

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

Vol. 39 May 18, 1952 No. 10

The Northwestern Lutheran

Official Publication
The Ev. Luth. Joint Synod of
Wisconsin and Other States
Issued Bi-weekly

Vol. 39 May 18, 1952 No. 10

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.

EDITORIAL BOARD

W. J. SCHAEFFER
Managing Editor
4521 North 42nd Street

PROF. JOHN MEYER
PROF. C. LAWRENZ
Church News and Mission News
Theological Seminary, Thiensville, Wisconsin

ASSOCIATE EDITORS

President John Brenner
Im. P. Frey
E. Schaller
K. Krauss

Change of Address and Renewal Orders: Please allow four weeks for stencil corrections on address changes or renewal orders. On change of address, please include reprint of old stencil or an exact copy of that stenciled address, together with your new address.

Subscription price \$1.25 a year payable in advance — Milwaukee \$1.50 per year. Address all business correspondence, remittance, subscriptions, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

FIRST LUTHERAN CHURCH
Prescott, Arizona
Karl Neumann, pastor
Courtesy, Charles Troney, Photographer
U. S. Veterans Hospital
Whipple, Arizona

Siftings

An inspiring project, to be known as the International Churchman's Exposition, is scheduled for May 19-24 at the International Amphitheater in Chicago, the *Christian Century* reports. For the first time, say its sponsors, an exposition will be given over fully to exhibits having to do with the building, equipping and maintaining of churches. Architects from all parts of the nation will show photographs and drawings of more than 300 churches recently completed or now being built. Some of these are winners of architectural prizes. Display panels will show interior details and floor plans as well. Here is one place where in a short time building committees can gather information that would ordinarily take months of travel and correspondence to acquire.

* * * *

J. Lessing Rosenwald of Philadelphia gave to the Library of Congress the two great volumes of the "Great Bible of Mainz." This Bible is said to have been used in the cathedral of the German city where the Gutenberg Bible was produced. The Scribe who copied the Great Bible began, it is said, his great work in April 1452. The value of this Bible can not be expressed in money. Now it belongs to the nation. But the Bible merely resting in the congressional Library will do little good if the people will not live by it. To most people it will be little less than a curiosity.

* * * *

This little item taken from the *Lutheran Standard* will interest us. "The State Department's budget included an item of \$70,000 to establish a Vatican mission. Rep. Prince H. Preston thereupon sponsored a rider to the appropriation bill which forbids the use of State Department funds during the next fiscal year for any diplomatic mission unless the first chief of the mission has been confirmed by the Senate. Rep. John J. Rooney of New York said he would make the fight of his life to have the rider stricken from the bill. He tried to get a roll-call vote in the house, but the rules committee blocked his efforts. Then the House by a vote of 159 to 82 rejected Rooney's amendment designed to

eliminate Preston's rider. The State Department cannot use its funds to establish a mission to the Vatican until the Senate has approved an appointment to such a post.

* * * *

Two more letters reached us, this time from laymen, in which they expressed their joy over the fact that some congregations are 100% subscribers to the *Northwestern Lutheran*. "May, the Lord," said one letter, "prosper the *Northwestern Lutheran* and the congregations that are getting behind it." Another said, "I should not say that I am surprised to hear that more and more congregations are subscribing to the *Northwestern Lutheran*, rather I should say, I am surprised to hear that not all congregations are doing this." We are glad to get these letters. Another Pastor writes that a good lady in his congregation who does not wish to become known has herself paid for 20 subscriptions to the *Northwestern Lutheran*. This caused others who had permitted their subscription to lapse to resubscribe. Others, who had received a gift subscription felt that they ought to pay for a subscription and present the *Northwestern Lutheran* to some other person. That is indeed a wonderful spirit and will result in blessed fruit.

* * * *

The Protestant churches in Spain and South America are experiencing much trouble at the hands of the Roman Catholic people led by their priests. In Bogota, Columbia, so reports Pastor Luis Quiroga, general secretary of the Protestant Churches Confederation of Columbia, a Roman Catholic priest led a group of demonstrators into a Protestant chapel during services Saturday after the crowd had stoned the building. He said a Protestant woman teacher and two others persons were injured and window panes were smashed by the stones. The Pastor said the priest told the Protestant flock he had come to point out that they were in a "Den of errors" and that the priest then ordered benches and books hauled outside, where they were burned by the crowd. A similar incident was reported at Armenia Sunday. Those priests have a vicious way of leading people out of the "den of errors."

