

The Northwestern Lutheran

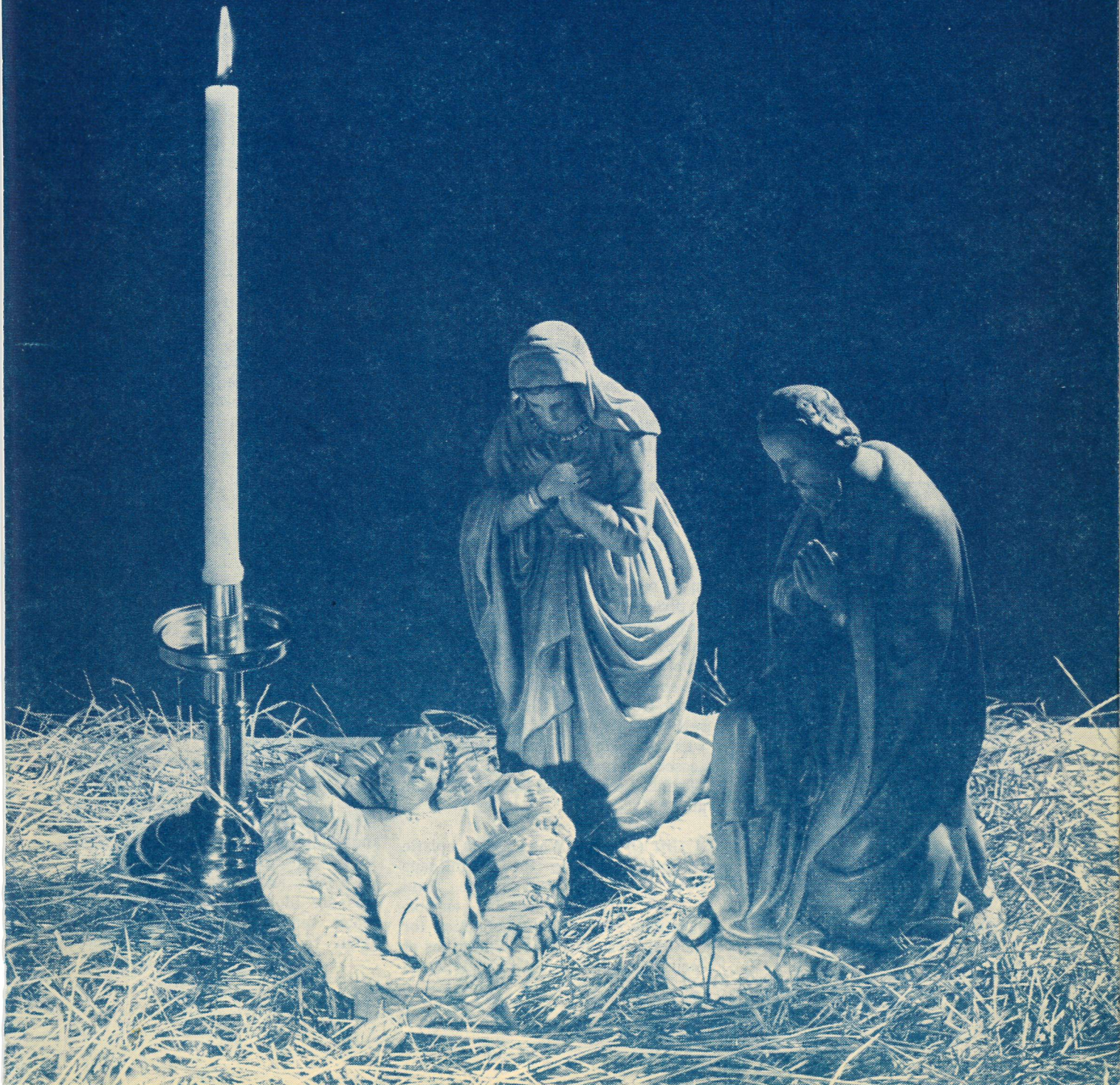
"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57

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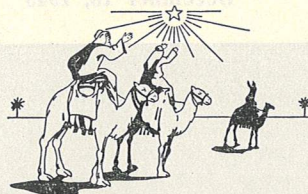
Photo by Mel. Scherbarth, Milwaukee

A Merry Christmas
and
A Happy New Year
To Our Readers

"Thanks Be Unto God For His Unspeakable Gift"

2 Cor. 9, 15

WOULD it not be disappointing to receive a beautifully wrapped parcel from one who professes to love you, but upon untying the glistening ribbon and unfolding the colored tissue and lifting the pretty cover of a dainty gift-box to find that it contains no gift?



Yet how much like the Christmas which so many celebrate. The beautiful trimmings and wrappings are all there: sparkling Christmas trees, an abundance of presents beneath them, Christmas music, Christmas carols, Christmas greetings, Christmas gatherings, Christmas meals, Christmas guests. But when the decorations are all taken down, when the presents have been opened, when the music has died away, when the meals are finished, when the guests have bidden farewell then there is nothing there. For the real gift of Christmas has been missed. Not in this case, of course, because He who loves them has not given it, but because they themselves have been so occupied with the wrappings that they have overlooked the gift and lost sight of it. We indeed cherish all those outwardly cheerful things which mark our Christmas celebrations. The great gift of divine love, upon which our hearts are meant to be directed at every Christmas season, deserves to be wrapped in an atmosphere of joy and good will. Yet what good are all the wrappings, if we should not come to see and enjoy anew God's great Christmas gift itself. Above everything else we will want to go forth from the Christmas season saying anew with St. Paul: "Thanks be unto God for his unspeakable gift."

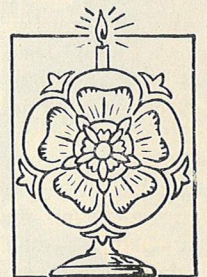
A Gift Of
Inexpressible
Love

When in his epistle to the Corinthians the Apostle Paul closed his encouragements concerning a collection for the impoverished fellow-Christians at Jerusalem with this thankful praise

of the unspeakable gift of God's grace, he did not in so many words allude to the Christmas story. This does not make it in the least uncertain, however, that he is really speaking of God's great Christmas gift. For when St. Paul speaks of the gift of God's grace he always means His grace in Christ Jesus, the gift of the Savior and of the full salvation which He has brought to us sinners. The apostle calls it an unspeakable, indescribable, inexpressible gift, because it is so amazingly wonderful, rich, and precious that we will never find words to laud and praise it quite fittingly. Inexpressibly great, first of all, is the divine love which imparted this gift to us. So great was God's love toward all sinners that He "spared not his own Son, but delivered him up for us all." God did not consider His Son too precious to give to sinful man — His only-begotten Son who was one in essence, glory, and majesty with Him, who was united with Him in the most intimate bond of love. The heavenly Father delivered Him up for us all, delivered Him up into human lowliness, suffering, and death as our substitute that He might atone for our sins. This deliverance began at the manger in Bethlehem and it continued unto the cross on Calvary.

A Gift Replete
With Inexpressible
Blessings

Even the smallest baptized child has already shared and continued to share in the heavenly gifts which the Christ-child has brought to us. In your baptism your sins were washed away and you became God's dear children to enjoy His heavenly love and protection. Yet your baptism with all its blessings was a gift of Jesus. It was He who died for you that believing in Him you now have the assurance that all your sins are blotted out. His cleansing blood made it possible for you again to be and ever to remain



(Continued on page 405)

Editorials

Why All The Celebrating? The question may seem to be facetious to some. Certainly everybody is celebrating because everybody seems to be happy on Christmas Day! Nowhere is Christmas recognized as such a joyous festival as it is in the United States. Nowhere are such great preparations made to commemorate this day as in the United States. There is hardly a home that does not make some kind of a preparation to observe the day. Nowhere are such opportunities to help make Christmas a day of laughter and happiness as in the United States. One need only look into the show-windows of the stores, large and small, or read the advertisements in the daily papers, or better still, walk through one of our larger stores and see the gay decorations and festoons, the display of thousands of articles that are recommended to the buyer as suitable for a gift at Christmas time. The throngs of people eager to buy are as disorderly as the air is stifling but they seem to enjoy the discomfort. What if they come home with nerves on edge and tired in body and soul. Aren't they doing this to make some one happy at Christmas time? And will not their efforts be repaid on Christmas when they see happy faces and happy hearts rejoicing over their gifts? They are going to arrange a celebration; and doesn't every celebration exact a momentary effort and exertion? So they argue, and punish themselves with sleepless nights, frayed nerves and exhausted bodies and minds. And lo, when Christmas arrives, that is, December 25, and all are gathered in the room about the lighted Christmas tree, the anticipated joy often does not materialize or it fades into thin air. Disappointment may be read on the faces of some and disinterest on others. But in keeping with the sham of the day everybody enters into the spirit with make-believe shouts of joy and merrymaking. It may be a thin mask but it works for the moment.

What is all this celebrating about? Why are people celebrating? The question is not an idle one. Such celebrating as we have been describing is doomed to disappointment, because they have left out and forgotten the very essence of the celebration. It's like leaving the yeast out of the dough or shortening out of the pie. If this happens what have you? You have only the semblance of the thing you wanted and intended. Such is the Christmas of those who leave Christ out of it.

Christ Jesus, the Son of God made flesh, is the substance of our Christmas. Where He is missing, either because He is not known or because the flesh has crowded Him out, there Christmas is nothing more than the 25th of December; just another holiday like the 4th of July. That's all! What sense, then, all this celebrating? If Christ is left out, yea, is not the very substance of our Christmas celebration, we have nothing to be happy about, for then we are "yet in our sins. Then they also which are fallen asleep in Christ have perished."

It is well for us to stop and ask, what, why are we celebrating? We are children of our time and are therefore always in danger of losing sight of the purpose of our celebration. Christ Jesus is and must remain the heart of it, the Father's gracious gift to the world who

was not sent to condemn the world but that the world through Him might be saved. For this He became man, for this He suffered, for this He died, for this He rose again from the dead and ascended into heaven, for this He shall come again to take us unto Himself that where He is we may be also.

Let us make sure that that is the heart of our celebration by meditating on this great gift of God to us and the love of the Father toward us. That will make our Christmas.

