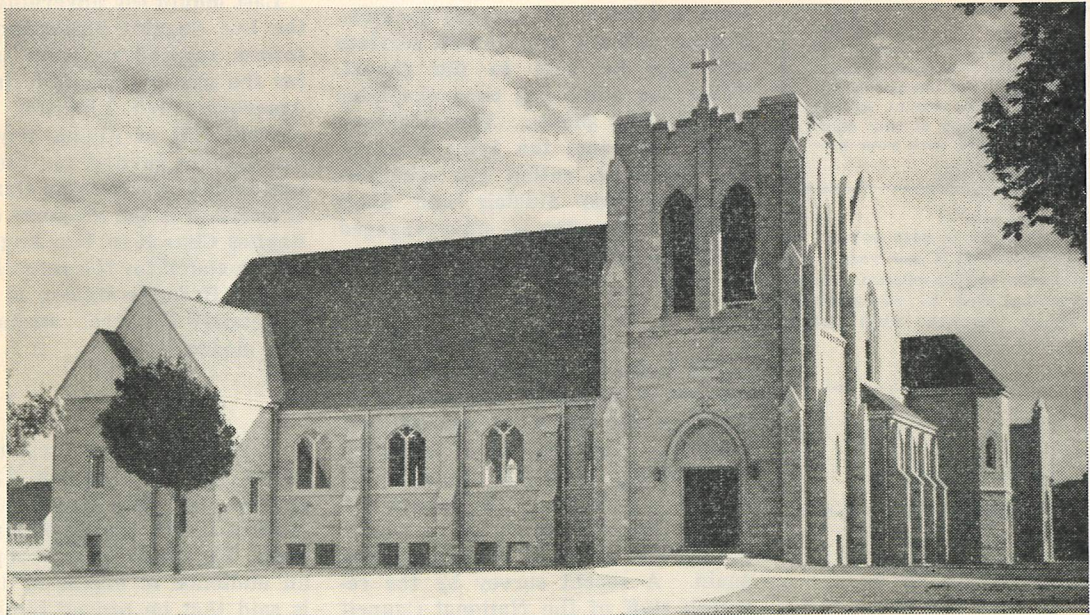


# THE NORTHWESTERN LUTHERAN

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





# The Northwestern Lutheran

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## COVER DESIGN

IMMANUEL CHURCH AND SCHOOL  
Kewaunee, Wisconsin  
W. F. Zink, pastor

# Siftings

The Martin Luther film is causing the Roman Catholic Church a little trouble. It is claimed that in some cases families are withdrawing their children from parochial Roman Catholic schools and enrolling them in public schools after seeing the picture. To counteract this action the Roman Catholic Church is making propaganda against the film in sermons, letters to the editors of newspapers, newspaper advertisements, and long articles in the Roman Catholic press. In this endeavor the Roman Catholics claim historical inaccuracies in regard to Luther. "The film makes of Luther a representative of freedom," they say. "But history records his ruthless attitude against the German peasants who revolted against their overlords." Some Protestants have taken it upon themselves to answer these accusations against Luther through the medium of the public press.

Now comes the "industrial chaplain." Dr. James W. Workman, a Methodist minister, has been appointed a chaplain of the Lone Star Steel Company plant at Lone Star, Texas. It will be his business to consult with workers in the plant and to conduct services in a chapel that will soon be erected on company grounds. Roman Catholic and Jewish services will also be held in the chapel. Texas has other full time chaplains at industrial plants. The Dearborn Stove Company, the John Mitchell, Jr., Company, cotton gin manufacturers, Dallas; Sinclair and Shell refineries, Houston — have engaged chaplains also.

The Lutheran Standard has this to say about ministers' salaries: "People generally are of the opinion that ministers' salaries have increased substantially in the last decade. That, indeed, they have . . . in dollars and cents. But when it comes to buying power, the story is something else again. A recent survey by the research staff of the National Council of Churches indicated that, not only had clergymen not been able to keep

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BY THE EDITOR

up with the rising cost of living, but in terms of purchasing power were nearly 13 per cent worse off in 1951 than they were twelve years before. Comparative figures of official U. S. government agencies showed that during the same period, in terms of 1939 dollars, income of persons in manufacturing had increased 42 per cent and of employees in service trades 33 per cent. Similarly, buying power of the average government employee rose 24.9 per cent in these same years.

\* \* \* \*

The Christian Day Schools have their advocates outside of the church. At a meeting of the Wisconsin Education Association some time ago, Dr. Ernest O. Melby, dean of the New York University School of Education, gave this advice to the assembled teachers: Get better acquainted with the teachers of parochial schools. He described them as "sincere people who believe that the only effective kind of education is religious education." He also stated, "there are no parochial or private schools behind the iron curtain, and there won't be any in this country if America goes down to defeat."

\* \* \* \*

Last month the governing board of the Los Angeles Philharmonic Auditorium refused to grant permission for the use of the auditorium to the American Civil Liberties Union to observe Bill of Rights Day, because the speaker invited for the occasion was Bishop G. Bromley Oxnam. The auditorium is the property of Temple Baptist Church in Los Angeles. The reason stated for the refusal was that Bishop Bromley Oxnam is "too controversial" a figure. Bishop Oxnam is a modernist.

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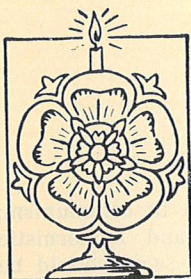
In St. Louis the Protestant Church celebrated Reformation Day. The speaker for this occasion was the modernist Dr. Harry Emerson Fosdick. He spoke, so it is reported, to an audience in excess of 12,500. It is said that he proved himself to be "the most popular preacher" ever brought to St. Louis.



# Praising God In The Light Of The Christ-child

Luke 1: 46-55

**M**ARY'S Magnificat is an Advent hymn. The great Christmas miracle had not yet transpired, but God's angel had announced to her



the wonderful truth that she, a lowly virgin, had been chosen to bear a son who would at the same time be the Son of the Highest, who would bring God's salvation to sinful mankind. She felt her unworthiness and was amazed over this divine message; yet she embraced it in joyful faith. In the greatness of her holy joy she visited her kinswoman Elizabeth in distant Judaea. When Elizabeth, filled with the Holy Spirit, saluted her as the mother of her Lord, Mary praised and glorified God in the light of the Christ-child to be born of her.

## As God Our Savior

It is foremostly as our Savior that God wishes to be known and praised. The innermost recesses of God's heart are filled with His thoughts of salvation for sinful mankind. All of God's deeds, past, present, and future, stand in the service of this salvation, are guided and directed by it. Mary realized this as her thoughts centered upon the Christ-child. This moved her to say: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." She perceived how in accord with His eternal thoughts God was now putting all of His saving promises into effect. "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." The Holy Ghost having overshadowed her, she would now give birth to God's eternal Son, who would be the perfect Redeemer of sinners. Mary's praise quite naturally included also a very personal note. She thought of the high honor that would come to her through the unique part which had been given to her in God's bestowal of His gift of salvation. She realized that at every future mention of God's salvation

she, too, would ever be remembered: "For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

Our praise of God, of course, will not contain this same personal touch. Yet, if like Mary we see God in the light of the Christ-child, if we perceive how all of God's thoughts and deeds are centered in the salvation which the Christ-child has brought to us, we will likewise be prompted to magnify God as our Savior. All of God's attributes, His might, His mercy, and also His holiness will become objects of joyful praise.

## In His Might

Hear how joyfully Mary speaks of God's might: "He that is mighty hath done to me great things . . . he hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree."

God's might and power does not of itself inspire joy when it is displayed before the eyes of men. Often enough it strikes terror into their hearts. Man is dismayed when he beholds God's power in the fury of flood and hurricane. His feet quake when God makes the earth shake beneath him. Man's spirit becomes faint when he sees God's might revealed in the relentless hand of death. In his sin and guilt man knows that he deserves to have God use all of His power in sending judgments upon him. How, then, could Mary sing so joyfully of God's might and His judgments? She could because in the Christ-child she saw God using His mighty power as her Savior. She realized that in the interest of His saving grace God was using His infinite power in bringing about the astounding miracle of sending His eternal Son into human flesh for man's redemption.

In the light of the Christ-child we have even greater reason to rejoice in God's might, for the person and work of the Redeemer is fully revealed to us. We see how with this miracle of miracles God in His great power gave us sinners a Redeemer who would truly save. As true man

born of the virgin Mary, yet without sin, Christ fulfilled God's holy will in our stead and bore the punishments which we had merited. Being at the same time true God His obedience and suffering had value for every single sinner. Through the precious pardon which Christ won for us we now enjoy God's favor and gain the assurance of faith that as our dear Father God will ever use all of His might for our good. We know in faith that God's might is always on our side, though His ways may remain hidden to us.

## In His Mercy

In her Advent hymn Mary accords rich praises to God's mercy: "His mercy is on them that fear him from generation to generation." Mercy is love shown to those who are in need; it is love that helps out of misery and trouble. With the Christ-child to be born of her before her soul Mary saw God's mercy in its full glory, saw it active in sending the promised divine Redeemer.

Only in the Christ-child can also we learn to praise God's mercy in its full glory. It is mercy when God raises someone up from his sickbed, when He keeps our nation at peace, when He protects us against many a danger and sorrow. But God's mercy went much farther. It reached out to remove our sin, the very root of all our woe. By sending His Son into the world God's mercy opened a healing fountain to take the curse out of all misery and trouble and to remove every trace of it at last in heaven. Those who lose sight of this will fail to understand much that God does in His mercy. They will fail to see that it can be mercy on God's part, mercy of the most wonderful kind, when He lets us sigh and groan for a time under this or that affliction that we might be moved to look firmly to Him, to His grace and pardon, and to the heavenly home which He has in store for us. Mary points out that God's mercy is on them that fear Him from generation to generation. God's mercy in its full glory is indeed there to bless all. Many, however, scorn and spurn it in unbelief. Thus it is experienced only by those who through God's Word and Spirit embrace it in the reverence of childlike trust.

