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I AM THE LIGHT OF THE WORLD



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BRIEFS by the Editor

After three hours of very spirited debate and consideration the Pittsburgh presbytery, third largest in the Presbyterian Church, U.S.A., voted in favor of a proposed change in the constitution of the church which would permit ordination of women to the ministry. It was not a unanimous decision, however. The strong opposition was led by Pastor Clarence E. Macartney (author of many theological books), pastor emeritus of Pittsburgh's First Church. Howard C. Scharfe, pastor of Shady-side Church, Pittsburgh, spoke in favor of the change. Other areas of the Presbyterian Church had already voted in favor of this proposal.

* * * *

"Supplementary Schools" is the new plea of the laymen, so says *The Christian Century*. Establishment of a "supplementary school system" was urged here at the annual meeting of the board of managers of United Church Men, laymen's unit of the National Council of Churches. Erwin L. Shaver, executive director of the council's department of weekday religious education, said that in connection with every public school there should be an adjoining religious education building "to teach that phase of the American heritage which the public school cannot teach by virtue of the separation of church and state." The board adopted resolutions urging laymen to accept responsibility for support of their denominational colleges, to work with community groups in the battle against juvenile delinquency, to make greater use of radio and television to publicize local church activities, and to establish some kind of clearing house for information about religious programs in industry.

* * * *

The American Lutheran Church, which will be the name of the new Lutheran church body formed by the

union of the American, Evangelical, United Evangelical and the Lutheran Free Churches, is looking for new headquarters. This new church body is to begin life in 1959, if a vote that is to be taken among all pastors and congregations in the four groups is favorable. Each pastor will have one vote and each congregation will have one vote for every 500 confirmed members. The ballots will be counted at the committee's meeting in March. The choice of location for their new headquarters is Milwaukee, Chicago or Minneapolis. Minneapolis seems to have the inside track.

* * * *

San Francisco public schools, says The Lutheran, are permitting prayer.

"We thank Thee, God, for food we eat,
For family, and friends we meet,
For books we read and songs we sing;
We thank Thee, God, for everything."

Tots in San Francisco's schools continued last week to bow their heads and recite this prayer before their midmorning snack of milk and crackers. School Board Attorney Irving Breyer told teachers they could use the prayer despite objections from some parents and a ruling by the California attorney general banning it. Belief in God or in a Supreme Being is common to all religions and cannot be considered sectarian, Mr. Breyer said. He pointed out that the pledge to the flag now used in public schools contains the phrase, "one nation, under God." Objecting parents could take the issue to court, he suggested. In another opinion, Mr. Breyer upheld the right of the school system to require chest X-rays for employees. Christian Scientists had objected to the examination, he said. In nearby San Rafael, School Superintendent Clifton L. Boyle altered the verse above to omit mention of God after a kindergartener's parent complained that it constituted "instruction in religion."

A Devotion . . . The New Year's Message Of The Rich Fool Luke 12: 16-21

IN entering upon a new year we invariably think of new plans and new hopes. This is generally implied as we exchange wishes for a happy new year. Merely to have new plans and new hopes is not enough, however. They must also be of the right kind. In the Parable of the Rich Fool Jesus portrays a man who had very definite plans and hopes; yet they revealed nothing but folly. This parable is also recorded for our learning that it may serve us in evaluating our plans and testing our hopes for the new year.

Bidding Us to Evaluate Our Plans

Jesus "spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." Here was a rich land owner whose fields had yielded bountifully. All of his storehouses were filled and further increase from his fields seemed to be in sight. Nothing that the Savior says reflects unfavorably on the fact that this man had these riches. There is no suggestion of dishonesty, nothing that hints at an exploitation of poor laborers. We are to think of this man as having come to his riches in the way in which God is ordinarily pleased to bestow earthly blessings. We are to assume that he came to his fine farm in a rightful manner, and that upon diligent labor and wise management it yielded rich fruits to him. Also that he made plans as to how he might take care of further blessings is not in itself a point of censure. It is not God's will that we should needlessly and carelessly allow the earthly blessings which he gives to go to waste. As we see from the context, Jesus in this parable wishes to warn us against covetousness, and He does so by letting us see this besetting sin in its most innocent looking form.

Still the folly of this rich man's planning is very evident. It is revealed in the self-sufficient and self-centered spirit in which he thinks and speaks of his riches. He sees

them wholly as his own: "my fruits," "my barns," "my fruits," "my goods." They do not lead him to think of God with thanksgiving. That everything that he already has is after all a gracious gift of God does not come to his mind. Hence he does not reckon with God's blessing for the future either. It does not occur to him that without God's care and protection he might soon lose his riches. In the self-sufficient attitude that all depends on him he acts as though the increasing riches were really placing him under a heavy strain. Still he is quite happy over them and feels quite able to measure up to the situation. Yet his planning is as self-centered as it is self-sufficient. Pulling down his old barns and building new ones, he will take adequate measures to store up the new riches which are sure to come. He will store them up for himself.

How is it with your plans for the new year, the plans which you are making concerning the earthly blessings which you have brought with you from the old year or which the new year may hold out to you? Do not think only of your money and goods but also of other earthly benefits, such as your education and training, your skill and experience, your health and strength. Are you purging your plans of the folly which we have seen in this rich man, the folly of a self-sufficient and self-centered spirit? May God give us grace to think of all these earthly benefits as gracious gifts of God, gifts which He alone could bestow and only He can renew and preserve for us. Then we will also be led to treat them as a precious trust from our God and not simply think of storing them up for ourselves. We will rather plan to use them as faithful stewards for the glory of Him who entrusted them to us. That, of course, includes using them for our own needs, for the proper pursuit of our tasks and responsibilities, and for the welfare of those who are in a special way committed to our care. But it also includes the readiness to serve many others in their needs. Especially does it include the willingness to foster the proclamation of God's saving

Word among our fellow men everywhere.

Urging Us to Test Our Hopes

This rich man clearly expressed the hopes which were bound up with his planning: "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." When his new storehouses would be built and likewise filled, so that he could feel that all his future needs were amply provided for, he would cease toiling and slaving, take it easy, and enjoy himself. To reach such earthly security, to be able to relax and to eat, drink, and enjoy life freely was the ultimate goal of his hopes. That is all that he hoped for, for Jesus portrays him as saying that to his soul, to his innermost self.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Death revealed the folly of his hopes, which were wholly centered on earthly things. He never came to realize them. The riches which he was selfishly storing up for himself passed into other hands, and he was left destitute before God.

Jesus Himself makes the application for us that we may test our own hopes. He says: "So is he that layeth up treasures for himself, and is not rich toward God." Jesus is not telling us that we are not to acquire and possess earthly treasures. In His Word the Lord Himself bids us to be diligent and faithful in our earthly labors and tasks, and tells us that it is He who blesses us in different measure with the things that are needful and helpful for this life. He does, however, brand all as fools who lay up earthly things in such a manner that they neglect and forget the greater heavenly treasures. All who do so will be revealed as fools when death overtakes them. They will have to leave all earthly things behind; the hopes which they centered upon them will fade away; and they will be found destitute before God.

Let us realize that also this new year is above all a further year of

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Editorials

GOD BE WITH US IN THE NEW YEAR

This phrase, which is so often expressed by people everywhere, may be just words in the mouth of many without any deeper meaning attached to them. We have heard them uttered by people whose very thought of God as He reveals Himself to us in the Scriptures as the Father of our Lord Jesus Christ, is sacrilege. One hears it so much today on television. Every actor seems to think that he must close his act with a "God be with you." They employ this phrase, we fear, as an impressive way of saying, "good luck to you." It means no more to them. That is not the Christian meaning of those words in the mouth of a Christian. The Christian who utters these words means them to be a prayer. And he knows what they mean. He knows the God to whom he is appealing and whose presence he is craving. He knows Him as the Father of our Lord Jesus Christ, who in love and mercy and grace spared not His own Son but delivered Him up for us all to give His life as a ransom for many and who with Christ has promised to freely give us all things that we need for the preservation of soul and body, who also guards and protects us from harm and dangers and evils according to His good pleasure. They know Him as the almighty God as well, whose arm is never shortened whatever the condition of life may be, in whatever circumstances of life the Christians, His children, may find themselves. They know Him as their "refuge and strength, a very present help in trouble." With such knowledge of their God the phrase, "God be with you," holds a world of meaning. With it they, in the first place, confess their utter despair in their own strength and wisdom, and also their utter dependence on God and the power of His might. They know themselves well taken care of and safe under His protecting wings. The words, "God be with us," also express their complete trust in their heavenly Father. Expressed in the words of the 46th Psalm, they want to say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof God is in the midst of her; she shall not be moved: God will help her, and that right early The Lord of hosts is with us; the God of Jacob is our refuge."

With this in mind we say: "God be with us in the New Year." We beg Him not to forsake us, His creatures, His children, whom He has redeemed with the blood of Christ, and to protect us during the New Year with the strength of His arm. Thus those words are not just an empty, meaningless phrase, but a full confession of our faith.

W. J. S.

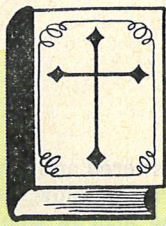
Faceless Informers There has been much talk about them in political circles. It has been charged that workers have been dismissed from government employment as security risks on information given secretly without the accused knowing the identity of the informers and without being given an opportunity to meet them face to face to defend themselves against the charges. Whether government workers have actually been dismissed entirely on the testimony of faceless informers is not in the province of this church paper, whose interests lie in the spiritual sphere, to say.

