

*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*

WISCONSIN SYNOD

MILWAUKEE, WISCONSIN

DECEMBER 27, 1953

VOLUME 40 — NUMBER 26

Silent Night  
Holy Night



# The Northwestern Lutheran

Official Publication

The Ev. Luth. Joint Synod of

Wisconsin and Other States

Issued Bi-weekly

Vol. 40 December 27, 1953 No. 26

Entered as second class matter December 30, 1913, at the Post Office at Milwaukee, Wisconsin, under the Act of October 3, 1917.

Postmaster: Kindly send notices on Form 3578 to Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin.

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Subscription price \$1.50 a year payable in advance — Milwaukee \$1.75 per year. Address all business correspondence, remittance, subscription, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

Silent night! Holy night!  
Son of God, love's pure light  
Radiant beams from Thy holy face,  
With the dawn of redeeming grace,  
Jesus, Lord, at Thy birth,  
Jesus, Lord, at Thy birth.

# Siftings

Those desiring a copy of the article "Religion in Scouting" by Pastor Keibel, which appeared in the Northwestern Lutheran some time ago, may obtain it in quantities or single copies by writing to Pastor Gerhard C. Marquardt, 201 Jacobi Street, Schofield, Wisconsin. This article will be reproduced if enough requests are made. It is a very revealing article in regard to the religious element in Scouting and ought to be on the desk of every pastor and in the homes of our members. Be sure to get in touch with Pastor Marquardt immediately.

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HAVE YOU ORDERED the Northwestern Lutheran for the year 1954? This is the proper time to do it. It is inconvenient for the Publishing House and for the editors if new or renewal subscriptions are delayed until the month of January, sometimes February. The postal authorities demand that no unpaid subscription be sent through the mails. Our Publishing House, to be honest with the government, is bound by this regulation. So, why not do it now. Why not include the Northwestern Lutheran in your plans for Christmas. It would make a God-pleasing gift to any member of the family or to some friend that you remember with a gift at Christmas time. In fact, it need not be a Christmas gift. It will be a welcome gift at any time of the year. In giving the Northwestern Lutheran as a gift you will not only be pleasing yourself but will also benefit the recipient. Why not do it?

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The NORTHWESTERN LUTHERAN ANNUAL is ready for distribution at the low price of 50 cents. It ought to go without saying that this annual ought to be in the home of every member of our Synod. The information it contains is of vital importance to every one of us. The information it contains of our Synod and that of other synods in the Synodical Conference alone recommends it to our members. The name of each Sunday of the year is carried in the

BY THE EDITOR

weekly calendar in the front of the book together with the Gospels and Epistles to be read in the churches each Sunday. You will also find the addresses of all ministers and teachers of the Wisconsin Synod and of the Synodical Conference on the following pages. Toward the rear of the book you will find the churches listed in each state. This is valuable for those who intend to travel during the year.

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The "Gift for Jesus" collection ought to be completed by the time this issue of the Northwestern Lutheran reaches your home. Christians of our Synod everywhere prayed God for its success. This collection was to be taken on the 13th of December. We hope that you have contributed your fair share and more, so that the buildings so badly needed at our colleges may be erected without delay. Those of you who studied the material sent to you by the committee will know how much we need new facilities at our schools and will have contributed liberally, lest the work at our schools be hindered. God bless your efforts.

\* \* \* \*

While on the subject of the new year, why not decide now that you will be more concerned about the weel and woe of our Synod during the year just begun. Why not make up your mind to contribute more, much more, this year than you did last year. Mission opportunities of our Synod are actually unlimited. From almost every part of our nation people are calling to us to come down and preach the Word to them. We can not comply with their request because we haven't the funds. This is a pitiable situation, a situation that need not obtain if you would be a little more generous in your contribution. And what a mite we contribute for the cause of missions compared to our income, which is a free gift of grace from our heavenly Father. Let us gladly, willingly return a goodly share to Him for the cause of His kingdom on earth.

# Isaiah's Christmas Vision

## Isaiah 9: 2-7

**T**HIS vision was granted to the Prophet Isaiah more than seven hundred years before the Savior's birth. It was at a time when the prophet of the Lord was entrusted with the sad task of announcing God's impending judgment upon the impenitent people of Judah. When the kings of Damascus and Israel had threatened to invade Judah, its faithless King Ahas had refused to look to the Lord in trust and to embrace the assurances of help which He extended through His faithful prophet. In his unbelief Ahas had turned instead to Tiglath Pileser of Assyria and called upon him for help. Isaiah now had to tell his impenitent people that through the Assyrian nation, eager for conquests, God would not only punish apostate Israel but also begin to bring His just judgment upon Judah. At the same time, however, God granted this blessed vision of the future to Isaiah, that his own faith and that of the believing remnant in Judah might be strengthened in the assurance that in spite of these judgments God's promises of salvation would ultimately go into fulfillment. What was revealed to Isaiah may still serve to remind us of the great salvation which appeared with the first Christmas.

### The Light of the World



The Assyrian king, to whom Ahas in his folly had turned for help, indeed drew nigh with his mighty host. After conquering Damascus he devastated also the northern regions of the Kingdom of Israel, the land of Zebulun and Naphtali, leading many of its inhabitants into captivity. Yet for this doomed region of Galilee Isaiah in his prophetic vision beheld a future of light and glory: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." This glorious light which Isaiah saw arising in Galilee was none other than the Light of the World, the promised Messiah, the Lord Jesus Christ, who says of Himself: "I am

the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

We know that when Jesus, born in Bethlehem, finally manifested Himself in public as the Savior of the World, He did this above all in the cities and villages of Galilee. Here He began to proclaim His precious Gospel of pardon and salvation, confirming it with great signs and miracles. Here He gathered the apostles whom he ultimately sent out into all the world to preach the Gospel of His finished redemption, so that the blessed Light of Salvation has come also to you and me .

### The Joy of Salvation



To portray the joy which would be awakened by the coming of the Savior and His salvation, Isaiah uses two vivid comparisons. He says, first of all: "They joy before thee according to the joy of harvest . . ." One can readily understand this joy which comes to those who have sown seed in the sweat of their brow, who have anxiously watched their green fields grow and mature — this joy which comes to them when they finally are privileged to gather in the golden grain. Their hearts are exceedingly merry when they are able to store away the precious products of their fields. Yet in the fullest sense our joy in the Savior's birth ought to be like the joy of harvest. We now through faith are privileged to gather in a rich harvest of spiritual and eternal blessings. With His coming Jesus our Savior has brought to us sinners the gracious harvest of God's pardon, of His favor and love, of eternal fellowship and joy with Him in heaven.

The prophet's second comparison deals with the joy that comes after victory in battle: "They joy before thee . . . as men rejoice when they divide the spoil." These words are spoken in terms of Old Testament warfare. Jubilant indeed were the victors when after a hazardous and

bloody battle they had finally driven the enemy out of his camp, taken possession of his goods, and divided among themselves all the rich things left behind by the vanquished.

In this manner we may rejoice over our Savior's birth. With His coming we have become victorious in the great spiritual battle with sin, death, and hell. The blessings of this victory are to be ours eternally. Very fittingly, therefore, the prophet says of our divine Savior: "For thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, garments rolled in blood; but this shall be with burning and fuel of fire."

Isaiah refers to the time when the Israelites were oppressed by the Midianites. Like a beast of burden God's people was then weighed down by a heavy yoke, smitten with cudgels, and driven on by the sharp thrusts of piercing rods. Yet we know from Holy Writ how Gideon brought deliverance in the name of the Lord. With only three hundred men he surprised the oppressors by night and miraculously put them to flight without the initial use of a single weapon. Thus Christ our Lord, sent by God to be our Gideon, has delivered us from the tyranny of sin and Satan. It was wholly the Savior's victory; we sinners were helpless. Yet the victory was complete. Isaiah points out that the confused noise of battle has ended, that all the bloody garments of war are consumed with fire. It is the prophet's picturesque way of saying that the victory which the Savior came to win for us has wrought a complete and eternal deliverance. We now have pardon for our sin, strength to strive against it, peace with God, and the sure hope of eternal life. These spoils of His battle the Savior freely distributes through His Word. They are ours to embrace and to enjoy in faith. Our Christmas joy in this salvation ought to permeate all of our activity, ought to be reflected in our gifts, in our help for the needy, in our support of the Gospel. This joy ought to make us cheerful and patient at our tasks, upon our paths of duty, amidst our earthly burdens, vexations, and sorrows.

(Continued on page 405)

# Editorials

**Christmas** The Father sent His only Son into the world. The Son was obedient to the Father and suffered death. The Spirit of God, working through the Word and Sacraments, brings us to faith and keeps us in the faith, even the salvation of our souls. Who will say, therefore, that one or the other of the great Christian festivals commemorates a more important event? Glory be to the Father, the same glory be to the Son, the same glory be to the Holy Ghost.

We rejoice at Christmas because we know what happened by the enlightenment of the Spirit of Pentecost on Good Friday and Easter. However, in that knowledge our heart is filled to overflowing as we kneel before the manger-bed in Bethlehem. We behold in that child our Savior and Redeemer, the proof of God's love, the destroyer of the works of the devil, the victor over death. In Bethlehem we see with the eye of faith paradise regained, heaven opened. In the wisdom of the Wise Men we recognize our Lord and King. We see a new heaven and a new earth. We behold perfect conditions, we see the eternal kingdom of truth and righteousness and liberty. Kneeling in adoration before the Child we become children and can believe anything the Father tells us. In that humble stable we learn to love God and man, and are renewed in the image of God. In the light of the Savior's completed work of redemption the birth of Mary's son makes life worth living, and dying sweet.