## In His Holiness

As Mary praised God in the light of the Christ-child, she could even



make joyful mention of God's holiness; "and holy is his name."

In His holiness sin and everything sinful is an abomination in God's sight. God's holiness calls for the punishment of every sinner. In the light of the miracle of the Christ-child we can, however, think of God's holiness without fear and dismay.

In His ardent desire for our salvation our holy God wrought the miracle of sending His own Son into human flesh that through His vicarious life and death all the demands of divine holiness might be satisfied. The spotless righteousness of Christ covers our guilt in God's holy eyes. As we embrace this blessed truth in

faith, we ourselves gain strength and willingness to strive after holiness. Finally, when God calls us out of this world in faith, even our sinful flesh will be removed from us, and for Jesus' sake God's holy image will be fully restored in us in His heavenly presence.

C. J. L.

## Editorials

**Communism and the Clergy** There has been a terrific public uproar over the charge that there are a number of communists or, at least, supporters of communism among the clergy of our country. Most of those who have become vocal on the subject consider that preposterous, as though the mere fact that a man calls himself a clergyman rules that out. We are not in a position to know whether the figures given as to the number of communist sympathizers among the clergy are even approximately correct, but we are sure that membership in the clergy is no safeguard against communistic leanings. It might even appeal to liberals and modernists whose greatest efforts are devoted to building a sound and secure social order. That is the chief objective of our present-day religious liberalists and modernists. They operate almost exclusively with the social gospel and are striving to remove all social, political, and economic inequalities, which professedly is also the objective of communism.

We are not concerned here with the mere political angles of communism, but in our modern form it goes hand in hand with atheism and denounces religion as the opiate of the people. It rules out God and claims to be able to set things straight by its own efforts. We might say that it is playing at being God.

There is much playing at being God among the intelligentsia, and liberal and modernistic clergymen consider themselves to be of the intelligentsia. Scholarship is the thing in those circles. With them it is a premise that anything supernatural is untrue and unacceptable. The miracles of Jesus, His resurrection from the dead, His substitutionary atonement, and the verbal inspiration of the Bible are discarded for that reason. Everything that does not stand up under the test of science and reason is ruled out. In a greater or lesser degree that is characteristic of all liberals and modernists.

They are social gospelers. They think that those who have the greatest scientific knowledge and the highest intelligence can build a good world. To accomplish that it is only necessary to use the best brains, the intelligentsia, among which they count themselves. Is it any wonder that such people should be intrigued by communism, which claims to be building a sound social order? It is a matter of record that some of the brainiest people have been communists or, at least, become fellow-travelers. Chambers, who later became the chief witness against Hiss, confesses in his book that that idea of building a better world and improving the lot of

down-trodden people first attracted him to communism. Isn't it quite probable that liberal and modernistic clergymen whose one great aim is the same should be attracted to such a ready-made plan to build a perfect world?

It is certainly evident that those who have discarded God and the Bible and believe man capable of working out his own destiny would be intrigued by anything that helps them play at being God.

Our purpose in writing the above was not to wield a lance against communism as a political movement but rather to point out that those who discard God and the Bible and play at being God themselves are an easy prey for any movement which offers them an opportunity for doing that. St. Paul made mention of that propensity when he wrote: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Our only safeguard against being entangled in the most preposterous isms is to hold fast to the everlasting truths of the Bible.

I. P. F.

\* \* \* \*

**All-Out For the Lord** It is characteristic of most of us that we want to get by with as little as possible in our Christian calling. We want to be minimum, not maximum Christians. We want to be Christians and want to get to heaven, but we are careful not to overdo it.

The great heroes set before us in the Bible were men who went all-out for the Lord with no mental reservations. The question with them was not what would get them by but how much they could do. St. Paul was that kind of man. The question which first fell from his lips at the time of his conversion, "Lord, what wilt thou have me to do?" continued to tremble on his lips throughout his Christian career. We, on the other hand, are continually asking ourselves: Do I have to go that far? Can't I get by with less?

That has its application to giving and serving. St. Paul laid down the right Christian principle when he wrote: "AS WE HAVE OPPORTUNITY let us do good unto all men, especially unto them of the household of faith." Our usual attitude is not to seek and take advantage of such opportunities but to close our eyes to them, to ignore them, to look for plausible excuses and pretexts for evading them. That has become so



chronic with us that we aren't aware of it anymore. Our Christian spirit has become blunted.

Or, let us apply this in the field of doctrine and Christian practice. Scripture tells us that the Lord will look to that man who trembleth at His Word, that is, who has a holy horror of offending against His Word, of adding to it or subtracting from it. How anxious we are to pass over this or that Word of God when it threatens to cramp our style, interfere with the even tenor of our lives, or get us in wrong with our associates who might laugh at us or pity us if we lived in such a straightjacket! How often voices are raised in congregational meetings to relax the former Scriptural policy to avoid driving members away or rebuffing outsiders who might join if a little of the Truth were suppressed! And on the synodical level what pressure to make conces-

sions and compromises to keep from being isolated and from being regarded as intolerant and stubborn!

There is in the visible church a powerful tendency to edge away from God and His Word without inviting complete disaster and losing all. We all have something of that spirit within us and must ever be on the alert against it. How much better it would be for us and the Church if we went all-out for God and His Kingdom, if our prime concern were not to try to figure out how little we can get by with and halt there but go all the way where the will and Word of the Lord is concerned. Let us stop chiseling. Let us not edge away from the Lord but press forward toward Him. "Ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's."

I. P. F.

## Guidance In Godliness

### EARTH-BOUND RELIGION

MUCH thought, study, and discussion is given to the social order today; it is both thinking and unthinking. In an article headed "What is Communism?" a writer in a Chicago newspaper once said: "If a farmer has six cows, the Communists would take all of them; the Socialists would ask for three; the Fascists would allow the farmer to keep the cows and feed them but take all of the milk." To which another paper added that "the Communists, after taking all six cows, would also burn the barn." To these two comments, a writer in a religious publication added this: "Selfish capitalists, proceeding in a legal way, would secure a mortgage on the farm, a chattel mortgage on the six cows, charging high interest, and finally wind up with a foreclosure of both mortgages."

The problem of abolishing poverty and the inequality of earthly possessions among men still remains unsolved and, we venture to say, will remain unsolved until all selfishness and greed has been bred out of the human race — which will be never! But all these schemes for a redistribution of wealth, advocated by the thinking and unthinking, stir up the feelings of envy, hatred, and greed in man still more, without doing much good to anybody. Some of these schemes are sure, if tried, to cast many people out of the frying pan into the fire. This is especially true of Communism, which begins by throwing God and all belief in Him out the window, thus cutting off

all hope of curing man's selfishness and robbing him of all comfort under the stress of other men's cruelty.

Christians are not to forget what a former Commissar of Education of the Soviet Republics wrote on this point: "We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor! What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with kings of the earth: let us now deal with the kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality."

That's in Russia. It can't happen here. Let's not be too sure. The Communists have been making a steady and relentless drive among American children and American young people through various youth organizations, which are the American section of the Young Communists International of Moscow. The young Communists — our American youth — when they join these organizations take an oath, of which the following is a sample: "I swear fidelity and obedience to my class, its heirs and successors in the name

of the class war, believing in no God" (Young Communists League).

It is the class struggle that is so much at the bottom of our strikes for higher wages and better conditions in our land. It is the class war that is openly advocated by those churches that are dripping with expressions of love for the down-trodden and striving to bring Christ into the fight for money and goods, that authentic Christ who, when asked to divide an inheritance between brothers, exclaimed: "Man, who made Me a judge or a divider over you?" (Luke 12:14), and then went on to warn against covetousness by insisting "a man's life consisteth not in the abundance of the things which he possesseth."

All this is forgotten by honest but mistaken divines who continue to spread the untruth that under the present conditions of society the "Gospel of the Kingdom" cannot be preached with any success, that we must first lift men out of the present life of inequality in matters of money, before we can hope to have them listen to us in trying to save their souls.

Thus the sectarian churches of today lift on high man's material prosperity as the abundant life promised by the Savior. The thing is so popular today and so widespread that many a Lutheran is misled by it. No; "a man's life consisteth not in the abundance of the things which he possesseth"; but in the life hidden with God in Christ. Christianity is not earth-bound but heaven-bound.

K. F. K.



# The Church

## As Jesus Spoke Of It

(Ninth Continuation)

**I**N our last study we saw how sternly Jesus rebuked Peter for his foolish remark that Jesus should spare Himself instead of going up to Jerusalem to suffer and die. We are not told in express words how Peter took the sharp reproof; but since he did not, like many others of Jesus' disciples, turn away from Him but kept on following Him, it is evident that he repented of his error.

Since Peter plays so prominent a role in connection with Jesus' words about building His Church, first in his wonderful confession: "Thou art the Christ, the Son of the living God," and then in his foolish remark about Jesus' suffering and death: "Be it far from thee, Lord, this shall not be unto thee" — we pause for a moment and, both for our warning and for our comfort, take a closer look at this man whom Jesus used as suitable material for building His Church.

### Some Incidents from Peter's Life

*Peter's Faith.* — Peter was a believing disciple. Not only once did he make that beautiful confession which we have considered in the course of these studies; a similar confession is reported of him on another occasion.

Jesus proclaimed Himself to a large gathering of people at Capernaum as the true Bread of Life, as the Bread from heaven, sent by the Father. He announced that He would give His flesh for the life of the world and invited the people to eat His flesh and drink His blood, that is, receive Him in faith, promising them eternal life and a resurrection unto life on the last day. The people resented this. They rejected Jesus as their Savior: "This is an hard saying; who can hear it?" And many left Him.

Then Jesus directed the searching question to the Twelve: "Will ye also go away?" Peter, in the name of the others, answered: "Lord, to whom shall we go? Thou hast the words of eternal life. And we (Peter stresses this word), we believe and are sure that thou art that Christ, the Son of the living God" (John 6, 60. 67-69).

