

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

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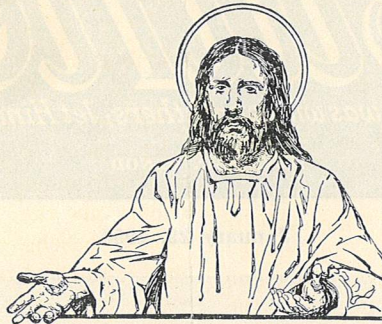
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DO YOU KNOW that Luther's writings constitute over 100 volumes, each averaging about 700 pages.

Jesus, Our Lord Full Of Grace And Power

Matthew 8, 1-4



lonely hut by the wayside and fell down before Jesus under the eyes of a great multitude. St. Luke tells us that he was full of leprosy.

"Lord, if thou wilt, thou canst" That this leper should venture so near was indeed astounding. Yet he had weighty reasons for doing so. Somehow he had heard of Jesus, of His gracious preaching, of His mighty works. He firmly believed that Jesus was the promised divine Messiah. Thus when he saw Jesus approaching he did not hesitate, in spite of the multitude, to draw nigh, to fall down at the feet of Jesus, and to call Him "Lord." He was confident that Jesus was able to do what lay beyond human power, that he was able to heal his leprosy. "Lord . . . thou canst . . ." Equally great was his confidence in the compassionate love of Jesus. It was not any doubt concerning the grace of Jesus but rather humble submission to His gracious will which moved him to say: "Lord, promise he was wholly content to commit his sad plight to the loving heart of Jesus.

FOR a Christian this is indeed not a new truth. Yet the purpose of our meditations upon God's Word is not merely to see ever new truths but also to see the old truths ever anew in all their blessed comfort. As we examine our Christian lives we will find numberless instances when we have lost sight of the infinite power and grace of Him whom we confess as our only Lord and Savior.

This Is What The Believing Leprosy Saw In Jesus

"Make Me Clean" Jesus had just come down from the mount where He had held His memorable sermon on Christian living. Great multitudes were following Him. Presently a leper saw Jesus and came forward, falling down before Him in humble adoration with the prayer: "Lord, if thou wilt, thou canst make me clean." True leprosy was a living death. Man knew no means to arrest the ravishes of this dreadful disease. When the king of Syria, having heard of the Prophet Elisha, sent the leper Naaman to the king of Israel, this king exclaimed: "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy?" According to the Mosaic Law the lepers were rigidly cut off from the fellowship of the congregation of Israel. They were compelled to live in desolate places outside of the cities and villages, were compelled to put on the usual marks of mourning worn for the dead. Whenever anyone drew nigh unto them they were expected to sound the warning cry: "Unclean, unclean!" Such a wretched leper was this son of Israel who came forth from some

May We "Lord, if thou wilt, thou Pray Thus canst make me clean." This believing prayer teaches us all anew how to draw nigh in faith to Jesus, our Lord full of grace and power. It encourages us to a firm trust in His unlimited power. Whatever the need, He can help. With our divine Savior nothing is impossible. With equal firmness it bids us to rest our confidence upon His compassionate love. In spiritual things we know His gracious will. He has revealed it to us in His word. There He promises and assures to us the forgiveness of all of our sins, peace, comfort, eternal life, strength for godly living, and power through the gift of the Holy Spirit to embrace and enjoy all these gifts. Therefore we may confidently seek them in prayer, in no wise doubting that we have them according to His word. In temporal things, however, in sorrow, danger, sickness, want, in our earthly undertaking He has not revealed the

(Continued on page 42)

Editorials

God Calls It Murder It is not unusual for men to disagree with God. In fact, it is natural for unregenerate man. Hence it must not surprise us when we read that doctor so and so has been acquitted for causing the death of a patient, either by administering a death-dealing potion or by neglecting administrations that would prolong life. They call it "Euthanasia," which means "an easy death" or "mercy killing." It remains, however, no matter by what name one may choose to call it, that it is still murder in the eyes of God. "Thou shalt not kill" is spoken to every man and to the doctors of medicine as well. There are no exceptions to this commandment of God. Every moment of man's life until the final second is a time of grace with which no man has a right to interfere; who does, calls down God's judgment upon himself; he is a murderer in the eyes of God. Let no man deceive you with fair words, sentimental phrases and protestations of love for his fellow-men by which they would attempt to find excuse for their act of murder under any disguise. Sickness, in all its varying forms, physical or mental deficiencies to the point of hopeless imbecility, are to serve a salutary purpose according to the gracious will of God. Though this often seems to be preposterous to us, yet we know of cases where it did. We are to humbly believe God when He says, "all things work together for good to those that love God" (Romans 8:28). That will satisfy a Christian. As for the unbeliever — nothing that God or we could say would satisfy him. He believes on life on earth. He plans and plods to make this world a fit place to live in. He has no interest in the life that is to come. He does not believe there is such a thing. Hence he can think of nothing worse than to live a miserable existence on earth, either in poverty, under physical or mental handicap of some kind, or extreme suffering because of some painful ailment. In consequence he believes to provide such sufferers with an easy death is an act of love because it puts an end to all misery and suffering. So they believe. But is that a fact? Perhaps, if there were not another life, life beyond death, beyond the grave, a life of unspeakable blessedness for all who through faith in Christ have been washed of sin and a life of unspeakable torment for all unbelievers. Christ says, "he that believeth not shall be damned." And again we read in the Epistle of St. John, "we know that no murderer hath eternal life abiding in him." Matthew 25:46. Christ says, "And these (the unbelievers) shall go away into everlasting punishment; but the righteous into life eternal." The believer is concerned about this *eternal life* where God shall wipe away all tears from their eyes; where there is no more death neither suffering nor crying. For this he is willing to suffer according to the will of God here on earth and as long as it pleases God. He will permit no one to administer "euthanasia"; he will have no part of this deliberate and premeditated murder. He knows that the "sufferings of this time are not worthy to be compared to the glory that shall be revealed in us."

W. J. S.

Which Is It? The pope at Rome has issued a call to all Protestant churches to come back to the "mother church." The "mother church" — which is it? There is no doubt that his invitation has caused a great stir among the people everywhere and even among leaders in the Protestant churches. Many of them seemed to believe it necessary to make an answer to the pope. Much of this went by way of the public press. It would have been unnecessary to answer the invitation. In the first place to answer it would have and should have involved a clear and forthright exposé of the false claims of the church of Rome. The ministers should have pointed out clearly that the pope who is issuing the invitation to all other church bodies and calling the church of which he is the head "the mother church" is practicing deep deception. The "mother church" if it came back to earth today would not recognize the Roman Catholic Church as even a distant relative, rather as an interloper and a deceiver. What was the outstanding characteristic of the "mother church" in the days of the apostles? Luke states it again and again in the Acts of the Apostles. Acts 2:42 he says, "*they continued steadfastly in the apostles' doctrine.*" Acts 5:52, "*they ceased not to teach and preach Jesus Christ.*" Acts 17:11, "*they received the Word with all readiness of mind, and searched the Scriptures daily, whether these things (that the apostles preached) were so.*" This was the mark of the "mother church." And that is the mark of the true church to this very day. The true church of Jesus Christ is founded on Christ — on His person, Word and work: "that He is true God begotten of the Father from eternity and also true man, born of the virgin Mary; that He redeemed me a lost and condemned creature, purchased and won me from all sin, from death and from the power of the devil; not with gold or silver but with His holy, precious blood and with His innocent sufferings and death"; that His Word is truth and that He hath committed unto us the Word of reconciliation; that faith cometh by hearing, and hearing by the Word of God; that a man is justified by faith apart from the deeds of the law." That is the foundation of the true church; that its mark and characteristic. Rome and the pope has replaced the Word of God by the decrees and dogmas of the councils and pope; it has removed Christ as the mediator between God and man and has placed the virgin Mary, the priests and the saints there; it denies that the "blood of Jesus Christ, His Son cleanseth us from *all sin*"; it has made man's works, good deeds, a deciding factor in the justification of man before God; — and who will name all the points of differences between the "mother church" and the Roman Catholic Church. Nay, that invitation of the pope, as coming from the "mother church" to the Protestant churches is as a big a hoax as ever has been perpetrated. The Roman Catholic Church bears as little resemblance to the "mother church" of Acts as day does to night. Let us be sure of this.

W. J. S.

Jesus Christ Our One And Only Mediator Thunder and lightning, a thick dark cloud above Mt. Sinai, the voice of a trumpet exceeding loud, announced the coming of the Lord. Mt. Sinai was altogether one smoke because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

Midst thunder and lightning God *spoke* the Ten Commandments which He later gave to Moses on two stone tables.

When the people of Israel witnessed all this they were greatly terrified. They removed and stood afar off.

They called upon Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20, 19.

In these words the children of Israel appealed to Moses to be a mediator between them and God. Moses immediately consented to their wishes.

Now this is important: *The congregation of Israel could not have appointed Moses as a mediator had not the Lord God beforehand appointed him.*

Likewise we in the New Testament ask Jesus, the only-begotten Son of God, to be our Mediator, our Intercessor, our Advocate, our Spokesman. We have this right only because God the Father beforehand, yes, from eter-

nity, appointed Jesus to become the true Mediator. He said: "No man cometh to the Father but by Me." John 14, 6.

Jesus Christ is our *one and only Mediator*. There are no others.

Scripture says: "There is one God, and *one Mediator* between God and men, the man *Christ Jesus*." 1 Tim. 2, 5.

Mark well; *one mediator*, not two or three or many. Only *one*.

We cannot, dare not, call upon any angel to intercede for us.

We cannot, dare not, call upon Mary and/or the saints to plead in our behalf.

Why not? Because God has not appointed them as mediators.

If the angels would be able to take our petitions to our heavenly Father, yet they have not been appointed to do this.

Mary and the saints are totally unable to do anything for us. For as Abraham and Israel of old, they are ignorant of us and acknowledge us not. Is. 63, 16.

Therefore abide with the one and only appointed, divinely appointed mediator: Jesus Christ.

WALTER KEIFEL.

