

# *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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# The Northwestern Lutheran

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# Siftings

## How Churches Grow

The *Lutheran* is responsible for the following figures in the growth of the various church bodies. Let us remember while reading them that not all church bodies are listed because not all church bodies report their growth to a common headquarters. But here is the item and take it for what it is worth.

"Sharp differences between rates of growth of American denominations are evident in statistics compiled this month by the National Council of Churches. In 24 years Southern Baptists reported 100 per cent gain in membership, but their northern cousins, the American Baptist Convention, claimed only a 21 per cent gain.

"Congregationalists, Methodists, Episcopalians were below average in membership growth. The largest Lutheran groups — United Lutheran, Evangelical Lutheran, and the Missouri Synod — were above average.

"Figures are for the United States only, and compare the statistics gathered in the 1926 U. S. church census with those of the 1951 *Yearbook of American Churches*. From 1926 to 1950 church membership increased 59.8 per cent, while total U. S. population gained 28.6.

"Roman Catholic membership increased 53.9 per cent, less than the Protestant churches (each over 1 million members) which grew 59.7. Negro groups and some small denominations such as the Church of God in Christ (946 per cent) and Pentecostal Assemblies of the world (536.9 per cent) reported the greatest growth.

"Percentage increases in 14 largest Protestant denominations were:

American Baptist .....	21.0
Congregational .....	21.1
Presbyterian USA .....	22.4
Disciples .....	28.3
Methodist .....	32.3
United Lutheran .....	60.9
Missouri Synod .....	61.0
South. Baptist .....	100.9
Mormon .....	105.0
African M. E. ....	113.7
Episcopal .....	36.7
Presbyterian US .....	50.4

National Baptist .....	121.8
Greek Orthodox .....	739.9

Take these figures for what they are worth. You will notice that many church bodies are not included in the figures given. We gave them here only to show the general trend if, in fact, they are an indication of the general trend. Then, too, so much depends on what is meant by church membership. Some have a very loose construction of what constitutes membership. This is very rigid in our church body.

\* \* \* \*

It is estimated that there were more than 680,000 Presbyterians in Korea before the second World War, and 2,000 Presbyterian churches. It is claimed, and no doubt a fact, that a certain Dr. Horace Underwood was the first Presbyterian minister to do religious work in Korea. He established a University there in 1885. During World War II, his wife was killed by the Communists and Dr. Underwood died in 1949 at Pusan. But that is not the end of the tale of the Underwoods. Today there are three Underwoods in Korea, two are in the army, commissioned lieutenants and serve as interpreters in the truce negotiations now going on at Panmunjen and one is a missionary in Korea. Several times the Koreans have attempted to erect a statue to the memory of Dr. Horace Underwood without success... The first statue was destroyed by the Japs and the second by the North Koreans as late as 1950.

\* \* \* \*

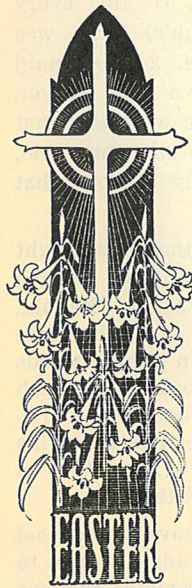
*A victim of cancer lying on his death bed pleaded with the people gathered about his bed that "they intercede with God that a cure for cancer may be found, in order that others may be spared the fate that awaits them." He said, "every thing else has been tried. This should have been tried first." He complains that we have left every thing to science and have done little about it our selves. Perhaps the man is right.*

# The Easter Joy of Thomas

John 20, 24-29

THE fact that a week has already passed since Easter as this issue of the Northwestern Lutheran goes out to our readers has suggested a meditation on the belated Easter joy of Thomas. Thomas, one of the twelve, was not among the disciples assembled behind closed doors on the evening of Easter when Jesus appeared in their midst and made their hearts glad by revealing Himself as their risen Lord and by announcing to them the precious peace which He had won. St. John does not say why Thomas was absent, but we are told that his absence was not the real reason why his Easter joy was held up for a whole week.

*This Joy Was* We say that because  
*Needlessly* the other disciples  
*Delayed* who had come to  
rejoice in their risen  
Savior immediately began to act as  
His witnesses. They lost no time  
in bringing the Easter message also



to Thomas. They kept telling him: "We have seen the Lord." Thomas was told how Jesus had spoken to the women as they returned from the empty tomb, how He had revealed Himself to Mary Magdalene at the grave, how He had been seen by Peter, how He had joined the two disciples on the way to Emmaus and opened the Scriptures for them, how He had finally appeared to their entire group when they were still fearfully assembled behind closed doors, how He had shown them His hands and His side, encouraged them to touch and handle Him, eaten before their eyes, led them to an understanding of the Scriptures which He had fulfilled, and bidden them now to preach repentance and

forgiveness of sins in His name among all nations. They spoke of the appearance of the Lord not merely as of something that had happened but as of something that had present and lasting significance. Through this rich testimony of his fellow disciples God's Spirit meant to fill also the heart of Thomas with rich and blessed Easter joy in his risen Savior.

Yet Thomas was not satisfied. He said unto them: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." With his own eyes he wanted to see the Lord, see the significant nail prints in His hands which would establish Him as the one who had died by crucifixion. And that he might have the added testimony of his sense of touch he wanted to put his own fingers on those nail marks, his own hand on the place where the Savior's side had been pierced with a spear on the cross. He refused to believe the Easter truth unless it was first verified by his own senses. What Thomas demanded was, however, wholly unwarranted. He needed no further evidence to substantiate the fact that Christ was risen. It was already established for him in the testimony of his fellow disciples. Knowing them personally Thomas had no cause to doubt the veracity of their report. Neither did he have any reason to question their reliability as witnesses. They themselves were people who had been very slow in accepting the fact of the Savior's resurrection, who accepted it only after they had been convinced by many infallible proofs. His own senses could furnish no evidence that would be weightier than the unanimous testimony of so many reliable witnesses, witnesses who had been convinced in various ways and through various appearances of the Lord. Thomas was needlessly closing his heart to the saving truths which God was proclaiming to him through the testimony of his fellow disciples.

*This Joy Was* On the Sunday after  
*Graciously* Easter the disciples  
*Bestowed* were once more  
assembled behind  
closed doors. This time Thomas  
was present. In spite of all that  
he had asserted he had not yet  
broken company with Christ's dis-  
ciples. The old associations still drew  
him into their midst. "Then came  
Jesus, the doors being shut, and  
stood in the midst, and said, Peace  
be with you." Jesus again revealed  
Himself as the one who had risen  
from the dead, as the almighty and  
omnipresent Lord who could appear  
in their midst in spite of closed  
doors, as the victorious Savior who  
held out a precious message of peace  
for them. For the sake of Thomas  
Jesus repeated the appearance which  
He had granted to the disciples on  
Easter day. "Then saith he to  
Thomas, Reach hither thy finger, and  
behold my hands; and reach hither  
thy hand, and thrust it into my side:  
and be not faithless, but believing."  
In gracious condescension He sup-  
plied all that Thomas had requested.  
In doing so He at the same time  
revealed Himself as the Living Lord  
who had read the heart of Thomas,  
who knew every word that he had  
spoken to his fellow disciples. The  
effect was overwhelming. The doubts  
of Thomas were now dispelled and  
true Easter joy entered his heart.  
"Thomas answered and said unto  
him, My Lord and my God." He  
did not merely accept the fact of  
Christ's resurrection but in joyful  
faith embraced also its blessed mean-  
ing and significance. He acknow-  
ledged Jesus as Lord and God, yes  
as his own Lord and God, as the  
divine Savior on whom he was  
placing his full trust and confidence.

*It Has A* "Jesus saith unto him,  
*Message* Thomas, because thou  
*For Us* hast seen me, thou hast  
believed: Blessed are  
they that have not seen, and yet have  
believed." Jesus accepted the joyful  
confession of Thomas, acknowledged  
it as an expression of true faith. At  
the same time Jesus points out that  
such faith is not dependent on seeing  
Jesus with our own eyes and on  
touching Him with our own hands.  
We have all that we need for blessed  
faith in the testimony of Christ's  
disciples. They were the chosen  
witnesses of God to whom Jesus

(Continued on page 118)

# Editorials

**Easter Is Past** Once again, by the grace of God, we stood at the empty tomb where the mangled body of the Savior was layed in Joseph's tomb. Two courageous men, Joseph of Arimathaea and Nicodemus, together with some of the godly women, followers of Christ, had taken His gory body down from the cross, washed it, wrapped it in linen grave clothes and gently laid it into the tomb.

On Sunday morning three women who had prepared fragrant spices intended to use them to anoint the body of Christ once more. But, behold, they are greeted by an angel who said: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

Easter is passed, but let us ever linger at that *empty* tomb. That empty tomb vouches for the truth of every word that Christ has ever spoken to the disciples then and to us now in the Scripture. The empty tomb is the test of the truth of all His words. Had the women found His body in the tomb on that Easter morning, all that Jesus ever said would have been a lie, not one word of His reliable. For to prove everything He ever said He promised that He would die and arise again. Had He not arisen, He would have exposed Himself as a fraud.

But now He did arise. His body was not in the tomb when the women came to anoint Him and an angel vouches for the fact that He is risen, risen — "as He spake unto you." His word, then is true. As He kept this word concerning His rising, so surely, He is able to keep every word that He has ever spoken. Now with Easter behind us once more let this fact cheer us on our way — comfort us in trouble, cheer us in moments of sorrow and strengthen our faith in Him and in His Word.

W. J. S.

\* \* \* \*

**Words To Live By?** The magazine section of the *Milwaukee Journal*, entitled *This Week*, recently printed an article under the caption: *Words to Live by*, entitled *Final Verdict*, written by Judge Henry H. Curran, Justice of the New York Court of Special Sessions, retired, which reads in part:

"Some men seem so bad they must have been born that way. That is what we are likely to think, every once in a while, about somebody else. I used to think so, but now I know better. I will not give up a man like that. I will not believe that God started any one of us off that way.

