

# 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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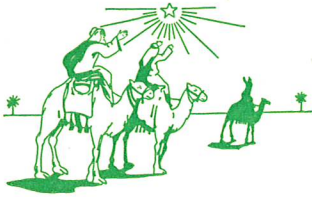


1. "From heav'n a-bove to earth I come To bear good news to ev-'ry home;  
2. "To you this night is born a Child Of Ma-ry, cho-sen vir-gin mild;  
3. "This is the Christ, our God and Lord, Who in all need shall aid af-ford;  
4. "He will on you the gifts be-stow Prepared by God for all be-low,

Glad ti-dings of great joy I bring, Where-of I now will say and sing.  
This lit-tle Child, of low-ly birth, Shall be the Joy of all the earth.  
He will Him-self your Sav-ior be From all your sins to set you free.  
That in His kingdom, bright and fair, You may with us His glo-ry share."

## GOD'S GREAT CHRISTMAS GIFT

Luke 2, 1-14

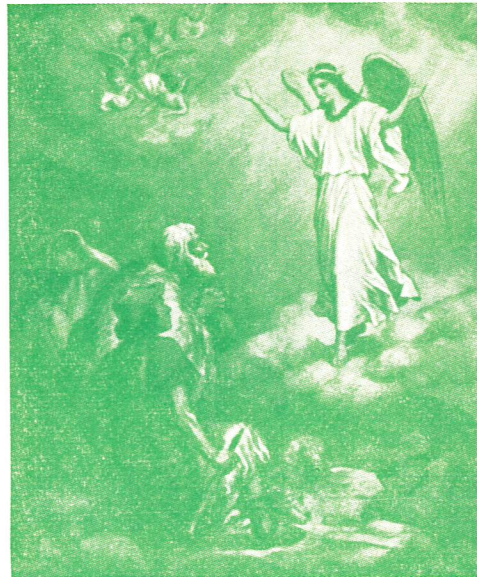


### The Preparation of His Gift

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city." Though with his edict the mighty Caesar Augustus moved all his subjects to write their names into the census scrolls to make known unto him their number, occupation, and wealth, he really had to serve God in His final preparations for presenting His great Christmas gift. The Heavenly Father, who was preparing that gift ever since Adam's fatal fall, yes, from all eternity, had prophesied through Micah: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Yet Mary, who was now to become the virgin mother of that promised Savior King, was still living in Nazareth in Galilee. Thus Cyrenius, Caesar's governor in Syria, now carried out the census also in Herod's Jewish kingdom, constraining every Jew to register in his ancestral city. "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child." You see, God freely used even the pretentious plans of mighty men that He might give His great Christmas gift, also to you and me, just as He had promised in His Word. Even so under the Heavenly Father's guidance "all things work together for good to them that love God, to them who are the called according to his purpose."

### The Presentation of His Gift

"And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." The gift presented is a little human babe in the most humble surroundings: no palace, no gorgeous bed, no soft raiment, no nursing attendants, but a humble stable, a manger, simple swaddling clothes. Is this a great



gift? Remember that in these verses St. Luke describes what was given at Bethlehem only as it appeared to human eyes. He, too, tells us much more as he continues and relates the invitation to this gift. God had "sent forth his son, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons." "He whom the world could not enclose doth in Mary's arms repose; He is become an infant small, who by His might upholdeth all." The eternal Son of God had left the bosom of the Father to be born as a humble human child that He might in our stead fulfill all righteousness and bear all the curses of our disobedience. "Pleased as man with man to dwell; Jesus our Immanuel." "Mild He leaves His throne on high, born that man

no more may die; born to raise the sons of earth, born to give them second birth." This is God's astounding Christmas gift.

### The Invitation to His Gift

"And there was in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

*The Inviting Glory* All of our sparkling Christmas lights can be

but weak images of the heavenly light which on the first Christmas night invited to God's great gift. An angel from heaven was enveloped in the gleaming brilliance of the glory of the Lord. It was that radiance of light which had repeatedly appeared during the Old Covenant, whenever the Lord visited His people in a special manifestation of His grace. Though it had not been seen for many centuries it now again appeared as the Lord was visiting His people in the fulness of His saving grace.

*The Invited Ones* Invited by the angel were simple shepherds, who were guarding their flock

by night in the open field. They were weak and sinful men, who trembled in fear as a messenger from the Holy God came in great glory upon them. Yet God's angel purposed to spread, not fear, but joy and gladness. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Though the shepherds were the first ones invited to God's great Christmas gift its tidings of joy were meant for God's entire people, yes, for all the fallen descendants of Adam. Yet it is most comforting that the invitation was first addressed not to Augustus in his imperial palace at Rome but to these humble shepherds. We are reminded that God's Christmas gift comes to us not like so many other Christmas gifts by virtue of any special prominence, popularity, or merit. It is given in pure grace to all.

(Continued on page 405)



# Editorials

**The Two-fold Character of Christmas** That Christmas in our day has a twofold character ought to be evident to even the most casual observer however meager his knowledge of the real meaning of Christmas may be. The one character is of God and the other character is of the world. The God-given character of Christmas has to do with the unspeakable grace and mercy and love of God who "gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life," and "the grace of God that bringeth salvation." (Titus 2:11.) This is the one and real meaning of Christmas; this is its comforting message. Its message is addressed to the sinners of the world who under the

burden of their sin can find neither comfort nor hope in the world and all the world offers. They know themselves to be guilty before God and condemned in His sight. They know no peace of heart and conscience. To such the message of the angel, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord," is hailed with joy and holy laughter. They believe the message of the angel of a Savior from sin, and believing, hope and cheer fills their hearts, for this life and for the life to come. This hope, this cheer is bound up with each commemoration of the Nativity, celebrated at Christmas time. It is the heart and core of this great festival for the believer. Take Christ and that message out of Christmas and Christmas may as well never occur, never be commemorated. Every other activity of this holy season serves only to intensify its God-given character and glorify the heavenly Father. The gifts given or exchanged according to the present custom of commemorating the feast, the feasting and merrymaking will have their rise in the joy of God's great gift to the sinners of the world.

The character of the Christmas of the world has an entirely different source. It is of the world. And whatever is of the world is not of the Father. "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but of the world. And the world passeth away and the lust thereof." 1 John 2:16-17. We believe that this is often forgotten and therefore needs to be emphasized again and again. We forget the real character of the world and hence also the character of its Christmas and its celebration. We forget that it is of the flesh and therefore sinful and an abomination in the sight of God. Though they smile and laugh

with us, though they sing the Christmas carols and even the hymns of the Church, though they hail us with a "Merry Christmas," it is still of the flesh and not of the Father. They are not celebrating the Christmas of the Church, of the Christian. It is a Christmas of their own making, a Christmas in which the Lord takes no pleasure. Let us be sure that our Christmas celebration has none of the characteristics of the world.

W. J. S.

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**Christmas or Xmas** Xmas, as we all know, is intended to be an abbreviation for Christmas.

It is a logical one, for "X" in Greek is the same as "ch", the first two letters in "Christ," in English.

In algebra, however, "X" is an unknown quantity.

That is exactly what Christmas has come to mean to many.

They celebrate Christmas, but do not realize why. Christ has been taken out of their Christmas and supplanted with "X", an unknown quantity.

As a result, they seek a purpose in Christmas, and find it in the amount of money they can make during the Christmas shopping season, or the number and value of gifts they give and receive, or in the happiness they can derive from a decorated and illuminated tree or from feasting and social get-togethers.

Feeling the need of building their celebration around someone, Santa Claus is pushed into the foreground and Christ into the background — Santa Claus enthroned and Christ dethroned.

No wonder their Christmas is often so disappointing and their Christmas joy so shallow and short.

Would you be happy, really happy, this Christmas, then make Christ the source and center, the motive and purpose, the beginning and end of your Christmas joy.

Not "X"mas, an unknown quantity, but "Christ"-mas fills the heart and life with real and lasting Christmas joy.

But remember, He must be a "known" quantity to you. You must know Him as the Savior — as the Savior from sin, death and hell — as your Savior. And knowing Him as your Savior, you must trust in Him — and rejoice in Him — as your Savior.



Put Christ into your Christmas. Then, and then only, will your Christmas joy be real.

— *Siloah Lutheran.*

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**Christmas** is an outstanding religious festival. You will miss its real significance if you confine your observance of it simply to friendly greetings and fellowship gatherings in the home. The ancient shepherds said, "Let us now go even unto Bethlehem and see this thing which is come to pass." There they found the Christ-Child and worshipped Him. That is the most fitting celebration of Christmas. We trust that you will be among the multitudes who will make their

way to church, there to join in Christmas carols and Christmas prayers and to hear again the "old, old story."

Oh, come, all ye faithful,  
Triumphantly sing;  
Come, see in the manger  
Our Savior and King!  
To Bethlehem hasten  
With joyful accord;  
Oh, come, let us adore Him,  
Oh, come, let us adore Him,  
Oh, come, let us adore Him,  
Christ the Lord! Amen.

— *The Bay View Lutheran.*

## WHO WAS CONCEIVED BY THE HOLY GHOST BORN OF THE VIRGIN MARY

**A**N article of our Christian faith which has always been most offensive to unbelievers, and which from the early days of the Church has been ridiculed as overtaking any sane person's credulity, is the one mentioned in our heading: the virgin birth of our Savior. Today even a number of people who outwardly are affiliated with some church body, the liberals in sectarian denominations, openly deny it.

Especially in the Christmas season, when the birth of Christ holds the center of our attention, when we celebrate its anniversary, sing about it, preach about it, we do well to study it most closely. We shall do so today, taking the above words of our Apostolic Creed for a starting point of our study.

### The Apostles' Creed

When Jesus ascended into heaven and on that occasion gave His apostles final instructions to go into all the world and preach the Gospel unto every creature, He added: "Baptizing them in the name of the Father and of the Son and of the Holy Ghost."