Holy Communion

God's Gift To His Children

III

THE blessings which our Lord Jesus Christ confers on us by means of His Supper are summed up in the words: "given and shed for you for the remission of sins." Sin is the root whence springs death and all evil in the world. If the curse is to be revoked, sin and guilt must first be removed. But where there is forgiveness of sin, there is also life and salvation.

Do we need forgiveness? — The question now is not whether sinners need forgiveness, but specifically, whether we Christians do. It is plain that sinners are lost forever without forgiveness. No one is able to make good for his sins. Were he to lead a perfect life ever after, were he to avoid successfully every evil thought, even the slightest, and were he to speak only holy words and to perform all his works in pure love, he would be doing only what he owes God, but with all this holiness he could not pay for a single sin. And were he to suffer for his sins, it would take forever before they would be adequately paid for. A sinner needs forgiveness; else he is lost.

But do we Christians need forgiveness? Were not all our sins washed away when we were baptized? Yes, they were. And yet we need forgiveness. Did not our Savior Himself teach us to pray: "Forgive us our trespasses, as we forgive those who trespass against us?" He taught us to to pray because "we daily sin much, and indeed deserve nothing but punishment." St. Paul complained bitterly: "That which I do I allow not; for what I would, that do I not, but what I hate, that do I. . . . For the good that I would I do not; but the evil which I would not, that I do" (Rom. 7, 15, 19).

Forgiveness in the Supper. — We have complete forgiveness in our Baptism. When we were baptized, then not only the guilt of our original sin was wiped out, then not only the sins which we had committed before Baptism were washed away: no, then also the sins which we still commit daily in great number were forgiven. For we were baptized into the death of Christ. Christ did not die for a few of our sins, He died for all. And in Baptism we put Him on, so that all our sins are completely

covered and hidden from God's eyes by the cloak of His righteousness. — Whenever we hear the Gospel of Christ crucified, the Gospel of Christ the Lamb of God which taketh away the sin of the world, then again by that Word our sins are forgiven us.

In addition to His Gospel, in addition to our Baptism, God has given us also the Lord's Supper to convey to us the forgiveness of our sins. There He not only speaks to us about the body of our Savior which was given into death because of our sins, He not only speaks about our Savior's blood which was shed for the remission of sins, to cleanse us from all sins: no, there, in and with and under the bread and wine He gives us that very body and blood to eat and to drink, so that as a strong cleansing element they enter our spirits to remove all blots of guilt.

Do we need an assurance of our faith? — You certainly do not mean to say: I know that Christ died for my sins. I learned that when I went to confirmation instruction, and heard it often in many sermons. What further assurance do I need? Or do you mean to say: I accept what the Bible says about my Savior? I have forgiveness of His blood. Why should I go to Communion to have my faith reassured?

Test yourself with a few questions. If your faith is really so strong and so happy over the fact that you, who were a lost and condemned sinner, now have forgiveness of your sins, and have been adopted by God and made an heir of His heavenly kingdom: why then does your heart not bubble over with praise and thanksgiving? Why do you not rush to hear that happy message over and over? Why are you so niggardly in your contributions to maintain your church and school, where this message is proclaimed to you and your children? Why hold back your contributions toward missions, that others may also hear this life-saving message? Is your faith really so strong that it does not need daily reassurance?

Is your faith really so secure? Then why do the secret wishes of your heart so often reach out toward the treasures and pleasures of the world? Why do you so easily get angry with your brother, envy him, speak evil of him? Why do you permit impure thoughts in your heart? Why does your faith begin to totter when God lays a little cross on you?

Is your faith really so strong? Does it not frequently show alarming symptoms of weakness?

Remember the Meal which your Lord, who knows your weakness, has graciously instituted to reassure your faith.

Are you underestimating the power of the world? — You are still in the world. Remember what Jesus said to His disciples: "The world hateth you" (John 15, 19), and what St. John repeated after Him: "The whole world lieth in wickedness" (1 John 5, 19). You are not yet in heaven. You are not living with the company of holy angels, nor are you associating with the saints in their perfection. You are still living in this world. You are, indeed, associating with, and receiving support from fellow believers, but you also are exposed to the contact with men who do not accept our Savior nor His Gospel. And they are a constant threat to your faith.

Do you imagine that the danger is not so great? Do you assume that the unbelieving world is not as black as the Scriptures paint it? That would be a very bad sign for you, indicating that you yourself do not recognize your Savior. The world never changes in its opposition to

Christ. If you do not notice this, it is not because the world has really improved and moved closer to Christ, it is because you have become more like the world, and your Christian sensitiveness has deteriorated.

The world has thousands of ways by sweet and friendly words to lure you into their mode of living, thousands of ways for making their poison appear harmless and attractive. The world also has thousands of ways of making it practically impossible for you to live unless you join them in their wicked ways.

Do you think that your faith can long stand up against the attacks of the world? Peter thought so, but you know what happened. Ought you not be happy that Jesus instituted His Supper to reassure and strengthen your faith, so that it can stand up under the attacks of the world?

Do not forget the devil. — He may not always be attacking with a roar like a lion's, when he is seeking whom he may devour. He may like a sneaking snake in the grass surreptitiously bite you and inject his deadly

poison into your heart. Deep guile and great might are his dread arms in fight; on earth is not his equal. Nor are you a match for him. With might of ours can naught be done, soon were our loss effected. Should you then not carefully put on the whole armor of God that you may be able to withstand in the evil day, "above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" one (Eph. 6, 16)?

Keep the shield of faith in ready repair. Thank the Lord who has given us His Supper for an assurance of our faith. The times in which we are living are certainly perilous. And before long, each one of us will have to face death, when our arch enemy will redouble his efforts to extinguish the spark of faith within our heart in the forgiveness of our sins.

Lord Jesus, then receive our spirit. In the mean while teach us to strengthen our faith by Thy Word and Sacrament.

J. P. M.

In The Footsteps Of Saint Paul

Paul's Sermon At Antioch

BY DR. HENRY KOCH, MORRISON, WISCONSIN

IT was certainly a very encouraging invitation, which Paul and Barnabas received from the rulers of the synagogue at Antioch, when they were asked, "Ye men and brethren, if ye have any word of exhortation for the people, say on." To be sure, they did not expect the kind of exhortation they did receive from Paul, to accept Jesus Christ of Nazareth as their promised Messiah. Paul revealed his eagerness to speak by rising and beckoning with his hands. Ordinarily those who were asked to address the assembly sat. Paul knew only too well that it was no easy task to address such a mixed audience of Jews and proselytes of the gate. For both he had but one message, the crucified and risen Lord and Savior. He wanted to win the hearts of all for this Savior, but alas, how different were not his hearers! There were his own proud, exclusive and extremely touchy kinsmen and also the more open-minded Gentiles. We shall see, how masterfully Paul presented the truth of the Gospel, be-

coming a Jew unto the Jews and a Greek unto the Greeks to win some.

The First Recorded Sermon

Saint Luke has not recorded the whole sermon for us. He did not pen all of the words, but certainly they were words of Saint Paul inspired by the Holy Ghost. Here we have the first recorded sermon of Saint Paul and at the same time the first recorded sermon in Asia Minor. It may serve as a pattern for us, if we wish to see, how Paul preached in the synagogues, his stepping stones into the Gentile world with the message of the Gospel. If we pattern our own sermons after it, we shall also fare well.

"Men of Israel, and ye that fear God," with these words Paul began his sermon at Antioch. It must have elated the hearts of the Jews to be addressed as Men of Israel to be reminded of the glorious past of their illustrious race and of their forefather. At the same time they were reminded of the covenant that Je-

hovah once had made with the chosen people. All the Jews and the proselytes of righteousness, who had undergone the rite of circumcision, were included. With his address "Ye that fear God" he meant the proselytes of the gate who had accepted the Jewish faith, but had not submitted to the full Jewish ritual.

The Heart of the Story

In his historical introduction Paul reminds his hearers of the past history of Israel as a people, beginning with the life in bondage in Egypt. He lets them recall, how God led them out of slavery into freedom, how he suffered their "manners" in the wilderness. It is worthy of note



to see, how mildly Paul expresses the many acts of stubbornness and open revolt, of idolatry and transgressions of God's sacred commandments. God gave them judges and they "desired" a king. Here too Paul clothes his words so as not to hurt the feelings of the Jews unduly. He and they knew that Israel had rejected God as their ruler, when they "desired" a king. Then he leads up to their great king of Israel, David, a man after the heart of God. It surely thrilled the heart of every Jew to have the name of their greatest king mentioned. Now Paul proceeds to the heart of the story "Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus." How wonderfully did not Paul lead his hearers up to this central fact of all history, the birth of Christ in the fulness of time. Up till now the Jews could neither resent nor refute the preaching of Paul.

With his mentioning of Jesus Paul told his hearers that they no longer had to wait for a Messiah. He had already come in the person of Jesus of Nazareth.

A Warm Plea

Paul now relates the painful events of the more recent past, known to every Jew, whether he lived in Palestine or in the dispersion. Again we must marvel at his presentation of the facts. He reminds his hearers of how John preached and baptized and how he told those who came to question him, that he was not the Messiah as some surmised. Paul then renews his appeal by again addressing his hearers as "Men and brethren,

children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent."

He calls them his brethren and children of the stock of Abraham. How careful is he not in his wording! His Jewish hearers prided themselves in being the seed of Abraham. He calls them sons of the family of Abraham. They are descendants according to the flesh, but not as yet spiritual children of the faith of Abraham, who rejoiced in the day of the Lord. He pleads with all, Jews and Gentiles alike, to believe that salvation is theirs through Jesus.

The Keystone in the Arch

Now Paul cautiously touches on the crucifixion and death of Jesus, revealing the whole truth and yet softening its terrible impact by telling his hearers that they who dwelled in Jerusalem knew neither Jesus nor

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the voices of the prophets, even though they hear them on every Sabbath day. By condemning Jesus they only fulfilled the prophecies concerning the death of the Lamb of God.

