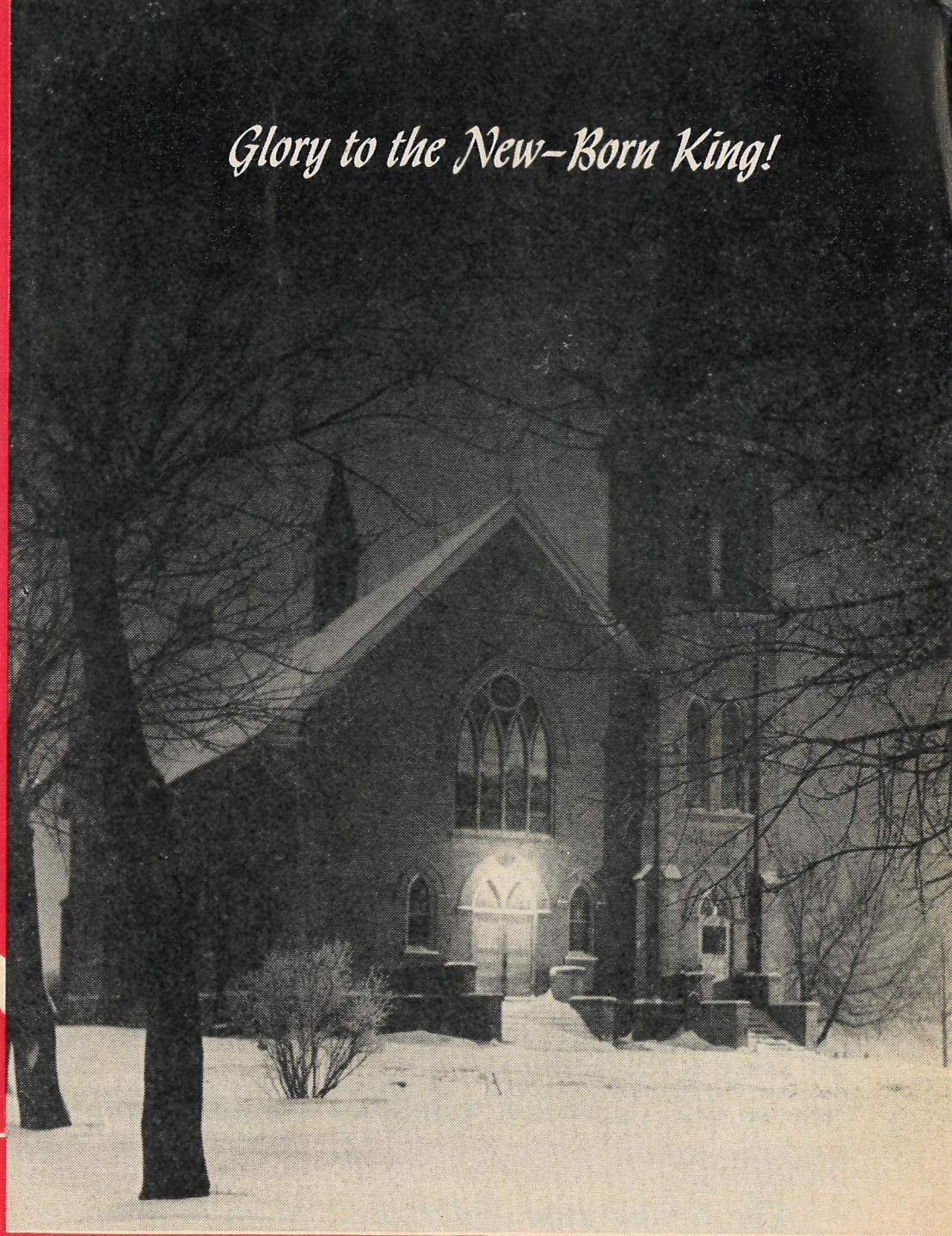
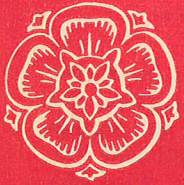


Glory to the New-Born King!



THE NORTHWESTERN
Lutheran

December 20, 1959
Volume 46, Number 26



BRIEFS by the Editor

we could use to satisfying effect. But we did not hesitate to use again the fine picture that appeared on the Christmas issue of 1957. (The photograph was the work of Pastor Erich Schroeder, who died last July.)

* * * *

Christmas is still more than two weeks off as we write this. As we prepared to write, we found our thoughts ranging the past, recalling Christmases twenty, thirty, forty and more years back.

We know that we are not alone in this habit of recollecting at Christmas time. It is a season of vivid, strong memories. Doesn't it seem important to sort out these memories? Are they of such a nature that we should let them have such a stout grip on us? Or should we suppress them somewhat, so that things of greater weight and value may engage our minds?

For instance, it may be possible that sharp Christmas memories linger long only because they go back to our childhood. Then they would be on a par with other reminiscences of childhood which bring back things and happenings that were especially pleasant and enjoyable. But as we examine our Christmas recollections, we find something distinctive in them. It was not merely that we had more gifts, more good things to eat, and more festivity crammed into the Christmas season than into any other. These features of it are present to mind, too. But still they are on the fringe. The center, a big center, in

the field of memory is taken up by the religious observance in church and home, and in the religious observance a tremendous event, a great saving act of God, stood out: God Himself was born a man centuries ago to redeem us poor, lost men.

As we settle on this fact, additional details of Christmases past surge into our minds: "It came to pass in those days, that there went out a decree from Caesar Augustus" . . . ("I wonder if I can still repeat all of the Gospel for Christmas Day"), snatches of carols, whole stanzas of hymns ("We are rich, for He was poor, Is not this a wonder? Therefore praise God evermore, Here on earth and yonder"), the special note of Christmas sermons, truly festive, telling us: "Fear not! . . . Good tidings of great joy to all people! . . . This day is born a Savior, which is Christ the Lord!"

Such reliving of Christmases in the past is nothing to be despised. It does not deal in mere sentimentalities, but in deep sentiments pleasing to God. It puts us in tune for a joyous celebration of Christ's birthday today.

* * * *

We did not receive a picture of a church in a wintry setting which

"Good tidings . . . WHICH SHALL BE TO ALL PEOPLE." We could not help thinking of these words as we read Missionary Alvin Werre's letter, telling of a stirring, almost incredible experience God granted him. Such a conquest by the Gospel, the Good Tidings of Christ, should be good news to us. It should also fire our zeal for missions, that the light of Christmas may invade and drive out the darkness in many hearts. You will find Pastor Werre's letter on page 406.

* * * *

We call your attention to a new series which begins in this issue. We have titled it "Prophecy and Fulfillment." For his first installment Professor F. Blume, of our Wisconsin Lutheran Seminary, has chosen to treat a well-known prophecy of the great Christmas event. (See page 408.)

* * * *

May the Lord Jesus Christ, once born a Child, fill your hearts with peace and joy this Christmas season, and give you a glad New Year! This is the wish and prayer of your Editorial Board.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. | Kings 8:57

The Northwestern Lutheran * Volume 46, Number 26 * December 20, 1959

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published bi-weekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis. Use this address for all business correspondence. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Entered as second-class matter at the Post Office at Milwaukee, Wis., under the Act of October 3, 1917.

Postmaster: Please send notice on form 3579 to return address given in address space on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee 8, Wis.

Subscription Rates Per Year, payable in advance:

Individual subscription\$2.00
In Milwaukee\$2.25
For blanket subscriptions\$1.75
In bundle subscriptions\$1.60

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Fred Blume Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee 8, Wisconsin

CONTRIBUTING EDITORS —

I. P. Frey E. E. Guenther E. E. Kowalke
C. Leyrer O. Mischke H. C. Nitz
J. Schaadt A. Schuetze C. Toppe

THE COVER — Trinity Church, Town Liberty, Wisconsin;
S. G. Kugler, pastor.

The Northwestern Lutheran

Editorials

You Have The Best

Except for some last minute purchases, your Christmas shopping has been completed. The wind-up toys, the dolls, the books and wearing apparel and jewelry have been laid away for Christmas Eve, when they will become gifts to members of your family or to your friends.