The Jews, who from their Old Testament knew the doctrine of the Trinity, needed to be instructed only that Jesus of Nazareth is the promised Messiah. The Gentiles, who served many gods and tried to win the favor of their gods by sacrifices and other works, must be taught above all that there is but one God and Father of us all, and one Mediator between God and man, the man Christ Jesus. Then they were ready to be baptized according to the instructions of Jesus.

The churches that sprang up in various parts of the world continued the work of the apostles. They naturally used the baptismal formula contained in the last command of Jesus as the basis of their instruction and as the essence of the confession which they demanded from any candidate for Baptism before administering the sacrament. In the course of time different congregations found it necessary to elucidate certain points more clearly and fully from the Scriptures. Thus additions were made on the basis of the Scriptures to various parts of the very simple original creed. The difficulties were different in different localities, and accordingly also the additions differed. In this way several "Rules of Faith," as they were called, came into use in different provinces, different expositions of the one Christian faith.

The Apostolic Creed is the Rule of Faith as it was used by the congregation in Rome.

### History of the Apostolic Creed

When and how the Apostolic Creed started and grew and developed into its present form, nobody can say. It appears in writing for the first time in a letter dated about 337 A. D. and sent by Marcellus of Ancyra (the present Angora, or Ankara) to Julius I of

Rome. Marcellus thereby wanted to prove his own orthodoxy. Of course, the symbol itself was much older. A writer of the fifth century, Vigilius of Thapsus in Numidia, credits Rome with having preserved it from the days of the apostles.

The words concerning the virgin birth differed somewhat from the form in which we use the Confession today. They read: "Who was born of the Holy Ghost and the Virgin Mary." Again the history of the change from the old form to the one that we use now is not quite clear. The Roman congregation guarded its Confession very carefully till toward the end of the fifth century when the old Empire fell and the Ostro-Goths established themselves in Italy under their leader Odoaker. Since the Goths held the Arian error that Jesus is not true God, the Roman church began to substitute the Nicene Creed in



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the liturgy for the old Apostolic Creed. The Nicene Creed, which we have in our Hymnal on page 22, rejects the Arian error very emphatically. About the virgin birth it says: "Who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

In other parts of the Church, of which we may mention Western Gaul (France), the old Confession continued in use and was modified as circumstances made it necessary in order to meet threatening errors. After about three centuries the church in Rome reintroduced its old Confession, adopting also the changes which it had undergone in the meantime.

### Some Old Testimonies

#### Concerning the Virgin Birth

Bishop Ignatius of Antioch suffered a martyr's death in Rome about the year 107. He wrote letters to several churches. The one addressed to the Trallians contains the following words: "Jesus Christ, who was of the family of David, and of Mary, who was truly born, who ate and drank," etc.

Ireneus, who served the church in southern France, was a pupil of Polycarp of Smyrna, who in turn was a pupil of the Apostle John. (Polycarp is the angel of the church in Smyrna mentioned in Rev. 2, 8ff.) We have several statements concerning the human nature of Christ from him. In one he says: "Christ Jesus, the Son of God, who became flesh for our salvation" (see John 1, 14). In another he speaks more fully: "Christ Jesus, the Son of God, who for His astounding love towards His creatures sustained the birth of the Virgin, Himself uniting His manhood to God."

Tertullian in northern Africa, who died about 220, in one place says of God's Son Jesus Christ that He was "born of the Virgin Mary." In another place, calling the Son of God the "Word" (John 1, 1), he says: "This Word was sent from the Father into the Virgin and was born of her, both man and God, the Son of man and the Son of God, and called Jesus Christ." In a third place, again using the term "Word," he says that It "at last was sent down, from the Spirit and power of God the Father, into the Virgin Mary, was made flesh in her womb, and born of her."

We add one more testimony, that of Origen, written about 230: "Jesus Christ . . . became man incarnate while He was God, and though made man remained God as He was before. He took a body like our body, differing in this point only that it was born of the Virgin Mary and the Holy Ghost."

#### Scripture Passages

No matter how many references we might adduce from human writers who confess the virgin birth of Jesus, this would not be sufficient to establish our faith. We rejoice to find so many witnesses among the early Christians, some of whom in other respects were even tainted with error in their theology, but we rest our faith on the Scriptures alone.

Already in the Old Testament the Lord foretold the virgin birth through the great prophet Isaiah: "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel" (chap. 7, 14).

In the New Testament the two evangelists Matthew and Luke tell of the fulfilment of this prophecy, and emphatically stress the fact of the virgin birth.

Matth. 1, 18: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Then Joseph, who was disturbed about the matter, received the assurance through an angel of the Lord: "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (v. 20).

According to St. Luke the angel Gabriel announced to Mary: "Behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name Jesus. . . . The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God" (chap. 1, 31, 35).

Yes, the Scriptures teach the virgin birth. And refreshed in our faith by our Christmas meditations we may continue to confess with joy that our Savior, born of the Father from eternity, was also in the fulness of time "conceived by the Holy Ghost, born of the Virgin Mary."

J. P. M.

## GOD'S GREAT CHRISTMAS GIFT

(Continued from page 402)

*The Inviting Message* "For unto you is born this day in the city of David a Savior, which is Christ the Lord." In Bethlehem nearby the shepherds would find God's gift, the gift which could make them truly and lastingly happy. It was the much-needed Savior from sin, death, and hell, great David's Greater Son, arisen in the city of David. It was the Christ, the Anointed One, anointed to be to the shepherds, to all men, also to you and me a perfect high priest, prophet and king: a high priest who would reconcile sinners to God, a prophet who would establish and proclaim the Gospel of reconciliation, a king who would rescue them from all their enemies and then reign over them in grace and power. This Christ, the angel announced, was born, and thus was true man who could substitute for sinful men; yet at the same time He was the Lord, true God, able to substitute effectively for all sinners.

"And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." God's angel bade the shepherds not to be offended at the Christ-child for His humbleness but joyfully to believe that He truly was their Christ and Lord. We, whose flesh also craves for temporal things, are likewise exhorted not to be offended at God's great Christmas gift, which holds out to us not meat and drink or anything earthly, but peace with God and life eternal. We are encouraged to embrace the Christ-child in joyful faith.

#### The Proper Praise of His Gift

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." An untold choir of holy angels sang the praise. Had it been meant for God alone, they might have sung it before His heavenly throne. But no, it was meant to be heard by mankind, to whom the Savior had been given: it was meant to teach us the proper praise of God's gift. The angel sang of the glory of God who made His honor great, "for all this He did that He might prove to

us sinners His great love." Their song extolled the glory of God, who in the gift of His Son had given mankind what we need above all: peace, peace with Him through the forgiveness of our sins. They magnified the glory of the Lord, who through the gift of His Son had wrought

the astounding miracle of turning His good will toward His fallen creatures, who were lost and condemned in sin. Enlightened anew by their song we are moved to join the angels in singing of the glory of God's grace with joyful, believing hearts.

C. J. L.

## IN THE FOOTSTEPS OF SAINT PAUL

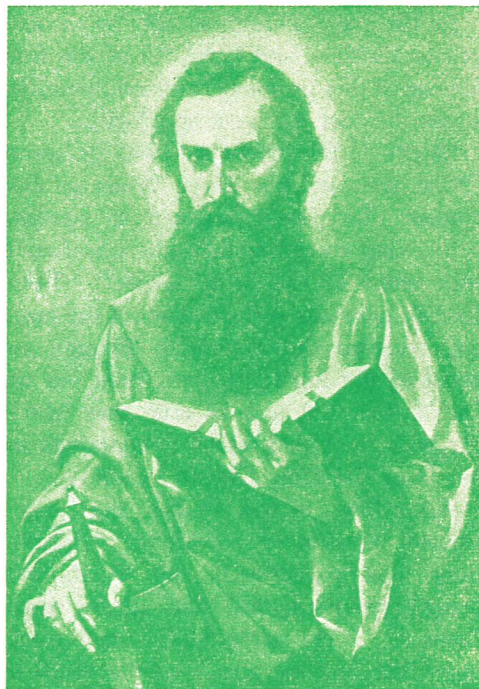
BY DR. HENRY KOCH, MORRISON, WISCONSIN

### PAUL PREACHES IN JERUSALEM

**W**E have seen, how Rome has tried to embellish the scant report concerning the visit of Saint Paul with Saint Peter, the tentmaker from Tarsus with the fisherman from Bethsaida in order to have Paul receive his theology, ecclesiastical tradition and apostleship from "the first Pope" Peter. For Rome papal authority and ecclesiastical tradition mean everything, are the source of all authority. The clear evidence of Scriptures is brushed aside, if it is in the way of Rome's pompous claims.

That Paul received his theology not from man, but from Christ Himself, that he was a student in the private seminary of the Holy Ghost in the wilderness of Arabia is brought out so clearly by Paul himself in his Epistle to the Galatians, that nothing further need to be added for anyone, who is ready and willing to submit to the authority of the Word of God and not to that of any man or church. He writes (Gal. 1:1): "Paul, an apostle not of men, neither by man (also not by Peter), but by Jesus Christ and God the Father, who raised Him from the dead." Then he goes on in verse 11: "But I certify unto you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it (by Peter or any other apostle), but by the revelation of Jesus Christ." Here Paul gives us the finest rebuttal of the false claims of the Romanists, who endeavor to have Paul get his theology and apostolic authority from Peter, thereby making him the real and only pillar of the Church and the Pope his successor as well as the Vice-regent of Christ. The words in parentheses are ours, but they are the only

inference that can be drawn from an unbiased study of Scriptures. We are convinced that the Holy Spirit intentionally veiled the conversation between Peter and Paul in secrecy just as He did with the years of Jesus in Nazareth before His entry into the public ministry, because they are not essential for our salvation



and reveal all purposely added imagery as a forgery. Both in the case of Paul's visit to Peter and the early years of Christ's earthly sojourn Rome has endeavored to garnish the unvarnished truth of Scripture so as to bolster up its unscriptural claims.