In both instances the faith of Peter stands out in bold relief on the dark background of the people's doubts and unbelief. Peter embraced his Savior in a living faith. We might expect that his conduct in following Jesus would be, humanly speaking, almost perfect. Yet if we observe him as the New Testament pictures him to us, we notice frequent lapses. We study a few, however not in chronological sequence.

*Peter and the Suffering of Jesus.* — It was when Jesus spoke of His coming suffering and death that Peter protested: "Lord, this shall not be unto thee." When Jesus thereupon corrected him with very harsh words, calling him even a Satan, Peter accepted the rebuke and repented. We see, however, from subsequent events that his old error continued to trouble him.

In the Garden Gethsemane, after Jesus had wrestled in prayer before His Father, He told His disciples, "Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." (Matth. 26, 45). Peter should have remembered what Jesus said on previous occasions, particularly in that examination near Caesarea Philippi, and how he himself had erred on that occasion. Now the hour had arrived that that prophecy of Jesus would be fulfilled.

What did Peter do? When he saw that under the leadership of Judas Iscariot the soldiers were about to lay hands on Jesus, he drew his sword to defend his master and to prevent His suffering and death. Had he forgotten the rebuke of Jesus?

A few hours later, when he saw in the house of Annas and Caiaphas that things happened exactly as Jesus had foretold them, he began to become shaky in his faith. He denied with an oath that he knew the man. He repeated his denial. Only after Jesus looked at him and caught his eye did he repent. He went out and wept bitterly.

*Peter and Forgiving Love.* — Might we not expect that a man who had erred so grievously as Peter had done, would upon receiving the forgiveness of his sins, be ready to acknowledge that we are still very weak, that a brother may stumble frequently and fall into sin? Might

we not expect that as he had found forgiveness and was not refused the grace of the Lord, so he would now be ready to forgive an erring brother? What do we see? He asked the Lord: "Lord, how often shall my brother sin against me, and I forgive him? Till seven times?" (Matth. 18, 21). When Peter suggested seven times he evidently thought that he had surely set the figure high enough. But this merely shows how unsatisfactory and weak his understanding in this matter was. Jesus sets him right: "Not seven times, but seventy times seven." Jesus meant to impress that a Christian does not keep a record of how many times he forgives a brother. If a brother repents, God will forgive him, and so must a Christian.

*Peter and Lordship.* — Jesus impressed upon His disciples that anyone who will come after Him as His disciple must deny himself. If anyone thinks that he is something by himself, Jesus cannot use him. Peter heard that lesson and accepted it, yet he was weak in its application.

On one occasion there was a dispute among the apostles who should be considered as the greatest in the kingdom of heaven. We are not told that Peter protested. He was not clear on this point. — Again Peter asked the Lord: "Behold, we have forsaken all and followed thee; what shall we have therefore?" (Matth. 19, 27). — When Jesus wanted to wash Peter's feet, he at first refused, and then insisted that Jesus should wash also his hands and his head. — When Jesus announced that all of His disciples would forsake Him in the coming night, Peter insisted that he would not, no, never. He would rather go into prison and into death with Jesus.

Thus, though Peter believed in Jesus as his only Savior he was always troubled by the opinion that he himself amounted to something.

*Even after Christ's Ascension.* — In a special vision the Lord made it clear to Peter that the Gospel was intended also for the Gentiles, that the Gentiles need not first be circumcised before they would be admitted into God's kingdom (read Acts 10 and 11). Peter grasped the truth and defended it both when he was faulted for his action in the house of Cornelius and when at the council in Jerusalem Judaizers tried to foist the observance of the Mosaic Ceremonial Law on all converts from heathendom (read Acts 15, 7-11).



Yet this same Peter only a short time later dissimulated in Antioch. While at first he freely associated with all believers, whether of Jewish or of Gentile background, he later, in order to curry favor with some Judaizers, withdrew from the Gentile Christians. Paul rebuked him for this, and Peter accepted the admonition (read Gal. 2, 11-18).

*Warning and Comfort.* — Why do we recount such lapses of Peter? Why do the Scriptures record them?

In the first place for our warning. If such things happened to a man like Peter, who are we to think our-

selves above temptation? We must learn to watch and pray.

In the second place for our comfort. If we fall into error of any kind, our heavenly Father's heart still reaches out to us and the door for our return into our Father's house is still open. Furthermore, if we see any of our brethren err, we must not give them up at once, but try to win them back from the error of their way, as long as they are willing to receive correction.

Of this some more, God granting His grace, in our next installment.

J. P. M.

(To be continued)

establish a transmitter in Greece. Each time, however, the government was dissolved or voted out of office before the agreement could be effected.

Before leaving New York, Mr. Du Plessis said that an Athens transmitter "would enable us to effectively reach all peoples of Europe, the Near East and Africa with widely varied high-quality programs of music, education, hygiene, agriculture, child welfare and other forms of specialized Christian education."

This might have been a good idea while it lasted; but it never really got started. The radio station may be erected, and it is an appealing thought that the voice of Paul's blessed Gospel should be heard again from Mars Hill in a manner of which the apostle never dreamed. But Paul's Gospel had little to do with hygiene and agriculture. And we fear that the proposed station will do little to bring the saving Christ to men if it is operated for the purposes set forth by its promoter.

One thinks with a sinking heart of the energies and the monies being expended in the name of Christ by enthusiastic people who can offer nothing more than a social gospel for the saving of the world, while those who have Paul's Gospel to offer are often and largely so lacking in vision, enterprise, and zeal.

In August of this year a binding agreement, or pact, was signed between Spain and the Roman Catholic Church. It is called a Concordat, and carefully defines the rights of the Roman Church in Spain and the terms under which the Spanish government and the Vatican will work together in harmony and peace.

The text of this agreement has been made public in this country. We offer from it certain sections which will help our readers to understand how such things are done, and may prove of interest to them.

"The Roman Catholic Apostolic Religion continues to be the only religion of the Spanish nation, and shall enjoy the rights and prerogatives which belong to it in accordance with Divine Law and Canon Law."

"The Spanish State recognizes that the Catholic Church has the character of a perfect society, and guarantees to it the free and full exercise of its spiritual power and its

## From A Wider Field

A CIRCULAR has brought to this desk the first stale breath of the 1953 edition of holiday advertising that disgusts the heart. Promoting a new series of film strips for the children, the circular informs us in large red type: "It wouldn't be Christmas without RUDOLPH — THE RED-NOSED REINDEER."

We couldn't think of a nicer Christmas than those we enjoyed in Christian homes in the days before Rudolph and all the host of his tribe came along. Including Santa Claus.

The United States Department of Commerce believes Americans are contributing more to their churches than its official estimates indicate.

In its 1953 estimate of national consumer expenditures, the Department recently said that Americans are giving \$1,296,000,000 a year to religious groups. This is an all-time record on the government's index, but it was immediately challenged by the National Council of Churches which said that its compilation of actual contributions to church groups in 1952 will show that more than this sum was given last year to the National Council's constituent church denominations alone; and there are many church bodies who do not hold membership in the National Council of Churches.

Confronted with this discrepancy, Department officials explained that they did not count expenditures by religious bodies for new buildings and equipment, nor contributions to charity, both of which are listed under other headings.

It seems wise always to take figures on church groups and activities with a grain of salt when they are handed out by government agencies.

Contributions of members to the Church of the Brethren (membership: 188,467) increased seven per cent in the fiscal year ending September 30 last, according to a report released by the promotion secretary of the organization, Mr. H. Russell.

Total contributions of \$1,147,742.19 represent a gain of \$75,844.25 for the world mission, relief and general educational work of the denomination. Per-capita average (that is, per soul, not per communicant, as we usually figure) for the year was \$6.09.

The Rev. David J. Du Plessis of Stamford, Connecticut, has gone to Athens, Greece, to reopen negotiations with the Greek government on plans to set up a non-denominational Christian radio station there on Mars Hill, where the Apostle Paul preached 1900 years ago. (See Acts 17, 15-34.)

Mr. Du Plessis is eastern representative of the Far East Broadcasting Co. of Whittier, Calif., which currently is broadcasting Gospel programs in 36 languages to all parts of the Far East from seven long and short wave transmitting stations in Manila.

Twice before, in 1951 and again early last summer, the Far East Broadcasting Company secured an agreement from the Greek government to propose enabling legislation that would permit the company to



jurisdiction, as well as the free and public exercise of worship."

"In order to maintain in the traditional manner friendly relations between the Holy See and the Spanish State, there shall continue to be permanently accredited a Spanish ambassador to the Holy See and an Apostolic Nuncio in Madrid. The latter shall be the dean of the diplomatic corps by the terms of common law."

"The State shall observe as holidays the days fixed as such by the Church in the Code of Canon Law or in particular instructions concerning local festivals, and shall in its legislation make the necessary provisions in order that the faithful may fulfill their religious duties on those days. The civil authorities, both national and local, shall take care for the due observance of rest on holidays."

"The Spanish State pledges itself to provide for the economic needs of the dioceses that are set up in the future, adequately increasing the endowment established in Article XIX.

Moreover, the State, of itself or through interested local communities, shall contribute a special subsidy toward the initial expenses of organization of the new dioceses; in particular it shall subsidize the construction of the new cathedrals and the buildings intended for the prelate's residence, offices of the Curia (ecclesiastical tribunal) and diocesan seminaries."

"The use of ecclesiastical or religious garb by lay persons or by those clergymen of religions to whom it has been forbidden by final decision of the proper ecclesiastical authorities, is prohibited and shall be punished, once the government is notified officially, by the same sanctions and penalties as are applied to those who illegally use the military uniform."

"The Spanish State guarantees the teaching of the Catholic Religion as regular, obligatory subject matter in all teaching centers, whether they be of the State or not, of any kind or level."

\* \* \* \*

These selections from the Concordat will suffice to show how completely Rome takes over when it becomes the official church in any country. There the civil government exists only as its servant, and the real ruler of the State is the pope at Rome.