Not all of these gifts come up to your expectations. They are not the best gifts. They are not of the finest quality; perhaps you shopped for them hurriedly; perhaps you couldn't afford any better. Strikes and layoffs may have dictated more modest expenditures this Christmas. You regret that your gifts often do not do justice to the love that offers them. You have had to settle for less than you wanted to give. The wish that they might have been of better quality or in greater abundance takes away some of the pleasure of giving. Many a gift is a disappointment also to the giver.

If Christmas joys depended on the preciousness of the gifts you exchange, it would be a variable happiness at best. Your Christmas joys rest on something better than that, for the best Christmas gifts are already yours. The supreme manifestation of God's love is meant for you. You have the most precious gift ever given — the blessed Babe of Bethlehem. The most glorious Christmas story ever written was written for you. To you belongs the world's richest heritage of Nativity hymns and songs.

These are the best Christmas gifts. These not even the greatest wealth can afford. The most discriminating shopper could not have selected them. Even your deepest love could not have conceived of the gift of God's Son for you, a sinner.

Does it really matter among Christians that the material gifts you exchange at Christmas time are not the best?

C. TOPPE

* * * *

Floods Clap Their Hands

"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12). This is the language of poetry, and unless one reads and likes poetry, he might find this and other similar passages somewhat puzzling. For example, Psalm 98:8 would present the same difficulty: "Let the floods clap their hands; let the hills be joyful together."

A literal-minded reader might feel baffled by such imaginative language. But is it much more imaginative to say that streams clap their hands than to speak as we sometimes do in prose of a threatening sky or of an angry cloud? If someone should speak of a cheerful sun or of the bland and smiling face of a full moon, we should have no trouble understanding him. "The earth loveth the shower" — we all understand and appreciate such expressions.

If we consider the context in which the Isaiah passage occurs, we shall see that the poetic language was appropriate and readily intelligible to the readers for whom it was first meant.

The 55th chapter of Isaiah compares the effect of the Word of God to the effect of rain and snow on dry and thirsty land. As the rain and the snow make the

earth to "bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be. . . . It shall not return unto me void." So says the Lord.

Canaan was wholly dependent on rain, snow, and dew for the productivity of its land. The people had no means of pumping water for irrigation out of the low-lying Jordan onto the high land; there were no other streams of consequence; and there were very few flowing springs. The land depended for its life on the rains that normally fell between November and April. When the rains failed to come in their season, the crops failed. If the rains failed over a long period, the creeks and cisterns dried up entirely and famine resulted. "There was famine in the land," is a familiar phrase in the Bible. Abraham, Isaac, Jacob, and David all went through periods of famine. In the days of Elijah there was neither rain nor dew for a period of three years. The land became a desert.

When, after such a time of drought, the rains at last come again to soak the land, then the sprouting grain shows green on the hills, the trees again are fresh and full of fruit, the creeks gurgle with flowing water, the cisterns are full, and the desert blossoms like the rose. Then it is easy to feel that the hills themselves break forth into singing and that the trees and streams clap their hands for joy; for God has sent His rain from heaven.

The people of Israel were constantly reminded by the very nature of their land how completely they were dependent on rain and snow from heaven for their lives. Just so they were dependent on God's Word for their well-being here on earth and forever. And as the rain makes the seed to sprout, so God's Word will not fail to accomplish that which God pleases. "It shall prosper in the thing whereto I sent it."

Without the Word of God we dry up and die, as the land of Israel dried up when God withheld the rains.

E. E. KOWALKE

* * * *

Public Relations

Public figures, especially those in the entertainment world, have their press agents to keep them in the public eye and to win popular acclaim for them. There is hardly a business concern of any size that does not have its public relations department. A writer of a magazine article recently pointed out that though public relations men may not lie outright, neither do they tell the whole truth. That is also largely true of the public relations departments which most church bodies have introduced. They are supposed to get favorable publicity for the Church and to explain away anything to which the general public might react unfavorably. Consequently it has become the fashion to publicize only those things about the Church which appeal to the world and to cover up or soft-pedal those things which the public dislikes. It is human nature to put the best foot forward.

(Continued on page 413)

Studies in God's Word: A Letter To Our Children

Luke 2:1-14. And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

We invite you to read this letter to your children.

Dear Friends,

Do you remember the last time you went to a birthday party? You went to your friend's house to help him celebrate his birthday there. He met you at the door and welcomed you. His house was decorated with colorful crepe paper. There was a special cake with some candles on it, one for each year of his age. You wore special paper hats as you ate the cake and ice cream. You and the other children brought him gifts. You sang, "Happy birthday to you!" You did not object that he was at the center of everything, for, after all, it was his birthday, and you just don't have birthdays more than once a year.

In a few days it will be Christmas and you will celebrate Jesus' birthday. You will go to His house, your Christian church. Your church will be decorated for Jesus' birthday. It will have a Christmas tree, or maybe two or three. The tree will be an evergreen, reminding us that Jesus' love is with us every day of the year even as the needles are on the tree in winter as well as in summer. The tree will have lights, reminding us that Jesus has brought the light of His truth into our dark lives. You will sing songs to Jesus just as you sang "Happy birthday" to your little friend. Remember how happy your friend was when you sang for him? Jesus will be just as happy to hear you sing for Him.

You will bring a birthday gift for Jesus, too. Jesus once said that whenever His friends do a kind deed for another person He considers it a kind deed done for Him. From this you learn how you can give Him a birthday present. Some of you will bring a gift to help the homeless and helpless children cared for by your Lutheran Children's Friend Society. Some of you will bring a gift for the "boys and girls" at Bethesda Lutheran Home. Some of you will bring a gift for the Apache children at the East Fork Nursery. Some of you will bring gifts for the missionaries who are spending Christmas in other countries telling boys and girls there of Jesus' birthday. Some of you will be bringing your gifts to Jesus in some other way. But all of you are making Jesus happy because He knows you are bringing Him a fine birthday present when you are helping others.

You are happy to celebrate Jesus' birthday because you have a real interest in Him. You see, He calls Himself your Brother. When we celebrate Christmas, we are celebrating the birthday of our Brother, Jesus. Jesus has chosen to become part of the human family. He has come down from His home in heaven to live for us and to die for us. But Jesus isn't dead anymore. Three days after He died He rose from the dead and He's alive in heaven right now. He lived on earth so that we shall be able to live with Him in heaven.

We're going to have fun this Christmas. We'll enjoy our Christmas tree with its lights. We'll enjoy our Christmas candies and cookies. We'll enjoy the presents we'll receive. But we won't forget it is Jesus' birthday we're celebrating. We'll be happy He lets us celebrate it with Him.

Sincerely yours,
John Schaadt

Smalcald Articles

Part III. Art. VI. Of the Sacrament of the Altar

III

When Christ instituted His Supper, He spoke the words: "Take, eat, this is my body." Similarly: "Take, drink, this is my blood." On the basis of these words of institution we firmly believe and confess the real presence of the body and blood of our Lord in the Sacrament. Christ uses the bread as a vehicle to convey His body to our mouths, and the wine, to convey His blood. It is His real body which was given for us, and His real blood which was shed for the remission of our sins. These heavenly elements we receive, eat and drink, by means of the earthly elements.

So much Christ tells us, but He does not explain in detail how this union between the earthly and the heavenly elements takes place. Yet, instead of rejoicing and giving thanks to Christ for this wonderful nourishment and assurance of our faith, people began to speculate curiously about the manner of the real presence. Do the earthly elements serve as containers for the heavenly? Are the two kinds of elements mixed with each other, as a cook mixes various things together when she prepares hash? Or what is the relation between the two kinds of elements in the Supper?

Transubstantiation

The Catholic Church teaches transubstantiation, a change of the earthly elements into the heavenly: a transubstantiation of the bread into the body of Christ and of the wine into His blood; and pronounces a solemn anathema on anyone who would dare to question this doctrine. The Council of Trent in its session on October 11, 1551, gave a definition of transubstantiation: "By the consecration of the bread and of the wine a conversion is made of the whole substance of the bread into the substance of the body of Christ, our Lord, and of the whole substance of the wine into the substance of his blood" (Chap. IV).