"All the little children we see around the world — born bad? No, they were born good, some with less intellect, less physique, less power of will than others, but none of them downright bad. The

trouble came later, in the home, in the neighborhood or in some failure of our scratchy civilization.

"It took me a little while to find this out. In school, in youth, in early grown-up life, I supposed occasionally that a man who went wrong had always been wrong. Then I became a judge in the criminal courts. There, the defendants taught me better, made me sure, as I am today, that all men are born good."

Here we have the age-old lie invented by Satan, the arch-deceiver himself, taught by heathen philosophers like Confucius, who said, "All men are born good," and held by many modern psychologists and educators. It is the denial of the Scriptural doctrine of original sin.

The venerable old judge quoted above professes to have learned that all men are born good by a lifetime on the bench from the many defendants who appeared before him. He claims to have learned this "by the biology and religion of experience."

How much wiser the judge would have been to search for the truth at the fountainhead of all truth, God's revealed Word, the sacred Scriptures! Here he could have learned what he still does not know after a lifetime of studying human nature, (Gen. 6, 5) "that every imagination of the thoughts of his (man's) heart was only evil continually." From Psalm 14, 2-3 he could have learned that "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one."

Had he searched the Scripture farther, he might have discovered the reason for this condition. David knew the reason, for he says in Psalm 51, 5: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Jesus told it to Nicodemus in simple words recorded in John 3, 6: "That which is born of the flesh is flesh." St. Paul admits that even the believing Christian cannot shed his sinful nature inherited from his first parents, for he says Romans 7, 18: "I know that in me (that is in my flesh) dwelleth no good thing."

Here the venerable old judge could have found real "words to live by." No, Confucius and Judge Curran to the contrary notwithstanding, the truth remains that we are conceived and born in sin, and that we are by nature sinful and unclean, as we confess to God in the confessional portion of our altar service every Sunday. That is one reason why we need the forgiveness of our sins, which we obtain only through faith in Jesus Christ. Only thus can we secure the righteousness which God demands of us and with which we can stand before his judgment throne, the perfect righteousness of Christ, imputed to us by faith in Him.

H. J. VOGEL.

## From A Wider Field

CHRISTIAN parents may shudder to think of the moral dangers their 18-year-old sons might have had to face if Universal Military Training had been approved by Congress.

After a young Keesler Air Force Base student was found dead some time ago, a group of 100 ministers and laymen from Biloxi and Harrison County, Mississippi, launched an anti-gambling and liquor crusade. Soon several of them were forced to appeal to the governor for protection. One pastor in particular had received threats that his church would be burned and his wife and child harmed.

He went to Washington to enlist the aid of the Armed Forces subcommittee of the Senate, which had recently held hearings on crime along the Gulf coast. The pastor reported that he was told that vice conditions in that area were so bad that Keesler Air Force Base may have to be moved.

It is truly startling to hear that organized crime has the Armed Forces of our country on the run. If the government can do nothing more than move its installations, what hope would there be for adequate police protection for our young boys whom the military was hoping to take out of their homes and deposit in training camps throughout the country? Vice syndicates seem free to operate wherever the pickings are good; and what is better territory than an area of concentration of thousands of 18-year-old youths?

\* \* \* \*

The only answer to this problem which the military seems able to offer is the establishment of government-brand religion, administered by forced feeding.

While the U. M. T. Bill was under consideration, the American Civil Liberties Union raised the charge that plans by the armed forces for Universal Military Training include compulsory instruction in religion.

This charge was based on testimony by Admiral Kinkaid who told the House Committee that "a series of six compulsory lectures are

planned for all trainees, one of which will deal with religion and another with 'moral principles.' He also said that an interview with the chaplain will be compulsory." . . .

The Civil Liberties Union passed the following judgment upon that scheme:

"We believe that to draft men into Universal Military Training and then force them to take religious instruction would be a grave violation of the principle of separation of Church and State as embodied in the First Amendment to the Constitution. It is desirable and necessary to provide religious facilities to those persons who would otherwise be deprived of such facilities because of their presence in the armed forces, but it would be shocking were the government even to contemplate the establishment of teaching religion."

Unfortunately, the government has already created an establishment of religion in the chaplaincy itself.

\* \* \* \*

In other respects, also, the cause of true Christian living is becoming more and more dangerously attacked under the guise of religion. There is, for example, the Scriptural doctrine of prayer fellowship, long held, taught and practiced by the members of the Synodical Conference, but now subjected to increasing adverse pressure on all sides.

Holy Scripture forbids our joining in prayer with those who are not united with us in the doctrines of God's Word. It forbids prayer fellowship with errorists.

A bill is now before the New York State legislature making it compulsory for daily public school sessions to open with prayer. Letters favoring it are running 6 to 1. Parents are saying: "It will help to combat Godlessness." "It will help fight delinquency." "I want my children to start the day with prayer." The answer to the first claim is that it is not true. To the second we must reply that such prayer would in itself be moral delinquency in the light of God's Word. The reply to the third is obvious: Why not have them start the day at home? Despite all that can be said, passage

of the law seems likely. And the United States Supreme Court has already declined to rule unfavorably on a similar law already in effect in New Jersey.

What, then, will parents in those states do whose children must attend those schools and who want to abide by the Word of God?

\* \* \* \*

Unscriptural prayer practice is running wild, and is now invading business establishments.

At Knoxville, Tennessee, a prayer service is held each day by officials and employees of the Commercial National Bank before the doors are opened for business.

The service begins with a hymn played on the organ by a lady bookkeeper. A vice-president reads from the Bible, the cashier says a prayer. Then the whole group unites in the Lord's Prayer.

\* \* \* \*

There are other prayer suggestions in the news which belong in quite a different category.

Ten thousand copies of a "motorist's prayer" have been presented by the Daughters of the American Revolution in Virginia to state police for distribution to car owners in an effort to cut the state's highway death rate. Printed on a card, it can be attached to the sun visor. The prayer:

"Grant me a steady hand and watchful eye  
That no man shall be hurt when I pass by.  
Thou gavest life, and I pray no act of mine  
May take away the gift of Thine.  
Shelter those, dear Lord, who bear me company  
From the evils of fire and all calamity.  
Teach me to use my car for others' need  
Nor miss through love of speed  
The beauty of the world, that thus I may  
With joy and courtesy go my way."  
In a Christian's car, this prayer might have a useful place.

While we are classifying, into what spiritual pigeonhole would one put the mission endeavors of the Rev. Lloyd Corder, Baptist clergyman-at-large in the South? He travels and furthers missions with a partner named "Joe the Baptist." Joe is a dummy who looks somewhat like Charlie McCarthy of radio fame and speaks like that, too. Working with his master, Joe puts forth "a rapid fire patter full of jokes and wisecracks that puts across their serious purpose."

The Rev. Mr. Corder appeared at a meeting of the Houston Baptist Pastors Conference and showed how he "has been rolling 'em in the aisles" the past four years while going about the serious task of furthering missions throughout 25 states.

E. S.

### The Easter Joy of Thomas (Continued from page 115)

revealed Himself as the risen Savior by many infallible proofs. Also Thomas was added to their number for us. Through their eyes, their ears, their hands the Lord now wishes to make also us certain of the great fact that He has risen from the dead and lives.

But the Lord does more through their testimony. He above all proclaims to us the blessed significance of His resurrection. This is the real object of our faith, which alone can fill our hearts with true and lasting joy. We are assured that by raising Jesus from the dead the Heavenly Father acknowledged His vicarious life and death as an all-sufficient atonement for our sins. We are assured that even as Jesus our substitute arose from the dead, so also we who believe in Him shall arise from our graves, and our vile bodies shall be fashioned like unto His glorious body. We are assured that Jesus Christ, our Lord, was declared to be the Son of God with power by the resurrection from the dead; that He who mightily overcame sin, death, and hell for us is able to help, protect, and shield us in every need; that He is now sitting at the right hand of majesty in heaven and bids us to cast all of our cares upon Him in confident prayer. These are all truths which lie beyond the observation of our

senses, even as also Thomas and his fellow disciples could not perceive them with their senses. It is the Holy Spirit who gives us the assurance of faith by which we find blessed joy

in these truths. And this assurance He imparts to us through the message of Christ's chosen witnesses in His inspired Word.

C. J. L.

## The Resurrection

WHEN these lines reach our readers it will be past Easter already; but it will not be too late to study some of the wonderful truths which the Easter festival proclaims. On Easter Sunday, early in the morning, about sunrise, Jesus, who had been dead since Friday afternoon, left the grave alive, thereby assuring us also of our resurrection unto life.

Very much could be said on our hope of resurrection, but we must limit our study to only a few points.

### Resurrection Assured

When we observe what happens to dead bodies, then doubts easily creep up on us, whether they really can be restored to life. In the early persecutions of the Church the heathen would sometimes burn the dead bodies of martyrs and scatter the ashes to the wind with the sneering remark, Now we shall see what will become of their hope of resurrection. — It does seem impossible that under such circumstances the person could be restored. And if we think of the millions of people who now inhabit the earth, and of the countless millions that have gone before since the time of creation, the very thought of a resurrection becomes staggering.

There always have been people who flatly denied the resurrection. In the days of Jesus there were the Sadducees. They were materialists, who did not believe anything which they could not verify with their senses. They did not believe in the existence of spirits or angels, nor would they accept the resurrection. — When Paul addressed the philosophers on Mars Hill in Athens, they listened attentively to him till he mentioned the resurrection. Then they began to jeer and to mock (Acts 17:32).

What is the answer? When the Sadducees ridiculed the hope of

resurrection with their story of the woman who had seven husbands, Jesus answered them: "Ye do err, not knowing the scriptures nor the power of God" (Matt. 22:29). We note how Jesus here charges that anyone who does not believe in the resurrection is thereby actually denying the power of God. God who created all things out of nothing, certainly must be able also to restore dead persons to life. To doubt His ability is limiting Him, throwing Him from the throne, robbing Him of His glory. — When Paul spoke before the governor Festus and king Agrippa and all the prominent men of Caesarea, he asked these doubters the very pertinent question: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8).