Rejoice In The Gospel Of Your Savior

Acts 8, 1-4

II

IN our last meditation we heard how the members of the apostolic church at Jerusalem clung to the Savior and His Gospel at any cost. Yet this same brief text bids us to take note of another phase of their deep appreciation of the Gospel. These Christians who would let nothing take their supreme treasure from them also let nothing keep them from sharing it with others. These two characteristics go hand in hand. Thankful, joyful faith always brings with it an urgent desire to share its treasure. Those who really see in the message of Christ's finished redemption the only thing that can hold out salvation to sinful men will want to bring this message to as many as possible. They know that this is the will of their Lord, who has freely given them life and salvation; they know that He suffered and died for all and that He gave command to have the faith-engendering message of His atonement brought to all sinners. And to do the Savior's will — that is the desire of a Christian's thankful heart.

Share the Gospel in Joyful Faith

Like Stephen These Christians at Jerusalem simply could not think of keeping the message of Christ and His saving grace to themselves. Think of Stephen. If he had kept his faith to himself, he would not have run into any difficulty. What aroused opposition against him and what finally brought about his violent stoning was his zealous confession of Christ before others. But in his joyful, thankful faith he could think of no other course. Also before his bitter enemies he was prompted to confess his faith. Even the threat of death could not induce him to be silent. When the stones had finally crushed him to the ground he still prayed for the souls of those who were murdering him in ignorant zeal; he asked God to give them further time of grace for repentance.

Like The Many Unnamed Christians in Stephen also marked the many faithful Christians who fled from Jerusalem during the bitter persecution led by Saul. These people had already lost many things for the sake of the Gospel, had lost their homes, their possessions, their livelihood, and their entire realm of activity. Still they did not decide to cling to their faith in secret now. We read of them: "Therefore they that were scattered abroad went everywhere preaching the word." In exile even as at home they continued to confess Him and His message of salvation. We are not to think that all of them now presumed to function as public servants of the Word. We are rather to understand it in this way that in their daily contacts with people in the new regions of Judaea and Samaria to which they had fled, these Christians freely and in all simplicity spoke of the blessed faith that dwelt in their hearts. As opportunities presented themselves they told people of the Savior whom they had not been willing to deny and for whose sake they were ready to bear the hardships and uncertainties which their flight entailed.

Like The Apostles When St. Luke tells us that these Christians at Jerusalem were "all scattered abroad throughout the regions of Judaea and Samaria," he adds, "except the apostles." Not all were able to flee. Many were imprisoned or had loved ones in prison. Others were undoubtedly detained through sickness, infirmity, and advanced age. Thus the apostles, whom the Lord had appointed as the public shepherds of the flock, remained behind to serve these with the comfort and strength of the Gospel. They did so in spite of the personal danger to which they were thereby exposed. They, too, let nothing keep them from sharing the treasure of the Gospel with those who stood in great need of it.

Encouraged By Its Blessed Power The glorious thing about bringing the Gospel of Christ to others is this that

it has power to win the souls of men and to comfort them. The Lord Himself endows it with this power. The confession of Christ which Stephen made in word and deed during his life and at his martyrdom bore fruit. We read: "And devout men carried Stephen to his burial, and made great lamentation over him." This refers to devout Jews who heretofore had not recognized the promised Redeemer in Jesus. Yet their hearts were touched as they observed Stephen, whose testimony of Christ was graced by a life of love, who even prayed for the souls of his murderers, who committed his spirit to Jesus in confident faith. Thus they openly espoused the cause of Stephen, the man whom their own leaders had stoned as a blasphemer; they showed themselves ready to provide him with an honorable burial. How else are we to explain it than that they themselves had come to faith in Christ through the testimony of Stephen? In like manner the Lord also blessed the joyful confession of all those who were scattered throughout Judaea and Samaria during Saul's persecution. The subsequent chapters of Acts tell us that Christ's church of believers now began to flourish in these parts. Finally our attention is also directed to the rich fulfillment which was granted to the dying prayer of Stephen. The Lord answered this prayer by converting the very Saul who in ignorant zeal had supervised Stephen's stoning and who had followed it up by a bitter persecution against the church. By God's grace this Saul became the Apostle Paul, the most zealous apostle of the Lord. Yes, "the effectual, fervent prayer of a righteous man availeth much." Similarly the Lord also promised to hear our fervent mission prayers which we raise in joyful, thankful faith for those who are still in spiritual darkness.