E. S.

## As We See It

### On Guard-- At Work

BY PROFESSOR E. REIM

THERE is a very interesting chapter in Scripture, the 4th in the Book of Nehemiah, which tells the story of the efforts of the men of Judah to build again the ruined walls of Jerusalem. Judah had been captive in Babylon for 70 years, and was now once more trying to build, not only homes, but also a place of security and defense. Even as in Palestine today, so at that time these efforts were looked at with suspicion and hostility by neighboring nations, so that an attack could be expected at almost any moment, especially while Jerusalem was still vulnerable and exposed.

It is inspiring to read of the determination and the faith of the people under the leadership of Nehemiah, how they worked with their weapons at their sides, or carried their burdens with one hand and the weapon with the other. There was no question about what was their real work: namely, to rebuild the walls of their city. But there is also no question about their vigilance and determination to be alert against every attack. The point is that by the grace of God they were able to do both and to carry their double task to success.

This incident has often been taken as an illustration for the need of the Church to be constantly on guard even while it is busily at work, to be battling, building, and praying. We think of this at this time when our days are filled with strife and controversy, when we are threatened with dangers and occupied with daily struggle.

Lest we be misunderstood, let it be said that our enemies are neither men nor church bodies, but that we are battling with trends of our times, evils of our day, and that our effort must be for the defense of principles and in the interest of truth. For these evils can appear also in our own midst, and errors against these principles and truths constitute a standing threat for us all.

We have heard much of that in the recent past. But now comes the call to build, to build walls and to erect the structures of which several of our synodical schools are in such great need. Since these are the schools whose special function it is

to train young men and women for work in the kingdom of the Lord, since these schools are the ones that must provide for the Church of the future, the help that we are asked to give them now is not basically different from our regular support of the schools and missions of our Synod. It is simply the work of building the kingdom of God. But the special offering which is being asked for on a synod-wide scale at this time is certainly a reminder of special needs that confront these institutions now, and of a special effort that must be made if they are not to be seriously crippled in their work.

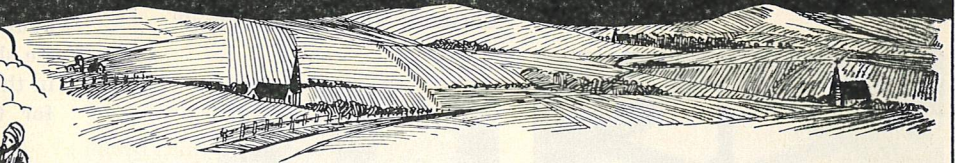
If this comes at a time when our attention has been turned in other directions by the controversy in which we are engaged, it should nevertheless not be felt as an interference. Let us rather remember that this work of building the kingdom is our real work, our real glory, our very real joy. Let us, therefore, apply ourselves to this special task even as our Lord is directing our attention to it, gratefully setting aside for the time being the distressing controversies that have claimed so large a part of our attention, and applying our efforts to the particular problem that is immediately before us.

That this can be done without relaxing our vigilance, without abandoning our defense of principles and truth or our resistance to the evil trends of our day — that is the very thing that we should learn from Nehemiah and his men. From them we also learn that this will call for constant prayer, plus the fact that our Lord so richly blesses just such earnestness and zeal in His work. It should be a matter of real satisfaction for each of us to turn from the conflicts in which we have been engaged to this pleasant task of building the walls of our Jerusalem. It should be a joy to do this and thereby to demonstrate our faith in the future of our Church, the future of our Wisconsin Synod — not indeed in the spirit of men who trust in themselves, but of a faith that trusts in God. For from Him alone all true blessings can come. And it is He who is generous in granting them, beyond all our deserving.





## News from our Mission Fields



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

MATTHEW 28, 20

### FROM THE PACIFIC NORTHWEST DISTRICT

#### Salmon-Filled Waters

THOSE of us who are acquainted with the city of Seattle, Washington, know that it is a very long and rather narrow city. It is flanked on the west by the beautiful blue, salmon-filled waters of Puget Sound and on the east by serene Lake Washington. Moderate climate, high wages, and the great outdoor life of the Pacific Northwest has attracted thousands of people to this area

side of Seattle. The first was organized ten years ago and the second just two years ago this summer.

#### Chapel Carved Out of the Woods

Let us drive out and visit one of these missions. We shall choose Salem Lutheran, located in the Mountlake Terrace housing area, 15 miles north of the center of Seattle. Three years ago this area was nothing but a forest. Today it has a

humble beginning. Ground work began in 1950 when the present pastor, E. O. Schulz, received a leave of absence from his congregation at Rainier, Washington, and moved to Seattle to do survey work and establish a new mission. To find a place for worship was a big problem. After much search a drafty, abandoned pre-fab building was rented. Work was hampered by the fact that this building was three miles from the present site of the church. Such was the beginning of a new mission which was able to organize as a congregation in the summer of 1951 with ten communicants and five voting members and today numbers almost 40 communicants.



SALEM LUTHERAN CHURCH — SEATTLE, WASHINGTON

since Word War II. The population of greater Seattle has today reached the three-quarter million mark. New housing areas and modern shopping centers stand today where only a few years ago fir trees were pointing heavenward.

#### Fishers of Men

In this thriving metropolis we can also find our Wisconsin Synod doing mission work. Two missions have now been established on the north

population of 10,000. Well kept ranch-style homes line the streets, and two convenient shopping centers serve the area. Located on the main thoroughfare passing through this area, we find Salem Lutheran Church standing on an acre tract as if carved from the tall trees that once grew there.

#### A Big Problem

Our mission here, just like the trees that surround it, had a very

#### Solved by the Church Extension Fund

An acre tract of land was purchased in the Mountlake Terrace area. The congregation then applied for a loan from the Church Extension Fund of our Synod, for the purpose of building its first chapel. A \$20,000.00 loan was received and ground was broken in the spring of 1952. Since the building committee and the pastor served as contractors and the entire interior, including church furniture, was completed by a volunteer labor program, the congregation was able to complete its chapel for \$16,000.00. The remainder of the loan was returned to the Church Extension Fund to be used by another mission congregation toward an urgently needed chapel.

#### Dedication Day

The happy day of dedication fell on July 26. The young congregation chose to dedicate its chapel to the Lord with two appropriate dedication services. Pastor M. J. Witt of Spokane, President of the District, and Pastor T. Adascheck, Chairman of the Mission Board, addressed the



congregation. Both speakers urged the flock to remain steadfast and faithful to the true Word of the Lord and to be active in bringing the glorious Gospel message to others.



*Salem Sanctuary and Nave*

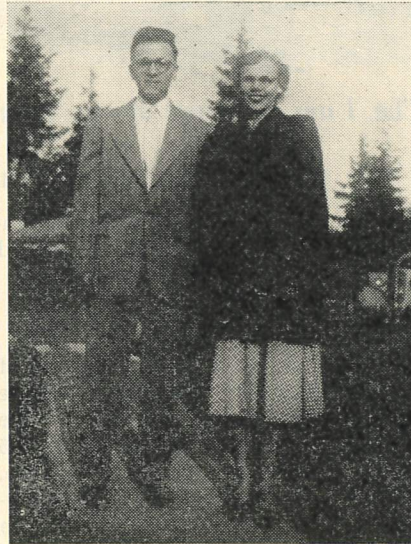
**Designed to Feed His Sheep  
and His Lambs**

The chapel dimensions are 27x50 feet. The nave seats 130. The Philippine mahogany pews are of original design, as well as the altar, lectern and pulpit. All of these items were a product of the volunteer labor program. The full basement is of daylight design and has a ground level entry. This feature will permit the congregation to use it for its planned parochial school.

**Your Missionary Reports**

Says Pastor Schulz: "As we daily see the hand of the Lord at work in the preaching of the Word, so we also see it in a project of this nature. Many nights we went home after our labors at the church wondering how we with our unskilled hands would be able to complete this or that project. Yet, the know-how, the will, and the manpower always seemed to be there just at the right time. Again, for months we worked on the problem of pews. Our budget would not allow the purchase of

custom-made pews. We were about to purchase chairs, when a bid was received to make custom-made pews with some help from the members that was equal to the price of chairs. Certainly the Lord's doing!"



PASTOR AND MRS. E. O. SCHULZ

"We above all wish to say 'Thank You' to our fellow members of the Wisconsin Synod. Invisibly you were pounding nails with us. Your offerings

The Northwestern Lutheran

have made this chapel possible. Today the Word of God is proclaimed in a section of our nation where the population is still 75% unchurched and most members are gained by adult instruction classes. How happy we should be that we can have a part in this blessed work of winning souls for Christ."

\* \* \* \*

**A CHRISTMAS GIFT FOR CHRIST**

The day has been set — December 13, 1953. The emergency needs of our Synod's major educational institutions — published. The goal has been established — \$1,150,000.00. Will it be reached? It can be done, for it falls upon 200,000 shoulders and more. But the burden is light for another reason. The love of Christ. He loved us first. And we who love Him, can do *all* things through Christ who strengthens us.

Here then is a gift of our love, an investment that you and I can make today that will be wonderful news for our mission fields tomorrow. This gift is for Jesus! Do you have yours ready? Remember! It is a CHRISTMAS GIFT for JESUS!

ADVENT

*Have mercy, Lord, upon a world,  
That at the advent of Thy birth  
Is so concerned with giving gifts  
Of only transitory worth,  
Forgets the greatest gift to men  
Lies in the Babe at Bethlehem.*

*Have mercy, Lord, at the mad pace.  
We spend our talents and our  
strength  
And reach the zenith of the year  
With weary, faltering steps at length,  
And only dimly see the light  
That ushers in the Holy Night.*

*Have mercy, Lord, our selfish gifts  
Are only to a chosen few,  
And these will compensate in turn.  
Thy love, dear God, no bound'ries  
knew,  
Though reprobate and vile with sin,  
Thy love sent Christ to take us in.*

*Have mercy, Lord, our blinded eyes  
Count blessings by material worth.  
Unless Thy Spirit change the heart  
And gives to us a second birth,  
Our blinded eyes can never see  
True riches lie alone in Thee.*

*Have mercy, Lord, prepare our  
hearts  
That we Thy advent may receive  
And by our deeds and lives express  
That all Thy teachings we believe.  
Oh, dwell within our heart, we pray,  
Then Christmas joy shall fill each  
day.*

*Have mercy, Lord, grant that we all  
Await with yearning that great day  
When with the saints in glory we  
Shall have an endless Christmas Day.  
Oh, glorious — oh, wondrous grace  
To see the Christ-child face to face*

ESTHER A. SCHUMANN.