Had Jesus remained in the grave, He could not have been their Savior, but God raised him from the dead and here too the prophecies given to David, their royal ancestor, were fulfilled. Had He not given David the promise (Ps. 16:10) "Neither wilt thou suffer thine Holy One to see corruption?" David could not have spoken these words of himself, for he fell asleep and saw corruption, but he, whom God raised again, saw no corruption. Were there not sufficient witnesses still alive who could testify to the resurrection of Christ? This fact could not be denied. The resurrection of Christ is the keystone in the arch of historical facts concerning Jesus as the Son of God.

With This We Stand — or Fall

Now Paul sets forth the doctrinal truths resulting from this death and resurrection of Christ. Through the man Jesus forgiveness of sins has been attained and all who believe in him are justified. No one could be justified through the law of Moses, for no one could fulfill it. He who believes in Jesus as the promised Messiah, as his Substitute and Mediator, is justified. The righteousness of Christ is reckoned unto him. God looks upon him as being righteous because of the fulfillment of the law of Moses through Christ and because of his vicarious atonement. This is the heart and soul of Paul's preaching. Justification through faith in Christ Jesus alone is only briefly mentioned here. It is explained more fully by Paul in his famous Epistles to the Galatians and Romans. Christ died and was raised again for our justification (Rom. 4:25). Through faith this glorious gift is ours. This is and must remain the central truth, the main article of our Christian faith. With this truth the true Church of Christ stands and falls as Luther and our Confessions state it so clearly. (Smalcald Articles, Concordia Triglot p. 460.)

The Twofold Effect

In conclusion Paul warns his hearers not to reject Christ and His salvation. Again he does not tell them this in his own words, but in those

of the prophet Habakkuk (1:5). Paul had presented the Gospel truth to his hearers, the whole counsel of God for their salvation. Now it was up to them to accept this Gospel truth. Should they reject it, they would perish. We are told that the Jews went out of the synagogue whilst the Gentiles besought Paul

that this same Gospel truth might be preached to them on the next Sabbath. Here we have the twofold effect of the preaching of the Gospel. To some it is a savour of life unto life, to others a savour of death unto death (2 Cor. 2:16). We shall hear more of this sermon and its effects upon its hearers.

Poland were lost, but these churches are continuing to labor as the Refugee Mission. While they numbered 6,000 members in Poland, they number over 20,000 members today.

"Vain also means empty and hollow. The true church of Christ Jesus needs no empty eye-show to enhance its work. The Gospel of Jesus Christ alone is the power of God unto salvation.

"As we pray the Lord for steadfastness in the truth, we also pray for the victory which the truth of salvation gives, a victory sure and everlasting."

The Rev. H. C. Nitz of Waterloo, Wisconsin, president of the Western Wisconsin District and a member of the Central Conference, served as liturgist.

Two choruses, each of about 500 voices, beautified the service. An adult chorus, made up of members of the participating congregations and of students at Northwestern and directed by Prof. Hilton C. Oswald of Northwestern College, sang: "A Mighty Fortress Is Our God" by F. Reuter and "Now Thank We All Our God" by J. S. Bach. The children's chorus, made up of pupils from the various Christian Day Schools of the conference and directed by Teacher O. W. Jungkuntz of Jefferson, Wisconsin, sang: "Built On The Rock" by Lindemann and "Holy God, We Praise Thy Name" by an unknown composer. The singing of the congregation and adult chorus was accompanied by the Northwestern College band.

The bright, cloudless October day, the rustle of fallen leaves, the excellent setting of our college campus, the fine participation of the pastors and teachers, members of our churches, the efforts on the part of those who made an extra trip to Watertown to practice, the efforts of the Junior class in providing ample seating, the ease with which the stirring words of the speakers could be heard over the loud speaker, all worked together to make this service in the great outdoor temple a lasting memory. Yes, "this is the day which the Lord hath made; we will rejoice and be glad in it." And may our thanksgiving be a continuous thanksgiving evidenced by continued faithfulness and labor in the work entrusted to our Synod "while it is day before the night cometh when no man can work."

R. C. HORLAMUS.

Centennial Celebration

BASING his sermon on 1 Cor. 15, 57-58, the Rev. Walter E. Pankow of New London, Wisconsin, spoke to some 4,000 members of the congregations of the Central Conference, friends, and students on the spacious lawn in front of the dormitory of Northwestern College on the afternoon of October 9. The service had been arranged by the Central Conference in observance of the centennial of our Evangelical Lutheran Joint Synod of Wisconsin and Other States.

Said Pastor Pankow: "Although the founders of our Wisconsin Synod correctly confessed that the Holy Scriptures are the Word of God and the only foundation on which the true church is built, it also adhered to the adopted confessions of the Lutheran Church, history shows that some of the leaders did not always adhere strictly to this truth in practise. Only through years of struggle did our Synod become more firm in its application of the sound teachings of Scripture. We may speak of this as OUR CENTENNIAL VICTORY.

I. It Is a Victory We Thank God For

"To give thanks to God means to give all credit and glory for this victory to the Lord Himself and not to ourselves. It is a spiritual victory won by the saving Gospel of Jesus Christ alone.

"As we page through the hundred years of our Synod's history, we can pick out numerous faults and failings on the part of its members. There were sins of indifference and ignorance. Uncontrolled tempers and hateful accusations often disturbed meetings of congregations and synods.

"The more we marvel at the grace of God which leads His church to victory in spite of human faults and failings. We are led to exclaim with the apostle: 'Thanks be to God which giveth us the victory through our Lord Jesus Christ.'

II. It Is a Victory We Labor For

"Thanking God does not mean that we sit idly by and do nothing. The Lord uses us as instruments to win the victory through the Gospel. Jesus, the Vine, gives life and nourishment to the branches, so that they bear fruit.

"Because the branch cannot bear fruit, unless it abides in the Vine, the Apostle admonishes us to remain steadfast and immovable on the one and only foundation of our faith. We must resist all efforts to force, draw, or entice us from this firm foundation.

"At the same time we should not be immovable in respect to the work of the Lord, but abound therein. To abound means to do more than our share. We can overdo in fleshly lusts and entertainment, but we cannot overdo in the work of the Lord.

"Our college here at Watertown is an example of such work in the Lord. The slow process of obtaining pastors and teachers from the old country caused the loss of souls and mission opportunities. We needed the college and laboratory to produce the needed laborers for the work of the Lord.

"The needs of the Kingdom today cause us to build larger and better schools for the training of laborers to perfect the work of the Lord, for

III. It Is a Victory We Pray For

"When our Savior admonishes us: 'Pray ye the Lord of the harvest that He may send forth laborers into His harvest,' He reminds us that our labor would be in vain without His blessing. The Lord never refuses to be with them who faithfully labor in the Lord, for the Apostle says: 'Inasmuch as ye know that your labor is not in vain in the Lord.'

"Labor in the Lord is never useless, or fruitless. At one time we thought that our churches and missions in

Siftings

BY THE EDITOR

It was interesting to read the comments in the daily papers by ministers and laymen of many of the Protestant and Lutheran church bodies. The thing that interested us most was the fact that they felt called upon to answer the man from Rome. No doubt the departmental editors of the various newspapers had much to do with these comments and solicited them. They are after news and to them that is news. They neither agree nor disagree as a public policy. Some of the comments we read were to the point and others were sadly deficient. But be that as it may, one thing can not escape us, that when the pope at Rome makes an utterance the world has its ears open and the public press is ready to disseminate it. For our comfort, however, we notice that nothing ever comes of it. His utterances are forgotten as rapidly as they are read and debated. May it ever be so.

* * * *

"Why don't some 300 of you young men turn over their jeeps, so they will know you don't want to become Protestants? a priest of the Roman Catholic Church in Castel Gandolfo, Italy, advised his congregation. According to a report by the Associated Press from Rome the young men did just that. They used sticks and stones on the jeep until the missionary had to leave the jeep and flee for his life. Castle Gandolfo, by the way, is the place where Pope Pius has his summer home. Thirteen missionaries from Texas were sent to Italy by the Churches of Christ to preach the Protestant doctrines in Italy. Using jeeps for transportation they distributed clothing, food and medicine besides opening an orphanage for 22 Italian boys. Rome will not tolerate another religion.

* * * *

F. N. Oleshchuk, author of a magazine article in Russia, said "that religion is an anti-scientific, reactionary ideology, and a hindrance on the path to communism." The Moscow-published magazine also said, "systematic and ceaseless propaganda should be waged against religion." In spite of the fact the Journal of "Science and Life" claims that many people in Russia believe in God and go to

church regularly, the odds are against Russia, especially the common people, that religion has again made appreciable inroads in the life of the people of that country. Rather, we may expect that religion will always be a drug on the market. We are not so sure that the Russian people generally are much concerned about the direction religion will take in the years to come. They seem to be satisfied with the communistic yoke.

* * * *

Some sound advise was given to the Canadian Council of Churches in Winnipeg by President K. W. Woodside. According to the "Lutheran Standard" he warned the clergymen against "prostituting their high calling." He spoke of the preacher "who surrenders to the itch for publicity by acting as an entertainer, a director of fellowship, or as a mere buffoon. . . . We should not be chore boys for the political or economic reformers. Our business is to see to the rebirth of the race and the remaking of mankind." Dr. Woodside also criticized what he called the tendency to stress ritualism and formalism in religion "at the peril of missing religion's higher values." That was sound advise. We don't know what else the good doctor said but we hope that he expanded on his vague remarks about "rebirth of the race and remaking mankind." We hope that he also told them that the Word of God and faith in Christ Jesus alone will bring this about and admonished them to preach Christ, His death and resurrection is the only hope of mankind.

* * * *

A Rabbi has an entirely new idea concerning parochial schools. According to an item in the *Lutheran Standard* this is his proposition as told to the Ladies' Association of the Providence, Rhode Island, Hebrew Day School: "The government should finance parochial schools for all groups. A free society cannot be a uniform society. It must be one where all varieties of talent flourish. It may be utopian, but the best society would be that where all groups have their own schools. Let the government pay for them but then step out. The government can pay the bills, clean the streets, and train the soldiers. That is all." To this

The Northwestern Lutheran

the *Standard* correctly adds: "The first thing that would happen would be that the atheists and freethinkers would demand special schools for their children, no matter how few they were in any community. Every little queer sect would follow suit, and that would be the end of a public school system." The idea isn't "utopian" as Dr. Lewisohn thinks but some "crackpotian."