But the Bible has some sharp things to say about those who rob their neighbor of his good name and destroy his reputation by critical remarks behind his back. The one about whom evil things are said may never hear it directly from the one who puts them into circulation, but the damage is done, for it is human nature, which still clings also to the Christian, always to believe the worst of our neighbor and fellow Christian. It takes only a whispered remark, only a small insinuation to plant the seeds of suspicion with respect to the character of another. As such whispering campaigns are started and are listened to by people, who always like to believe the worst, reputations are destroyed and characters are assassinated. The one who starts them may have no other purpose than to tell some juicy gossip, but the damage is done.

What chance has the victim against that? He is completely defenseless. These things are not told to him to his face but are cowardly circulated behind his back. He is attacked by faceless informers. The one guilty of starting the whispering campaign is careful to keep his identity hidden, so that he may not be called to account. Very often it comes back to the victim in the form of: Do you know that so and so is saying this and that about you? But he may be too noble to act on mere hearsay, and if the one who brings such a report is asked to go along to the guilty one and confront him with it, he, too, usually refuses and also wants to remain a faceless informer. His only interest may be to start a fight, which he can watch from the safety of the sidelines. There is no defense against the faceless informer, humanly speaking, but God will take care of him, "for a false witness shall not go unpunished, and he that speaketh lies shall not escape." "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee."

God will attend to faceless informers. Even if the reports circulated are true or at least half-truths, that gives no one a right to broadcast them behind a person's back. What to do in such cases Scripture clearly shows in such statements as: "Go and tell him his fault between thee and him alone." "Debate thy cause with thy neighbor *himself*; and discover not a secret to another." "Thou shalt not go up and down as a talebearer among thy people." Talebearing is a common practice, but it is one of the most damaging things that can be done to our neighbor. God abominates faceless informers.

I. P. F.



Studies in God's Word

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Resurrection Of The Dead

(Sixteenth continuation)

IN speaking about the manner of the resurrection and the shape in which the dead bodies will be restored Paul so far stressed two points: although it is exactly the same body which was buried that will then come forth, yet the new heavenly environment will make a new constitution necessary; and as there are different degrees of glory in earthly and heavenly bodies, so will also our changed resurrection bodies present differences in their exquisite new glory.

Therefore Paul continues:

V. 42-43: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is raised in weakness; it is raised in power."

With the word "sown" Paul takes up the figure again which he had used in vv. 36 and 37. Three times he now says, "It is sown." About this sowing he says that it is done with something that is wrapped up in "corruption," in "dishonor," in "weakness." He is not referring to the dead body only as it is at the time of burial: he is thinking of our bodies as we have them all the time, even before we die. They are fragile, subject to decay, without glory. In the resurrection all this will be changed into its very opposite.

In the first half of the following verse Paul sums it up in one word, and at the same time introduces the unfolding of the glorious truth which he will present in the next section.

V.44a: "It is sown a natural body; it is raised a spiritual body."

To make a long story short, he says, what we are carrying about in this life, and what we bury in the grave, is just a natural body. It is a body very much like that of the animals. There is life in it, but that is animal life. In the resurrection this will be changed. The body that will come forth out of the grave will be spiritual in its nature. It will still be a real body, but it will have spiritual characteristics. That will be the

power, the glory which he had mentioned before.

The next few verses will have to be taken as a unit, to avoid the necessity of constant repetition.

V. 44b-49: "(If) there is a natural body, and there is (also) a spiritual body. — And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. — Howbeit that was not first which was spiritual, but that which is natural; and afterward that which is spiritual. — The first man is of the earth, earthy: the second man is the Lord from heaven. — As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. — And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

In the beginning of this section I inserted an "If," which is contained in some of the better manuscripts. Paul does not thereby wish to make the matter doubtful, rather, he tries to reassure our faith. He says, If there is a natural body (as you all know there is), then that very fact is an indication that there is also a spiritual body.

For the first part of this argument Paul quotes a direct statement from the Old Testament, from the creation story itself: "And so it is written, The first man Adam was made a living soul." When God created man He formed a body out of the dust of the ground. Then He breathed into its nostrils the breath of life. It was still clay, but not dead clay. There was life in it, a life higher than that of the plants, and higher also than that of the animals. It was personal life. Adam was a living soul.

Then what happened? In spite of God's warning Adam sinned and forfeited his life. He introduced death into the world for himself and for all his descendants. But God at once announced His plan that in due time He would restore what Adam had lost. He spoke of the Seed of the woman, His Servant, of whom Isaiah prophesied that after His death He

should "prolong his days" and carry out the "pleasure of the Lord" and "divide the spoil" so that "with his stripes we are healed." All of the promises concerning the future Savior Paul sums up in the word: "the last Adam was made a quickening (that is, a life-giving) spirit."

In this section Paul twice refers to the first man or first Adam; and twice he refers to the "second man" or the "last Adam." With the word "second" he indicates the order of sequence, and with the word "last" he emphasizes the fact that there is salvation in none other. This is the "last chance." If we neglect this opportunity, no further chance will be given to us.

With this reference to the first and second Adam Paul takes up the thought again which he had stated in vv. 21 and 22: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." In those verses he was speaking of the certainty of our resurrection, while in our present text he is dealing with the question: "How are the dead raised up? and with what body do they come?" His answer is: Just as we inherited a natural body from Adam, so Christ has procured for us a spiritual body.

There is a difference. The first Adam was himself a creature, he was earthy. The second Adam is indeed a true man, but He is much more. He is not earthy, He is from heaven, yes, He is the Lord from heaven. What unspeakable glory, then, that as we have borne the image of the earthy, so we shall also bear the image of the heavenly.

Christ's resurrection body truly was a spiritual body. It was still a body. It could be seen and touched; it could walk and talk and eat; it still showed the nail prints and the gash from the spear: but it possessed spirituality, it passed through bolted doors, it appeared and vanished at will. In our resurrection we shall bear His image. He will change our vile body that it

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In The Footsteps Of St. Paul

Paul Performs Miracles Of Healing, While Imitators Fail

EVEN though Luke was not with Paul in Ephesus, he nevertheless offers us a fine description of Paul's various activities in this Asiatic center of paganism. He writes: "God wrought special miracles by the hands of Paul: so that from his body were brought upon the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out from them" (Acts 19:11-12). It was God, who wrought these miracles through Paul. The Apostles could not perform miracles at will. It was possible for them only when the Holy Spirit gave them power. Even Jesus, the almighty Son of God, did not perform miracles merely to display His divine power. His miracles always served the purpose of creating and sustaining faith.

Paul, the faithful disciple of Jesus, also did not work for mere show. Nevertheless, the Lord blessed not only his preaching, but also let him heal many sick people of their diseases and drive out evil spirits. In Ephesus, a center of magic, the black art, the Lord wanted to demonstrate the superiority of the Christian faith over every kind of superstition. Thus Paul was enabled to perform many miracles.

Strength went out from Paul in an unusual way. Handkerchiefs or aprons either belonging to the Apostle or brought by others to touch his body were brought again to the sick and they were healed. We know that a woman touched the garment of Jesus and was healed (Matt. 9:20). Not a few were healed when the shadow of Peter 'overshadowed' them (Acts 5:15). In a singular way Paul, too, could heal the sick in body and

mind. Those who had come to believe in Christ through Paul's preaching were strengthened in their faith. In others the interest to hear the Gospel may have been aroused. Charity is not limited to those of the same household of faith. It stands to reason that the fame of the Gospel and of Paul spread rapidly in the city and throughout the province also through these performed miracles.

Wherever Christ builds His Church, the devil will surely try to build his chapel next to it. It did not take the Jewish exorcists, who, too, tried to ban evil spirits, long to discover the success of Paul in Ephesus. Luke informs us: "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth." Paul was surely plagued by his own kinsmen. Whenever it suited them, they openly antagonized and even persecuted him. Here they tried to benefit by using the names of both Jesus and Paul. As vagabonds these exorcists moved from place to place and practiced their sorcery. We have a parallel case in the Old Testament. Moses and Aaron faced magicians at the court of Pharaoh and overcame them in their own domain. Here in Ephesus, Jewish exorcists thought Paul was but one of their craft. Envyng him for his success they tried to outdo him by using both his and the name of Jesus as a charm. In this, however, they failed, as we shall see presently.

In Acts we read: "And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded." The devils know God and tremble. This evil spirit knew Jesus and Paul. The sons of the Jewish priest Sceva were unknown to him. They were impostors. Their attempt to effect cures by combining the names of Jesus and Paul as a charm failed miserably. The evil spirit prevailed over the seven sons with superhuman strength, beat them mercilessly, and to top it all, drove them out of the house wounded and naked. Theirs was a deserved fate. They had no one to blame but themselves.

The news of this ignominious failure spread rapidly. "This was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified." Paul surely was thankful to the Lord for having revealed these exorcists as impostors. Before Pharaoh the magicians had to confess: "This is the finger of God." Just as the Lord stood with Moses and Aaron before Pharaoh and consternation and fear gripped the people, so here the Lord stood with His faithful Apostle. The cause of the Gospel was greatly extolled. We can but admire the many ways of the Lord of putting His enemies to shame and to flight. "Till here and no farther," is His order.

Luke also tells us of other fruits of the Gospel and effects of Paul's ministry. Among those who had come to believe in Christ there were

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may be like unto His glorious body.

By holding this wonderful prospect before our eyes Paul encourages us to bear our present weaknesses patiently and to face our death cheerfully. Resurrection day is coming, which will bring with it this glorious change. Then will our mouth be filled with laughter and our tongue with singing.

Paul has a little more to say on the question with what body we shall come forth from the grave. We defer a discussion to our next study.