## An Open Letter

October 29, 1953

Dr. E. E. Ryden  
Editor *Lutheran Companion*  
Rock Island, Illinois  
Dear Doctor Ryden:

Your editorial in the October issue of the *Lutheran Companion* entitled "Asks Missouri to Repent" is not only a shocking piece of vilification, but also a careless piece of reporting. Indeed, it falls nothing short of libel.

In your second paragraph you assert that a six-point 'indictment' drawn up by the Wisconsin Synod branded Missouri as a "persistently erring church body." Scrutiny of the six-point resolution reveals nothing of the kind. Repeated scanning of the complete minutes of the October 8-10 meeting shows that the Floor Committee reported just the opposite, viz.: "The Missouri Synod is an erring body, but not a persistently erring body."

In your third paragraph you state that Dr. Behnken's plea for a top level conference of officials of the two synods to study the issues involved "was decisively rejected." Wrong again. Far from being rejected, the offer was referred to the General Synodical Committee for action. That committee met the following week and its minutes read, "It was agreed upon to accept the offer of Pres. Behnken for a meeting of the Presidents in the form in which he offered it."

In the next paragraph you quote a delegate's words as giving "an idea of the sophomoric character of the arguments advanced." You cite the very extreme of reaction as being typical. And the question remains if even this argument merits the cynical squib "sophomoric."

You accuse the Wisconsin Synod of being "unreasonable and intolerant." Unreasonable in what? In recognizing that God's Word knows what it is talking about when it says, "A little leaven leaveneth the whole lump"? Intolerant of what? Of that which God's Word warns us against? God save the Lutheran Church from the degree of tolerance that can find no difference between the doctrinal stand of the Episcopal Church and the Lutheran, as was the case with the editor of the *Lutheran Companion* not many years ago, when the Episcopalians themselves had to point out that the difference was so

great as to preclude their going together with the Augustana Synod.

Just this summer your periodical lauded a synodical sermon entitled, "The Ecumenical Witness." In it Scriptural and Lutheran teaching concerning the Church was abandoned. Such should be very chary in felling judgment that the Wisconsin Synod "no longer deserves to be known as a component part of the Lutheran Church" and should be regarded as a "sect." Why this? Because it does not go along with Augustana's membership in the National Lutheran Council, the National Council of Churches USA, the World Council of Churches? Because it does not join Augustana in joint Communion with those who deny the Real Presence in the Lord's Supper, regeneration in Holy Baptism, the eternal deity of Christ, and the inspiration of the Bible? Because it still adheres to the Lutheran Confessions recorded in the Book of Concord?

You declare the attitude of the Wisconsin Synod to be "intolerant." Then you presume to read the Wisconsin Synod out of the Lutheran Church. By whose authority? And how is it that the conservative Wisconsin Synod, still holding with the solid Lutheran Confessions, has not attempted to deny the name "Lutheran" to the liberal Augustana Synod; while the *Lutheran Companion's* editor reads the Wisconsin Synod out of the Lutheran Church and denies it any part in that Church? Doctor, tell us, who is the intolerant?

Your editorial, sad to say, has contributed nothing to any solution. It has but injected additional venom. Certain it is also that both the Wisconsin and Missouri Synods will resent your inept editorializing. Won't you as a Christian gentleman speedily offer a correction and a proper apology?

Still cordially yours,

E. ARNOLD SITZ,  
Tucson, Arizona.

### † THEOPHIL ERNST KOCK †

The earthly pilgrimage of Theophil Ernst Kock came to an end on October 6, 1953. It pleased the Lord of life and death to call him to his eternal rest at the age of 55 years 11 months 6 days.

Theophil Ernst Kock was born on October 30, 1897 at Arlington, Min-

nesota. He was the son of the late Pastor Christian F. Kock and his wife Christina, nee Albrecht. He was baptized at Arlington and later confirmed at Belle Plaine, Minnesota. Here also he spent the early years of his life.

Heeding a desire to enter into the public work of the Church, he began to prepare himself for the holy ministry by entering Dr. Martin Luther College at New Ulm, Minnesota, at the age of 14 years. Upon graduation from the preparatory department here, he continued his schooling at Northwestern College at Watertown, Wisconsin. In 1921 he was graduated from the Lutheran Theological Seminary at Wauwatosa, Wisconsin, as a candidate for the holy ministry.

During his active ministry Pastor Kock faithfully served five different parishes. His first call was to Plum City, Wisconsin, where he also served congregations at Eau Galle and Waverly during the years 1921-1923. He then accepted a call to serve the parish of Osceola-Nye, Wisconsin. He served these congregation for four years. Thereupon he followed a call to Hastings, Minnesota. Here he shepherded the Lord's flock from 1927 to 1930. For the following 18 years, 1930-1948, he served his Lord at the parish of Goodhue-Mineola, Minnesota. In November of 1948 he accepted the call extended him by Cross Lutheran Church of Rockford, Minnesota, which congregation he served until his death.

Besides serving his Lord and Master faithfully in ministering to these congregations, Pastor Kock also lent of his time and talents in the capacity of secretary and chairman of the Red Wing Conference for several years.

On June 14, 1922, Pastor Kock was united in holy matrimony with Veronica Kerkow of Belle Plaine, Minnesota. During the 31 years of their married life she remained his constant and faithful companion both in the home and in the service to which he had dedicated himself. Their union was blessed with six sons.

During the 32 years of faithful service to the Lord in His Kingdom Pastor Kock was blessed with continued good health. It was not until the early part of this past summer that the Lord permitted his health to fail him. On July 2, he submitted to a major operation in St. Paul, Minnesota. From that time on, despite the



best medical care available, his health continued to decline, even though he expressed the sincere desire that the Lord might enable him to continue to labor in His kingdom. On September 28, he was taken to the Buffalo Memorial Hospital. Here the Lord ended the labor of His servant and graciously called him from this vale of tears to Himself in heaven on the night of October 6.

A private service for the family was held on Saturday, October 10, at the funeral home in Buffalo at 10:30 a.m. The service was conducted by Pastor M. J. Lenz, of Delano, who also officiated at the committal service. — The main funeral service was held in Cross Lutheran Church at Rockford, at which Pastor J. Raabe of Litchfield served as liturgist, and the undersigned, conference visitor, preached the sermon based on 2 Tim. 4, 7-8. The male choir of Cross Church sang an appropriate anthem. A letter of condolence from the acting president of the Minnesota District, Geo. A. Barthels, was read. The following brethren served as pallbearers: E. R. Berwald, M. Hanke, Wm. Haar, M. Kunde, H. Mutterer, and P. F. Nolting.

Pastor Kock is survived by his beloved wife; six sons: Theophil, of Park Rapids; Donald, of Litchfield; Norval, pastor at La Crosse, Wisconsin; Robert, Christian day school teacher at Hutchinson; David, student of theology at Thiensville, Wisconsin; and Paul, Christian day school teacher at Two Rivers, Wisconsin; also five grandchildren. Besides these members of his immediate family he is survived also by five sisters and three brothers and many other relatives and friends.

His earthly remains were laid to rest in the Oakland Cemetery at Hutchinson, Minnesota.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

Memorial contributions in memory of Pastor Kock were received in the amount of \$462.70.

P. R. KUSKE.

#### † HERMAN REIMER †

Herman Reimer (November 30, 1869, Busdorf, Germany to November 14, 1953, Reedsburg, Wisconsin), son of Juergen and Dina Reimer. Graduated from Lutheran Seminary

at Kropp, 1892. Emigrated to America and joined Michigan Synod. Served congregations at Remus and Brumfield, Mich., for two years. In 1894 accepted a call to Freedom, Mich. From 1895 to 1911 served the parish of Marathon City, Mosinee, Rib Falls, and Hardwood Hill in Wisconsin. Then served congregations at Lime Ridge and Tuckertown till his retirement in 1935.

Then joined St. Peter's congregation at Reedsburg, Wis., where he assisted at Lord's Supper and in sick calls for many years.

United in marriage with Wilhelmina Schlegel Gohr. She died on March 27, 1938. Surviving are 10 children.

Funeral services were conducted November 18 at St. Peter's Church, Reedsburg, with the undersigned officiating. Burial was in St. Peter's Cemetery, Reedsburg.

CARL F. SELLE.

### DEDICATION OF CHURCH AND SCHOOL

#### Immanuel Church Kewaunee, Wisconsin

On October 11, Immanuel Congregation of Kewaunee, Wisconsin, was privileged to celebrate one of the truly outstanding events in its long history. The occasion was the dedication of its new church and school to the service and worship of the Triune God. The members and a host of friends from far and near joined in giving glory to God who not only led the members of



Immanuel to plan this project, but also moved them to give freely and unstintingly of their God-given possessions so that a beautiful, modern, and efficient building could be erected to serve both the preaching of the Word and the administration of the Sacraments as well as the

feeding of the lambs of the Savior's flock.

The festivities of the day included two dedicatory services at which Prof. John P. Meyer of Thiensville, Wis., and Pastor Arden Stuebs of Bangor, Wis., brought appropriate messages. In the evening an organ concert was presented by Mr. Robert Theis of Cleveland, Ohio, on the rebuilt and enlarged organ. The church choirs enhanced the services of the day and rendered a group of selections in the evening service of organ and song. In a reunion service on Tuesday evening of dedication week Pastor Theo. Baganz of Sturgeon Bay addressed the former confirmands of Immanuel who had come from far and near. A fellowship banquet on Thursday evening of the same week concluded the festivities. Pastor Hoge Bergholz, grandson of the late Pastor Wm. Bergholz, a former pastor of Immanuel, was the main speaker at this occasion.