* * * *

What the Methodist Church has done in the last four years is reported in the *Lutheran*. We quote the article. "A thousand new congregations have been established in the United States by the Methodists in the last four years. The Methodist division of home missions made loans of \$7,640,208 and gifts of \$4,413,778 to building projects.

"Total Methodist budget for home and foreign missions in the year beginning in June is \$12,448,957.

"Methodist Sunday schools gained 1,028,336 pupils in five years, and had a total enrollment of 5,807,682 on November 1, the Rev. Walter Powner told a Methodist conference on Christian education.

"Twenty thousand full-time workers should be recruited for Methodist projects, said the Rev. Harold W. Ewing of the committee of Christian vocations. That includes 5,000 pastors, 10,800 doctors, nurses, and medical technicians, and nearly 5,000 others trained for agriculture, business administration, education, engineering, social work. Mr. Ewing said there is room at present for 2,000 student nurses in Methodist hospitals."

* * * *

Another 100% subscription to the "Northwestern Lutheran" has come to our attention. A pastor of a large congregation in Michigan informs us that his congregation voted in its annual meeting to place the "Northwestern Lutheran" and "Gemeindeblatt" into every home of their congregation. As a result 630 subscriptions for the "Northwestern Lutheran" and 82 for the "Gemeindeblatt" were ordered from the Publishing House. This was not accomplished without leadership, you may be sure. The pastor of this church is happy and does not feel that he will suffer because of the expenditure of this amount of money. He will not. His people will know what is going on in the synod and the church will profit by their increase in knowledge, we are sure.

From A Wider Field

SIMEON STYLITES is the pen name of a columnist for the *Christian Century* who writes with quaint and sometimes instructive good humor of Church matters. Recently he observed, in reference to a certain Church which announced a full installation of new church furniture, that while he had often sat in pews which needed replacement because of their discomfot, he hoped that the Church had not removed one old piece of equipment which seemed to be disappearing here and there. It is called the "mourners' bench."

In our Church circles we are not familiar with that particular kind of pew. It is in use chiefly in the more emotional type of sectarian churches where revival meetings are in vogue. There the mourners' bench is a pew located at the front of the Church, and to it all are invited to come who are moved to confess their sins publicly and seek the intercession of the congregation that they might be forgiven.

Mr. Stylites admits that he is not so much interested in that particular piece of furniture, but rather in "the spiritual experience which the furniture stood for, the repentance and the right-about-face." And thus it is with us. We do not make a spectacle of repentance; but do we value public repentance as we ought? Not only has the genuine call to repentance disappeared from the message proclaimed in some Churches, as Mr. Stylites fears, but the appearance of a "mourner" before his congregation with a public confession of an open sin and offense may also be in some danger of becoming a rare occurrence, even in our Lutheran congregations; not because public offenses are decreasing, but because Christians tend to forget the need and salutary effect of public repentance.

The Apostle Paul writes to Timothy: "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear" (1 Tim. 5, 18-19). We note that when a sin is open and public, the sinner is to be publicly rebuked, especially if he is a prominent man, a person of influence in the Church, an elder, whether old or young. But certainly the sin is not settled or

removed by the rebuke alone. Repentance is a Christian's reaction to proper rebuke, and that involves, where the rebuke is public, a confession before all, namely an admission of guilt and a request for forgiveness from God and the brethren.

If, because we know that our brother has something against us, we are to go to him and be reconciled (Mt. 5, 23-24), how much more must one whose sin is open as against his whole congregation seek this reconciliation by proper apology. Surely this also is meant when James the Apostle urges: "Confess your faults one to another, that ye may be healed" (James 5, 16).

May we remind ourselves that no responsible children of God, least of all pastors and teachers in the Church, who are but elders "laboring in the Word and doctrine" and who may in their human weakness also give offense by some sin in matters of life or doctrine, even as David or Peter, are exempt from the need of public correction and apology for such offenses? True healing of hearts wounded by the giving and receiving of offenses is the fruit of open confession in the manner taught by Scripture. This type of "mourners' bench" provides a restful seat for souls and should be faithfully tended.

In quite another and most undesirable sense, this is the season in which we begin to hear mournful wails of anguish proceeding from some quarters where men are beginning to figure income taxes. The calculating proceeds amid a deep cloud of gloom, while misery creeps up the lead of pencils and into the marrow of those who feel that they are being bled beyond endurance by the transfusion of green and silver blood into the veins of government.

This is a mourners' seat which does not commend itself to Christian use. As an antidote, let those who feel abused pick up the pleasant little leaflet courteously presented by the government to each taxpayer with his income tax form and let them read therein. The leaflet is entitled: Helpful information on how to prepare your U. S. Income Tax Return. The reader will find it helpful in other ways also. Sooner or later he will arrive at page 14, where in

sonorous tones Uncle Sam assures him that he may deduct: Losses on property such as their home, clothing, furniture or auto destroyed by fire; damage of property by flood, lightning, storm, explosion; also payments to doctors, dentists, nurses and hospitals; the cost of drugs, medical or surgical appliances, crutches, braces, hearing aids and ambulance service.

What a handy catalogue of calamities, most of which did not strike most of us during the year past. Had they occurred, we would not have had to pay taxes on their blood and tears. By suffering them all, we might have completely eluded the grasp of the Office of Internal Revenue.

Christians will rejoice in the preserving mercy of God and His guardian angels; and in the sunshine of well-ordered lives, in their general well-being of body and soul, they will cheerfully submit to the necessity of supporting their government under law. Tribute to whom tribute is due. The providence of God is far richer than the assessment of the national treasury.

We have had the lists of the ten best-dressed men and the ten best-dressed women of 1949, as well as other similar routines, presented to us. Now while we are in the mood to speak of mourning, we desire to nominate, as one of the ten public statements of 1949 most worthy of our tears, the following. It comes from Dr. Luther A. Weigle, dean emirtus of Yale Divinity School, and is quoted by *Religious News Service* as follows:

"Underlying all our differences, America has a common religious faith — common not in the sense that everybody shares it, for there are some among us who deny God, but in the sense that it is common to the three great religious groups, Protestants, Catholic and Jewish, to which the great majority of American citizens profess to belong."

We weep for Stephen, who died without ever being told that he shared a common faith with those who stoned him; and for Paul, who never dreamed that he enjoyed a common faith with the perverters of the Gospel of Christ in Galatia (Gal. 1, 7-10). We weep with joy for them and for their faithful witness and example to us.

E. S.

Our Spanish Mission

WE wonder how many of our people in the Wisconsin Synod know that we have a Spanish Mission in Arizona? Some two years ago this mission was started by Pastor V. Winter who had made a private study of the Spanish language and is now

nuts. Others provided little religious tokens. The Ladies' Aid of Redeemer Church in Tucson provided a sum of money which was spent for articles of clothing for the children.

Let us pray that the Lord may prosper His Word among these



well able to preach to the people in that language.

Working among these people is not an easy task. Most of them are Roman Catholic by heredity although they are very lukewarm in their church affiliation and most of them do not attend church at all. That means, of course, that they are hard people to contact and interest in religion generally. It is very slow and laborious work. Yet the Lord has blessed our work among them and opened the hearts of many that they will listen to the preaching of the Gospel.

Your missionary at first preached over the radio in the Spanish language in order to acquaint the people with the fact that there is a Lutheran mission among them where they may hear the Word of God and learn to know Him whom the Father hath sent.

The picture was taken of the church in Tucson, Arizona, where work was begun less than one year ago. It represents the average attendance, being neither the most nor the least that we have in church from time to time.

The Christmas Eve service was well attended. We do not have the figures on the total attendance, but we know that there were fifteen children that took part in the program. Individuals by special donations provided the usual candy, fruit, and

people of Spanish descent, that they too may hear the Word of salvation in Christ and rejoice with us in His salvation.

W. J. S.

Jesus, Our Lord Full Of Grace And Power

(Continued from page 34)

details of His gracious will. There our faith will likewise be moved to pray: "Lord, if thou wilt." We will be content to commit our problem to the Savior's gracious heart, content to receive what His wisdom and love deems best, content also to bide His time and to acknowledge His means in showing His grace.

This Is What Jesus Revealed Concerning Himself

The leper was not put to shame. His faith was not the vain dream of a despairing man. It was well-founded. Jesus gloriously revealed Himself as the Lord full of grace and power. He put forth His hand and touched the leper. Simultaneously with this touch of deepest compassion Jesus made the blessed announcement: "I will; be thou clean." Full of leprosy this man had fallen down at Jesus' feet; free of leprosy he now arose. With His own will and power Jesus has wrought this mighty deed. This is indeed God's incarnate Son, the gracious Savior of men. This is also our Lord, to whom we may turn

in all of our needs, "Jesus Christ the same yesterday, and today, and forever." With Him "we have boldness and access with confidence by the faith of him." His gracious hand is still put forth to help, to heal, and to cleanse. Only now that His work of redemption is finished He is no longer living in humbleness but is exalted to the full and constant exercise of all power in heaven and earth.

