



*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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Siftings

"NO MERGER" with the other five Lutheran bodies says the Augustana Lutheran Church (Swedish origin). The Augustana Synod decided this at its recent convention. The Augustana, let it be known, had no Scriptural or doctrinal scruples in making this decision. Her objection to the merger was the fact that the United Lutheran Church (one of the largest Lutheran bodies) was not invited to join in the merger or union. In fact, Augustana wanted to go much farther than that. She was also concerned about joining with the United Lutheran Church the National Council of Churches in the U. S. A. and the World Council of Churches (not Lutheran, even in name). So, Augustana wants all or nothing. Let us remember that the Augustana Synod is a member of the American Lutheran Conference of which the American Lutheran Church is also a member. This body (American Lutheran Church) is the co-author of the "Common Confession."

* * * *

Shortage of ministers in the United Lutheran Church is great. There are still 230 congregations without pastors, reports the *Lutheran* (official organ of the United Lutheran Church). In May of this year the United Lutheran Church seminaries had graduated only 162 young men. Besides the 230 vacancies the synod also needs "120 men to serve as assistant pastors, welfare workers, and for new home missions, foreign fields, and administrative positions." The prospects, however, for the future are a little brighter. "About 230 graduates are expected from the seminaries in 1953 and 220 in 1954. There are 500 students now in the United Lutheran colleges who plan to enter the seminaries. The number enrolled in the ULC ministry annually, during the next half-dozen years will probably be about twice the number of pastors removed from the ministry by retirement or death. But there is little prospect that there will be any surplus of pastors soon."

BY THE EDITOR

A bronze (Biblical) plaque set into a petrified log was dedicated recently at Bonneville dam on the Columbia river by the Oregon council of churches. The Biblical quotation is taken from the Psalm: "The Lord on high is mightier than the noise of many waters; the strength of the hills is his also." President Ernest Jaqua of the council said at the dedication ceremony: "We hope that this Bible text, placed here in full view of the torrent of waters pouring through the dam and against the background of eternal hills, will symbolize the harmony of scientific achievement and spiritual life." Nice words, but what do they mean today to the vast number of church people. If they mean with these words to recognize the Lord as the one great authority in all things and His Word as the one unfailling light, then it is well. But without this meaning the words are simply empty phrases, beautiful to read but without meaning.

* * * *

In England the royal commission, appointed by the crown, is reconsidering the laws on marriage and divorce. Public hearings are being held to hear all organizations that have a right to speak on the subject. The churches maintain that marriage is a lifelong union between one man and one woman but propose that the age of consent for marriage be raised from 16 to 18. At the same time they are asking for legislation to control artificial insemination. They agree, however, that the state has a right to provide divorce facilities for its citizens. The churches' argue that stable marriage rests on a spiritual foundation, and that, therefore, the laws of the land should not fundamentally conflict with this view. They also oppose a proposal that marriage be made legally possible only in a registrar's office, with those who wish to do so arranging for a religious ceremony afterwards.

The Object Of Abraham's Faith

Genesis 12, 1-3

WHEN the publican Zachaeus had come to faith in Jesus the Lord Himself said of him that he, too, was now a son of Abraham. In his letter to the Romans we hear St. Paul call Abraham "the father of all them that believe." In Galatians 3, 6 the same apostle writes: "Know ye therefore that they which are of faith, the same are the children of Abraham." With such statements Scripture points to Abraham as the great type of the believer. Thus a series of meditations upon the life of Abraham are very fitting for the Trinity season, during which we consider the various aspects of a life of faith.

A New Chapter in God's Plan Of Salvation The lifetime of Abraham takes us back two thousand years before the birth of the Savior. The development of mankind after the Flood had followed much the same course as that which had led up to this universal judgment. As the descendants of Noah multiplied most of them once more spurned the promise of the Savior which God had proclaimed in Paradise after the Fall. Instead of glorifying God's name by seeking comfort against sin and death and strength for a godly life in His grace they went about making a name for themselves and vainly sought to work out their own welfare. Yet God's faithful love did not waver in its gracious purpose of giving sinful mankind a Savior and full salvation through Him. God now chose one man, revealed Himself to him and carefully trained him in faith in order to make him the father of a special people among whom the Gospel should be preserved until the Savior of mankind would arise from their midst.

God Chose Abraham This man was Abram of the lineage of Shem, whose name God later changed to Abraham. His father Terah, of whom Joshua tells us that he, too, served other gods, lived in Ur of the Chaldees, near the lower Euphrates. Here Abraham and his elder brothers Haran and Nahor

were born; here Abraham took Sarai to wife; here Abraham continued to live until together with Sarai and his nephew Lot he accompanied Terah to Haran in upper Mesopotamia. Concerning this journey Moses states that they went forth from Ur of the Chaldees to go into the land of Canaan, and that they came unto Haran and dwelt there, and that Terah died in Haran. From Stephen's address, recorded in the seventh chapter of Acts we conclude, however, that this journey was prompted by the fact that God had appeared to Abraham and said unto him: "Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." Moses then tells us how the Lord repeated this call at Haran after Terah's death, when Abraham was seventy-five years old. He also sets forth the rich promise with which God moved Abraham to follow this call in obedient faith: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blest."

God's Promises Here indeed were rich promises. Abraham, though still childless, was to become the father of a great nation. This nation would possess a special land which the Lord would show him. Not only would Abraham himself be richly blessed and have a great name, but he would become a blessing also to others. According to their attitude toward him people would receive either God's blessing or His curse. Yes, in him all the families of the earth would be blessed. It is this final blessing which is the key to all the rest of them and which gives them purpose and meaning. Only in one way could all the families of the earth be blessed through Abraham, namely, in that from his seed would come forth the Savior of mankind, the

Woman's seed of whom God had said in Paradise that He would overcome the cursed power which Satan had won over mankind through sin. Because this was its meaning St. Paul states in Galatians that God preached the Gospel unto Abraham in saying: in thee shall all the nations be blessed. With these promises the Lord revealed His Savior's heart to Abraham, His ardent desire to give salvation to a world of sinners.

Their Fulfillment To us who live in the light of the fulfillment of these promises their content is revealed in its full details. It is quite evident to us that because of the part which God assigned to Abraham in His plan of salvation Abraham's name will of necessity ever remain great. Wherever the Gospel is preached not merely the name of Abraham but also the temporal and spiritual blessings which God lavished upon him will be kept in remembrance. Through Abraham all the families of the earth have indeed been blessed, in that from him according to the flesh, Jesus Christ, our divine Redeemer, came forth, who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. It will continue to be true that all who bless Abraham because in faith they see their peace and eternal hope in the Savior whom God brought forth from his loins shall be blessed forever. He, however, who thinks lightly of Abraham because he despises the salvation which God brought into fulfillment through him, will perish under the curse of his sin. We know Abraham as the father of the people of Israel. They were a great nation according to the standards of God's grace inasmuch as God used them to preserve and unfold His Gospel message until Jesus was miraculously born of the Virgin Mary in their midst. Even now Abraham is the father of the spiritual Israel of God, the father of all believers. We likewise realize what a fitting dwelling place God gave to Abraham's seed in the land of Canaan to which He led the patriarch. This narrow strip of fertile land with the natural barriers of a great desert to the east and of the Mediterranean Sea to the west enabled Israel to develop and to

(Continued on page 245)

Editorials

A Mix-up Indeed On July 25 the Convention of the *Lutheran World Federation* opened at Hannover, Germany. This is an association of "Lutherans" from all over the world. We place the word "Lutheran" between quotation marks at this point because the official doctrinal position of many of the church bodies associated with this Federation is far removed from that of Dr. Martin Luther and our Lutheran Confessions, so that they are Lutheran in name only.

Looking forward to his attendance at this convention, Dr. Elson Ruff, editor of the *Lutheran*, official church magazine of the United Lutheran Church, is moved to editorialize about it in the July 16 issue of his periodical. He presents a significant picture of the meeting in these words:

"There will no doubt be an awful mix-up when we start singing 'A Mighty Fortress' in English, Telugu, Danish, and a dozen other languages at the same time. But we shall feel in that moment how much we belong to one another, because we have the same Savior."

Dr. Ruff has chosen a graphic phrase for his description. It is indeed going to be "an awful mix-up," in a far more serious way than in polyglot singing. The confusion of tongues will soon die away; but the confusion created by the fraternal association of men confessing a score of mixtures of Truth and error will be lasting, and the guilt of such unionism will bear its horrid seeds that will sprout and grow to plague true Lutheranism everywhere.

There is no doubt, as Dr. Ruff declares, that all the people assembled at Hannover "have the same Savior." Of course; there is no other. The question at issue is whether they all confess this Savior, or whether many of the delegates represent churches which deny the Savior's Word and Teachings.

In an article published in 1947, Dr. Herman Sasse, noted German theologian, vouched for the fact that at that time only four or five "Lutheran theological professors in all Germany accepted Luther's doctrine of the Lord's Supper." In the stronghold of such "Lutheranism" the World Federation is meeting, and with teachers of such and similar errors. Yet Dr. Ruff says: "We shall meet as brothers in a strong Christian faith" . . .

That in itself is as unlutheran as it is unscriptural. True Lutherans meet with errorists only to testify against their errors and to lead them to the Truth. But that is not the avowed purpose of the Hannover meeting. It represents an ignoring of doctrinal differences and a testimonial to a unity which does not exist.

E. S.

Do They? "All roads lead to God," was the statement of a man who contributed great sums of money to churches and organizations of various denominations. He was quoted as saying that he didn't favor one church over another. His statement is not an expression of any thought. Men have compared the various denominations in this world to the spokes in a great wheel all leading to the hub, which is God.