We now reproduce the Canon in which this doctrine is fixed.

Canon II. "If any one saith, that in the sacred and holy sacrament of the Eucharist the substance of the bread and wine remain conjointly with the body and blood of our Lord Jesus Christ, and denieth that wonderful and singular conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood — the species only of the bread and wine remaining — which conversion indeed the Catholic Church most aptly calls transubstantiation: let him be anathema."

The Canon refers to the "species" of the bread and wine, and admits that they remain. By "species" they mean the appearance to our senses. Thus the species of the bread includes its shape, its color, its weight, its taste, its odor, its natural nourishing qualities, and the like. But in spite of all this, they say, it is no longer bread, but has been converted entirely into the body of Christ, which adopted these external accidents of the bread for its mode of presence.

History

The Council of Trent declared that transubstantiation has "ever been a firm belief in the Church of God" (chap. IV). But has it?

The early Church, of course, firmly believed and confessed the real presence of Christ's body and blood in the Sacrament. This truth was not really questioned for centuries. But when the Sacrament began to be considered as a *sacrifice*, then questions as to the manner of the presence arose. People began to speak about a "conversion," a "change" of the bread, but apparently not in the sense of a material change of the bread into the body of Christ, but rather of a change in function, namely, that the bread was turned from its common use into being a vehicle for the body of Christ. Even the Apology of the Augsburg Confession quotes, with approval, the following words from a certain Theophylact of Bulgaria (after 1107): "The bread is not a mere figure, but is truly *changed* into flesh."

A real transubstantiation was decreed by the fourth Lateran Council (1215): "There is verily one universal Church of the faithful, outside which no one at all is saved, in which the same priest is himself the sacrifice, Jesus Christ, whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine, the bread being *transubstantiated* into the body, and the wine into the blood, by divine power."

Against this error Luther directed the last paragraph of Art. VI on the Sacrament of the Altar.

Text

5) *As regards transubstantiation, we care nothing about the sophistical subtlety by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread.*

For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as St. Paul himself calls it, I Cor. 10:16, "The bread which we break." And I Cor. 11:28, "Let him so eat of that bread"

Notes

In the first passage which Luther quotes, Paul is stressing the idea of fellowship and union. He warns the Corinthians to flee the fellowship of idols. Then he continues: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we all are partakers of that one bread." — Note the word "communion." The bread does not lose its nature, it is not changed into the body of Christ. It functions as a means for our communion with the body of Christ.

(Continued on page 413)

News FROM OUR Missions



THE MIRACLE AT ABIA OKPO

A Letter From
Missionary Werre

If this had not happened to me and if I had not witnessed it with my own eyes, I would scarcely believe it. I have been in Nigeria one year. In this time I have been serving twelve congregations. The largest of these and the one nearest to my house is Abia Okpo. This congregation came to me with almost two hundred communicants.

When I say that the Gospel has been in this village for at least thirty some years or even longer, and the Lutheran Church has been here for twenty-nine years, some of you may think that this congregation should be very strong and well established. This is, however, not the case. The Gospel has really made very little impact here. It is true that many of the natives have come to church, have been baptized, and have become communicants, yet many of these people have no idea what it's really all about. Instead of rejecting their old heathen ideas and accepting the Gospel wholeheartedly, most of the people have simply added the rituals of the Church to their already long list of superstitious beliefs.

These people live in great and constant fear. To them there are thousands of devils lurking everywhere causing sickness, death, sorrow, loss of children, barrenness, and misfortune of every kind. In addition to this they believe that the spirits of their fathers are constantly plaguing them, constantly demanding some sacrifice from them. The native witch doctors, who profit exceedingly from the people's fears, do all within their power to keep the people under their spell.

And so, knowing the magnitude of this fear under which these people live, and knowing their ignorance in regard to the causes of natural phenomena, we should not find it surprising at all that almost every church member is still worshiping idols, at least in this area of the Lutheran Church of Nigeria. I have long been aware of it. Yet I could never point to any proof. For these people, knowing that the white man

would be much displeased if he saw them sacrificing to evil spirits or to ancestors, hide their sticks and idols which they worship. We have long been preaching against this sin, in addition to many others. Sometimes some people would seem to be somewhat troubled in their hearts, but no one ever had the courage to speak up.

Finally last week we based our weekly instructions on the Word of God as found in Isaiah, chapters 44, 45, and 46. Even as these words were read, I could see they were making an impact. Why was this so? These people had heard these words or similar words many times before. The only answer I can think of is that it was the working of the Holy Spirit of God. When the instruction class was over, the church was as quiet as a morgue. The people filed out of the church quietly. Their faces showed great signs of deep concern. I heard since then that some people went straight home and threw their idols away. However, during the next week we heard very little about this matter.

Yesterday, I again was at this church, this time for Communion announcement. When the people had gathered, I addressed them briefly and in the course of my address again mentioned this particular sin. When I had concluded I expected one and all again to come forward as usual to announce for Communion. Instead, one man, the oldest man in the church stood up and asked me to come to his house. We went. He showed us his idols. (They are simply sticks of a certain type of wood.) He told us to take them. We took them to the church. The people were still waiting. Another elder of the church now stood up and asked us to come to his house. We took his gods and also his wife's. Again we returned to the church. The people were still waiting. A third man invited us, then a fourth, and so on. From six in the morning till six at night, my interpreter and I worked feverishly trying to keep up with the demands to come and

take the people's idols away. We took only the idols of those who asked us to.

At seven o'clock we had a church service. The table which is ordinarily used as an altar was piled high with idols. All around the table, too, there were sticks, and pots, and idols and ju-jus of all kinds. I invited the neighboring pastor (African). Both of us preached. The congregation sang hymns. Finally we took all the gods outside and burned them. We had quite a fire. The people stood by breathless, still thinking that the white man and his interpreter would surely be struck dead. When the things were burned up, you could see a change come over the people. They were happy. They were rid of a terrible fear. A great burden had been lifted from their shoulders.

The value of the idols which were burned was estimated to be between 1200 and 1800 dollars. If you do not think this is much, consider that the average person here in this village perhaps makes only about 35 or 40 dollars per year. But even this is small compared to the great fear under which these people live. To burn these things took courage, more courage by far than it would take for an American to burn his automobile and his house.

I know that there are still many people here in this village, yes, even in the church who have their idols. But a great spell has been broken. A member of the Kwa Iboe church in the village came to me and asked me to get his idols, too. I have heard rumors that the whole Kwa Iboe church is going to destroy their idols this coming Sunday. I know that now as time goes on, more and more people will be doing the same thing. And this thing will spread also to the neighboring villages.

Even as I sit here and type this out, I can hardly believe it. I believe that I saw the power of the Spirit yesterday as I have never seen it before in my life. I cannot but share this event of my life with others.

(Continued on page 413)

Topic: Is the Son equal with the Father?

A Lantern to Our Footsteps

God's Reply to Our Questions

Why the Question?

In an adult Bible class someone once spoke of the three Persons in the Trinity about as follows: The first Person is the Father, the greatest of the three; the second Person, called the Son, must be beneath the Father, must be subordinate to Him, for He is the Son; the Holy Spirit is somewhat below the other two Persons in rank. Since the Son lived on this earth for a time, took upon Himself our human nature, went about in the world as one of us, the impression may result that He is below the Father, not completely equal with the Father. Others will point to the words Jesus Himself spoke: "My Father is greater than I" (John 14:28), and say: There you have proof that Jesus is not equal with the Father. The Jehovah's Witnesses, for example, after quoting this passage say that "all, including Jesus, are in complete subjection to the great Head, Almighty God." They say that "God's justice would not let Jesus, as a ransom, be more than a perfect man." They speak of "God's Son who became Jesus Christ and who did have a beginning." So we ask: Is the Son equal with the Father?

"God Manifest in the Flesh"

First let us note that Scripture speaks of Jesus simply as God. To the Romans, St. Paul makes mention of the fact that Christ came concerning the flesh from the Israelites, but then says of this Christ that He "is over all, God blessed for ever" (Rom. 9:5). Writing to Timothy, St. Paul says that "God was manifest in the flesh" (I Tim. 3:16). St. John writes: "And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (I John 5:20).