Of This The Cleansing Leper Was To Be A Living Testimony

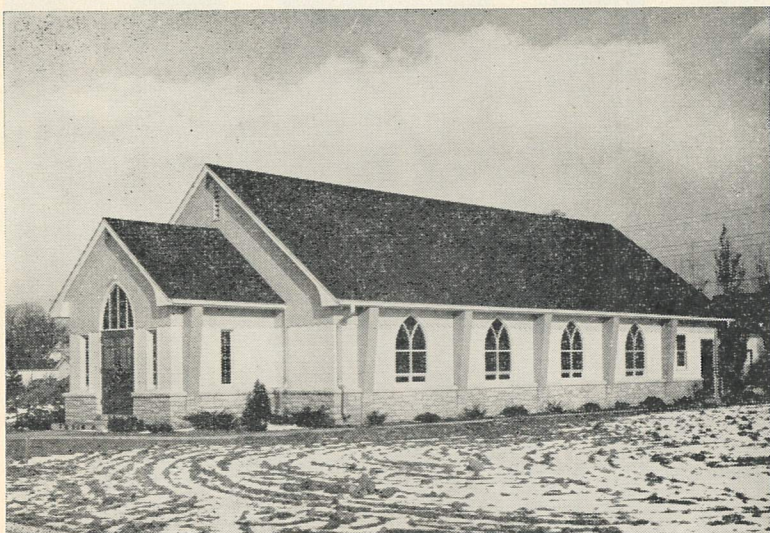
Then Jesus now told this man who had been reclaimed from death: "See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them." Since this miracle had been performed in the presence of a great multitude it was public in the highest degree. Thus the haste with which Jesus hurried this man away could have only one purpose. The news of how he had been healed was not to reach the priests in Jerusalem until in due legal form as prescribed through Moses they had themselves pronounced him clean. It was an elaborate procedure of examinations and purification rites carried out over a period of more than seven days. The Savior had sent this man to his enemies at Jerusalem that during all these days he might serve as a silent preacher, testifying before them concerning the gracious will and power of Jesus. When after they themselves had pronounced him cleansed they would finally come to hear how he had been healed they would have another mighty and convincing testimony concerning the Savior whom they were rejecting.

Now The cleansed leper still stands before all who hear and read this inspired Gospel narrative as a mighty witness that Jesus is the Lord, full of grace and power. Some, though they cannot silence this witness, will nevertheless resist his testimony, even as this was the case with many of the priests to whom he had been sent. In self-righteous pride, in indifference, or in the love of sin they are simply not willing to acknowledge Jesus as their Lord. God grant, however, that we together with many others may richly rejoice in the testimony of the cleansed leper, as it encourages in every need of soul and body to turn to Jesus, our Lord full of grace and power.

C. J. L.

Chapel Dedication

THE days of assembling in a temporary place of worship ended for Grace Congregation of Neenah, Wisconsin, when God, on December 11, privileged the members of this mission church to dedicate its chapel. In spite of the unfavorable weather over 170 gathered in each of the three services in which the Word was proclaimed, first of all by Pastor Walter Pankow of New London, Wisconsin, who showed the glorious privilege which living members, dedicated to God the Father by Jesus, have in dedicating a house of wor-



ship; in the afternoon Pastor W. O. Pless of Fond du Lac described the loveliness of God's temple; in the evening Pastor Paul Kuehl of Mandan, North Dakota, described the chapel as a house of comfort.

The chapel has a 30' by 60' dimension, with a 10' by 16' entrance and offers a seating capacity for approximately 200. It is built on a concrete slab except for a 10' by 30' basement which houses the furnace room, the men's lavatory and offers storage space. The outer construction has a three foot base of Hamilton stone with a capping of Bedford stone. Kimpreg, a veneer product, was used for the outer sidewall with an eighteen-inch planking at the eaves. The sidewall is painted an off white, while the buttresses are in the gray color of the stone and the planking in the amber of the stone foundation.

The interior has a similar pleasing harmony of color in that the ceiling is of a white insulite tile; the sidewall is a bleached mahogany wall-

board with a three foot morocco leather board at the base, which, as all the wood trim, is painted in a luggage tan to correspond with the darker shades of the wallboard.

The pulpit, altar, lectern, communion rail, hymnboard and baptismal font, decorated in white and gold, have been or are being made by members and friends. So also, by volunteer effort, were the light fixtures designed and made. The flooring is a marbelized green asphalt tile. All the electric wiring, the insulating, the interior and exterior painting

were accomplished entirely by volunteer help of members as was the case also in various other phases of the construction.

The chapel is situated on an eight lot parcel of ground. Thereon Grace Congregation hopes to see a school flanking the chapel to the north and the permanent church to the south. When God, by His grace, has made these plans reality, the present building will be a recreational center

servicing the school children in inclement weather and the congregation as parish hall for meetings and social gatherings of Christian fellowship. Thus both the school and church may be erected more economically, without basements.



The Church Extension Fund of our Wisconsin Synod furnished \$15,000 of the necessary funds. We will recall that 40% of the Wisconsin Synod Centennial collection was placed into this fund of Synod. Though the amount per communicant was small, yet the grateful joy created over the good accomplished thereby in this and other mission congregations, is great indeed.

Grace Congregation was organized on May 23, 1948, with a total of 60 members. The Lord has blessed us with a steady increase that the congregation at the close of the year, numbered 141 members of which 89 are communicants and 36 voting members. That the inner growth of the members might constantly increase, Grace Congregation greatly appreciates the privilege of sending its children to the Trinity Lutheran School of Neenah and sends the *Northwestern Lutheran* into the homes of all its members. May the Lord grant the members wisdom and willingness to permit the Lord to build up both old and young in His Word to be lively stones in His living temple.

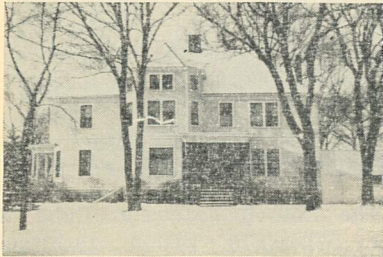
Winnebago Lutheran Academy

THE brightly colored lights of the Christmas tree; the soft, warm glow of dozens of candles; a hushed chorus of youthful voices chanting the plaintive strains of "Oh, Come, Oh, Come, Emmanuel," and swelling to a mighty, jubilant closing cry, "Rejoice! Rejoice! Emmanuel Shall Come To Thee, O Israel!"; the simple, native joy of the traditional Christmas

carols and hymns; the Christchild of Bethlehem as the source of the Christians' true Christmas joy; the joyous surge of the congregation's eager response in song; the delightfully beautiful arrangement of the old Silesian carol, "Shumm Shei" — then for the throng of worshippers in St. Peter's Lutheran Church at Fond du Lac the closing service of Winnebago

Lutheran Academy for the Christmas holidays was but a memory. All of the Academy's 136 students had had a part. The music was under the direction of Prof. T. W. Zuberbier, and Prof. W. Schaller delivered the Christmas address.

For twenty-five years the Lord's blessing has rested upon His Academy in Fond du Lac, Wisconsin. At times the obstacles which had to be overcome in maintaining this



Lutheran high school for Lutheran boys and girls seemed from a human point of view well-nigh insuperable. But ever and again the Lord's all-wise and loving hand has pointed the way and sent the needed gifts of men and money.

This was demonstrated again within the past months of this twenty-fifth school year. In September, 17 girls were able to move into the newly acquired Academy Annex. A large home, which has been purchased, furnishes both a residence for the principal and a dormitory for girls.

The position of Prof. E. Albrecht, who on November 1 left to take charge of the Abram's parish, has been temporarily filled by a student from the seminary, Daniel Malchow, who has kindly consented to help out for the rest of the year.

Pastor H. Shiley of Waukesha was the speaker at the annual rally of the Academy held on November 13. He based his remarks on Christian education on the words of Jesus, "Ye are the salt of the earth," Matthew 5, 13. At the Academy Association meeting on the afternoon of the same day Pastors G. Pieper and O. Siegler were re-elected as members of the Board of Regents. Newly elected members of the Board are Dr. Robert Schroeder of Fond du Lac and Pastor W. Pless, who is also the new chairman of the Board.

God has been good to Winnebago Lutheran Academy. May He continue to shower His rich blessings upon it.

W. GAWRISCH.

Never Too Young, Never Too Old

THE enclosed picture is that of a class of adults received into membership by St. John's Lutheran Church, Hatchville, Wisconsin, and St. Matthew's Lutheran Church, Cady, Wisconsin, by the rite of confirmation. The class comprised 34 members, 17 men and 17 women, ranging in age from 15 to 75 years. Fifteen of the 34 members of the class were also baptized as well as 11 children belonging to members of the class. The picture shows 29 members of

grounds in religion and nationality.

On December 14, 1949, the examination and confirmation of this class took place at St. John's Church, Hatchville, Wisconsin, before a large assembly at a special service. In this public service 15 of the adult class and 11 children were baptized in the name of the Triune God. Twenty-five were received into communicant membership of St. John's Church, Hatchville, and nine were received into communicant member-



the class and 7 children. Five confirmands and four children could not be present when the picture was taken in St. John's Church.

The Weston-Cady parish is in a rural area. The churches are about six miles apart. The pastor was installed on May 1, 1949. Immediately after his installation an intensive mission effort was made. Not only were the members of the parish visited but a house to house canvass of the field was made at the same time. The response was gratifying. Many of those who were visited expressed a desire to take instructions in the Word of God.

Since the summer school took up all the pastor's time the starting of the adult class had to wait until the close of summer school. Then, however, the fifty families that had expressed a desire to be instructed were visited again with the result that 34 adults gathered to be instructed. They were people with various back-

ship of St. Matthew's Church, Cady, Wisconsin.

We thank the gracious God for this abundant harvest and pray that He might keep them in the faith.

KARL L. NOLTING.

FIFTIETH ANNIVERSARIES

Pastor Philip Martin

Omaha, Nebraska

In grateful remembrance of the blessings of God given His servant, many friends of Pastor Philip Martin joined with the Good Hope Mission at South Omaha on October 30 in celebrating the fiftieth anniversary of his entrance into the holy ministry. Rather interesting evidence of the strength with which God continues to bless the jubilarian is that on the same day the newly moved and remodeled chapel was rededicated in the mission field now served by Pastor Martin.

In an afternoon service Pastor Leo

Gruendemann of Lincoln spoke briefly in reference to the rededication of the chapel. Then, coming as a surprise to Pastor Martin, the services continued as a celebration of his fiftieth anniversary. Pastor L. A. Tessmer of Grand Island was the speaker and he based his appropriate words of thanksgiving and rejoicing on Psalm 92. A choir made up mostly of Pastor Martin's children and their families furnished a part of the special music.