### Resurrection Unto Life

When the Scriptures hold out the hope of resurrection to us this is to be a resurrection unto life.

Resurrection is not merely a return to life. In the Old Testament some of the prophets brought dead people back to life. Thus, for instance, Elijah restored the son of the widow at Zarephath. Jesus raised several people from death. So did the apostles Peter and Paul. What about these resurrections? They merely brought the dead people back into this life. They continued here for some time longer, they ate and drank, and worked and slept, and in the end they died a second time. The resurrection at the end of the world will be different. Life will be different, and there will not be a second dying.

Yet there will be a great difference between the people that will be raised on the Last Day. Daniel says, they "shall awake, some to everlasting life, and some to shame and everlasting contempt" (chap. 12:

2). Jesus says that "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5: 28, 29). For the latter it would be much more tolerable if they could remain dead. Jesus warned the weeping women of Jerusalem that a time was coming in which people would call to the mountains to fall on them, and to the hills to cover them (Luke 23:30). John later saw a vision where the people "said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:16, 17). That will happen to many on the Last Day. They will be called out of their graves, while they would much prefer to remain dead. They will look for death, but will not be able to find it. They will be forced into a new form of consciousness for judgment. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

This resurrection unto judgment, which is more terrible than no resurrection at all, is not the resurrection which the Scriptures hold out to us. It is a resurrection without Jesus. When Martha spoke to Jesus in a general way about the resurrection "on the last day," Jesus very emphatically reminded her: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

#### "I Am the Resurrection"

If Jesus Christ had not come to redeem us, if He had not taken our guilt upon Himself and had not thus taken away the sin of the world, if He had not laid down His life and died our death for us: then we would have to spend all our life time on earth in dread of the coming resurrection. And though we lived here as long as did Methuselah (969 years), our time would be filled with a constant dread of the resurrection. No matter how long it might be post-

poned, ultimately a resurrection unto damnation would arrive, ushering in eternal agony.

Thanks be to God, Jesus did redeem us from sin, and did conquer death for us, and transformed our resurrection into a glorious event, to which we look forward in hope and joyful expectation. Already here on earth we are united with our Savior in faith, enjoying the forgiveness of our sins. Already here we receive the earnest of His life-giving Spirit, who raises our cold, dead hearts to newness of Spiritual life, and even enables us to use the members of our mortal bodies as instruments of righteousness. This Spirit of Christ working in us is an earnest of a resurrection unto life eternal.

#### Like Unto His Glorious Body

Also our body, which is already here sharing our new spiritual life and is reflecting this in its actions, will have a part in the resurrection unto life.

Jesus arose with the same body that was laid to rest on Good Friday. But what a change it had undergone!

True, the disciples could touch its flesh, feel its bones, and see the nail prints and the gash made by the spear. His body could consume food. But it could also pass through the rock of the grave and through the bolted doors. It could suddenly appear, and vanish just as suddenly. It was a real body, and yet it showed all the peculiarities of a spirit.

St. Paul says that in our resurrection unto life we shall receive a "spiritual body" (1 Cor. 15:44). We know what bodies are, from our daily experience. We have some idea what a spirit may be. We know that bodies and spirits are opposites, mutually excluding each other. But in the resurrection our bodies will be real bodies, and yet will be spiritual.

We can't explain it, can't grasp it. But we hopefully look forward to that glorious day, when we shall for ever be united with our Lord and Savior, and even our "vile body" shall be changed so "that it may be fashioned like unto his glorious body" and we shall see Him face to face.

J. P. M.

## Guidance in Godliness

### WHAT BUILDS THE CHURCH?

WHAT are the God-appointed means for the building of the Church of Christ? How often this question is propounded in our day — a day of many churches and of empty churches — a time of apostasy! A variety of means is suggested and tried, but the same old mistake is made: they depend on human plans, programs, and power, instead of relying on the blessings of Him who is the Head of the Church, even Christ.

They design and develop a system; they assemble complicated machinery, which may place a great many names on the membership roll and provide splendidly equipped church plants; but where is the inward strength to go with the outward growth? "Lengthen thy cords," says Isaiah to the Church; but he adds the significant words: "and strengthen thy stakes."

### World or Word?

The Church of Christ does not depend for her existence and extension upon the patronage of the world. The Church does not consult the wishes of earthly rulers, seeks not the smiles and favors of the great and mighty of the earth, and never propagated and prospered so well as when the princes and powers of the world were allied and arrayed against her. Read Acts 19: 20: "So mightily grew the Word of God and prevailed." That was written in the days of bitter and bloody persecution!

No sooner did the world smile upon the Church and give her its support, than her beauty, spirituality, and power became seriously impaired. The storms of persecution never did half so much damage in the Church as the secularizing spirit introduced by Constantine, a spirit which prevails in the Church today.

As soon as the Church borrows from the world and tries to compete with the world, she loses her divine character. Witness the salesmanship and showmanship employed to bring people into the Church and keep them with the Church. What was said of calf-worshipping Israel characterizes much of the Church today: "And the people sat down to eat and to drink, and rose up to play," Ex. 32:6. The Church is in the world, but the world must not be in the Church! "I have chosen you out of the world," said Jesus to His own, John 15:19. "Wherefore come out from among them, and be ye separate, saith the Lord," II Cor. 6:17.

What was St. Paul's charge to Timothy? "Preach the Word; do the work of an evangelist; make full proof of thy ministry." Let the minister be a true herald of the Gospel for sinners; let him be truly a pastor, a shepherd, comforting the sick, strengthening the dying, inspiring the well, seeking the straying, teaching the young. Let him do his God-appointed work, and he will not only have no time to dabble in secular and civic affairs, but he will surely be attended by the blessing of his Master. Thus he will strengthen the stakes of the Church; and only the strengthening of the stakes will permit the lengthening of the cords.

#### Coercion or Conversion?

The Church of Christ does not depend upon human force and legislation. These are necessary in the protection and promotion of earthly kingdoms, but quite unlawful in the support of the Church of Christ. Human force and legislation may terrify and coerce, but they will never transform and convert; they may compel men to drag their unwilling bodies into the outer court, but they will never bring a sinner into the sanctuary.

When churches become ante-chambers of legislation; when they presume to be self-appointed boards of censorship; when they dabble in economics, sociology, labor and capital, literature, and politics; when they try to legislate goodness into men, they produce hypocrisy and tinsel morality, but they never force men to possess the spirit of genuine Christianity. You can never change

a man's life until you have changed his heart; for "as a man thinketh in his heart, so is he," Prov. 23:7.

Only by faithful, fearless, fervent preaching and application of the Gospel of the crucified, risen, ascended, and reigning Christ can that change be effected. "Preach the Word!" It has the sure promise of God: "My Word shall not return

to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," Is. 55:11. The desired reformation of society can be achieved only through the regeneration of the individual; and this is "not by might, nor by power, but by My Spirit, saith the Lord of hosts," Zech. 4:6.

K. F. K.

## In The Footsteps Of Saint Paul

### Timothy Is Chosen To Take The Place Of Mark

DR. HENRY KOCH, MORRISON, WISCONSIN

THE first cities visited by Paul and Silas on the highland plateau of southern Galatia were Lystra and Derbe. What a sad and almost fatal experience did not the name of Lystra conjure in the mind and heart of Paul! Here he had been stoned by an enraged mob and dragged beyond the portals of the city as dead. Through the grace of God his spirits were revived. His hour was not as yet at hand. He was to continue the preaching of the Crucified and Risen Lord for the salvation of Jews and Gentiles. Here we find him returning to the same city which had treated him so cruelly and shamefully. Would we have re-entered such a city? The "foolishness of the preaching of the Cross" on the part of Paul and Barnabas on the first missionary journey had illuminated the heart of many a Jew and Gentile in this pagan stronghold. Now Paul wanted to return in order to strengthen their faith in their Redeemer.

#### Timothy's Family History

Foremost among the Christian households in Lystra was that of Lois, the grandmother, and Eunice, the mother of Timothy. In all likelihood, Paul and Silas sojourned in this hospitable home during their stay. Of this household and of young Timothy, who was to become the traveling companion and co-laborer of Paul, Holy Writ gives us but a scant record. Luke writes (Acts 16:1-3): "Then came Paul to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus,

the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek." To this Paul adds some further information in his Second Epistle to Timothy (1, 5): "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." Furthermore, Paul writes in that same epistle (3, 15): "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

#### Father Probably not a Believer

This is all we know of the family history and the early youth of Timothy. We should like to find out more about this future co-laborer of Paul, but the Holy Spirit has not deemed it essential. When Paul and Barnabas preached the Gospel in Lystra on the first missionary journey, the seed must have fallen into the hearts of Lois, the grandmother, and Eunice, the mother of Timothy. They, in turn, saw to it that the young lad was taught the way of salvation through faith in Christ Jesus. Luke tells us that the mother was a Jewess and adds the significant words: "and believed." Of the father, he merely states that



he was a Greek. Whether the father had accepted the Christian faith and whether he was still among the living, we are not told. Luke also remains silent on this subject. All the more do the exegetes and higher critics try to solve the problem with various conjectures. Some claim the father had become a Jewish proselyte. If we assume this, we face another problem: why was Timothy then not circumcised, for according to Jewish and Talmudic law the nationality follows the mother in the case of a mixed marriage such as this was. The Church of Rome follows a similar practice, but goes all the way and claims all the children, if the non-Roman member is foolish enough to yield. To us it would rather seem that the father had not come to believe in Christ, for why does Luke only add the words "and believed" in speaking of Eunice and not of the father?