Do they? Is this a statement of fact? "Who are we to judge," you ask. Well, we are not to judge. Our duty is to apply the judgment which our Lord and Savior declared centuries ago. In the face of terms such as, "bigotted, intolerant, undemocratic," we must very clearly declare that all roads do not, yes, most certainly do not lead to God, that is, the true God!

"How are you going to prove that this or that group comprised of good, honest, clean, upstanding citizens is not worshipping the true God; that its religion is not merely another expression of faith which leads to the true God?" The Savior tells us, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him." John 5, 23. Every religion that denies Christ, whether it be that of the Unitarian, of the Hebrew faith, of the lodge or the junior lodge, the Scouts, has placed a judgment upon itself. In refusing to honor Christ as the Son of God, they refuse honor to the Father who sent Him. Every religion that speaks of salvation through man's works, his good deeds, goes contrary to Christ who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14, 6. And again the Scriptures declare, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4, 12. (Anyone who teaches any doctrine contrary to Christ's Word or) who implies that there is an area where there exists an allowable and wholesome latitude of theological opinion on the basis of the teaching of the Word of God, comes face to face with the Savior who said, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." John 8, 31-32. The inspired Apostle Paul put it this way, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1, 8-9.

If men deny the verbal inspiration of the Bible, if men deny the efficacy of the Sacraments, or deny the actual presence of Christ's body and blood in the Sacrament of Holy Communion, if men tamper with God's Word, they are not leading their followers to God but rather are leading them to Satan. Their roads do not lead to God, nor to salvation, nor to heaven!

That's why you and I cannot subscribe to the widely publicized motto, "Go to church Sunday — Any church." "Isn't it better to at least convince a man, otherwise unchurched, to go to any church, even if it is not of our faith, rather than not have him go to church at all?" Such a statement would be as sensible as having your child eat anything just so long as he eats. He might choose the iodine, or the sleeping tablets, or the rat poison that he will find in the medicine chest or on the shelf. So your friend, whose soul's welfare interests you, may choose that religion which does not lead him upon the paths of righteousness, upon the path to salva-

tion in Christ, but may lead him down the road of the false prophet which leads far away from God.

No, all roads do not lead to God and you need not be ashamed to declare the fact. In fact, if you do not point out the poison of false doctrine in heterodox religions, you bear the blame for leading men's souls astray. Love your neighbor! Lead him to walk on the ONE road that will bring him to Christ. Heed Paul's admonition, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the

dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4, 1-5.

JOHN F. BRENNER.

Guidance In Godliness

KNOWLEDGE PUFFETH UP

SO says St. Paul to the Corinthians. It is a very apt figure. When one knows more than another, one is apt to feel proud. Any sort of possession is apt to do that for the natural man. Thus people, when they have much money, are apt to show it in their bearing toward others. It is a bad trait and hails from the Old Adam, and it is not easy to lay this trait aside.

Science is knowledge, exact knowledge of things. Does it puff up? Anyway many would-be scientists are talking much about believers in the Bible as back numbers, not abreast of the times. It should be noted that mere imagined knowledge, which in reality is false, puffs up just as much or even more than true knowledge. It is like sporting a tinted glass ornament for a genuine jewel. Most true scientists, however, are humble. They know enough to know that after all they know very little. Instead of being proud of the little they know they are humble because of the much they do not know.

* * * *

HOME

Some years ago a prize was offered by a British magazine for the best definition of "Home." Among the many answers submitted, five were selected as worthy of special mention. Here they are. They deserve our special mention: "Home — a world of strife shut out and a world of love shut in." "Home — the place where the great are small and the small are great." "Home — the only place where the faults and failings of humanity are covered with the sweet mantle of charity." "Home

— the father's kingdom, the mother's world, the child's paradise."

Any of these definitions is fine. A good, happy, Christian home, what is more helpful, needful and beautiful than that? In these distressing days many people are losing their homes; oh, not literally, but yet actually; their homes are slipping away from them because they have deteriorated. That is sad, very sad. But a beautiful house all paid for and lavishly furnished is not always a home. It is hard to lose the ownership of your home because of financial loss, but it is infinitely worse not to have a home where Jesus and His Spirit dwell and reign.

What is needed to save our homes from breaking down? A bit more iron in domestic discipline, a finer parental example, a return to style of dress that adorns without exposing, a rebuilding of the family altar, and a recovery of the family pew. Parents, what kind of home have you?

* * * *

SNAKE BITE!

An evangelist in the South allowed himself to be bitten by a rattlesnake in proof of his faith in the literal fulfillment of the Lord's promises, Mark 16:18. Somehow he lived to tell the tale, after having been at death's door. He is a fair example of the enthusiast in our American religious life.

As a proof of foolhardiness this man's action is complete. As a proof of God's placing the sign of His approval upon this preacher it fails to convince. It is stated that only one out of eight, bitten by rattlesnakes, dies. Those are pretty good odds for a stunt like this evangelist's.

Much more applicable to this act is the answer of our Lord to the Tempter, Matt. 5:7: "Thou shalt not tempt the Lord thy God." The times are not now, when to prove the truth of our preaching we can demand of God such miracles as the Lord wrought through His apostles at the beginnings of the New Testament Church.

We sadly fear that this preacher's daring of death was no more than an advertising stunt, such as the Lord by His own example forbade. See Matt. 12: 15-21.

K. F. K.

The Object Of Abraham's Faith

(Continued from page 243)

keep its identity as a nation amidst all the political turmoil of the ancient world. At the same time Israel was not isolated. Through Canaan ran the vital routes for warfare and commerce between Egypt and the nations to the north, east, and west. Thus Israel not only had rich opportunity to let its light shine before the nations, but the Lord also repeatedly used the hostilities between these nations to chasten His unfaithful people.

Abraham Believed The Gospel As we consider these promises in the light of their fulfillment we are not to conclude, however, that they still lacked meaning for Abraham when he received them. Certainly he did not know all of the details as we are able to know them. Still he saw in these promises a revelation of God's saving grace. Jesus testifies: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." John 8, 56. Abraham perceived that the promised Savior and His gift of salvation was the ultimate goal of all

these promises. In that vision of faith he was glad, glad because it gave him comfort against sin and death. We see, therefore, that essentially Abraham trusted in the same Gospel to which we cling in faith. True faith can have no other object. In his faith Abraham, of course, also

embraced the temporal blessings which God held out to him. But even so do we in our faith. Yet in both cases these earthly blessings are promised for Jesus' sake and God gives them as they fit into the interests of His kingdom.

C. J. L.

The Holy Spirit Creator

PRESERVATION

(Second continuation)

IN our two previous studies we gave particular attention to the many dangers that threaten our faith. There are attacks that come from without, and there is also an inner weakening of our faith itself, that may lead to our fall. These dangers are nothing to trifle with. Only he who endures to the end will be saved.

The Lord's Promise

In addressing his readers in times of threatening persecution Peter comforted them with the assurance that they "are kept by the power of God through faith unto salvation" (1 Pet. 1, 5).

With Might of Ours Can Naught Be Done

Peter refers to the power of God. He knew from sad experience that if we rely on our own power then "soon were our loss effected." How had he not boasted that he was ready to go into prison and death for his Lord: if all the rest would be offended in Jesus, he would not. And in that same night he denied his Lord three times, in spite of Jesus' faithful warning. He learned his lesson. In the text quoted above he directs the attention of his readers to the power of God.

Paul also had to deal with people who were inclined to trust in themselves. To the Romans he wrote: "Thou standest by faith. Be not highminded, but fear" (chap. 11, 20). When Paul speaks of *faith*, he never has in mind anything that we achieve ourselves. Faith to him means nothing but an empty hand into which God places His ready blessings. Thus when he reminds the Romans

that they are standing by faith he thereby calls their attention very sharply to the fact that their spiritual blessings, their forgiveness of sins, their comfort and strength for a sanctified life, etc., are not their own achievements, they are gracious gifts of God. Hence it is not becoming for us to be "high-minded," but to fear. Similarly he admonishes the Corinthians: "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10, 12).

The Power of God

In the text quoted above Peter calls attention to the power of God. Only the power of God can preserve us unto salvation. It was the power of God that prepared salvation for us. When we were in the power of death and the devil, then God sent forth His Son to conquer death and the devil for us and to rescue us out of their power. Jesus died. Death and the devil seemed to have conquered Him. But on the third day He rose again from death. He was raised by the "glory of the Father" (Rom. 6, 4). The Father proclaimed Him as the Victor. To the Ephesians Paul writes about the "exceeding greatness of God's power to usward who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places" (chap. 1, 19, 20).

God Preserves Our Salvation

With the same power with which God prepared our salvation in Christ Jesus He now preserves that salvation for us, and us in it. When Jesus spoke about Himself as our good Shepherd, He gave to His sheep that follow Him the promise: "I give

unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand" (John 10, 28). Where our English Bible says "any man" the Greek original has simply the indefinite pronoun "anybody." That makes Jesus' claim wider than our English translation does. It includes also the devil. Even he is not able to pluck us out of Jesus' hand. Jesus continues His promise by calling attention to the power of His Father: "My Father which gave them me is greater than all; and no man (Greek: nobody) is able to pluck them out of my Father's hand" (v. 29).

This is comforting assurance. The devil may possess deep guile and great might, but over against our God he is as nothing. "Though devils all the world should fill, all eager to devour us," if God is on our side we need not tremble nor fear: "They shall not overpower us."

Through Faith

So Peter says. God will preserve us unto salvation by preserving us in faith. Our faith is the receiving hand in which we hold the blessings of the Lord. But this faith, in turn, is not our own achievement, it is a gift of God.