W. J. S.

* * * *

Unionism "So you are going to church on Thanksgiving?" — "Why yes, everybody is going! Didn't you see that big writeup in the local paper about the Protestant Churches in Union Service of Thanksgiving Day? Just listen to a portion of the program, as announced by the Methodist Minister, in whose church the Union Service will be held: "Organ Prelude by the Augustana Lutheran Church organist; Invocation by the Augustana Lutheran Pastor; Reading of the Holy Scripture by the Baptist Minister; Prayer of Thanksgiving by the Swedish Covenant Pastor; Anthem by the Augustana Lutheran Choir; Sermon by the Free Church Pastor (Moody); Benediction by the Free Methodist Pastor (a lady!)" This was the setup.

Everybody is going to church today? to the Union Service? But not the Wisconsin Synod Lutherans. They held their own Thanksgiving service in their own church with their own pastor in charge, just one block away from the Union Service!

Who were the people who on Thanksgiving Day called each other brothers and sisters in the faith? There was a group which officially confesses that in the Holy Supper Christ's true body and blood are really present and eaten and drunk by the communicant. There was another group present which confesses that Christ's body and blood are not present in the Holy Supper. But on this day these two warring groups called each other brothers and sisters in the faith!

There was another group present which officially confesses that to baptize a baby is foolish and contrary to the express words of Jesus. There was another group present which officially confesses that when Jesus says, He wants all nations baptized, He wants both old and young to be baptized. But on this day these two groups with conflicting doctrines called each other brothers and sisters in the faith!

There was a group present which officially confesses that as soon as a person is converted he is perfect and cannot sin any more. There was another group represented which confesses that every day a Christian must pray, "And forgive us our trespasses." But on this day these two groups so different in spirit called one another brothers and sisters in the faith!

There was one lady-pastor taking an active part in the union service; there were others who confess that the words of Jesus still stand: "Let your women keep silence in the churches: for it is not permitted unto them to

speak . . . it is a shame for women to speak in the church." Yet on this day these groups of variant confession called each other brothers and sisters in the faith!

Yes, all these different confessions conducted a Union Service on Thanksgiving Day as brothers and sisters in the faith! What hypocrisy! What mockery! Doesn't Jesus say, "How can two walk together unless they be agreed"?

We Wisconsin Synod Lutherans are branded as narrow-minded, bigoted, better-than-thou-spirited, Pharisees, etc. But let that not alarm us. When Jesus sent His

disciples out into the world He told them, "I send you as sheep among the wolves." "If they have called the Master of the house Beelzebub, how much more shall they call them of His household?" "The servant is not above the Master." It is a part of Christians' tribulation in this life to be slandered for Jesus' sake.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." T. H.

Muehlhaeuser's Christmas Tree

First On Record In America

THE first historical Christmas tree on record in America is that of the founder of our Wisconsin Synod, Pastor John Muehlhaeuser. It preceded that of the Reverend Henry Schwan, of *Reader's Digest* fame, (December, 1944) by eleven years. Believing more in the "ornament of a quiet spirit," Muehlhaeuser's Christmas tree never became so prominent. It is only because we are turning the pages of the past, in this centennial year, that we find ourselves standing in the warm glow of this evergreen, as beautiful as any; with a message so illuminating that it might help us keep Christmas "another way" as did the wise men.

Muehlhaeuser's Christmas tree had the home-made trimmings of Wittenberg and with Luther it goes way back to the very first Christmas tree of the ancient Germans.

Luther Saw It In 1535

It was a dreary December day in the year 1535 when the Wittenberg Reformer, with a heavy heart, walked beyond the Elster gate. This was the place where he had burned the papal edict, this very month fifteen years ago. Nevertheless the Lord had preserved him. Christmas, the gladdest day of all the year, was approaching offering peace and good will. Luther looked upon a little fir tree and his heart was touched. There it stood, so green, so hopeful in the midst of a cold winter. Dr. Martin Luther was not only able to hear the voice of God in the Bible, but he could also translate the many out-of-door sermons in field and forest. And this little fir tree preached a wonderful Christmas sermon just when the troubled Reformer needed it most.

It Started In 724

It all started in the year 724 when the English monk Boniface came to preach the Gospel in Germany. Dark clouds of superstition and ignorance hung over the Saxon forests. It was in the Christmas season of that year when the ancient Germans gathered on a hill near Geismar, not so far from Wittenberg. Here was the huge "blood oak" dedicated to their heathen god Thor, the god of thunder and lightning. The days were getting shorter and the nights longer. The heathens were alarmed,



when the grizzly priest of Thor shouted that the sun had been stolen and the darkness of the night would swallow up all of the daylight unless Thor could be appeased by a sacrifice of blood. He laid his greedy hands upon Asulf, the young son of the chieftain. As the priest, Hundar, raised his hand to strike the deathblow, Boniface stepped from the forest to intercede.

And so it came to pass that the people who walked in darkness saw a great Light. The Christmas angel spoke again: "Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born a Savior, which is Christ the Lord."

No sacrifice of your own will suffice, so Boniface spoke. The God in heaven wants you to live in eternal Light and He has sent His Son to die for you. By His blood we are saved.

The Germans can be very stubborn. They wouldn't believe Thor to be impotent. To prove it Boniface with his helpers laid seige to the huge oak. As it fell, crashing down the trees about, one little fir tree remained standing. It seemed a miracle. The missionary saw the significance of the Tree of Life. He pointed to the first Christmas tree and explained: Here is a living tree, with no stain or blood. Call it the tree of the Christchild. No longer worship in the shadows of the night, but take this fir tree and in its light sing of the joy of your salvation.

The Tree In Luther's Home

So the Christmas tree was decorated with nuts and apples and lights to shine like the star of the wise men.

Then came the dark ages and put out the lights of God's revelation. And the nights were growing long again, and so dark they were because no one saw the Lights of the Christmas tree.

Whole centuries passed till the year 1535 when Luther stood outside the Elster gate and looked upon that little fir tree. What a wonderful preaching this tree offered of a much more Wonderful Child! Luther realized what this tree would mean for his children. But he did not know of the joy it would bring to a whole world that had forgotten.

Because he was a lover of nature and of little children, Luther took the preaching tree home for his family. This would be a very memorable Christmas! The lights of the Christmas tree would shine again. The dark ages really are ended. Let us thank God!

The First Christmas Carol

Though there was so much to do before Christmas, a new song came to the lips of Luther. While preparing his Christmas sermon, and busily rocking his own child to sleep, the Christmas carol got its rhythm. The words came with the festive savor of the evergreen.

The first stanza must be sung, so Luther directed, by a student of the university. He would be dressed like an angel — so the children would understand. He would knock at the door of the living room and, stepping from the darkness without into the glowing candle lights of the Christmas tree within, he would sing:

"From heaven above to earth I come
To bring good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:".

And while the angel sang of the Child born this night, and "the tokens ye shall mark" the children would prepare to join with the devotions of the shepherds:

"Now let us all with gladsome cheer
Go with the shepherds and draw near
To see the precious Gift of God
Who hath His own dear Son bestowed."

Now Dr. Luther with the others, so fortunate to keep Christmas in his home, would sing the welcome:

"Welcome to earth, Thou noble guest."

By this time the Christmas spirit was burning more brightly in the hearts of the Wittenberg worshipers than the candles on the tree; and all would bow to pray the simplest, yet most profound Christmas prayer ever composed by human lips, so pure and sacred as though it were in reality copied from the angel's song book in yonder first silent holy night:

"Ah, dearest Jesus, Holy Child,
Make Thee a bed soft undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee."

The First Children's Christmas Service

All that remained to complete this first Children's Christmas service was the glory song. Luther knew that the angels in heaven rejoiced to sing it with them:

"Glory to God in the highest heaven,
Who unto us His Son hath given!
While angels sing with pious mirth
A glad New Year to all the earth."

Since then more and more people wanted to hear the Christmas angel and see the Christmas tree. There wasn't enough room in Luther's home. So the children's services are held in every Lutheran Church always on Christmas Eve. Any one who ever experienced such a service, fashioned like that of Father Luther, will never forget it.

Pastor John Muehlhaeuser did not want a Christmas without it.

Muehlhaeuser's Tree In 1840

Before he ever reached Milwaukee he set up his first historical Christmas tree in America in the year of our Lord 1840. The children sang Luther's Christmas song. So we read in the Rochester, New York, *Journal* of that year. The matter-of-fact account of the reporter reads like this:

"In front of the pulpit stood an evergreen tree ten to twelve feet in height, brilliantly illuminated and adorned with a great variety of toys, sweetmeats, etc., suspended from the branches. A wreath across the house with three different colored lanterns, suspended from it, each bearing an appropriate motto. Around the tree were seated little children, perhaps forty in number, with their pastor, Mr. Muehlhaeuser, in their midst. Their exercise consisted in prayer, singing appropriate hymns and a thorough catechisation of other children by Mr. Muehlhaeuser on the various points connected with the event commemorated. The house was excessively crowded. The exercises were all conducted in the German language, except a few explanatory remarks in English."

That was in 1840, one year before Prince Albert brought the Christmas tree from his German duchy of Saxe-Coburg to Buckingham palace; seven years before August Imgard set up his recorded tree in Wooster, Ohio; and eleven years before the Reverend Henry Schwan brought it into the Zion Lutheran Church of Cleveland.

A few years later Muehlhaeuser's Christmas tree was burning in Milwaukee and in all those other early Lutheran churches where God's children appreciate that the Spirit of Christmas is the Light of the World,

never manifested by a more fitting symbol than the Christmas tree.

Your Christmas Tree Today

If you want to keep Christmas, not spend it, you will want to go back to the Christmas Eve Children's service with the Christmas tree and the old story written in Luke the second chapter. Not until you come closer to Bethlehem in the Light of the Christmas Gospel will your Christmas tree burst into full glittering and sparking bloom with the glory of another world. In its joyful manifestations you will enter as a child into a kingdom surrounded by the white hosts of many witnesses. Among them will be the fathers of your faith, who have brought you the glory and peace of Christmas. You will treasure their divine directions. They fit your Christmas tree.