Especially at Christmas time, how can we think or speak about anything except this Child Immanuel? But we can and do. This reveals to us how far we have fallen from the first estate of man and how much we need this Savior. Let us force our sluggish hearts to rejoice in and our mouths to sing about the "Woman's Seed."

L. KOENINGER.

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## NEW YEAR THOUGHTS

**The Old Year** At the beginning of a new year the Christian takes a deep look back upon the year just coming to a close. It usually tells a tale that is of great importance to him. There may have been unpleasant experiences: reverses in business, sicknesses, losses of various kinds, etc. But there were also pleasant experiences — many of them — whatever they may have been. All of them, however, reflect the mercy and the grace of his God. Whatever happened to him in the past year did not happen without the Father's knowledge and permission. There was no such thing as chance or accident in his life. God was always in it — not as a helpless party — but as the controlling and ruling power; who ever had things in hand, for He is the Keeper of Israel who neither slumbers nor sleeps. He was his shade upon the right hand, that the sun did not smite him by day, nor the moon by night. In all his experiences of life, the Lord preserved him from all *evil*. Not from all unpleasant experiences, perhaps, not from all pain and sorrow, not from all heartaches and heartbreakings — but from all harm. God took the evil and harm out of them. That does not mean, however, that we realize and see this without human power of perception, but it does mean that it is true neverthe-

less because God says so. Often enough God permits us to see this in retrospection, if we are willing.

The greatest gift of God's grace, however, is the fact that we were kept by the power of God through faith unto salvation. All other things vanish into nothingness compared with this. All sins of the old year have been forgiven, wiped out by the blood of Christ, and we could end the old year with that assurance that we are the children of God and heirs of salvation. This above all makes the heart of the Christian leap for joy and in grateful appreciation join the Psalmist in the 103 Psalm: "*Bless the Lord, O my soul, who forgiveth all thine iniquities, and healeth all thy diseases.*"

**The New Year** Stretching out ahead of us, is to us an unknown and uncharted sea. We know before we set sail that our bark of life will encounter many a wild sea and many a storm before it reaches the shore of another year. The ravages of the year will take its toll, as in every other year. Sickness and, perhaps, death will visit our firesides and cause us deep sorrow, reverses of all kinds will not fail to create hardships for many of us. And if we dare look ahead and contemplate what may happen in world affairs becoming more critical from year to year — what with the atom bombs and hydrogen bombs, capable, as we are told, to destroy a whole nation in the twinkling of an eye — we well look forward to the new year with apprehension and much trepidation. No one seems to know what communist Russia will do or has in mind to do, whether, if she enters a pact with the other nations of the world, she can be trusted to keep it inviolate. Asia's many nations with its multi-million inhabitants, are restless, seething with intrigue and conspiracies. Their peoples are hungry, many of them starving to death each day — they want food and security and for it they will join any force that will promise them relief from their desperate condition and a brighter future. An explosion there could easily involve the whole world in another bloody struggle. What may the outcome of such a struggle mean to America? God only knows.

Against this dark background the Christian has but one hope, a very sure hope. The 121 Psalm gives us the direction: "I will lift up mine eyes to the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Almighty God will be our sun and shield in the new year, as he was in the old year. Whatever may happen within the next 165 days will happen with the hand of the Lord on the throttle of our life. He, whose children we are by faith in Christ Jesus, will glorify Himself and His grace in whatever may come to pass. Assured of this, the Christian has no misgivings "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early." (Psalm 46.) Here is the Christian's answer: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear."

W. J. S.

## ISAIAH'S CHRISTMAS VISION

*(Continued from page 403)***The Savior King**

In his Christmas vision Isaiah was given to behold the source of this great joy of salvation. He writes: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."

What finer description of God's great Christmas gift could we hope for? None could serve better in making our joy over the Savior's

birth truly great and active. Jesus, the child that was born for us, the son that was given to us, rightly bears the name Wonderful. He is wonderful indeed, true God and true man in one person, the only kind of Savior who could save us. As this wonderful Savior He also merits the name Counsellor. He who took on our flesh and blood knew all of our needs. He had counsel for our deepest misery and plight, the guilt and curse of our sins. Not only did He have such counsel, but he carried it out. He, and He alone, could do so, for Isaiah reminds us that He was and is The Mighty God. As such His holy life and innocent suf-

fering and death could make an effective substitution for every sinner. After bringing this great battle in our behalf to a successful finish, He now shows Himself as The Everlasting Father. With fatherly love and faithfulness He watches over His believers, protects them from all evil, hears their prayers, comforts and guides them with His Word, and leads them safely to eternal life. As the Prince of Peace He now rules His church of believers in and with the peace which He has won for them in the sight of God. "Of the increase of his government and peace there shall be no end . . ."

C. J. L.

# IMMANUEL

WHEN these lines reach our readers it will be the Sunday after Christmas. We pause for a moment to study the name of Jesus which the angel mentioned to Joseph from a prophecy of the Old Testament. He said: "All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying: Behold, a virgin shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" Matth. 1, 23).

The angel quoted these words from the book of Isaiah (chap. 7, 14). His purpose was not merely to assure Joseph of the innocence and purity of his young bride, Mary, but above all to impress upon his heart the significance of the event, the incomparable uniqueness of the time, and the important role which he himself was to play in the matter. To be sure, his was not a glamorous role, he was not to be in the limelight, yet it was a necessary part in God's great work of redemption, of reuniting the sinner to Himself.

**Separation**

*Man Separates Himself.* — That God is with us will be a novel experience. It was not always thus. Rather, there existed a complete separation between God and man. This separation was not brought about by God, it was not there from the beginning, From the beginning God had established the most inti-

mate relations between Himself and man. He had created man in His own image, He had created man to be His son and heir. It was man who broke this bond of love by rejecting God, by attempting to set himself up as a god in his own rights, knowing good and evil.

That upset the fellowship. God is *One*. He has no companions, no equals. Anyone who claims to be a god, thereby becomes a rebel against God's dominion.

*Nature of the Separation.* — When God created man, His plan was to deal with him as a father does with his children. In love He would shower His blessings on man, and man in turn would receive them as God's gifts, given in His free love, and would have enjoyed them in gratitude. When man rebelled against God, his mind was changed, completely reversed. He would no longer accept gifts, he would demand rewards of merit. — Thus it remains to the present day, the idea of reward and merit is deeply ingrained in the hearts of men by nature. — That is separation.

God, on His part, when His love and goodness are refused, when man insists on dealing with Him on a commercial basis, cannot do otherwise than to reject man: "Depart from me, ye cursed, into everlasting fire."

*Result of the Separation.* — The first result is that man is under the power of sin. Since he has aban-

doned faith in God all his efforts to do good will lead him only deeper into sin, seeing he thereby denies God as the only fountain of good.— And the ultimate result will be eternal separation from God in hell, eternal death, seeing God is the only fountain of life.

To people thus separated from God, God proclaims His name as Immanuel, God with us. This is specifically the name of the Savior; He is the Mediator who has reestablished the union of sinful man with his Creator.

**Reunion**

*Person of the Mediator.* — When Jesus is called Immanuel, this name applies in a special way to His very person, for He is at the same time "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary." In the person of the Savior the divine and the human nature are most intimately united.

On the one hand, He is true man with a human body and a human soul. His body was constructed exactly like ours, with a similar beginning like ours and a development like ours; with the same requirements for food and drink, and rest and sleep, with the same limitation as to space and time. He would feel hunger and thirst, heat and cold just as we do. He also would grow tired from labor, or travel, or exertion just as we do.

His soul was exactly like ours. He could think, and learn, and increase in wisdom. He felt grief and pleasure just as we do. He dreaded frightful experiences, and shuddered

to drink the bitter cup of suffering which the Father held to His lips. He had a human will like ours, which He trained and exercised in His obedience to His heavenly Father.

On the other hand, He is true God, possessing all divine glory and majesty. He did not always make full use of His divine powers, only on special occasions did they shine forth, and then in subdued splendor, when He performed miracles. — But whether men saw it or not, He was true God.

The fact that Jesus in His person united two natures, the human with the divine, is not the full meaning of the name Immanuel. Some men, particularly in parts of the early Church, liked to think of it in that way. But the separation between God and man was too severe to be bridged in that way. The union of the two natures in the person of the Savior was only a preliminary step preparing Him for the tremendous task of removing the barrier of sin and of reestablishing union.

*Immanuel through Suffering.* — Why was Jesus born in such poverty and under such humiliating circumstances? Why did His life continue along the same lines? Why did He undergo persecution in His childhood, and bitter opposition later from those whom He tried to serve?

Why did He die on the accursed tree?

All this was necessary in order to reestablish the lost union between the sinner and his God. The sinner had to be redeemed, a ransom price must be paid for him. The sinner had to be reconciled to God, his status before the righteous judgment of God must be changed. A sacrifice must be offered up for his atonement. Jesus, who was to be our Immanuel, to reunite us with our God whom we had forsaken — He must pay the ransom, He must bring the sacrifice.

This He did by sacrificing Himself. When we all like sheep had gone astray, the Lord laid the iniquity of us all on Him. He was made the Lamb of God to take away the sin of the world. He made His soul an offering for sin. He laid down His life as a ransom price for us.

In this way He became our Immanuel. God made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him.

*The Gift of the Holy Spirit.* — Reconciliation is a fact. It was established through the death of Jesus. In His resurrection God proclaimed to all the world the forgiveness of their sins. As soon as the suffering Savior stepped between the sinner and His irate God, all sins

were thereby screened out from the sight of God. Viewed through the sacrifices of Christ the sinner appears holy and spotless. He stands before God as a saint.