But it may be said: Yes, Jesus is God, but in a lower sense, not really equal with the Father. He is the Son of God, subordinate to the Father.

"I and My Father Are One"

However, Scripture claims equality for Him. Christ revealed Himself as equal with the Father. During the feast of the dedication Jesus was walking in the temple, and the Jews came to Him and said: "If thou be the Christ, tell us plainly." After reproving them for their unbelief, He concludes by telling them plainly: "I and my Father are one" (John 10:30). The Jews then took up stones to stone Him because, as they explained to Him, "that thou, being a man, makest thyself God" (John 10:30). We also read in John 5:18: "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." Thus they understood that He claimed to be God, one with the Father, as He indeed is.

Jesus also claimed for Himself equal honor with the Father. In John 5:23 we read: "That all men should honor the Son, even as they honor the Father.

He that honoreth not the Son honoreth not the Father which hath sent him."

Jesus has power to raise the dead, even as the Father possesses that power: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5: 21).

How well St. Paul sums all this up by saying: "In him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

A Problem That Confronts Us

But what may still puzzle us is that Jesus did also say: "My Father is greater than I." We hear Jesus saying that the day and hour of the end of the world "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). Doesn't He in this appear as inferior to the Father? it may be asked. Truly, when we see Jesus as He is shamefully scourged, condemned, and finally crucified, as we see Him dying on the cross, someone may say: That hardly looks like one who is the true God, equal with the Father.

The Key to the Problem

In that connection, however, let us remember that Scripture tells us that Jesus humbled Himself while He was here on earth. St. Paul writes to the Philippians: "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8). Let us look especially at the statement "thought it not robbery to be equal with God." The word "robbery" speaks of booty, or a prize, with which a victorious king might return and which he would display and "show off." But Christ did not consider His being "equal with God," His form of God, as something to be displayed, as booty to be used for His own glorification. Rather, He humbled Himself, did not fully display or make use of all that was His as true God, but took on Him the form of a servant, finally suffering death for us in this humiliation. According to His human nature, which he had taken upon Himself, our Savior thus humbled Himself for us. If we keep this in mind, we can well understand those portions of Scripture which seem to speak of Jesus as "inferior."

Thus Scripture presents Jesus to us as the one who is the Son of God, equal with the Father, but who, when He took upon Himself our human nature also humbled Himself for a time, humbled Himself even unto the death upon the cross for our salvation.

(Continued on page 413)

Prophecy And Fulfillment

Isaiah Foretold the Coming of the Wonder-child of Bethlehem

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace (Isaiah 9:6).

During the second half of the eighth century before Christ, the Prophet Isaiah carried on his work in the Kingdom of Judah and the city of Jerusalem. Here he was an outstanding figure of his time, as we can gather from statements in his own book: the friend and counselor of kings (37:1ff); a statesman whose words, at the direction of the Lord in whose service he stood, often spoke to the critical international situation of the day and were intended to direct the formulation of national policies (7:3-9); and adviser of high government officials (22:15-19). He was obviously also a teacher who had drawn a circle of disciples about himself (8:16), but above all he was a Prophet of the Most High God, whom the Lord Himself had sent (6:9) to speak of things that concerned the everyday lives of king and peasant, of prince and pauper, but whose message had above all to do with the relation between the sinner and his God and between God's own People, the Kingdoms of Israel and Judah, and their heavenly Lord, whom for the most part His own Chosen People was neglecting and forgetting.

In his preaching of Law and Gospel to the people of his own day, Isaiah comes often to speak of the Salvation which the Messiah of God would bring. At those times his divinely inspired words are so clear and direct in what he has to say about the coming Christ and His kingdom, that we of the Christian Church have long accustomed ourselves to thinking of the Prophet Isaiah as the Evangelist of the Old Testament. In the power of God's Holy Spirit he stands beside the Manger at Bethlehem and at the foot of the Cross on Calvary and there utters words that could not have been any more vivid and unmistakable as to their meaning if the Prophet had in his own person been present when these events in

the carrying out of God's Plan of Salvation for us were taking place.

The world-scene upon which Isaiah looked in the time of his great public activity was confused and disheartening. Two mighty powers were at that time engaged in a struggle for the mastery of the world: the Kingdom of Egypt to the south of Palestine and the Kingdom of Assyria to the north. Between these two great powers lay a number of smaller kingdoms that were constantly trying to play off the one of their great and more powerful neighbors against the other in the hope of gaining a temporary advantage for themselves. They all followed a policy that showed their belief that final prosperity and happiness would be found on the side of the largest armies and with the help of the greatest material resources.

Sad to say, God's own Chosen People, at this time divided into the Northern Kingdom (The Ten Tribes, Israel) and the Southern Kingdom (Judah), were following policies that were barely distinguishable from those of their heathen neighbors. Instead of placing their trust in the Lord and following the guidance furnished in the words of His prophets, both Israel and Judah were trying to play a game of petty politics in order to win peace and prosperity for themselves. Pekah, the king of Israel, even entered into a confederacy with Rezin, the king of heathen Syria (II Kings 16:5) in order to oppose the aggressions of Assyria, and when Ahaz, the king of Judah at Jerusalem refused to join this alliance, Syria and Israel threatened to attack the kingdom of Judah and to put a vassal king on the throne at Jerusalem in the place of Ahaz. Ahaz now appealed to the king of Assyria for help. As a result of the intervention of Assyria in Palestinian affairs, both Damascus, capital of Syria, and Samaria, capital of Israel, were subjugated by the Assyrian king, Tiglath-pileser. In the year 740 B.C. he invaded the lands round about the Sea of Galilee and led many of the Israelites away into captivity. This is the visitation on the lands of Zebulun and Naphtali referred to in Isaiah 9:1.

Still the Prophet has a word of comfort and hope. Though these lands, known to us as Galilee, have been brought very low because of their sin and disobedience to the Lord, and though their people have been led off into Assyria as captives, nevertheless a day of glory is to dawn even for this Galilee of the Nations. Yes, this despised Galilee, now brought so low and lying in the dust of her humiliation and shame, shall see a great light, shall again have hope, and shall again know joy and happiness; so says the Prophet, 9:2.

This prophecy of Isaiah was literally fulfilled. In his Gospel, Matthew points out that when His time came, Christ appeared in the land of Galilee, took Capernaum as His headquarters, and let the people of the populous coastal plains of the Sea of Galilee hear His Gospel preached and see His mighty signs and wonders (Matt. 4:15, 16). The day of the New Testament was first to dawn over Galilee, and here were the Beginnings of the New Testament Church made.

In Galilee despair has turned to joy, and utter gloom has been changed to gladness (Isa. 9:3-5). What has happened in Galilee is, however, but a picture of the Salvation won by Christ and proclaimed in His word. The words of the Prophet find their complete fulfillment in the hearts of all those who know the true joy in their Lord because they are joined to Him in faith as members of His Holy Church.

These great blessings have come to men, because the plan of God for their Salvation has been carried out. His Son appeared among men: the Word became flesh. He was born as a Babe and laid in the manger at Bethlehem. But even of this Babe it remains eternally true that His real name is Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

FREDERIC E. BLUME

Direct from the Districts

NEBRASKA

A First for Nebraska Missionaries

The first Missionary and Mission Board Conference of the Nebraska District was held in Lincoln on November 18-19, 1959, noon to noon. Nearly all of the missionaries were able to be present. Pastor W. Wichmann of Grand Island, who has had considerable experience in the mission field, gave helps and hints to the missionary. This presentation was especially useful because so many of our District's missionaries are only recently out of the seminary and lacking in practical experience. Mr. O. Neujahr, a member of the Mission Board, presented some thoughts on stewardship, including the missionaries' personal stewardship. Pastor L. Groth, chairman of the Mission Board, gave information on filling out annual missionary reports and other information as requested. On Thursday Pastor H. Eckert, chairman of the Board of Trustees, explained how the new regulations for Church Extension loans applied to each particular mission field. He pointed out that, while the repayment scale might seem high in some cases, it is to a congregation's advantage to retire its debts regularly and as soon as possible, so past debts do not hinder future growth. Adjustments in the repayment of loans will also be made in "hardship" cases. The conference was a profitable one; so the missionaries decided to meet next year again.