(To be continued)

J. P. M.

THE NEW YEAR'S MESSAGE OF THE RICH FOOL

(Continued from page 3)

grace for us, enabling us to lay up heavenly treasure that we may be

and remain rich in God. These are the treasures of God's saving grace, our Savior's merits and righteousness to cover our sins, faith through His Word and Spirit to embrace His free gift of peace and eternal salvation, and thankful love in and with such faith to lead godly lives whereby our God and Savior is glorified now and forever.

C. J. L.

some who had either continued their sorcery in secret or had not destroyed their books of witchcraft. It is no different in our day. In spite of all the enlightenment of our age, and above all in spite of the clear command of our Lord against all forms of sorcery in His Second Commandment, the devil's art is still being practised by those who want to be Christians. Physicians and pastors can testify to this. At least those who had accepted the Christian way in Ephesus were not ashamed to confess and abolish their former superstition and sorcery.

A still more impressive fruit of the Gospel after the failure of the exorcists is reported by Luke. Many who had practised the black art brought their books of magic, their amulets,

their charms, their slips of parchment on which those charms were written, the so-called Ephesian letters or grammata, heaped them on a pile and made a bonfire in public of them. Luke estimates their value as being about fifty thousand pieces of silver, approximately \$8500.00 in our money. Long was this act of faith remembered in Ephesus. Great fear struck the enemies of Christ. The power of paganism had to yield to the power of the Gospel. Luke sums it up with the words: "So mightily grew the Word of God and prevailed."

By the burning of their books of magic the Ephesian Christians revealed that their conversion was a perpendicular one, not a horizontal one. Their minds and hearts were changed. Their whole life was af-

fectured. They did not sell their books of magic to others, thereby trying to make a little money on the sideline and letting the others continue the sordid practice they had given up. Such a procedure they considered dishonorable and immoral. To destroy the devilish books of art so that no further harm could be done with them, was their inevitable choice. In the days of Savonarola the wealthy in Florence brought their vanities to the public square and burned them. Would to God that in our day all so-called "Sixth and Seventh Books of Moses" and other books of the black art also be destroyed, and the devil's art no longer be carried on!

H. A. KOCH.

Have You The Right To Be Called A Christian?

ONLY God "knoweth them that are His" (2 Tim. 2:19). But He tells us to regard as a Christian whoever professes the Christian faith.

"With the heart man believeth unto righteousness; and with the mouth CONFESSION is made unto salvation" (Rom. 10:10). Every true believer will show his faith by word, example and obedience.

If You Confess Your Faith

The Lord requires you to **ACKNOWLEDGE OPENLY** if you believe in Him. "Whosoever therefore shall confess me before men, him will I confess before my father which is in heaven" (Matt. 10:32). You ought to testify freely because **HE** so desires it.

Does not your heart burn within you, while He talks with you and opens to you the Scriptures which you possess? If so, declare it, "We cannot but speak the things which we have seen and heard" (Acts 4:20).

If you are not ashamed of the Gospel of Christ, the Triune God will reside in your heart. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him" (1 John 4:15).

If You Lead a Godly Life

Jesus requires you to **DEMONSTRATE OPENLY** if you believe in Him. "Let every one that nameth the name of Christ depart from

iniquity" (2 Tim. 2:19). Christianity and sinful behavior are not compatible.

Let it be obvious that "we are his workmanship, created in Christ Jesus unto good works" (Eph. 2:10). People are to recognize the craftsmanship of Christ when they look at you and when they see you in action.

Since Christian living identifies Christian believing, you should be "filled with the fruits of righteousness, which are by Jesus Christ" (Phil. 1:11).

If You Diligently Use the Means of Grace

Christ requires you to **OBEY OPENLY** if you believe in Him. Since faith is impossible without the Word and the Sacraments, your use of them charts your faith.

A true Christian will gladly and regularly hear *the Word*. You know that "faith cometh by hearing . . . the word of God" (Rom. 10:17). Unexplainable and irrational as it may seem, "it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Since the Holy Ghost builds your faith through the Word of God, read your Bible and attend church faithfully. Jesus says, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 2:7).

A true Christian will encourage the

use of *Baptism*. Christ commands, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). It assures you of God's forgiveness. "Be baptized, and wash away thy sins" (Acts 22:16).

Baptism also incites you to godly living. "Buried with him by baptism into death . . . we . . . should walk in newness of life" (Rom. 6:4).

A true Christian will repeatedly receive the *Lord's Supper*. Jesus orders, "Take, eat . . . this is my body . . . drink ye . . . this is my blood . . . which is shed for many for the remission of sins" (Matt. 26:26-28). Your participation is your testimony to the cross of redemption. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26).

And, Communion confirms and personalizes God's pardon. As Paul says, "We have redemption through his blood, the forgiveness of sins" (Eph. 1:7).

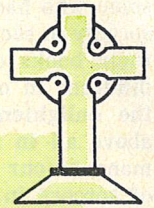
To be entitled to the name Christian, therefore, you must show that you are one. Profess your convictions about Christ. Pattern your conduct after Christ. Perform your commission from Christ.

If you thus confess the genuine Christian faith, God tells us to consider you a genuine Christian.

A. C. KEIBEL.



In Our Synod



The Voice Of The C. U. C. (The Standing Committee in Matters of Church Union) **1956 - A Year Of Decision**

By God's grace we have entered another year. May it be another year in which His mercy shall be new unto us every morning! May it be for us another year of abiding in Him and bringing forth much fruit to the glory of His holy name! The need for diligent and faithful service in His kingdom increases as the night of judgment approaches. Let us, therefore, be up and doing, and not just sitting and waiting. The King's business requires haste and diligent application.

The year 1956 is also the year in which we must continue to "contend for the faith which was once delivered unto the saints" (Jude 3). It is the year in which our Synod must make a far-reaching decision concerning its fellowship relations with the Lutheran Church—Missouri Synod. The resolutions on this subject presented at our Saginaw Convention in August, 1955, will be placed before the recessed convention of Synod for action in August, 1956. Truly, the year 1956 is a year of decision for our Synod.

Any one acquainted with the early history of our Synod and of the struggle between those who leaned toward unionism and laxity in doctrine and those who were striving for sound Biblical Christianity and purity in doctrine and practice, will understand the reasons for our Saginaw Resolutions. Our Synod in its early beginnings was afflicted by a unionistic spirit. Lutheran and Reformed doctrine and practice had equal rights in some of our first congregations. It was by the grace of God that from such beginnings a church body emerged with sound Biblical and Lutheran doctrine and practice. We thank God for this grace and blessing, a blessing which He bestowed on us partly through the staunch confessional Lutheranism of the Missouri Synod. It would be well for all our members to read again the Centennial publication of our Synod, "Continuing In His Word," Northwestern Publishing House, 1951, in which the history of our Synod is recorded and these blessings are acknowledged.

In the light of our early history we thank our Lord also for His guidance in John 8:31,32: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." This passage has gradually become the motto of our Wisconsin Synod. It tells us how and how alone we shall be Christ's disciples and how we shall have God-given freedom through His truth. Therefore, we are deeply concerned that the second century of our history as a Synod may likewise be entitled "Continuing In His Word." One can understand why we are wary of any deviation from what we are convinced is Scriptural doctrine and practice. We are determined not to know any other way to favor with God and man than Jesus Christ and Him crucified.

Church history has amply shown how easily manmade customs and policies can become the chief thing in a church body and can eventually obscure the Gospel truth. Think of the destruction that has been wrought by such movements as Pharisaism, ceremonialism, materialism, rationalism, pietism, and legalism. All these evils and deviations from the truth have small beginnings. They follow a process of developing from a small bud to a full bloom. May the Lord, therefore, nip all these evils in the bud and guide and guard us by His Word and Spirit against everything in us and in others that would rob us eventually of His truth and its fruit of freedom! It was this concern over continuing in His Word that motivated our actions and resolutions of the past years. For we agree wholeheartedly with the words of the Brief Statement of the Doctrinal Position of the Missouri Synod, paragraph 28: "We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17; 2 John 9-10, and as involving the constant danger of losing the Word of God entirely, 2 Timothy 2:17-21."

"Then why do we wait?" you ask. "Why did the Synod not vote last summer to terminate its fellowship with the Lutheran Church—Missouri Synod? We have warned for years against unionistic alliances, dangerous negotiations, and precarious policies and practices of the Missouri Synod." Let us answer very frankly. Our resolutions state: "This resolution has far-reaching spiritual consequences." Bonds of fellowship, which the Lord by His Holy Spirit had established, are not easily loosed. We will admonish longer, have greater patience, put forth more efforts of love to restore and re-establish through His Word a fellowship once given by God through which He has richly blessed us, than we will put forth in attempting to establish a new fellowship. We are not dealing with a strange church body whose doctrine has been examined and found wanting and whom we must deny the hand of fellowship from the outset. We are dealing with those who have been our brethren for many years and whose keeper we must be as they have been ours. We are not dealing with an individual soul, but with a large church body. Dealings with an individual can more readily be brought to

a definite conclusion. But even there Jesus admonishes us to put forth every effort of love and practice in order to win the brother who has trespassed. Read Matthew 18 and consider how Jesus makes forgiveness the chief purpose in dealing with every sinner.

Furthermore, we realize that there are many in the Lutheran Church—Missouri Synod who are testifying against the same evils concerning which we have admonished the brethren. Our resolutions strengthen their position and lend weight to their testimony. The fact that the Lutheran Church—Missouri Synod must wrestle with this problem at its convention next June will place a tremendous responsibility upon its delegates and officials. Let us carry the sister synod and all her members to the throne of grace in our prayers, imploring the Head of the Church, Jesus our Savior, to guide her so that her decisions may redound to His eternal glory and the welfare of His Church. Let us do this in the spirit of 1 Corinthians 13:4-7: "Charity (Christian love) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Let us also remember that the Apostle calls this the greatest Christian virtue: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Let us covet this gift of charity and pray and hope for a change for the better!