Following the service a purse was presented to Pastor Martin and many messages of congratulations were read. After a lunch supplied by the women of Good Hope and Good Shepherd missions, those present enjoyed an informal period of reminiscing by one of Pastor Martin's brothers, three of his sons, and a close friend of the family, Mr. Emil Trettin.

Pastor Martin was graduated from our Theological Seminary at Wauwatosa, Wisconsin, in June of 1899. On August 13 of that year he was ordained and installed as pastor at Echo, Minnesota. In the fall after his arrival there he opened the mission in neighboring Vesta. After eight years Pastor Martin accepted a call to Stanton, Nebraska, where he was installed on October 13, 1907. Here he remained for twenty years. Then he was called to Wisconsin and was installed as pastor at Brownsville on November 13, 1927.

At the beginning of 1944 Pastor Martin removed to Lincoln, Nebraska, where, partly because of the illness of his wife, he found it necessary to live in a semi-retirement. However, he continued to serve whenever called to help in neighboring congregations. In December of 1948 he was asked by the Mission Board of the Nebraska District to assist in the Good Hope mission field of South Omaha, and in May, 1949, he was called as full-time missionary in that field.

It was a special joy to the jubilarian that all except one of his six children, now living in five states, were present to rejoice and give thanks with him. Pastor Martin's faithful wife, Maria, nee Schoenhals, departed from this life on October 10, 1945.

In his words of response on this occasion Pastor Martin emphasized that what is really important is that Christ the Savior is preached to men, and for the privilege of doing that he owes all thanks and honor to God alone.

A. D. LAPER.

Mr. and Mrs. Michael Koepke Denver, Colorado

On January 1, 1950, Mr. and Mrs. Michael Koepke, residents of Colorado since 1918, were privileged to celebrate their golden wedding anniversary. A special thanksgiving service was held in connection with the church service on New Year's Day. The entire family of seven children were present together with many grandchildren. Psalm 66, 8-20 was chosen as the sermon text, assuring them of the same bright hopes and comforting prospects they have always had as believing Christians.

N. LUTKE.

CALL FOR CANDIDATES

Pastor William Bodamer, who served the Synod faithfully for many years, has resigned from his office as Director of Missions for Poland and Germany with the explanation: "My age and my physical condition make it impossible to take care of this work as it should be taken care of."

Therefore the General Mission Board asks for a list of candidates from which a successor may be chosen.

Your General Mission Board and our Brethren of the Refugee Mission consider it advisable that a director be called who is willing to reside and work in our Refugee Mission in Germany.

We humbly ask that such candidates be proposed who can speak the German language fluently, are well-grounded in theology, have the ability to properly supervise and organize the work with an even temperament. An experienced and middle-aged pastor seems to be needed.

All recommendations and proposals should be in the hands of the undersigned by March 1, 1950.

WALTER E. PANKOW, Secretary,
812 Lawrence Street,
New London, Wisconsin.

Upon the advice of District President I. Habeck the Board of the Winnebago Lutheran Academy of Fond du Lac, Wisconsin, herewith asks the members of the Synod to nominate candidates for a professorship at our school to fill the vacancy caused by the leaving of Professor E. Albrecht. The instructor is to teach Religion, Latin, English, and is to be the athletic director of basketball and baseball. Nominations and letters of information are to be in the hands of the undersigned by February 28.

A. H. KOESTER, Secretary,
219 So. Hickory Street,
Fond du Lac, Wisconsin.

CALENDAR OF CONFERENCES

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Pastoral Conference of the Michigan District meets Monday and Tuesday, January 30 and 31, 1950, at Lola Park Lutheran Church, 15534 Beech Road, Detroit, Michigan.

The agenda includes: 1 Cor. 14, by F. Zimmermann; Doctrines of the Church, by C. Frey; Wine or Grape Juice, by J. De Rutter; Pastor-Teacher Relationships, by G. Press; and a Study of our Synod's Letter to Missouri Synod, A. Hueschen.

The pastors are requested to bring along the 6 mimeographed pages on the Doctrine of the Church. Preacher: W. Valleskey. Confessional: C. Kipfmiller.

Announce to Rev. Ed. Zell, 15903 Kinloch Avenue, Detroit, Michigan.

WINFRED KOELPIN, Secretary.

MANITOWOC PASTORAL CONFERENCE

Time: Tuesday, February 7, 1950, 9 A. M. Place: Manitowoc First German Lutheran Church, Pastor L. H. Koeninger.

Preacher: V. Siegler (M. Braun).

V. J. WEYLAND, Secretary.

DELEGATE CONFERENCE OF THE COLORADO MISSION DISTRICT

Place: Littleton, Colorado, R. Vollmers, pastor.

Time: February 14-16, beginning Tuesday, 1:00 P. M.

Old Papers: Romans, chapters 4-6, O. Kreie.

New Papers: The Finality of Scripture, W. Siffring; Christian Giving in the Light of II Cor. 8, 9, W. Krenke.

Speaker: G. B. Frank (R. Vollmers). Please announce yourself and delegate to host pastor.

R. UNKE, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

The Southwestern Pastoral Conference of the Michigan District meets on Monday and Tuesday, January 30 and 31, at Sodus, Michigan. Sessions will begin on Monday at 10 A. M.

Conference papers: Exegetical, Revelation 1, A. J. Fischer; Ephesians 2, R. A. Gensmer; Ephesians 3, William Krueger. Isagogical, Hosea, L. Meyer. Historical, Confirmation, W. W. Westendorf. Doctrinal, The Church and the Ministry, John Brenner.

Preacher: L. Meyer (E. Wendland). Announce to Pastor A. J. Fischer, Box 12, Sodus, Michigan.

E. H. WENDLAND, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Place: Sparta, Wisconsin, A. Berg, pastor. Time: February 14, 1950.

Essays: Exegesis of Col. 1, 11ff., A. Steubs; 2 Tim. 3, L. Albrecht; To Whom Did Christ Give the Office of the Keys?, A. Dobberstein; What Did Luther Mean When He Said to Zwingli: "Du hast einen andern Geist"? Carl Siegler; The Fourth Letter in Revelation, L. A. Witte. Sermon: A. Berg (C. E. Berg).

A. LOOCK, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will be held on January 24 and 25, 1950, at Mount Olive Lutheran Church, Appleton, Wisconsin. R. E. Ziesemer will be the host pastor. The conference will open at 10 A. M. on Tuesday, January 24.

Conference Papers: Old Assignments: The Advantages and Disadvantages of Consolidated Christian Day Schools, W. Zink; Isagogical Treatise on Micah, E. C. Hinnenhal; The Condition of the Seven Churches of Asia Minor as They Apply to Churches of Today, Revelation 2, 1-7, Im. Boettcher; May Pastors and Parishioners Profess Their Faith Through Prayer and Preaching in Public?, O. Henning—E. Thierfelder; Catechesis on Gausewitz, Questions 130-141, P. Knickelbein. New Assignments: Exegetical-Homiletical Treatise on Synodical Conference Old Testament Text for the Fourth Sunday after Epiphany, 1 Kings 19, 9b-18, G. Franzmann; Exegesis on II Corinthians 11, 19-12, 9, D. Erick; Biography of Muehlhauser, F. Brandt; Why Do We Not Observe the Old Testament Sabbath?, O. Henning; Does the Catholic Church Still Require Membership in It and Submission to the Pope as Necessary for Salvation?, W. Gieschen.

Preacher: P. Knickelbein (E. Krueger, substitute).

Kindly announce to the host pastor so that lodging can be provided.

DELMAR C. BRICK, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 13 and 14, 1950, at St. Peter's Church, Fond du Lac, Wisconsin. First session will start at 9:00 A. M.

Topics: Sermon Study, P. Bergmann; Micah, W. Gawrisch; Questions Pertaining to Holy Communion, W. Schaller; Hebrews 8, G. Kobs; The Story of the Canon, T. Redlin; Engagement in the Light of Scriptures, M. Schwartz.

Preacher: C. Koepsell (B. Kuschel). Pastors wishing to stay overnight are asked to announce with the host pastor, Gerhard Pieper, 52 E. 1st Street, Fond du Lac, Wisconsin.

OSCAR SIEGLER, Secretary.

NEW ULM PASTORAL CONFERENCE

Place: St. John's Lutheran Church, New Ulm, Minnesota.
 Time: February 15, 9:30 A. M.
 Essays: Exegesis of Philipians 2, 12ff., E. Schmelzer; The Church Life and Apostolic Days According to the Acts, A. H. Birner.
 Preacher: W. Scheitel (E. Schaller).
 W. FRANK, Secretary.

MANKATO PASTORAL CONFERENCE

February 6, 1950, 9 A. M.
 Grace Lutheran Church, Le Sueur, Minnesota; M. J. Wehausen, pastor.
 Speaker: A. Ackermann (E. C. Birkholz).
 Program: Dr. Schwan's Work on Evangelical Practice and Legalism, A. Martens; Paper on 1 Timothy 3, ff. (continued), A. Ackermann; Paper on Romans 16, 17 (continued), M. Birkholz.
 M. H. EIBS, Secretary.

REDWOOD FALLS PASTORAL CONFERENCE

Place: St. John's Lutheran Church, Vesta, Minnesota, H. Kesting, pastor.
 Date: February 14, 1950.
 Time: 9 A. M., Communion Service at this time.
 Speaker: N. Sauer (G. Gerth).
 Papers: 1 Thess., Theo. Bauer; A Study of the Majority and Minority Reports of Synodical Conference on the Doctrine of the Church, discussion led by H. H. Schaller.
 Please send excuse to host pastor if you cannot attend.
 N. E. SAUER, Secretary.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

Place: Bay City, St. John's, A. F. Westendorf, pastor.
 Time: January 30 and 31. Opening at 9 A. M.
 Work: Practical lesson by a member of the staff of St. John's School; The Ascension of Christ — Its Significance for Christ, Its Significance for Us, Wm. Steih; The Finger of God in History, A. Schleif; Study and report on the essay on Bible Classes, C. Miller; Exegesis of 1 John 2, 1-17, G. Cares; What Can Pastors and Teachers Do to Improve the Church Attendance of Children?, W. Mueller; Round-table discussion of teachers' problems; practical suggestions for correcting commonplace transgressions of the Second Commandment, W. Woltmann.
 Sermon (Monday evening service) E. E. Rupp (R. Schaller).
 Immediate announcement for quarters is requested.
 J. VOGT, Secretary.