Information and Stewardship Representatives Chosen

Our District also has now organized its representatives of the Board for Information and Stewardship. Pastor J. Martin is the chairman and Mr. Don Gibbs of Sioux City is secretary. These two are from the Central Conference; the Colorado Conference is represented by Pastor H. Schulz; Rosebud by Pastor G. Tiefel and Mr. Fred Schwant; Southern Conference by Pastor L. Gruendeman and Mr. Otto Neujahr. The Central Conference, because of its geographical length, is divided into three areas: Norfolk, with Pastor G. Free as chairman; Des Moines, with Pastor M. Weishan as chairman; and Omaha, with Pastor F. A. Werner as chairman.

Young People's Gatherings

The young people's organizations of our District are beginning to meet in larger groups here and there. Those of the Southern Conference met at Hallan, Nebraska, for a fellowship gathering on November 15, with St. John's of Firth the host. A total of 125 young people attended. Only two congregations were not represented, and they were absent because of distance (frequently a problem in our District). The young people of Omaha—Council Bluffs met at Good Shepherd of Omaha on November 22. Three of our four congregations were represented by 19 people. This was less than at previous meetings, but such fluctuations are to be expected where all the congregations are small. The Regional Youth Fellowship of central and southern Iowa churches, Wisconsin Synod, met in August, with 37 present. They adopted a constitution.

Pastor James Rockhoff of Geneva (415 G Street) is doing work at the Girls' Training School at Geneva. He asks that all pastors with members or prospects at this school notify him, and he will serve them in every way possible.

Academy Equipment Fund

The Nebraska Academy equipment fund now stands at \$857.84. The academy is dear to our hearts, and we are convinced that it will serve our Synod well in providing workers to our Church. Now we need to convince our Synod also; that will be more likely to happen if we ourselves continue an active interest and support it in whatever ways are open to us.

F. A. WERNER

NORTHERN WISCONSIN

Anniversary — Pastor J. C. Dahlke

On September 20, St. Peter's Lutheran Church, Weyauwega, joined their pastor in observing the 25th anniversary of his ordination. Pastor Alfred Schewe, a former classmate, delivered the anniversary sermon in the special service held on the occasion.

Introducing Manitowoc Lutheran High School

K. Seim, Acting Principal

Manitowoc Lutheran High School has begun its fourth year of exist-

ence with 105 students, five full-time instructors, and three part-time instructors. Thirty of these students are preparing for the teaching or preaching ministry. This area high school also offers college preparatory, commercial, and general courses of instruction.

The 105-voice student choir is presently engaged in preparations for the annual Christmas concert. The concert will be presented during the pre-Christmas season in various Manitowoc Conference churches; the "home" concert will be given at Bethany in Manitowoc.

The early years of the High School are fraught with difficulties; these are, however, frequently countered by the thrill of many "firsts." Preparing for one of these is the first annual staff, which is working hard on the first annual in the school's history. A contest is in progress to find a name as sharp as the one borne by the basketball team. The Lancers face a 21-game series this season.

The Lutheran High School Ladies' Guild has given outstanding support to the school; the ladies have seen to the outfitting of the Home Ec Department.

Fox Valley Lutheran High School Pastor H. Warnke, Principal

Presently FVL's faculty is studying the matter of better reporting practices to parents. The teachers know that many educators have written thousands of pages on the subject, with suggestions ranging all the way from no report cards (private conferences only) to a detailed checklist. Our purpose is to coordinate to some extent the marks given by various teachers and to give parents a clearer picture of their children's work.

Recently FVL's General Board adopted a budget for 1960 of about \$137,000. The Finance Committee has prepared an excellent illustrated brochure explaining the figures. Copies have been distributed to all families within the Federation. Extra copies are available.

The cost for educating a student at FVL averages \$280 per year. Beginning next September, students from member congregations will be

(Continued on page 413)



The Front Entrance of the New Building

Wisconsin Lutheran High School Dedicated

The week of September 20 to 27 was an important one for Milwaukee area members of our Synod. During that week they were privileged to see the fruits of their work in the Lord and to dedicate their new high-school building to His name and to His service.

The Dedication Services and Open House

The highlight of the week was the dedication service held on the afternoon of September 20. A congregation of over 2,600 people heard Pastor E. C. Pankow, chairman of the Board and the preacher of the day, review both the difficulty of the task of build-

ing the High School as well as the joy of fulfillment. Pastor Pankow stressed that nothing could have been accomplished without the help given us by our Lord. We can do nothing more than to give all glory to God for the things that He has done in our midst. The liturgist for this service was Pastor Robert Voss of Siloah Church. Pastor John Jeske, vice-president of the Board of Directors, read the rite of dedication. The A Cappella Choir of Wisconsin Lutheran High School, under the direction of Mr. Henry Engelhardt, sang appropriate numbers.

On September 27, at 3 p.m., Pastor Adolph Buenger of Kenosha preached

in a service of consecration. He based his words on I Chronicles 29:5: "And who then is willing to consecrate his service this day unto the Lord?" He urged all the parents, teachers, students, and members of congregations to rededicate themselves to a continued service of the Lord. He reminded us that, when the heart is turned to Christ, the hands and the gift will follow. Pastor Paul Knickelbein of St. Marcus Church was the liturgist. In this service Pastor James Schaefer of Atonement Church installed nine new members of the faculty. A feature of our worship on this day was the singing of a mass chorus of 400 grade-school



A View From the Rear — This Building Has 31 Classrooms

children under the direction of Mr. Arthur Sprengeler.

Open house was held on three nights of dedication week to enable our members and the community to view the new facilities. Almost 7,000 people attended the services and open house activities. The members of the Ladies' Guild provided refreshments for all visitors.

Some Facts About the New Facilities

Our members and visitors expressed their pleasure with the newly completed building. They frequently commented that the High School Conference had received good value for the money spent. This rather large structure, which covers almost three acres of floor space, features good sound construction with a noted absence of frills. Even the casual visitor notices at once the very pleasant appearance of the structure.

In the few months in which the school has been used, it has proven to be well planned and more than adequate for its purpose. Although the student body and the faculty number almost 650, they are working here daily without any feeling of being crowded or cramped. The chapel-auditorium, which serves us daily for devotion, also provides a place for conference church services and various school functions. As yet some parts of the building are not being used. The enrollment trend for the future indicates, though, that this situation will not prevail for too long a time.

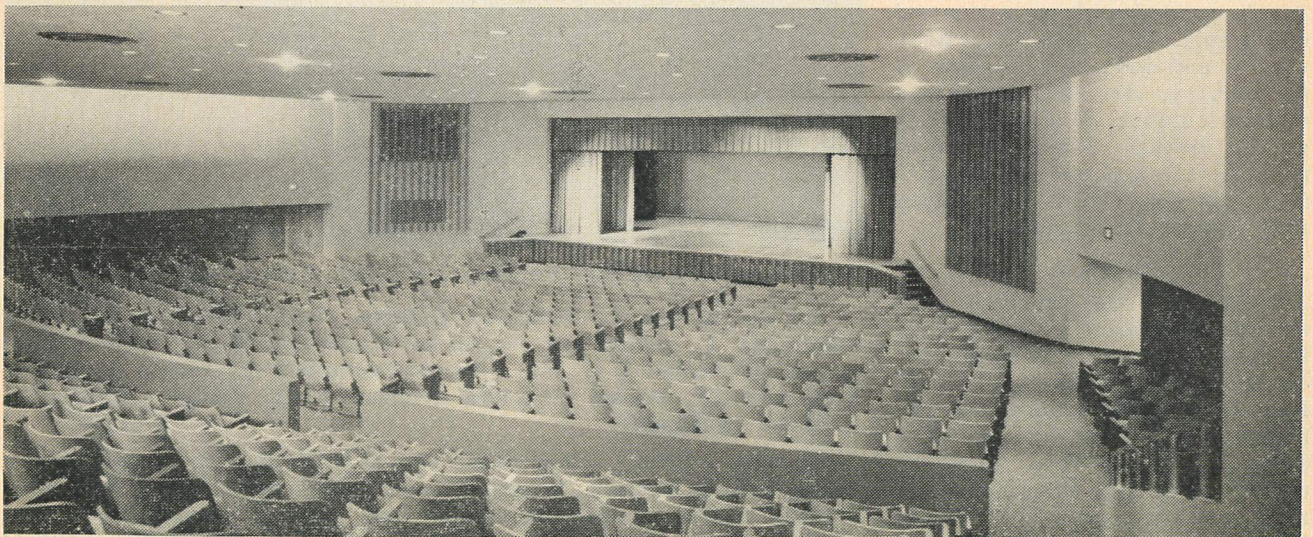
The High School is already serving as host for various conventions of our Synod. During the early days of November almost 600 of our teachers met here for their annual state

convention. During the coming summer, the Southeastern Wisconsin District of our Synod and the Synodical Conference will hold their conventions in our school.