The spiritual consequences for our own members are great. Let us not be hasty or impatient with them, or do violence to those who have not as yet reached the same conviction as those who were ready to terminate last summer. We must above all guard against judging them and their motives. In accordance with God's will in the Eighth Commandment let us put the best construction on the decision of the majority, both in the floor committee and in the convention. Let us see patience, long-suffering, and love in their action, rather than indecision or an unwillingness to obey the Lord's command.

Let us consider the far-reaching spiritual consequences for our spiritual children. What would have been the effect of termination last summer upon those who know the Synodical Conference as their spiritual mother? Would they, who have in many instances but recently learned to know the grace of God, and who rejoice in His love and mercy toward them, have been convinced that we were acting in the spirit of Christ if we had terminated fellowship without awaiting an official reply from the Missouri Synod convention next June? Though Missouri could have called a special doctrinal convention after our 1953 resolutions, her leaders did not do so. That is their responsibility. Their first convention after our 1953 Resolutions as well as after our 1955 Resolutions will take place from June 20 to June 30, 1956.

Our districts have arranged their conventions following Missouri's convention according to the following schedule. During the week of July 15 the Southeastern Wisconsin, the Dakota-Montana, the Nebraska, and the Western Wisconsin Districts will meet. The week of July 22 the Northern Wisconsin, the Michigan, the Pacific Northwest, and the Arizona-California Districts plan to hold their conventions. The Minnesota District, because of the summer school activities at Dr. Martin Luther College in New Ulm, will meet the week of July 29. The Joint Synod's recessed convention will convene, God willing, August 21 to 23 at Northwestern College in Watertown, Wisconsin.

Meanwhile let us "give attendance to reading (the Word), to exhortation, to doctrine (teaching)" (1 Timothy 4:13). Let us search the Word and meditate upon it daily, that we may grow in grace, in knowledge, and in conviction. Let us pray the Lord to grant us that we may "all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment" (1 Cor. 1:10). Let us pray for a full measure of His Holy Spirit that He may dwell in us and make us truly Christ-like. Let us learn from the Holy Scriptures, which are written for us. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God" (Rom. 15:4-7).

Let us also busy ourselves in sober self-examination, since we are exhorted in Scripture: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Let us pray for those in positions of responsibility that the Lord would guide and direct them by His Holy Spirit. And "let this mind be in you, which was also in Christ Jesus, who . . . made himself of no reputation and took upon him the form of a servant . . . and . . . humbled himself and became obedient unto death, even the death of the cross" (Philippians 2:5-8). In this mind and this spirit of willing service "bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Then, especially, having entered a new year by God's grace, let us in one festival season after another proclaim that glorious Gospel which the Lord has preserved unto us and tell the wonderful works of God and praise Him for His kindness to the children of men. Let us put all the gifts He has bestowed upon us into His service to tell of His love for sinners to the ends of the earth. Thus our members will be rooted and grounded in faith, will grow strong in Christ and in the power of His Spirit, and will gladly and obediently carry out the mission into which He has called us. And when decisions are to be reached, we shall reach them under His guidance, in His fear, and in obedience to His Word.

May our service in His kingdom in this year of decision redound to His glory! And may His grace and peace abide with us forever! Amen.

OSCAR J. NAUMANN.

From Our Institutions

CALL FOR CANDIDATES

Members of Synod are respectfully requested to submit in nomination the names of men qualified to serve in the new professorship created at Dr. Martin Luther College, New Ulm, by resolution of Joint Synod.

Candidates must be qualified to teach Physical and Biological Science in the High School Department.

To aid the Board of Control in making a selection, pertinent and proper information concerning the individuals nominated should accompany each recommendation.

All nominations must be in the hands of the undersigned not later than January 21, 1956.

ARTHUR GLENDE, Secretary
Board of Control, D.M.L.C.
17 South Jefferson St.
New Ulm, Minnesota

CANDIDATES FOR THE PROFESSORSHIP AT THE LUTHERAN THEOLOGICAL SEMINARY Thiensville, Wisconsin

The following men have been nominated as candidates for filling the vacancy caused on the faculty of our Theological Seminary at Thiensville, Wisconsin, by the death of Professor Arthur Voss:

Pastor Adolph C. Buenger,
Kenosha, Wisconsin
Pastor Herman Cares,
Milwaukee, Wisconsin
Pastor J. C. Dahlke,
Tomah, Wisconsin
Prof. Martin F. Drews,
Fond du Lac, Wisconsin
Pastor Otto J. Eckert,
Saginaw, Michigan
Prof. Werner Franzmann,
Saginaw, Michigan
Pastor George Frey,
Yakima, Washington
Pastor Irwin Habeck,
Milwaukee, Wisconsin
Prof. Roland Hoenecke,
New Ulm, Minnesota
Pastor Wilbert Gawrisch,
West Bend, Wisconsin
Pastor Karl Gurgel,
Caledonia, Minnesota
Dr. Heinrich Koch,
Greenleaf, Wisconsin
Pastor R. W. Mueller Sr.,
Jefferson, Wisconsin
Pastor Henry C. Nitz,
Waterloo, Wisconsin

Pastor Paul Nolting,
Sleepy Eye, Minnesota
Pastor Paul Pieper,
Milwaukee, Wisconsin
Pastor Waldemar Pless,
Milwaukee, Wisconsin
Pastor Robert Preus,
Trail, Minnesota
Pastor Harold Romoser,
Oak Park, Illinois
Prof. Oliver Rupperecht,
Milwaukee, Wisconsin
Pastor John Schaadt,
Ridgeland, Wisconsin
Pastor Egbert Schaller,
Nicollet, Minnesota
Pastor H. H. Schaller,
Mankato, Minnesota
Pastor Erwin Scharf,
Rhineland, Wisconsin
Pastor William Schink,
Woodland, Wisconsin
Prof. A. W. Schuetze,
Mobridge, South Dakota
Prof. Walter A. Schumann,
Watertown, Wisconsin
Pastor Oscar Siegler,
Calvary, Wisconsin
Pastor Gilbert Sydow,
Ellensburg, Washington
Pastor Emil Toepel,
Sun Prairie, Wisconsin
Prof. Carleton Toppe,
Watertown, Wisconsin
Pastor Heinrich Vogel,
Cudahy, Wisconsin
Pastor Walter Wegner,
Columbus, Wisconsin
Pastor Ernest Wendland,
Benton Harbor, Michigan
Pastor Harold Wicke,
Weyauwega, Wisconsin

The Board of Control of the Seminary will meet Tuesday, January 24, 1956, to call one of these men. Any correspondence relative to any of these candidates must be in the hands of the secretary of the Board by that date.

Adolph C. Buenger, Secretary
5026 19th Avenue
Kenosha, Wisconsin

CANDIDATES

The following have been nominated for the new professorship at Northwestern College:

Pastor E. Albrecht, Marquette, Mich.
Professor T. C. Appelt, River Forest, Ill.
Pastor R. Bittorf, Monroe, Wis.
Pastor J. C. Dahlke, Tomah, Wis.

Pastor A. Dobberstein, Oak Grove, Wis.
Pastor Robert Dommer, Spokane, Wash.
Pastor G. Franzmann, Seattle, Wash.
Pastor J. Fricke, Aberdeen, S. Dak.
Pastor P. Gieschen, Jackson, Wis.
Pastor D. Grummert, Sioux City, Ia.
Pastor G. Hillmer, Milwaukee, Wis.
Pastor S. Hillmer, Thiensville, Wis.
Professor W. Hoepner, Fond du Lac, Wis.
Pastor H. Johne, Flasher, N. Dak.
Pastor H. Kaesmeyer, Palos Heights, Ill.
Dr. H. Koch, Greenleaf, Wis.
Pastor Juul Madson, Tacoma, Wash.
Pastor F. Nitz, Cochrane, Wis.
Pastor M. Petermann, Doylestown, Wis.
Pastor J. Petrie, Kingston, Wis.
Pastor Th. Sauer, Livonia, Mich.
Pastor J. Schaadt, Ridgeland, Wis.
Pastor E. Scharf, Rhineland, Wis.
Tutor H. Scharlemann, Watertown, Wis.
Pastor L. Schierenbeck, Austin, Minn.
Pastor W. Schink, Woodland, Wis.
Pastor O. Schlenner, Detroit, Mich.
Pastor E. Schmelzer, Monroe, Mich.
Professor A. Schuetze, Mobridge, S. Dak.
Pastor M. Schwenzen, West Allis, Wis.
Pastor O. Siegler, Mt. Calvary, Wis.
Pastor M. Spaude, Ann Arbor, Mich.
Pastor G. Struck, Dowagiac, Mich.
Pastor A. Stuebs, Bangor, Wis.
Pastor H. Vogel, Cudahy, Wis.
Pastor E. Wendland, Benton Harbor, Mich.

Pastor H. Wicke, Weyauwega, Wis.
Any correspondence regarding these nominations must reach the secretary before January 25, on which date the college board will meet at 2:30 to make the choice.

Kurt A. Timmel
612 Fifth St.
Watertown, Wisconsin

NORTHWESTERN COLLEGE

In another part of this issue there appears an acknowledgment of contributions received by Northwestern College, chiefly for the purpose of furniture for the new dormitory. Bookcases and wardrobes are built in and are part of the original building contract. Movable furniture was to be provided by the College.

There are eighty students' rooms in the building, and for each room

there were needed two bedsteads, two springs, two mattresses, two tables and two chairs, a lounge chair, a nightstand, and drapes for the windows and the wardrobes. The cost per room was \$350.