ROSEBUD DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Mission, South Dakota, host pastor: Rev. Erwin Ploetz.
 Time: February 14 and 15, at 10 A. M.
 Speaker: A. K. Hertler (Alt.: Lloyd Wenzel).
 Assignments: Round-table discussion continued to be lead by Rev. E. Ploetz on, "How we should properly make Pastoral Calls"; "The Use and Abuse of the radio in religious preaching," by Rev. K. Molkenstin; "The Ninth and Tenth Commandments and their application," by Rev. Lehmann; "II Timothy, chapter," by Rev. Kleist; "What is to be considered when receiving a call," by Rev. H. Lietzau; "A Mutual Review of the Catechism of Differences," by Rev. M. Volkman.
 All essayists are kindly reminded to have a summary of their assignment to be incorporated into the minutes!
 A. K. HERTLER, Secretary.

SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

The Southern Delegate Conference of the Nebraska District meets February 13 and 14 at Clatonia, Nebraska. Pastor S. Kugler, the host pastor. Sessions start at 10 A. M.
 Program: Scriptural Position with Reference to Church and Welfare Work, Pastor Mielke; Christian Questions, Nos. 13-20, Pastor Ruege; Article VII of Augsburg Confession, Pastor Kugler; Conclusion of the Ten Commandments, Pastor Weishan; The Book of Malachi, its Message and Appli-

cation, Pastor Kuschel; James 2, 21 and Rom. 4, 24 — no contradiction, Pastor Bittorf; for panel discussion: Do we have Scriptural Justification for Denouncing False Teaching from the Pulpit by Using the Name of the Offending Religious Sect, leader — Pastor Grummett; Excerpts from 'Our Synod and its Work,' stressing especially the history of our Synod, Pastor Koepsell.
 Speaker: Pastor Mielke; Pastor Kuschel as alternate.
 Kindly announce to host pastor.
 N. M. MIELKE, Secretary.

EASTERN PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Place: Nain Lutheran Church, West Allis, Wisconsin, W. Keibel, pastor.
 Time: February 7, 10 A. M.
 Essay: Exegesis, Genesis 9, H. Shiley.
 Speaker: M. Rische (R. Schoeneck).
 T. R. THUROW, Secretary.

CENTRAL PASTORAL CONFERENCE OF THE WEST WISCONSIN DISTRICT

Place: Beaver Dam, Wisconsin, L. C. Kirst, pastor.
 Time: February 14, 1950.
 Program: 9 A. M., Opening. Exegesis of Col. 1, 24—2, 15, by Prof. R. Gehrke. 11:00, Service. 1:30 P. M., Opening. Election of officers and other business. Round Table discussion of "The Church" with Special Consideration of Eckert's Minority Report — Leader: Pastor K. Timmel. Report of Financial Secretary. Casual Questions.
 Confessional: W. A. Eggert (H. Zimmermann).
 Kindly announce to the host pastor.
 H. GEIGER, Secretary.

CENTRAL DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Merna, Nebraska.
 Time: February 14 and 15. First session at 9:30 A. M.
 Kindly announce early to the host pastor, Ralph Baur!
 Papers: Isagogical Study of the Prophet Obadiah, Ralph Baur; Audio-Visual Education, a Demonstration, E. J. Dreyer; The Parochial School, a Fruit of the Gospel, W. F. Sprengeler; The Value of Newspaper Publicity, A. Laper.
 Speaker: Leonard Schmidt (Gordon Fuertenau).
 W. F. SPRENGELER, Secretary.

LUTHERAN EDUCATION CONFERENCE OF THE MINNESOTA DISTRICT

The Lutheran Education Conference of the Minnesota District of Joint Synod will convene at St. Paul's School, New Ulm, Minnesota, on Monday, February 13, 1950, beginning at 9:30 A. M.
 Program: What Services May Our Church Accept from Our Government without Violating the Principle of Separation of Church and State, Rev. E. Schaller; Polemics in the Grades, Rev. R. Hoenecke; Evaluation and Measurement, Mr. V. Gerlach.
 THE PROGRAM COMMITTEE.

THE MIXED CONFERENCE OF WEST CENTRAL MINNESOTA

The Mixed Conference of West Central Minnesota meets Tuesday and Wednesday, February 14 and 15, 1950, at St. Paul's Lutheran Church, Morris, Minnesota, H. C. Duehlmeier, pastor.

TUESDAY

10:00—10:15 Opening Devotion.
 10:15—11:00 Exegesis on I Tim. 6, 8-10, with reference to the Fourth Petition, J. Stehr.
 11:00—11:50 Exegesis on Romans 16, 17ff., A. Gierke.
 11:50—1:30 Noon Recess.
 1:30—1:45 Opening Devotion.
 1:45—2:45 The Doctrine of the Church and the Office of the Ministry, S. Door.
 Recess.
 2:45—3:00 Who is acceptable as Sponsor for Baptism?, Koesting.
 3:00—4:00 The Women's Sphere of activity in the Church in the Light of 1 Tim. 2, 11, 12; 1 Cor. 14, 34, 35 and other passages, E. T. Meichsner.

8:00 P. M. Communion Service; preacher, E. C. Hallstein (S. Dorr).
WEDNESDAY
 9:00—9:15 Opening Devotion.
 9:15—10:15 Exegesis on 1 Tim. 6, 8-10 (continued), J. Stehr.
 10:15—10:30 Recess.
 10:30—11:15 Is it a purpose of the Church as an organization to better social conditions in the world?, W. F. Dorn.
 11:15—11:50 Questions of Casuistry.
 11:50—1:30 Noon Recess.
 1:30—1:45 Opening Devotion.
 1:45—2:30 Series of Lenten Sermon Outlines, E. C. Hallstein.
 Recess.
 2:40—3:50 Business and Adjustment.
 3:50—4:00 Closing Devotion.
 E. A. BINGER, Secretary.

TEACHERS' CONFERENCE OF WATERTOWN AND VICINITY

The Teachers' Conference of Watertown and Vicinity will meet at St. Mark's Lutheran School, Watertown, Wisconsin, February 10, 1950.

MORNING SESSIONS

Upper Grades

9:00—9:10—Devotion.
 9:10—9:40—Bible History — The Apostle Peter and His Relation to Christ.....M. A. Schroeder
 9:40—10:05—Arithmetic — Common Business Forms.....H. Fehlauer
 10:05—10:25—Discussion.

Lower Grades

9:00—9:10—Devotion.
 9:10—9:40—Bible Story — Creation....
Mrs. M. Nommensen
 9:40—10:05—Singing Lesson for Grade Two
A. Voigt
 10:05—10:25—Discussion.

Joint Sessions

10:35—11:15—What can the School do to Influence the Child in Selecting Radio Programs.....
H. Krueger
 11:15—11:45—Business.

AFTERNOON SESSIONS

1:30—2:15—Young People's Society (Education and Social).....
H. McFarland
 2:15—2:45—Singing.
 2:45—3:50—Book Review..Rev. R. Brege
 Dinner will be served by St. Mark's Congregation.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
 Installed

Pastor

Kahrs, H. A., in Immanuel Lutheran Church, Campbellsport, Wisconsin, by W. Gawrisch; assisted by G. Kaniess; Second Sunday after Epiphany, January 15, 1950.

Kahrs, H. A., in Trinity Lutheran Church, Dundee, Wisconsin, by W. Gawrisch; assisted by O. Siegler, Robert Reim, H. Lemke, and G. Kaniess; Second Sunday after Epiphany, January 15, 1950.

CHANGE OF ADDRESS

Pastor

Engel, Otto, R. 3, Hutchinson, Minnesota.
Guenther, Arthur, 1420 5th Avenue, Saford, Arizona.

ACKNOWLEDGMENT AND THANKS

From choirs of Brillion and Reedsville Luth. churches, Wisconsin...\$ 25.00
 From Ladies' Aid, St. Paul's Lutheran Church, McIntosh, South Dakota, in memory of Mrs. John Trager, for Academy library 5.00
 To the donors, our heartiest thanks.
 R. A. FENSKE.

* * * *

Northwestern Lutheran Academy, Morbridge, South Dakota, has recently received the following moneys:
 Congregations at Morrystown, Waugtauga, and McIntosh\$ 25.00

Mr. Leonard Wenek, Secretary of A. A. L. Morrystown, for our dormitory for girls..... 15.00
 Trinity Lutheran Aid, Hoskins, Nebraska, for our girls' dormitory.. 5.00
 Y. P. S., Hoskins, Nebraska, for our girls' dormitory 5.25
 Congregation at Burt, North Dakota, memorial wreath designated for our girls' dormitory in memory of Mrs. Sam Espeland, Mott, North Dakota..... 47.00
 A. J. Geisler and family of Murdo, South Dakota, for the new Administration Building, a memorial to his parents, Mary and John Gottlieb Geisler 500.00
 We most heartily thank the donors for their generous gifts.
 R. A. FENSKE.

Dr. Martin Luther College acknowledges receipt of the following sums for the new dormitory:
 Mr. Arthur Ohland, Gibbon, Minnesota \$1,000.00
 Mr. A. J. Geisler, Murdo, South Dakota 500.00
 Trinity Ladies' Aid, Hoskins, Nebraska 5.00
 Trinity Bible Class, Hoskins, Nebr. 5.60
 To all donors our sincere gratitude.
 CARL L. SCHWEPPE.

St. Paul's Church, Tomahawk, Wisconsin. Offering: \$720.00. O. E. Hoffmann, pastor.
Seventeenth Sunday after Trinity
 Redeemer Church, Cheyenne, Wyoming. Offering: \$40.00. W. Schaller, Jr., pastor.