In the Third Article we confess that we cannot by our own reason or strength come to Jesus or believe in Him. This is true, because to come to Jesus and to believe in Him means a new birth. "Ye must be born again," Jesus said to Nicodemus, born of water and the Spirit. No man can call Jesus his Lord without the Holy Ghost. Thus our very faith is a gift of God.

Our Faith God's Monument of Grace

Our faith is a monument to the glorious power of God's grace. It was not a simple and easy thing to get faith started in our hearts. Christ crucified, who is a stumbling block to the Jews and foolishness to the Greeks, was foolishness also to us. By nature our heart clings to the treasures of this earth, to its riches, to its pleasures, to its glory, and is not willing to give up these things. It was the Holy Spirit who taught us to renounce our inborn evil desires and to call Jesus our Lord.

Just as God created our faith, which we could not achieve ourselves, so He also preserves it. If left to

our selves, our faith would soon wilt and die, as the example of Peter shows. But we remember the words which Jesus spoke to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee that thy faith fail not" (Luke 22, 31-32). Just as Jesus prayed for Peter, so He also prayed for each one of us in His highpriestly prayer: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (John 17, 15). "Holy Father, keep through thine own name those whom thou hast given me" (v. 11). "Neither pray I for these alone, but for them also which shall believe on me through their word" (v. 20).

Thus Jesus thought of each one of us when He pleaded with His Father to preserve us in the faith and to keep us from evil. His prayer was heard by the Father. Jesus Himself laid down His life for us that we might live by faith. Some of the things which God does to preserve our faith we shall, God granting us His grace, consider briefly in our next study. Today we add a brief word about God's promise concerning such as fall from grace.

Lapses

That lapses occur, is all too evident from the cases cited in a previous study. King Saul and Judas Iscariot, both richly gifted men, fell away from grace and died in their sins. Others, like David and Peter, fell away temporarily, but were restored.

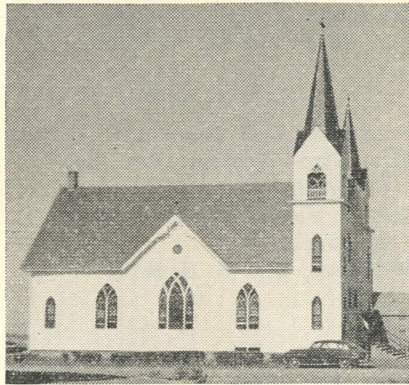
This is written for our warning and our comfort. For our warning, that we do not relax in watchfulness and prayer. For our comfort, that we do not despair. Jesus told the parable of the Prodigal Son, how he was received back by his father with joy. He told the parable of the woman who turned her house upside down just to find one lost penny. He told the parable of the Shepherd who will leave his 99 sheep in the wilderness to look for the one that was lost. So God will welcome the lapsed ones back. There is joy in heaven over one sinner who repents.

(To be continued)

J. P. M.

Nebraska District Convention

ABOUT 80 pastors, teachers, and lay delegates traveled an average of 250 miles over the rolling prairie of the Midwest to St. Paul's Ev. Lutheran Church, Plymouth, Nebraska, where the 18th convention of the Nebraska District was held June 17-20. The convention opened with a communion service in which Second Vice-President W. Sprengeler reminded the assembly of its blessed privilege by the grace of God to preach the Gospel, which alone is



*St. Paul's Church,
Plymouth, Nebraska
where Nebraska District convened*

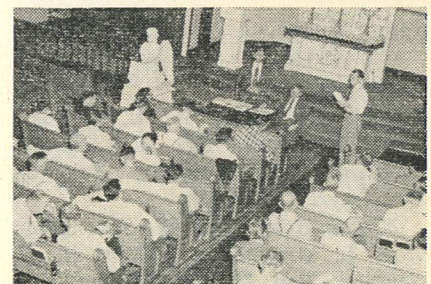
able to save, which alone is truth, and which is intended for all the world.

In his report to the district, President Im. P. Frey introduced 1 Corinthians 3, 9 as the keynote: "We are laborers together with God." He called attention to the fact that the district has now passed its golden anniversary. Through 50 years the fellow-laborers before us have labored with God, taking their directives from the Lord, and that which was produced as result of their labors has been a genuine product, precious in God's sight. He reminded the laborers of the constant temptation of younger executives to assume to themselves the judgment in running God's affairs, and aiming at ever increased production, substitute the old proven means (by Word and Sacrament) with other means (social gospel, etc.) which on the surface appear to accomplish the same results more rapidly, but which in reality produce an inferior and unsatisfactory product, a product which is not acceptable to the Lord God. The laborers were urged there-

fore to labor with God in the way that the Lord Himself directs.

Convention Essay

Appropriate for this 50th anniversary of the district, Pastor W. Sprengeler delivered an essay entitled: "Our Heritage." In thinking of the past, we are encouraged by such men as Luther, who consistently stood for the truth. What he and our fathers upheld has become our heritage. We are the children of the Reformation. Our heritage is that the Scriptures, given by inspiration of God, are the supreme authority in all matters of faith and life, that we are justified before God and become heirs of eternal life alone by grace through faith in Christ Jesus, that we are justified by faith alone without the deeds of the law. The courage with which our fathers stood by the truth should encourage us ever to stand boldly in its defense. This pure doctrine, which came to us through the Reformation and which our Nebraska district has enjoyed for 50 years, has not become antiquated. Though this is an age of rapid changes, man's sinful nature never changes, and so the Gospel is still the only power of God that can save him. May we ever thank God for our heritage. Some of the avenues on which our thanks should direct us are the diligent use



Nebraska District in Convention

of the Bible in the home, baptism for our children, frequent attendance at the Lord's Supper, faithful attendance at divine services, furthering parochial schools, participation in church meetings, keen interest in the local congregations and Synod, a zeal for mission work, and the reading of church papers. "Let us hold the profession of our faith without wavering."

Christian Education

The pastors, teachers, delegates, and the congregation joined in a special evening service on Christian education. Pastor J. Ruege of David City, Nebraska, delivered the address pointing out that there is no true education without education of the soul, and that education properly begins in the home of the parents. The Board of Education Chairman, W. Sprengeler, spoke very much in a similar vein, stating that a complete education requires the training of the soul. Where the soul is neglected, the training is for this world only. In such a case the child is not prepared to face the spiritual problems of the day.

Mission Report

Pastor Hugo Fritze, chairman of the Nebraska District Board of Missions, provided the convention with printed reports showing the progress in each mission field. During the past biennium these fields showed a combined net gain of 478 souls. It was reported that lack of funds



Nebraska District officials for the next biennium

Left to Right:

Back Row: Rev. A. B. Hebben, Rev. L. Groth, Rev. L. Wenzel, Teacher Wm. Neujahr, Rev. D. Grummert.

Middle Row: Rev. W. Sprengeler, Rev. L. Gruendeman, Rev. H. H. Schaller, Rev. Milton Weishan.

Seated in front: President Im. P. Frey, Rev. R. Roth.

prevented more work, and new fields could be started only where available men could be used. New chapels were built at Broken Bow, Sutton, Osceola, and Beatrice, Nebraska, also at Herrick, Burke, and Bonesteel, South Dakota, and at Newton, Iowa; new parsonages at Des Moines, Iowa, and Brewster, Nebraska; and a new school at Valentine, Nebraska.

Three parishes went self-supporting, and one assumed the pastor's full salary. A brief report of the Colorado missions was also given by the chairman of the Colorado Mission Board, Pastor V. Tiefel.

Humbly the district, the congregations, and their pastors recognized that the work of missions has been curtailed by their common failure in expressing their appreciation of the grace of God received through adequate financial support. In this we have sinned against the Lord. We have failed and must confess our guilt. Upon such a confession, the Lord will surely forgive our sin, and the fruits of our repentance will be that we go and sin no more.

Election Results

President: Rev. Immanuel P. Frey.
First Vice-President: Rev. Leo Gruendeman.
Second Vice-President: Rev. W. Sprengeler.
Secretary: Rev. R. H. Roth.

Recording Secretary: Rev. Milton Weishan.

Treasurer: Mr. Herbert Riechers.

Mission Board:

Rev. Hugo Fritze, chairman, 6 years.

Rev. L. Gruendemann, 4 years.

Rev. L. Groth, 2 years.

Mr. O. F. Neujahr, 4 years.

Mr. W. Gutzmann, 2 years.

Board of Education:

Rev. D. Grummert, Rev. H. H. Schaller, Mr. Wm. Neujahr.

Delegates to Joint Synod and Synodical Conference Conventions were elected as well.

Having worked diligently to complete its business in the allotted time, this year for the first time set between Sundays, and having been edified by the Word of God spoken to one another, the delegates returned home grateful for the hospitality of the pastor and the members of St. Paul's Congregation of Plymouth, and renewed in love and zeal to labor together with God.

L. HAHNKE.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Lydia, The First Convert On European Soil

AMONG those, who listened to the message of the Gospel preached by Paul and the other missionaries, was a woman by the name of Lydia. Of her Luke writes (Acts 16:14) "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." Again only a few words and yet what a wealth of content!

Lydia

Lydia is the name of the first convert to the Gospel of Christ on European soil. Whether it was her personal name or merely a surname denoting the province of Lydia in Asia Minor, from where she had come to Philippi, we do not know. Many Christians parents have given her name to their own child, hoping and praying that it might imitate and follow in the steps of the noble woman from Thyatira and Philippi.

Our Christian congregations reveal similar wonderful Christian characters with and without that name. It is faith working by love that we observe here in Philippi.