The Roman biographer Holzner is not satisfied with having Paul receive his theology and apostleship from Peter, for if this cannot be proven, then the fiction

of apostolic succession will have to be cast aside. He also lets Peter escort Paul on a pilgrimage to the holy places in Jerusalem, where Jesus washed the feet of Peter and where the cross slipped from the shoulders of Jesus on His way to Calvary, struck a rock and made an indentation, which can be seen to this very day (!). We can only say: we know nothing definite. Where Scriptures remain silent, we prefer to remain silent too.

Roman tradition is the one extreme of addition or embellishment of the scriptural record. The other extreme is that of detraction, found especially among Jewish authors. Sholem Ash, the author of "The Nazarene" tries to convey the impression as though Paul could achieve nothing in Jerusalem, because Peter and the other apostles and Christian Jews were too set in their views and would not listen to his own interpretation of the life and work of Jesus. In the last number of the *Christian Century* (November 19, 1947) the Jew Lazoner merely sees in Paul a false and individualistic interpreter of Judaism and the founder of a new religion. He writes (page 1407): "This Judaism through the centuries, like all religions, has been variously interpreted. Paul interpreted it, added other elements after his own genius and founded Christianity. Mohammed interpreted it, made his own contribution to it and founded Mohammedanism." Rome adds and Judaism detracts and both will not submit to scriptural facts. It is a strange coincidence that both religions are steeped in human traditions and uphold the righteousness of the law over against the Gospel as preached by Paul and the other apostles. Paul and his theology are a thorn in their flesh.

Luke, however, does tell us that Paul preached in Jerusalem. Acts 9:29 we read: "And he (Paul) spake boldly in the name of the Lord Jesus and disputed against the Grecians, but they went about to slay him. Which, when the brethren knew, they brought him down to Caesarea and sent him forth to Tarsus."

Just as Paul began to preach in the synagogues of Damascus after his conversion, we also find him preaching in the synagogues of the Hellenists in Jerusalem, where Stephen had once confessed his

faith in the Savior and where he himself had been one of his fiercest antagonists. The same zeal, that had once caused him to oppose Stephen now caused him to speak in the defense of the same truth that had once been defended by the protomartyr Stephen. It is as though Paul wanted to undo some of the havoc he had wrought as a persecutor of the Nazarene and His following. It seems to have been his aim to start his life's work in Jerusalem and to make Jerusalem the center of his activities, but the Lord had decreed otherwise.

Just as the Jews in Damascus conspired to kill him, his own kinsmen in Jerusalem try to assassinate him in the city of their fathers. This was the third known attempt against the life of the Apostle. All told we hear of ten distinct attempts against his life.

It was not Paul's wish to give way to his enemies in Jerusalem. He would have confessed and fought to the very end, if necessary. His zeal and courage knew no bounds. It was the Lord, whom he finally obeyed after much inner hesitation and reluctance, as we shall soon see.

## STATE AID IN THE LIGHT OF CATHOLIC AMBITIONS

AT its recent convention, the Missouri Synod reiterated its opinion on state aid for parochial schools as being acceptable in providing *social services* but unacceptable when applied to the teaching program of church schools. This well-intentioned resolution ignores a vital American principle which at present is under heavy attack by Roman Catholic leadership.

It is no great secret that Roman Catholics aim to make theirs the state church of the United States. To attempt this is a matter of Catholic doctrine. Pope Leo XIII declared that all governments are under obligation to help the Roman Catholic Church prevail over all other churches. He also condemned the American system of the separation of church and state as contrary to Catholic truth.

These objectives of Catholic clericalism were re-emphasized by the late Monsignor John A. Ryan, chairman of the Social Action department of the National Catholic Welfare Conference, in a book entitled, "Catholic Principles of Politics," which serves as a textbook in Catholic colleges and universities. When Catholicism comes to power in the United States, Monsignor Ryan predicts, Protestants "may be permitted to worship in the privacy of their own homes, where they will not be an offense or a scandal against the faithful. Error has not the same rights as truth."

Monsignor Ryan voiced the confidence that Protestants can do nothing to prevent Catholics from achieving their ambition

because Protestants believe in religious freedom. He approvingly quotes a French priest as saying to Americans, "We ask you for liberty in the name of your principles, we deny it to you in the name of ours." When Catholicism comes to power in America, says Monsignor Ryan, other churches will have to pay taxes, while Catholic churches will be exempt.

And how is this conspiracy to establish the Roman Catholic Church as the state church of the United States to be activated? Through the opening wedge of state aid for parochial schools. This wedge was driven deeply into the vitals of American democracy last February, when, by a five-to-four decision, the Supreme Court of the United States declared that Catholic children may be carried to parochial schools by public funds as a "social" service.

Why make a fuss about a little "social" service? Is it that important? Viewed against the backdrop of Catholic ambitions, it is important. As Justice Rutledge, who wrote the dissenting opinion, stated: "This is not just a little case of bus fares. It is the first step in the complete establishment of religion in this country." Justice Rutledge did not mention the Catholic Church by name, but he might as well have done so.

As the *St. Louis Lutheran* has previously pointed out, more is implied in the Supreme Court decision than free transportation to private schools. Such transportation serves more than a social serv-

ice; it serves an educational purpose. The distinction between social and educational purpose is untenable. In the case of Roman Catholics, free bus rides furnished by the state serve the purpose of promulgating the un-American doctrine of intolerance for any other church except the Roman Catholic. In the final analysis, public funds are to aid the Catholic aim of destroying religious freedom in the United States, even as Catholics have succeeded in doing in Spain, Italy and the Latin American countries.

How Catholic strategy calls for support of its schools by public funds was recently illustrated by the fabulous North College Hill incident. By electing a Catholic majority on the school board, the village of North College Hill in Greater Cincinnati was made to pay \$6,000 annually to the archbishop for rent of St. Margaret Mary School and \$100 a month to the teaching nuns. Because the superintendent of the village school system did not cause enough Catholic teachers to be appointed, his contract was not renewed. The students went on strike, nearly all of the teachers resigned, and mob violence flared up. The North College school system is now in the hands of a local judge pending the election of a new school board.

Lutherans have reason to beware lest their church schools incur the enmity of American public opinion by following the Catholic pattern. In view of Catholic strategy, public relations as well as Americanism would have been better served had the Centennial Convention gone on record as advising Lutheran church schools to disassociate themselves from state aid in every form.

Formerly, such state aid could be received by Lutheran schools in the spirit in which it was offered. But the Supreme Court decision and the apparent Catholic purpose of gaining supremacy as the state church of the United States through state aid for its expanding school system places such aid in a new and questionable light. Lutherans must not be maneuvered into a position where their devotion to American principles can be drawn into question.

— From *The St. Louis Lutheran*,  
Aug. 24, 1947.

# Siftings

BY THE EDITOR

**The Case of Mrs. Vashti McCullum**, the atheist, who brought suit against the Board of Education at Champaign, Illinois, to compel that body to discontinue its practice of teaching religion in the public schools of that community is again in the light. The local courts of Champaign held that it was not a violation of religious freedom and a mixture of Church and State to do this. She appealed her case to the United States Supreme Court. This court has not yet handed down its decision. In the mean time the case has taken an interesting turn. Now two other religious groups have joined the atheist and as "friends of the court" are petitioning the court to set aside the decision of the Champaign court. One of these groups is the Baptist Joint Conference Committee on Public Relations. This group represents the four largest Baptist Conventions. "The committee felt," says their lawyer, "that the teaching of religion in the public schools of Champaign was violative of the First Amendment, separation of church and state." This group is joined by the Synagogue Council of America, no doubt, a Jewish group. This group in expressing its regrets that the test case had been brought by an atheist, nevertheless begged the court to upset the findings of the local court and declare the act of the Champaign Board of Education as conflicting with religious liberty. When will the courts, America see this and put a stop to this dangerous interference with the First Amendment?

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**Canada**, or rather we should say, Quebec, has expressed its religious intolerance and "freedom of religion" in no uncertain terms. Last year a number of Jehovah's Witnesses were arrested in Quebec for distributing a pamphlet entitled "Quebec's Burning Hate." In the opinion of Maurice Duplessis, Prime Minister and Attorney General of Quebec, this pamphlet contained a seditious and libelous attack on the Roman Catholic Church, the government and the courts of Quebec. These Witnesses are now on trial. The first of them was

tried on this charge and was found guilty. He was given a sentence of thirty days in jail. We certainly have nothing in common with the Jehovah Witnesses and believe them to be a dangerous sect, yet we believe this sentence a miscarriage of justice. If the Jehovah's Witnesses may be imprisoned for having uttered what they thought to be the truth then the Lutheran Church would fare no better if they were to expose the pope as the anti-Christ and attack all the false teachings of the Roman Catholic Church in Quebec.

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**Is Japan Going Catholic?** This is an all important question and will become so more and more as the years go on. When, after the defeat of Japan, the invitation was issued to all churches to send missionaries into the country the Roman Catholic Church was not slow to respond to this invitation. Immediately a hoard of missionaries were ready to heed the call and within a short time sent them to Japan by the hundreds. The Protestant churches, meanwhile, were not as well prepared to respond on the spur of the moment, and are not ready yet, as far as that goes, with the result that Rome has gained the foothold. Today the Protestant missionaries are by far outnumbered by the Roman Catholics. What a pity if Japan were to rally around the standard of Rome!

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**One Hundred Years Ago** in November, 1847, the death of Henry Francis Lyte occurred. He was a clergyman in the Anglican Church and a well known hymn writer of his day. He never did enjoy the best of health. He had a lung affliction which presumably caused his death. Apart from his physical suffering he had desires that dominated his spirit. He wanted the Lord to grant him to be able to write one hymn that would never be forgotten. He expressed it in a verse:

"Might my poor lyre but give  
Some simple strain, some spirit-moving lay;  
Some sparklet of the soul, that still might live  
When I was passed to clay!"

His wish was fulfilled when he wrote

"Abide With Me." The hymn was written near Brixham, a Devon fishing village. It is a great hymn of the Church, well known and beloved wherever the voices of Christians unite to sing their praises to God and to give vent to their faith in song. Another of his great hymns is, "Praise my Soul the King of Heaven," which was sung during the wedding service of Princess Elizabeth recently. The anniversary of Henry Francis Lyte was commemorated in many churches during the month of November this year.