The inspiring example of these early Christians again suggests a searching question: Do I also appreciate the Gospel of Christ as my supreme treasure so that I will let nothing keep me from sharing it richly with others? Am I using the

(Continued on page 150)

Editorials

On U. S. Morals Despite the fact that church membership has reached an all time high, American's morals are at the lowest level in all its history. This generally conceded fact among those who seem to know, was publicly proclaimed by Dr. Frederick C. Fowler, Pittsburgh, president of the National Association of Evangelicals at their annual convention in Chicago recently. Let us quote a part of what he had to say on this issue: "The moral collapse everywhere evident is the result of our materialistic education. What is the reason for immorality in the state department, where homosexuals were dismissed not for their sin but for security reasons? What is the reason for the corruption in the internal revenue and other departments of government, for the admitted cheating in college examinations, and other forms of immorality in the American scene? It goes back to 'brilliant' educators . . . who questioned and then denied the very existence of God, and ruled out any final authority except their own ridiculous and assumed knowledge. You cannot disregard God and ignore His moral laws and not expect to reap a harvest of rotteness." In this vein he goes on and on. Now some of the things he says are not bad. They are sadly true. And yet when we have said all that is palpably true, and that has been said over and over again by so many men in almost the same words, what has been gained?

We may deplore our present public educational system all we want to, we may cry it from the house tops, as many have. But as long as we just keep shouting and do nothing about it we are never going to get anywhere. Many of our leading judges in recent years, when sentencing young criminals, have done all that. They have laid most of the ills among the youths to a lack of Christian training. "A dozen years on the bench," said Judge Cropsy, New York City, "have shown me that our boys can be saved only by religion." All this will do no good. They find the peanacea, the cure-all in introducing religion into the public schools. These men forget that America has many religions and that this thing is impractical and can only end in a watered "religion" that has neither life nor worth.

Instead of decrying America and its school system, why don't these men begin where the beginning is to be found — right in their own homes, perhaps. What are they doing at home to change conditions? They ought to know that "the fear of the Lord is the beginning of wisdom," and that bringing up the children "in the nurture and admonition of the Lord" is the only cure. Now why don't they do that? No one will hinder them from starting a Christian Day School and having this they have what they want. But we notice that those people who are so very eloquent about the bad morals of the land and cry so loud that something be done about it, are the last to take determined steps in that direction. Yes, they go even farther than that, they look askance at our Christian Day Schools and have nothing good to say about them. In fact, they look upon us as schismatics who are trying to destroy our

democracy. Such shouting does not come with good grace from such people.

W. J. S.

* * * *

Noted Men and the Bible Every so often the news papers of the land broadcast the opinion of noted men, past and present, concerning the Bible. It is evident from their expressions that all of them hold the Bible in high esteem. They all tell you that they read the Bible and have profited by its wisdom. In a recent best seller, "Mr. President," purported to be the gist of President Truman's diary, we are told that President Truman was and is a diligent reader of the Bible, that even in his youth he had read the Bible through many times and that he still reads the Bible regularly. The epitome or summary of the Bible he finds in Exodus 20 and Matthew 5 and 6. In Exodus 20 we find the proclamation of the Law or the 10 commandments and in Matthew 5 and 6 the Sermon on the Mount, which, no doubt, is also Law to him. John Dulles says: "The Bible means to me that there is a God, that He has purposes for men and each of us has the task to find and immerse himself in the stream of the divine purpose." Herbert Hoover, former President of the United States, has this to say about the Bible: "The inspiration of our civilization springs from the teachings of Christ and the lessons of the prophets. To read the Bible for these fundamentals is a necessity of American life." Robert A. Millikan, 1923 Nobel Prize Winner in Physics, has much praise for the organized church. He says: "The church exists for one supreme purpose — namely, to inject into human society the spirit or attitude of altruistic idealism, which is the sum and substance of the teaching of Jesus."