Its highest finger points to the Love of God above; its Light reflects the glory of heaven. Its color speaks of the hope that is laid up for us. The presents beneath its balmy branches are significant only because of God's Supreme Gift -- the Christ Child.

That is the real beauty of your Christmas tree.

We pray that in its glory you will find a new blessing for the New Year, as wonderful and eternal as that of which the prophet wrote (Hosca 14, 8):

"I am like a green fir tree. From me is thy fruit found."

P. B.

"Thanks Be Unto God For His Unspeakable Gift"

(Continued from page 402)

God's dear children enjoying His fatherly love. As God's children you pray to God, asking Him to help you in your needs and to protect you amidst temptations and perils. But this that you, a sinner, may pray and that your prayers will certainly be heard is a gift of Jesus. Even amidst crosses, when disappointments, reverses, and sickness upset our cherished plans and hopes, or when death takes loved ones from our side, we Christians find courage, comfort, and contentment in the truth that our God ever guides, directs, and governs all things with an everlasting love, a love that will make all things serve

toward the eternal welfare of His believing children. That truth would not be there, however, to cling to, if Jesus our Savior had not come to win God's abiding love for us. We daily need strength and willingness to walk in the wholesome, salutary path of God's holy will; we need strength to overcome the shortsighted judgment of our flesh which would foolishly choose other paths to happiness. When God's Christmas gift reveals His great love toward us, giving us the certainty that in all things, also in His holy commandments, He seeks only our good, then such strength and willingness is supplied to us. As Christians we finally hope to enter heaven to see our God and Savior face to face and to enjoy His bliss and glory world without end. Yet heaven, too, is a gift of Jesus. Yes, inexpressible blessings flow from the gift of the Christ-child in Bethlehem's manger. Seeing God's unspeakable gift again in the light of these blessings brings us real Christmas joy.

A Gift That Moves To Thankfulness With such Christmas joy in our hearts we will in word and deed be constrained to say with St. Paul: "Thanks be unto God for his unspeakable gift." Of the wise men from the east we are told that when they beheld the Christ-child "they fell down, and worshipped him, and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." They did what they could to show their gratitude. So we, too, will be moved to bring our offerings of thankful love as we stand in spirit at the manger-side of our heavenly Savior. Our heart, our lips, our will, our life, our self — we can bring them all anew as gifts to the Savior. Of the shepherds in the Christmas Gospel we hear that when they had seen God's Christmas gift "they made known abroad the saying which was told them concerning this child." They deemed the news too good to keep for themselves. They were moved to speak of it that others might likewise rejoice in it. Our gratitude, if it is genuine, will also move us to speak. There are still thousands upon thousands, to whom God's Christmas gift was likewise given, who do not yet understand it or even know of it. Some of these

may be very close to you so that you may somehow tell them personally. Many others you can reach and tell through your mission gifts and prayers.

No other child, no other Savior,
Could ever help this sinful earth.
So take the gift the Father sent us
And spread the story of His birth.
C. J. L.

"Einigungssaetze"

ONE of the matters up for discussion before our synodical convention last summer was our relation to the so-called Breslau Synod of Germany, which body has been received into fellowship by our brethren of the Saxon Free Church (now known as the Evangelical Lutheran Free Church) on the basis of a document called the *Einigungssaetze* (articles of agreement).

Now the news reaches us that these *Einigungssaetze* have been adopted by another Lutheran free church in Germany, which thereupon has also been received into fellowship by our brethren of the Saxon Free Church. The following announcement on the outcome of the negotiations between the two churches was made by the President of the Saxon Free Church. (Translation by J. P. M.)

"To the Congregations of the Evangelical Lutheran Free Church.

"Dear Brethren in the Faith:

"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 (Rom. 15, 5. 6).

"With heartfelt thanks to God the Holy Ghost, who has promised to guide His Church into all truth and to keep it in the confession of the wholesome doctrine to the end, we are permitted today to announce to our congregations that God has dealt with us anew according to the blessing of the apostle found in the epistle for the second Advent Sunday in granting again the gift of unity of the spirit among us, that we be likeminded according to Christ Jesus.

"Barely two years ago, upon mutual adoption of the *Einigungssaetze*, we were privileged to announce the establishment of pulpit and altar fellowship with the Evangelical Lutheran church in old Prussia; and now again through discussions will another Lutheran free church in Germany, viz., the Independent Evangelical Lutheran Church (in Baden,

Hessia, and Lower Saxony), have produced the same result: the establishment of complete unity in the confession of the truth and in the aims of church practice. The results of these discussions were formulated in a number of documents and were submitted to all our congregations for study and a declaration of approval within an adequate time limit. After all of our congregations have, before the set date, notified me of their agreement with the result of our negotiations, most of them by formal ballot, I now have the pleasant task, in the name of our Synodical Board, herewith to declare and publish as a legitimate and valid resolution of our Church the establishment of pulpit and altar fellowship with the aforementioned Independent Evangelical Lutheran Church.

"The Lord hath done great things for us; whereof we are glad. In gratitude and humility we praise God that therewith the miracle of the union of almost all Lutheran free churches in Germany has taken place before our eyes, and that in accordance with the wish of the apostle we may now on the coming Christmas festival with one mind and one mouth glorify God and the Father of our Lord Jesus Christ.

"To our congregations we address the exhortation, as the said epistle pericope continues: *Wherefore receive ye one another, as Christ also received us to the glory of God. May streams of blessings of brotherliness and love flow into our congregations from the newly granted fellowship of faith and confession among the Lutheran free churches in Germany. May it also be granted to our united free Lutheran Church in our country that it develop into a 'city that is set on a hill' and that 'cannot be hid' with its testimony, a city which is able to bring to the many sad and forsaken souls of our nation the real comfort of the saving truth by means of the Gospel.*"

(Signed)

"P. H. PETERSEN, President."

From A Wider Field

THE afternoon sun shines gray upon the shallow spot in the Jordan where the road fords the river before dividing into two branches. Mary's eyes follow the curving path as it leaves the main Jerusalem route to turn southward, by-passing the great city. In all likelihood this would be the way that Joseph chose. Not through the swarming streets of Jerusalem, not through its teeming markets and busy gates, but along the forbidding valley of Jehoshaphat beneath the eastern walls of the city the Virgin rides upon her patient beast. She is not well, and Bethlehem lies seven long miles beyond. She seeks no public acclaim; her search is for journey's end, for rest and seclusion.

The night has fallen now, and Joseph knocks at the door of the inn. Candle light gleams through the shutters, and in the opened door there is a voice — an impatient, disinterested voice. No room! Back to Jerusalem, then? No. Better the warm stable, the straw and hay, for the hour is come. It is the greatest hour the Church has known, in which her King comes to her.

As the life of the world rumbles faintly by outside, the Light of the world is born. And the only publicity accorded the event comes from the sweet Spirits of a heavenly chorus and from the astonished lips of simple shepherds who later "made known abroad the saying which was told them concerning this child." Rather poor, inexpert publicity -- but eventually the news got around quite well, didn't it?

* * * *

Many years later there was a young man of note living in Nazareth. Since He was "the brightness of God's glory and the express image of His person, and upholding all things by the word of His power," His mother might have felt justified in planning to call in the representatives of Church and world for an interview. But again there is only a solitary voice — "of one crying in the wilderness: Prepare ye the way of the Lord." God chose His herald to announce the redeeming ministry of His Son, and He would have no other. The men of the world were not asked for a testimonial, nor did the Most

High request free advertising. The Person and Message of God's Son must make their own way. Nobody thought of offering publicity, either, until Pilate one Friday morning hung a sign on the Cross. He did it disdainfully, spitefully.

* * *

And then came Resurrection Day. The world had its reporters on hand in the person of soldiers guarding the tomb, who promptly went into a huddle with the Chief Priests and came up with a sort of press release which said: "His disciples came by night, and stole Him away while we slept." That was the extent of the world's bulletin service on the second supreme event of the century; and of course it was a garbled, false report. It did not require or deserve a counter-communicate.

As usual, God addressed the world only through the mouth of faithful witnesses who could not help "but speak the things which we have seen and heard." So "they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following. Amen." (Mark 16, 20). The wholesome growth of the Church resulted; in a world otherwise totally uninformed and undisturbed by any ecclesiastical press-agentry, the true Church grew, and thus it will continue to grow today.

* * * *

When we review the written evidence upon which our knowledge of New Testament History rests, we are startled to find that the writings of the Apostles and Evangelists, namely the Holy Scriptures, are the only real sources of information we possess regarding the historic facts and deeds of God's work of Redemption. So far as we know, not even a real effort was made by worldly writers of the first century to record the beginnings of the Christian Church or its meaning to the world. Nor was any effort needed.

Dr. W. Arndt, in his *New Testament History*, puts it thus:

"We see that Christ and His apostles did not have startling publicity when the Church was founded. No pamphlets were written by famous

publicists and spread far and wide in the whole civilized world announcing that now a new era had begun and the great work of redemption had just been performed. And when the world could no longer afford to ignore the Christian religion, its remarks about it were largely contemptuous sneers and ridicule. The Gospel, it is important to remember, made its way through the power of God, which is inherent in it."

That is indeed well said, and often too poorly remembered and applied in our day.

* * * *

The Kingdom of God in its greatest era never had the kind of publicity which in some circles is today mistakenly regarded as essential to the work and welfare of the Church.

Modern publicity campaigns of religious groups which enlist the high-pressure facilities and cooperation of the world seem designed chiefly to maintain public interest in a certain church body, rather than in the Church. And shouting of that kind may reflect an inner weakness.

If we have an impulse to shout, let us harness our voice to the glad Tidings of God, the hidden wisdom of Christ, the blessed Gospel. Our command is to *preach* from the house-tops. The advertising modeled after the world's garish tastes tends only to glorify men and breeds notoriety; the advertising done by preaching the Gospel simply and without fanfare produces Christians and populates the Church, which is so designed that it develops in inconspicuous silence, even as the Savior Himself declared, saying: "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Mt. 13, 33.

The finest Church promotion campaign on earth is both defined and instituted by the words of the General Prayer in our Order of Morning Service:

"We beseech Thee, O Lord, to preserve and extend Thy Kingdom of Grace and to grant unto Thy holy Church throughout the world purity of doctrine and faithful pastors, who shall preach Thy Word with power; and help all who hear rightly to understand and truly to believe it."