Immanuel Lutheran Church and School was erected on a new location consisting of an entire city block in the newer residential area of the city. The structure of English Gothic design was built from plans drawn by the late Hugo C. Haeuser of Milwaukee. The building is of cement block masonry construction faced with Sturgeon Bay stone on the front and sides. The back is of matching Dunbrick and the trim is of Bedford stone. The structure is built in a U-shape to make the best possible use of light for church and school purposes. At its widest points the building measures approximately 150 x 110 feet.

The church will seat 360 in the nave, 100 in the balcony, and 35 in the choir transept, which also houses the organ console. The spacious narthex will accommodate an additional 75 people. The school has four classrooms and as only two are utilized at this time for full classroom work, one has been converted into a library. The school also is equipped with a small gymnasium.

May the Lord who has guided, blessed, and strengthened the members of Immanuel in this huge task, continue to abide in their midst with His rich grace, so that the new church and school may always be a blessing to them, their children, and many other blood-bought souls.

W. F. ZINK.



**ANNIVERSARY**

**The Rev. Rud. P. Korn**

On October 4, 1953, St. John's Lutheran Church, Lewiston, Minnesota, observed the 25th anniversary of Pastor Rud. P. Korn as pastor of this congregation. A special service was arranged at which Pastor F. Kosanke served as liturgist and Pastor A. Hanke as speaker.

After the services the congregation and guests met at the school auditorium for a social evening and lunch. Pastor E. Geistfeld was master of ceremonies.

Pastor Korn came to Lewiston in October 1928, after serving in Rising City, Nebraska, Renville and Goodhue, Minnesota, and Arcadia, Wisconsin. He was ordained 44 years ago. During his pastorate in Lewiston he baptized 362 children and 12 adults; confirmed 338 children and 29 adults; officiated at 132 weddings and 184 funerals.

A. HANKE.

**CHURCH REDEDICATION**

**St John's, Caledonia Township  
Waupaca County, Wisconsin**

On August 2, St. John's Ev. Lutheran Congregation of Town Caledonia, Waupaca County, Wisconsin, was privileged by the grace of God to rededicate its newly beautified house of worship. Two neighboring pastors served as guest speakers. Pastor Harold Grunwald, Winneconne, preached in the morning on Isaiah 28:16. Pastor Harold Wicke, Weyauwega, delivered the message in the evening on 1 John 2:7.

Work on the interior of the church began in April. The walls were painted, the auditorium and sanctuary redecored with symbols distinctively Christian in origin and meaning. New carpeting was laid and new light fixtures installed. The pulpit was lowered and pews refinished. The church was beautified in every detail. The work completed cost approximately \$4,000.00.

The congregation's origin dates back over ninety years. Families lived apart and isolated in huts of logs and brush in the early days. Itinerants extended their Gospel preaching to them from humble log huts on the Rat River to the scattered folks along the Wolf River. An old pigskin-covered prayer book printed in 1729 recently turned up

that was once used by the early Lutheran pioneers of this area prior to the preaching that was extended beyond the ridge north of Readfield, out of which St. John's Congregation came into existence. In 1914, when the congregation was fifty years old, the present house of worship was dedicated to the glory of God.

We pray that the preaching of the Word will continue to feed, nourish, sustain, and strengthen many souls so that the thoughts of our people will ever be those of our founding fathers, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

ARMIN ENGEL.

**NINETIETH ANNIVERSARY**

**First Ev. Lutheran Church  
Green Bay, Wisconsin**

The early beginnings of First Evangelical Lutheran Church go back to the time when Wisconsin became a state. After meeting for services for twelve years, the group in 1862 issued a call to the Wisconsin Synod for a resident pastor and organized the congregation with about forty members.

January 28, 1862, the congregation resolved to build a church and dedicated it in August of the same year. Ninety years later on October 11, First Lutheran Congregation and its friends gathered in two jubilee services to commemorate the anniversary of the dedication of the church building which has served the congregation continuously since the days of the Civil War.

A former pastor, the Rev. F. C. Weyland, of Pelican Lake, preached the sermon in the morning service, basing his message on St. John 17:22. In the evening service a son of the congregation, Pastor E. J. Zehms of rural Appleton, was the guest speaker, using 1 Peter 2:4-5 as his text.

The seven pastors who served the Lord in this place were C. G. Reim, 1862-1870; C. F. Goldammer, 1870-1876; K. Oppen, 1876-1883; J. A. Siegrist, 1883-1913; F. C. Weyland, 1913-1921; R. Lederer 1921-1946. The undersigned began his pastorate here the first Sunday in August, 1946.

May the Lord and Shepherd of the Church be with First Lutheran Congregation also in the future as it

plans to erect and dedicate a new church to the cause of caring for the Savior's sheep and lambs.

E. H. KRUEGER.

**NEW CHRISTIAN DAY SCHOOL**

The ceremony of ground breaking for the new Christian Day School of Jerusalem Ev. Lutheran Church, Milwaukee, Wisconsin, was held on May 24, 1953. Pastor A. Halboth preached the sermon on John 14:23-31.

On September 20, 1953, Jerusalem Congregation was privileged to lay the cornerstone of its new building. Professor E. E. Kowalke delivered the sermon on Matthew 28:19-20.

The new school building is being erected on the site of the old school and is expected to be ready for occupancy September, 1954. During the building project classes are being conducted in temporary quarters at Divine Charity Lutheran Church.

L. M. BLEICHWEHL.

**APPOINTMENT**

**MINNESOTA DISTRICT**

Pastor H. C. Duehlmeier of Hancock, Minnesota, has been appointed as a member of the Minnesota District Board of Missions to complete the unexpired term of Pastor W. F. Dorn, who recently resigned from this Board when he was appointed to the Executive Committee of our Japanese Mission. Pastor Gordon Radtke had first accepted the appointment to fill the above mentioned vacancy, but served only a short time when he accepted a call to a parish outside of our Minnesota District, and therefore also resigned.

GEO. A. BARTHELMS,  
Acting Pres., Minn. District.

**D. M. L. C. LONG-PLAYING  
RECORD**

A long-playing record with sixteen sacred songs recorded by the 1952 Dr. Martin Luther College Choir is still available, program included. Present it as a Christmas gift. Price \$5.00, postpaid.

Emil D. Backer  
Dr. Martin Luther College  
New Ulm, Minnesota

**NOTICE**

**RETIRED PASTORS**

Do you wish to sell your theological libraries? Luther sets, commentaries, etc., German and English, are in demand. Please contact the Seminary Book Store, Thiensville, Wisconsin.

PROF. CARL LAWRENZ.  
\* \* \* \* \*

A two manual Estey Reed Organ with full pedal for sale.

Pastor N. M. Mielke  
Route 3  
Mayville, Wisconsin  
\* \* \* \* \*

Any congregation having a used communion set for sale or willing to donate to a newly organized mission congregation, please contact

Grace Ev. Lutheran Church  
c/o The Rev. H. A. Hempel  
Hutchinson, Minnesota



**CHANGE OF ADDRESS**

**Pastors**

**Hempel, H. A.**, 467 North Glen Street, Hutchinson, Minnesota.  
**Fritze, Hugo**, 1106 Georgia Avenue, Norfolk, Nebraska.

**MISSION FESTIVALS**

**Ninth Sunday after Trinity**  
 St. John's Church, Rising City, Nebraska.  
 Offering: \$441.00. D. C. DeRose, pastor.

**Tenth Sunday after Trinity**  
 Calvary Church, Osceola, Nebraska.  
 Offering: \$72.57. D. C. DeRose, pastor.

**Twelfth Sunday after Trinity**  
 St. Paul's Church, Gresham, Nebraska.  
 Offering: \$669.27. D. C. DeRose, vacancy pastor.

St. Paul's Church, Hustler, Wisconsin.  
 Offering: \$346.00. G. F. Albrecht, pastor.

**Fourteenth Sunday after Trinity**  
 St. John's Church, Platteville, Colorado.  
 Offering: \$172.70. Ph. Lehmann, vacancy pastor.

**Sixteenth Sunday after Trinity**  
 St. Paul's Church, Plymouth, Nebraska.  
 Offering: \$620.00. H. H. Schaller, pastor.  
 Christ Church, West Salem, Wisconsin.  
 Offering: \$1,074.41. W. Paustian, pastor.  
 St. Luke's Church, Lemmon, South Dakota.  
 Offering: \$522.38. R. E. Pope, pastor.

**Seventeenth Sunday after Trinity**  
 Trinity Church, Appleton, Wisconsin.  
 Offering: \$723.58. R. Waldschmidt, pastor.  
 St. Paul's Church, Stephansville, Wisconsin.  
 Offering: \$192.27. R. Waldschmidt, pastor.  
 St. Matthew's Church, Loveland, Colorado.  
 Offering: \$121.07. Ph. Lehmann, pastor.

**Eighteenth Sunday after Trinity**  
 Emanuel Church, Kolberg, Wisconsin.  
 Offering: \$968.50. Wm. G. Zell, pastor.

**Nineteenth Sunday after Trinity**  
 St. Paul's Church, New Ulm, Minnesota.  
 Offering: \$2,475.00. W. J. Schmidt, pastor.  
 St. Luke's Church, Oakfield, Wisconsin.  
 Offering: \$604.97. C. Koepsell, pastor.

**Twentieth Sunday after Trinity**  
 St. Paul's Church, Cudahy, Wisconsin.  
 Offering: \$467.55. H. J. Vogel, pastor.  
 St. Paul's Church, Stevensville, Michigan.  
 Offering: \$2,006.00. H. J. Zink, pastor.  
 St. Paul's Church, Saginaw, Michigan.  
 Offering: \$2,539.39. O. J. Eckert, pastor.