One could go on quoting these men for pages — Eisenhower, Mann, Wilson and many others — but the tenor of their comments on the Bible will vary but little. While they all agree that there is no book that can compare with the Bible, they all try to tell us, what in their opinion, they consider the heart, the summary of the Bible — they all agree in one thing — it is not Jesus Christ our Lord, who has redeemed us from all sin, from death, and from the power of the devil with His holy, precious blood and with His innocent sufferings and death. Not one of them ever so much as hints at the heart of it as expressed by Christ Himself, John 3:16: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." This is the heart of the Bible, Old and New Testaments. "To Him give all the prophets witness," says Peter, Acts 10:43, "that through His name whosoever believeth in Him shall receive the remission of sins." In stead of Jesus as the Savior of all men by His bloody sufferings and death, they find Jesus to be no more than a new Law-giver, and the whole Bible

a "code of ethics," a law-book. What a pity. The Christian, who knows the purpose of the Bible and sees so plainly in it God's revelation of the great work of Jesus, marvels that any one, and these learned men in

particular, should fail to see it. These men do more harm and mislead more people than those who openly oppose the Bible and call it a myth.

W. J. S.

From A Wider Field

The Truth About the Bible

ALEXANDER POPE, in his Essay on Criticism, remarked that "a little knowledge is a dangerous thing." It is never more dangerous than when it is dispensed by a skilled writer under gaudy headlines in a widely-distributed popular magazine.

Mr. Hartzell Spence, who wrote "One Foot in Heaven," is the author of an article bearing the title: "The Truth about the Bible." It appeared in Look Magazine, issue of February 26, 1952, and we may safely suppose that it has come to the attention of many of our readers.

The title itself seems to hint that Mr. Spence is about to open the door and reveal a skeleton in the sacred closet of the Church, some unsavory facts about the Bible that have been kept concealed from the faithful for, lo, these many years. This sensational suggestion is at once confirmed; for the editors have added a headline subtitle which explodes like a bomb under the nose of the reader: "Students of the Scriptures say the New Testament we read today may have 50,000 errors; here is the story of a far reaching study by leading theologians to get an authentic text." Mr. Spence enlarges upon this in the text of the article. Among other things, he writes: "As early as 1720, an English authority estimated that there were at least 20,000 errors in the two editions of the New Testament commonly read by Protestants and Catholics. Modern students say there are probably 50,000 errors."

* * * *

49,995 Errors Missing

Christians who have no facts at hand beyond those which Mr. Spence supplies will be stunned and shaken in their faith; the equally uninformed unbeliever will chortle: I always knew it; the Bible is a phoney. Thus the article may be regarded as a valuable contribution

to the spiritual confusion already afflicting the Christian world. In its net effect, if not in the intention of the author, it constitutes nothing more than a banzai attack upon the Word of God.

Mr. Spence knows something. Of this there can be no doubt. He knows that the genuineness of a few New Testament passages has been questioned by learned scholars of the past and present. Mr. Spence mentions Mark 16, 9-20; John 7, 53-8, 11; Romans 16, 25-27; 1 John 5, 7; Matthew 6, 13b. At this point he runs out of material, and we are left holding the other 49,995 "errors" without further identification. But we are assured that a committee is at work desperately trying to weed out all the "errors." Some day we hope to have "an authentic text."

* * * *

Let's Get Things Straight

While we are waiting for it, let's try to get a few things straight. "The two editions of the New Testament commonly read by Protestants and Catholics" are the Authorized King James Version in our Bibles and the Douay Version in use in the Roman Catholic Church. These, as everyone ought to know, are translations of the original Greek text. To say that there are upward of 50,000 errors in these translations, as Mr. Spence seems to say, is to talk utter nonsense. The King James Version was prepared by the finest Greek scholars of their day. Thousands of modern Greek students who read both the original and the translation will smile at the absurdity of a claim that the experts bungled 50,000 times in rendering the Greek into English. Or 20,000 times.

But that isn't exactly what Mr. Spence wanted to say. He didn't mean "errors," and he didn't mean that they were in the translations. Let us deal charitably with him and put the best construction upon his purpose.

What Are the Facts?