E. S.

In The Footsteps Of Saint Paul

Paul's Thorn In The Flesh

BY DR. HENRY KOCH, MORRISON, WISCONSIN

AFTER Mark had departed for Jerusalem, we find Paul and Barnabas leaving the lowlands of Pamphylia for the highlands of Pisidia and Galatia. As one of the possible reasons for the sudden and painful departure of Mark we mentioned a lack of courage, when he heard of the dangers lurking in the narrow passes of the Taurus mountains, of the ravines filled with greedy and bloodthirsty bandits, of the dry beds of the mountain streams, which could become treacherous without any warning. He simply could not take it at the time and therefore returned to his mother in Jerusalem.

Mark Left Paul

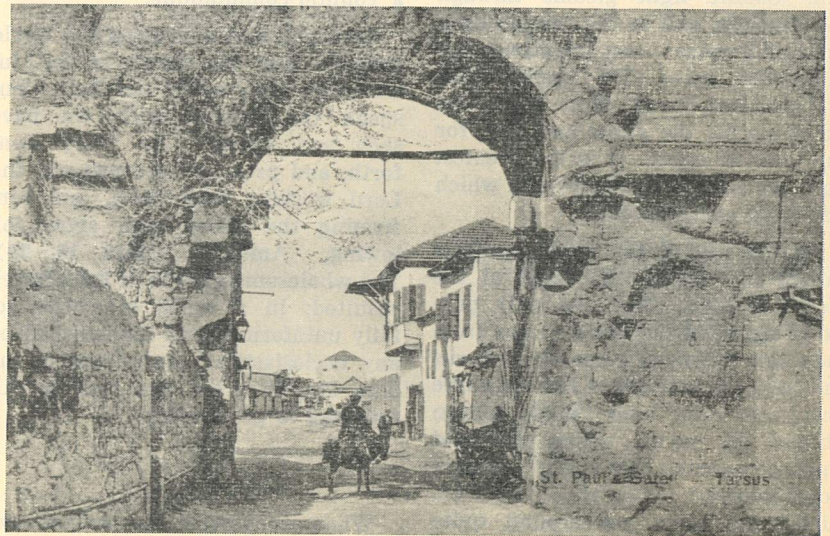
Ramsay advances a different reason for the departure of Mark. He is of the opinion that Mark was dissatisfied with Paul, when he failed to stay in Pamphylia and carry on mission work among Jews and Gentiles as had been his commission. Such an interpretation would make Mark the conscientious and faithful man and shed a strange light on Paul and Barnabas. Ramsay's interpretation does not agree with the clear words of Luke (Acts 15:38). When Paul wanted to set out for his second missionary journey, Barnabas suggested that they again take Mark along with them. It was then that we read: "But Paul thought not good to take Mark with them, who departed from them in Pamphylia and went not with them to the work." Here we are clearly told that Mark was the shirker and not Paul and Barnabas. Ramsay does not want to imply that Paul shirked his duty, only records it as the personal impression of Mark.

Ramsay goes on to explain, why in his opinion Paul and Barnabas did not stay in the lowlands of Pamphylia at the time. At first thought it does seem a little strange that Paul should not have even preached in Perga, whilst he did preach there, when he and Barnabas returned thither at the end of their second missionary journey (Acts 15:25). Ramsay's explanation offers us an ingenious clue. At the same time

he presents a key for the understanding of the nature of the "thorn in the flesh" of Paul.

Paul's Thorn in the Flesh

Many interpretations have been offered as to the true nature of the thorn or stake in the flesh, of which Paul speaks (2 Cor. 12:7-9) "Lest I should be exalted above measure through the abundance of the revelations there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee:



for my strength is made perfect in weakness." Apart from all other considerations it is our conviction that Paul was thereby also to be reminded of the threefold plea of his Master in Gethsemane. He who suffered for the sins of all wanted to test the faith of his apostle. Had he not said to Ananias, when he hesitated to go to Paul in Damascus (Acts 9:16): "I will show him how great things he must suffer for my name's sake."

It Was A Physical Weakness

Some have interpreted this thorn in the flesh as some physical weakness or ailment. The words "in the flesh" would seem to corroborate this. Some have therefore main-

tained that Paul suffered fits of epilepsy as did Napoleon. Since Paul speaks of a messenger of Satan buffeting him, others have surmised vicious sexual temptations, most likely because he was unmarried. Legend has even woven a fictitious love affair around him and a woman named Thekla, once converted by him. This legend is to be found in the apocryphal Acts of Paul and Thekla. Others have thought that blasphemous thoughts or pangs of conscience entered his mind, whether he was doing the right thing after all in preaching instead of persecuting Him and His followers as before, devilish thoughts and torments, buffets of Satan. Why should Paul not have suffered such temptations? It is all very probable, but do these explanations offer us the key for the proper understanding of "the thorn in the flesh?" Hardly.

A Plausible Explanation

Even though we are fully aware that it is but a theory advanced by Ramsay, it seems to be a very plausible one and at the same time one which remains in perfect harmony with the whole of Scriptures concerning the life of Paul. Its simplicity strikes us.

This is the explanation offered by Ramsay. Mark wanted Paul and Barnabas to stay in the lowlands of Pamphylia and to preach the Gospel there. When they refused to stay and do mission work, Mark left them disgusted. This portion of Ramsay's explanation we have already discarded. But why did Paul leave so suddenly for the highlands of Pisidia? This portion of Ramsay's theory

we are inclined to accept and we ask our kind readers to weigh the evidence. Paul suffered a violent attack, perhaps several of them, perhaps his first one, of malaria fever here in the lowlands of Pamphylia. Only by leaving these lowlands at once could these vicious attacks be reduced and halted. In such attacks of malaria the victim suffered paroxysms or spasms of fits and was rendered helpless for the time being. Did not many of the inhabitants of Pamphylia leave for the same reason? Pisidian Antioch, the next stop of Paul and Barnabas, was about 3,600 feet above sea level. Thither the well-to-do of Perga retreated during the sultry summer season. They sought the cooling breezes of the Taurus mountain range and the highlands.

Further Proof

To prove his contention Ramsay adduces a passage from Galatians (4:13-15): "Ye know, how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation, which was in my flesh, ye despised not nor rejected; but received me as an angel of God even as Christ Jesus. . . . If it had been possible, ye would have plucked out your own eyes and have given them to me."

It is a well-known fact that attacks of malaria fever produces paroxysms, render the victim helpless and let him shake like an aspen leaf in the wind. Even in the highlands of Pisidia and Galatia no absolute cure could be found. In those days no quinine was procurable as in our days to relieve the suffering. On the contrary, the ancients believed that the victims of malaria fever were possessed by evil spirits. They would spit out before them to ward off these evil spirits. Prolonged agonies were the terrible fate of those, who were at the same time outcasts of human society. The Galatians did not despise Paul because of his affliction. Infection of his eyes must have set in, paining and troubling him greatly. The Galatians esteemed and loved him nevertheless and would have been willing to pluck out their own eyes and to give them to Paul, if that could have relieved his suffering. Paul could not but feel that his affliction was hampering him in his work and we readily understand, how he would

pray fervently to have this "thorn in the flesh" removed.

A Personal Observation

We should like to add a personal observation. In our King James' Version (Galatians 4:15) we read: "And my temptation which was in my flesh ye despised not nor rejected." The Greek word in the original text for the word "reject" is *ekptyein*, which in its literal sense means to spit out. In a transferred sense it means to loath, despise and thus reject. Does this word not remind us of the spitting out of the ancients at the sight of a victim of malaria fever in his paroxysm?

It must have been a wonderful source of comfort for Paul to observe that his thorn in the flesh, malaria fever as we hold with Ramsay, did not incapacitate him for the work, for which he had been commissioned by the Lord. The words of Christ: "Let my grace be sufficient unto thee, for my strength is made perfect in weakness," have consoled many a minister in the various heavy trials of his profession as well as untold Christians in their grievous sufferings and strengthened their faith. Let us too learn from Christ and Paul to bear our "thorn" whatever it may be, for all things work together for good to them that love God."

Radio Preaching -- Its Limitations

BY DR. NORMAN MADSON, BETHANY COLLEGE, MANKATO, MINN.

IT is not our intention in this brief article to discuss all the pros and cons of radio preaching. But having been asked by a faithful layman, who conscientiously reads our church papers, to say something regarding what the radio has done to many a pastor's preaching, we shall today merely speak of the *limitations* which radio preaching imposes upon us. There are no doubt many people who do not realize this one fact. Neither did we realize it fully until we were offered some years back, free of charge, the facilities of a nation-wide hookup on the NBC for a series of six sermons during the year. Why could we not accept the generous offer? Because of the stipulated *limitations*.

Now there are those who would have us believe that when the *positive* side of truth has been presented, nothing need be said on the *negative* side. And it is right here where so many a young pastor may think that the type of preaching which he hears over the radio is a sample of model preaching. And so he fashions his messages accordingly. He forgets that this manner of preaching will not always stand in the light of Holy Writ. When the apostle Paul bade farewell to the elders of the Ephesian congregation he tells them: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare you *all the counsel of God*." Acts 20, 26, 27. And what does such

counsel imply? The *positive* as well as the *negative*. While Paul preached Christ and Him crucified, he did not fail to warn against the grievous wolves which would enter in, sinking their ferocious fangs into the body of Christ. He did not hesitate to mention them even *by name*. It is this which the radio preacher is not allowed to do. His will therefore ever be a *limited* preaching for that very reason.

Error Must Be Refuted

It is the calling of a thing by its proper name, or the singling out by name of those who pervert the truth, which is so frowned upon by many in our confessionless and unionist day. "Ours is to be a *positive* message," they tell us. But will you tell me how one can be *positively* for any truth without being *against its opposite*? If you are in doubt on this score, it might do you good to read Luther's reply to the learned Erasmus — "*Dass der freie Wille nichts sei*." Should anything be frowned upon by a true teacher of God which has Scriptural sanction and Scriptural example? Not according to the theology we were taught. When I was a theological student, in the second decade of this century, the text book used for that study known as *Pastoral Theology* was the sainted Dr. C. F. W. Walther's well-known "*Pastorale*." And when it came to the matter of preaching, Dr. Walther had some very pointed words relative to the question we are now discussing.