WANTED

The new mission at Cheyenne is in need of an Agenda and Liturgy. Perhaps some congregation, which has purchased the new edition, would help our mission by donating their old one. This mission is also in need of a crucifix or altar cross, candlesticks, and a Communion veil. If you can help with any of these items, please write to the undersigned.
 W. SCHALLER, JR.,
 2511 Dillon Avenue,
 Cheyenne, Wyoming.

MISSION FESTIVALS

Sixteenth Sunday after Trinity
 St. Peter's Ev. Lutheran Church.
 Offering: \$354.55.

WESTERN WISCONSIN DISTRICT

July, August, September, 1949

Reverend	Amount
H. J. Anger, Washington, Iowa.....	109.20
H. F. Backer, La Crosse.....	1,051.46
J. C. Bast, St. Charles.....	40.00
Wm. A. Baumann, Marshall.....	171.69
E. R. Becker, Beyer Settlement.....	85.88
E. R. Becker, Poplar Creek.....	50.00
Arthur Berg, Sparta.....	297.53
Alvin Berg, Madison.....	45.41
C. E. Berg, Ridgeville.....	877.00
F. E. Blume, Columbus.....	2,054.10
E. A. Breiling, Randolph.....	395.14
Wm. C. Burhop, Madison.....	150.00
A. H. Dobberstein, Elroy.....	208.93
W. A. Eggert and G. Redlin, Watertown.....	663.33
F. F. Ehlert, Eitzen.....	510.00
A. J. Engel, Medford.....	1,210.65
J. B. Erhart, Oskaloosa.....	80.00
G. H. Geiger, Wilson.....	887.50
Henry Geiger, Leeds.....	928.20
Henry Gieschen, Fort Atkinson.....	1,612.39
R. A. Gurgel, Rib Lake.....	385.09
R. A. Gurgel, T. Greenwood.....	146.35
W. E. Gutzke, La Crosse.....	1,150.00
A. Hanke, T. Norton.....	543.50
A. Hanke, Minnesota City.....	46.05
Howard Henke, Whitehall.....	258.66
Howard Henke, Arcadia.....	158.78
John Henning, Wausau.....	951.91
R. C. Hillemann, Savanna.....	512.00
W. P. Holzhausen, Stetsonville.....	51.97
G. Horn, Chaseburg.....	730.00
G. Horn, T. Hamburg.....	450.00
R. Jungkuntz, Fort Atkinson.....	117.64
E. H. Kionka, T. Maine.....	245.00
L. C. Kirst, Beaver Dam.....	736.12
R. J. Koch, Eagleton.....	400.00
W. J. Koepsell, Pickwick.....	85.51
W. J. Koepsell, Winona Area.....	521.92
W. J. Koepsell, Ridgeway.....	1,095.66
John Kohl, Fountain Prairie.....	279.35
G. O. Krause, Marathon.....	483.34
R. P. Korn, Lewiston.....	620.30
J. D. Krubsack, Goodrich.....	123.25
H. Kuckhahn, T. Washington.....	550.84
H. Kuckhahn, Lime Ridge.....	104.95
D. H. Kuehl, McMillan.....	969.50
D. H. Kuehl, T. Eau Plaine.....	244.82
M. Kujath, Janesville.....	74.15
C. F. Kurzweg, Cream.....	526.34
C. F. Kurzweg, Cochrane.....	909.19
C. F. Kurzweg, Buffalo City.....	27.00
C. C. Kuske, Green Valley.....	67.12
C. C. Kuske, Rozellville.....	130.60
L. Lambert, Barron.....	504.12
L. Lambert, Rice Lake.....	70.25
Phil. Lehmann, Rock Springs.....	253.00
O. Lemke, Town Rib Falls.....	46.00
O. Lemke, Rib Falls.....	123.60
F. W. Loeper, Whitewater.....	1,387.11
F. W. Loeper, Richmond.....	400.00
A. W. Looek, North Freedom.....	311.00
E. A. Mahnke, Hillsboro.....	21.29
E. A. Mahnke, Viroqua.....	57.56
G. C. Marquardt, Ringle.....	97.80
G. C. Marquardt, Schofield.....	949.41
A. L. Mennicke, Winona.....	1,971.37
A. L. Mennicke, Goodview.....	226.65
F. H. Miller and Carl Mischke, La Crosse.....	1,117.50
J. Mittelstaedt, Bruce.....	10.00
P. Monhardt, South Ridge.....	635.00
H. A. Muehl, Altura.....	384.00
R. W. Mueller, Jefferson.....	1,005.00
H. W. Neubauer, Town Dallas.....	13.57
H. W. Neubauer, Prairie Farm.....	40.00
H. C. Nitz, Waterloo.....	762.05
M. J. Nommensen, Juneau.....	247.85
H. A. Pankow, Menomomie.....	674.97
O. A. Pagels, Ixonia.....	639.75
H. E. Paustian, Barre Mills.....	1,806.81

N. E. Paustian, Oconomowoc.....	103.15
J. R. Petrie, Norwalk.....	133.16
E. E. Prenzlow, Cornell, Keystone and Birch Creek.....	415.65
J. M. Raasch, Lake Mills.....	1,140.22
S. Rathke, Cameron.....	125.00
A. Saremha, Town Knapp.....	124.22
A. Saremha, Shennington.....	120.50
A. W. Sauer, Winona.....	2,101.47
H. Schaller, Tomah.....	30.00
A. C. Schewe, Town Bridge Creek.....	225.85
Alfred Schewe, Neillsville.....	2,856.80
E. C. Schewe, Cambria.....	59.20
W. E. Schulz, Wonewoc.....	6.00
A. Schumann, Veefkind.....	199.75
A. Schumann, Globe.....	1,150.34
H. W. Schwertfeger, Tripoli.....	217.60
H. W. Schwertfeger, Prentice.....	139.51
A. Stuebs, Portland.....	33.70
A. Stuebs, Bangor.....	1,420.00
M. F. Stern, Ixonia.....	146.50
K. A. Timmel, Watertown.....	677.85
E. A. Toepel, Monroe.....	97.75
I. G. Uetzmann, Watertown.....	250.00
M. W. Wahl, Cambridge.....	322.16
M. W. Wahl, Cold Spring.....	208.85
E. Walther, Wisconsin Rapids.....	3,093.25
W. Wiedenmeyer, Sun Prairie.....	44.00
A. J. Werner, Millstone.....	4.11
L. A. Winter, Town Berlin.....	1,690.55
Budgetary.....	\$ 31,465.70
Building Fund.....	24,086.70
Non-Budgetary.....	295.52
Total for July, August, September, 1949.....	\$ 55,847.92

Memorial Wreaths

In memory of — Pastor	Amount
Mrs. E. Biedermann — W. A. Baumann, Marshall.....	\$ 20.00
Wm. E. Ruppnow — E. A. Breiling, Randolph.....	1.00
Edith A. Poulkes — E. A. Breiling, Randolph.....	10.00
John Gahnz — G. H. Geiger, R. 2, Winona.....	5.00
Mrs. Theresa Ohm — G. H. Geiger, R. 2, Winona.....	20.00
F. F. Gensmer — A. Hanke, T. Norton.....	33.50
Fred Borkowski — A. L. Mennicke, Menomomie.....	51.00
F. Wm. Fuhrman — H. A. Pankow, Menomomie.....	34.87
Elvira Erdmann Barrone — A. W. Sauer, Winona.....	16.40
Mrs. Augusta Peterson — E. Walther, Wisconsin Rapids.....	1.50
August Storm — L. A. Winter, T. Berlin.....	63.00
John Schmidt — L. A. Winter, T. Berlin.....	15.00
Mrs. Chris. Madison — R. C. Hillemann, Savanna.....	12.00
August Bahr — E. H. Kionka, T. Maine.....	29.00
Mrs. Herman Engelbrecht — E. H. Kionka, T. Maine.....	2.00
Mrs. Alf. Falkinham — L. C. Kirst, Beaver Dam.....	10.00
J. Fred Bohlmann — L. C. Kirst, Beaver Dam.....	6.00
Richard M. Janke — R. P. Korn, Lewiston.....	5.00
Mrs. Emma Weseloh — H. Kuckhahn, Lime Ridge.....	9.50
Henry Goebel — R. W. Mueller, Jefferson.....	1.00
W. A. Marquardt — R. W. Mueller, Jefferson.....	2.00
Albert Grilley — W. E. Schulz, Wonewoc.....	1.00
Mrs. Anna Moll — W. E. Schulz, Wonewoc.....	1.00
Mrs. August Borchardt — W. E. Schulz, Wonewoc.....	1.00
Rudolph Herrewig — W. E. Schulz, Wonewoc.....	1.00
Herman Moeller — W. E. Schulz, Wonewoc.....	1.00
Herbert Treptow — W. E. Schulz, Wonewoc.....	1.00
Arnold T. Rehfeldt — E. A. Breiling, Randolph.....	1.00
Wm. J. Schmidt — G. H. Geiger, Wilson.....	2.00
Herman E. Schewe — G. H. Geiger, Wilson.....	2.50
N. S. Nelson — Henry Geiger, Leeds.....	1.00
Henry Gerth — L. C. Kirst, Beaver Dam.....	3.00
Mrs. Emil Linde — L. C. Kirst, Beaver Dam.....	2.50
Mrs. A. A. Sielaff — M. J. Nommensen, Juneau.....	15.00
Fred Korth — M. J. Nommensen, Juneau.....	6.00
Mrs. Herman Degner — O. A. Pagels, Ixonia.....	22.00
Mrs. Bessie Gehrke — E. E. Prenzlow, Cornell, etc.....	5.00
Allen Berg — E. E. Prenzlow, Cornell, etc.....	1.00
Mrs. Frances Oelke — E. E. Prenzlow, Cornell, etc.....	18.00
Paul Steber — A. W. Sauer, Winona.....	6.00
Ida Koeller — A. W. Sauer, Winona.....	9.00
Ida Breuer — A. W. Sauer, Winona.....	5.00
Albert Hofer — E. Walther, Wisconsin Rapids.....	3.00

H. J. KOCH, Treasurer.

51 Jan
 Rev. Armin Engel,
 Box 44
 26 Larsen Rte. 1, Wis.

Recommended Reading for 1950



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