Jesus announces these glad tidings to the world. He established peace by His death, and He sent His apostles to proclaim that peace to the world.

How is this message received? Do the sinners rejoice that their warfare is at an end? No, they reject the proclamation of peace as foolishness. "I cannot by my own reason or strength believe in Jesus Christ or come to Him." Natural man does not receive the things of the Spirit, they are foolishness to him.

But Jesus is our true Immanuel. He not merely removed the barrier that separated us from God; He not merely invites us to return to our God, with the promise that God will receive us: He also, by His work, prepared the way for the Holy Ghost to enter our hearts and there to kindle faith in our Savior. Because He appeared before His Father with His sacrifice on our behalf, He can now pour out the Holy Ghost who teaches us to cry, Abba Father.

The original union between God and man has been restored.

They shall call His name Immanuel, which being interpreted is: God with us. J. P. M.

## Guidance in Godliness

### YEAR'S END AND GOD'S WORK

**W**E have come to the end of another year. This may seem like a trite saying. But we are thinking of year's end and New Year with regard to our Synod and its work. We are thinking particularly of our part in this work. How have we supported it? What is our resolve for the new year? These are salutary reflections.

#### No Doubt Or Worry

The future is always one of uncertainty. Will the Lord continue His blessings to us? No one knows, save God alone; and He does not at this time permit us to look into His plans. However, God does tell us all we need to know to reassure

our hearts and to drive fear and worry out of them.

There can, in the first place, be no doubt of His grace toward us. He declares: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Isaiah 54: 10.

On the strength of this covenant the individual Christian can confidently claim for himself the words of the Lord: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth

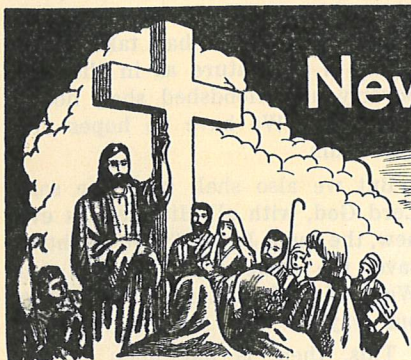
that ye have need of them." Mt. 6 31-32.

#### Confidently We Do His Work

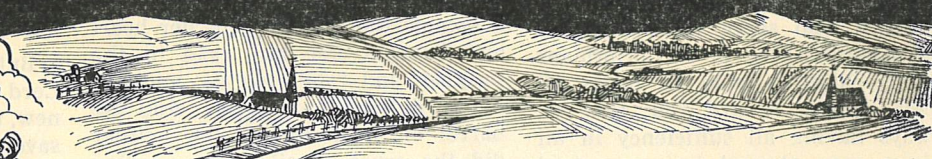
As to our synodical work, we know that the command of our Lord: "Preach the Gospel to every creature," still stands. God wants the work to go on, and it will go on unto the end of days, even if the entire present order of things should collapse.

The only question that could arise is this: Are we in our synodical work carrying out the command of Christ to His Church to the utmost of our ability? We have every right to believe that the Lord wants us to carry on and, as that is the case, that He will provide the means.

(Continued on page 408)



# News from our Mission Fields



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

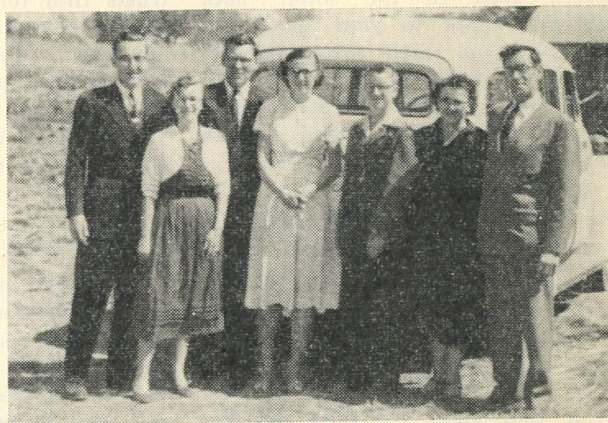
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## SCENES FROM RHODESIA

“THE complete story of our missionary’s 6,000 mile trek across the primitive trails of this new land in search of the best possible mission field cannot be told here. Courage, resourcefulness, and perseverance were needed to register those miles; faith and wisdom were required to reach sound conclusions. And who is sufficient for these things? Our representatives did not rely on any of these to reach decisions. They implored the Bishop of souls to show them the solution. We are confident their prayers have been heard. We record here our gratitude at their willingness to be used as the instruments through which the Lord has shown us the way. We trust that our gratitude will be translated into lively, lasting support of their labor.” Thus writes Pastor Wacker, chairman of our Rhodesian Executive Board, in a report on Missionary Habben’s survey opportunities in Northern Rhodesia.

### OUR RHODESIAN STAFF

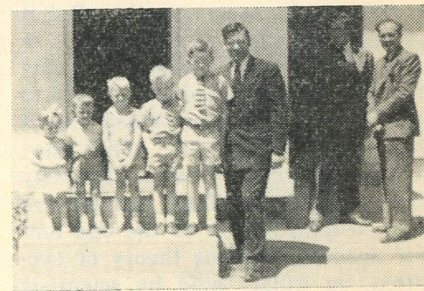
- Left  
Missionary and Mrs. Drevolv
- Center  
Missionary and Mrs. Habben
- Right  
David with Mr. and Mrs. Paul Ziegler



Sala Land Tribal Council with Chief Shakumbelia who offered us 160 acres of good land for our main base. This meeting will stand out as one of the highlights of our African mission work. The Kafui River Dam in this area will make Sala Land the breadbasket of Northern Rhodesia.



On last exploration trip before rainy season. Taken in the north country near Abercorn close to Lake Tanganyika.



First Sunday School class of white Lutherans in Lusaka with Pastor Habben. Five families pleaded for services which have been held since June 28. Members are now busy making bricks and will acquire land for a chapel.

### Suggested Mission Stations

The main base is to be established in *Sala Land*—45 miles from Lusaka. The Sala tribe would support native workers at various stations. White teachers would be needed only to guide African staff. Chapel and school to be built at *Matero*, native quarter 5 miles south of Lusaka, where 20 to 25,000 natives are already concentrated. Then also white Lutherans can be served at *Lusaka*, and white mission work done.

May these scenes and suggested mission stations bring our Rhodesian endeavor much closer to our hearts and our petitions for its blessing more frequent and fervent.

W. R. H.

## GUIDANCE IN GODLINESS

*(Continued from page 406)*

All the gold and silver of the earth are His, and He supplies them to those who serve Him. That is our understanding of II Corinthians 9:8-11: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound in every good work: as it is written, he hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread to your food, and multiply your seed sown, and increase the fruits of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God."

If only we "purpose" (v. 7), as the Spirit of God directs, and prove ourselves "cheerful givers," God's treasury will be opened unto us.

Let us believe as the widow at Zarephath believed. Elijah's command, "Make me thereof a little cake first, and bring it unto me, and after that make for thee and thy

son," surely tried the soul of this woman. If she had, doubting, refused, there would have been for her son a last meal, and then starvation. By the power of God's promise she overcame the doubtings of her heart and brought her last cake to the prophet, and "she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake to Elijah." I Kings 17.

God grant us a faith like hers, that gives to the Lord the first and trusts Him for the last. Then we will face the new year with hope in our heart. We will follow the guidance of the Spirit of God in giving for His cause. And we, too, will at year's end confess: "All the promises in him are yea, and in him Amen."

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## OUR NEW YEAR'S HOPES

It is perhaps a rather commonplace observation that we shall have for the new year the same old weaknesses of the flesh, the same sins to beset us, the same story of shame and pain to tell, as a consequence

of our unchanged evil human nature. Death and disease shall take its toll of us in the future as in the past, poverty and bloodshed shall not be abolished. We have no hopes of a millenium.

But we also shall have the same Lord God, with all His mercies ever new, the same Jesus Christ, mighty to save, the same old tried and true Word of God, that shall light us on our way.

This, then, is our hope for the new year. As in the past, our Lord will forgive; as formerly, He will uphold with His counsel, strengthen by His might, comfort us in our distress. We look into the future with unclouded trust; our hearts are filled with cheer over the perennial and lasting gift of the Christ-child; we take courage from His word: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" John 16:33. It shall be a happy new year indeed, if we but consign ourselves into this loving Shepherd's care, for then, whether we live or die in the coming year, He shall lead us nearer home.

K. F. K.

## From A Wider Field

SOME of our readers will perhaps remember having seen one or the other of the reports that are to be reprinted in this column. These news reports were widely published in leading newspapers on November 22 and 23 of this year. They deal with an old, old topic that may have lost its interest for many people. But it has made a comeback in the news in a very interesting manner, and one that serves as a warning example to show that the lies and falsehoods of Satan never really die. They may go underground for awhile, but they can survive even so fatal a blow as the one that fell upon the famous theory of evolution, so widely held by scientists and so completely in command of the historical and geographical textbooks of our Nation's schools.

The great American Museum of Natural History and, in fact, most of the large museums in our country, have for a long time proudly displayed four plaster casts of human heads. These are said to be repro-

ductions of ancient skulls dug up by scientists; and the claim is made that the skulls are those of various stages of the development of man from the monkey, or ape. There is the skull of the Trinil Ape-man; that of the Piltdown man; then the Neanderthal man; and finally the Cro-Magnon man, the last link between the ape and the human being.