There is sore need of his sage counsel in our so-called "positive theology" age. And so we shall give in free translation what Dr. Walther had to say regarding *elenctic* preaching. (That word *elenctic* is of Greek origin, having the idea of *reproof* in it. Paul uses it in 2 Tim. 3, 16, where he tells us that all Scripture is profitable — among other things — "for reproof." Now to Walther's quotation.

"That the *elenctic* use, or use of the Word for reproof, that is, for the refutation of error, likewise belongs to a proper application of God's Word, is not only stated expressly by the apostle (2 Tim. 3, 16), but we see it also in the example of all the prophets and apostles and of the Lord Jesus Christ Himself. As oft as we find them and the Lord Himself dealing with doctrine, so oft we also find connected therewith their warding off, and that not only in a friendly way (Gal. 4, 10-12), but also in a very serious and violent way (Gal. 1, 8, 9 and Phil. 3, 2); not only with reference to the matter, but also with reference to the persons, namely, not only with respect to false doctrines, but also with respect to false teachers besides, and by the mentioning of names, the naming of sects as well as of persons (1 Joh. 4, 1; Gal. 5, 10; Matt. 16, 6; Rev. 2, 15; 2 Tim. 2, 17). NOMINALELENCHUS! (That last word means to reprove by way of mentioning the offending person by his very name. — N. A. M.)

"It is therefore demanded of every preacher that he 'hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 'For,' the apostle continues, 'there are many unruly and vain talkers and deceivers, specially they of the circumcision (who insist upon works as against faith and upon the Law as opposed to the Gospel), whose mouths must be stopped.' Tit. 1, 9-11. He who indeed presents the pure doctrine, but who does not rebuke and refute the opposing false doctrine, who does not warn against and unmask the wolves in sheep's clothing, that is, against false prophets, is not a faithful steward of the mysteries of God, is no true shepherd of the sheep entrusted to him, no faithful watchman on the walls of Zion, but is according to God's Word a knave, a dumb dog, a traitor. How many souls will thus be lost and how

seriously the Church will thus be harmed where doctrinal reproof is not sounded, is so evident that it needs no proof. — In vain will the preacher seek to wash his hands in innocence, when he has preached the truth, but has not at the same time warned against error, yea, when occasion demands it, even calling the errorist by name, and when his sheep, either during his ministry among them, or after he has had to leave them, will become a prey to ravening wolves in sheep's clothing." *Pastorale*, p. 82, 83.

And then Walther quotes at length from Luther, where the Reformer speaks in still stronger terms against those who claim to be preachers of the truth, but who fail to warn against false doctrine and false teach-

ers. We shall let it suffice to quote but one sentence here from the trenchant pen of Luther: "A teacher who remains silent over against error, and who still wants to be held a faithful teacher, is more wicked than an avowed fanatic, and does with his hypocrisy more harm than an heretic, and is not to be trusted: He is a wolf and a fox, an hireling and a bellyservant." *Pastorale*, p. 83.

No, radio preaching has its *limitations*. So let us not place too great a hope in that means of proclamation which, by the very nature of the case, cannot declare unto its hearers *all the counsel of God*. There will not be any soundly Lutheran church built up merely on the basis of radio preaching.

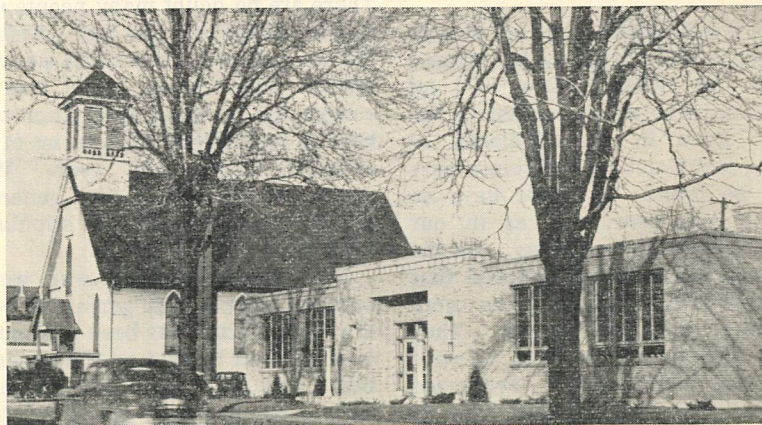
Michigan State Teachers' Conference

We Look At The Attendance

THE conference shows a steady increase in attendance. No less than seventy were present. Among these we find the president, vice-presidents of our District, professors from two colleges, pastors, and teachers.

our attention. This structure is modern in every respect: the lighting, heating, seating, blackboards, office, library, and other features.

In the church we find appointments that reveal love for the house of worship. We mention only the new pews.



We Look At The Place

The conference convened in Bay City. In this area many Lutheran churches and schools can be found. Among them is Trinity. By the grace of God and under the conscientious leadership of the Rev. Mr. E. E. Kasischke and Principal Wm. Woltmann we observed both inward and outward growth.

The new \$90,000.00 school with its modern playground equipment rivets

We Look At The Conference Program

The conference began with the teaching of "The Samaritan Woman" by E. Backer. Although the setting of this story is remote and the time in the distant past, yet the instructor taught that the needs of mankind and opportunities to meet such needs obtain today. Samaritan men and women are found in Bay City and elsewhere.

"A Practical Lesson in Reading Comprehension" by M. Rochler demonstrated that our teachers realize that reading is the key to learning. "Understandest thou what thou redest?" postulates that alertness to improving reading is essential. Most of our conference program next year will be based upon reading.

"Preparation for a Reading Lesson" by Delores Becker, and "Picture Study" by H. Wollenweber indicated that the art of questioning receives deserved attention at our colleges. Leaders in the field of education like Pestalozzi and Herbart would have enjoyed seeing the different senses receiving due attention and how the laws of learning were applied.

He reminded us that God's grace is sufficient unto us in all our weaknesses. Such a God deserves to be trusted.

In gratitude for this and other favors we ought to dedicate ourselves anew to become more efficient workers — and — *encourage others to become workers.*

The statistical report displayed a healthy growth. Compare these figures:

	1949	1946
Schools	26	22
Classes	54	39
Men	29 (Teachers)	20
Lady	21 (Teachers)	17
Pastors	5 (Teachers)	2
Pupils	1816	1261

Summer vacations according to the speaker, provide opportunities to make intensive studies in a given subject or subjects.

G. Mueller reviewed and demonstrated how to sing from "rote to note." His paper was "Modern Trends in School Music." — The speaker emphasized that the steps used were in conformity with suggestions made by Prof. Albrecht of New Ulm.

The Mission Committee of our District was represented by Pastors Press and Vertz. Victories won for Christ in the mission activities were reviewed.

W. Arras reports that the results of achievement tests taken in our schools compared favorably with those of other schools.

We Hear Election Results

Chairman: W. Stindt; Vice-President: W. Arras; Secretary-Treasurer: G. Mueller; Choir Director: W. Wiechmann.

We Participate In A Divine Worship Service

This conference was again climaxed by a conference service. Using as his text "Feed the Flock," etc., the Rev. Mr. J. Vogt emphasized three points:

- I. Our duty;
- II. The motives;
- III. The reward.

I

As we study the command of God we get an understanding of our duty. We must realize that children do not belong to parents and teachers. *Christ bought them with a price!* — To Him they must be returned.

The kind of food children need is food that will make for an eternity with God. Liberal and diligent use of the means of grace provide the necessary soul vitamins.

II

The motive for feeding dare not be "by constraint." God forces no one into this work. It should rather be done willingly, cheerfully, and gladly.

In the feeding we should not be concerned how much we can get out of it, but rather how much we can put into it. Our actions are motivated rather by a joy of saving souls.

In our attitude and action we should not act as lords, but rather be "ensamples to the flock."



Our Savior, Jesus Christ, the greatest teacher of all times, vouchsafed His blessings upon all instructors and the instructed. Both were filled with the "fear of the Lord, which is the beginning of wisdom." Secular subjects taught from the Christian viewpoint pleases the Lord. *It makes for true wisdom!* Such teaching has its feet planted firmly on the ground, but the eyes are fixed upon heaven.

We Hear The Chairman's Address

Our chairman, Waldemar Stindt, took cognizance of a Synodical problem. The present shortage of pastors and teachers received his study. On the basis of that he implored us to examine ourselves on this matter. Have some remarks or complaints that we may have made discouraged some student from preparing for this noble work?

He then encouraged us to win workers for the kingdom by reflecting again and again on Christ's words: "Preach the Gospel to every creature" and "Feed My Lambs."

We Hear Prof. Oldfield On Physical Education

In defining physical education he pointed out that it is that phase of education that deals with physical education and the care of personal habits. Thirty-six states require physical education as a part of general education.

Education has been defined: "The harmonious development of all faculties: mental, moral, spiritual, and physical." — Sin has weakened us physically, also. Physical development is therefore incumbent upon us.

Some points made were: 1. A teacher should have some program for physical education; 2. A teacher should participate in many activities; 3. Activities should be varied as to sex and age; 4. Competitive games are conducive to development; 5. Much attention should be given to posture.

We Hear Theoretical Papers And Reports

R. Meyer spoke on: "The Teacher's Preparation for the School Year."

III

For service, which reflects the faith engendered by the Holy Spirit within us, God promises a gracious reward. The inspired writer calls it: *the crown of glory.*"

In this service the conference choir sang a Reformation anthem under the direction of R. Meyer. The writer served as guest organist.

V. J. SCHULZ, *Conference Reporter.*

W. K. STINDT, *Chairman.*

CENTENNIAL JUBILEE

St. Paul's Congregation

Ixononia, Wisconsin

Once on Saturday evening and three times on Sunday, July 30 and 31, St. Paul's Congregation and its many friends gathered in and about the church to thank God for the manifold blessings which in His grace and mercy He bestowed upon the congregation during the hundred years of its existence. The speakers for this occasion were Pastors Alvin Degner, Henry Haase, R. C. Hillemann, and Professor Erwin Schroeder. They reminded the members of St. Paul's of the abundant blessings of the past and exhorted them to remain faithful to God in the evil days to come.