#### The Circumcision of Timothy

Another question has been raised: why did the Jewish mother not have her child circumcised? Here we have the case of a mixed marriage. These were not judged as severely in the dispersion as in the Jewish homeland. Either the Greek father opposed such a circumcision or the mother and grandmother of Timothy no longer considered circumcision essential for a Jewish child. The preaching of Paul had made that seem unnecessary in their opinion. If the opposition of the Greek father was the reason, then he must have been dead at the time, for not too long after the arrival of Paul in Lystra Timothy was circumcised by him. To Lois, Eunice, and Timothy also this circumcision must have been quite a spiritual lesson. Paul certainly had reason to explain the agreement reached in Jerusalem as was his custom wherever he went. Luke writes (Acts 16, 4): "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem." The Gentiles had been asked to abstain out of brotherly love and consideration from meat offered to idols, from blood, from things strangled, and from fornication, but circumcision was ruled out.

#### A Matter of Expediency

The case of Timothy, however, was quite different. Again we ask: why

was Timothy circumcised and Titus not? Timothy's mother was a Jewess. If Timothy was to become a co-worker of Paul, he would have to be circumcised, if he wanted to enter Jewish homes and synagogues with him. Paul's custom was to enter Jewish synagogues first to win over his own kinsmen for the Gospel. In itself circumcision was an indifferent matter. It added nothing to the salvation of Timothy nor did it subtract anything. It was a matter of expediency over against the Jews. Titus on the other hand was a Greek. To have yielded to circumcision in his case would have implied the sacrifice of the liberty of the Gospel. Then the Judaizers would have won out, who demanded (Acts 15, 1): "Except ye be circumcised after the manner of Moses, ye cannot be saved." Here the principle and method of mission work of Paul stand out in bold relief: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might

gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law" (1 Cor. 9, 10-20).

Timothy had won the heart of Paul. Later on he calls him: his faithful son. Luke writes of Timothy (Acts 16, 2): "He was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him and took and circumcised him because of the Jews which were in those quarters, for they all knew that his father was a Greek." After the circumcision and further instruction the elders laid their hands on Timothy and thus he was ordained for the ministry of the Gospel. Now the ranks were closed again. Timothy had taken the place of Mark. It must have been rather trying for the mother Eunice and the grandmother Lois to part with their beloved son Timothy. Their loss was Paul's gain. In Timothy he found and had an excellent co-worker, who remained faithful to him unto the end.

## Your Summer School at D. M. L. C.

### The First Summer School

THE Dr. Martin Luther College Summer School has an interesting though brief history. It all began in the year 1945. Because of the great shortage of regularly qualified teachers for our Lutheran parochial schools it was decided to conduct summer sessions particularly to prepare much needed "emergency" teachers. Graduates from Lutheran high schools within the Synod as well as former public school teachers within our congregations and with those who have a desire to become Lutheran parochial school teachers were invited to enroll. Nineteen young women and one man put in their appearance on the campus of our sister school, Northwestern College at Watertown, Wisconsin, the place that had been selected as the site for this first summer school.

The faculty of this first school was very small. It consisted of only three instructors. Professors A. Stindt

and R. Albrecht conducted classes in the religious fields while Miss Hertha Sievert of Watertown assisted in the instruction of general classroom teaching methods.

In 1946 the summer school was held on the campus of Dr. Martin Luther college. The need for adequate library and musical facilities prompted such a change. It had also been decided to expand the offerings of the school so that former graduates might attend if they so desired. During this first year at New Ulm the summer school was under the direction of Professor Carl Scheweppe. In 1947 Professor Richard Janke became director, an office he filled until the summer of 1950, when Professor Erich Sievert took over the duties of summer school director.

The enrollment has showed a gradual growth from year to year. From an original enrollment of twenty students it has grown so that the enrollment of last summer was fifty-nine students.

The character of the enrollment has changed, also. Whereas the enrollment in the early years of the summer school included a large number of high school graduates who sought to enter the work of the Church as "emergency" teachers, the enrollment of the past few years has included a larger number of former graduates who have returned to either take refresher courses or to work for graduation from the new four-year college course which culminates in graduation with a degree in education. Several people have already completed much of their required work in order to accomplish this.

The summer school no longer

enrolls high school students who wish to become "emergency" teachers. Instead of accepting such students, the College invites students enrolled in its regular sessions and who have had a Lutheran high school background to enroll in the summer school so they might possibly become "emergency" teachers. While the authorities of the school do not feel that this is just the best policy, the continued shortage of teachers coupled with the rapid expansion of our elementary school system makes it necessary to adopt such measures.

God-willing, the Summer School at Dr. Martin Luther College will begin its eighth year on June 23. Its

courses have been expanded and its faculty has been increased to eleven. On the faculty is a guest instructor from the field. In past years Professor H. Sitz and Mr. V. Gerlach of Red Wing have served in such a capacity. Mr. Morton Schroeder of New Ulm has kindly consented to serve as instructor in Children's Literature for the summer of 1952. The general planning for the summer school is in the hands of a committee consisting of Professors C. Trapp, E. Backer, and E. Sievert. Their decisions are subject to faculty approval. All inquiries should be directed to Professor E. Sievert of the College.  
Submitted by Professor E. SIEVERT.



## News from our Mission Fields

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

MATTHEW 28. 20

### WE VISIT A MICHIGAN MISSION

OUT where the thumb begins on the hand of the state of Michigan you will find Vassar, a city of 3,000. Some of the richest farm land in the state is found within six to ten miles of Vassar, as one drives toward Saginaw. Most of these farmers are German Lutherans — Bavarians — who belong to the well-known Missouri Synod congregations at Frankenmuth, Frankentrost and Richville.

Since January our Wisconsin Synod's Mission in Vassar has become a self-supporting and debt-free congregation. The history of St. Luke's as reported by Pastor Willard E. Kehrberg, will encourage both the struggling young Mission far from self-support, as well as the older Mission very near that goal.

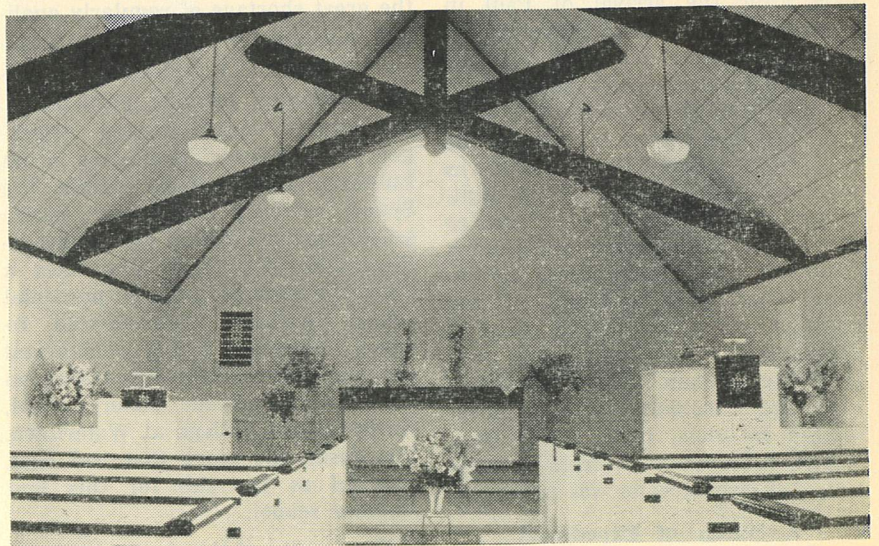
#### 15 YEARS TO SELF-SUPPORT

The story of our Mission goes back to March 15, 1936 when Pastor A. F. Westendorf of Bay City planted the Mustard Seed of the Kingdom in Vassar, with 15 worshippers

present. The first resident missionary Pastor A. W. Voges was installed in January 1937. Under his direction a parsonage was purchased and the new chapel built. These projects

were made possible by a \$10,000.00 Church Extension Fund loan.

Since July, 1945 Pastor Kehrberg has served the Mission and led it to self-support. At a special Thanks-



St. Luke's English Lutheran  
Vassar, Michigan

giving service on January 27, members witnessed the burning of the loan agreement, which reminded them that the last \$70.00 monthly payment had been returned to the Church Extension Fund. With this payment no longer in their budget the congregation could support itself.

**RICH RETURNS ON YOUR INVESTMENT**

A good foundation has been laid in the Vassar Church, and by the faithful preaching of the Word. Of the 132 confirmed, 61 were adults. Today the congregation numbers 160 communicants. From the time of its organization 15 years ago this Mission received \$12,392.25 in direct subsidy from Synod's mission funds. But during these years St. Luke's also sent in its mission offerings. By now it may have returned as much as one-half of its subsidy. For example during this last year the Mission received \$75.00 monthly from Synod in subsidy — a total of \$900.00. During that same year St. Luke's raised \$912.00 as their mission offering for Synod's budget.

The point we wish to make is this — Synod does not spend your mission offerings; it invests them. The Church Extension Fund loans are repaid and even the Mission subsidies are eventually returned and with interest. By this we mean that every convert won, himself becomes a contributor for Synod's Missions. Thus your mission contributions are an



*All Debts Paid but the Debt of Love*

*Left to Right — Wm. Gruber, president of St. Luke's; Pastor W. Kehrberg; President S. E. Westendorf of the Michigan District; and Ernest Bender. The two laymen are the only charter voting members still within the congregation.*

investment in the kingdom of heaven, which bear compound interest annually by winning more souls for Christ, till the end of time.

Investments with such great returns, as news from our mission fields retells ought to be eagerly

made, and in increasing amounts, by those who fervently pray: Thy Kingdom come, and who as good stewards have learned that we own nothing in this life, but owe it all to God, our Lord and Savior.

W. R. HOYER.

**“See That Ye Fall Not Out By The Way”**

WHEN once I told the story of Joseph to my Catechism class and then asked what was the meaning of the above words, one of the pupils, who had been a very attentive listener, was at once ready with his reply: “the brothers were to be careful, so they would not ‘fall out’ of the wagons their brother Joseph had given them.”

Traveling by wagon in that distant day must have been a novel experience for those simple shepherds, an experience which only kings, or those near them, could afford. There-

fore a word of caution seemed in order, lest these brothers meet with an accident. At least so my pupil had reasoned for himself. He had taken the words ‘fall out’ in their literal sense.