A Jewish Convert

The province of Lydia as well as its representative cities Sardes, Philadelphia, and Thyatira, all well known to us from the Book of Revelation, were also distinguished by their fabulous wealth in ancient times. Already in the days of Homer, the Greek poet, the province of Lydia was famous for its purple dyes (Iliad 4:140-141). Purple was and is the preferred color of aristocracy. Both in Rome and in other Roman centers such as Philippi purple dyes and goods were ever in great demand. Thus Lydia, a seller of purple, had a fine market in Philippi, that miniature Rome, and had acquired wealth. She must have been living in comfortable circumstances. We shall soon see, how she

used her God-given wealth for the best possible purpose, the spreading of the kingdom of God. It is generally assumed that her husband was no longer among the living. Luke tells us that she worshiped God. With this expression he informs us that she had become a proselyte to the Jewish religion. Her business and her wealth alone could not satisfy her soul. She had learned to prefer Jewish monotheism to pagan polytheism. Soon she was to receive the precious pearl of the true Gospel.

Lydia Embraces Christ

Of Lydia alone Luke informs us that the Lord opened her heart. From Paul she learned that the expected Messiah had come and was her only Savior. Eagerly she must have listened to Paul, for "she attended unto the things which were spoken of Paul." In true faith in Christ she, the seller of purple, donned the robe of Christ's righteousness, cleansed with the purple blood flowing from the wounds of her Savior. No longer was there any thought of earning her salvation through the fulfilment of Jewish laws. Now she was assured of the full forgiveness of all her sins through Christ. What were all of her costly purple dyes and goods in comparison with that greatest of all treasures, which she had received through the redemption wrought by the purple and royal blood of Christ!

Lydia, the Missionary

Luke goes on to mention two blessed fruits of the Gospel in the heart of Lydia. She was baptized with her whole household. This baptism could not have taken place at once. How long a time elapsed between that first worship along the banks of the Gangites river and the baptism we do not know. This time it was Lydia, who brought the glad tidings of salvation to her own home. Having learned of her crucified and risen Lord she could not but tell the members of her household, what she had heard. Out of the abundance of her heart she proclaimed Christ in her own home. There were the slaves, the servants working for her. No children of her own are expressly mentioned. Lydia surely neither excluded her own immediate family, nor the menial servants for the Gospel places all on the same level before God. These were busy and

blessed days of mission work in her own home and family indeed. When Lydia had completed her task, we can imagine her and all of her household departing to the same banks of the river to be baptized. Paul mentions those, whom he baptized in 1 Cor. 1. Lydia is not mentioned. In all likelihood his co-workers performed the baptism, the first one on European soil.

In the New Testament we read of the baptism of whole households. In Philippi we hear of the households of Lydia and of the jailer. Surely the children were not excluded. They are included in the command of Christ: "Baptize all nations." Forcibly does Bengel defend the cause of infant baptism in this connection: "Who can believe that not one infant was found in all these families, and that Jews, accustomed to circumcision, and Gentiles, accustomed to the lustration, of infants, should not also have brought them to baptism?"

Paul Accepts Lydia's Hospitality

We hear of another blessed fruit of the Gospel in the heart of Lydia: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Lydia urged, yes, constrained the apostles to abide in her house and accept her hospitality. It was not an easy matter for Paul to accept this kind and genuine invitation. He had always earned his own livelihood by the weaving of tents. Why did he do this? Sophists were roaming about the country spreading their sophistry and making handsome living by the high sums they asked and received for their mundane wisdom. By such manipulation and deception they brought their own "wisdom" into disrepute. Paul was not bringing another philosophy beside the many others already existing and vieing with their systems for supremacy. He was bringing the very truth from on high, the divine revelation of the only way of salvation through faith in Christ. He did not want to be branded either by his opponents, the sophists, or the populace as being just another mercenary sophist. That would have discredited his Gospel. For this reason he wanted to earn his own living and ask no material reward from anyone. What

he refused for himself he nevertheless, requested as a right for his co-laborers: "A laborer is worthy of his reward (1 Tim. 5:18)." To the Galatians (6:6) he writes: "Let him that is taught in the Word communicate unto him that teacheth in all good things." Here in Philippi Paul made his one and only exception to that rule and principle for his own person. He yielded to the constraint of Lydia. Later on the congregation in Philippi also was the only one, from which he received any further gifts after his departure. How strange and how different! There in the first congregation on European soil the laborers in the vineyard are being constrained by Lydia and the members of the congregation. Today many a Christian congregation has to be constrained to do its Christian duty toward its servant of the Lord! May the glorious example of Lydia and the congregation in Philippi ever be before our eyes and also followed!

Legend has it that Lydia also did the same for Thyatira, from where she had come, that she had done for Philippi. It cannot be proven, but it is probable that this noble soul would do everything within her power to have the Gospel brought to Thyatira also. A letter is addressed to the congregation in Thyatira. We seem to feel the breath of that kind soul, Lydia, within that congregation. In Revelations 2:19 we read: "I know thy works, and charity, and service, and faith, and thy patience and thy works; and the last to be more than the first." If it is not the breath of the soul of Lydia, it surely is that of kindred souls.

SIXTIETH WEDDING ANNIVERSARY

On June 29 Mr. and Mrs. August Tews, lifelong members of David's Star Church at Kirchhayn, Wisconsin, were privileged to observe the rare occasion of the sixtieth wedding anniversary. Service and celebration were held in the home of the jubilarians amid a large gathering of relatives and friends. The undersigned based his address on Ps. 121:1. The thankoffering gathered is to apply to some gift to the church in memory of this festive occasion. May the Lord of grace grant to this devout couple a peaceful eventide of life!

PAUL J. GIESCHEN.



News from our Mission Fields

"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

OSHKOSH, WISCONSIN

A New Mission

OSHKOSH, in eastern central Wisconsin, is a city of over 40,000. Our Synod has three established congregations there with a total baptized membership of 2,470. When a canvass showed a number of unchurched families in the southwest part of the city and new families moving in, the Mission Board of the Northern Wisconsin District decided to establish a new mission in this growing section of the city.



Faith Ev. Lutheran Church

To begin this work an old residence was purchased. Four rooms have been remodeled into a pleasing chapel to seat 100. Pastor W. Wichmann of Neenah, an experienced missionary, served this new mission parish as temporary supply pastor for 13 months. After a year Faith congregation was organized. It numbers now 50 souls and 28 communicants.

A New Pastor

The congregation called a candidate from our Seminary's graduating class. It was on July 6, just a year after its beginning, that the young congregation welcomed its first resident pastor and his new bride into their midst.

Pastor I. J. Habeck, vice president of the Synod, had the joy of ordaining his former member to the Lutheran ministry and to install him as

pastor of Faith Ev. Lutheran Church. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." From these words of 1 Tim. 4, 16 Pastor Kaiser was encouraged to begin and continue in this most blessed of all callings — the soul-saving work of the ministry.

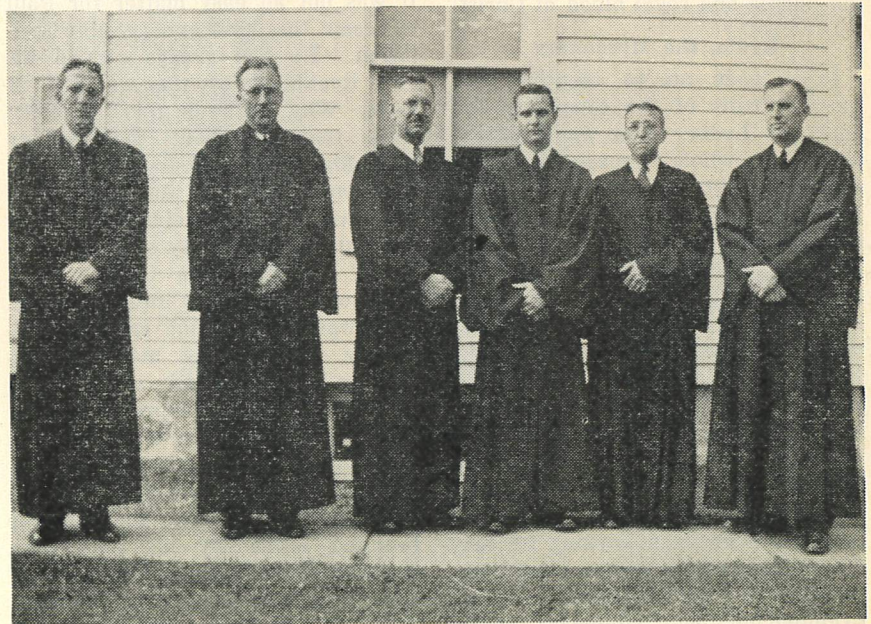
New Mission Zeal

Pastor Wichmann recalls how a member of Grace Church, our largest congregation in Oshkosh, came to the Mission on its first anniversary with a 50 dollar donation. Another husband and wife after attending their own Services went to the mission chapel. They helped support it and gave the missionary many leads on unchurched families. He

mentions these two examples to show what can be done locally by zealous members of our established congregations.

From Lake Gennesaret, in the Holy Land, to the shores of Lake Winnebago, in the heart of Wisconsin's Dairyland, is a great distance in miles. Many years, over 1900 centuries, have passed since the day our Lord spoke to three astonished fishermen on that lake: "Fear not; from henceforth thou shalt catch men;" and of whom it was said, "And when they had brought their ships to land, they forsook all and followed Him."

Because of these disciples and faithful servants of the Word that followed, the Gospel has reached us. It is now up to us carry on the Lord's work. The new Mission begun



WITH THE LAYING ON OF THE HANDS — A NEW PASTOR
Left to right — Pastors: T. Mittelstaedt, W. Pless, I. Habeck, Howard Kaiser, W. Wichmann, E. Lehniger.

on the shores of Lake Winnebago in Oshkosh is a glorious part of Christ's great Commission. As a Church and as an individual disciple of the Master this will always be our chief endeavor — To launch out into the deep upon the sea of humanity — To cast out the net of the Gospel for to catch men.