The founders of St. Paul's Congregation belonged to the group of Lutherans who, because they refused to accept the forced union of the Prussian king, were forced to leave their homeland and come to America in 1843 to find a haven of religious freedom. Many of these Lutherans settled in and about the Town of Ixononia, Jefferson County, Wisconsin. In the latter part of July, 1849, this group extended a call to Pastor J. Hoekendorf, who had been a junior officer in the Germany army. Until 1850 services were conducted in the homes. Thereupon it was decided to build a house of worship. With willing hearts and eager hands they felled the trees and hewed the logs, so that within a short time a log church was erected, which served the congregation until 1860. The arrival of more immigrants and the increase of population forced the erection of a larger church. This structure, built of gravel, clay, and lime, was completed in 1860.

Only five years later the territory around the church was settled to such an extent that the children of the founders were forced to leave home and seek new territory for a liveli-

hood. This was not pleasing, however, to the fathers of the church, who wanted their children to stay near home and remain with the congregation. Since this was becoming impossible here, they decided to move West. A large group left Ixononia on May 23, 1866, and moved to Norfolk, Nebraska, where they founded a new congregation, also named St. Paul's. Pastor Hoekendorf remained in Ixononia until October, 1866, when he

more beautiful church. Less than nine months later the congregation dedicated its present house of worship to the service of God.

In its early beginnings the congregation was not affiliated with the Wisconsin Synod, though it was served by Wisconsin Synod pastors and professors. It joined the Synod in 1882 and has since contributed generously for all synodical purposes. The following pastors served the



left to become the pastor of the daughter congregation at Norfolk.

Again forced by the increased membership to build a new and larger house of worship, the congregation in 1892 decided to erect a wooden structure with a high tower and bell, which was to weigh no more than 1,500 pounds. This edifice served the congregation until February 5, 1926, when it was destroyed by a flash fire. Only a short time before this church had been completely remodeled and redecored and furnished with a new organ. Again faced with a building problem St. Paul's, however, met it promptly by deciding to erect a still larger and

congregation: J. Hoekendorf, Alex Lange, A. Siegler, Ph. Brenner, P. C. Roeck, Julius Haase, F. Kammholz, J. B. Bernthal, R. C. Hillemann, E. Schroeder, and the undersigned.

From the very beginning the founders realized the incalculable value of a Christian Day School and therefore immediately made provision for one. At first the school was conducted by the pastor in the church. In 1880 the present school was erected and two years later the first teacher, Daniel Vogel, was called. Throughout the history of the school the attendance has always been above 35; the present time it has an enrollment of 44 children, a 100% attendance.

The following teachers served the congregation: D. Vogel, H. Gruel, A. W. Vogt, A. Roeck, E. Dobbratz, J. Hamening, B. Kalb, V. Lehmann, and H. O. Fehlauer, the present teacher.

In preparation for the centennial celebration the church was waterproofed, decorated and painted, and storm glass was installed on all the auditorium windows. Also the school was completely remodeled. The total cost of this project exceeded \$12,000.

Looking back with thankful joy upon the hundred years of grace bestowed upon the congregation, we pray that the God of all grace may continue to be with us as He was with our fathers and awaken in us the same love for Him and His Word which marked their activity. His Word is the power unto salvation to everyone that believeth.

OTTO A. PAGELS.

FIFTIETH ANNIVERSARY
Immanuel Lutheran Church
Town Eau Pleine, Wisconsin

On September 25, 1949, the Lord granted Immanuel Lutheran Congregation of Town Eau Pleine the privilege of celebrating the fiftieth anniversary of its founding and organization. It was organized on the day before Christmas, 1899, under the guidance of Pastor Theo. Engel.

In the morning anniversary sermon, Pastor W. Gutzke of La Crosse addressed the congregation on the basis of 1 Kings 8, 54-57. Pastor O. Hoffmann of Tomahawk chose Luke 2, 49 as his text for the evening service.

The congregation had installed an electric reed organ and remodeled its house of worship for the occasion.

The following pastors have served Immanuel's: Theo. Engel, 1899-1902; Martin Bunge, 1902-1907; Aug. Paetz, 1907-1927; Walter Gutzke, 1927-1935; J. C. Bast, 1935-1946; and since 1947 the undersigned.

D. H. KUEHL.

FIFTIETH ANNIVERSARY
Pastor M. F. Plass
Oakwood, Wisconsin

By the grace of God the Rev. M. F. Plass of St. John's Ev. Lutheran Congregation, Oakwood, Wisconsin, was privileged to celebrate the golden anniversary of his ordination to the holy ministry on Sunday, September

18. A special service was conducted in the evening, in which Pastor Theo. Volkert of Racine, Wisconsin, preached the sermon based on Ezekiel 3, 17ff. The choir of St. John's Church sang for the occasion. During a subsequent social gathering in the church parlors, at which the Ladies' Aid served, verbal and written felicitations as well as anniversary gifts from the congregation and conference were extended to the jubilarian.

Pastor Plass was graduated from our Theological Seminary at Wauwatosa, Wisconsin, in June of 1899. On September 17, 1899, he was ordained and installed in Trinity Lutheran Church at West Rosendale, Wisconsin, by the Rev. George Saxmann. During the afternoon of the same day he was also installed in Zion Lutheran Church, Winnebago Co., Wisconsin.

Four and a half years later he was urged by President von Rohr to accept the call to Engleton Brush Prairie in the townships of Tilden and Auburn, Chippewa Co., Wisconsin. This field also included the preaching station of Flambeau. Here he was privileged to start two more preaching stations in less than two years. Three pastors are now serving self-supporting congregations in this field.

In 1907 Pastor Plass accepted a call to the congregations of Mauston and Summit Tp., Wisconsin. On May 17, 1911, the jubilarian was installed at St. John's Church, Oakwood, by the now sainted Prof. August Pieper.

The congregational observance of this golden anniversary was a fitting tribute to more than 38 years of faithful service at St. John's Church to the honor and glory of God.

W. H. LEHMANN.

GOLDEN WEDDING
ANNIVERSARY

Mr. and Mrs. Charles Besserdich
Kewaunee, Wisconsin

Mr. and Mrs. Charles Besserdich of Kewaunee, Wisconsin, were privileged to celebrate their golden wedding anniversary on October 23. The undersigned conducted a brief service in the home, speaking to the jubilarians on the basis of Psalm 106, 1. May the Lord who has helped them hitherto, abide with them in the evening of their life with His grace and strong support. The occasion was

outstanding inasmuch as Mr. Besserdich is the sixth in his family privileged to celebrate this golden anniversary. Four brothers and one sister, all living, have celebrated similar anniversaries in recent years.

W. F. ZINK.

† PASTOR GERHARD
HINNENTHAL †

Gerhard Hinnenthal, son of Pastor Wm. Hinnenthal and his wife Maria, née Schoenhals, was born in Watertown, Wisconsin, on August 12, 1878. He was baptized by his father in the name of the Triune God soon after birth. Seven years later the Hinnenthal family moved to Kaukauna, Wisconsin, the father having accepted a call to that place. There Gerhard attended the Christian Day School and was confirmed by his father at the usual age.

After completing his elementary schooling he entered the preparatory department of Northwestern College. He was graduated from Northwestern College in the year 1900 and from our Theological Seminary in 1903. He was ordained and installed in the same year in the congregation at Black Creek, Wisconsin, which congregation he served until 1908. He also held pastorates in the congregations at Buffalo, Minnesota (1908-1915), and at Goodhue, Minnesota (1915-1924). On November 2, 1924, he was installed as pastor of St. Pauls Congregation at New Ulm, Minnesota, which congregation he served faithfully until his resignation.

Pastor G. Hinnenthal likewise rendered service to the Church at large with his gifts. In 1919 he was elected Secretary of the Joint Synod. He resigned from that office in 1925 because of the press of pastoral duties in his congregation. For many years he was active on the Board of Dr. Martin Luther College and was still a member of the Board of our Home for the Aged at Belle Plaine, Minnesota, at the time of his death.

On July 1, 1906, Pastor G. Hinnenthal was united in the bonds of wedlock with Rosa Quandt. The ceremony was performed by his father at Black Creek, Wisconsin. This union was blessed with three sons and three daughters.

In the fall of 1946 the departed submitted to a serious operation. He regained his health and strength to

such an extent, however, that he was able to serve St. Paul's Congregation until this spring, when a heart ailment rapidly deprived him of his strength for active duty. Three months later he retired from the ministry, resigning from his pastorate in St. Paul's on July 11. Had the Lord permitted him to continue three months longer, he would have completed twenty-five years of service in St. Paul's Congregation. It pleased the Lord, however, to summon His tired servant to his eternal rest during the early morning of October 12. At the time of his death our departed brother had attained the age of 71 years and 2 months.

Funeral services were conducted in St. Paul's Church of New Ulm October 15. On the previous day a memorial service had been held for the benefit of the 320 children of St. Paul's Christian Day School. The undersigned based his sermon on 2 Cor. 5, 20. The following also addressed the assembled congregation, pastors, and members of the family briefly: Prof. C. Schweppe, speaking for the Dr. Martin Luther College Board; the Rev. A. Ackermann, representing the Board of the Home for the Aged at Belle Plaine; and President O. Naumann, speaking for the Minnesota District of our Synod. Interment was made in St. Paul's Cemetery at New Ulm, where the mortal remains await the resurrection at the Lord's return.

The survivors in the immediate family are the wife of the departed, Mrs. G. Hinnenthal, and six children: Mark of St. Peter, Minnesota; Arthur of Minneapolis; Kurt of New Ulm; Ruth, Mrs. Lester Heller of Madison, Minnesota; Marie of New Ulm; Erna, Mrs. Harley Mathweg of Minneapolis. Pastor G. Hinnenthal is survived also by three brothers, three sisters, and eleven grandchildren.

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

W. J. SCHMIDT.

APPOINTMENT

To succeed Pastor R. Bittorf, who has accepted a call into another District, Pastor S. Kugler has been appointed finance man for the Southern Conference of the Nebraska District.