In that, of course, the little boy was mistaken. What Joseph meant was that his brothers were not to ‘fall out’ of good terms with each other. In other words, they were not to quarrel.

Knowing his brothers for such as they were, Joseph's warning was

indeed very much in place. They were a contentious lot. Joseph had himself been the victim of their contentiousness, and as a result been sold into slavery by them. Now many years had passed, but their penchant for quarreling was still strongly in evidence. Had not Joseph overheard them saying, “we are verily guilty of our brother, — therefore is this distress come upon us?”

That seems to indicate a change of heart. They were sure their sins had found them out (Numbers 32:23). In a sense, they were filled with remorse. But what were they remorseful about? Not so much for their foul deed, but rather for the evil consequences to which their wicked deed had brought them. Then, too, it is comparatively easy to make a confession when our guilt

may be shielded behind the cloak of mutuality. It somehow 'tones down' personal involvement and accountability. Their confession would have carried more weight, their repentance would have shown greater sincerity, had they INDIVIDUALLY pleaded guilty of the role each one played in the enslavement of their brother.

Now Joseph had made himself known, and was dismissing his brothers from his presence. He bids them to return to Canaan. He gives them wagons so that they might make their return with greater speed and comfort. They were to tell their aged sorrowing father that Joseph is alive and ruler throughout all Egypt.

This was a most difficult assignment, because it meant the laying bare of the dark secret which they had so successfully withheld from their father. While they realized that none could be held blameless, and while each one wished to appear before their father with as little blame as possible, their traveling days would be spent in bitter recrimination and faultfinding, in ugly charges and countercharges among themselves. Reuben, for instance, would say, "YOU are to blame. Had I been present at the time, our brother would never have been sold." Then again Juda would become the butt of blame, "YOU are the one that made the suggestion." This they would do, so that they might appear less blameworthy in the sight of their father.

Joseph foresaw all this, and therefore his reasonable reminder, "See that ye fall not out by the way."

Why did Joseph try to forestall their quarreling? Because the object of their quarrels had already been done away. He had heartily and freely forgiven them. "Be not grieved nor angry with yourselves, that ye sold me hither," he tells them. He assures them that his going before into Egypt had redounded to their mutual benefit, yes, "that God had so turned it to save their lives by a great deliverance." And he repeats this assurance when after Jacob's death the brothers feared he "would requite them all the evil which they did unto him." "As for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is today, to save much people alive." Why then this

wrangling concerning their comparative guilt? As he had forgiven THEM, so they, in turn, were to forgive each other.

"See that ye fall not out by the way." Jesus speaks to us in a similar way when He says, "Agree with thine adversary quickly, whilst thou art in the way with him." The thought that we are in the way comes to us with a peculiar urgency to every Christian.

"The stream of life is flowing,  
And we are onward going,  
From old to new surviving,  
And by His mercy thriving."

For such a journey through life, if it is to be a happy one, a peaceable co-existence is indeed absolutely necessary, for "Can two walk together, except they be agreed?" Let therefore Abraham's example serve as one worthy of our emulation: "Let there be no strife, I pray thee between thee and me — for we are brethren," thus he pleads with Lot. In this fervent desire for peace he was willing to meet Lot more than halfway. For the sake of peace he was ready to forgo even what God had promised Him in the way of material possessions. And when we follow up this remarkable story, we become convinced that Abraham became none the poorer for his effort in the keeping of peace, but, on the contrary, more blessed. "Lift up thine eyes," so the Lord tells him, "and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest to thee will I give it, and to thy seed forever."

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the ministry of reconciliation" (2 Corinthians 5:18). Here we have the divine declaration that in Christ Jesus the sins of all the world are forgiven before God. That means, that God has not only forgiven those sins that you have committed against Him in particular, but also those that you have committed against your neighbor. In like manner, God has also forgiven those sins that your neighbor has committed against Him, as well as those which he has committed against YOU. Through the Gospel of reconciliation God is proclaiming a sweeping amnesty of each and every sin in all the world.

How uncalled for, then, to hold the neighbor who has sinned against you to strict accountability. How uncalled for to resort to quarrel in an effort to fasten the blame on him. "Put on, therefore, as the elect of God and beloved, bowels of mercies (compassion), kindness, humbleness of mind, meekness, longsuffering; forbearing one another, if any have a quarrel against any: even as Christ forgave you, so also do ye." When therefore, I forgive my sinning neighbor, I am reaffirming that forgiveness which Christ Jesus has already given him.

Your writer was taught this instructive story about Joseph in early childhood, as doubtless most of you, dear readers, and he vividly remembers the occasion when its restraining power was experienced in a rather unusual manner. One morning when he and his sister were getting ready to go to school together, they became involved in a first-class quarrel with each other. What it was about has long been forgotten. But along with mother's goodbye there resounded in our ears Joseph's admonition to his brothers: "See that ye fall not out by the way." At that our bickering came to an abrupt end, nor was there any desire to carry on, though on our way to school there was no motherly eye to see nor motherly ear to hear us. But we were aware that through mother God had spoken, who sees and hears all. When upon our return that evening mother questioned us, we had the satisfaction of assuring her, "we did not quarrel anymore." "Behold, how good and how pleasant it is for brethren to dwell together in unity . . . for there the Lord commanded blessing, even life forevermore. Ps. 133.

J. E. SCHAEFER.

#### TWENTY-FIFTH ANNIVERSARY

Pastor O. C. Henning

In an evening service on November 25, 1951, St. John's Ev. Lutheran Church, Valmy, Wisconsin, commemorated their pastor's twenty-five years of service in the ministry in their midst. Pastor W. C. Fuhlbrigge served as the guest speaker. This service at the time took note of Pastor and Mrs. O. C. Henning's twenty-fifth wedding anniversary. A liberal gift was extended to them by the congregation and its various organizations. W. G. FUHLBRIGGE.

**CALENDAR OF CONFERENCES**

**WESTERN WISCONSIN TEACHERS' CONFERENCE**

The Western Wisconsin Teachers' Conference will meet at First Lutheran Church and School, La Crosse, Wisconsin, on Thursday, April 24 and Friday, April 25, 1952.

**Conference Program**

**Thursday**

- 9:00 Teaching demonstration by the host faculty
- 10:30 Recess
- 10:45 Discussion of Lessons
- 12:00 Dinner
- 1:15 Devotion
- 1:25 How to Consider a Call, Rev. Dahlke of Tomah
- 2:25 Business Meeting
- 2:40 Excursion

**Friday**

- 9:00 Devotion
- 9:15 Reading Workshop
- 11:30 Business Meeting
- 12:00 Dinner
- 1:15 Devotion
- 1:25 Current Events, W. C. Johnson
- 2:25 Recess
- 2:40 Art — As I See It, R. Moldenhauer
- 3:40 Business
- 4:00 Adjourn

LESLIE KEHL, Secretary.

**GENERAL SYNODICAL COMMITTEE**

The General Synodical Committee will meet in the Northwestern Publishing House on Wednesday, May 14, 1952, at 9:00 A.M. The reports of boards and committees and the memorials are to be in my hands on May 5, at noon.

**Sectional Meetings**

- Monday, May 12:
  - General Mission Board, Northwestern Publishing House, 10:00 A.M.
  - Committee on Education Wisconsin Synod, Northwestern Publishing House, 9:00 A.M.
  - Conference of Presidents, St. John's School, 10:00 A.M.
  - Committee on Church Union, St. John's School, 2:00 P.M.
- Tuesday, May 13:
  - Representatives of Institutions, Northwestern Publishing House, 9:30 A.M.
  - Lutheran Spiritual Welfare Commission, Northwestern Publishing House, 7:00 P.M.
  - Committee on the Assignment of Calls, Friday, Thiensville, 9:00 A.M.

JOHN BRENNER.

**SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT**

Date: Tuesday, May 15, 1952.  
 Time: 9:00 A.M.  
 Place: St. Matthew's Ev. Lutheran Church, Kirby, Town Lincoln, Monroe C., Wisconsin. A. Saremba, pastor.  
 Sermon: Ph. Lehmann; alternate, A. Loock.  
 Papers: "Exegesis Col. 2," Elmer Mahnke; alternate: "Col. 3," A. Dobberstein. "What is the Churches' Responsibility in Providing Social Activities?" Walter Paustian; alternate: "Has the Time come to Revise our System of Higher Education?" J. C. Dahlke. Round Table Discussion: "School Visitation," H. Kirchner.  
 P. MONHARDT, Secretary.

**FOX RIVER VALLEY PASTORAL CONFERENCE**

Fox River Valley Pastoral Conference will meet at Friedens Lutheran Church, Bondel, Wisconsin, John J. Wendland, pastor, on Tuesday and Wednesday, April 29-30, 1952. The Conference will begin on Tuesday morning at 9:30 A.M. with Holy Communion service.

The following papers are assigned: Jeremiah 15:15-21, Wendland; Church at Pergamos, Heidemann: Is There a Difference Between Severance of Church Fellowship and Excommunication? Oehlert; History of the O. T. Canon, Warnke; Doctrine of Ministry: episkopos, diakonos, presbuteros, Defined, Distinguished, and Applied, Ziesemer; Galatians 3, Zink; John 2:15, 16, Wendland; Isagogics of Zephaniah, Johnson; Divorce According to Matthew, Thierfelder; Introits of the Church Year, Sippert.

Please notify the host pastor if you will not attend or if you desire lodging.

DELMAR C. BRICK, Secretary.

**EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT**

Date: May 6 and 7. (opening session at 9:30 A.M.)  
 Place: Resurrection Church (R. Ehlke, pastor.)  
 Program:  
 Evangelical Relationship of Congregation and Synod, E. Knief.  
 Exegesis of Hebrews 12, N. Engel.  
 Exegesis of Hebrews 13, S. Hillmer.  
 Basileia, ekklesia; Difference and practical applications, C. Leyrer.  
 Sermon to read for criticism, (Repeat), P. Behn.  
 Conference preacher; R. Werner (R. Wiechmann.)