Like the shoe cobbler when asked his profession, answered: "My profession, Sir, is Christianity. I cobble shoes to pay the bills." So discipleship still means to forsake all and follow Him. We who call Christ, our Lord, are His servants. Mission work is naturally the work of EVERY disciple.

W. R. HOYER.

† FRIEDRICH KOCK †

May 10, 1952 brought to a close the ministerial life of one of the veterans of the cross, Christian Friedrich Kock. He was born on January 11, 1864 at Nordestapel, Province Schleswig, Germany. Soon after his birth he was received into God's covenant of grace by the rite of holy Baptism. During the years following he spent his childhood days in his parental home. From his 6th until his 12th year he attended the elementary school in his home town. He then received private instructions in preparation to become a teacher of the lower grades. Upon completion of this course he was engaged as an instructor over a period of four years. He then entered the Theological Seminary at Kropp in order to prepare himself for the ministry. In the year 1888 he was commissioned to serve the Church in North America. In the summer of that year he received a call from St. Paul's Congregation at Arlington, Minnesota, where he labored until the year 1902. He then accepted a call from Trinity Congregation at Belle Plaine, Minnesota, where he served as resident pastor over a period of 32 years. During this time he also held the office of superintendent of the Home for the Aged. On account of impaired health he found it necessary to discontinue his work in the active ministry, having served the Lord of the Church in this capacity over a period of 46 years.

Together with his faithful spouse and youngest daughter he went into retirement at Hutchinson, Minnesota. But even in his old age he busied

himself with the study of Scriptures, the writing of religious poetry, and other mental activities.

On January 29, 1889, he was united in marriage with Christina Albrecht, oldest daughter of the sainted Pastor J. C. Albrecht and his wife Emilie. This marriage was blessed with 10 children. The youngest daughter, Esther, departed this life on November 25, 1939. On April 12, 1942, his beloved wife was also called to her eternal rest. He then made his home with one of his sons, Emanuel and family, who also reside at Hutchinson, Minnesota.

On May 2, 1952 the departed suffered a paralytic stroke. He was transferred to the Community Hospital at Hutchinson where on May 10, 1952 he quietly and peacefully departed this life with confident faith in his Redeemer. He attained the age of 88 years and 4 months.

The funeral service was held at Peace Congregation in Hutchinson, Minnesota, the Reverend W. Koehler officiating. He based his sermon on 1 Tim. 1, 15, 16, which text the departed had selected for himself. Pastor Raymond Haase of North Mankato, second Vice-President of the Minnesota District at the time, made a brief address in behalf of the Synod. Interment was in Oakwood Cemetery, Hutchinson, Minnesota.

The departed leaves to mourn 5 daughters and 4 sons: Mrs. Anna Karnitz, Belle Plaine, Minnesota, Mrs. Martha Kerkow, Hutchinson, Minnesota, Mrs. Frieda Stubenberg, Minneapolis, Minnesota, Mrs. Beata Upton, Covina, California, Mrs. Adele Albrecht, San Gabriel, California; Christian, pastor of Mt. Olive Church, St. Paul, Minnesota, Theophil, pastor of Cross Congregation, Rockford, Minnesota, Emanuel, Hutchinson, Minnesota, Alwin, Eau Claire, Wisconsin, 25 grand-children, and 11 great grand-children.

Unto our God, who alone hath immortality, be honor and power both now and forevermore.

C. P. K.

TWENTY-FIFTH ANNIVERSARY

On the evening of May 25, 1952, the Winnebago Lutheran Academy Association of Fond du Lac, Wisconsin, commemorated the completion of twenty-five years of service of Prof. H. F. Bierwagen as instructor at the

Academy. The event was observed in connection with a sacred concert given at St. Peter's Lutheran church by the Winnebago Lutheran Academy concert choir. The Rev. Irwin J. Habeck of Milwaukee, a former classmate to the jubilarian, spoke briefly on the basis of 2 Corinthians 5, 7: "For we walk by faith, not by sight." He pointed out that as the members of his class left the Theological Seminary to accept their several calls, the future was hidden to them, so that they had to walk by faith, and not by sight. Again he stated that as the jubilarian labored at his calling these past twenty-five years in instructing the youth of the church, the fruits of his labors were often hidden. It was a matter of walking by faith, and not by sight. So it will also be in the years that lie ahead. The speaker encouraged the jubilarian to continue his labors trusting in God. Prof. Bierwagen was also remembered by his brethren of the Winnebago Pastoral Conference. Through their chairman, the Rev. H. Kleinhans, they presented him with an anniversary gift.

After the choir concert a group of pastors, teachers, and other friends assembled with the guest of honor in St. Peter's school for a social gathering. The luncheon was served by the Academy Auxiliary.

May the Lord continue to bless His servant and make him a blessing to many!

WALTER HOEPNER.

TWENTY-FIFTH ANNIVERSARY

Teacher H. O. Ihlenfeldt

Kenosha, Wisconsin

On Sunday, May 4, 1952 the members of Friedens Evangelical Lutheran Congregation, Kenosha, Wisconsin, and friends of Mr. H. O. Ihlenfeldt gathered to observe his twenty-fifth anniversary as a teacher in our Parochial Schools.

The anniversary was observed with appropriate church services in both the English and German languages. The pupils of the school sang special anthems of praise to the Lord in both services.

A noon and evening meal were served to out-of-town guests. The faculty of the school and church council of Friedens congregation served as hosts.

In the evening a social gathering and reception were held in Friedens Hall. The program consisted of musical numbers by the school band, the Junior High School girl's chorus, the Mixed Choir, and Mr. Marvin Busse at the piano. Mr. Walter Bock of Columbus, Wisconsin, a close friend of the Ihlenfeldt's for many years, was the guest speaker for the occasion. During the course of the reception congratulatory messages were read, and two checks were presented to the jubilant, one from the children of the school, and another from the members of the congregation. Refreshments concluded the evening program.

Mr. H. O. Ihlenfeldt was born at Morrison, Wisconsin. He attended Zion Lutheran School at Morrison, and was later confirmed in the congregation. He continued his studies at Northwestern College, Watertown, Wisconsin, and later he prepared himself for the teaching profession at Dr. Martin Luther College, New Ulm, Minnesota, graduating in the 1927. From 1927 to 1929 he taught at Tucson, Arizona. In September of 1929, he became the principal of Zion Lutheran School in Columbus, Wisconsin, where he remained until 1946. In the fall of 1946, he became the principal of Friedens school. At the present time, Mr. Ihlenfeldt is also serving as president of the Wisconsin State Teachers Conference of our parochial schools.

We pray the Lord to grant His servant many more fruitful years of labor feeding His lambs.

ADOLPH C. BUENGER

85th ANNIVERSARY

**St. Paul's, Town Franklin
Milwaukee County, Wisconsin**

By the Grace of God St. Paul's Church, Town of Franklin, was permitted to celebrate the 85th year of



the preaching of the Gospel and the administration of the Sacraments. This special occasion was commemo-

rated by two events: the Dedication of a School building on August 19, and the Redecorating of the Church building on October 21.

The school is a frame structure, 72' by 24' with two classrooms, fully-equipped with new tubular frame movable desks, green chalk-boards, book-cases, filing cabinet, and all other necessary features of a modern, up-to-date classroom. There are two cloak-rooms upstairs. Downstairs is a full basement, containing the boiler room, which has two hot-air oil-burners, the lavatories; the principal's office, two store-rooms, and a large lunch-room. The cost of the school was under \$24,000, including the equipment. The structure was built on a half-acre of land especially donated for that purpose by a member, and much of the work on the school was done by members, as well as the work of tearing down the old barn and building a fine new garage . . . The Church was beautifully redecorated by the C. Bream Church Decorating Co., of Wisconsin Rapids . . . Both projects were financed within the congregation, and only \$6,000 remains as a debt.

District Vice-president H. W. Cares was the festival speaker at the School Dedication, and Pastor Sigmund Hillmer on October 21.

May the Lord our God be with St. Paul's in the future as he has been in the past; may He ever feed the flock, both the lambs and the sheep, with His precious Word and His holy Sacraments.

GERHARDT HILLMER.

PARSONAGE DEDICATION

**North Trinity Ev. Lutheran Church
Milwaukee, Wisconsin**

On the afternoon of the second Sunday in Advent, December 9, North Trinity Ev. Lutheran Congregation at N. 37 St. and W. Custer Avenue, Milwaukee, Wisconsin, was permitted to dedicate its new parsonage to the service of the Triune God. Rev. Jonathan Mahnke of Milwaukee delivered the dedicatory sermon on the basis of Joshua 24, 15. "As for me and my house, we will serve the Lord"

The new house, of brick construction, was built by contractors who are members of the congregation. The total cost of the house is \$22,000.

The Northwestern Lutheran

Much time and labor were donated by members of the congregation and the contractors.

The parsonage is attractive and practical. The ground floor consists of the pastor's study, large living room, den, kitchen, and powder room. Four bedrooms and a bath



room comprise the upstairs. The hot water heating unit is fired with natural gas.

"To Father, Son, and Holy Ghost,
The God whom heaven and earth
adore,

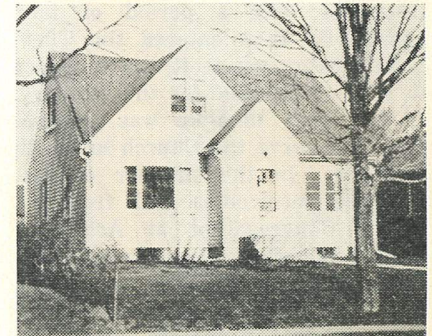
From men and from the angel host
Be praise and glory evermore."