Looking Back and Looking Ahead

We are grateful to the Lord for the many blessings which He has shown us. He has moved our people to give their talents and their gifts that this project might be brought to a successful conclusion. The High School Conference has not finished its building task as yet. A considerable indebtedness still remains. However, the blessings and accomplishments granted by the Lord in these past years give all of us the assurance that our God will grant us the determination and the wisdom to overcome this obstacle too.

ROBERT P. KRAUSE



The Auditorium, Seating One Thousand



A View of the Stewardship Conference

Second Stewardship Conference Held

On October 20 and 21, 1959, in the city of Milwaukee about 70 men, both pastors and laymen, from all Conferences of all Districts within our Wisconsin Ev. Lutheran Synod, came together for the second meeting of its kind: a Stewardship Conference. Arranged by the members of the Synod's Board for Information and Stewardship, the Conference had as its purpose to acquaint those men who serve on the District Stewardship Boards with the materials being offered to our congregations as a means of encouraging them toward a faithful and meaningful fulfillment of their Christian calling. These District Boards, consisting of one pastor and one layman from each Conference, were — and now are — to serve as the bridge to carry this information to representatives of all our congregations through scheduled circuit meetings. To that end, this Stewardship Conference, like that of January 1958, was scheduled and held.

Highlight

Highlights of the conference were the opening address by Pastor L. J. Koeninger of Lansing, Michigan, the devotional address by Pastor I. G. Frey of Phoenix, Arizona, and the inspirational address by our Synod Secretary, Pastor Theo. Sauer of Oshkosh, Wisconsin. Especially profitable to all was the essay, "Spiritual Priesthood and Stewardship," delivered by Prof. John P. Meyer of our

Wisconsin Lutheran Seminary at Thiensville. Specific points in the conference program were the reports of the various District Board Chairmen, the presentation of our Synod's

Evangelism Program by Pastor E. Pankow, member of the relatively new Evangelism Commission of the Synod. Shown for future presentation to the circuits by the District Boards were the 1959 Synod Convention filmstrip: "Lord, What Wilt Thou Have Me To Do?" and the "Every-Home Visitations" filmstrip, both produced by our own Board for Information and Stewardship. Displayed and explained were three sample copies of Printed Congregational Reports, models to be used by congregations in graphically and effectively setting forth their own local program, as well as that of the Synod, to their individual members.

Reflections

We who attended this Second Stewardship Conference returned home grateful to the members of our Board for Information and Stewardship for their thorough work at this Conference, and for their unselfish efforts in carrying out their continuing assignment. We will remember certain warnings raised against faulty emphasis in this work on means and methods, at the expense of the simple preaching and teaching of Christ's saving Gospel. We will also continue



District Stewardship Chairmen and Eight Representative Laymen

Pastors (sitting, left to right): C. Reiter (Dakota-Montana), W. Zarling (Michigan), E. Habermann (Northern Wisconsin), Wm. Schink (South-eastern Wisconsin), I. G. Frey (Arizona-California), T. Adascheck (Pacific-Northwest), H. Winkel (Western Wisconsin), H. Hempel (Minnesota), J. Martin (Nebraska).

Laymen (standing, left to right): Harold Dorn, Mobridge, South Dakota; Ernest Krieger, Saginaw, Michigan; Lewis Sawall, New London, Wisconsin; Franklin Woldt, Lomira, Wisconsin; Carl Loeper, Granada Hills (Los Angeles), California; Clarence Sangren, Stratford, Wisconsin; Raymond Tomhave, Mankato, Minnesota; Fred Schwant, Winner, South Dakota.

in the conviction that, in keeping with His Word, our best and total efforts in serving Christ Jesus are not too much. It is our earnest prayer that from that Word and through that Word everyone of us may learn to do our all with our all for Jesus Christ, the Lord of all.

WM. G. ZELL

NEWS FROM OUR MISSIONS

(Continued from page 406)

For this reason I have written this. May it cause you, the readers, to glorify and praise God anew, may it inspire you onward toward total dedication of self to Jesus Christ and His glorious Gospel, which is even able to cause men living in dreadful fear to have the courage to do away with their idols.

Yes, let us all dedicate ourselves anew to the task which our Savior gave us when He said, "Go ye therefore, and teach all nations." Let each of us cast away his own little "idols," whatever they may be, and place ourselves, our money, our time, our talents, and our all into the service of such a wonderful Savior. Greetings in Christ our Lord from all of us out here to all our brethren in America. Amen.

(Signed) PASTOR A. WERRE

DIRECT FROM THE DISTRICTS

(Continued from page 409)

paying \$108 tuition per year, or a little more than one third the cost of their education. The seventeen

congregations belonging to our Federation, with help from other congregations and individuals, supply the rest of the money needed.

O. SOMMER

A YULETIDE PRAYER

Great Sov'reign, guide our artless feet,

Like children's, on this Christmas way!

*Oh, fire dull spirits, make us meet
To sing with angel choirs this day!*

*Can we on this hushed, holy night
With eager hearts catch anthems still
From Judah's hills, where angels
bright*

*Sang, "Peace on earth, to men good
will"?*

*Can we with swift and lightsome tread
Along with lowly shepherds race,
To fix our eyes on that blest bed
And see the infant Prince of Peace?*

*Shall any tear long dim the sight?
Or one dark thought that Light
obscure?*

*Dare trifling things of earth e'er
blight
This Hope of man, sin's only Cure?*

*Lord, make each sin-torn heart a
place
That holds Thee, like yon manger
stall!*

*May we before Thine eyes find grace
To joy in Thee, a Child, yet Lord
of all!*

PAUL KATUS

PRESIDENT NAUMANN'S LETTER OF ACCEPTANCE

Pastor Theodore Sauer, Secretary
Wisconsin Ev. Lutheran Synod
905 Nebraska Street
Oshkosh, Wisconsin

Dear Brother Sauer:

At the quarterly meeting of St. John's Ev. Lutheran Congregation of St. Paul, Minnesota, held October 12, 1959, I requested and received a peaceful release from my pastorate in St. John's. I wish hereby to notify you officially that I am accepting the office of full-time president of the Wisconsin Evangelical Lutheran Synod to which I was elected last August at the Saginaw Convention.

Fully conscious of my own unworthiness and shortcomings, I pray that the Lord of the Church may grant me wisdom from on high to know and do His will alone in carrying out the assignment of my office. At the same time I bespeak the prayers of the entire membership of our Synod that we may in all things together show forth the praises of Him who has called us out of darkness unto His marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

OSCAR J. NAUMANN

EDITORIALS

(Continued from page 403)

The church which remains true to the Truth should realize that it is engaging in a vain pursuit when it tries to make the Church popular in the world. Jesus often pointed out that it can't be done. Jesus pointed that out by means of such statements as: "The disciple is not above his master. — If they have called the master of the house Beelzebub, how much more shall they call them of his household? — If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." That ought to move us to resign ourselves to unpopularity with the world. It is futile to try to remove a principle which Jesus laid down. Popularity with the world can be achieved only at the expense of the Lord and His Truth.