All blue slips of Wisconsin Synod Building Fund collections from within the Nebraska District are also to be sent to Pastor Kugler.

IM. P. FREY,
President of Nebraska District.

CALENDAR OF CONFERENCES

SOUTHEASTERN PASTORAL CONFERENCE OF THE MICHIGAN DISTRICT

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

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

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

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

WINFRED KOELPIN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastor

Ehlert, Gerhard, as pastor of St. Andrew's Church, St. Paul Park, Minnesota, and of Mt. Zion Church, Highwood, Minnesota, in a joint service at St. Andrew's Church by Le Roy Ristow; assisted by Oscar Naumann, Carl Bolle, Roman Palmer, Paul Spaude; First Sunday in Advent, November 27, 1949.

CHANGE OF ADDRESS

Pastors

Ehlert, G. J., St. Paul Park, Minnesota.
Schulz, Edmund O., 1429 North 165th Street, Seattle 35, Washington.

MISSION FESTIVALS

Tenth Sunday after Trinity

Trinity Church, Lime Ridge, Wisconsin. Offering: \$339.56. H. F. Kuckhahn, pastor.

Fourteenth Sunday after Trinity

Trinity Church, Belle Plaine, Minnesota. Offering: \$912.41. W. Schuetze, pastor.
St. John's Church, Firth, Nebraska. Offering: \$509.00. H. R. Kruschel, pastor.

Fifteenth Sunday after Trinity

St. John's Church, St. Paul, Minnesota. Offering: \$675.06. Oscar J. Naumann, J. Plocher, pastors.

Sixteenth Sunday after Trinity

St. Luke's Church, Watertown, Wisconsin. Offering: \$600.00. I. G. Uetzmann, pastor.
Immanuel Church, Dorset Ridge, Wis. Offering: \$44.63. L. A. Witte, pastor.
St. Stephen's Church, Adrian, Michigan. Offering: \$833.15. A. H. Baer, pastor.

Seventeenth Sunday after Trinity

Martin Luther Church, Neenah, Wis. Offering: \$282.26. P. G. Hartwig, pastor.
Zion Church, Bristol, Wisconsin. Offering: \$237.00. C. E. Found, pastor.

Eighteenth Sunday after Trinity

St. John's Church, Kendall, Wisconsin. Offering: \$343.12. L. A. Witte, pastor.
St. John's Church, Root Creek, Wisconsin. Offering: \$393.78. W. C. Mahnke, pastor.
St. Paul's Church, Green Bay, Wisconsin. Offering: \$612.52. A. W. Voigt, pastor.

Nineteenth Sunday after Trinity

St. John's Church, Riga, Michigan. Offering: \$575.84. C. H. Schmelzer, pastor.
St. John's Church, Lannon, Wisconsin. Offering: \$387.30. L. Hallauer, pastor.

Twentieth Sunday after Trinity

St. John's Church, Clare, Michigan. Offering: \$153.60. E. C. Leyrer, pastor.

Twenty-first Sunday after Trinity

St. Paul's Church, Tacoma, Washington. Offering: \$247.65. W. Amacher, pastor.

Twenty-second Sunday after Trinity

Zion Church, Cream, Wisconsin. Offering: \$321.56. J. B. Erhart, pastor.

* * * *

CORRECTION

Fourteenth Sunday after Trinity

Trinity Church, Johnson, Minnesota. Offering: \$429.54. P. R. Kuske, pastor. (Not \$249.54 as in issue of Nov. 20, 1949.)

WISCONSIN SYNOD BUILDING FUND COLLECTION II

December 1, 1949

District	Required Minimum	Raised
Dakota-Montana	\$ 35,070.00	\$ 33,448.25
Michigan	100,870.00	33,330.33
Minnesota	186,790.00	98,464.52
Nebraska	27,465.00	17,098.10
North Wisconsin	220,610.00	117,873.94
Pacific Northwest	6,055.00	4,622.86
Southeast Wisconsin	239,455.00	141,548.97
West Wisconsin	238,835.00	90,386.23
	<u>\$ 1,055,150.00</u>	<u>\$ 536,573.20</u>

PAUL G. ALBRECHT.

NORTH WISCONSIN DISTRICT

July, August, September, 1949

Fox River Valley Conference

Reverend	Budgetary
Toepel, K. F., St. Paul, Algoma.....	\$ 1,200.00
Hallemeier, D. E., Bethany, Appleton.....	98.53
Ziesemer, R. E., Mt. Olive, Appleton.....	1,587.00
Lehninger, Ernst, Riverview, Appleton.....	100.86
Johnson, S., St. Matthew, Appleton.....	489.00

Brandt, F. M., St. Paul, Appleton.....	2,131.26
Thierfelder, F. E., Immanuel, Black Creek.....	700.00
Wendland, John, Friedens, Bonduel.....	605.26
Kuether, W. A., St. Peter, Carlton.....	.....
Bergholz, H., St. John, Center.....	400.00
Gieschen, W. A., Immanuel, Clayton.....	.....
Franzmann, Gerhard, St. Paul, Dale.....	116.45
Henning, Carl, Trinity, Ellington.....	238.08
Hinnenthal, E. C., Emanuel, Forestville.....	84.70
Hoepner, Walter, St. Peter, Freedom.....	486.66
Krueger, E. H., First, Green Bay.....	221.25

Voigt, A. W., St. Paul, Green Bay.....	440.76
Croll, Melvin W., St. Paul, Greenleaf.....	2.00
Gieschen, W. A., Immanuel, Greenville.....	.....
Wicke, Harold, Bethlehem, Hortonville.....	.....
Croll, Melvin W., Bartholomew, Kasson.....	30.00
Oehlert, Paul Th., Trinity, Kaukauna.....	282.65
Zink, Waldemar P., Immanuel, Kewaunee.....	675.35
Brick, Delmar C., Mt. Calvary, Kimberly.....	127.10
Kahrs, H. A., Immanuel, Maple Creek.....	300.00
Knickelbein, P. W., Salem, Nawsaupee.....	468.07
Pankow, W. E., Emanuel, New London.....	286.90
Henning, Carl, St. Paul, Stephenville.....	62.22
Baganz, Theo., St. Peter, Sturgeon Bay.....	.....
Kahrs, H. A., Grace, Sugar Bush.....	.....
Henning, Otto C., St. John, Valmy.....	.....
Reier, F. A., Immanuel, Waupaca.....	222.09
Senger, F. H., Zion, West Jacksonport.....	.....
Sippert, A., St. John, Woodville.....	341.28
Struck, Gerhard, St. John, Wrightstown.....	566.31
Wendland, John, St. Paul, Zachow.....	466.73
Conference Total	\$ 12,530.51

Lake Superior Conference

Krug, Clayton L., Peace, Abrams.....	\$.....
Fuhlbrigge, W. G., St. Matthew, Beaver.....	.....
Krug, Clayton L., St. Paul, Brookside.....	29.25
Schaller, Gilbert, St. Mark, Carbondale, Mich.....	332.53
Fuhlbrigge, W. G., Trinity, Coleman.....	342.50
Pope, Reinhart J., Grace, Crivitz.....	60.35
Schaller, Gilbert, Holy Cross, Daggett, Mich.....	100.00
Lutz, Wm. F., Salem, Escanaba, Mich.....	22.50
Zaremba, Theo., St. John, Florence.....	49.35
Hoffmann, Theo., St. Paul, Gladstone, Mich.....	185.16
Roepke, W., St. Paul, Green Garden, Mich.....	355.90
Schlavensky, Norman, St. John, Grover.....	101.34
Schabow, Alvin, St. Paul, Hyde, Mich.....	.....
Walther, H., Our Savior, Lena.....	.....
Krug, Clayton L., St. John, Little Suamico.....	52.40
Vacancy, St. Peter, Manistique, Mich.....	588.98
Gentz, A. A., Trinity, Marinette.....	23.64
Roepke, W., Trinity, Marquette, Mich.....	238.41
Thurow, Theo., Christ, Menominee, Mich.....	.....
Geyer, Kurt, Zion, Peshtigo.....	49.00
Dobratz, Franklin C., Grace, Powers, Mich.....	2.00
Hoffmann, Theo., St. Martin, Rapid River, Mich.....	116.35
Zarling, Frederic H., Emanuel, Sault Ste. Marie, Mich.....	.....
Tiefel, George, St. Peter, Stambaugh, Mich.....	.....
Zaremba, Theo., St. Paul, Tipler.....	.....
Conference Total	\$ 2,649.46

Manitowoc Conference

Siegler, V. J., Trinity, Brillion.....	\$.....
Braun, M. A., St. John-St. Peter, Cleveland.....	500.00
Weyland, V. J., St. Peter, Collins.....	408.49
Wadzinski, A., Christ, Denmark.....	211.02
Wadzinski, A., Immanuel, Eaton.....	80.43
Pussehl, Henry A., St. John, Gibson.....	89.10
Vacancy, St. Peter, Haven.....	347.98
Kuether, H. A., St. Paul, Town Herman.....	512.77
Zell, Ed., Jambo Creek Luth., Jambo Creek.....	566.51
Behm, E. G., Trinity, Kiel.....	600.00
Geiger, A. F. W., Trinity, Liberty.....	1,263.50
Roekle, Armin, Bethany, Manitowoc.....	841.07
Koeninger, L. H., First German, Manitowoc.....	240.00
Gieschen, Waldemar, Grace, Manitowoc.....	873.20
Gieschen, Paul J., St. John, Maribel.....	.....
Zell, Ed., St. Peter, Mishicot.....	.....
Kneuppel, F. C., St. John, Newtonburg.....	.....
Koch, Henry A., Zion, Morrison.....	.....
Thurow, Carl M., St. Paul, Pine Grove.....	26.31
Habermann, Elwood, St. John, Reedsville.....	15.40
Zell, Ed., Rockwood Luth., Rockwood.....	100.00
Ehlke, Roland, St. John, Sandy Bay.....	.....
Hartwig, Wm. J., Zion, Town Schleswig.....	.....
Thurow, Carl M., Immanuel, Shirley.....	259.51
Pussehl, Henry E., St. John, Two Creeks.....	1,285.00
Haase, W. G., St. John, Two Rivers.....	.....
Conference Total	\$ 8,218.09

Rhineland Conference

Waldschmidt, R., Peace, Argonne.....	\$ 32.16
Bergfeld, Fred, Bethany, Bruce Crossing, Mich.....	77.92
Waldschmidt, R., St. Paul, Crandon.....	138.35
Schumann, W., Christ, Eagle River.....	78.50
Weyland, F. C., St. John, Enterprise.....	18.76
Waldschmidt, R., Christ, Hiles.....	114.91
Biesmann, R., St. Paul, Hurley.....	77.35
Raetz, F. W., St. John, Laona.....	212.89
Biesmann, R., Zion, Mercer.....	16.45
Weissgerber, W., Trinity, Minocqua.....	732.54
Weyland, F. C., Grace, Monico.....	129.43
Scharf, Erwin, Zion, Rhineland.....	.....
Raetz, F. W., Trinity, Wabeno.....	.....
Weissgerber, W., First, Woodruff.....	.....
Conference Total	\$ 1,629.26

Winnebago Conference

Engel, Armin L., St. John, Caledonia.....	\$ 4.75
Strohschein, Walter, Immanuel, Campbellsport.....	.....
Strohschein, Walter, Trinity, Dundee.....	.....
Schwartz, H. Marcus, St. John, E. Bloomfield.....	.....
Wojahn, W. A., St. Paul, Eldorado.....	.....