This nonsense has long been advertised as scientific discovery, as proof of the fact that the Bible Story of Creation is an old fairy tale. Man evolved from the animal world; here are the skulls to prove it.

Comes now a great calamity. A special dispatch from London, where the real skull of the Piltdown man is carefully locked in a safe to protect this valuable scientific evidence, earned the following headline and write-up:

### Fake Piltdown Man Makes Monkey Out of Scientists

"A keeper in the British Museum of Natural History Saturday shamefacedly took from its case of honor

the supposed skull of a primitive man which for 40 years had been called the oldest ever found in Europe. A card in the case explained that this plaster cast assembly represented the remains . . . of the famous Piltdown man, an early Briton who strolled the barren south 600,000 years ago.

"Scientists disclosed yesterday someone had made a monkey out of them. After a new test with modern techniques, they declared the skull an 'elaborate hoax.'

"The Piltdown cranium is genuine, the scientists said, but the head's jaw and molars are those of a modern ape, stained and filed down to simulate the fossil specimens of early man"

Now you might think, dear reader, that this revelation would bring the flimsy house of human evolution crashing to earth. But you underestimate the staying power of modern science. Licked? Oh, no. These "scientific" gentlemen have been through worse things.



Take, for example, another of those "fossil skulls" that are exhibited in plaster reproduction throughout the world and are pictured in text-books as well as in encyclopedias — the head of the Trinil ape-man. There was tremendous excitement when on September 28, 1926, the news went out over the wires that a scientist had discovered, at Trinil in central Java, "a complete skull of the prehistoric ape-like creature termed by some the 'missing link.'" Cablegrams travelled back and forth from London to Java, and the discovery was hailed as proof positive of human evolution.

About two months later, after careful examination, this "skull" was identified as the knee-cap of an elephant. But has this stopped the march of "science"? Oh, not at all! To this day, the plaster casts of the Trinil ape-man are cheerfully displayed to the long-suffering public, and the evolutionary theme-song is played with unrestrained fervor.

It was well, then, that we did not find too much satisfaction in the startling revelation of November 22, to the effect that the Piltdown skull has proven to be a fake. Otherwise we would have been quite unprepared when, on November 23, newspapers blossomed forth with the following frantic wire from London:

**African Pit Yields Jawbone  
Of Woman 100,000 Years Old**

"A large seashore pit in Cyrenaica, on the Libyan coast of Africa, has yielded evidence of almost continual habitation by various races of man and sub-man for at least 80,000 and perhaps 100,000 years.

" . . . Among latest discoveries is the jawbone of a Neanderthal woman who lived in Cyrenaica 100,000 years ago . . . Anthropologists at Cambridge think she was between 18 and 25. Only two of her teeth remain, but one of them is a wisdom tooth which broke through just before she died. The pattern of this unworn molar indicates that she lived about 100,000 years ago."

Wonder what it is going to turn out to be this time? More than likely part of a small meat-grinder left behind by the British Army in 1943.

\* \* \* \*

The United States Supreme Court has agreed to review the question whether a Florida judge acted properly in a murder trial when he

permitted a minister to go to the jury room and lead prayers for divine guidance in reaching a just verdict.

A. Elwood North, who was convicted by that jury and sentenced to death in the electric chair, has appealed to the highest court, saying that, after the jury returned its verdict, he learned that the jurymen had asked that the Rev. Shelton Jones, a Baptist minister, be admitted to their chambers to lead them in prayer.

Mr. North says this deprived him of a full and fair trial, as the clergyman might have exerted undue influence.

The modern craze for practicing promiscuous joint prayer at any and all occasions can cause no end of difficulties, aside from the most serious circumstance of all — that it is unscriptural.

E. S.

**OUR HEARTS ARE SO LIKE  
BETHLEHEM**

Our hearts are so like Bethlehem,  
The night the Christ-child came.  
If He would knock upon our door,  
The words would be the same:  
"There is no room!" We crowd Him  
out

With pleasures and with care.  
Oh, if our eyes would only see,  
The One who's standing there!  
We'd welcome Him and hold Him  
fast

And never let Him go,  
And all life's best and highest joys  
To us He would bestow.  
As He looks down upon His world,  
I wonder, does He weep,  
To find so many doors are shut,  
So many hearts asleep?  
Then give to Him the birthday gift,  
He yearned for from the start,  
Kneel with the shepherds at His feet,  
Give Him, give Him your heart.

ESTHER A. SCHUMANN.

\* \* \* \*

May you feel that awesome wonder  
Which the faithful knew of old,  
When the long expected Savior  
There at last they did behold.  
May your heart sing out with glad-  
ness,

Let no cares your heart dismay,  
Echo now the angels' chorus  
On this happy Christmas Day.

ESTHER A. SCHUMANN.

**TWENTY-FIFTH ORDINATION  
ANNIVERSARY  
Pastor W. Frank**

On July 19, Zion Congregation of Morgan and Immanuel Congregation of Township Eden gathered in the high school auditorium in Morgan, Minnesota, to honor their pastor, W. Frank, on the occasion of his twenty-fifth ordination anniversary. This at the same time marked the twenty-fifth anniversary of the marriage of Pastor and Mrs. Frank. Pastor G. Zimmermann of Wellington Township, a classmate of the jubilarian, delivered the anniversary sermons. A representative from each congregation expressed the congratulations of the members and presented gifts in token of their appreciation of Pastor Frank's service in their midst. The ladies of the congregations served a festive meal in the church basement. Neighboring pastors and professors were also present to express their congratulations and well wishes.

PAUL F. NOLTING.

**FIFTIETH ANNIVERSARY  
St. Paul's Ev. Lutheran Church  
Hustler, Wisconsin**

October 11, 1953, was a day of special joy and thanksgiving to God for the members of St. Paul's Congregation, Hustler, Wisconsin. It was the day on which they commemorated the organization of their congregation 50 years ago, a time of grace which was brought to them through Word and Sacrament. Special morning and afternoon services were held to mark the occasion. The Rev. F. Gilbert of Slinger, Wisconsin, who formerly served the congregation, addressed a large gathering of members and friends in the morning service, basing his words on 1 Cor. 15, 58. He exhorted the members to continue in the Word which had been given them, and to remain faithful to the Lord, their God. Another former pastor, Rev. O. Koch, Lowell, Wisconsin, spoke in the afternoon service, using the words of Psalm 103, 1.2. He reminded the members of all the blessings they have received from their Lord, for which they should be truly grateful.

May the gracious God grant His continued blessing upon this flock that it may forever praise Him.

G. F. ALBRECHT.

**FORTIETH ANNIVERSARY**

St. John's Congregation of Baraboo, Wisconsin, assembled in its house of worship with their pastor, Herbert C. Kirchner, on October 27. The occasion for joy and thanks was the fortieth anniversary of their pastor in the ministry and the twenty-fifth as their pastor. Many other friends of the jubilarian and fellow-pastors joined in the observance. Pastor R. C. Horlamus served as liturgist. Pastor H. C. Nitz, District President, delivered the sermon, setting forth the truth of Philippians 1, 17: "Knowing that I am set for the defence of the gospel." After the service a delicious lunch was served in the church parlors, at which time Pastor Kirchner was given a purse as a token of gratitude from his congregation.

**DIAMOND ANNIVERSARY**

The tenth Sunday after Trinity, September 20, will be remembered as a day of grace and thanksgiving by the members of St. John's Ev. Lutheran Congregation of Montello, Wisconsin. On this day the congregation celebrated the 75th anniversary of its organization together with the 25th anniversary of the establishment of its Christian Day School.

On the Sunday prior to its jubilee, a son of the congregation, Rev. Julius Wagner, now retired from the active ministry and living in Neshkoro, Wisconsin, and the undersigned prepared the congregation for its anniversaries.

On September 20, ideal weather favored the joyful occasion and in consequence the church was filled at all of the four special services, which were held. The first morning service was conducted in the German language by the former pastor, Rev. Wm. J. Hartwig of R. 1, Kiel, Wisconsin. In the other three services the sermons were preached by sons, cradled and confirmed in the congregation: Rev. E. Walter Hillmer of North Branch, Michigan, in the morning service, and Rev. Edwin Jaster of Kenosha, Wisconsin, in the afternoon, and Rev. Paul Hartwig of Neenah, Wisconsin, in the evening. All the festival speakers called the hearers' attention to the great blessings the Word of God, preached in all simplicity and purity, had brought to them and their children, and admonished and encouraged

them that they should in thankful appreciation show forth the praises of God in word and deed. Appropriate musical numbers from the choir and the children of the Christian Day School enhanced the services. Former teachers of the congregation presided at the two manual pipe organ.

The ladies of the congregation under the direction of the Ladies Aid Society served dinner and supper to the guests who had come from far and near to take part in this joyful celebration.

The congregation was founded in the year 1878 by 19 families under the pastorate of Rev. Adolph Hoyer, a real pioneer of Lutheranism in this part of the state. From a small beginning this congregation has grown by the grace of God into a large congregation possessing a beautiful church property.

The following pastors have served the church during the past 75 years: Adolph Hoyer, 1878-1884; Christian Sauer, 1884-1891; August Schlei, 1891-1911; Oswald Theobald, 1911-1922; William J. Hartwig, 1922-1947; and W. J. Oelhafen since 1947.

All glory be to God on high — O thank Him for his goodness. May the Lord of the Church continue in the midst of this congregation with His Word and Sacraments.