It was suggested that Ladies Aids, Young People's Societies, and other groups would welcome the project of furnishing these rooms. This suggestion was relayed to all the congregations in the three Wisconsin Districts of the Synod, with the appeal that the project be undertaken in those congregations that had already raised their full quota for the general building fund.

Some money for this purpose was already available in the students'

fund for mattresses and replacement of furniture and in a fund made up of memorial wreaths and occasional gifts for library building and other purposes. The response to the appeal was from the beginning extremely gratifying, and it has been a constant pleasure to note the good will and the interest that accompanied the contributions.

As of Christmas, the full sum of \$28,000 needed for dormitory furniture is on hand, plus an additional \$2,600 that can be used for chapel furniture and furnishings. Although the Meta Kielgas Michelson bequest of \$96,000 is ample for the chapel and all the furnishings needed, the will is so worded that any part of the

bequest may be used for the classroom building that is being erected at the same time. So any contributions that have been sent in for the purchase of furniture will release just that much of the Michelson bequest to be used for the classroom building.

We had hoped to move into the dormitory before Christmas, but now it appears that moving day will come some time in January, perhaps not much before February 1.

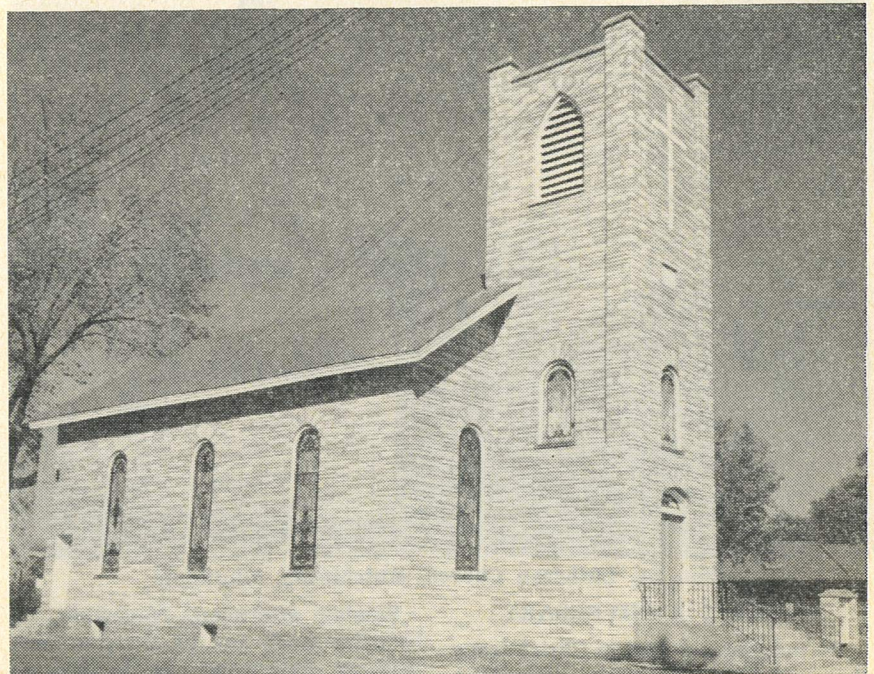
In spite of the cold weather the foundations of the chapel and the classroom building were completed by Christmas.

E. KOWALKE.

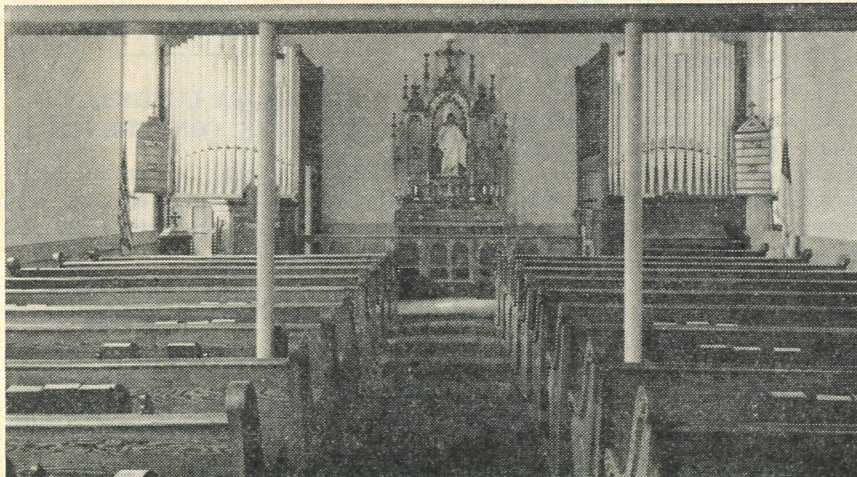
REDEDICATION SERVICES

After wearing its dull, drab coat of fading red brick for more than 86 years, St. John Lutheran Church of Sturgis, Michigan, recently exchanged this vestment for a beautiful coat of spotted-grey Perma-stone. The stately bell-tower, which had served as a familiar landmark to the community for many years, had to be torn down and rebuilt, since it had become a safety menace due to its being struck by lightning a few years ago. New front steps, railings and doors were installed; a new bulletin board was added; and all exterior surfaces were repainted.

In the interior a complete redecoration was completed; a communion rail was added; the floor was tiled; a restroom was installed, and many other minor improvements were also



St. John Ev. Lutheran Church, Sturgis, Michigan



Interior — St. John Church, Sturgis, Michigan

accomplished. The total cost of the remodeling project approximated \$10,000. To many people these improvements may seem insignificant, but to this small congregation it was a joyous and blessed step forward.

Special re-dedication services were held on November 6, 1955, with the undersigned preaching the morning dedicatory sermon, and the Rev. W. Westendorf, of South Haven, Mich., circuit visitor, preaching for the afternoon service. Near capacity crowds of thankful Christians worshipped in their newly remodeled house of God on this day.

HERBERT G. WALTHER.

Anniversaries

SIXTIETH ANNIVERSARY

On Reformation Sunday, Zion Ev. Lutheran Congregation of Lynn Tp., Hutchinson, Minnesota, was privileged to celebrate the sixtieth anniversary of its organization and of dedication of its now renovated church building. — "God, who commanded the light to shine out of darkness" already at the creation of the world (2 Cor. 4:6), did so again through the Reformation. And through this restored light of the Gospel God in turn "hath shined in OUR hearts"

during the past sixty years history of our church, "to give the light of the glory of God." And by the grace of God this congregation permitted this light to shine out from it into the world far and near, especially through its generous offerings for missions and our synodical budget. Pastor W. Frank, who served this congregation from 1928-32, spoke words of comfort and admonition in the evening service on the basis of Judges 9:8-15.

MARTIN LEMKE.



Zion Ev. Lutheran Church, Hutchinson, Minnesota

WEDDING ANNIVERSARY

By the grace of God in Christ Jesus the following Christians, members of St. Paul Ev. Lutheran Church at Wonewoc, Wisconsin, were privileged to celebrate their wedding anniversaries with services conducted by the undersigned:

In the evening of October 12, Mr. and Mrs. Harold Hochmuth marked their 25th anniversary in the midst of immediate relatives. The Word of God in Ps. 116:12 supplied the thoughts appropriate for the occasion.

The children, grandchildren, and great-grandchildren of Mr. and Mrs. William Ratzburg, who were married 60 years ago, arranged to commemorate the occasion on Sunday, November 13. 1 Cor. 15:10 served as a text to assure the jubilarians of God's kindness toward them.

Sunday afternoon, November 20, brought much joy to Mr. and Mrs. William Schroeder, as a host of relatives gathered in the church basement to celebrate the 50th wedding anniversary of this couple. During the service praise was offered to the Lord on the basis of 1 Sam. 7:12.

Mr. and Mrs. Henry Hamburg were joined by their children and grandchildren in the church basement on November 27 to mark the 50th anniversary of their marriage. God's grace was set forth in words, based on Job 10:12.

May the Lord of the Church preserve all of these people in the true faith by His grace in Christ, in order that they may be gathered at the marriage feast of the Lamb in heaven, who gave Himself for them and us all.

W. E. SCHULZ.

ANNIVERSARY

On November 13, congregation and friends joined with the Rev. Arthur Tacke, pastor of Zebaoth Lutheran Church, Milwaukee, in celebrating the fortieth anniversary of his ordination into the holy ministry. A classmate of the jubilarian, Pastor Paul Burkholz, Milwaukee, preached the sermon, and Pastor A. Halboth, president of the Southeastern Wisconsin District, served as liturgist. At an informal reception which followed the service a gift was presented to Pastor Tacke from the congregation.

In 1917 Pastor Tacke was installed as Zebaoth's first permanent pastor. During a fruitful ministry the congregation has grown from 33 to over 900 communicants. May the Lord bless and keep His servant in the coming years!

JAMES P. SCHAEFER.

GOLDEN WEDDING ANNIVERSARY

On Sunday, October 23, 1955, Mr. and Mrs. George Kolbow, members of St. Paul Ev. Lutheran Church, Milwaukee (Town of Franklin), Wisconsin, were privileged by the grace of God to celebrate their fiftieth wedding anniversary in the company of their children, grandchildren, and great-grandchildren, as well as many friends. Their pastor, the undersigned, addressed this gathering on the basis of the Word of God in Psalm 118:24: "This is the day which the Lord hath made; we will rejoice and be glad in it."

May the gracious Lord continue to shower his blessings upon them in the years to come.

GERHARDT HILLMER.

MINNESOTA LUTHERAN TEACHERS CONFERENCE

The 69th Annual Convention of the Minnesota Lutheran Teachers was held in Rochester on October 20 and 21.