Briefly, here are the facts with which the author was wrestling. In ancient days, the Bible was copied by hand, many, many times. Most of those old copies were lost. Today we have only about 5,000 known copies, or manuscripts, of large or short portions of the New Testament. Mr. Spence evidently has in mind that these copies are not all perfectly identical. Men who copy by hand sometimes slip up. They may accidentally leave out a line, or a word here or there. Or they may misspell a word, thus getting a different word into the text. God inspired the Holy Men who wrote the Bible; but He did not inspire those who made copies. Scattered through the 5,000 manuscripts we possess there are many variations. By far the most of these consist of the omission of a word, or a letter of a word, or the substitution of a synonym. The sense of the text is not changed in the least by these variations; and where some unfaithful or doubting scribe falsely tried to change the sense, his evil purpose becomes clear as day by comparison of the manuscripts. Not one single teaching of Scripture is made doubtful by any variant reading.

* * * *

The Doctrines Unchanged

Mr. Spence speaks of "a twenty-year project" which is to try "to settle for all times the hundreds of discrepancies among various versions." We assume that he does not mean among translations, but among manuscripts. This project is headed by Dr. Merrill Parvis of the University of Chicago and brings together the skill of many experts who will compare, bit by bit, the thousands of ancient manuscripts and establish exactly the original Greek text, down to the last jot and tittle.

This enormous task was performed once or twice before. In 1633 the

Elzevir Brothers of Holland produced such a text. In 1872 the famous Dr. Tischendorf published a Greek New Testament listing all variant readings. But in modern times, a large additional number of ancient copies have been brought to light from excavations in old ruins and from caves of the Holy Land. Some of these discoveries were made quite recently and therefore a new analysis is being made which includes these recent finds. It is a splendid and costly undertaking which will require years to complete. And when it is finished, we shall find that the doctrines of our Bible have not been changed in the slightest degree. A few dark passages here and there may have become more clear, but the message of God's Word will stand. For the Lord Himself has preserved to us His Holy Word. This is an Article of Faith with us; yet the evidence of true scholarship supports it.

You may return to your Bible with complete confidence. It is still the "light that shineth in a dark place."

And that is really "The Truth about the Bible." E. S.

Rejoice In The Gospel Of Our Savior

(Continued from page 147)

opportunities which are given to me to bring this Gospel to as many as possible? These apostolic Christians, first of all, encourage us to let the light of the Gospel shine forth brightly in our daily conduct and conversation. Our daily life which we lead before others should let them perceive the peace, the strength, the rich comfort, the constraining love, and the eternal hope which we draw from the Gospel. But in equal measure they urge us to use every other opportunity which we have to bring Christ's saving Word to others. If we share their deep appreciation of the Gospel we will rejoice in the expanding missionary program of our Synod and do our part to supply its demands with a cheerful heart. C. J. L.

The Holy Spirit Creator

SANCTIFICATION

(Concluded)

THERE is one factor that should be considered in connection with our sanctification, a factor which will brace us and stimulate a deeper devotion and consecration. It is the constant expectation of the Lord's glorious return for judgment.

In the Greek New Testament the second coming of Christ is often called His parousia. This word has been adopted by English writers and, although it has not yet become very common in our circles, one meets it quite frequently in other religious writings.

This word, which means arrival, is used also with reference to human beings and is translated with *coming* (four times) or *presence* (twice). Once it is applied to Antichrist, and seventeen times to Christ's return for judgment. Here the English Bible uses *coming*.

The Parousia and Our Sanctification

A detailed discussion of the Parousia is not called for now, but a few remarks will be helpful.

The Glory of the Parousia

Presence of the angels. — When Jesus speaks about His Parousia He mentions the fact that He will be accompanied by the angels. "The Son of Man shall come in his glory, and all the holy angels with him" (Matt. 25, 31). "For the Son of Man shall come in the glory of his Father with his angels" (Matt. 16, 27). He will "send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity" (Matt. 13, 41).

The resurrection. — In Thessalonica some Christians were troubled by the thought that those who die before the Parousia would be at a disadvantage. But Paul assures them that all will be alike. The first thing that will happen on that day will be the resurrection of the dead, and then both the living and the dead believers will be caught up together to be with the Lord forever (1 Thess. 4, 13-18). The living will be "changed" (1 Cor. 15, 51-53).