M. F. LIESENER.

PARSONAGE DEDICATION

**Lincoln Heights Lutheran Church
Des Moines, Iowa**

All attempts to rent or purchase a more suitable parsonage failed. Therefore the members of Lincoln



Heights Lutheran Church, Des Moines, Iowa, decided during the first months of 1950 to build their own parsonage. Plans were drawn and application for a loan from the Church Extension Fund was made. Ground was broken in August of 1950. The parsonage was ready for occupancy on April 1, 1951. Dedication services were held on July 22, 1951, at which time Pastor Herbert Schaller of Oskaloosa, Iowa, preached the sermon on Matthew 13, 52.

The new parsonage is a one and one-half story frame structure. On the first floor is a living room, dining room, kitchen, study, and half bath. On the second floor are three bedrooms and a full bath.

The total cost of the building was \$13,500. A loan of \$12,500 was obtained from the Church Extension Fund. A contractor's estimate was about \$17,000. Great savings were made by discounts and about a thousand hours of donated labor. Another great saving was effected by being able to hire a contractor, who is a member of the mission, by the hour.

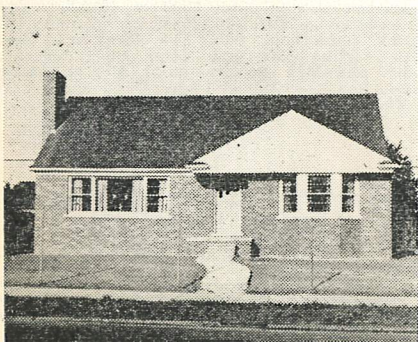
The members of this mission have every reason to rejoice over their property. A new chapel was built in 1946, and now a new parsonage has been placed beside it.

May our gracious heavenly Father hold his protecting hand over the members and their property.

HUGO FRITZE.

PARSONAGE DEDICATION

On Sunday, June 15, Paul The Apostle Lutheran Church, 1721 Springwells, Detroit, will dedicate its new parsonage located at 1707 Springwells. The dedication service, at which the Rev. Prof. W. Franzmann of Saginaw will preach, will be at 2:00 P. M. Following the service,



brief ceremonies at the house-door, will open the parsonage for inspection. At 5:00 P. M. the Ladies' Society of the congregation will serve a supper in the church basement.

Ground for the seven-room parsonage was broken on February 10. With the dedication of its parsonage the twelve-year old congregation has completed the second step in its building program. In 1947 the

church basement in which services are now being held was erected.

E. C. FREDRICH.

FIFTIETH ANNIVERSARY

**Immanuel Church
Shirley, Wisconsin**

The 21 of October, 1951, turned out to be a very rainy day from morning till night. But rain could not dampen the joy and thanksgiving which the members of Immanuel Congregation felt in their hearts for the fifty years during which the Lord had bestowed His grace and blessing upon their church.

The congregation was organized on November 2, 1901, by a group of



families from Zion Congregation, of Morrison, who did not care to drive the long distance with horse and buggy. With much sacrifice in the form of time and cash, this little group of five families erected the present church building in 1902.

During the first thirteen years four different pastors from the congregation at Morrison, Maribel, and Greenleaf assumed the extra burden of serving this group with the ministry of the Word. During these years the congregation, whenever it was able to find teachers, conducted a two month summer school, in order to assist the pastors in the instruction of the young. However, convinced that its children were receiving too little Christian training, the members decided to become self supporting and call their own pastor.

A parsonage was built and a call was extended to Pastor F. A. Reier, who was installed in October, 1914, as the first resident pastor. An old school building was purchased, moved, and renovated, and the congregation opened its first Christian Day school, with the pastor teaching.

The pastors and their terms of residency follow: F. A. Reier, 1914-

17; Arnold Koelpin, 1917-23; Gerald Hoenecke, 1923-28; W. C. Heidttke, 1928-31; A. W. Voigt, 1931-41; Carl M. Thurow, 1941 to present.

In 1933, St. Paul's congregation, of Pine Grove, was added, establishing this as a joint parish, in which form it still exists.

In 1939, after 23 uninterrupted years, the school was closed, due to a lack of pupils. By the grace of God, in 1950 the congregation finally saw fit to open its school again. So as not to over-burden the pastor, a teacher was called. Mr. Howard Woldt, a graduate of our Doctor Martin Luther College, accepted and was installed in August 1950. The school opened with an enrollment of 22, which has now increased to 28.

Due to the limited area and the type of community, growth is slow. The membership statistics at present are: voting, 51; communicant, 122; souls, 204.

It was with great joy that the congregation on this day was privileged to hear its four former living pastors expound the Word of God to them (Reier, Koelpin, Hoenecke, Voigt). Former members and friends from neighboring congregations joined with us to make it a day long to be remembered. May the Lord ever keep us mindful of the undeserved love and mercy He has bestowed upon our Immanuel congregation and upon us as individual Christians.

CARL M. THUROW

CALENDAR OF CONFERENCES

**EVANGELICAL LUTHERAN
SYNODICAL CONFERENCE**

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, August 12-15, for its convention. Opening service with communion at 10:00 o'clock (Central Standard Time) in St. John's Church (Rev. O. Naumann), corner of Hope and Margaret Sts., St. Paul. Vice-President Karl Krauss of Lansing, Michigan, will deliver the sermon. The first business session will begin Tuesday afternoon at 1:30 in the gymnasium of Concordia College. Prof. Martin Franzmann will deliver the essay on the topic "The Forgiveness of Sins and The Unity of the Spirit," Eph. 4:1-16. Delegates who desire lodging and meals at the College will please indicate their wishes to Pres. W. A. Poshler, Concordia College, 275 Syndicate St., St. Paul 4, Minnesota, at the earliest possible moment. Charges: Registration fee \$2.00; lodging and meals from Tuesday noon to Friday noon \$16.00, a total of \$18.00.
GEORGE V. SCHICK, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 15 and 16 at St. Paul's, Winneconne, starting at 9:00 o'clock. Service with Holy Communion in the evening of the 15th. Members wishing to stay overnight are asked to inform Pastor Harold Grunwald, Winneconne, Wisconsin.

Topics: The Book of Nahum, P. Eggert; The Book of Habakkuk, E. Lehninger; Hebrews 10, E. Lochner; Catechism Revision, A. Laper; Christian Day Schools for Groups of Smaller Congregations, W. Hoepner; The Need of a Lutheran English Bible Translation With Suggestions for its Production, W. Schaller; History of Preaching, C. Krug; the Doctrine of the Universal Priesthood — Its Relation to Music in the Church, T. Zuberbier.

Preacher: W. Pless; alternate, E. Lehninger.
OSCAR SIEGLER, Secretary.

RHINELANDER PASTORAL CONFERENCE

Time: September 8 and 9, 1952.
Place: St. John Ev. Lutheran Church, Pastor F. Raetz, Laona, Wisconsin.
Sessions open with the noon meal on Monday.
Communion Service on Monday evening.
Preacher: E. Scharf; Alternate, F. Wayland. A. F. W. GEIGER, Secretary.

RED WING DELEGATE CONFERENCE

Date: August 26, 1952.
Time: 9:00 A. M.
Place: St. Peter's Lutheran Church, Goodhue, Minnesota, Carl Mischke, pastor.
Communion service at 9:00 A. M., Dr. E. Scharlemann, speaker, H. A. Scherf, alternate.

The reports of the delegates to the District Convention in June will be heard at this conference. Please announce your plans of attendance or absence to the host pastor. Please include the number of delegates who will be present from your congregation.

NORMAN E. SAUER, Secretary.

CHANGES OF ADDRESS

Pastors

- Maas, Alfred F., Box 12, Sodus, Michigan.
- Walther, Alfred, 2945 Northfield Church Road, Ann Arbor, Michigan, R. 5.
- Stern, Martin L., 414 Paradise Street, Waukesha, Wisconsin.
- Wegner, Walter, 236 West Mill Street, Columbus, Wisconsin.

Teacher

- Hatzung, Wilbur, 2833 North 8th Street, Milwaukee 6, Wisconsin.

Professor

- Hoenecke, Gerald, Box 953, Thiensville, Wisconsin.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Ordained and Installed

Teacher

Menke, Norman E., in Shade Park Lutheran Church, Spokane, Washington, by M. J. Witt; assisted by L. Grams and R. Dommer; Fifth Sunday after Trinity, July 15, 1952.

Mutter, Frederick, in St. Paul's Church, Prescott, Wisconsin, by S. Baer; assisted by LeRoy Ristow, B. Hahn, G. J. Ehlert; Fifth Sunday after Trinity, July 15, 1952.

Schaible, Hillmer, in Salem Ev. Lutheran Church, Scio Twp., Ann Arbor, Michigan by Rev. A. G. Wacker on July 6, 1952.

Stern, Martin L., in Mt. Calvary Lutheran Church, Westowne, Waukesha, Wisconsin, by M. F. Stern, assisted by Pastors Carl Leyrer, J. Mahnke, H. Shiley, and H. Wojahn on July 15, 1952.

Installed

Pastors

Walther, Alfred, in St. John's Ev. Lutheran Church, Northfield Twp., Ann Arbor Michigan, by Rev. A. G. Wacker. In Grace Ev. Lutheran Church, South Lyons, Michigan, by Rev. Walter Riess, on June 29, 1952.

Toepel, Eldor, A., in Bethany Lutheran Church, Fort Atkinson, Wisconsin by August W. Raap, assisted by Wm. Franzmann, Sixth Sunday after Trinity, July 20, 1952.