Several important and interesting topics were presented and discussed. Prof. Victor Hildner, Concordia Teachers College, River Forest, Illinois, presented a very interesting practical demonstration in "School Music." Another worthy topic was a panel discussion of "Christmas Eve Services" under the leadership of the

Rev. Malotky, Green Isle, Minnesota. Finally, Prof. A. M. Alschwede, Concordia College, St. Paul, presented the topic, "Public Relations as it Concerns the Christian Day School Teacher." In all these discussions

many useful suggestions were offered by the speakers. About 250 teachers attended the convention, and in the business meeting elected the following officers for the coming year: President, Arthur

Glende, New Ulm; Vice President, Paul Groenke, Howard Lake; Secretary-Treasurer, James Luedtke, St. Paul; Assistant Secretary-Treasurer, Harriet Lieske, Glencoe.
GERHARDT H. VOIGT.

CALENDAR OF CONFERENCES

MILWAUKEE CITY PASTORAL CONFERENCE

The Milwaukee City Pastoral Conference will meet on January 25, 1956. Opening service at Atonement, 42nd and Ruby, 9:00 a.m., E. Blakewell preacher. Program: Exegesis, Hebrews 4, L. Tessmer; How to Encourage Lay Participation in Mission Work, E. Pankow; Exegesis, 2 Corinthians 6, J. Meyer; Kierkegaard, J. Schaefer; The Possibility of Establishing Daughter Congregations by Milwaukee Congregations, H. Cares.

JAMES P. SCHAEFER, Secretary.

NORTHERN CONFERENCE MICHIGAN DISTRICT

Pastor-Teacher conference meets January 23 and 24, 1956, at St. John, Pigeon, F. Schroeder, pastor. Opening Communion Service at 9:00 a.m. on Monday. Preacher: H. Eckert (O. J. Eckert). The conference program will be mailed to the members. For overnight lodging and meals please notify the host pastor by Jan. 15.

SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT

Place: St. Paul Ev. Lutheran Church, Sodus, Michigan, A. F. Maas, host pastor. Date: January 23-24, 1956. Time: 10:00 a.m. Evening communion service: Preacher: H. Juroff; alternate: R. Schaller.

JAMES THRAMS, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date: Wednesday, January 18, 1956. Time: 9:30 a.m. Place: Christ Church, Cochrane, Wis.; Fred-eric Nitz, host pastor. Preacher: W. J. Koepsell. Agenda:

1. Exegesis: Matt. 24:21-25, Walter Gutzke.
2. Book Review: "A Layman's Guide to Protestant Theology" (Wm. Horden), W. G. Hoffmann.
3. Essay: The False Teachings of Reinholdt Niebuhr, Prof. Geo. Lillegard, Bethany Lutheran College, Mankato, Minn.
4. Paper: How to Combat the Influence of Modern Theology Among Our Members, Lloyd Lambert.

ROLAND WELCH, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet in St. John Church, Montello, Wis., W. Oelhafen, pastor, Jan. 23, 1956. The conference will begin at 9 a.m. with a communion service. Prof. H. Bierwagen will be the preacher, with Pastor J. Petrie as the alternate.

R. REIM, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Paul Church, Slinger, Wisconsin. Time: January 11, 1956, 10:00 a.m. Preacher: Gilbert (Heckendorf).

W. F. SCHINK, Secretary.

SOUTHEASTERN MICHIGAN PASTOR-TEACHER CONFERENCE

Place: St. Paul Ev. Lutheran Church, 15218 Farmington Road, Livonia, Michigan, T. Sauer, host pastor. Date: January 30 and 31, 1956.

Time: 10:00 a.m. Preacher: L. Koeniger.

According to conference regulations, each pastor and teacher is requested to send a registration fee of \$3.50 (\$3.00 for meals) to the secretary. Requests for sleeping quarters are also to be made to the secretary. The registration fee and sleeping

quarter requests are to be made by January 14. Please cooperate!

WERNOR E. WAGNER, Secretary.

ST. CROIX PASTORAL CONFERENCE

Time and Place: Wednesday, January 18, 1956, 9:30 a.m. at Mt. Olive Lutheran Church, St. Paul, Minnesota, C. P. Kock, pastor.

Preacher: E. H. Westcott (alternate, H. Ellwein). J. G. HOENECKE, Secretary, Pro Tem.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastor

Witt, Herbert T., in Zion Church, Valentine, Nebraska, by K. G. Barry; assisted by E. Birkholz; Twenty-fourth Sunday after Trinity, November 20, 1955, and in Calvary Church, Midway, South Dakota, by K. G. Barry; First Sunday in Advent, November 27, 1955.

CHANGE OF ADDRESS

Pastors

Lloyd Wenzel, Renville, Minnesota. Henry A. W. Lange, Route 2, Box 427, Franksville, Wisconsin. Menke, Norman E., Box 74, Big Bend, Wisconsin.

MISSION FESTIVALS

- Seventeenth Sunday after Trinity
Grace Church, Muskegon Heights, Mich. Offering: \$118.95. James Thrans, pastor.
- Twentieth Sunday after Trinity
St. Andrew Church, Milwaukee, Wis. Offering: \$197.91. L. F. Karrer, pastor.
- Twenty-third Sunday after Trinity
Rockwood Lutheran, Rockwood, Wis. Offering: \$117.00. Ed Zell, pastor.

TREASURER'S STATEMENT

July 1, 1955, to November 30, 1955

Receipts

Cash Balance July 1, 1955.....	\$ 59,326.47
Budgetary Collections	\$677,341.25
Revenues	146,078.52
Total Collections and Revenues.....	\$823,419.77
Non-Budgetary Receipts:	
Luth. S. W. C. — Prayer Book....	127.40
Miscellaneous	1,380.00
Total Receipts	824,927.17
	\$884,253.64

Disbursements

Budgetary Disbursements:	
General Administration	\$ 61,559.72
Theological Seminary	28,204.66
Northwestern College	86,173.90
Dr. Martin Luther College.....	105,679.19

Mich. Luth. Seminary.....	63,935.34
Northwestern Luth. Academy....	29,750.52
Winnebago Teacher Program....	29,067.54
Home for the Aged.....	14,715.09
Missions — Gen. Administration	30.15
Indian Mission	87,132.27
Colored Missions	18,374.68
Home Missions	265,283.78
Refugee Missions	17,138.07
Madison Student Mission.....	8,930.77
Rhodesia Mission	20,576.50
Luth. S. W. C.	4,089.04
Japan Mission	2,864.50
Winnebago Luth. Academy.....	1,250.00
General Support	37,475.00
Indigent Student Support.....	115.00
Board of Education.....	7,201.91

Total Budgetary Disbursements.... 889,547.63

Budgetary Deficit Balance
Nov. 30, 1955..... **\$ 5,293.99**

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1—Nov. 30

	1954	1955	Increases
Collections	\$615,871.10	\$677,341.25	\$ 61,470.15
Disbursements	814,915.66	889,547.63	74,631.97
Operating Deficit	\$199,044.56	\$212,206.38	\$ 13,161.82

ALLOTMENT STATEMENT

	Comm.	Receipts	Allotment	Deficit of Allot.	Percent
Pacific Northwest	1,454	\$ 5,156.30	\$ 6,058.30	\$ 902.00	85.11
Nebraska	6,735	27,121.05	28,062.50	941.45	96.64
Michigan	23,152	93,381.68	96,466.65	3,084.97	96.80
Dakota-Montana	7,283	28,810.83	30,345.85	1,535.02	94.94
Minnesota	38,739	105,513.56	161,412.50	55,898.94	63.36
Northern Wisconsin	45,851	139,863.11	191,045.80	51,182.69	75.20
Western Wisconsin	48,840	123,994.88	203,500.00	79,505.12	60.93
Southeastern Wisconsin	47,909	148,159.33	199,620.80	51,461.47	74.22
Arizona-California	2,899	4,078.11	12,079.15	8,001.04	33.76
	222,862	\$676,078.85	\$928,591.55	\$252,512.70	72.80

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For November, 1955

For Spiritual Welfare Commission

Ladies Aid Soc. of St. Paul Congregation, Green Bay, Wis.	\$ 5.00
Cpl. E. J. Maurer, Orleans, France	10.00
Mrs. H. Plath, Granite Falls, Minn.50
Mrs. H. A. Hopp, Manitowoc, Wis.	1.00
	\$ 16.50

Missions

St. Paul Sr. Fellowship League, Appleton, Wis.	10.00
Eunice Hackbarth, Mankato, Minn.	6.00
N. N., Firth, Nebraska	30.00
Mrs. Dale Tupper	2.00
Memorial wreath in memory of Mrs. Salome Burger, given by the Burger children	5.00
Memorial wreath in memory of Mrs. Ed. Slater, given by Violet and Kenneth Underwood	5.00
Ruth Mission Club, Milwaukee, Wis.	30.00
St. Luke Luth. School children	46.10
Eunice Hackbarth, Mankato, Minn.	5.00
Mrs. Bertha Huebner	100.00
Memorial wreath in memory of Mr. Archie Sieg, by students of 11th grade at D.M.L.C.	8.50
	\$ 247.60

For Northwestern Lutheran Academy

Mrs. Bertha Huebner	\$ 50.00
	\$ 50.00

For Special Building Collection

Memorial wreath in memory of the Rev. L. Kaspar, given by Fox River Pastoral Conference	\$ 15.00
	\$ 15.00

For Church Extension Fund

Miss Margareta Hartwig, Portland, Oregon	\$ 200.00
Memorial wreath in memory of Mr. Paul Mehnert, given by the Rev. Emil E. Kasischke, Bay City, Mich.	11.00
Memorial wreath in memory of Mrs. Martha Pett, given by the Rev. Emil E. Kasischke, Bay City, Mich.	1.50
Young People of North Circuit of the Eastern Conference of the Southeastern Wisconsin District	10.00
Memorial gifts in memory of Mrs. Amanda Schroeder, brought in by the Rev. A. H. Schroeder	50.00
Students of Dr. Martin Luther College	289.55
Memorial wreath in memory of William Henning, given by N. N.	2.00
Memorial wreath in memory of Mrs. Louisa A. Bast, given by friends and Ladies Aid of David Star Congregation ..	10.00
Memorial wreath in memory of Mrs. C. Kautsch, given by her grandchildren	20.00
Memorial wreath in memory of Otto Steinke, given by the following: Mr. & Mrs. A. Ballien, Mr. & Mrs. Elmer Wegner, Mr. & Mrs. Donald Wegner, Mr. & Mrs. Al Feit, and Mr. & Mrs. Norman Ballien	10.00
Memorial wreath in memory of Prof. Arthur P. Voss, given by Mr. & Mrs. John Kremers	20.00
Aid Assoc. for Lutheran Branch 1856, Omaha, Nebraska ..	10.00
Memorial wreath in memory of Mrs. Louis Uecker, given by Mr. & Mrs. Emil Trettin and Mr. & Mrs. M. L. Dommer ..	4.00
	\$ 658.05

C. J. NIEDFELDT, Treasurer.

ACKNOWLEDGMENT AND THANKS

Since September 9, the following contributions have been received at Northwestern College, for all of which we express our sincere appreciation.