Nevertheless, a caution is in order. Some church people go out of their way to invite the displeasure of the world. They seek martyrdom by being vulgar and insulting, and then pharisaically glory in the unpleasant experiences which come upon them. Some even invite opposition by calling sin what is no sin and teaching for doctrines the commandments of men. They seem to think that the only test of Christianity is how obnoxious they

make themselves to others. If the displeasure is not actually incurred for Jesus' sake and the Truth, it is not Christian martyrdom. IM. P. FREY

SMALCALD ARTICLES

(Continued from page 405)

The second passage speaks of the proper celebration of the Lord's Supper. It warns us not "to eat this bread and drink this cup unworthily" (v. 27), and then continues: "But let a man examine himself, and so let him eat this bread, and drink of this cup." — Note again how Paul speaks of the bread as bread. There is no transubstantiation.

(To be continued)

J. P. MEYER

A LANTERN TO OUR FOOTSTEPS

(Continued from page 407)

Truly, we can say that Jesus is equal with the Father, "God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father." Indeed, it is not a mere meaningless name, but one filled with deep significance when the Christ-child is called Immanuel, God with us.

A. SCHUETZE

DIAMOND JUBILEE OF BUILDING

1884-1959

What does a congregation do that has been permitted to use its church building for 75 years in the service of God? When it remembers the Lord's goodness and mercy to its members collectively and individually for such a long period of time, it sets aside a special day of rejoicing and thanksgiving to God.

That occurred on October 25, 1959, at St. Paul's Ev. Lutheran Church of Millersville, Wisconsin.

In the forenoon German and English services, Pastor O. W. Heier of Tomah, Wisconsin, preached on Isaiah 66:1, 2. He had served the Millersville congregation from 1950 to 1956, during which time the church was beautifully renovated.

A son of the congregation, Pastor Donald Bitter of Kewaskum, Wisconsin, preached in the afternoon service, basing his message on I Peter 2:2-10.

The thank-offering of the day, designated for the mission program of the Wisconsin Synod, amounted to \$338.71.

HENRY G. MEYER

ANNOUNCEMENT

In view of the shortage of pastors in the Synod, and in view of the limited number of Wisconsin Synod patients at the Rochester hospitals, the Minnesota District Board for Home Missions, with the approval of the Executive Committee of the General Home Mission Board, has decided not to

call a full-time hospital pastor to take over the work of Pastor W. F. Dorn, who has accepted a call to Brooklyn Park Mission in North Minneapolis. Pastor R. O. Reimers of Rochester has consented to take over this additional work. Therefore kindly refer the names of all Wisconsin Synod patients entering either the general hospitals or the State Hospital to:

Pastor R. O. Reimers
415 14th St. N.W.
Rochester, Minnesota
Tel. AT 2-8280

ANNOUNCEMENT

Pastor Edgar Hoenecke, who will assume his full-time duties as chairman of the Board for World Missions in January, has been asked by the Rhodesian Mission Board to make a prolonged visit to Northern Rhodesia and to make a detailed study of the mission field. He will meet with the mission personnel and the African and British authorities to discuss the history and future of our Mission. We ask all to remember in their prayers the missionaries and the souls entrusted to their care.

A. L. MENNICKE, Chairman
The Northern Rhodesia Mission Board

ORDINATIONS AND INSTALLATIONS

Pastors

Dorn, W. F., in Brooklyn Lutheran Church, Minneapolis, Minn., by R. J. Palmer; assisted by W. Zell, D. Kolander, W. Kehrberg, S. Dorr, T. N. Teigen; Nov. 15, 1959.

Frey, George W., in St. Paul's Ev. Lutheran Church, Tacoma, Wash., by P. Nitz; assisted by R. Baur, A. Zimmermann, T. Henning; Nov. 29, 1959.

Frey, Raymond, in St. John's Ev. Lutheran Church, T. Northfield and Immanuel Ev. Lutheran Church, South Lyon, Mich., by O. Frey; assisted by A. Baer, G. Cares, H. Engel, E. Frey, J. Schaible; Nov. 8, 1959.

Smith, Melvin, in Trinity Ev. Lutheran Church, Mequon, Wis., by F. Tabbert; assisted by A. Halboth, G. Hoenecke, F. Kneuppel; Nov. 22, 1959.

MISSION FESTIVALS

September 13, 1959

St. John Church, Lake Benton, Minn. Offering: \$716.48. G. Birkholz, pastor.
Immanuel Church, Verdi, Minn. Offering: \$408.20. G. Birkholz, pastor.
Grace Lutheran Church, Pueblo, Colo. Offering: \$400.48. Ernst Kuehl, pastor.

September 27, 1959

Redeemer Church, Hastings, Nebr. Offering: \$396.65. H. F. Lichtenberg, pastor.
St. John Church, T. Cold Spring, Jefferson Co., Wis. Offering: \$517.00. R. Hoenecke, pastor.

October 4, 1959

St. Paul Church, Fort Atkinson, Wis. Offering: \$3,570.85. H. Gieschen, pastor.
St. John Church, Town Trenton, Wis. Offering: \$436.05. Walter Zank, pastor.
Trinity Lutheran Church, Aberdeen, S. Dak. Offering: \$155.58. C. Spaude, pastor.
Zion Church, Morrison, Wis. Offering: \$2,135.15. H. A. Koch, pastor.

October 11, 1959

Bethany Church, Fort Atkinson, Wis. Offering: \$553.53. R. Hoenecke, pastor.
St. Matthew Church, Niles, Ill. Offering: \$545.00. H. Henke, pastor.
St. Paul Church, Roscoe, S. Dak. Offering: \$1,562.33. M. Janke, pastor.
St. John Church, Woodland, Wis. Offering: \$521.47. W. Schink, pastor.

October 25, 1959

St. John Church, Riga, Mich. Offering: \$955.55. C. Schmelzer, pastor.
Immanuel Church, Shirley, Wis. Offering: \$315.45. G. Maas, pastor.
St. Paul Church, Pine Grove, Wis. Offering: \$70.90. G. Maas, pastor.
Grace Church, San Carlos, Ariz. Apache Indian Offering: \$82.50. A. M. Uplegger, pastor.

November 1, 1959

Our Savior Church, Longmont, Colo. Offering: \$135.00. W. Siffring, pastor.

November 9, 1959

St. Matthew Church, Loveland, Colo. Offering: \$187.00. W. Siffring, V.P.

TREASURER'S STATEMENT

July 1, 1959, to October 31, 1959

Receipts	
Cash Balance July 1, 1959.....	\$ 49,599.86
Budgetary Collections	\$ 611,222.99
Revenues	173,967.67
East Fork Lutheran Nursery Collections	5,798.99
Total Collections & Revenues....	\$ 790,989.65
Non-Budgetary Receipts:	
Lutheran S.W.C.—Prayer Book	36.59
Refund on Taxes on Inst. Parsonage	103.66
Partial Reimbursement on Madison Property	3,465.00
Bequests	250.00
Total Receipts	\$ 794,844.90
	\$ 844,444.76

Disbursements

Budgetary Disbursements:	
General Administration	102,999.90

Board for Information and

Stewardship	9,173.89
Theological Seminary	34,442.42
Northwestern College	78,488.36
Dr. Martin Luther College	99,118.08
Michigan Lutheran Seminary	80,596.22
Northwestern Luth. Academy	22,807.51
Milwaukee Luth. Teachers College	48.16
Academy Subsidies	3,800.00
Winnebago Teacher Program	8,998.92
Home for the Aged	15,092.59
Missions —	
General Administration	
Home Board	79.66
Foreign Board	1,462.42
Indian Mission	46,719.20
East Fork Nursery	6,835.39
Colored Mission	17,827.50
Home Missions	255,745.69
Refugee Mission	18,773.75
Madison Student Mission	3,111.72
Rhodesia Mission	15,761.80
Luth. S. W. C.	2,480.69
Japan Mission	5,021.04
Spanish Mission	1,669.10
Winnebago Luth. Academy....	1,000.00

