeier, D. E., Bethany, Appleton	305.70
Ziesemer, R. E., Mt. Olive, Appleton	1,538.35
Hartwig, T. J., Riverview, Appleton	221.20
Johnson, S., St. Matthew, Appleton	521.11
Brandt, F. M., St. Paul, Appleton	1,425.00
Thierfelder, F. E., Immanuel, Black Creek	756.61
Wendland, John, J., Friedens, Bonduel	756.61
Kuether, W. A., St. Peter, Carlton	150.00
Bergholz, H., St. John, Center	260.00
Gieschen, W. A., Immanuel, Clayton	248.68
Warnke, Harold, St. Paul, Dale	1.00
Henning, Carl, Trinity, Ellington	54.50
Emanuel, Forestville	448.10
Hoepner, Walter, St. Peter, Freedom	456.60
Krueger, E. H., First, Green Bay	314.38
Voigt, A. W., St. Paul, Green Bay	314.38
Croll, Melvin W., St. Paul, Greenleaf	314.38
Gieschen, W. A., Immanuel, Greenville	314.38
Froehlich, E., Bethlehem, Hortenville	314.38
Croll, Melvin W., Bartholomew, Kasson	314.38
Oehlert, Paul Th., Trinity, Kaukauna	314.38
Zink, Waldemar P., Immanuel, Kewaunee	314.38
Brick, Delmar C., Mt. Calvary, Kimberly	314.38
Fuhlbrigge, W. A., Christ, Liberty Grove	314.38
Nommensen, W. B., Immanuel, Maple Creek	314.38
Stern, Theo., Salem, Nasewaupsee	314.38
Pankow, W. E., Emanuel, New London	314.38
Henning, Carl, St. Paul, Stephenville	314.38
Baganz, Theo., St. Peter, Sturgeon Bay	314.38
Nommensen, W. B., Grace, Sugar Bush	314.38
Henning, Otto C., St. John, Valmy	314.38
Reier, F. A., Immanuel, Waupaca	314.38
Fuhlbrigge, W. A., Zion, West Jacksonport	314.38
Sippert, A., St. John, Woodville	314.38
Pussehl, Henry E., St. John, Wrightstown	314.38
Wendland, John J., St. Paul, Zachow	314.38
Conference Total	\$ 11,667.42

Lake Superior Conference

Albrecht, E., Peace, Abrams	\$ 53.44
Pingel, Louis, St. Matthew, Beaver	25.00
Albrecht, E., St. Paul, Brookside	25.00
Schaller, Gilbert, St. Mark, Carbondale, Michigan	102.20
Pingel, Louis, Trinity, Coleman	60.05
Grace, Crivitz	111.15
Schaller, Gilbert, Holy Cross, Daggett, Michigan	34.70
Lutz, Wm. F., Salem, Escanaba, Michigan	163.00
Zaremba, Theo., St. John, Florence	209.77
Hoffmann, Theo., St. Paul, Gladstone, Michigan	133.51
Roeppke, W., St. Paul, Green Garden, Michigan	15.85
Schlavensky, Norman, St. John, Grover	479.03
Schabow, Alvin, St. Paul, Hyde, Michigan	479.03
Hoenecke, John G., Mission Station, Ishpeming	479.03
Walther, H., Our Savior, Lena	479.03
Fuerstenau, A., St. Peter, Manistique, Michigan	479.03
Gentz, A. A., Trinity, Marinette	479.03

Roepke, W., Trinity, Marquette, Michigan	58.00
Thurow, Theo., Christ, Menominee, Michigan	257.85
Walther, H., St. Paul, Oconto Falls	41.00
Geyer, Kurt, Zion, Peshtigo	82.00
Dobrats, Franklin C., Grace, Powers, Michigan	55.00
Hoffmann, Theo., St. Martin, Rapid River, Michigan	-----
Knickelbein, P. W., Emanuel, Sault St. Marie, Michigan	-----
Tiefel, George, St. Peter, Stambaugh, Michigan	-----
Zaremba, Theo., St. Paul, Tipler	-----
Conference Total	\$ 1,881.55

Manitowoc Conference

Siegler, V. J., Trinity, Brillion	\$ -----
Bode, Elden M., St. John-St. Peter, Cleveland	337.90
Weyland, V. J., St. Peter, Collins	500.00
Wadzinski, A., Christ, Denmark	153.45
Wadzinski, A., Immanuel, Eaton	27.45
Mattek, John W., St. John, Gibson	57.16
Pankow, Wm. F., St. Peter, Haven	5.00
Behm, E. G., Trinity, Kiel	335.33
Geiger, A. F. W., Trinity, Liberty	427.51
Roskle, Armin, Bethany, Manitowoc	-----
Koeninger, L. H., First German, Manitowoc	1,023.00
Gieschen, Waldemar, Grace, Manitowoc	-----
Koch, R. G., St. John, Maribel	-----
Heier, Otto, St. Paul, Millersville	628.11
Zell, Ed., St. Peter, Mishicot	582.90
Koch, Henry A., Zion, Morrison	99.00
Knuettel, F. C., St. John, Newtonburg	979.86
Thurow, Carl M., St. Paul, Pine Grove	-----
Habermann, Elwood, St. John, Reedsville	1,104.42
Zell, Ed., Rockwood Lutheran, Rockwood	45.10
Zarling, F. H., St. John, Sandy Bay	-----
Hartwig, Wm. J., Zion, Town Schleswig	-----
Thurow, Carl M., Immanuel, Shirley	-----
Mattek, John W., St. John, Two Creeks	333.41
Haase, W. G., St. John, Two Rivers	-----
Conference Total	\$ 6,644.60