\* \* \* \*

**The Many Reformation Services** held all over our country this year again leave us quite cold. Reading some of the reports on such mass services only increased this feeling in us that they will produce no good thing either for the church generally or for the memory of the great Reformer. Wherever the people assembled in great numbers to commemorate the Reformation the speakers by the large were not themselves conscious of what produced the Reformation nor what resulted from it. Not one of the many reports we read even vaguely touched the great Reformation cry of Dr. Martin Luther, "The Just Shall Live by Faith." They spoke of every other kind of "freedom" but never once touched on that one great freedom wrought for us by the Son of God by His suffering and death and resurrection and which comes to us "freely by God's grace, through the redemption which is in Christ Jesus." What good all else if this is forgotten or is not the most precious heritage of the Reformation. All else does no honor to the work of God's servant, Dr. Martin Luther.

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**Students** at University of Pittsburgh, Carnegie Institute of Technology and Pennsylvania College for Women have decided that if the churches do not change or modify their programs the churches will decline within the next decade. Just in what manner the churches must alter their programs to live, was not stated but it would not be very hard to guess. May we assure these women and technologists that the Church is living by the grace of God! If the Church will be true to Him and His Word the Church will live without in any way modifying its "program."



## NEWS FROM OUR NIGERIA MISSION FIELD

BY PASTOR K. KURTH, EXECUTIVE SECRETARY

**T**HIS is the third and last instalment of Pastor Karl Kurth's report from our Nigeria Mission. Pastor Kurth, our Executive Secretary of our Colored Mission, is in Africa at the present time. In

our former instalments we heard Pastor Kurth relate the work of our Wisconsin Synod Missionaries, Pastor W. Scheppe and Pastor N. Reim. In this instalment he describes the work in the field of Pastor Geo. Baer.



"The past week we spent with Pastor and Mrs. George Baer. Pastor Baer is a graduate of our Seminary in Thiensville, Wisconsin. He and his good wife, Carol Gieseke, came to Nigeria in October, 1946. They are living in the Mission House located at Nnag Ndoe on the Girls' School Compound. Miss Quinta Ollschlaeger is in charge of the Girls' School and lives with Pastor and Mrs. Baer. There are 100 girls enrolled in the School. Pastor Baer is serving twelve congregations. Every morning we would accompany him to his churches and listen to his instruction on fundamental truths of the Bible. He gave an address at each church in which he encouraged the members to continue to study the Word of God. We shall cull from our diary our experiences of last Sunday, November 2: We arose at an early hour and at 9:15 A. M. we drove to Pastor Baer's largest church. This church is the main church in Lutheran Ibesippo and is located about one half mile from the compound. It comprises 600 souls and 300 communicant members. When we arrived the Sunday School in charge of the teachers of the Christian Day School, was still in session. The service proper began at 10 A. M. The regular order of service was used and the head teacher, Mr. Efrog Okon Udo, was in charge. He also delivered the sermon which had been prepared by Pastor Baer on the text found in Mark 10: 13-16. The sermon had been translated from the English into Efik by the headmaster of

the Central School at Obot Idim. He translates the sermons prepared by the Missionaries each week. They are distributed weekly at the teachers' meetings and used by the teacher when the Missionary is not present.

"Pastor Baer was anxious for us to see just how his arrangement works. The teachers at this church function wonderfully well. He stood in the pulpit (this is one of the few churches which has a pulpit) and delivered the sermon just like a pastor. He had memorized the entire sermon and did not use his notes at all. He held the interest of the people throughout.

"After the sermon followed the baptism of 13 infants, 12 instructed children and one adult, 26 in all. All the sponsors were



present in the chancel and at the conclusion of the Baptism placed their gifts on a plate.

"In this service the infant daughter of Pastor and Mrs. Baer was also baptized and given the name of Pamela Jean.

"Next in order was the blessing of a marriage. The couple came forward and took its place before the altar. This couple had been married for seven years. They desired, however, to have their matrimonial union blessed by the church.

"After the wedding ceremony 26 people, ranging in age from 14-18 years, took their places in the chancel in order to be confirmed.

"Following the confirmation a man and a woman, members of the church, came forward. Both made a public confession before the assembled congregation declaring that they had sinned in taking part in heathen plays and rites and both implored

the church to forgive them. The congregation did so.

"Now followed the Communion service. 197 approached the Lord's Table, eight at one time. Each communicant had been duly examined during the week and now each guest at the Lord's Table gave the headman a card indicating that he was prepared to commune worthily. When the service was over a little girl approached us and read a welcome address which also contained special requests to be presented to the Mission Board.

"We then addressed the congregation on Jude 20:21: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Two women presented us with yams, pineapples, oranges and a rooster. The entire service was over at 1:50 P. M. During this four hour period the congregation sat quietly and was most attentive. We returned to the compound at 2:15 P. M.

"Thus we could continue to describe our experiences with our Missionaries from day to day and present many interesting events, however this will suffice to assure you that our Missionaries are laboring daily for the Lord and doing His work with untiring zeal. God is blessing the preaching of His Word and making good His promise that it shall not return unto Him void but shall accomplish its purpose. Souls are daily being added to the Church. Members are contributing as God has blessed them. Let us be grateful to Him for these blessings showered upon our young Church in Nigeria and pray fervently that He may keep under His protecting care our



Christians here and the faithful Missionaries who, with their wives, are ready to spend and to be spent in the service of their Lord and Savior.

"All of us here send our greetings to our brethren in America."

## OUR LUTHERAN CHURCH-WEDDING CEREMONY

BY W. H. LEHMANN, LIBERTYVILLE, ILLINOIS

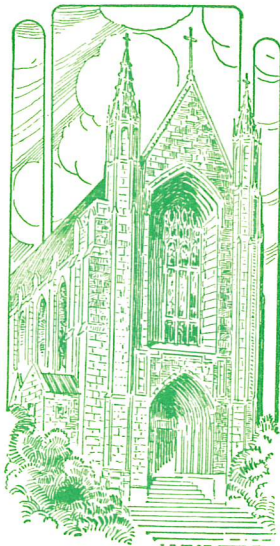
OUR own Lutheran Church is the most important organization to which we can possibly belong. In fact, it is more than just an organization for us. Every important step in our life is associated with it, giving us divine guidance, strength, comfort and hope. There we meet with God and God meets with us to bless us. (Ex. 20: 24.) A Prayer of Thanksgiving is offered there at our birth. Shortly after, we enter God's Covenant of Grace before its altar in Holy Baptism. Within its walls we are fed as the lambs of Christ, so that from early childhood we may be made wise unto salvation through faith which is in Christ Jesus. On the Lord's Day we hear the Lord's Word in the Lord's House with the Lord's People. At its altar we pledge life-long allegiance to our Creator, Redeemer and Sanctifier. There, joined together by God, spouses pledge one another life-long love and faithfulness. In the Sacrament of the Altar we appear as the Lord's guests. And when our journey of life is ended a Christian burial service is held for us there before we are borne to our last resting place here on earth. In short, from the cradle to the grave our Lutheran Church plays an all-important part in our lives. And throughout everything is to be Lutheran, that is Scriptural. At all these important events in our lives the Word of God, prayer and Christian hymns are used.

Isn't that as it should be? What a fine reminder on hearing certain Christian hymns, for instance, to be able to say, "That was sung at my child's Baptism, this at my Confirmation, another at my daughter's wedding, still another at my sainted father's burial service." How edifying!

But do we all bear these things in mind as we should when planning a church wedding? We say that good marriages are made in heaven. Shouldn't we bear witness to this fact by the processions and recessions we use and the selections we have sung? What an opportunity to use some of our great Christian hymns, such as "Whither Thou Goest," "O Perfect Love," "He Leadeth Me," "The Twenty-third Psalm" or "The Lord's

Prayer." They will provide a quiet dignity and strength in place of the sentimentality and pomp of so many a wedding ceremony. How much better a Christian hymn of trust than "Oh, Promise Me," "Because," "Dawning," "I Love You Truly," and the like?

As regards the popular wedding marches of Mendelssohn and Wagner, — these were really intended for the operatic stage. In fact, the latter is not a wedding march at all, but a ballad in Act Three during a scene in which Elza and Lohengrin are present. It really serves as an overture to a tragedy because immediately afterwards Frederick breaks into the room and is killed by the bridegroom.



This is the setting for the romantic wedding march desired by so many brides who do not know its meaning. Certainly, no one would want a wedding surrounded by the atmosphere of impending tragedy. Shouldn't that particular number stay on the operatic stage where it belongs?

In its place a fitting hymn tune, or a number of tunes, with variations would be much more fitting and edifying. Such wedding marches can be supplied by the Professors of Music at our church normal schools.

Take the hymn tune "Let Us Ever Walk With Jesus" for instance. It can be played with variations as the bridal attendants walk in. Then, as the bride comes down the church aisle on the arm of her father and the groom comes from

the sacristy to meet her, the organist goes over into the choral with full organ. The beautiful thought thus expressed is, that as these two now approach one another and then step before the altar to be united in holy wedlock, may they ever walk with Jesus. The hymn might even be sung as the bride and groom enter, making it even more meaningful as all hear not merely the tune, but also the words.

As the newly-wedded spouses kneel for prayer, singing the third stanza of hymn No. 620 in the Lutheran Hymnal will be found very fitting.

Instead of Mendelssohn as a recessional, which also was originally written for the stage and theatre, such marches which have especially been composed for church weddings are available, as: Reuter's "Wedding March," Guilman's "Nuptial March," W. Sassmanshausen's two "Marches" and "The March in G" by H. Smart.

The nuptial kiss, which has no place at the altar, nor in the ceremony itself, can be reserved for the vestibule of the church where provisions can be made for the newly-weds to await their relatives and friends and receive their felicitations.

Future brides and grooms should make it a point to see the pastor well in advance for church weddings and seek his advice in planning a truly Lutheran wedding. There will naturally be comment afterwards, but if properly explained, though some may scoff, most people, as experience has taught, will heartily approve of this better Lutheran church-wedding ceremony.