C. SCHLEI, Secretary

**SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT**

Date: April 22-23.  
 Time: 9:30 A.M.  
 Place: Salem, Coloma. R. A. Gensmer, pastor.  
 Preacher: C. Kipfmiller (Biesmann).  
 R. C. BIESMANN, Secretary.

**PACIFIC NORTHWEST PASTORAL CONFERENCE**

Date: April 22-24, noon to noon.  
 Place: Zion Lutheran Church, Rainer, Washington. E. F. Kirst, pastor.  
 Sermon: R. Dommer; E. Schulz, alternate.  
 Program: G. Frey, Exegetical Study of the Proof Passages on Divorce and Separation; E. F. Kirst, Exegesis on Amos 7:10ff; W. Luckel, Exegesis on 1 John 3:3ff, Teacher R. Scherzer, Discussion on the New Catechism; G. Sydow, Divinity of the Call; W. Zell, Homiletical Study on Matt. 10:16-20.  
 O. W. ECKERT, Secretary.

**WINNEBAGO PASTORAL CONFERENCE**

The Winnebago Pastoral Conference will meet April 21, 1952 at Martin Luther Church, Oshkosh, starting with Holy Communion service at 9:00 o'clock.  
 Topics: The Book of Nahum, P. Eggert; Some Phase of Church Music, T. Zuberbier; The Book of Habakuk, 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.  
 Preacher: H. Kahrs; alternate, W. Pless.  
 OSCAR SIEGLER, Secretary.

**DODGE-WASHINGTON CO'S. PASTORAL CONFERENCE**

Date: April 22 and 23, 1952.  
 Time and Place: Conference begins at 9:30 A.M. with a Communion Service at Trinity Lutheran Church, Huilsberg (W. Reinemann, pastor). Preacher: W. Gawrisch; alternate: P. Press.  
 Papers: Genesis (continuation), Schink; First Corinthians (continuation), Weiss; Is a Restudy of our Confessional Writings Necessary for this Generation? Schink; The Import of the New State of Israel in the Light of Deut. 28-30 and Romans 11, Senger; Does the Church have a Responsibility Toward its Membership to Provide Social Activities? Press; What Shall a Christian Pastor do to Protect his Flock from Pernicious Articles Which Appear in Widely read Secular Publications? Henning.  
 W. F. SCHINK, Secretary.

**EVANGELICAL LUTHERAN SYNODICAL CONFERENCE**

The Evangelical Lutheran Synodical Conference will meet at Concordia College, St. Paul, Minnesota, for its 42nd convention August 12-15, 1952. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. G. Chr. Barth, D. D., 1301 Concordia Court, Springfield, Illinois, not later than June 20 in order to be included in the convention's printed agenda, copies of which should be in the hands of each delegate prior to the

convention. Further details will be announced later.

GEORGE V. SCHICK, Secretary.

**JOINT MISSISSIPPI VALLEY SOUTHWESTERN CONFERENCE**

Date—April 23, 1952  
 Time and Place—Conference begins at 9:30 A. M. with a Communion Service at First Lutheran Church in La Crosse, Wisconsin. Preacher: F. Ehlert; alternate: J. Dahlke.  
 Morning Session—Exegesis on Hebrews 12: 25-29, Loyal Schroeder; alternate Paper, Exegesis on 1 Tim. 2:9-15, J. Dahlke.  
 Afternoon Session—Pastor and Young People, J. Petrie; Wine or Grape Juice, W. Hoffmann; alternate Paper, Heil, G. Horn.  
 H. HENKE, Secretary.

**MANITOWOC PASTORAL CONFERENCE**

Date and Time: Tuesday, April 22, 1952 at 9 A.M.  
 Place: St. John's Ev. Lutheran Church, Tp. Gibson, Mishicot, Wisconsin, R. 1, John W. Mattek, pastor.  
 Preacher: S. Kugler; E. Zell, alternate.  
 V. J. WEYLAND, Secretary.

**MINNESOTA DISTRICT PASTORAL CONFERENCE**

Place: St. Paul, Trinky Lutheran Church, at Rice and Aurora Streets, A. C. Haase, pastor.  
 Time: April 22-24, Tuesday to Thursday, 1952. Opening session at 10:00 A.M., Tuesday. Service with Holy Communion on opening day at 8:00 P.M.  
 Essayists: These will be announced later. Dinner and supper will be served in the Trinity dining hall. Requests for meals or excuses for absence should be addressed to the host pastor, Rev. A. C. Haase, 1380 Blair Ave., St. Paul 4, Minnesota.  
 If unable to find lodging in the Twin Cities, arrangements can be made through President O. J. Naumann, 727 Margaret Street, St. Paul 6, Minnesota. State your needs to him in due time.  
 M. J. LENZ, Secretary.

**NEBRASKA DISTRICT PASTORAL CONFERENCE**

Place: Trinity Ev. Luth. Church, Winner, South Dakota.  
 Time: April 29-May 1, 9:30 A.M. O. S. T.  
 Speaker: Pastor V. Tiefel; alternate, Pastor M. Volkmann.  
 Assignments: Winning and Instructing the Unchurched, A. Habben; Hebrews 11:17ff, H. Lietzau; Planned Families Examined in the Light of Scripture, L. Hahnke; Matthew 19:9, E. C. Birkholz; Psalm 24, M. Burk.  
 Please announce early to the host pastor, L. Wenzel.  
 MILTON F. WEISHAN, Secretary.

**CHIPPEWA VALLEY-WISCONSIN RIVER VALLEY PASTORAL CONFERENCE**

Time: April 22-23, 1952 (10:00 A.M.).  
 Place: Trinity Lutheran Church, Town Berlin, R. 1, Merrill, Wisconsin. (South Hwy. 107 and Co. Tr. FF.) L. A. Winter pastor.  
 Sermon: J. Henning; C. Klonka, alternate.  
 Program:  
 T. Bradtke, Revelation.  
 J. Schaad, Hosea.  
 E. Frenzlow, Amos.  
 E. Schewe, 2 Tim. 3:1-17.  
 O. Lemke, Rom. 9:6-13.  
 J. Krubsack, State Aid to Churches.  
 W. Holzhausen, Releases and Transfers.  
 G. Krause, Christian Burial.  
 G. Marquardt, Church and Social Work.  
 A. Schumann, Fruits of Faith.  
 Conference brethren should announce themselves to the host pastor and place requests for lodging as soon possible.  
 D. H. KUEHL, Secretary.

**LAKE SUPERIOR PASTORAL CONFERENCE**

The Lake Superior Pastoral Conference will meet for its Spring convention at Rapid River, Michigan, on April 29-30, 1952. Pastor Th. Hoffmann is host pastor. Opening devotions are scheduled for 9:30 A.M. E. S. T.  
 Assigned Papers  
 II Corinthians 3.....H. Walther  
 Genesis 15, cont'd.....E. Albrecht

Genesis 17.....W. Wagner  
 A Review of the Biblical Teachings on the  
 Reasons for Divorce.....Th. Hoffmann  
 Church Architecture Since the Middle Ages  
 .....K. Geyer  
 Strikes in the Light of Scripture, cont'd.  
 .....Th. Thurow  
 Alcoholics Anonymous, cont'd. A. A. Gentz  
 What is Gambling?.....Zaremba  
 What is the basis for OUR DEFINITION  
 OF A SACRAMENT?.....L. Pingle  
 Sermon Study on John 1:43-51..Fr. Dobratz  
 Sermon Study on Ephesians 1:4-6 G. Schaller  
 Preacher.....G. Schaller  
 Alternate.....Th. Thurow  
 Please announce to the host pastor.  
 HERBERT G. WALTHER, Secretary.

**WISCONSIN SYNOD TEACHERS'  
 CONFERENCE OF WATERTOWN  
 AND VICINITY**

This local conference will meet at St. Paul's Lutheran Church, South High and 3rd Streets, Fort Atkinson, Wisconsin, on Friday, May 2, at 9:00 A. M.

**Program**

9:15-10:15 My Kingdom is not of this World Prof. D. Rhoda  
 10:15-11:15 How can we retain enthusiasm and proper perspective for our work? O. W. Junkuntz  
 11:15-11:45 Business  
 1:30- 2:30 The Christian Teacher's Aim: Training the Whole Child Prof. E. Kowalke

2:30- 3:30 Question Box  
 (Special questions for discussion to be placed in writing on chairman's desk by any member of conference before noon.)  
 KURT F. OSWALD, Chairman.  
 Program Committee

**ORDINATIONS AND  
 INSTALLATIONS**

(Authorized by the Proper Officials)  
**INSTALLED**

Pastor  
 Waldschmidt, Robert, in St. Paul's Church  
 Stephansville, Wisconsin, by Frederick  
 E. Thierfelder; Sexagesima Sunday,  
 February 17, 1952.