Rhineland Conference

Waldschmidt, R., Peace, Argonne	\$ -----
Bergfeld, Fred, Bethany, Bruce Crossing, Michigan	-----
Waldschmidt, R., St. Paul, Crandon	102.55
Schumann, W., Christ, Eagle River	172.30
Weyland, F. C., St. John, Enterprize	79.95
Waldschmidt, R., Christ, Hiles	-----
St. Paul, Hurley	132.39
Raetz, F. W., St. John, Laona	-----
Zion, Mercer	72.70
Weissgerber, W., Trinity, Minocqua	-----
Weyland, F. C., Grace, Monico	-----
Bergfeld, Fred, St. John, Phelps	-----
Scharf, Erwin, Zion, Rhineland	832.22
Raetz, F. W., Trinity, Wabeno	-----
Weissgerber, W., First, Woodruff	34.96
Conference Total	\$ 1,427.07

Winnabago Conference

Engel, Armin L., St. John, Caledonia	\$ -----
Kahrs, H. A., Immanuel, Campbellsport	398.48
Kahrs, H. A., Trinity, Dundee	1,181.87
Schwartz, H. Marcus, St. John, E. Bloomfield	636.99
Wojahn, W. A., St. Paul, Eldorado	-----
Wojahn, W. A., St. Peter, Eldorado	-----
Voss, Robert J., Faith, Fond du Lac	81.30
Pless, W. O., Good Shepherd, Fond du Lac	-----
Reim, R., Redeemer, Fond du Lac	162.05
Pieper, Gerhard, St. Peter, Fond du Lac	1,032.96
Siegler, O., St. John, Forest	-----
Siegler, O., St. Paul, Forest	-----
Krug, Clayton L., Peace, Green Lake	167.73
Kaniess, G., St. Lucas, Kewaskum	500.05
Sommer, O. A., Zion, Kingston	227.21
Wadzinski, Wm., St. Paul, Manchester	-----
Kobs, George, St. John, Markesan	-----
Wadzinski, Wm., St. Paul, Marquette	112.22
Hartwig, Paul G., Trinity, Mears Corners	44.45
Oelhafen, W. J., Emanuel, Mecan	334.73
Trinity, Menasha	-----
Oelhafen, W. J., St. John, Montello,	-----
Wichmann, W. F., Grace, Neenah,	183.54
Hartwig, Paul G., Martin Luther, Neenah	252.27
Schaefer, G. A., Trinity, Neenah	1,232.29
Kuschel, B. G., St. Paul, N. Fond du Lac	302.70
Koepsell, Clarence, St. Luke, Oakfield	-----
Ziesemer, R. D., Zion, Omro	50.01
Faith, Oshkosh	12.10
Schlueter, E. Benj., Grace, Oshkosh	606.20
Mittelstaedt, T. J., Immanuel, Oshkosh	178.37
Kleinbans, Harold O., Martin Luther, Oshkosh	900.00
Lochner, E. T., Grace, Pickett	120.05
Strohschein, Walter, St. John, Princeton	711.98
Engel, Armin L., Zion, Readfield	397.44
Eggert, Paul C., Trinity, Red Granite	-----
Ziesemer, R. D., Mt. Zion, Ripon	139.14
Sommer, O. A., St. John, Salemville	-----
Eggert, Paul C., St. Paul, Seneca	59.91
Maas, Gale A., Zion, Van Dyne	251.98
Redlin, T. W., Peace, Wautoma	-----
Wicke, Harold, St. Peter, Weyauwega	1,698.85
Engel, Armin L., St. Peter, Winchester	78.50
Grunwald, Harold, St. Paul, Winneconne	154.50
Conference total	\$ 12,209.65
District total	\$ 33,830.29