W. J. OELHAFEN.

**FIFTIETH WEDDING ANNIVERSARY**

By the grace of God, Mr. and Mrs. Max Kraemer, Sr., of St. Peter's Church, Haven, Wisconsin, were privileged to observe their fiftieth marriage anniversary at their home, November 7, 1953, in the midst of their seven children and many friends.

The celebrants always kept close to their church, so much so, that Mr. Kraemer served as organist for forty years without remuneration.

The undersigned, their pastor, addressed them on the words: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Is. 54, 10.

God willing, may we enjoy their gracious presence for many years.

Ww. F. PANKOW.

**TWENTY-FIFTH ANNIVERSARY**

Pastor V. J. Siegler

Brillion, Wisconsin

The people of Trinity Church, Brillion, a delegation from Salem Congregation, Nasawaupsee, Manitowoc Conference pastors, and numerous relatives of the jubilarian duly observed the 25th anniversary of the ordination of Rev. Victor Siegler, on Sunday, November 1. The festivities included the church service of thanksgiving and a social hour extending well-wishes and gifts. "Unto me ... is this grace given." Eph. 3:8.

W. W. GIESCHEN.

**ANNIVERSARY**

St. John's Ev. Lutheran Church

Oakwood, Wisconsin

The fourth of October was a memorable day for St. John's Ev. Lutheran congregation at Oakwood, Milwaukee Co., Wisconsin. By the grace of God, the oldest congregation in our Wisconsin Synod celebrated its 110th anniversary. Two services were held. The pastor of the celebrating congregation, who served St. John's 42 years, was asked to preach the jubilee sermon in the morning service. His text was 1 Peter 2:4-5. In the evening service the president of our Southeastern Wisconsin District, Pastor Arthur Halboth of Milwaukee, Wisconsin, occupied the pulpit, preaching on Psalm 26:7-8.

The interior of the church was redecorated for this occasion. The altar was beautifully decorated with palms, ferns, and other floral displays.

The organist and choir director of Grace Ev. Lutheran congregation at Milwaukee, Mr. Arthur Griebing, accompanied the hymns. Mr. Walter Schober sang fitting solos.

The grace, love, and mercy of the Triune God has given and maintained His truth among us. If now in the future we make solemn vows to the Most High, we are assured of His promises and His abiding presence and blessings.

Oh grant, that in Thy holy Word,  
We here may live and die, dear Lord,  
And when our journey endeth here,  
Receive us into glory there.

M. F. PLASS.

**CHRISTMAS**

O Savior King, Thine infant rest  
Was brief in foretold Bethlehem!  
What matchless love, burned in Thy  
quest,

To rescue man from sin's dark claim!

Can we not hear the angels sing?  
Or with the shepherds seek Thy bed?  
And clear-eyed view Thee as our  
King

With joyful heart and bowing head?

Shall not Thy Word, much like that  
star,

With brilliant light glow steadily?  
And we, with Magi from afar,  
Come, and deep homage pay to  
Thee?

O Thou, the hope of every race,  
Gave up Thy throne to purge our  
clay,

For our death sentence gave us grace  
And won for us life's deathless day!

The echoes of Thy lowly birth,  
Through hoary ages cannot die,  
If in our hearts the angels' mirth  
Finds new expression from on high!

PAUL J. KATUS.

**NEW PARSONAGE**

**Jehovah Congregation**

**Altura, Minnesota**

Watching the growth of churches and church plants can be as interesting as watching the growth of children. All of us are children of God, and we grow in faith from the first planting of faith in our hearts through God's Word. But individual Christian growth is not as easily seen and marked as the growth of an established church.

Jehovah Congregation of Altura was started from the parent congregation of Trinity, Norton Township, which in turn had been started from St. John's Congregation of Lewiston.



Upon an original three lots for the church property grew a frame church, now serving the congregation for the fifty-fifth year. In 1923, a year after the congregation had called its own pastor, a house was purchased

for a parsonage. In 1951, on April 5, less than six years after the congregation had become self-supporting, it was decided to sell the old parsonage, rather than to do the extensive repairs and modernization necessary on the old building.

The new home was built on a site next to the church. From the sale of the old property almost half of the actual cost of the new building was realized. A great deal of labor was donated by members; the Lord also gave willing hearts that responded generously with contributions of money. Two years and three days after it had been decided to build, the Parsonage Building Committee was able to make its final report; the total cost was \$12,754.32: after all the bills had been paid, there remained a balance of \$263.79, which was used to place new steps and a wrought iron railing at the church entrance.

The parsonage is of one story construction. It has a study opening from the front vestibule, a spacious living-dining room with a large picture window, a modern kitchen with built-in cupboards, counter and shelves, three bedrooms, and a bath. Vicar Elmer Larson, now pastor at Whitehall and Arcadia, Wisconsin, preached the dedication sermon, with the service being conducted by Pastor R. P. Korn of Lewiston. The building was begun and completed during the pastorates of these two men. The congregation numbers 110 communicants.

May our past and future building in both Synod and local congregations be dedicated as the speaker at the dedication of this dwelling stressed: "Not unto us, but unto Thee, O Lord!" F. G. KOSANKE.

**NINETIETH ANNIVERSARY AND DEDICATION OF SCHOOL**

**Zion Lutheran Church  
Morrison, Wisconsin**

On Sunday, August 23, Zion Congregation of Morrison, Wisconsin, was privileged to celebrate its ninetyeth anniversary and the dedication of its new school unit. 1952 was the actual year of the anniversary, but an extensive anniversary building program consisting in the erection of a teacherage, the decoration of the interior of the church, and the building of a new school unit made the postponement of the celebration till 1953 necessary. Primitive and small were the beginnings of our Zion at Morrison. A log structure

served as the first church. Later on a frame church was erected and now a brick church adorns the property. Pastor C. Gausewitz, Sr., of Reedsville, founded the congregation in 1862. Those were the days of farms and homes hewn out of the primeval forest, of trails leading to and from church, of many a reading service, because the pastor could not reach his congregation due to inclement weather and impassable trails. From small beginnings the congregation grew to its present membership of 430 communicants, all told 625 souls. Out of its membership also grew the daughter congregation in Shirley.

From the very beginning the congregation was school-minded. A school was erected on the present more centrally located grounds. Many sacrifices had to be made by the parents to enable their children to receive a Christian training. Today the congregation witnesses the blessed fruits of such sacrifices. Formerly the children walked across the fields to get to school. Today the parents change off in bringing their children to and from school. Our congregation at present enjoys and has enjoyed for many years a 100% attendance of all the children of the congregation of school age, a rare achievement and a great blessing. Public schools were closed down and our Christian day school increased in numbers. Today 95 children attend and are being instructed by three teachers. In the early days pastors took over the instruction. The first resident teacher was Mr. Franz Gruett. Among the pastors the Rev. Bruno Gladosch served the congregation longest for 33 years. Today Mr. Ed. Blauert is at the head of the school with a like record of 33 years of service within our midst. Two lady teachers also serve, Miss Alma Ihlenfeldt and Miss Augusta Koch.

By the architect, Mr. Surplice of Green Bay, the old and the new school have been blended into one beautiful unit. The old school is built of field stones, the new unit of cement and brick. The two rooms of the old school have been completely renovated. One of the rooms serves as a classroom, the other is used for confirmation classes, choirs, and various other meetings. Two new classrooms have been added in the new unit. They are functional and modern in every respect. The

whole school, blended harmoniously, is a credit both to the architect, the builders, and the congregation, which permitted its erection in its far-sighted building program. The contractors, H. Bishop and Son, also of Green Bay, erected the representative and fire-proof structure. Long may the school serve its various educational purposes!

Beneath the new school there is a large school hall, which together with the hall under the old school provides recreational facilities for the pupils during inclement weather. Voters' meetings, Bible Classes, and other congregational gatherings can also be held in these spacious halls. The new school unit and the renovation of the old school costs about \$80,000.00, all told. With the erection of the new unit, the extensive anniversary building program is now completed, giving our Zion Congregation a property of which it may be justly proud. May God's Word and Luther's doctrine ever be taught in their purity from the pulpit and in the classrooms! May it ever be followed by the preachers, teachers, and the laity alike!

We should not like to overlook two rare events that graced our anniversary celebration. The grandson of the founder of the congregation, Mr. Herbert Gausewitz of the Grace-land Cemetery Association of Milwaukee and the first child to be baptized in the log church by the founder, Pastor C. Gausewitz, Sr., and Mr. John Falck, Sr., now a nonagenarian, were present at the celebration. Both they and we all shall not forget this rare event.

In the morning services a veteran servant of our Lord within our Wisconsin Synod, Professor John Meyer, President of our Ev. Lutheran Theological Seminary at Thiensville, Wisconsin, preached the Word. In the afternoon Pastor E. Froehlich of Hortonville, Wisconsin, a former pastor and teacher at Morrison, and in the evening Pastor Paul Gieschen of Kirchhayn proclaimed the blessings from on high, and inspired us to further consecrated work for the kingdom of our Lord. Long will the memory of that anniversary and dedication linger in the hearts of all from near and far, who were privileged to participate. May we all be ready to carry forward the banner of our earthly Zion and ever be found worthy to enter the Zion which is above!

H. A. Koch.

### JESUS, BABE OF BETHLEHEM

Jesus, Babe of Bethlehem,  
Rod come out of Jesse's stem,  
Be our guiding staff and stay  
As we journey on our way.

May Thy unexampled love,  
Which hath brought Thee from above  
To this vale of toil and tears,  
Be our strength throughout the years.

When life's frigid tempests blow,  
May Thy love within us glow;  
Though the way be dark and drear  
Be Thou, Savior, always near.