**Twenty-first Sunday after Trinity**  
 Good Hope Church, Omaha, Nebraska.  
 Offering: \$108.74. Ph. Martin, pastor.  
 St. John's Church, Riga, Michigan.  
 Offering: \$531.00. C. H. Schmelzer, pastor.  
 Trinity Church, Jenera, Ohio.  
 Offering: \$2,895.00. W. C. Voss, pastor.  
 St. Paul's Church, Tacoma, Washington.  
 Offering: \$321.00. W. Amacher, pastor.

**BOOK REVIEW**

**The Northwestern Lutheran Annual** for 1954. Price 50 cents. Print, Northwestern Publishing House.  
 This calendar which has become a must in every home of our Synod offers the reader the monthly almanac, notes the Gospels and Epistles for every Sunday in the year and the collect or prayer for each week. On the lower part of the page the great events in the Church's past are noted. A special feature is "The Apostles' Creed" carried out in the Symbols used in the church. It very informative and worthy of a Christian's study. Also the name of every pastor and teacher in the Synodical Conference together with the address will be found in the Annual as always. The price is certainly reasonable.

**Gemeindeblatt Kalender** for 1954. Price 50 cents. Print, Northwestern Publishing House.  
 This German edition has all the features of the English Annual. Its reading matter contains very interesting and edifying short stories.

**The Lutheran Annual** for 1954. Price 50 cents. Print, Concordia Publishing House, St. Louis, Missouri.  
 This is the Annual of our sister Synod. This Annual has adopted a new feature. The weekly calendar is always on the right page with a few lines for notes for each day, while the left page carries interesting reading material. The usual informative material in regard to names and addresses of all pastors and churches in the Synodical Conference, officers of the Church etc., covers many pages.

W. J. S.

**MINNESOTA DISTRICT**

July 1, 1952 to July 1, 1953

**Crow River Valley Conference**

Congregation --- Pastor	SYNOD		OTHER
	Budgetary	Special	CHARITIES
Buffalo, St. John's, E. R.			
Berwald .....	\$ 3,381.60	\$ 118.90	\$ 184.20
Crawford Lake, Trinity, M. H.			
Hanke .....	250.00		
Delano, Mt. Olive, M. J. Lenz	3,570.60		
Glenwood, Calvary, F. E. Stern	481.45	4.00	
Graceville, Mt. Olive, H. A.			
Mutterer .....	934.18		
Hancock, St. John's, H. C.			
Duehlmeier .....	2,061.96	183.00	11.00
Johnson, Trinity, P. R. Kuske..	2,221.11		159.37
Litchfield, St. Paul's, J. Raabe	3,730.76		49.61
Loretto, Salem, W. P. Haar....	2,470.38	4.00	3.00
Monticello, St. Peter's, P. R.			
Hanke .....	962.24		
Montrose, St. Paul's, M. H.			
Hanke .....	559.97		
Morris, St. Paul's, H. C.			
Duehlmeier .....	1,682.60	66.25	6.00
Rockford, Cross, T. E. Kock....	1,478.16		
T. Acoma, Immanuel, O. Engel	2,697.50	20.00	88.58
T. Buffalo, Immanuel, G. H.			
Geiger .....	2,355.80		
T. Ellsworth, St. Peter's, M. C.			
Kunde .....	332.61	50.00	
T. Lynn, Zion, M. Lemke....	1,463.35	875.00	220.00
T. Malta, Bethany, H. A.			
Mutterer .....	260.74		
Edmund Zabel .....		50.00	10.00
<b>Total .....</b>	<b>\$ 51,395.01</b>	<b>\$ 1,371.15</b>	<b>\$ 731.76</b>

**Mankato Conference**

Alma City, St. John's, E. E.			
Kolander .....	2,128.66	66.52	24.00
Belle Plaine, Trinity, G. Radtke	2,666.67		124.25
Jordan, St. Paul's, L. Brandes	3,113.00	5.00	
Le Sueur, Grace, M. J. Wehausen	810.40		
Mankato, Immanuel, G. W.			
Fischer .....	6,694.99	7,621.00	192.46
N. Mankato, St. Paul's, R. A.			
Haase .....	3,795.72	14.50	30.50
W. Mankato, St. Mark's, M.			
Birkholz .....	878.61		
New Prague, Friedens, A.			
Martens .....	1,668.53		
St. Clair, St. John's, A. P. C. Kell	2,428.47		61.00
St. James, St. Paul's, E. F.			
Peterson .....	3,442.00		8.00
St. Peter, St. Peter's Luth., G.			
Albrecht .....	2,448.68	15.00	
Smith's Mill, Trinity, T. Bauer	1,200.85		
Home for the Aged, Belle Plaine	52.00		
<b>Total .....</b>	<b>\$ 51,328.58</b>	<b>\$ 7,722.02</b>	<b>\$ 440.21</b>

**New Ulm Conference**

Balaton, St. Peter's, H. C.			
Sprenger .....	2,118.40		2,046.00
Butterfield, St. Matthew's, E. C.			
Schmelzer .....	606.13		
Courtland, Courtland Luth., E.			
Hallauer .....	474.59		21.62
Darfur, St. John's, E. Schmelzer	623.00		
Lake Benton, St. John's, A. H.			
Birner .....	1,263.85		
Morgan, Zion, W. Frank .....	1,440.00		15.00
New Ulm, St. John's, R. Gurgel	2,309.65		
New Ulm, St. Paul's, W. J.			
Schmidt .....	12,007.26	35.50	12.00
Nicollet, Trinity, E. Schaller..	6,237.56	145.00	2.00
Sanborn, Zion, W. P. Scheitel..	2,204.74	22.00	29.00
Sleepy Eye, St. John's, P. F.			
Nolting .....	6,520.83		184.00
T. Brighton, Zion, E. Hallauer	984.75		24.22
T. Eden, Immanuel, W. Frank..	824.00		
T. Island Lake, Zion, R. F.			
Schroeder .....	271.00		20.25
T. Verdi, Immanuel, A. H. Birner	521.69		12.17
Tyler, Immanuel, R. F.			
Schroeder .....	434.00		5.00
<b>Total .....</b>	<b>\$ 38,691.25</b>	<b>\$ 202.50</b>	<b>\$ 2,371.26</b>

**Red Wing Conference**

Austin, St. Paul's, L. W.			
Schierenbeck .....	1,714.24		51.82
Bear Valley, St. John's, T. Haar	813.00		20.00
Bremen, Trinity, O. Klett....	269.49		
Brownsville, Emanuel, E. G.			
Hertler .....	118.00		
Caledonia, St. John's, K. A.			
Gurgel .....	4,592.00		59.40
Charles City, Cross, W. A. Geiger	634.42	4.00	2.00
Frontenac, St. John's, W. G.			
Voigt .....	1,407.92		
Goodhue, St. Peter's, C. Mischke	1,620.00	2.00	
Hokah, Zion, E. G. Hertler...	1,012.75		
La Crescent, First Luth., E. G.			
Hertler .....	873.00		
Lake City, St. John's, T. H.			
Albrecht .....	6,726.05		446.00
Mapleview, Calvary, L. W.			
Schierenbeck .....	56.85		
Mason City, Bethlehem, C. A.			
Hinz .....	1,100.00		
Mazepa, St. John's, T. Haar..	1,094.00		
Nodine, St. John's, R. A.			
Kettenacker .....	2,963.12		
Oronoco, Grace, N. A. Reinke..	1,543.46		10.00
Poplar Grove, St. Peter's, N. A.			
Reinke .....	282.00		
Red Wing, St. John's, G. A.			
Barthels .....	4,883.58	272.44	78.50
South Ridge, Immanuel, E. G.			
Hertler .....	889.00		
T. Dexter, Trinity, N. E. Sauer	2,237.32	14.50	54.00
T. Goodhue, Grace, C. Albrecht	1,160.02	16.00	92.00



T. Goodhue, St. John's, C.			
Albrecht	2,325.00	50.00	6.00
T. Lincoln, Trinity, E.			
Scharlemann	728.80	727.50	
T. Minneola, St. John's, C. H.			
Mischke	1,208.03	73.25	6.00
T. West Florence, Immanuel,			
W. G. Voigt	1,224.47		15.00
T. Union, St. Peter's, F. Ehler	200.61		
Wabasha, Our Redeemer, W. G.			
Voigt V. P.	183.05		14.00
Zumbrota, Christ, H. F. Muenkel	4,993.50	649.25	186.00
Total	\$ 46,654.18	\$ 1,808.94	\$ 1,131.72

**Redwood Falls Conference**

Arlington, St. Paul's, J. G.			
Bradtke	7,491.47	16.00	886.35
Danube, St. Matthew's, H. C.			
Schnitker	2,729.38	\$3.50	
Echo, Peace, H. Hackbarth...	3,264.61	214.25	128.00
Essig, Zion, Dr. P. W. Spaude	397.97		
Fairfax, St. John's, W. F.			
Vatthauer	3,745.91	3.00	145.50
Gibbon, Immanuel, H. H.			
Kesting	4,481.04	116.00	250.50
Marshall, Christ, E. R. Gamm	2,079.28		
Milroy, St. John's, G. W.			
Scheitel	473.20		
Morton, Zion, S. Baer	2,156.28	8.00	29.68
Olivia, Zion, Im. F. Lenz	1,626.12		5.00
Redwood Falls, St. John's, E. A.			
Birkholz	3,331.67	1.00	66.11
Renville, St. John's, W. F. Dorn	2,602.00		12.00
Seaforth, St. Paul's	555.00		
T. Emmett, Bethany, O. K.			
Netzke	936.70		
T. Flora, St. Matthew's, O. K.			
Netzke	726.98		1.00
T. Helen, St. John's, K. J.			
Plocher	2,329.55	10.00	130.10
T. Omro, St. John's, W. H.			
Zickuhr	1,522.40	5.50	21.50
T. Ridgely, St. John's, Dr. P. W.			
Spaude	406.56		14.00
T. Sheridan, St. John's	399.58	1.00	
T. Wellington, Emanuel, G. F.			
Zimmermann	3,043.00	159.75	185.00
T. Winfield, St. Luke, W. F. Dorn	700.00		
Vesta, St. John's, R. E.			
Bretzmann	2,614.18	16.00	33.50
Winthrop, Zion, C. Wm. A.			
Kuehner	2,659.20	1.00	73.45
Wood Lake, St. John's, J. W.			
Stehr	3,586.72	158.25	305.70
Mrs. Im. F. Albrecht, Memorial			24.00
Okabena, St. John's, G.			
Schweikert			76.95
Total	\$ 53,858.60	\$ 817.25	\$ 2,364.32