Memorial Wreaths

In Memory of — Pastor	Amount
Albert Balck, Sr. — P. Th. Oehlert, Kaukauna	\$ 5.00
Wallace Belitz — W. F. Pankow, Haven	5.00
Ernest Boehmfeldt — Theo. Thurow, Menominee	7.00
Mrs. Wm. Bohlmann — O. W. Heier, Millersville	20.00
Alfred Doro — O. W. Heier, Millersville	21.00
Mrs. Harry Drews — W. E. Pankow, New London	98.00
Eugene Engel — Theo. Hoffmann, Gladstone	5.00
Eugene Engel — A. Engel, Winchester	32.00
Henry Frank — P. Th. Oehlert, Kaukauna	3.00
Gustave Gilbert — R. E. Ziesemer, Appleton	7.00
Mrs. Frank Hahn — E. H. Krueger, Green Bay	10.00
Rev. E. Hinnenthal — K. F. Toepel, Algoma	5.00
Rev. Ed. Hinnenthal — P. Th. Oehlert, Kaukauna	3.00
Rev. Ed. Hinnenthal — W. F. Zink, Kewaunee	3.00
August Hormann — F. C. Knuettel, Newtonburg	5.00
Mrs. Minna Kant — H. E. Pussehl, Wrightstown	5.00
Mrs. Laedtke, Sr. — Theo. Hoffmann, Gladstone	5.00
Mrs. Bertha Lemke — H. W. Koch, Greenleaf	99.00
F. S. Menzel — E. B. Schlueter, Oshkosh	10.00
Mrs. Gustave Milz — P. Th. Oehlert, Kaukauna	81.00
Paul Mueller — P. Th. Oehlert, Kaukauna	5.00
Mrs. Fred Pagel — H. E. Wicke, Weyauwega	3.00
Ronald Prange — B. G. Kuschel, N. Fond du Lac	2.00
Mrs. Charles Reichardt — A. F. W. Geiger, Liberty	6.00
Daniel Schmidt — H. Wicke, Weyauwega	5.50
Mrs. Alois Schnorr — L. H. Koeninger, Manitowoc	4.00
Mrs. Alois Schnorr — L. H. Koeninger, Manitowoc	15.00
Mrs. Aug. Sengbusch — A. F. W. Geiger, Liberty	3.00
Mrs. L. Simantzig — B. G. Kuschel, N. Fond du Lac	2.00
Aug. Stockmeier — L. H. Koeninger, Manitowoc	27.00
Mrs. Catherine Unger — E. M. Bode, Cleveland	5.50
Mrs. John Wegner — L. H. Koeninger, Manitowoc	25.00
Total	\$ 530.00

GERALD HERZFELDT, District Treasurer.

PACIFIC NORTHWEST DISTRICT

First Quarter, 1951

	Budgetary	Special
St. John's, Clarkston, L. G. Bernthal	\$ 24.95	\$
Good Hope, Ellensburg, G. Sydow	34.60	
Grace, Seattle, F. E. Stern	21.25	
Good Faith, South Cle Elum, G. Sydow	25.00	
Shadle Park, Spokane, F. Tiefel	57.73	
St. Paul's, Tacoma, W. Amacher	102.50	3.00
Grace, Yakima, T. R. Adascheck	645.00	13.50
Redeemer, Yakima, G. W. Frey	58.65	
Grace, Zillah, A. Sydow	125.00	
Total	\$ 1,074.68	\$ 16.50

Memorial Wreaths

In Memory of — Sent in by	Amount
Mrs. C. Gieseke — T. R. Adascheck, Grace, Yakima	\$ 3.00
A. Luebke — W. Amacher, St. Paul's, Tacoma	10.00
Mrs. M. Mills — W. Amacher, St. Paul's, Tacoma	1.00
A. V. Montor — T. R. Adascheck, Grace, Yakima	2.50
Mrs. M. Schock — W. Amacher, St. Paul's, Tacoma	6.00
Total (included above)	\$ 22.50

F. E. PETERSON, District Treasurer.

DAKOTA-MONTANA DISTRICT

July, August, September, 1951

Eastern Conference

	Budgetary
Altamont, F. Schulz	\$ 83.40
Argo, R. Reede	189.08
Clear Lake, F. Schulz	106.90
Dempster, H. Birtnier	211.00
Elkton, W. Lindloff	219.30
Estelline, H. Birner	110.05
Florence, W. Ten Broek	140.58
Gary, H. Hempel	381.35
Grover, H. Rutz	835.13
Havana, E. Semenske	187.02
Hidewood, R. Reede	214.69
Mazeppa, W. Nickels	215.20
Rauville, B. Borgschatz	555.15
Ward, W. Lindloff	231.66
Watertown, W. Meier	1,759.75

Western Conference

Akaska, L. Huebner	429.75
Carson, vacant	139.12
Circle, H. Wiedmann	319.25
Faith, H. Bauer	131.45
Flasher, vacant	148.47
Glenham, K. Bast	1,304.50
Jamestown, W. Schuetze	561.86
Lemmon, W. Winter	47.10
Livingstone, A. Walther	79.97
McIntosh, M. Radtke	12.77
Mobridge, K. Bast	218.97
Paradise, vacant	75.00
Valley City, D. Kolander	202.31
Watauga, M. Radtke	135.00
White Butte, W. Winter	160.00
Zeeland, P. Janke	526.75

ELMER BARTLING, District Treasurer.

Jan. 52

7-N
George Molkenstin
Route 14 Box 3980
Milwaukee 14, Wisconsin

"GOD OUR REFUGE" --- Pocket Companion

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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.



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Set contains 12 Figures.

Wooden stable,
size 20 \times 14 \times 10 inches.

Without musical unit.

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