For Furniture and Equipment in the new Dormitory, Classroom Building and the Chapel:

St. John, Burlington, Rev. Fischer, \$350.00; North Trinity Ladies Aid, Milwaukee, in memory of Rev. Arnold Schultz, \$700.00; Ladies Aid and Mission Circle, Tomah, Rev. Dahlke, \$82.75; a member of St. John, Watertown, \$3.00; N. N., Watertown, \$6.00; Sale of Salvage, \$25.00; Ladies Aid, Salemville, Rev. Petrie, \$5.00; Ladies Aid, Town Norton, Rev. A. Hanke, \$50.00; Gertrude Schocknecht, Milwaukee, \$25.00; Ladies Aid, Larsen, Rev. Engel, \$25.00; Mothers and Daughters Circle, Neenah, Rev. Schaefer, \$350.00; in memory of Mrs. Rippe from cousins, Watertown, \$3.00; St. James, Milwaukee, Rev. Pless, \$138.50; Trinity, Watertown, Rev. Timmel, \$390.75; Ladies Aid, First German, Manitowoc, \$350.00; in memory of B. Geisler from Eda Geisler, \$5.00; Ladies Aid, Bruce, \$43.45 and Rev. Rosenow, Bruce, \$6.55; Ladies Aid, Hartford, Rev. v. Rohr, \$350.00; E. F. Kowalke, \$175.00; N. N., \$175.00; Eastside Church, Madison, Rev. Bast, \$207.00; Ladies Guild, Divinity Church, Rev. Blakewell, \$350.00; Ladies Aid, St. Paul, Menomonie, Rev. Pankow, \$350.00; Christ Church, Cochrane, \$225.00; Ladies Aid, Cochrane, \$25.00; Dorcas Circle, Cochrane, \$100.00; Rev. F. Nitz; Gordon Brandenburg, Milwaukee, \$5.00; Ladies Aid, Readfield, Rev. Engel, \$35.00; Ladies Aid, Rock Springs, Rev. Siegler, \$25.00; Ladies Aid, Trinity, West Mequon, \$25.00; Ladies Aid, St. Marcus, Milwaukee, \$350.00; in memory of Mr. Wulf from Mabel Schwarzenberg, Sturgeon Bay, \$3.00; Ladies Aid, St. John, Cameron, \$215.15; Ladies Aid, St. Luke, Watertown, Rev. Uetzmann, \$75.00; in memory of Mrs. Woerfel, from Rev. Horlamus, \$2.00; in memory of Wm. Jacobs from relatives and friends, Waterloo, \$15.00; congregations at Whitewater and Richmond, Rev. Loeper, \$350.00; St. Paul, Bangor, Rev. Stuebs, \$350.00; Ladies Aid, Salem, Escanaba, Rev. Lutz, \$150.00; YPS, Trinity Church, Neenah, Rev. Schaefer, \$86.10; St. James, Milwaukee, Rev. Pless, \$10.00; Ladies Aid, St. Jacobi, Milwaukee, Rev. Eckert, \$50.00; Women's Aid Society, Kaukauna, Rev. Oehlert, \$400.00; Bethany Luth. Church, Appleton, \$10.00; in memory of Ernst Rindfleisch from Mr. and Mrs. Frohmader, \$5.00; Dr. Weber and Ladies Societies of Lake Mills, Rev. Raasch, \$355.00; in memory of Rev. Paap, from Central Conference, \$20.00; congregation at Arlington, Rev. H. Geiger, \$150.00; Charles Geiger, Milwaukee, \$5.00; in memory of Rev. Paul Horn from relatives and friends, \$197.50; from Zion Luth. Church, Cream, \$50.00; from Ladies Aid, \$50.00, and in memory of Mrs. Tamke of Cream, Wisconsin, Rev. F. Nitz, \$17.00; in memory of Mrs. Hattie Perry, Ixonia, from Mr. and Mrs. Charles and Vic. Wiedenhoef, \$3.00; in memory of Mrs. Ed Baumann, Rib Falls, from Rev. W. Scheitel, \$10.00; from Mrs. Bertha Huebner, R. 1, Ixonia, \$300.00, (total from Mrs. Huebner, \$900.00); St. Stephen Mission Aid, Beaver Dam, Rev. Kirst, \$20.00; Peace Luth. Church, Hartford, Rev. von Rohr, \$82.10; Ladies Aid Medford, Rev. A. Engel, \$10.00; First Ev. Luth., La Crosse, Rev. Miller, \$8.81; Mt. Calvary Lutheran Church, La Crosse, Rev. Lambert, \$350.00.

For College grounds: in memory of Mr. Doelger from Mrs. Doelger and students of NWC, \$100.00; in memory of Rev. A. Voss from Rev. G. Pieper, \$5.00; Erna Kowalke, \$50.00; Ladies Mission Society, Lake Mills, \$5.00; Mrs. Franklin Diester, Appleton, \$10.00; Ladies Aid, Tess Corners, Rev. Tills, \$25.00; Ladies Aid, Reedsville, \$10.00. For food supplies: Ladies Aid, St. Matthew, Appleton, \$8.00. For medical supplies: Martin Club, Milwaukee, \$25.00. For dormitory equipment: N.W.C. students, \$482.55; Ladies Aid, Marathon, Rev. Krause, \$50.00; Rene Claudon, San Francisco, \$100.00.

Northwestern Lutheran Academy wishes to acknowledge the following donations: Mrs. Mary Oster, Tappen, N. Dak., \$2.00; Lutheran Mission League, Fort Atkinson, Wis., \$10.00; Ladies Mission Society, Leith, N. Dak., in memory of Merle Schmeiss, Leith, N. Dak., \$5.00.

Our heartiest thanks to the donors. At this time we wish to include in our thanks all those who took part, either with contributions of foodstuffs or of money in lieu thereof, in the general ingathering of vegetables for the Academy during the fall months.

R. A. FENSKE.

The Dr. Martin Luther College Library acknowledges with thanks the following gifts, bequests, and memorial wreaths during 1955:

From Bethesda, Milwaukee (Pastor Irwin J. Habeck) through Mr. G. W. Sampe, Treasurer of Southeastern District, \$2.00; in memory of Mr. Raymond H. Kaiser, Milwaukee, from DMLC faculty and from Pastor and Mrs. R. Reim, \$20.00; in memory of Prof. R. J. Janke from the children of St. Paul School, Livonia, Michigan (Pastor Theo. Sauer), \$19.00; in memory of departed colleagues of the Wisconsin State Teachers Conference through Mr. Martin Rauschke, Treasurer, \$75.00; in memory of their daughter Rhoda Kieckbusch, by Mr. and Mrs. Otto Breitlow, Winona, Minnesota, \$25.00; a bequest from Mr. F. H. Retzlaff, New Ulm, Minnesota, \$500.00; a donation from Mr. Henry Somsen, Jr., New Ulm, Minnesota, \$25.00; in memory of departed colleagues of the Wisconsin State Teachers Conference through Mr. Martin Rauschke, Treasurer, \$25.00; from Mr. A. W. Wandersee, Treasurer of St. Paul Church, New Ulm, Minnesota, in memory of Mrs. F. H. Schweppa, \$50.00, Mr. Fred Oswald, \$11.00, Mr. Arthur Fenske, \$10.00, Mrs. Alwin Harming, \$5.00, Mrs. Alfred Struss, \$5.00, Mr. Frank Temple, \$25.00; from Mr. C. G. Reim of New Ulm we received bound copies of Volumes I and II of the old Minnesota Synod's official publication, *Der Synodalbote*. This completes our file.

To all who remembered the needs of our library we express our hearty thanks.

HERBERT A. SITZ, Librarian.