**St. Croix Valley Conference**

Amery, Redeemer, O. P.			
Medenwald	1,444.71		
Centuria, St. John's, F. Kempfert	351.90		
Clear Lake, Grace, O. P.			
Medenwald	692.53		
Ellsworth, Ellsworth Luth.			
F. Mutterer	103.17		1.90
Hastings, St. John's, L. Ristow	2,022.20	12.00	48.60
Hersey, First Luth., P. E. Horn	405.61	5.00	
Highwood Park, Mt. Zion,			
G. J. Ehler	253.23		
Minneapolis, Bloomington Luth.,			
J. G. Hoenecke	286.90		
Minneapolis, Pilgrim, R. J.			
Palmer	4,578.53		
Minneapolis, St. John's, P. C.			
Dowidat	3,456.92	900.00	
N. St. Paul, Christ, H. A. Sauer	2,860.00		
Nye, Grace, L. Schaller	442.80		
Osceola, Trinity, L. Schaller	916.80		
Prescott, St. Paul's, F. Mutterer	770.23	100.00	85.80
Rock Creek, Redeemer, F.			
Kempfert	249.41		
St. Croix Falls, Eng. Luth.,			
F. Kempfert	739.10		
St. Louis Park, Timothy, R.			
Schumann	182.60		1.50
St. Paul, Emanuel, L. M. Voss	5,535.92	5.00	924.47
St. Paul, Mt. Olive, C. P. Koch	2,452.98	106.00	39.30
St. Paul, St. James, C. Bolle	4,889.20		500.00
St. Paul, St. John's			
Naumann-Albrecht	8,234.22	190.00	354.00
St. Paul, Trinity, A. C. Haase	1,923.70		192.15
St. Paul Park, St. Andrews,			
G. J. Ehler	418.83		
South St. Paul, Grace, A. G.			
Eberhart	4,600.05		586.36
Stillwater, Salem, P. R. Kurth	3,353.42		
T. Baytown, St. John's, E. W.			
Penk	1,304.75	19.00	
T. Cady, St. Matthew's, K.			
Nolting	587.31	47.20	
T. E. Farmington, Zion, L. W.			
Meyer	3,259.00		
T. Grant, St. Matthew's, E. W.			
Penk	338.64	22.00	
T. Weston, St. John's, K. A.			

Nolting	1,371.33		108.65
T. Woodbury, Salem, F. Mutterer	633.37	5.00	19.00
Woodville, Immanuel, P. E. Horn	932.70	50.00	
Harold Kuether Memorial		15.00	
Treasurer, Luth. Church-Missouri			
Synod		1.00	
Total	\$ 59,597.06	\$ 487.00	\$ 3,849.95
District Totals	\$261,524.68	\$ 12,408.86	\$ 10,889.20

ROBERT O. SCHWEIM, District Treasurer.

**MEMORIAL WREATHS**

April, May, June, 1953

In Memory of -- Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Otto Stelter—H. Hackbarth...	\$ 8.00	\$	\$ 21.00
Pastor Wm. Eggert—F. E. Stern		2.00	
Wm. Dumdie—E. E. Kolander			2.00
Mrs. Lucille Peterson—G. W.			
Fischer	1.00		
Mrs. Oscar Seltenreich—G. W.			
Fischer	10.00		
Mr. and Mrs. Henry W.			
Schneider—G. W. Fischer	43.80		21.00
Earl Roberts—G. W. Fischer	2.00		3.00
Dan Hanel—G. W. Fischer	18.00	2.00	10.00
Carl F. Westman—E. F.			
Peterson	10.00		
Mrs. Ernest Harms—E. F.			
Peterson	30.00		
Mrs. John DeWall—E. F.			
Peterson	50.00		
Mrs. Walter Zarn—E. F.			
Peterson	10.00		
Louis Zarn—E. F. Peterson	10.00		
Henry F. Kohn—E. F. Peterson	25.00		
William Miller—E. F. Peterson	15.00		
Donald W. Jablinski—E. F.			
Peterson	25.00		
Max C. Augst—E. F. Peterson	10.00		
Mrs. John Adem, Sr.—E. F.			
Peterson	50.00		
John A. Adem, Sr.—E. F.			
Peterson	25.00		
Roland Meyer—H. C. Sprenger			2,000.00
A. F. H. Wilking—E. Schaller		7.00	
Mrs. Harry Schroeder—W.			
Scheitel			15.00
John Rudisuhle—K. A. Gurgel	31.50		2.00
Mrs. Theresa Klankowski—K. A.			
Gurgel	21.00		1.00
Fred Krueger—K. A. Gurgel	24.50		2.00
Elaine Geiger—W. A. Geiger		2.00	2.00
Christ H. Albers—C. H. Mischke	20.00	2.00	
Mrs. Fred Duden—G. A. Barthels	5.00	2.00	15.00
Mrs. Martin Knolle—G. A.			
Barthels	10.00		12.00
George Arden—G. A. Barthels	2.00		
Herman Stern—N. W. Sauer	1.00	4.50	2.00
Mrs. Peter Tomhave—C.			
Albrecht	1.00	12.00	
Mrs. Aug. Holst—C. Albrecht	8.00		5.00
Mrs. Anna Pehder—C. Albrecht	15.00	1.00	12.00
J. Henry Benitt—C. Albrecht		50.00	6.00
Mrs. H. J. Eggenberger—W. G.			
Voigt			9.00
Mrs. Adline Nickel—J. G.			
Bradtke			1.00
Mrs. Frank Riedler—J. G.			
Bradtke	6.00		38.00
Mrs. Wm. Rosenfeld—J. G.			
Bradtke		7.00	57.00
Mrs. Mathilda Voigt—J. G.			
Bradtke	1.00		1.00
James Milton Kuhn and John			
Paul Kuhn—H. Hackbarth	22.00	200.00	22.00
Carl Kitzrow—W. F. Vatthauer			7.00
Theo. Kiecker—W. F. Vatthauer			2.00
Adolph Boettcher—H. H.			
Kesting	11.00	71.00	48.00
Emil Falk—H. H. Kesting			5.00
Debra Kay Isakson—H. H.			
Kesting			2.00
Mrs. Mary Ohde—E. R. Gamm	2.00		
Karl Jolitz—S. Baer	12.00		2.00
Wm. Wilkeming—E. Birkholz	4.00	1.00	5.00
Mrs. Lester Buckentin—K. J.			
Plocher		8.00	49.00
Arnold Buerkle—G. F.			
Zimmermann	1.00	8.00	2.00
Carl Hulke—C. F. Zimmermann	10.00	2.00	
Christian Rust—R. E.			
Bretzmann	44.00	1.00	9.00
Hazel Sickman—C. Wm. A.			
Kuehner	29.00		
Mrs. Wm. Schrupp—J. W. Stehr		22.25	24.25
Carl Frase—J. W. Stehr	12.50	3.75	9.50
Mrs. Mathilda Werner—J. W.			
Stehr	12.50	22.50	12.50
Mrs. Elaine Geiger—L. Voss		5.00	5.00
Paul Denninger—Naumann-			
Albrecht		15.00	25.00
H. C. Measner—L. W. Meyer	18.00		
Mrs. Clara Davis—L. W. Meyer	15.00		
Charles Frank—K. A. Nolting	15.00		20.00
Mrs. Wm. Gehn—K. A. Nolting	5.00		20.00





Jan. #54.

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# The Christmas Manger

Teach your children to visualize the true Christmas Story.  
A colorful, realistic display for the Home, Church,  
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**DAY  
BY  
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WITH  
JESUS**

**Devotional Calendar  
1954 Edition**

By Dr. E. R. Bertermann

The loose-leaf, Bible centered calendar for family or private devotion. **TIMELY! — PRACTICAL! — BIBLE CENTERED! DAY BY DAY WITH JESUS** has for many years been used by thousands as the basis for their daily devotions. The messages in each edition are new, timely and practical. Equivalent to a book of 730 pages, these daily devotions are in loose-leaf form, contained in a newly designed and styled receptacle which either may be hung or stood with a self-contained easel.

**\$1.50**

- No. 1—**Figures up to 2½ inches high; Stable Size: 9x5½x5½ inches. **Price: \$4.95**  
With musical unit: *Adeste Fideles*, or *Silent Night*. **Price: \$8.95**
- No. 2—**Figures up to 4 inches high; Stable Size: 13x7x7 inches. **Price: \$6.95**  
With musical unit: *Adeste Fideles*, or *Silent Night*. **Price: \$10.95**
- No. 3—**Figures up to 4½ inches high; Stable Size: 15x8x6¼. **Price: \$9.50**  
With musical unit: *Adeste Fideles*, or *Silent Night*. **Price: \$13.50**
- No. 4—**Figures up to 6½ inches high. Set contains 12 Figures. Wooden stable, size 20x14x10 inches. Without musical unit. **Price: \$23.50**

Figures only for set No. 4.

**Price: \$11.00 per set**

Each set contains 15 pieces including figures of Joseph, Mary, the Infant, three Kings, two Shepherds, three Sheep, one Cow, one Donkey, and one Angel. Figures are hand painted in bright colors with fine detail.

**Musical unit not available separately**

**5 ft. Cord and 7W Lamp for use with all sets, 50 cents extra**

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