**TREASURER'S STATEMENT  
 July 1, 1951 to March 31, 1952**

<b>Receipts</b>	
Cash Balance July 1, 1951.....	\$ 63,199.92
Budgetary Collections .....	\$ 888,802.33
Revenues .....	161,108.16
<b>Total Collections and Revenues .....</b>	<b>\$ 1,049,910.49</b>
<b>Non-Budgetary Receipts:</b>	
Luth. S.W.C.—Prayer Book .....	2,974.90
Miscellaneous .....	3,392.06
<b>Total Receipts .....</b>	<b>\$ 1,056,277.45</b>
	<b>\$ 1,119,477.37</b>
<b>Disbursements</b>	
<b>Budgetary Disbursements:</b>	
General Administration .....	\$ 47,454.19
Theological Seminary .....	37,167.22
Northwestern College .....	112,483.44
Dr. Martin Luther College .....	150,493.37
Michigan Luth. Seminary.....	95,713.83
Northw. Luth. Academy.....	26,386.71
Mobridge Building Fund.....	50,000.00
Home for the Aged.....	19,054.65
Missions — General Administration .....	188.46
Indian Missions .....	85,930.90
Colored Missions .....	37,113.82
Home Missions .....	310,762.99
Refugee Mission .....	26,802.47
Madison Student Mission.....	2,532.66
Lutheran S. W. C. ....	29,397.32
Winnebago Luth. Academy .....	2,250.00
General Support .....	54,878.20
School Supervision .....	8,161.74
<b>Total Budgetary Disbursements .....</b>	<b>\$ 1,096,771.97</b>
Cash Balance March 31, 1952 .....	\$ 22,705.40

C. J. NIEDFELDT, Treasurer.

Memorial Wreath in memory of Mrs. Peter Tobison, given by Mr. and Mrs. C. Jackson and Mr. and Mrs. C. Hartwig.....	5.00
Memorial Wreath in memory of Mrs. Magdalena Gallagher, given by Ladies' Aid of Grace Church, Colome, South Dakota.....	2.50
	<b>\$ 13.50</b>

<b>For Spiritual Welfare Commission</b>	
Memorial Wreath in memory of Rev. E. B. Schlueter, given by Rev. and Mrs. W. R. Hoyer \$	2.00
Memorial Wreath in memory of Mrs. Louis Teschner, given by friends and neighbors.....	6.50
Young Peoples Society of Grace and Immanuel Congregations .....	18.91
Olaf Lee, Kiel, Wisconsin.....	3.00
Gertrude Schoknecht, Milwaukee, Wisconsin.....	20.00
Immanuel Lutheran Aid of March Rapids, Wis. N. N., Detroit.....	25.00
Memorial Wreath in memory of Prof. A. Schaller, given by Rev. and Mrs. Raymond A. Haase	3.00
Mr. John W. Wagie, Whitewater, Wisconsin.....	2.00
Rev. J. A. O. Preus, Jr., Luverne, Minnesota.....	5.00
N. N. ....	1.00
Mrs. H. A. Hopp.....	2.00
	<b>\$ 98.41</b>

<b>For Northwestern College</b>	
Memorial Wreath in memory of Rev. E. Schlueter, given by Rev. and Mrs. Arthur Tacke .....	\$ 3.00

<b>For Refugee Mission</b>	
Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00

<b>For Church Extension Fund</b>	
Memorial Wreath in memory of Mrs. Clara Modeen, given by Prof. Richard J. Janke.....	\$ 2.00
Memorial Wreath in memory of Armin Rauschke, given by Senior Class of Dr. Martin Luther College, New Ulm, Minnesota.....	30.00
	<b>\$ 32.00</b>

C. J. NIEDFELDT, Treasurer.

**DONATIONS SENT DIRECTLY TO  
 TREASURER'S OFFICE  
 For March, 1952**

<b>For Missions</b>	
Memorial Wreath in memory of Albert Ohrmund, given by Mr. and Mrs. Henry W. Kirshenstein .....	\$ 5.00
Prof. J. Monich .....	1.00

**WESTERN WISCONSIN DISTRICT  
 October, November, December, 1951**

Pastor — Congregation	Amount
Southwest Luth. Young People's Society, North Freedom \$	50.00
H. F. Albrecht, Hustler.....	500.00
H. J. Anger, Washington.....	8.80
H. F. Backer, La Crosse.....	1,398.68
J. C. Bast, St. Charles.....	656.00
Wm. A. Baumann, Marshall.....	468.25
E. R. Becker, Eau Galle.....	53.20
E. R. Becker, Elmwood.....	210.09
Alvin Berg, Madison.....	95.26
Arthur Berg, Sparta.....	1,675.49
R. F. Bittorf, Monroe.....	191.55

F. E. Blume, Columbus.....	2,201.58
T. P. Bradtke, Marshfield.....	764.40
E. A. Breiling, Randolph.....	771.37
J. C. Dahlke, Tomah.....	2,547.32
A. T. Degner, T. Trenton.....	458.33
A. H. Dobberstein, Elroy.....	148.90
W. A. Eggert and G. Redlin, Watertown.....	4,864.45
K. Eggert, Farmington.....	1,141.94
F. F. Ehlert, Eitzen.....	105.00
A. J. Engel, Medford.....	983.74
J. B. Erhart, Buffalo City.....	43.35
J. B. Erhart, Cream.....	184.15
J. B. Erhart, Cochrane.....	308.11
Gerhard Fischer, Helenville.....	1,500.00
G. Franzmann, Fort Atkinson.....	552.25
G. H. Geiger, Wilson.....	512.20
H. Geiger, Leeds.....	903.39
G. Gerth, Poplar Creek.....	90.00
G. Gerth, Beyer Settlement.....	113.00
H. Gieschen, Fort Atkinson.....	3,649.95
W. E. Gutzke, La Crosse.....	804.77
R. R. Hahm, Plum City.....	259.49
R. R. Hahm, Bay City.....	38.00
A. Hanke, T. Norton.....	418.00
A. Hanke, Minnesota City.....	8.76
H. Henke, Whitehall.....	434.87
H. Henke, Arcadia.....	52.46
J. Henning, Wausau.....	273.75
R. C. Hillemann, Mosquito Hill.....	139.84
R. C. Hillemann, Savanna.....	255.00
O. E. Hoffmann, Tomahawk.....	719.64
W. P. Holzhausen, Stetsonville.....	683.09
G. Horn, Chasburg.....	1,474.23
G. Horn, T. Hamburg.....	300.00
P. E. Horn, Lebanon.....	52.85
C. J. Klonka, Rib Falls.....	265.85
C. J. Klonka, T. Greenwood.....	86.35
E. H. Klonka, T. Maine.....	430.38
G. P. Klonka, T. Genoa.....	298.05
G. P. Klonka, Nelson.....	159.59
H. C. Kirchner, Baraboo.....	620.04
L. C. Kirst, Beaver Dam.....	4,355.37
R. J. Koch, Eagleton.....	290.00
L. J. Koenig, Wausau.....	1,134.00
L. J. Koenig, Mosinee.....	130.37
W. J. Koepsell, Pickwick.....	247.74
W. J. Koepsell, Ridgeway.....	269.39
John Kohl, Doylestown Prairie.....	41.76
John Kohl, Fall River.....	297.67
G. O. Krause, Marathon.....	179.66
R. P. Korn, Lewiston.....	602.83
R. P. Korn, Altura.....	113.15
J. D. Krubsack, Goodrich.....	95.46
W. R. Krueger, Friesland.....	397.69
W. R. Krueger, Dalton.....	171.32
D. H. Kuehl, McMillan.....	550.00
D. H. Kuehl, T. Eau Plaine.....	500.00
M. Kujath, Brodhead.....	55.70
M. Kujath, Janesville.....	287.37
C. C. Kuske, Green Valley.....	54.25
C. C. Kuske, Rozellville.....	95.90
L. Lambert, Barron.....	562.78
L. Lambert, Rice Lake.....	271.50
Wm. Lange, La Crosse.....	226.98
P. Lehmann, Rock Springs.....	590.40
O. Lemke, T. Rib Falls.....	170.00
O. Lemke, Rib Falls.....	406.21
F. W. Loeper, Whitewater.....	670.90
A. H. Mackdanz, Pardeeville.....	399.42
E. A. Mahnke, Hillsboro.....	155.45
E. A. Mahnke, Viroqua.....	73.83
R. W. Mueller, Jefferson.....	4,040.00
F. H. Miller, La Crosse.....	3,384.96
A. L. Mennicke, Goodview.....	178.43
A. L. Mennicke, Winona.....	1,676.51
G. C. Marquardt, Schofield.....	874.31
G. C. Marquardt, Ringle.....	205.84
R. W. Mohrhart, Oak Grove.....	495.27
G. E. Neumann, T. Merrimac.....	42.30
G. E. Neumann, Caledonia.....	38.10
G. E. Neumann, Greenfield.....	87.10
H. C. Nitz, Waterloo.....	2,377.57
H. Nommensen, Fountain City.....	1,156.35
M. J. Nommensen, Juneau.....	1,684.41
H. A. Pankow, Menomonie.....	600.00
O. A. Pagels, Ixonia.....	411.35
H. E. Paustian, Barre Mills.....	660.97
N. E. Paustian, Oconomowoc.....	1,215.23
W. A. Paustian, West Salem.....	1,141.75
J. R. Petrie, Norwalk.....	113.12
E. E. Prenzlou, Cornell, Keystone and Birch Creek.....	72.75
J. M. Raasch, Lake Mills.....	536.00
C. R. Rosenow, Bruce.....	95.00
A. Saremba, Shennington.....	82.00
A. W. Sauer, Winona.....	2,572.00
J. Schaadt, Prairie Farm.....	583.69
J. Schaadt, T. allas.....	85.90
H. Schaller, Oskaloosa.....	138.84
A. C. Schewe, T. Bridge Creek.....	120.25
A. C. Schewe, Neillsville.....	1,316.66
E. C. Schewe, Cambria.....	544.11
L. Schroeder, Lime Ridge.....	250.12
L. Schroeder, T. Washington.....	140.49
W. E. Schulz, Wonewoc.....	1,817.50
H. C. Schumacher, Milton.....	401.92
A. Schumann, Globe.....	111.62
A. Schumann, Veefkind.....	113.25
H. W. Schwertfeger, Tripoli.....	141.41
H. W. Schwertfeger, Spirit.....	40.00

H. W. Schwertfeger, Hubbleton.....	192.81
R. A. Siegler, Madison.....	713.39
A. Stuebs, Portland.....	112.36
A. Stuebs, Bangor.....	1,246.95
M. F. Stern, Ixonia.....	233.58
K. A. Timmel, Watertown.....	1,317.00
E. A. Toepel, Ridgville.....	218.75
E. G. Toepel, Sun Prairie.....	279.72
I. G. Uetzmann, Watertown.....	1,105.00
E. Walther, Wisconsin Rapids.....	711.05
W. E. Wegner, Moline.....	357.75
A. J. Werner, Little Falls.....	114.96
A. J. Werner, Cataract.....	140.18
A. J. Werner, Millston.....	11.93
A. A. Winter, Mauston.....	700.00
L. A. Winter, T. Berlin.....	243.11
C. F. Wersing, Fort Madison.....	55.41
W. E. Zank, Newville.....	329.82
W. E. Zank, T. Deerfield.....	485.89
G. W. Zunker, Fox Lake.....	1,576.50
Budgetary.....	\$ 82,306.99
Non Budgetary.....	767.06
Building Fund.....	4,502.05
Total receipts.....	\$ 87,576.10