WESTERN WISCONSIN DISTRICT
July, August, September 1955

Pastor — Congregation	Amount
G. F. Albrecht, Indian Creek.....	\$ 86.75
H. F. Backer & W. Hoffmann, Winona.....	2,742.00
K. G. Bast, Madison.....	630.18
E. R. Becker, Elmwood.....	40.45
R. Beckmann, Ridgeville.....	535.77
Alvin Berg, Madison.....	77.50
B. Beyers, Goodview.....	193.65
R. C. Biesmann, Norwalk.....	266.47
R. F. Bittorf, Brodhead.....	72.91
R. F. Bittorf, Monroe.....	292.50
R. Buege, Arcadia.....	23.00
R. Buege, Whitehall.....	51.10
J. C. Dahlke, Tomah.....	1,410.71
A. W. Dobberstein, Oak Grove.....	506.60
F. F. Ehlert, Eitzen.....	587.64
A. J. Engel, Medford.....	1,917.15
Gerhard Fischer, Helenville.....	1,910.00
A. Geiger, Cambridge.....	208.05
H. Geiger, Leeds.....	151.75
G. Gerth, Poplar Creek.....	200.00
W. E. Gutzke, La Crosse.....	675.79
B. R. Hahm, Plum City.....	439.98
R. C. Hillemann, Savanna.....	568.02
W. P. Holzhausen, Stetsonville.....	490.71
C. J. Kionka, Rib Lake.....	395.65
C. J. Kionka, T. Greenwood.....	114.80
C. J. Kionka, T. Spirit.....	168.61
E. H. Kionka, T. Maine.....	309.40
H. C. Kirchner, Baraboo.....	1,225.55
L. C. Kirst, Beaver Dam.....	2,322.02
W. J. Koepsell, Pickwick.....	173.22
W. J. Koepsell, Ridgeway.....	574.86
R. P. Korn, Lewiston.....	670.67
F. G. Kosanke, Altura.....	481.79
G. O. Krause, Marathon.....	534.27
C. C. Kuske, Green Valley.....	65.80
C. C. Kuske, T. Day.....	143.65
P. R. Kuske, North Freedom.....	322.75
L. Lambert, La Crosse.....	827.64
H. Lange, Onalaska.....	565.50
E. F. Lehmann, Prentice.....	131.85
O. A. Lemke, Pardeeville.....	1,257.60
R. W. Mackensen, Shennington.....	86.75
G. C. Marquardt, Ringle.....	248.45
G. C. Marquardt, Schofield.....	667.94
E. A. Mahnke, Moline.....	234.99
H. G. Meyer, Elroy.....	348.31
D. W. Meier, Wausau.....	727.42
F. H. Miller & N. W. Kock, La Crosse.....	3,152.61
C. H. Mischke, Juneau.....	460.00
P. Monhardt, South Ridge.....	762.94
R. W. Mueller, Jefferson.....	3,445.88
F. H. Nitz, Cream.....	529.71
F. H. Nitz, Buffalo City.....	67.72
F. H. Nitz, Cochrane.....	230.88
H. C. Nitz, Waterloo.....	2,965.80
H. Nommensen, Fountain City.....	502.02
M. J. Nommensen, Hillsboro.....	245.32
H. A. Pankow, Menomonie.....	735.14
N. E. Paustian, Oconomowoc.....	169.30
A. O. Pautsch, McMillan.....	300.00
M. B. Petermann, Fountain Prairie.....	326.24

M. B. Petermann, Fall River.....	136.33
E. E. Prenzlau, Cornell, Keystone, Birch Creek.....	499.25
P. Prueter, Viroqua.....	109.70
J. M. Raasch, Lake Mills.....	21.20
G. Redlin & W. Kehrberg, Watertown.....	4,302.08
J. Schaad, Prairie Farm.....	220.97
J. Schaad, T. Dallas.....	45.00
A. C. Schewe, T. Bridge Creek.....	261.29
A. C. Schewe, Neillsville.....	1,255.34
W. P. Scheitel, T. Rib Falls.....	28.92
W. P. Scheitel, Rib Falls.....	76.77
L. Schroeder, T. Washington.....	381.71
W. E. Schulz, Wonewoc.....	761.50
H. C. Schumacher, Milton.....	71.32
A. Schumann, Globe.....	322.74
R. A. Siegler, Rock Springs.....	905.29
M. C. Smith, Cambria.....	404.88
W. R. Steffenhagen, Friesland.....	40.00
W. R. Steffenhagen, Dalton.....	169.10
A. Stuebs, Bangor.....	666.26
M. F. Stern, Ixonia.....	441.00
K. A. Timpel, Watertown.....	1,410.00
E. A. Toepel, Fort Atkinson.....	236.40
I. G. Uetzmann, Watertown.....	420.00
W. G. Voigt, T. Berlin.....	475.42
E. H. Walther, Wis. Rapids.....	1,041.77
W. E. Wegner, Columbus.....	696.10
A. J. Werner, Millston.....	13.70
H. Winkel, Sparta.....	541.56
A. A. Winter, Mauston.....	687.87
A. A. Winter, New Lisbon.....	52.00
M. Zank, Beaver Dam.....	52.05
W. E. Zank, Newville.....	362.43
T. E. Zarembo, Barron.....	264.45
T. E. Zarembo, Rice Lake.....	125.30
Budgetary.....	\$ 52,235.75
Building Fund.....	5,645.03
Non Budgetary.....	184.00
Total Receipts.....	\$ 58,064.78

Memorial Wreaths

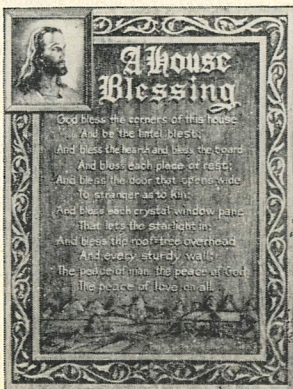
In Memory of — Sent in by		
Mrs. August Tamke — R. Buege, Arcadia.....	\$	23.00
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Mrs. Helen Muenkel — F. F. Ehlert, Eitzen.....		45.00
Mrs. Henry Lecker — A. Geiger, Cambridge.....		3.00
Mrs. Ernest Binder — L. C. Kirst, Beaver Dam.....		5.00
J. W. Robrich and Mrs. H. Vogel — R. W. Mueller, Jefferson.....		13.00
Mrs. H. Vogel — R. W. Mueller, Jefferson.....		7.00
Julie K. Beigkley — E. E. Prenzlau, Jt. Parish.....		3.00
O. Lehmann — E. R. Becker, Elmwood.....		16.50
Mrs. Clara Jaedtke — E. R. Becker, Elmwood.....		1.00
Miss Bertha Schodewalt — R. Bittorf, Monroe.....		12.50
Mrs. Anna Roth — R. P. Korn, Lewiston.....		45.00
Mrs. Fred Krause — L. Lambert, La Crosse.....		21.00
F. W. Hennekens, Sr. — E. E. Prenzlau, Jt. Parish.....		7.00
Walter Ebert — G. Redlin, Watertown.....		54.00
Walter Buske — M. F. Stern, Ixonia.....		3.00
Otto E. Imt — E. H. Kionka, T. Maine.....		62.00
Herm. Boettcher — R. P. Korn, Lewiston.....		13.00
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Mrs. E. Stark — G. Redlin, Watertown.....		2.00
Nuernberg Family — G. Redlin, Watertown.....		100.00
Barbara Geisler — J. Schaad, T. Prairie Farm.....		20.00
H. J. KOCH, Treasurer.		

SOUTHEASTERN WISCONSIN DISTRICT
Memorial Wreaths
November, 1955

In Memory of — Sent in by	Budget	SYNOD Special	OTHER CHARITIES
Mrs. Anna Magedanz—F. Gilbert.....	\$	\$ 5.00	\$ 3.00
Mrs. Wm. Kurth—M. Liesener.....			5.00
Mrs. Chas. Pittelkow—M. Liesener.....			13.00
Mrs. Amelia Krueger—M. Liesener.....			35.00
Mrs. Mollie Freed—M. Liesener.....			4.00
Albert Kielgas—R. Ehlke.....		2.00	
Prof. A. P. Voss—F. Tabbert.....		14.00	7.00
Rev. Leonard Kaspar—W. J. and J. P. Schaefer.....		5.00	
Prof. A. P. Voss—W. J. and J. P. Schaefer.....			10.00
Mrs. Mabel Pieritz—J. Jeske.....			3.00
Alvin Kaiser—K. Eggert.....		3.00	
M. W.—L. Bleichwehl.....		26.00	
Prof. A. P. Voss—W. Pless.....		130.00	
Alice Kuhnke—W. Pless.....		2.00	
Rev. Albert Eggert—W. Pless.....		5.00	
Prof. A. P. Voss—J. Brenner.....		5.00	
Mrs. Elizabeth Bartelt—H. Koehler.....			5.00
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Rev. L. Kaspar—H. Koehler.....			10.00
Elfrieda Eckert Schiller—H. Koehler.....			15.00
Fred Mahn—H. Koehler.....			3.00
Miss Louise Beyer—H. Koehler.....			10.00
Shirley Kapke—H. Koehler.....			4.00
Phillip Engelbrecht—P. Knickelbein.....		2.00	
Edward Koelke—P. Pieper.....			56.00
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Prof. A. P. Voss—P. Pieper.....			7.00
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Bernard Mayer—E. Jaster.....			2.00
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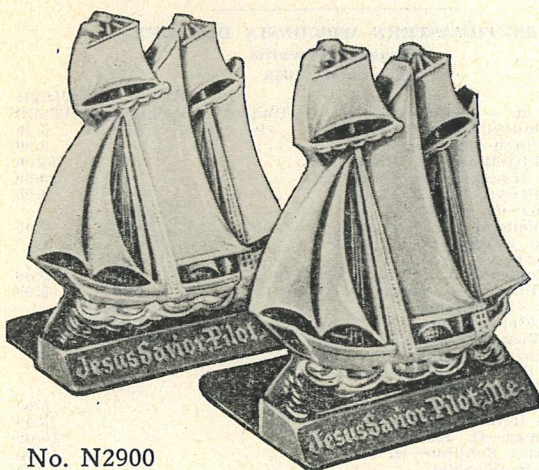
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