### ANNIVERSARIES

GOLDEN JUBILEE  
PASTOR JOHN GAUSS  
Jenera, Ohio

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

These words of the apostle Paul may well apply to an occasion as was observed at Jenera, Ohio, on October 12 of this year when Trinity Congregation there gathered to celebrate the fiftieth anniversary of the pastorate of her senior pastor,

John Gauss. The celebration in honor of Pastor Gauss was one of grateful appreciation of his many years of faithful labor in the congregation which under God bore abundant fruits and was marked by uninterrupted peace.

When Pastor Gauss assumed the pastorate of Trinity Congregation conditions within the same were not such as to attract a pastor and gave little promise of visible success. The congregation was anything but flourishing,

sacraments and the almost negligible amount of religious instruction given. Much of this then existing condition can be ascribed to the fact that in all the previous years of its existence this congregation had always dreaded becoming affiliated with any Lutheran Synod.

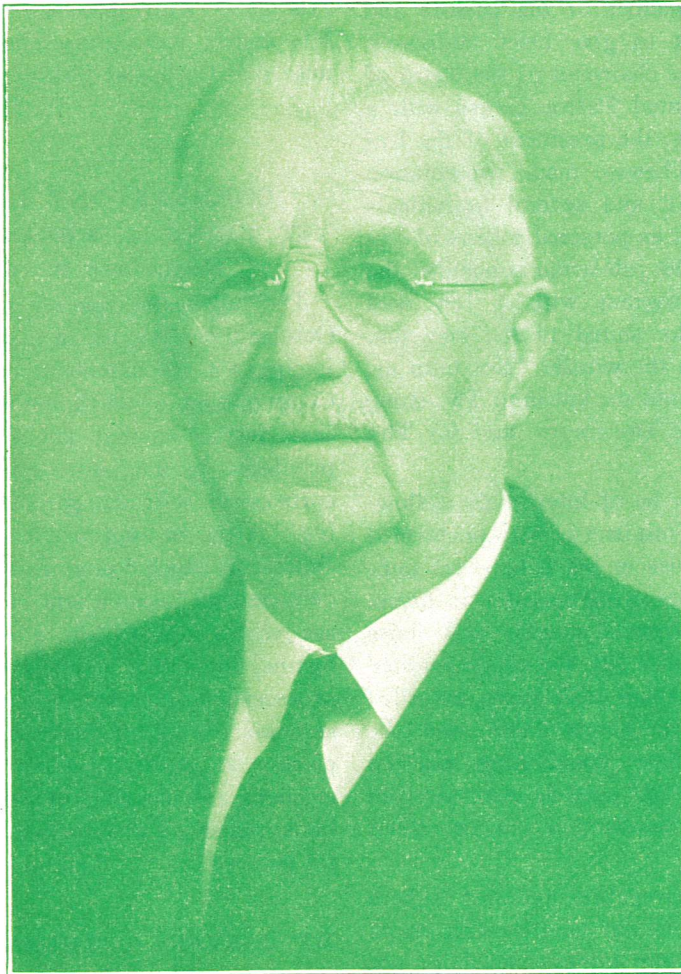
The transition that was to follow was a gradual one. Among Pastor Gauss's first steps taken was that of providing sound religious instruction for the children and the youth of the congregation which per-

was apparently reached, when plans for a school had been approved and the necessary funds for its erection had in the main been gathered in the congregation. The near future will without doubt see the speedy realization of the congregation's and the pastor's hopes.

In accepting the teaching and admonition of God's holy Word, both in public as well as in private, the congregation has grown to such spiritual strength that it today stands out as an exemplary Christian congregation in every respect, showing particularly an exceptionally good attendance at services, a very liberal spirit of Christian giving, and a well understood and faithfully carried out practice in church discipline. Mention may be made of the fact that during the more than fifty year's existence as congregation prior to Pastor Gauss's coming the actual amount raised in the congregation for all missionary and benevolent purposes was \$8.00, whereas in the year 1946 the total amount contributed for Synodical and charitable purposes approached the \$8,000 mark. In this respect, indeed, the contributions from Trinity Congregation may be said to have been a provoking and stimulating influence in the sister congregations in the Michigan District, according to Paul's words in 2 Cor. 9, 2: "Your zeal hath provoked many."

As the congregation thrived spiritually under the faithful teaching of its God-given pastor, God also supplied grace to give external growth, so that today the membership comprises 153 voters, 401 communicants, and 501 souls. The growth is somewhat unusual for the congregation's members practically are all residents of rural areas. It may also be mentioned that since 1940, when the mission at Findlay was founded, the congregation has granted some 45 members releases to the daughter congregation. When in 1922 it became evident that the congregation had outgrown its house of worship steps were at once taken to enlarge and beautify the same. The entire cost of the project, about \$63,000.00, was covered by voluntary subscriptions of the membership, all subscriptions being paid up within 12 years after the rededication on July 6, 1924.

Thus in grateful remembrance of the grace of God and in recognition of its



hardly knowing since its organization some fifty years before what peaceful conditions were like. At the time of his arrival at Trinity strife and dissension had reduced the membership to 47 voting and contributing members. Dissolution was imminent as there was at the time a law-suit pending in the courts of Hancock County brought by one faction of the congregation against another. This implied that the spiritual life in the congregation was at an extremely low ebb, also attested to by the sad neglect of both

perhaps more than any other factor has contributed toward making the congregation the bulwark of sound Lutheranism that it is today. Throughout those fifty years Pastor Gauss conducted the classes for every age group, devoting an unusual amount of time particularly to the unconfirmed youth which for practical purposes might be compared to the instruction received in the Christian day school. The latter has been his objective ever since he assumed his pastorate at Trinity, and just before the outbreak of the war the goal

pastor's fifty years uninterrupted and fruitful services the congregation was led to observe Pastor Gauss's jubilee with an appropriate celebration. The arrangements were in the hands of a committee composed of the associate pastor, Walter Voss, the members of the church council and their wives. Pastor William Bodamer who had installed Pastor Gauss on October 10, 1897, was asked to preach the jubilee sermon in the German language, Pastor Herman Heyn, a classmate of the jubilarian, was invited to preach the sermon in the English language, and the undersigned, a son-in-law of the honoree, was requested to function as liturgist. The celebration was planned for October 12.

God gave grace to make the day one long to be remembered by everyone that took part in the celebration. The weather was ideal, summer-like, making possible the coming of many guests from distant places. All the children, and nearly all the grandchildren, of the jubilarian could be present. Other relatives from away and also many friends contributed to make the day one of joy for the jubilarian. It is estimated that some 750 persons were present at the services, the overflow attendants having been provided for in the spacious basement of the church where loud-speakers conveyed to them the entire service.

The service was conducted in the order here given. Pastor Gauss was led to a seat of honor by the members of the church council, the congregation joining in the hymn: "Praise to the Lord, the Almighty, the King of Creation." The liturgy for the Sunday services in the German language followed. A mixed choir of 50 voices under the capable direction of Pastor Voss then rendered the anthem: "O Sing unto the Lord a New Song." Upon the singing of the hymn: "The Lord has helped me hitherto" Pastor Bodamer delivered the sermon in the German language, taking as his text the words of 1 Cor. 4, 2, which text had been employed by him at the time of the installation of Pastor Gauss. A second anthem was rendered by the choir: "Make a Joyful Noise unto the Lord," with Pastor Heyn then delivering the English sermon on the basis of 1 Cor. 3, 9. The congregation next sang "Thou Who the Night in Prayer didst spend" and follow-

ing the Prayer and Lord's Prayer the choir chanted the Aaronic benediction. The service was brought to a close by the singing of the hymn: "Now Thank We All Our God."

Following this somewhat lengthy but very impressive service the members and friends gathered with the jubilarian and his family at the town hall where the ladies of the congregation had prepared a sumptuous dinner. Pastor Voss, serving as toastmaster, called upon a men's chorus to present several selections and requested a number of the pastors and others present to give brief addresses. Whereupon the chairman of the board of trustees presented Pastor Gauss with a generous purse, the president of the Luther League likewise made presentation of a cash gift, and several individuals presented gifts as personal tokens of appreciation. The jubilarian concluded the afternoon's program with a few well chosen remarks suited to the occasion, summed up in the words: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

Since it may be of interest the following report on ministerial acts performed by Pastor Gauss in his fifty years ministry at Trinity Congregation is given. The persons baptized number 684, those confirmed number 521, the couples united in wedlock number 207, those accorded Christian burial number 287, and the number of those communing reached 34,580. In all 227 persons were received into voting membership during those years.

Trinity Congregation and her pastors pray: "The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us."

H. H. H.

#### GOLDEN ANNIVERSARY ST. JOHN'S EV. LUTHERAN CHURCH Woodland, Wisconsin

On the last Sunday of August St. John's Ev. Lutheran Congregation, Woodland, Wisconsin, was privileged to render thanks and praise to God for its beautiful house of worship dedicated half a century ago. Appropriate worship services were conducted. Prof A. Schal-

## The Northwestern Lutheran

ler of our Theological Seminary delivered the sermons in the English and in the German services in the forenoon, basing his English message on Ex. 20, 24, extolling fifty years of grace under the banner of the name of God, and his German sermon on Ps. 132, 13-18, exhorting the Christian audience to consider the great things God has done for them. In the afternoon service, conducted in English, Pastor Reuben Marti of Kekoskee, Wisconsin, delivered the sermon based on 1 Cor. 6, 19. 20. May we ever enter into His gates with thanksgiving, and into His courts with praise, being thankful unto our Lord and blessing His name.

W. F. SCHINK.

#### CORNERSTONE LAYING ST. JOHN'S LUTHERAN SCHOOL Wrightstown, Wisconsin

The nineteenth Sunday after Trinity, October 12, 1947, was a day of great rejoicing for the members of St. John's Congregation at Wrightstown, Wisconsin. It was on that day that they were privileged, by the Lord's grace, to lay the cornerstone of a new parish school building. After an appropriate service at the church, in which Pastor L. H. Koeninger delivered the sermon and the children of the school praised the Lord in fitting hymns, the entire assembly marched in procession to the building site, where the ceremony of laying the cornerstone took place. A goodly number of pastors, teachers, and members of sister congregations joined in the observance of this joyful occasion. GERHARD STRUCK.