Memorial Wreaths

In Memory of — Sent In By	Amount
Agnes Naseband — E. R. Becker, Elmwood.....	\$ 16.50
Mr. Clausen — T. P. Bradtke, Marshfield.....	16.00
Hedwig Mielke — W. A. Eggert, Watertown.....	5.00
Gerhard Schwichtenberg — W. A. Eggert, Watertown	9.50
Gus Wenzel — J. Henning, Wausau.....	30.50
Mrs. Mary Pilley — H. C. Kirchner, Baraboo.....	3.00
Mrs. Augusta Bartz — H. C. Kirchner, Baraboo.....	20.00
Mrs. Lillian Bennin — H. C. Nitz, Waterloo.....	11.00
Laura Jaeck — J. M. Raasch, Lake Mills.....	6.00
Herman Laak — A. W. Sauer, Winona.....	5.00
Mrs. Lorraine Laak — A. W. Sauer, Winona.....	5.00
Eugene J. Kuntz — E. C. Schewe, Cambria.....	5.00
Mrs. Anna Schuette — W. E. Schulz, Wonewoc.....	6.00
Mrs. Augusta Reineke — W. E. Schulz.....	1.00
Mrs. Dora Feldmann — W. E. Schulz, Wonewoc.....	1.00
Mrs. Fred Otto — W. E. Schulz, Wonewoc.....	1.00
Mrs. Earl Van Buren — G. W. Zunker, Fox Lake.....	10.00
Ernest Felter — F. E. Blume, Columbus.....	13.50
Mrs. Anna Haedtke — G. W. Geiger, Wilson.....	2.50
Mrs. D. Heublein — G. W. Geiger, Wilson.....	6.00
Rev. A. Schulz — L. C. Kirst, Beaver Dam.....	5.00
Herman Nitz — L. Lambert, Barron.....	64.50
Leopold Riedel — L. Lambert, Barron.....	21.50
Mrs. Ferdinand Kraman — O. Lemke, Rib Falls.....	9.00
Emil Dobberstein — H. C. Nitz, Waterloo.....	11.00
Herman Nitz — H. C. Nitz, Waterloo.....	5.00
Louis Schwartz — O. A. Pagels, Ixonia.....	11.00
William Draeger — N. E. Paustian, Oconomowoc.....	2.00
Mrs. Chas. Walters — N. E. Paustian, Oconomowoc.....	4.00
John Sturmer — E. E. Prenzlou, Cornell.....	10.00
Mrs. August Hennekens — E. E. Prenzlou, Cornell.....	49.75
John Hinricks — E. E. Prenzlou, Cornell.....	3.00
Mrs. Emilie Brown — A. W. Sauer, Winona.....	2.00
Mrs. Augusta Perling — E. H. Walther, Wis. Rapids.....	18.00
Mrs. Fred Radloff — L. A. Winter, Merrill.....	26.25
Herman Wilde — W. A. Eggert, Watertown.....	3.00
Amanda Piper — W. A. Eggert, Watertown.....	7.00
Hubert Boje — W. A. Eggert, Watertown.....	6.00
Hugo Buss — K. Eggert, R. 1, Johnson Creek.....	2.00
Aug. Meyer — F. W. Loeper, Whitewater.....	38.50
Mrs. Anna Schmidt — F. W. Loeper, Whitewater.....	20.50
J. Wm. Robisch — R. W. Mueller, Jefferson.....	20.00
Mrs. John Schmader — R. W. Mueller, Jefferson.....	12.00
Ottillie Pepper — R. W. Mueller, Jefferson.....	10.00
Mr. and Mrs. August Plagge — E. E. Prenzlou, Cornell	10.00
Mrs. Her. Gnogel — W. E. Schulz, Wonewoc.....	76.25
Mrs. Anna Tuttle — W. E. Schulz, Wonewoc.....	1.00
Milton Long — W. E. Schulz, Wonewoc.....	1.00
Mrs. Anna Jackson — E. H. Walther, Wisconsin Rapids	3.00

H. J. KOCH, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

February, 1952

In Memory of — Sent In By	SYNOD		OTHER CHARITIES
	Budgetary	Special	
Gus Born—E. A. Sitz.....	\$ 10.00	\$ 2.50	
Mrs. Carl Bruni—F. Zarling.....			5.00
Mrs. Paul Schliesser—P. Schliesser		100.00	
Mrs. Emelie Henning—C. J. Henning			17.00
Rev. Arnold Schultz—J. Mahnke			15.00
Mrs. J. L. Nicolai—M. Liesener			10.00
Prof. A. Schaller—F. H. Tabbert	15.00	58.00	
Rev. Arnold Schultz—C. A. and K. J. Otto	5.00		
Prof. A. Schaller—E. C. Schroeder	10.00		
Mrs. Marie Stern—E. C. Schroeder		5.00	
Prof. A. Schaller—H. Cares.....		15.00	
Lester Corbin—R. W. Huth.....	7.50		
Memorial Wreaths—H. P. Koehler		25.00	17.00
Mrs. Anna Dettmann—A. F. Halboth	5.00		27.00
Hattie Wendorf—P. Pieper.....			2.00
Walter Kordes—P. J. Burkholz			3.00
Mrs. Anna Maas—P. J. Burkholz			2.00
	\$ 52.50	\$ 235.00	\$ 66.00
G. W. SAMPE, District Cashier.			

Oct 52

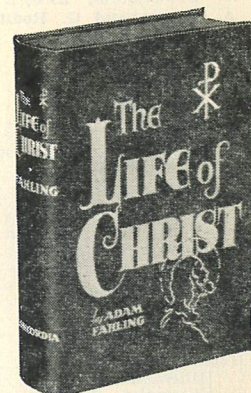
38-N  
Mr. Henry Henning Jr.  
Route 2 Box 329 A  
33 Burlington Wisconsin

# Helpful Books

**THE LIFE OF CHRIST.** By ADAM FAHLING. 771 pages. Red Buckram .....\$6.75

A new edition of a monumental work of evangelical scholarship.

A readable, scholarly, thoroughly documented study of the life of Christ based on a harmony of the Gospels. In addition to the great volume of information on ancient history, archaeology, geography, chronology, and other related fields of study pertaining to the life of the Savior, the book provides many other practical helps: A map of the Holy Land on inside of both covers; lists of the miracles of Jesus, His parables, the genealogy of Christ, the family of Jesus, a topical index, and index of Scripture passages.



**BEHOLD THE SAVIOR IN SACRED ART.** BY ADAM FAHLING.....\$ .75

Dr. Fahling, recognized as an authority on the Life of Christ since the appearance of his book with that title, in graphic and picturesque languages writes of and illustrates the period of the Passion of Our Blessed Lord.

Each message is preceded by an appropriate poem; a reproduction of a famous painting; an interesting description of the painting, the painter and special points of interest; and a Scripture text.

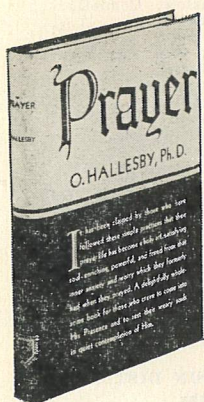
**CHRIST AND THE FINE ARTS.** BY CYNTHIA PEARL MAUS. 764 pages. \$4.95

A one-volume library of the world's best art and literature relating to Christ. It makes available for the first time the life and work of Christ from the four-fold viewpoint of great pictures, great poetry, great stories and great hymns.



**IN OUR IMAGE.** By HOUSTON HARTE and GUY ROWE. 197 pages. Buckram. ....Net, \$10.00

Here, in deluxe format, are 26 intensely moving Old Testament narratives and 32 four-color portraits picturing more than 75 of the great Old Testament personalities. The compelling portraits and the wise selection of narratives make together the ideal volume for the home of friends. A treasury of art and religious literature, the very best gift, it will be valued as much by children as by adults.

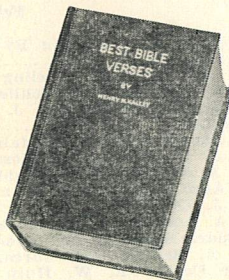


**PRAYER.** By O. HALLESBEY, Ph. D. Translated by CLARENCE J. CARLSEN. 176 pages.....\$1.50

The author writes to reach the average Christian, to encourage him to pray, showing him the difficulties in prayer, the work he can do by praying, the misuse of prayer, wrestling in prayer, and the spirit of prayer.

**HOLY COMMUNION.** By JOHANNES BECKER. Revised by JOHN H. BECKER. Cloth. 111 pages. Size, 4¼×6¼ .....\$1.50

This pocket-size booklet contains a wealth of devotional and instructive material on the subject of Holy Communion. Part One contains a series of brief explanations of the Sacrament according to Luther's Small Catechism. Part Two deals with God's invitation and the proper preparation for Holy Communion. Part Three contains the Prayers, Order of Confession and Communion Service. Part Four is an exhortation to frequent and faithful use of this blessed Sacrament.



**BEST BIBLE VERSES.** Compiled by HENRY H. HALLEY. 495 pages. 3½×5½ inches. Cloth binding. ....\$2.00

It contains: Part I: Verses from each Book of the Bible. Part II: Verses grouped under various topics. The collection is one which every Christian would do well to carry in his coat pocket for reading when he has a few spare moments and which every church leader will find invaluable for devotion and instructional purposes.

**EASTER BELLS.** By WM. DALLMANN, D. D. 282 pages, 4¼×7. Paper covers \$1.00  
Twenty-nine meditations on "The Resurrection of Jesus Christ." Good reading for the post-Easter season.

**NORTHWESTERN PUBLISHING HOUSE**  
3616-32 West North Avenue, Milwaukee 8, Wisconsin