Wojahn, W. A., St. Peter, Eldorado.....	54.18
Raabe, John, Faith, Fond du Lac.....	119.05
Raabe, John, Good Shepherd, Fond du Lac.....	.....
Reim, R., Redeemer, Fond du Lac.....	211.34
Pieper, Gerhard, St. Peter, Fond du Lac.....	877.42
Siegler, O., St. John, Forest.....	51.16
Siegler, O., St. Paul, Forest.....	383.60
Warnke, Hugo, Peace, Green Lake.....	.....
Kaniess, G., St. Lucas, Kewaskum.....	564.30
Sommer, Orvin A., Zion, Kingston.....	148.75
Wadzinski, Wm., St. Paul, Manchester.....	.....
Kobs, Geo., St. John, Markesan.....	.....
Wadzinski, Wm., St. Paul, Marquette.....	78.68
Hartwig, Paul L., Trinity, Mears Corners.....	71.87
Oelhafen, W. J., Emmanuel, Mecan.....	318.44
Bergmann, P. G., Trinity, Menasha.....	365.67
Oelhafen, W. J., St. John, Montello.....	.....
Wichmann, W. F., Grace, Neenah.....	151.38
Hartwig, Paul L., Martin Luther, Neenah.....	202.67
Schaefer, G. A., Trinity, Neenah.....	1,097.40
Kuschel, Bernard G., St. Paul, N. Fond du Lac.....	352.43
Koepsell, Clarence, St. Luke, Oakfield.....	2.00
Hoyer, O., Zion, Town Omro.....	74.01
Schlueter, E. Benj., Grace, Oshkosh.....	808.71
Mittelstaedt, T. J., Immanuel, Oshkosh.....	.....
Kleinhaus, Harold O., Martin Luther, Oshkosh.....	.....
Froehlich, Erwin, Grace, Pickett.....	.....
Warnke, Harold, St. John, Princeton.....	.....
Engel, Armin L., Zion, Readfield.....	724.75
Eggert, Paul C., Trinity, Red Granite.....	50.00
Ziesemer, Richard, Zion, Ripon.....	68.63
Sommer, Orvin A., St. John, Salemville.....	24.60
Eggert, Paul C., St. Paul, Seneca.....	z 45.00
Maas, Gale A., Zion, Van Dyne.....	311.82
Redlin, T. W., Peace, Wautoma.....	118.55
Habeck, Irwin J., St. Peter, Weyauwega.....	1,527.97
Engel, Armin L., St. Peter, Winchester.....	153.50
Grunwaldt, Harold, St. Paul, Winneconne.....	249.69
Conference Total	\$ 8,952.32

District Total \$ 53,979.64

Memorial Wreaths

In Memory of — Pastor	Amount
Otto E. Anklam — I. J. Habeck, Weyauwega.....	\$ 1.00
Mrs. John Bartenstein — H. A. Kahrs, Maple Creek.....	7.00
Mrs. August Bohl — R. E. Ziesemer, Appleton.....	2.00
Mrs. L. Borneman — Albert Sippert, Woodville.....	13.00
Charles Brandt — M. W. Croll, Greenleaf.....	2.00
Mrs. Brown — R. Biesmann, Mercer.....	3.00
Walter Busch — K. F. Toepel, Algoma.....	20.00
Henry Detjen — K. F. Toepel, Algoma.....	5.00
Mrs. Detjen — L. H. Koeninger, Manitowoc.....	70.00
Mrs. Herman Engelbrecht — H. E. Pussehl, Two Creeks.....	1.00
Lt. Herman Gurgel — L. H. Koeninger, Manitowoc.....	2.00
Mrs. Peter A. Hansen — P. Th. Oehlert, Kaukauna.....	9.00
Chas. Harvey — P. Th. Oehlert, Kaukauna.....	2.00
Mr. John Hegner — R. E. Ziesemer, Appleton.....	10.00
Mr. John Hegner — P. Th. Oehlert, Kaukauna.....	2.00
Mr. Fred Hein — Wm. Wadzinski, Marquette.....	2.00
Mrs. Wm. Hein — O. A. Sommer, Salemville.....	5.00
Mrs. Bertha Hemle — K. F. Toepel, Algoma.....	2.00
Arthur Horchner — Wm. F. Lutz, Escanaba.....	38.50
Ed. Kaphingst, Sr. — P. Th. Oehlert, Kaukauna.....	20.50
Mrs. John Kasper — F. M. Brandt, Appleton.....	5.00
Mrs. John Kasper — E. B. Schlueter, Oshkosh.....	16.00
George Kings — Melvin W. Croll, Kasson.....	30.00
August Kirchoff — K. F. Toepel, Algoma.....	1.00
Herbert Klebasadel — J. J. Wendland, Bonduel.....	35.00
Clara Kosanke — I. J. Habeck, Weyauwega.....	4.00
Mrs. Emily Kositzky — Wm. F. Lutz, Escanaba.....	12.00
Carl Krause — A. F. W. Geiger, Liberty.....	19.00
Karl Krause — L. H. Koeninger, Manitowoc.....	5.00
Mrs. M. Krueger — B. G. Kuschel, N. Fond du Lac.....	24.50
Richard Kutz — Walter E. Pankow, New London.....	3.00
Armond Lange — Arthur Wadzinski, Denmark.....	22.00
Mrs. Carrie Lietz — E. Benj. Schlueter, Oshkosh.....	11.00
John Luebeck — P. Th. Oehlert, Kaukauna.....	5.00
Howard Maedke — K. F. Toepel, Algoma.....	20.00
George H. Mannisto — F. H. Zarling, Sault Ste. Marie.....	2.00
A. Mall — P. Th. Oehlert, Kaukauna.....	5.00
Lillian Munding — A. A. Gentz, Marinette.....	2.00
Mrs. Albert Peters — P. Th. Oehlert, Kaukauna.....	13.00
Gustav Rusch — L. H. Koeninger, Manitowoc.....	27.00
Karl Sampe — L. H. Koeninger, Manitowoc.....	1.00
Otto Schauble — Albert Sippert, Woodville.....	5.00
Mrs. W. Schiefelbein — B. G. Kuschel, N. Fond du Lac.....	5.00
Wencil Schmeider — A. Wadzinski, Eaton.....	6.00
Julius Schmeider — F. M. Brandt, Appleton.....	19.00
Rev. John Schultz — Winnebago Pastoral Conference.....	15.00
Fred W. Schwantes — W. F. Zink, Kewaunee.....	3.00
Mrs. Charles Stahl — L. H. Koeninger, Manitowoc.....	24.50
Mrs. Emma Techtmann — P. Th. Oehlert, Kaukauna.....	4.00
Charles Tietz — K. F. Toepel, Algoma.....	26.00
Peter Timm — Albert Sippert, Woodville.....	12.00
Mrs. Wm. Van Ryzin — P. Th. Oehlert, Kaukauna.....	2.00
Herman Voight — F. M. Brandt, Appleton.....	8.00
Mrs. Tilly Weiland — P. Th. Oehlert, Kaukauna.....	4.00
Mrs. Ida Wendland — E. B. Schlueter, Oshkosh.....	13.00
Miss Emma Wiese — Clarence Koepsell, Oakfield.....	2.00
Gust. Wischstedt — E. B. Schlueter, Oshkosh.....	2.00
Mrs. Fred Wunsch — H. A. Kuether, Town Herman.....	8.00
Mrs. Fred Wunsch — V. J. Weyland, Collins.....	3.00
Miss Anna Zobel — E. Benj. Schlueter, Oshkosh.....	49.50
Total	\$ 690.50

GERALD C. HERZFELDT, District Treasurer.

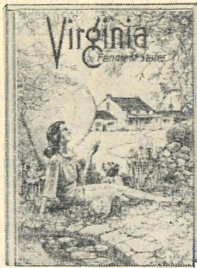
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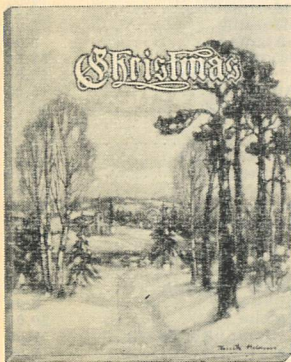


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MERRY CHRISTMAS WAS HER NAME. By Irma Hegel. The children in this fascinating little story are a lively group. Their serious and more often humorous activities hold the reader in uninterrupted suspense and a stirring adventure leaves one almost breathless in the expectation of its outcome. Ages 8—14. 50 cents.



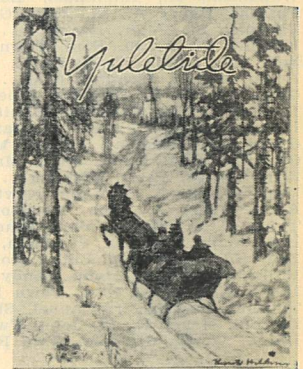
NOTICE!

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