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#### MT. CALVARY LUTHERAN CHURCH Flagstaff, Arizona

On the 18th Sunday after Trinity, October 5, 44 members and guests of one among the 300 mission congregations of Synod witnessed the laying of the cornerstone of the first Lutheran Church in Flagstaff, Arizona, a city of 9,000 population. Ours is the second Lutheran Church to be built in northern or central Arizona, the first having been built in Winslow, 60 miles to our East.

The first half of the cornerstone service was conducted where services have been held for the last two years, in a

December 21, 1947

rear room of the public library, the Flag-staff women's club room. The undersigned based his sermon on the well known cornerstone text, Eph. 2, 19-22. He pointed out the glory of the Christian Church, and the high privilege to be able to say of our church: O Lord, our God, all this stone we have prepared to build Thee an house. 1 Chron. 29, 16.

The second half of the service was devoted to that long-awaited event made possible by Synod's Church Extension Fund, the laying of the cornerstone. A small but grateful mission congregation stood at the new church site, in the shadow of the rising walls, and heard its pastor say: "I lay the cornerstone of an edifice to be here erected under the name of Mt. Calvary Ev. Lutheran Church, and devoted to the worship of the one and only living and true God, the proclamation of His Gospel and the ministry of His holy Sacraments in the name of the Father, and of the Son, and of the Holy Ghost."

With this prayer for our church and the Holy Christian Church, we await the day of dedication:

The heads that guide endue with skill,  
The hands that work preserve with skill,  
That we who these foundations lay  
May raise the top-stone in its day.

Both now and ever, Lord, protect  
The temple of Thine own elect;  
Be Thou in them and they in Thee,  
O ever blessed Trinity! Amen.

W. R. HOYER.

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#### IMMANUEL LUTHERAN CHURCH

Acoma Township, McLeod Co., Minnesota

On September 28 Immanuel Evangelical Lutheran Church of Acoma Township, McLeod County, Minnesota, was privileged to lay the cornerstone of their new church building. The Rev. A. C. Krueger of St. John's Church at Cedar Mills delivered a sermon, basing his message upon the words of 1 Cor. 3, 11. At the ceremony the local pastor was assisted by Pastors A. C. Krueger, A. W. Koehler, and Henry C. Gieschen.

May the Lord grant His blessing that this building may be completed to His glory.  
W. G. VOIGT.

#### SEVENTY-FIFTH ANNIVERSARY ST. PAUL'S CONGREGATION

Arlington, Minnesota

On Sunday, June 22, the third Sunday after Trinity, St. Paul's Congregation of Arlington, Minnesota, was privileged to observe its 75th Anniversary. Four services were arranged for the occasion. Pastor C. Kock of St. Paul, Minnesota, and Pastor H. Lietzau of Herrick, South Dakota, spoke in the English and German services in the morning. Mr. Fred W. Meyer, the Executive Secretary of the Wisconsin Synod School Board, also spoke in both morning services. Pastor Theo. Kock of Goodhue, Minnesota, spoke in the German service in the afternoon. Pastor B. A. Maurer, a grandson of one of the founders of St. Paul's, delivered the sermon in the English service in the evening. The Pastors C. and T. Kock are the sons of the first resident pastor of the congregation, the Rev. C. F. Kock, now retired in Hutchinson, Minnesota. Pastor H. Lietzau is a son of the congregation.

The congregation was formally organized in March of 1872. Pastor Karl Schulze of St. John's, Arlington Township, conducted the first services in the congregation. Most of the founders of the congregation had been members of St. John's, Arlington Township, and of Zion's, Green Isle Township. Both these congregations are members of the sister synod of Missouri. The following pastors served the congregation during the last seventy-five years: Pastor Karl Schulze, 1872-73; Pastor F. H. Kolbe, 1873-75; vacancy 1875-77; Pastor Hunziker, 1877-86; Pastor Ziegler, 1886; Pastor Rumpf, 1886-88; Pastor C. F. Kock, 1889-1902; Pastor R. Heidmann, 1902-41; Pastor J. G. Bradtke since 1941.

Even before the congregation had been formally organized the members saw to it that their children received a Christian training. A church-school had been erected sometime in 1870, and a teacher engaged to conduct the school. In the early years of the congregation the pastors conducted the school four days a week for five months. Under Pastor Kock the foundation for a Christian Day School were laid. During Pastor Heidmann's time a Christian Day School was finally established. The first permanent

teacher was called in 1921. Since that time the school has greatly grown. At the last meeting of the congregation it was decided to enlarge the present school building in 1948. The following have been teachers at the school for a longer period of time: Miss Elsie Heidmann, Mr. Fred W. Meyer, Mr. A. Gerlach, Mr. G. Timm. Mr. Arthur Glende and Miss Mavorette Lenz are the present teachers.

The congregation also has a Thursday afternoon instruction class for all the children of the congregation that do not attend the parochial school. Following are the statistics of the past seventy-five years: baptisms, 1586; confirmations, from 1902 to 1947, 1023; communed, from July 1941, 15,950; weddings, 427; burials, 553. Souls, 1,350; communicants, 975.

God of grace and love and blessing,  
Thine alone shall be the praise;  
Give us hearts to trust Thee truly,  
Hands to serve Thee all our days.  
Lord, bestow Thy future blessings  
Till we join the heavenly host,  
There to praise and serve Thee ever,  
Father, Son, and Holy Ghost.

J. G. BRADTKE.

#### SEVENTY-FIFTH ANNIVERSARY ST. PAUL'S LUTHERAN PARISH

Prairie Farm and Dallas Tps., Wisconsin

In 1869 Pastor A. F. Siegler of Menomonie, Wisconsin, was invited to preach in the home of Gottlieb Beisswanger to a little group of Lutherans in Prairie Farm and Dallas Townships of Barron County. He served them for two years. From 1870 to 1872 Pastor Pohlmann of Durand included this preaching station in his circuit. Under Pastor C. Althoff of Menomonie the congregation was organized in 1872.

The history of the congregation may be divided into three periods: from 1869 to 1885, when served by pastors of Menomonie, Wisconsin; from 1885 to 1899, when served by pastors of Cameron, Wisconsin; from 1899 to the present time, when the parish had become self-sustaining.

For twenty-three years, from 1869 to 1893, these early settlers in Barron Co. worshipped together in the homes of members or in neighboring school houses. When they finally decided to build a house of worship of their own, two factions arose and since neither gave

in, two church buildings were erected, one in Prairie Farm Tp. and the other in Dallas Tp. Fortunately both groups still considered themselves as one, for they held their meetings and elected their officers jointly until 1902. From this time they functioned as two separate congregations in a joint-parish. The parsonage was built near the Prairie Farm Church in 1899. The Dallas Tp. congregation still worships in its first church building. The Prairie Farm Tp. congregation built its second church in 1916. The parish became a member of the Wisconsin Synod in 1877.

After C. Althoff's pastorate the congregations were served by the following pastors: Eugene Notz, Wm. Jaeger, Fuerchtenicht, Kleinlein, Lugenheim (the first resident pastor), J. Freund, H. Abelman, G. Vater, A. Auerswald, J. Henning, Jr., und L. A. Winter.

On September 14, 1947, the congregations observed their seventy-fifth anniversary jointly in three services. The guest preachers were Pastor H. C. Nitz, Waterloo, Wisconsin; Pastor H. A. Pankow, Menomonie, Wisconsin; Pastor J. Henning, Wausau, Wisconsin.

The festival collection of over four hundred dollars will be sent to the synodical treasury. LOUIS A. WINTER.

### GOLDEN WEDDING ANNIVERSARY

MR. AND MRS. WILLIAM HOERNKE  
South Milwaukee, Wisconsin

On November 6, 1947, Mr. and Mrs. William Hoernke, members of Zion Ev. Lutheran Church at South Milwaukee, Wisconsin, were privileged by the gracious Lord to observe their golden wedding anniversary. May the Lord, who has hitherto helped them, also continue to shower His blessings upon them.

O. B. NOMMENSEN.

### TWENTY-FIFTH ANNIVERSARY OF ORDINATION AND INSTALLATION

PASTOR C. C. KUSKE

On September 16, 1947, in a fitting service for this occasion, St. Paul's Church of Rozelleville and Grace Church of Green Valley, both served by Pastor Kuske, and the Wisconsin River Valley

Pastoral Conference praised God for His grace in Christ Jesus and the blessed gift of the Holy Ministry. In his sermon Pastor C. Toppe showed us the blessings of the ministry and reminded us of our duties as congregations and pastors. Gifts were presented to the jubilarian after the service.

R. L. BIESEMANN,  
*Secretary of the Conference.*

### LIST OF CANDIDATES

As a result of the recent request of the Board of Regents of Dr. Martin Luther College for candidates for a professorship of pedagogy and related subjects, the following have been suggested:

Emanuel Arndt, Milwaukee, Wisconsin.  
Vernon Gerlach, Red Wing, Minnesota.  
Arthur Glende, Arlington, Minnesota.  
O. Jungkuntz, Jefferson, Wisconsin.  
Waldemar Pape, Medford, Wisconsin.  
Armin F. Rauschke, Mankato, Minnesota.  
Frank Redeker, Tomah, Wisconsin.  
Morton A. Schroeder, Madison, Wisconsin.  
Rev. Adalbert Schultz, Whiteriver, Arizona.  
Ralph Swantz, La Crosse, Wisconsin.  
Erich Sievert, La Crosse, Wisconsin.  
Richard Sievert, Flint, Michigan.  
Herbert A. Sitz, New Ulm, Minnesota.  
Waldemar Stindt, Bay City, Michigan.  
Winfried Stoekli, Neenah, Wisconsin.  
Emil Trettin, Milwaukee, Wisconsin.  
Arnold F. Wilbrecht, Brownville, Wisconsin.  
Meilahn Zahn, Menasha, Wisconsin.