Teacher

Hatzung, Wilbur, in Bethesda Church, Milwaukee, Wisconsin, by Irwin J. Haback; Sixth Sunday after Trinity, July 20, 1952.

WANTED

PIANO TEACHER

Dr. Martin Luther College Music Department New Ulm, Minnesota, is in need of a piano teacher for the coming school year. Kindly address all communications to Emil D. Backer, 110 N. Franklin Street, New Ulm, Minnesota.

ANNOUNCEMENT

The new school year at Dr. Martin Luther College will begin on Tuesday, September 9, at 8:30 in the morning. The dormitories will be open on September 8, and all who are quartered in any one of these should arrive on that day if possible.

CARL L. SCHWEPPE.

ACKNOWLEDGMENT

Northwestern Lutheran Academy has received the following donations: Rev. K. Bast, Moberge, South Dakota, \$5.00; Rev. H. Rutz, from friends and relatives in memory of Mr. Gust Klatt, Watertown, South Dakota, \$18.17.

Heartiest thanks to the donors.

R. A. FENSKE.

The Northwestern College gratefully acknowledges the following donations:

In memory of Wm. Sonntag by Mr. and Mrs. Emil Leitzke, Mr. and Mrs. Martin Busse, Mr. and Mrs. E. Arneemann, Mr. and Mrs. Donald Wilsman, Miss Vera Mae Krenz, Mr. Glenn Leitzke, and Mr. Arthur Wilsman, \$8.75; from the St. Lucas Ladies' Aid Society of Kewaskum, Wis., \$10.00; in memory of Rev. Arnold Schultz by the Northwestern College Board, \$10.00; in memory of Mr. G. Timmel by Prof. and Mrs. Binhammer, \$2.00; in memory of Mrs. Katherine Ebert by Mr. and Mrs. Melvin Heyroth and Mrs. and Mrs. Donald Wilsman, \$4.00; in memory of Mrs. C. Binhammer by the Northwestern College Faculty and Mrs. A. Sitz, \$20.00; in memory of Mrs. C. Bolle by the class of 1934, \$20.00; from Mrs. Esther Klein of West Bend, Wis., \$25.00; in memory of Eugene Engel by the Northwestern College Student Body, \$61.27; in memory of Mrs. William Thierfelder by Mrs. M. Genske, \$5.00; in memory of Mrs. William Thierfelder, submitted by Pastor O. Heier, \$48.00; from the Mission Treasury of Jerusalem Congregation in Milwaukee, Wis., \$15.00; in memory of Mrs. Carl Bolle by Mr. and Mrs. E. Bilse, Mrs. Martha Jaster and Herbert, \$4.00; in memory of Miss Gertrude Koehler by Prof. and Mrs. Binhammer and Mr. and Mrs. E. Schroeder, \$4.00; in memory of Mr. H. Leitzke by Pastors W. G. Haase and F. H. Zarling, Mr. and Mrs. Martin Busse, Mr. and Mrs. Leo Sonntag, Miss Vera Mae Krenz, Mr. and Mrs. E. Arneemann, Mr. and Mrs. Melvin Heyroth, Mr. and Mrs. E. Volsch, Mr. and Mrs. Fred Griep, and Miss Geraldine Griep, \$11.00; in memory of Mrs. William Thierfelder by Mr. Seefeld of Black Creek, Wis., \$2.00, and by Pastor Rollin Reim, \$3.00; in memory of Mrs. Amelia Schultz by Mrs. Martha Jaster and Herbert, \$3.00; in memory of Mr. Oswald Pankow by Prof. and Mrs. Binhammer and Mrs. Anna Sitz, \$5.00; from Prof. Martin Franzmann, \$15.00; in memory of Mrs. Binhammer, \$10.00; in memory of Pastor Benjamin Schlueter, \$5.00; from Elizabeth Ernst, \$5.00; in memory of Fred Jaster by Mrs. Martha Jaster and Herbert, \$10.00; and anonymous gift of \$25.00; in memory of Rev. Timotheus Sauer by Rev. and Mrs. F. Zarling, Mr. and Mrs. Emil Leitzke, Mr. and Mrs. E. Arneemann, Mr. and Mrs. Leo Sonntag, Mr. and Mrs. Fred Griep and Miss Vera Mae Krenz, \$6.00.

E. E. KOWALKE.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

June 1952

In Memory of — Sent In By	Budgetary	SYNOD		OTHER
		Special	CHARITIES	
Daniel Rusch—P. J. Gieschen..\$		\$	9.00	
Rev. P. J. Burkholz, Sr.—Jon. Mahnke			10.00	
Mrs. Clara Chesak—W. J. Zarling H. Kluessendorf—H. Wojahn...	5.00		5.00	5.00
Mrs. Frieda Raasch—C. A. and K. J. Otto			5.00	
Mr. Wagner—G. E. Schmeling..				3.00
Mrs. Chas. E. Werner—E. H. Huebner	4.00			63.00
Mrs. Anna Gausewitz—E. H. Huebner				20.00
Memorial Wreaths—L. M. Bleichwehl				9.00
Robert Suelflow—A. P. Voss...				52.00
Mrs. Clara Werner—J. Brenner Emil Herrmann—J. Brenner...		5.00		138.00
Mrs. Anna Wolfram—J. Brenner Mrs. Anna Dettmann—A. F. Halboth		5.00		2.00

Mrs. Susy Hancock—A. F. Halboth	2.00
Adolph Muehler—A. F. Halboth	30.00
Mrs. Emil Kleist—E. Blumenthal	3.60
Rev. P. J. Burkholz, Sr.—P. J. Burkholz	48.00
	\$ 9.00 \$ 30.00 \$ 383.00

G. W. SAMPE, District Cashier.

NORTH WISCONSIN DISTRICT

Fox River Valley Conference

April, May, June, 1952

Congregation — Pastor	Amount
Algoma, St. Paul, Toepel, K. F.	\$ 4,348.24
Hallemeier, R. E.	761.41
Appleton, Mt. Olive, Ziesemer, R. E.	1,825.95
Appleton, Riverview, Hartwig, T. J.	748.46
Appleton, St. Matthew, Johnson, S.	736.34
Appleton, St. Paul, Brandt, F. M.	2,505.00
Black Creek, Immanuel, Thierfelder, F. E.	580.00
Bonduel, Friedens, Wendland, John J.	670.61

Carlton, St. Peter, Kuether, W. A.	16.50
Center, St. John, Bergholz, H.	520.00
Clayton, Immanuel, Gieschen, W. A.	375.55
Dale, St. Paul, Warnke, Harold	537.00
Ellington, Trinity, Waldschmidt, R.	375.55
Forestville, Emanuel, Maas, Gale A.	345.49
Freedom, St. Peter, Zehms, E. J.	396.89
Green Bay, First, Krueger, E. H.	663.15
Green Bay, St. Paul Voigt, A. W.	922.25
Greenleaf, St. Paul, Croll, Melvin W.	121.75
Greenville, Immanuel, Gieschen, W. A.	121.75
Hortonville, Bethlehem, Froehlich, E.	1 221.25
Kasson, Bartholomew, Croll, Melvin W.	218.00
Kaukauna, Trinity, Oehlert, Paul, Th.	1,065.62
Kewaunee, Immanuel, Zink, Waldemar P.	831.51
Kimberly, Mt. Calvary, Brick, Delmar C.	437.89
Liberty Grove, Christ, Fuhlbrigge, W. A.	—
Maple Creek, Immanuel, Nommensen, W. B.	—
Nasauwapee, Salem, Stern, Theo.	298.37
New London, Emanuel, Pankow, W. E.	505.00
Stephensville, St. Paul, Waldschmidt, R.	142.49
Sturgeon Bay, St. Peter, Baganz, Theo.	1,449.52
Sugar Bush, Grace, Nommensen, W. B.	455.00
Valmy, St. John, Henning, Otto C.	391.10
Waupaca, Immanuel, Reier, F. A.	855.61
West Jacksonport, Zion, Fuhlbrigge, W. A.	278.94
Woodville, St. John, Sippert, A.	561.20
Wrightstown, St. John, Pussehl, Henry E.	77.00
Zachow, St. Paul, Wendland, John J.	461.71
Conference Total	\$ 25,273.38

Lake Superior Conference

Abrams, Calvary, Albrecht, E.	285.93
Beaver, St. Matthew, Pingel, Louis	—
Carbondale, Michigan, St. Mark, Schaller, Gilbert	195.70
Coleman, Trinity, Pingel, Louis	291.50
Crivitz, Grace, Wagner, W. E.	—
Daggett, Michigan, Holy Cross, Schaller, Gilbert	487.16
Escanaba, Michigan, Salem, Lutz, Wm. F.	639.64
Florence, St. John, Zaremba, Theo.	710.00
Gladstone, Michigan, St. Paul, Hoffman, Theo.	161.85
Green Garden, Michigan, St. Paul, Roepke, W.	172.48
Grover, St. John, Hellmann, A. A.	549.30
Hyde, Michigan, St. Paul, Schabow, Alvin	253.09
Lena, Our Savior, Walther, H.	102.73
Manistique, Michigan, St. Peter, Schabow, Alvin	140.87
Marquette, Trinity, Gentz, A. A.	1,188.75
Marquette, Michigan, Trinity, Roepke, W.	310.72
Menominee, Michigan, Christ, Thurow, Theo.	525.84
Oconto Falls, St. Paul, Walther, H.	68.17
Peshigo, Zion, Geyer, Kurt	635.15
Powers, Michigan, Grace, Dobratz, Franklin C.	240.40
Rapid River, Michigan, St. Martin, Hoffmann, Theo.	88.00
Sault St. Marie, Michigan, Emanuel, Knickelbein, P. W.	281.21
Stambaugh, Michigan, St. Peter, Tiefert, George	465.74
Tipler, St. Paul, Zaremba, Theo.	50.75
Conference Total	\$ 7,844.83