Let us ever fix our eyes  
On those mansions in the skies;  
Crown us with Thy diadem,  
Sweetest Babe of Bethlehem.

C. WM. A. KUEHNER.

## Wisconsin State Teachers' Conference

**T**HIS year the Wisconsin State Teachers' Conference met in Friedens Ev. Lutheran Church at Kenosha, Wisconsin, on November 5 and 6. Members of this congregation together with those of Bethany, St. Luke, and Zion congregations made the teachers welcome in their midst and gave them lodging in their homes.

Pastor R. Wiechmann preached the sermon in the opening service on Luke 17, 5ff.: "Lord, increase our faith." Teachers need faith for their own souls' salvation. This faith, living in them and shining forth, makes them able to shepherd their pupils properly. Though no one can claim merit for serving the Lord as teacher, yet He will in His mercy reward the faith and the resulting work of the Christian teacher.

Rev. K. Timmel presented an essay on A Christian Educator's Standard of Values. Our standard of values is established by our recognition of the fact that our citizenship is in heaven. The aim of our work is to make of our little ones citizens of the kingdom of glory, to the praise of the loving God who created, redeemed, and sanctified them. From this our standard of values takes its dimensions.

Prof. E. Kowalke spoke on Developing the Whole Child. He emphasized that our children must be nurtured as baptized individuals. Education should edify their souls, minds, and wills. A religious veneer is not desirable in teaching the branches of learning. Subjects should be taught in their true character, so that children may grow up to use their knowledge for the glory of God

and their own and their neighbor's welfare.

In the afternoon Prof. H. Gross read his paper, "Current Trends in Teaching Geography." He stated that natural scientists of the world base their theories on the Darwinian formula of the survival of the fittest. Social scientists, avoiding a formula based on Scripture, try to use the formula of the natural scientists. Thus man becomes, in their eyes, a mere part of nature, and must develop social integration. A Christian teacher should note such underlying formulas in his text books and give his pupils the Scriptural truths in these matters.

Mr. R. Muenkel rehearsed two numbers with the Conference choir. These two selections, In Steadfast Faith I Stand, and Born of Mary, Virgin Pure, were also rendered in the evening church service. In this service Pastor F. Schulz delivered the sermon.

On Friday morning Prof. Oldfield was the first speaker. His topic was Physical Education in Our Elementary Christian Day School. He stated that a healthy body is a gift of God. Our pupils should be led to appreciate this gift through physical education.

Mr. Trettin reported on the results of the three years of testing in our schools. The report showed that our schools had reached or exceeded the set standard goals. The status of male teachers in regard to social security and withholding tax was discussed. Male Lutheran school teachers are not eligible for these since they are regular ministers of religion.

In the afternoon Prof. Blume presented An Evaluation of the R.S.V. Difficulties of translators are many. Effort must be made to render the sense of the matter to be translated in understandable idiom without adding to or subtracting from the original thought. The translators of the R.S.V. claim to have succeeded in doing this. They had advantages over others in having older manuscripts as source material, and in having available the latest information concerning the languages in which the Scriptures were written. However, this information is now only in the process of being organized and evaluated. The translators were of various shades of theology, even including men who would deny certain truths of Scripture. Their attitudes will be reflected in the R. S. V. — The Conference asked for a continuation of this paper.

The closing address was delivered by Pastor Paustian. He carried out the theme, "Ye are the epistles of Christ." Thereafter the conference closed with the singing of Abide, O Dearest Jesus.

ARNOLD C. MEYER, *Secretary.*

#### † REV. WILLIAM FRANZMANN †

Pastor Franzmann, who in his many years of faithful labor in the ministry directed many to look in faith to their God and Savior unto eternal life, was received by the same Lord into His heavenly kingdom. After a few weeks of illness, brought on by advanced age, he fell asleep in the Lord on November 2, at the age of eighty-five years.

William Franzmann was born in Germany on July 12, 1868. Early in his life he came to America. The Christian training which he received in his parental home was continued at Northwestern College. After graduating from college in 1894 he enrolled at the Theological Seminary in Wauwatosa, Wisconsin.

His first position upon entering the holy ministry was as assistant to the sainted Praeses Philip von Rohr of Winona, Minnesota. After three years of service at Winona, the Lord called him to the pastorate of a small congregation at Lake City, Minnesota. During the twenty years that Pastor Franzmann served this charge he was privileged to experience a sizeable growth in the congregation. He spent the final eighteen years of his ministry in the parishes of Bay Town and Withrow near Stillwater, Minnesota.

Retirement from the ministry was deemed advisable in 1940. With his wife, the former Elsie Griebing of Milwaukee, Pastor Franzmann then moved to Watertown, Wisconsin. Four years later the Lord called his beloved spouse from his side.

Six sons and three daughters mourn in Christian hope at the departure of their father: Ernest Franzmann, Watertown, Wis.; Prof. Werner Franzmann, Michigan Lutheran Seminary, Saginaw, Mich.; Prof. Martin Franzmann, Concordia Lutheran Seminary, St. Louis, Mo.; Pastor Gerhard Franzmann, Seattle, Wash.; Carl Franzmann, East Meadows, New York; Wm. Franzmann, Janesville, Wis.; Mrs. Renata Schneider, Lake Elmo, Minn.; Mrs. Elfrieda Wahlstrom, Lake City, Minn.; Mrs. Helen Katt, Shaker Heights, Ohio. The deceased had twenty-two grandchildren and one great-grandchild.

By request the words of comfort at the burial service were based on Psalm 121. Interment took place in the Lutheran Cemetery, Watertown, Wisconsin.

"The Lord is thy keeper."

G. REDLIN.

#### CALENDAR OF CONFERENCES RHINELANDER PASTORAL CONFERENCE

Date: January 4, 1954.  
Place: Zion Lutheran, Rhinelander, Wisconsin; E. Scharf, pastor.  
Sermon: G. Bunde; alternate, F. Raetz.  
Program: An Evaluation of the Educational Facilities of the Lutheran Congregation, E. Scharf.  
The conference will open with a communion service at 10:30 a. m.  
C. SCHLEI, Secretary.

#### NORTHERN PASTORS' - TEACHERS' CONFERENCE MICHIGAN DISTRICT

Place: Salem Lutheran Church, Owosso, Michigan, K. Vertz, pastor.  
Time: January 25-26, 1954.  
Opening Service: 9:00 a. m. Preacher J. Vogt, alternate, B. Westendorf.  
Papers: Winning and Keeping the Un-churched, Wm. Steih; Exegesis of I John 3, 10ff, cont., C. Frey; Why do we have Close Communion? H. A. Schultz; Is a Christian answerable for so-called Offenses in the Field of Adiaphora? M. Schroeder; Explanation of the Communion Service, E. Hillmer.  
Pastors and teachers desiring overnight lodging are requested to inform pastor Vertz before the time of the conference.  
T. HORNEBER, Secretary.

#### APPOINTMENTS MINNESOTA DISTRICT VISITOR

Pastor Otto Engel, Route 3, Hutchinson, Minnesota, has consented to serve as the Visitor of the Crow River Conference until the next meeting of the delegate conference, in order to fill the vacancy left in that office when Pastor Paul Kuske accepted a call into the Western Wisconsin District.  
GEO. A. BARTHELS  
Acting President.

Pastor D. H. Kuehl, R. 4, Marshfield, Wisconsin, has accepted the appointment to serve on the Western Wisconsin District Mission Board for the unexpired term of Pastor O. E. Hoffmann, who resigned due to ill health.  
H. C. NITZ, President.

#### FOR MISSION CONGREGATIONS

Any mission congregation wishing an altar and pulpit may have them by contacting Gale A. Maas, pastor of Immanuel Lutheran Church, De Pere, Wisconsin, Route 1.

Any mission congregation desiring to enhance its altar with two seven-candle candelabra please write to A. Wadzinski, pastor of Christ Lutheran Church, Denmark, Wisconsin, Box 271.

The following items are offered gratis to any mission congregation: a pulpit, an altar, a white baptismal font. Please contact Pastor I. Lenz, Olivia, Minnesota.

#### NOTICE

We are in need of a crucifix to match a brass set of candle holders. The crucifix should be about 24 inches in order to go with the candle holders. Anyone answering our request can write to us at this address: Grace Lutheran Church, Kenton, Ohio.

#### RETIRED PASTORS

Do you wish to sell your theological libraries? Luther sets, commentaries, etc., German and English, are in demand. Please contact the Seminary Book Store, Thiensville, Wisconsin.

#### RESULT OF ELECTION

Prof. Walter Schumann of Watertown, Wisconsin, has been called as the seventh professor at our Theological Seminary at Thiensville, Wisconsin.

HEINRICH J. VOGEL  
Secretary of the Board  
of Control.

#### CALL FOR CANDIDATES

The members of Synod are hereby requested to nominate candidates to fill the professorship at Northwestern Lutheran Academy, which has become vacant by Professor H. Meyer's accepting a call elsewhere. The man called to this professorship shall be the dean and shall be qualified to teach the Latin courses and religion.

Nominations should be in the hands of the secretary no later than January 26, 1954.

The Board of Regents  
Northwestern Lutheran Academy  
G. S. Baer, Secretary  
Hazelton, North Dakota.

#### ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)  
Installed

#### Pastors

**Reede, Roy**, in First Ev. Lutheran Church, Gary, South Dakota, by W. H. Zickuhr on the Second Sunday in Advent, December 6, 1953.  
**Kock, Norval W.**, in Cross Church, Rockford, Minnesota, by E. R. Berwald; assisted by Chr. Kock, W. P. Haar, M. J. Lenz, M. Hanke, David Kock; Second Sunday in Advent, December 6, 1953.  
**Maas, Gale A.**, in Immanuel Church, Shirley, Wisconsin, and in St. Paul's Church, Pine Grove, Wisconsin, by Arthur Wadzinski; assisted by Elwood Habermann; Second Sunday in Advent, December 6, 1953.  
**Schmelzer, Edwin C.**, missionary in the North Monroe area, Monroe, Michigan, by Rev. A. H. Baer, assisted by Pastors G. L. Press, C. H. Schmelzer, W. Koelpin, A. W. Bauman, Ad. Schultz; Twenty-fourth Sunday after Trinity, November 15, 1953.  
**Juroff, Henry**, in St. John's Church, Battle Creek, Michigan by Hugo H. Hoenecke; assisted by R. A. Gensmer, A. Maas, C. Rook, M. Buuck; First Sunday in Advent, November 29, 1953.

#### CHANGE OF ADDRESS

#### Pastors

**Maas, Gale A.**, De Pere, Wisconsin, R. 1.  
**Schmelzer, Edwin C.**, 4995 North Dixie, Newport, Michigan.  
**Juroff, Henry**, 1404 West Territorial Road, Battle Creek, Michigan.  
**Eibs, M. H.**, R. 1, Summit, South Dakota.

**MISSION FESTIVALS**

- Twelfth Sunday after Trinity**  
St. Andrew's Church, Goodrich, Wisconsin  
Offering: \$190.55. J. D. Krubsack, pastor.
- Sixteenth Sunday after Trinity**  
St. John's Church, Lannon, Wisconsin.  
Offering: \$567.40. L. Hallauer, pastor.  
Grace Church, Milford, Nebraska.  
Offering: \$98.10. L. Gruendeman, pastor.
- Seventeenth Sunday after Trinity**  
Mount Olive Church, Lincoln, Nebraska.  
Offering: \$344.04. L. Gruendeman, pastor.
- Eighteenth Sunday after Trinity**  
St. Paul's Church, Arlington, Minnesota.  
Offering: \$1,898.58. J. G. Bradtke, pastor.  
St. Stephen Church, Adrian, Michigan.  
Offering: \$1,551.84. A. H. Baer, pastor.  
Christ Church, Menominee, Michigan.  
Offering: \$524.46. T. Thurow, pastor.  
Zion Church, Morrison, Wisconsin.  
Offering: \$1,818.10. Dr. H. A. Koch, pastor.
- Twentieth Sunday after Trinity**  
St. Matthew's Church, Oconomowoc, Wisconsin.  
Offering: \$1,267.36. N. E. Paustian, pastor.  
St. Peter's Church, Carlton, Wisconsin.  
Offering: \$279.70. W. A. Kuetner, pastor.
- Twenty-first Sunday after Trinity**  
Rockwood Luth., Rockwood Wisconsin.  
Offering: \$198.70. E. Zell, pastor.  
St. Peter's Church, Mishicot, Wisconsin.  
Offering: \$966.25. E. Zell, pastor.  
St. Andrew's Church, Milwaukee, Wisconsin.  
Offering: \$335.00. L. F. Karrer, pastor.
- Twenty-third Sunday after Trinity**  
Trinity Church, Lincoln, Michigan.  
Offering: \$45.28. H. J. Lemke, pastor.

**ACKNOWLEDGMENT AND THANKS**

**NORTHWESTERN LUTHERAN ACADEMY  
Mobridge, South Dakota**

During the past weeks Northwestern Lutheran Academy has received the following contributions: Mr. and Mrs. Adam Frey, Lemmon, S. Dak., in memory of Martin Evanson, \$2.00; W. F. Mehler, Raymond, S. Dak., \$5.00; Henry Bieber, Trail City, S. Dak., with a group of friends in memory of Don Lorenzen, \$25.00; N. N., \$50.00; Nodine Lutheran Aid, Dakota, Minn., for the Music Fund, \$10.00; St. John's Lutheran Aid, Lewiston, Minn., for Christmas, \$10.00.

To all donors our heartiest thanks.  
R. A. FENSKE.

**DR. MARTIN LUTHER COLLEGE  
New Ulm, Minnesota**

During the last twelve months Dr. Martin Luther College Library, New Ulm, Minnesota, has received memorial wreaths and gifts from the following:

In memory of Lorraine Vater, sent in by St. Marcus Ev. Luth. Church, Milwaukee, Wis., the Rev. E. Ph. Dornfeld and John C. Jeske, pastors, \$50.00; in memory of the Rev. Hy. Boettcher, Gibbon, Minn., from Pastor W. F. Vathauer, Fairfax, Minn., \$1.00; in memory of Rhoda Kiekbusch from Arlene Herzberg, Plymouth, Mich., \$5.00; in memory of Rhoda Kiekbusch from relatives and friends, sent in by Miss Kiekbusch's parents, Mr. and Mrs. Otto Breitlow, Winona, Minn., \$6.00; in memory of Rhoda Kiekbusch given by her parents, Mr. and Mrs. Otto Breitlow, of Winona, Minn., \$25.00; in memory of August Bettien, Black Creek, Wis., through the Rev. E. F. Thierfelder, \$5.00; in memory of F. H. Retzlaff, New Ulm, Minn., through treasurer Albert Wandersee, St. Paul's Church, \$5.00; in memory of F. H. Retzlaff from Pastor and Mrs. H. C. Nitz, Waterloo, Wis., \$1.00; from school children of Good Shepherd Lutheran School, Melvin Schwenzen, pastor, through Prof. E. Sievert, \$33.75; in memory of Erwin A. Schroeder, given by his brothers and sisters, designated for books of Children's Literature, sent by the Rev. Fred A. Schroeder, Pigeon, Mich., \$48.00; in memory of Mrs. Mathilda Werner, Wood Lake, Minn., sent by the Rev. J. W. Stehr, \$2.00; from the Rev. O. J. Naumann, St. Paul, Minn., memorial wreaths, \$19.00; in memory of Willard Raabe, New Ulm, Minn., through treasurer Albert Wandersee, St. Paul's Church, New Ulm, Minn., \$22.00.

Our most hearty thanks to the donors of these gifts.

RICHARD J. JANKE.

**MUSIC REVIEW**

**Concordia Hymns and Anthems**

- HA 2007** God of Mercy, God of Grace. Price 18c (SATB). Not difficult, could be used by small choirs.
- HA 2008** (SATB) Forth in Thy Name. Price 18c. Easy, medium. Anthem for installation or general use.
- HA 2009** (SATB) Praise, O Praise Our God and King. Price 18c. Good Thanksgiving number for a choir that is able to sing with a certain amount of power.
- HA 2010** (STTB) Come, Thou Redeemer of the Earth. Price 18c. Easy, medium. Could be used for Advent or Christmas. Most of the number is sung in unison.
- HA 2011** (SATB) Easy. Part of the number is in unison. Based on the tune "Aberystwyth." Very good for choirs of any size.
- These numbers are all written with organ accompaniment.

**Concordia Church Choir**

- CH 76** (SATB) Three chorals for Easter and Ascension. Price 20c. Not too difficult for any choir.
- CH 77** (SATB) Medium. With organ accompaniment. Price 25c.
- CH 1024** (SATB) Medium difficult.
- CH 1025** (SATB) Medium. Good Easter number for average choir.
- CH 1031** (SATB) Medium. Advent number.

**Anthology of Sacred Music**

- BA 1021** (SSATB) Difficult. Latin or English words may be used. Price 20c.
- BA 1026** (SSAATTBB) Medium difficult. Written for double choir.

**Concordia Motet Series**

- MS 1022** (SATB) By the Waters of Babylon. Price 20c. Difficult.
- MS 1027** (SATB) Jesus Said to the Blind Man. Price 25c.
- MS 1028** (SSATTB) Ascendent Jesus in Naviculam. Price 40c. Difficult. Words in Latin.
- MS 1029** (SATB) O lux beata, trinitas Walter. Price 20c. Words in Latin. Easy - medium.
- MS 1030** (SSAATB) Words in Latin. Medium, for large choirs. The music in all of these motets is good. It is written in true motet style.
- A Mighty Fortress is Our God.** Price 10c. This is suitable for the average choir. (SATB).

**Organ Preludes**

- Rejoice, Rejoice, Rejoice. Price \$1.50.  
Noel, Noel, Noel. Price \$1.50.  
The preludes in these two volumes on the better known Advent and Christmas hymns are well written. They could be used as program material for the Christmas services. Any one of the preludes would make a good offertory. Medium difficult.
- Wedding Hymn** "Oh, Bless the House." Easy.

This wedding number is a duet for medium voices with organ accompaniment. Each voice may be sung separately as a solo.

The duet requires a treble and a male voice.

**Wedding Blessings.** Medium difficult Price \$2.00.

A collection of ten sacred solos and one duet for the nuptial service. The collection provides a variety of styles by such composers as Bach, Helder, Brahms, Kittel, Karg-Elert and Buxtehude.

Available in several voice ranges. Several selections are provided which call for the use of one or more orchestral instruments.

**The Parish Organist.** Four Volumes. Price \$2.00 per volume or \$7.00 per set of 4 books.

One hundred and twenty chorale preludes, voluntaries and postludes by older Masters and contemporary composers. These should be within the ability of most organists.