The time and place of the meeting of the Board of Regents for the election and call of the candidates will be announced later. In the meantime the Board will welcome all information that can be helpful to it in reaching a decision. Communications should be addressed to the undersigned secretary of the Board.

HERBERT A. SITZ, Secretary.

### NOTICE

Pastor Edwin Jaster, 2917 Olive Street, Racine, Wisconsin, is the newly elected Visitor of the Southern Conference of the Southeast Wisconsin District.

WM. H. WIEDENMEYER, Secretary.

### CHANGE OF ADDRESS

Rev. Winfred Koelpin, 918 Hampton Avenue, Toledo, Ohio.

### MEMORIAL WREATHS

In memory of Mrs. Louisa Bruss for missions, \$10.00.

G. SCHALLER.

\* \* \* \*

The First Normal Class of Dr. Martin Luther College, New Ulm, Minnesota, donated a memorial wreath of \$15.25 to the Music Department. The aforementioned amount was given in memory of Mr. Alfred Footh, Boyd, Minnesota. Mr. Footh was the father of our student, Clifford Footh, a member of the First Normal Class.

Mr. and Mrs. Walter Gallow of Boyd, Minnesota, also donated \$2.00 in memory of Mr. Footh. Total: \$17.25.

We herewith express our heartfelt thanks to the kind donors.

EMIL D. BACKER,  
Music Department.

### ACKNOWLEDGMENT AND THANKS

Dr. Martin Luther College Library has received the following gifts in the course of the past several weeks:

Wisconsin State Lutheran Teachers' Conference, in memory of departed colleagues of the Conference — \$50.00.

Wisconsin State Lutheran Teachers' Conference, remainder of Anniversary Fund — \$78.07.

Church Council, Immanuel Lutheran Church, Manitowoc, Wisconsin, in memory of Mrs. Fred Kappelmann, Francis Creek, Wisconsin — \$9.00.

Branch 889, A. A. L., Wood Lake, Minnesota — \$5.00.

From Friends in memory of Mr. Otto Burk, Milwaukee, Wisconsin — \$10.00.

From the Rev. J. G. Bradtke, Arlington, Minnesota, in memory of Pastor R. Heidmann — \$5.00.

The following gave wreaths in memory of Prof. E. Sauer: Rev. E. H. Bruns, Delano, Minnesota, \$2.00; Rev. and Mrs. Eldon Bode, Estelline, South Dakota, \$2.00; Rev. R. F. Schroeder, Tyler, Minnesota, \$1.00; Mr. and Mrs. Norman Koerwitz, Niles, Michigan, \$5.00; Rev. W. A. Eggert, Watertown, Wisconsin, \$5.00; Rev. John Dahlke, Milwaukee, Wisconsin, \$10.00; St. John's Lutheran Church, Goodhue, Minnesota, \$25.00; Grace Lutheran Church, Goodhue, Minnesota, \$25.00; Congregation at Green Lake, Wisconsin (Pastor H. M. Warnke), \$70.00; Winnebago Teachers' Conference, \$10.00.

To all of these kind friends of Dr. Martin Luther College our most hearty thanks.

RICHARD J. JANKE.

### MISSION FESTIVALS

#### Thirteenth Sunday after Trinity

St. Paul's Church, Tp. Day, Wisconsin.  
Offering: \$94.63. C. C. Kuske, pastor.  
Grace Church, Tp. Green Valley, Wisconsin.  
Offering: \$87.52. C. C. Kuske, pastor.

#### Fourteenth Sunday after Trinity

St. Paul's Church, Whitehall, Wisconsin.  
Offering: \$216.73. H. W. Neubauer, pastor.  
Trinity Church, Terry, Montana.  
Offering: \$28.56. Alfred Walther, pastor.  
Salem Church, Greenwood Tp., Minnesota.  
Offering: \$623.92. W. P. Haar, pastor.

#### Fifteenth Sunday after Trinity

Emanuel Church, Yale, Michigan.  
Offering: \$93.55. A. W. Tiefel, pastor.  
Immanuel Church, Greenville, Wisconsin.  
Offering: \$498.68. Walter A. Gieschen, pastor.

#### Sixteenth Sunday after Trinity

St. Paul's Church, Timber Lake, South Dakota.  
Offering: \$56.80. M. H. Hanke, pastor.  
Zion Church, Cambria, Wisconsin.  
Offering: \$309.00. E. C. Schewe, pastor.  
Immanuel Church, Twp. Clayton, Wisconsin.  
Offering: \$125.25. Walter A. Gieschen, pastor.

#### Seventeenth Sunday after Trinity

Peace Church, Isabel, South Dakota.  
Offering: \$250.39. M. H. Hanke, pastor.  
St. Paul's Church, Stevensville, Michigan.  
Offering: \$1,008.56. Harold J. Zink, pastor.  
St. John's Church, Mukwonago, Wisconsin.  
Offering: \$219.88. L. G. Lehmann, pastor.  
Grace Church, South St. Paul, Minnesota.  
Offering: \$428.39. W. Schaller, pastor.  
St. Paul's Church, Tp. Franklin, Milwaukee County, Wisconsin.  
Offering: \$164.85. G. Schaller, pastor.  
St. Paul's Church, Lake Mills, Wisconsin.  
Offering: \$834.21. J. Martin Rasch, pastor.  
St. John's Church, St. Paul, Minn.  
Offering: \$650.50. Oscar J. Naumann and J. Plocher, pastors.

#### Eighteenth Sunday after Trinity

St. Mark's Church, Mankato, Minnesota.  
Offering: \$132.78. M. Birkholz, pastor.  
St. Paul's Church, Sodus, Michigan.  
Offering: \$1,067.75. A. J. Fischer, pastor.  
St. Peter's Church, Fond du Lac, Wisconsin.  
Offering: \$1,520.19. Gerhard Pioper, pastor.  
St. Luke's Church, Watertown, Wisconsin.  
Offering: \$475.00. I. G. Uetzmann, pastor.  
Zion Church, Bruce, South Dakota.  
Offering: \$57.83. B. R. Hahn, pastor.  
St. John's Church, Sturgis, Michigan.  
Offering: \$300.00. Hugo H. Hoenecke, pastor.

#### Nineteenth Sunday after Trinity

St. Matthew's Church, Winona, Minnesota.  
Offering: \$1,042.69. A. L. Mennick, pastor.  
Trinity Church, Kaukauna, Wisconsin.  
Offering: \$515.91. Paul Th. Oehlert, pastor.  
Christ Church, Grand Island, Nebraska.  
Offering: \$173.67. L. A. Tessmer, pastor.  
Zion Church, Moberly, South Dakota.  
Offering: \$720.00. Karl G. Bast, pastor.  
Mount Olive Church, Lincoln, Nebraska.  
Offering: \$149.77. L. Gruendemann, pastor.  
Christ Church, Milwaukee, Wisconsin.  
Offering: \$853.35. H. W. Cares, pastor.

#### Twentieth Sunday after Trinity

St. Peter's Church, Eldorado, Wisconsin.  
Offering: \$110.92. W. A. Wojahn, pastor.  
Zion Church, South Milwaukee, Wisconsin.  
Offering: \$628.00. O. B. Nommensen, pastor.  
Grace Church, Pickett, Wisconsin.  
Offering: \$301.87. E. Froehlich, pastor.  
Zion Church, Morrison, Wisconsin.  
Offering: \$1,710.00. Dr. H. A. Koch, pastor.  
Zion Church, Rhinelander, Wisconsin.  
Offering: \$5,248.01. Erwin Scharf, pastor.

#### Twenty-first Sunday after Trinity

St. John's Church, Riga, Michigan.  
Offering: \$525.05. C. H. Schmelzer, pastor.  
St. John's Church, Bowdle, South Dakota.  
Offering: \$764.86. P. G. Albrecht, pastor.

St. John's Church, Sleepy Eye, Minnesota.  
Offering: \$1,044.53. G. Hoenecke, pastor.  
St. Paul's Church, Cudahy, Wisconsin.  
Offering: \$128.59. H. J. Vogel, pastor.

Grace Church, Monico, Wisconsin.  
Offering: \$8.85. F. C. Weyland, pastor.

**A REQUEST**

Lincoln Park Mission would like to make an appeal to any congregation having communion ware which it is no longer using to contact Pastor V. E. Greve, 5411 N. Post Street, Spokane 12, Washington. Shipping charges will be paid by the mission.

V. E. GREVE.

**Twenty-second Sunday after Trinity**  
St. Jacobi Church, Glenham, South Dakota.  
Offerin: \$1,157.63. Karl G. Bast, pastor.  
Faith Church, Tacoma, Washington.  
Offering: \$105.16. L. Grams, pastor.  
St. John's Church, Tp. Enterprise, Wisconsin.  
Offering: \$68.00. F. C. Weyland, pastor.

**Twenty-third Sunday after Trinity**  
Redeemer Church, Ann Arbor, Michigan.  
Offering: \$201.75. L. J. Koeninger, pastor.  
St. John's Church, Town Trenton, Wisconsin.  
Offering: \$205.78. Theodore Frey, pastor.