Manitowoc Conference

Brillion, Trinity, Siegler, V. J.	808.22
Cleveland, St. John-St. Peter, Bode, Elden N.	1,354.78
Collins, St. Peter, Weyland, V. J.	800.00
Denmark, Christ, Wadzinski, A.	319.64
Eaton, Immanuel, Wadzinski, A.	93.95
Gibson, St. John, Mattek, John W.	134.46
Haven, St. Peter, Pankow, Wm. F.	83.30
Kiel, Trinity, Behm, E. G.	464.26
Liberty, Trinity, Kugler, S.	1,423.24
Manitowoc, Bethany, Roelke, Armin	640.00
Manitowoc, First German, Koeninger, L. H.	2,546.00
Manitowoc, Grace, Gieschen, Waldemar	203.05
Maribel, St. John, Koch, R. G.	710.15
Millersville, St. Paul, Heier, Otto	1,007.64
Mishicot, St. Peter, Zell, Ed.	348.40
Morrison, Zion, Koch, Henry A.	1,588.45
Newtonburg, St. John, Knuettel, F. C.	1,556.60
Pine Grove, St. Paul, Thurow, Carl M.	80.41
Reedsville, St. John, Habermann, Elwood	1,568.98
Rockwood, Rockwood Lutheran, Zell, Ed.	179.91
Sandy Bay, St. John, Zarling, F. H.	—
Town Schleswig, Zion, Hartwig, Wm. J.	—
Shirley, Immanuel, Thurow, Carl M.	46.41
Two Creeks, St. John, Mattek, John W.	164.49
Two Rivers, St. John, Haase, W. G.	1,240.61
Conference Total	\$ 17,362.95

Rhineland Conference

Argonne, Peace	42.35
Bruce Crossing, Michigan, Bethany, Bergfeld, Fred	120.00
Crandon, St. Paul	88.93
Eagle River, Christ, Schumann, W.	1,175.00
Enterprise, St. John, Weyland, F. C.	79.16
Hiles, Christ	15.70
Hurley, St. Paul, Geiger, A. F. W.	449.50
Laona, St. John, Raetz, F. W.	93.98
Mercer, Zion, Geiger, A. F. W.	107.96
Minocqua, Trinity	457.49
Monico, Grace, Weyland, F. C.	—
Phelps, St. John, Bergfeld, Fred	—
Rhineland, Zion, Scharf, Erwin	1,533.49
Wabeno, Trinity, Raetz, F. W.	—
Woodruff, First	154.65
Conference Total	\$ 4,318.21

Winnebago Conference

Caledonia, St. John, Engel, Armin L.	145.00
Campbellsport, Immanuel, Kahrs, H. A.	162.05
Dundee, Trinity, Kahrs, H. A.	378.57
E. Bloomfield, St. John, Schwartz, H. Marcus	468.88
Eldorado, St. Paul, Wojahn, W. A.	361.84
Eldorado, St. Peter, Wojahn, W. A.	105.46
Fond du Lac, Faith, Voss, Robert J.	476.00
Fond du Lac, Good Shepherd, Pless, W. O.	133.80
Fond du Lac, Redeemer, Reim, R.	384.08
Fond du Lac, St. Peter, Pieper, Gerhard	1,324.70
Forest, St. Paul, Siegler, O.	590.50
Green Lake, Peace, Krug, Clayton L.	1,117.12
Kewaskum, St. Lucas, Kaniess, G.	469.80
Kingston, Zion, Sommer, O. A.	278.05
Manchester, St. Paul, Wadzinski, Wm.	998.29
Markesan, St. John, Kobs, George	1,380.00
Marquette, St. Paul, Wadzinski, Wm.	121.43
Mears Corners, Trinity, Hartwig, Paul G.	160.75
Mecan, Emanuel, Oelhafen, W. J.	539.43
Menasha, Bethel, Tiefert, Arnold	336.05
Montello, St. John, Oelhafen, W. J.	1,631.86
Neeah, Grace, Wichmann, W. F.	313.57
Neeah, Martin Luther, Hartwig, Paul G.	384.10
Neeah, Trinity, Schaefer, G. A.	1,917.20
N. Fond du Lac, St. Paul, Kuschel, B. G.	596.77
Oakfield, St. Luke, Koepsell, Clarence	1,102.90
Omro, Zion, Ziesemer, R. D.	207.37
Oshkosh, Faith, Wichmann, W. F.	45.80
Oshkosh, Grace, Lehninger, E.	1,564.80
Oshkosh, Immanuel, Mittelstaedt, T. J.	198.69
Oshkosh, Martin Luther, Kleinhaus, Harold O.	1,200.00
Pickett, Grace, Lochner, E. T.	128.50
Princeton, St. John, Stroschein, Walter	1,584.59
Readfield, Zion, Engel, Armin L.	105.85
Red Granite, Trinity, Eggert, Paul C.	—
Ripon, Mt. Zion, Ziesemer, R. D.	260.54
Salemville, St. John, Sommer, O. A.	75.00
Seneca, St. Paul, Eggert, Paul C.	422.98
Van Dyne, Zion, Weissgerber, W.	375.15
Wautoma, Peace, Laper, A. D.	340.40
Weyauwega, St. Peter, Wicke, Harold	1,294.30
Winchester, St. Peter, Engel, Armin L.	55.00
Winneconne, St. Paul, Grunwald, Harold	632.79
Conference Total	\$ 24,469.92
Miscellaneous	25.00
District Total	\$ 79,297.29

Memorial Wreaths

In Memory of — Pastor	Amount
Mrs. Angelika Ave-Lallemant — T. Thurow, Menominee	\$ 2.00
Earl Balza — E. H. Krueger, Green Bay	15.00
August Behnke — H. Wicke, Weyauwega	4.00
Wm. Brandt — W. A. Kuether, Carlton	16.50
Rev. G. A. Dettmann — Fox River Valley Pastoral Conf.	15.00
Mrs. Alex J. Duveneck — L. J. Koeninger, Manitowoc	29.00
Mrs. C. Felschow — E. H. Krueger, Green Bay	5.00
Mrs. Wm. Gehrke — W. E. Pankow, New London	2.00
Mrs. Wm. Glaesser — L. H. Koeninger, Manitowoc	8.00
William Heisel — G. Tiefert, Stambaugh	6.00
Otto Hencke — W. A. Wojahn, Eldorado	17.00
Mrs. Carl C. Henning — T. Thurow, Menominee	5.00
Lester Hinz — H. Wicke, Weyauwega	1.00
Gerhard Koepsell — Winnebago Teachers' Conference	10.00
Gerhard Koepsell — H. E. Pussehl, Wrightstown	82.00
Mrs. Albert Krueger — P. Th. Oehlert, Kaukauna	10.00
Chas. Krueger — A. Engel, Readfield	18.00
George LaFond — K. F. Toepel, Algoma	2.00
Wm. J. Lopas — P. Th. Oehlert, Kaukauna	5.00
Alma Maile — V. J. Siegler, Brillion	5.00
Mrs. Fred Maile — A. W. Voigt, Green Bay	6.00
Matt Mattila — Wm. Roepke, Marquette, Michigan	3.00
Pvt. Ralph Pfeiffer — W. A. Wojahn, Eldorado	15.00
Chas. Pfothenhauer — E. H. Krueger, Green Bay	3.00
Augusta Plautz — T. Thurow, Menominee	5.00
Aug. Pomeroy — W. A. Wojahn, Eldorado	4.00
Mr. Robert Rabenhorst — L. H. Koeninger, Manitowoc	2.00
Carl Raddatz — E. J. Zehms, Freedom	5.00
Mrs. Emilie Richter — H. Wicke, Weyauwega	2.00
Mrs. LeRoy Ristow — E. J. Zehms, Freedom	3.00
Mrs. Karl Sampe — L. H. Koeninger, Manitowoc	5.00
Alfred Scharf — V. J. Siegler, Brillion	7.00
Rev. E. B. Schlueter — H. Kleinhaus, Oshkosh	5.00
Rev. E. B. Schlueter — Geo. Kobs, Markesan	30.00
Rev. E. B. Schlueter — H. A. Koch, Morrison	2.00
Rev. E. B. Schlueter — H. Wicke, Weyauwega	2.00
Edward Schneider — O. W. Heier, Millersville	44.00
John F. Schroeder — T. Thurow, Menominee	5.00
Herbert Schultz — H. A. Koch, Morrison	14.00
John Schweizer — Theo. Thurow, Menominee	10.00
Mrs. Ella Stahlberg — H. Wicke, Weyauwega	10.00
A. Stelter — H. Wicke, Weyauwega	2.00
Mrs. Chas. Struck — W. E. Pankow, New London	4.00
Wm. Thieme — Armin Engel, Readfield	20.00
Mrs. Wm. Toedter — L. H. Koeninger, Manitowoc	20.00
Mrs. H. Trettin — G. A. Schaefer, Neeah	10.00
Mrs. H. Trettin — P. Th. Oehlert, Kaukauna	34.50
Mr. Herbert Umnus — L. H. Koeninger, Manitowoc	47.00
Charles Westphal — L. H. Koeninger, Manitowoc	10.00
Mrs. Loren Wilson — J. J. Wendland, Zachow	4.00
Wilhelm Zell, Sr. — Ed Zell, Mishicot	2.00
Total	\$ 578.00

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Oct 52

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