**TREASURER'S STATEMENT**

July 1, 1953 to November 30, 1953

<b>Receipts</b>		
Cash Balance July 1, 1953.....		\$141,940.16
Budgetary Collections .....	\$570,105.64	
Revenues .....	124,336.99	
<b>Total Collections and Revenues....</b>	<b>694,442.63</b>	
<b>Non-Budgetary Receipts:</b>		
Luth. S. W. C.—Prayer Book....	878.25	
Bequests .....	2,500.00	
<b>Total Receipts .....</b>	<b>697,820.88</b>	
		<b>\$839,761.04</b>
<b>Disbursements</b>		
<b>Budgetary Disbursements:</b>		
General Administration.....	\$ 37,184.48	
Theological Seminary .....	36,562.44	
Northwestern College .....	63,540.28	
Dr. Martin Luther College.....	84,898.21	
Michigan Lutheran Seminary....	57,576.87	
<b>Northwestern Luth. Academy..</b>		<b>37,165.85</b>
<b>Home for the Aged.....</b>		<b>12,347.02</b>
<b>Missions—Gen. Administration .....</b>		<b>33.19</b>
<b>Indian Mission .....</b>		<b>57,621.60</b>
<b>Colored Missions .....</b>		<b>20,080.27</b>
<b>Home Missions .....</b>		<b>210,666.86</b>
<b>Refugee Mission .....</b>		<b>25,476.58</b>
<b>Madison Student Mission.....</b>		<b>1,416.72</b>
<b>Rhodesia Mission .....</b>		<b>9,806.51</b>
<b>Lutheran S. W. C. ....</b>		<b>5,476.94</b>
<b>Japan Mission .....</b>		<b>20,132.92</b>
<b>Winnebago Lutheran Academy .....</b>		<b>1,250.00</b>
<b>General Support .....</b>		<b>33,721.00</b>
<b>Indigent Students .....</b>		<b>300.00</b>
<b>Board of Education.....</b>		<b>5,755.34</b>
<b>Total Budgetary Disbursements.....</b>		<b>\$721,013.08</b>
<b>Non-Budgetary Disbursements:</b>		
<b>Depreciation Charges —</b>		
<b>Educational Institutions .....</b>		<b>17,196.62</b>
<b>Total Disbursements .....</b>		<b>\$738,209.70</b>
<b>Cash Balance November 30, 1953..</b>		<b>\$101,551.34</b>

**COMPARATIVE STATEMENT OF BUDGETARY  
COLLECTIONS AND DISBURSEMENTS**

	1952-1953	1953-1954	Increase	Decrease
Collections .....	\$525,104.51	\$570,105.64	\$ 45,001.13	
Disbursements .....	707,355.93	721,013.08	13,657.15	
<b>Operating Deficit .....</b>	<b>\$182,251.42</b>	<b>\$150,907.44</b>		<b>\$ 31,343.98</b>

**ALLOTMENT STATEMENT**

July 1, 1953 to November 30, 1953

District	Comm.	Receipts	Allotment	Deficit	Per- cent
Pacific Northwest .....	1,340	\$ 5,186.10	\$ 5,583.35	\$ 397.25	92.88
Nebraska .....	6,622	20,473.91	27,591.65	7,117.74	74.20
Michigan .....	22,062	74,687.59	91,925.00	17,237.41	81.24
Dakota-Montana .....	7,080	25,774.26	29,500.00	3,725.74	87.37
Minnesota .....	37,806	90,500.82	157,525.00	67,024.18	57.45
Northern Wisconsin .....	45,462	119,091.08	189,425.00	70,333.92	62.86
Western Wisconsin .....	48,534	111,580.69	202,225.00	90,644.31	55.17
Southeastern Wisconsin .....	49,614	119,980.50	206,725.00	86,744.50	58.03
<b>Totals .....</b>	<b>218,520</b>	<b>\$567,274.95</b>	<b>\$910,500.00</b>	<b>\$343,225.05</b>	<b>62.30</b>

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE**

November, 1953

For Spiritual Welfare Commission

Mrs. Ernest Raasch, Norfolk, Nebraska.....	\$ 1.00
Ruth Mission Club, Siloah Church, Milwaukee, Wisconsin	30.00
Memorial wreaths in memory of Lt. Henry C. Goelzer:	
From Mr. and Mrs. Gerald Goelzer.....	25.00
From Mr. and Mrs. Kenneth Goelzer.....	5.00
From Mr. and Mrs. Frank Moebius.....	10.00
From Mr. and Mrs. Carl Moebius.....	15.00
From Mr. James Spitz.....	1.00
From Dr. and Mrs. Richard Dietz.....	5.00
From Mrs. Harry Habighorst.....	2.00
	<b>63.00</b>

William Schwanke Jr. ....	5.00
Zion Ladies Aid, Clatonia, Nebraska.....	20.00
Memorial wreath in memory of Lt. Henry C. Goelzer:	
From Mr. and Mrs. O. Goelzer Sr., Mr. and Mrs. O. Goelzer, Jr., Mr. and Mrs. R. Goelzer, Mr. and Mrs. K. Goelzer, Mr. and Mrs. C. Goelzer, and Mr. and Mrs. N. Roska.....	25.00
Memorial wreath in memory of Lt. Henry C. Goelzer from Kenneth and Phyllis Moebius.....	20.00
Pvt. Leslie Kohn.....	.50
	<b>\$ 164.50</b>

For Foreign Mission

N. N. Iowa.....	75.00
Ruth Jean Miller, Paullina, Iowa.....	20.00
N. N. Iowa.....	100.00
	<b>\$ 195.00</b>

For Japan Mission

Wm. J. Miller, Paullina, Iowa.....	\$ 10.00
For Rhodesia and California Texas Missions	
H. F. Lussenhop, Morton, Minnesota.....	\$ 100.00
Wm. J. Miller, Paullina, Iowa.....	\$ 10.00
	<b>\$ 110.00</b>

For Missions

St. John's Lutheran Church, Claremont, Minnesota.....	\$ 2.50
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For Refugee Mission

Mt. Lebanon school children, Milwaukee, Wisconsin....	\$ 43.00
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For Nigeria Africa Negro Mission

Memorial wreath in memory of Mrs. Elizabeth Meyer, given by relatives.....	\$ 19.00
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For Special Building Fund

Wm. J. Miller, Paullina, Iowa.....	\$ 10.00
Mr. and Mrs. Wm. Rosenberg, Jr. ....	50.00
Memorial wreath in memory of Mr. and Mrs. Carl Wunsch, given by Mr. and Mrs. Ben Wunsch.....	10.00
	<b>\$ 70.00</b>

For Church Extension Fund

Memorial wreath in memory of Mr. John Lambrecht, sent in by Rev. J. R. Petrie.....	\$ 13.00
Memorial wreath in memory of Marion J. Briggs by: Mr. and Mrs. A. Aden, Mr. and Mrs. E. Miller, Mr. and Mrs. G. Hoefer, Mr. and Mrs. F. Aden, Mr. and Mrs. C. Dallman, Mr. and Mrs. G. Mahlendorf, Mr. and Mrs. F. Bertram, Mr. and Mrs. C. Mahlendorf, Mr. and Mrs. L. Saathoff, Mrs. L. Thompson and Mr. and Mrs. R. Roby.....	11.00
	<b>\$ 24.00</b>

C. J. NIEDFELDT, Treasurer.

**SOUTHEASTERN WISCONSIN DISTRICT**

Memorial Wreaths

November, 1953

	SYNOD		OTHER CHARITIES
	Budgetary	Special	
In Memory of — Sent In By			
Rev. August Lossner—Southern Conference, H. E. Russow....	\$	\$ 10.00	\$
John Ziorgan—Ad. von Rohr... Ruth Schachtschneider—Jon. Mahnke .....			2.00
Karl Schachtschneider—Jon. Mahnke .....			5.00
Wm. Seider— R. Ehlke.....			5.00
Henry Pumplun—R. Ehlke.....			5.00
Paul Kroll—J. C. Jeske.....		12.00	
Elmer Sturdevant—J. C. Jeske			8.00
Mrs. Dusterhoff—H. Woyahn... C. H. Merten— H. Woyahn...	5.00		5.00
Rev. August Ristow—W. J. and J. P. Schaefer.....		10.00	
Martin John Nommensen—G. E. Schmeling .....		5.00	
Emil Gering—G. E. Schmeling			3.00
Richard Kassulke—H. Cares...	5.00		15.00
Robert Dirks—H. Cares.....			10.00
Mrs. Anna Kadow—H. Cares.. Mrs. Anita Washechek—E. H. Huebner .....	2.00		10.00
Otto Schwantes—R. C. Stiemke			29.00
Henry Spielvogel—J. Brenner...		3.00	
G. P. Sauer—H. P. Koehler...		5.00	
Emil Yanke—H. P. Koehler...			10.00
Nancy Krause—H. P. Koehler.. Mrs. John Lietzke—H. P. Koehler .....			10.00
Mrs. Henry Wetzal—H. P. Koehler .....			30.00
Mrs. Marie Griesbach—H. P. Koehler .....			13.00
Mrs. Ida Marquardt—A. F. Halboth .....			5.00
George Weber—P. J. Burkholz			23.00
			10.00
	\$ 12.00	\$ 45.00	\$ 203.00

G. W. SAMPE, District Cashier.

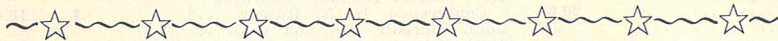


7 N  
George Molkenstin  
Route 14 Box 398D  
Milwaukee 14, Wisconsin

Jan. #54  
54.

**M**ay the blessing of  
the Christ Child  
enrich your life at Christmas  
and throughout the  
New Year

*Northwestern Publishing House*



**F**or unto you is born this  
day in the city of  
David a Savior, which  
is Christ the Lord

St. Luke 2:11