**Twenty-fourth Sunday after Trinity**  
St. John's Church, Saginaw, Michigan.  
Offering: \$507.25. O. Frey, pastor.

**SOUTHEAST WISCONSIN DISTRICT**

July, August, September, 1947

**Arizona Conference**

Reverend	Budgetary	Non-Budgetary
F. G. Knoll, Flowing Wells, Tucson.....	\$ 87.71	\$
Louis E. Pingel, Resurrection, Phoenix.....	94.47	
Marvin Volkmann, St. Paul, Douglas.....	55.00	

**Dodge-Washington Conference**

G. Bradtke, Kripplein Christi, Town Herman.....	400.00	
A. G. Dornfeld, Neosho.....	264.16	
Frederic Gilbert, Cedar Lake.....	47.75	
Frederic Gilbert, Slinger.....	358.24	
Harvey Heckendorf, Town Lomira.....	44.56	
Harvey Heckendorf, Town Theresa.....		2.00
H. J. Lemke, St. John, Lomira.....	28.00	6.00
W. O. Nommensen, Town Addison.....	201.35	
Ad. von Rohr, Hartford.....	30.50	36.50
W. P. Sauer, West Bend.....	925.80	5.00
Alfred C. Schewe, Emmanuel, Town Herman.....	216.25	
Alfred C. Schewe, Zion, Town Theresa.....	270.99	

**Eastern Conference**

Paul A. Behn, Fairview, Milwaukee.....	119.72	
Geo. W. Boldt, Lannon.....	151.47	
E. Ph. Ebert, East Troy.....	172.25	
L. Hallauer, Homehurst, West Allis.....	14.95	
L. Hallauer, St. Peter, West Allis.....	21.42	
G. R. Hillmer, Hampton Heights, Wauwatosa.....	58.21	
Wm. P. Holzhausen, West Mequon.....	153.85	
Armln C. Keibel, St. John, Good Hope Road.....	96.51	
Walther Keibel, Nain, West Allis.....	254.20	61.55
Arthur F. Krueger, Resurrection, Milwaukee.....	259.08	
Henry Lange, Nathanael, Milwaukee.....		10.00
Kurt A. Lescow, East Mequon.....	127.20	
Carl S. Leyrer, Big Bend.....	104.64	
J. Mahnke, Mt. Lebanon, Milwaukee.....	228.10	25.44
Wm. C. Mahnke, Root Creek.....	279.49	84.88
C. A. Otto, St. John, Wauwatosa.....	229.29	455.00
Martin F. Rische, Kirchhahn.....	1,349.20	
J. G. Ruege, Jordan, West Allis.....	305.17	
G. Schaller, Town Franklin.....	154.95	
A. Schuetze, Thiensville.....	152.25	
Arnold Schultz, Trinity, Milwaukee.....	102.71	5.00
Melvin C. Schwenzen, Good Shepherd, West Allis.....	253.20	
H. W. Schwertfeger, Woodlawn, West Allis.....	161.50	2.00
Harry Shilley, Trinity, Waukesha.....	451.31	
Carl S. Leyrer, Vacancy Pastor, St. Paul, Tess Corner	500.90	20.00
Heinrich J. Vogel, Cudahy.....	334.30	
H. Wojahn, Grace, Waukesha.....	190.72	
W. Zarling, Westowne, Waukesha.....	61.60	

**Milwaukee City Conference**

E. R. Blakewell, Divinity.....	154.68	
E. Blumenthal, Salem.....	120.24	
John Brenner, St. John.....	455.00	172.50
Victor Brohm, Bethesda.....	456.14	289.14
R. O. Buerger, Gethsemane.....	199.15	
F. J. Burkholz, Siloah.....	2,102.00	491.00
Herman Cares, Christ.....	234.79	
John C. Dahlke, Jerusalem.....	516.04	137.17
James A. de Galley, St. Paul.....	157.09	
E. Ph. Dornfeld, St. Marcus.....	224.70	16.05
G. W. Fischer, St. Jacobi.....	699.87	294.21
Arthur F. Halboth, St. Matthew.....	542.93	156.00
R. W. Huth, Messiah.....	147.96	
John G. Jeske, Divine Charity.....	183.16	2.00
Louis F. Karrer, St. Andrew.....	88.57	
H. P. Koehler-E. W. Tacke, St. Lucas.....	1,485.22	38.50
Arthur C. Lengling, Saron.....	268.72	23.25
Erhard C. Pankow, Garden Homes.....	811.51	
Paul Pieper, St. Peter.....	651.57	55.00
Wm. F. Sauer, Grace.....	1,146.86	500.00
W. J. Schaefer, Atonement.....	698.00	159.00
G. E. Schmeling, Bethel.....	254.26	78.56
Erich C. Schroeder, Apostles.....	95.02	37.00
R. C. Stiemke, Parkside.....	55.55	
Arthur Tacke, Zebaoth.....	627.52	
Arthur P. Voss, St. James.....	500.00	123.00

**Southern Conference**

Geo. A. Barthels, Burlington.....	500.77	17.00
A. C. Bartz, Waukegan.....	69.15	
Carl H. Buenger-A. C. Buenger, Friedens, Kenosha..	580.00	
O. Heidtke, Morton Grove.....	106.00	
E. W. Hillmer, St. Luke, Kenosha.....	242.95	
Eugene Hinderer, Bristol.....	150.00	
E. H. Huebner, Mt. Zion, Kenosha.....	146.07	

Edwin Jaster, Epiphany, Racine.....	112.84
Arnold Koelpin, Caledonia.....	189.00
O. B. Nommensen, Zion, South Milwaukee.....	552.48
R. P. Otto, Wilmot.....	450.00
W. K. Pifer, Bethany, Kenosha.....	103.35
Theo. Volkert, First Ev. Luth., Racine.....	481.76
Irvin W. Weiss, Palos Heights.....	22.30
Irvin W. Weiss, Worth.....	15.99
Wm. H. Wiedenmeyer, Town Paris.....	18.05
Wm. H. Wiedenmeyer, Town Raymond.....	67.00

**Miscellaneous**

M. S. B. ....	10.00	
	\$ 25,785.23	\$ 3,502.75

(All following items are included in above totals)

**Memorial Wreaths (July)**

In Memory of	Budgetary	Non-Budgetary
Melvyn Herwig .....	\$ 8.00	\$
Herman Scheunemann .....		5.00
Mrs. Anna Dallmann .....		2.00
Arthur Marx .....		5.00
Kurt Knoblich .....		5.00
Otto R. Burk .....		3.00
Mrs. Knoebe .....		6.00
A. Lederer .....		6.00
Fred H. Wendte .....		15.00
George Weiler .....	5.00	
Mrs. Anna Glauner .....	6.00	
	\$ 19.00	\$ 45.00

**Memorial Wreaths (August)**

Fred Schwartz .....		\$ 6.00
Mrs. Herman Berndt .....	\$ 3.00	4.00
Frank Redlin .....	15.50	8.50
Henry Schober, Sr. ....	11.00	
Mrs. Laura Schwenk .....		3.00
Mrs. Erna Kurth .....	3.00	5.00
Otto Burk .....	2.00	
Mrs. Clara Nero .....	10.00	3.00
Wm. Castine .....		2.00
John G. Schmidt .....	5.00	
Mrs. Clara Nero .....	2.00	
Mrs. Margaret Klebenow .....		3.00
Baby Schoenecken .....		5.00
Oscar Eigenfeld .....		2.00
Mrs. Bertha Hoefmeyer .....		3.00
Mrs. Lehninger .....	2.00	
Bernhard C. Meyer .....		3.00
Wm. Loewecke .....	17.00	
	\$ 70.50	\$ 47.50

**Memorial Wreaths (September)**

Mrs. August Neitzel .....		\$ 2.00
Walter Peitz .....	\$ 28.00	
Irvin Derge .....	12.00	24.00
Harvey Nicolaus .....		5.00
Arthur Dollase .....	3.00	
Mrs. Alvina Krueger .....	5.00	
Amalia Worm .....		5.00
Wm. Castine .....	20.00	15.00
Emil Glass .....		3.00
August Jens .....		2.00
Albert Polzin .....	5.00	
Hertha Dobrunst .....		5.00
Mrs. Albert Kurth .....		5.00
Jesse R. Stenske .....		5.00
B. Marquardt .....		2.00
Mrs. Minna Huebner .....	5.00	
Arthur Spittelmeister .....	10.00	
Richard Borgwardt .....	2.00	
Mrs. Thekla Graebner .....		5.00
Mrs. Augusta Krause .....		10.00
Mrs. Alvina Sell .....	5.00	
Dr. G. H. Stover .....	3.00	
Mrs. Ernestine Blank .....		6.00
Otto Schoenberg .....		6.00
Mrs. Louise Tretow .....	4.50	
John Charles Alaxson .....		17.00
Christian A. Kaelber .....		5.00
Ernst Schlavensky .....		2.00
Mrs. Frieda Clauer .....		5.00
Rolpf Hofstad .....		8.00
	\$ 120.50	\$ 117.00

G. W. SAMPE, District Cashier.



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that it is the firstfruits of A-chá'ia, and that they have addicted themselves to the ministry of the saints.)	the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy

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### [11] CHAPTER 11

*The Tower of Babel*

AND the whole earth <sup>a</sup>was of  
one <sup>1</sup>language, and of <sup>2</sup>one  
speech.

<sup>2</sup> And it came to pass, as they  
journeyed <sup>3</sup>from the east, that  
they found a plain in the land of  
<sup>b</sup>Shi'när; and they dwelt there.

mLuke 3:36

n 1 Chr. 1:  
19

1 Heb. *lip*

2 Or, *few*  
*words*

3 Or, *east-*  
*ward*

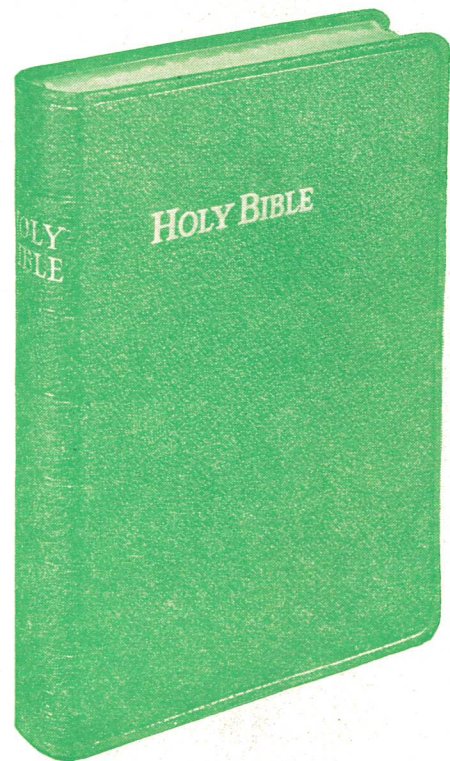
2281 →

4 Or, *come*

5 Bake,  
*rather*

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