General Support	31,541.50	Non-Budgetary Disbursements:	
Board of Education	28,922.82	Reserve for East Fork	
Depreciation on Inst. Bldgs.	46,734.24	Nursery	5,736.79
Revenues designated for			
Special Building Fund	151,891.55	Total Disbursements	\$ 1,096,880.91
Total Budgetary Disbursements	\$1,091,144.12	Deficit Balance October 31, 1959	\$ 252,436.15

**COMPARATIVE STATEMENTS OF BUDGETARY
COLLECTIONS AND DISBURSEMENTS**

For period of July 1 to October 31

	1958-59	1959-60	Increase	Decrease
Collections	\$621,638.03	\$ 617,021.98		\$ 4,616.05
Disbursements	986,748.21	1,091,144.12	104,395.91	
Operating Deficit	\$365,110.18	\$ 474,122.14	\$109,011.96	

ALLOTMENT STATEMENT

Districts	Comm.	Receipts	Allotment	Deficit	Percent of Allot.
Pacific Northwest.....	1,387	\$ 3,692.79	\$ 6,935.00	\$ 3,242.21	53.24
Nebraska.....	6,893	26,742.21	34,465.00	7,722.79	77.59
Michigan.....	26,030	73,085.62	130,015.00	56,929.38	56.21
Dakota-Montana.....	8,040	26,151.60	40,200.00	14,048.40	65.05
Minnesota.....	39,286	91,551.16	196,430.00	104,878.84	46.60
Northern Wisconsin.....	48,129	119,034.48	240,645.00	121,610.52	49.46
Western Wisconsin.....	50,004	124,622.50	250,020.00	125,397.50	49.84
Southeastern Wisconsin.....	50,004	134,652.17	250,020.00	115,367.83	53.85
Arizona-California.....	3,584	10,695.39	17,920.00	7,224.61	59.68
	233,357	\$610,227.92	\$ 1,166,650.00	\$556,422.08	52.30

C. J. NIEDFELDT, Treasurer

DONATIONS SENT DIRECTLY TO THE TREASURER'S OFFICE

For Missions	
Memorial wreath in memory of Emil Biegert, Rockford, Minn.	\$ 24.00
Memorial wreath in memory of Miss Ella Drews by Mr. and Mrs. Eric Bourgtou	5.00
Memorial wreath in memory of Mrs. J. B. Bernthal from relatives and friends, sent in by Rev. J. B. Bernthal, South Milwaukee, Wis.	60.00
J. W. Wirth, Eagle River, Wis.	13.00
	\$ 102.00
For General Relief Committee	
Mrs. G. Baumann, Tomah, Wis.	\$ 5.00
For Lutheran Spiritual Welfare Commission	
Walton Schuett, Juneau, Wis.	\$ 2.00
Mr. and Mrs. John H. Dreier, Green Bay Wis.	40.00
Memorial wreath in memory of Rev. Otto Klett by Frank Reicherts, Prescott, Wis.	2.00
	\$ 44.00
For Foreign Missions	
Edward Miller, Paullina, Iowa	\$ 200.00
For Church Extension Fund	
Mr. George Hernig, Chicago, Ill.	\$ 5.00
Memorial Wreaths —	
In memory of Miss Daisy Rider by Mr. and Mrs. Robert F. Rider, Kewaunee, Wis.	55.00
In memory of Mrs. Albert Braasch by Adolph Stolzenburg	5.00
In memory of Mrs. Albert Braasch by Mrs. August Rohrke, Mrs. Herman Koch, Miss Anna Rohrke and Miss Marie Rohrke	5.00
In memory of Emil Biegert, Rockford, Minn.	15.00
In memory of Mrs. Alma Knuth by friends	3.00
In memory of Rose Mathiak	3.00
	\$ 69.00
	\$ 420.00

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Missions	
Mr. and Mrs. Erich H. Koehler, Moorhead, Minn.	\$ 500.00
Memorial wreath in memory of Mr. John Fitschen, Red Wing, Minn., sent in by Rev. Harold W. Schwertfeger	7.00
	\$ 507.00

For Foreign Missions

K.	\$ 10.00
For Rhodesia Medical Mission	
Tabea Society of St. Peter's Church, Goodwin, S. Dak.	\$ 10.00
Altamont Ladies' Aid of St. John's Church, Altamont, S. Dak.	10.00
	\$ 20.00
For Lutheran Spiritual Welfare Commission	
Walter H. Krueger, Redwood Falls, Minn.	\$ 1.00
Mrs. H. A. Hopp, Manitowoc, Wis.	2.00
	\$ 3.00
For Parsonage-Teacherage Fund	
Prof. John P. Meyer.....	\$ 30.00
For Church Extension Fund	
Pastors of Southern Conference of S.E. Wis. District....	\$ 26.00
Reformation Festival Collection from congregations in Appleton, Wis.	318.97
Mission collection from pupils of Jehovah Luth. S.S., Minnesota City, Minn.	10.91
Northern Circuit of former Eastern Conference.....	31.00
William J. Miller, Paullina, Iowa.....	75.00
Memorial Wreath —	
In memory of Mrs. J. B. Bernthal from relatives and friends, sent in by Rev. J. B. Bernthal, South Milwaukee, Wis.	20.00
In memory of Mrs. Hilda Skagge by Mrs. Minnie Reaman and Mr. and Mrs. Ray Ristow, Tawas City, Mich.	4.00
	\$ 485.88
	\$ 855.88

C. J. NIEDFELDT, Treasurer

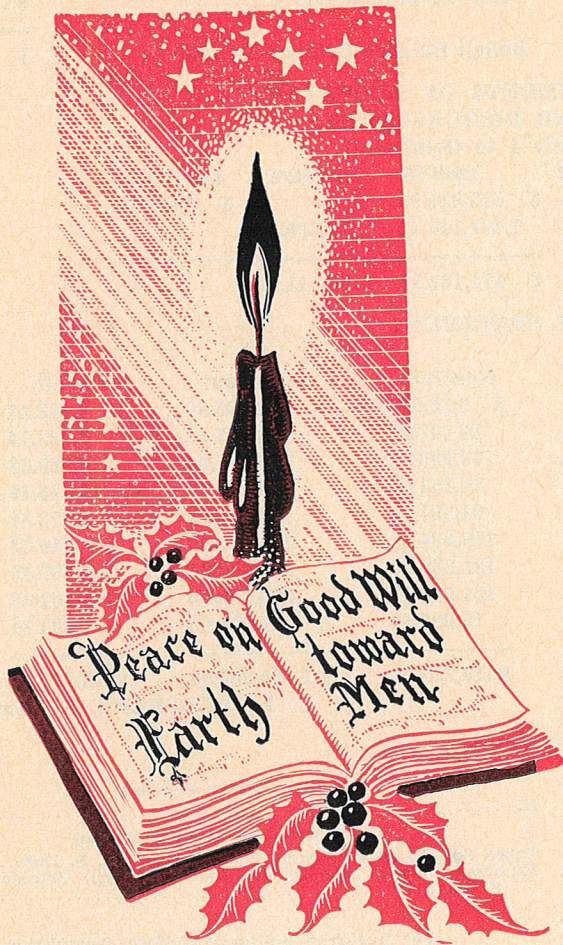
MEMORIAL WREATHS

SOUTHEASTERN WISCONSIN DISTRICT

July—August—September—October 1959

In Memory of	Sent in by Pastor	Budgetary	Church Ext.
Mrs. Ida Behnke — Herman Cares.....		\$17.00	\$
Rev. Erich Schroeder — W. O. Pless.....			2.00
Mrs. Marie Mielke — Melvin W. Croll.....			5.00
Joseph Rusch — Paul J. Gieschen.....			62.00
		\$17.00	\$69.00

G. W. SAMPE, District Cashier



Wishing you
A Blessed Christmas
and
A Happy New Year

Hark! the herald angels sing,
"Glory to the newborn king,
Peace on earth, and mercy mild,
God and sinners reconciled."
Joyful, all ye nations, rise,
Join the triumph of the skies;
With th' angelic host proclaim,
"Christ is born in Bethlehem."

Hark! the herald angels sing,
"Glory to the newborn King."

7-N
George McIlkentin
1105 - South Alfred Street
Brookfield, Wisconsin
43

Jan 59 60

Your Editorial Staff and the Northwestern Publishing House