The judgment. — The coming of our Lord in His Parousia is really

only a preparatory step. The main event is the judgment of the world. So Jesus presented it in the passage cited above, and in the same way St. Paul spoke of it. It will be the final judgment, to be followed by eternity, eternal life for the believers and everlasting punishment for the unbelievers (Matt. 25, 41). After the judgment Jesus will turn the redeemed kingdom over to the Father, and God will be all in all (1 Cor. 15, 24, 28).

Our Longing for the Parousia

Strangers. — In His highpriestly prayer Jesus stresses the fact that His disciples are not of this world. They are still in the world. He does not ask His Father to take them out of the world, but they are definitely not of the world, just as He is not of the world and as His kingdom is not of the world (John 17, 11, 14-16, 18; 18, 36). "Here have we no continuing city, but we seek one to come" (Heb. 13, 14). Here we are simply "strangers and pilgrims" (1 Pet. 2, 11).

Our longing. — The Children of Israel in the Old Testament anxiously waited for the first coming of the promised Messiah. Jacob expressed that longing when he blessed his sons on his death bed: "I have waited for thy salvation, O Lord" (Gen. 49, 18). St. Luke tells us directly of old Simeon that he was "waiting for the consolation of Israel" (chap. 2, 25) and at the same time he mentions that there were a number of people that "looked for redemption in Jerusalem" (v. 38). Their longing found a vivid expression in the Benedictus of Zacharias and in the Nunc Dimittis of Simeon (Luke 1, 67-79; and 2, 29-32).

Just as we Christians are now waiting for Christ's second coming, His glorious Parousia. Paul tells the Corinthians that they are rich in every gift and are only "waiting for the coming of our Lord Jesus Christ" (1 Cor. 1, 7). He reminds the Philippians: "Our conversation (citizenship) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ" (chap. 3, 20). And again in Tit. 2, 13: "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

Nourishing our hope. — In spite of the fact that we know ourselves to be strangers on earth, our flesh

constantly tempts us to look on the earth as our permanent abode, to cling to this present life, to accumulate the treasures of this world. Scripture warns us not to act like fools. To the man whose ground brought forth plentifully, and who planned to take it easy and be merry God said: "Thou fool, this night shall thy soul be required of thee" (Luke 12, 15-21). On the other hand, Scripture never tires of holding out the happiness of heaven, where we shall see God face to face in His glorious loving-kindness.

Effects on Sanctification

Using this world. — Since God still keeps us in this world we may use this world as a traveller uses the facilities of a lodging place (1 Cor. 7, 31). — Our chief purpose in this life will be to use the opportunities for preaching the Gospel of salvation (Matt. 24, 14). Since heaven is our home we will bear the sufferings of this life patiently, as not worthy to be compared with our future glory (Rom. 8, 18). We will always be watchful and hold fast our great treasure (Matt. 24, 42; Rev. 3, 11). Though we must suffer unjustly we will show moderation, even love, toward our enemies (Phil. 4, 5). In the face of death we have rich comfort (1 Thess. 4, 18).

Summary. — All the Christian virtues mentioned in the previous paragraphs are in the cited Bible passages linked to our hope for Christ's Parousia. We now print out in full one passage which speaks about the blessed hope, and summarily states what effect it will have on our sanctification.

Tit. 2, 11-14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and holy in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."

May the Holy Spirit increase in us the faith in our justification, so that in gratitude we grow day by day in our life of sanctification.

J. P. M.

Sectarian Bodies

CONGREGATIONALISM

CONGREGATIONALISM came from England to this country. The Puritans in England divided into two wings, one part Presbyterian, the other Congregational. The entire form of church government and organization in this church differs radically from that of all other churches. Each minister and congregation is independent of the others. Each is permitted to believe and teach or not to believe and teach what he pleases. This makes it difficult to formulate the doctrines of this church. By and large, the Congregationalists belong to the Calvinistic Reformed churches. In our age, they have become tinged with Unitarianism, rejecting the essential doctrines of Christianity. From investigation we find that the Congregational church, as such, takes the following position with regard to the doctrines of the Scriptures.

- 1) It denies that the Bible is positively the inspired Word of God, and therefore has not the power to convert sinners.
- 2) It adheres to the Calvinistic teaching, that the grace of God is not for all men, but only for the so-called elect, whom He has chosen for salvation.
- 3) It teaches that once a person has been converted, it is impossible to lose his faith and fall from grace.
- 4) It denies that unbelievers are lost by their own fault, and teaches that they are lost by the absolute decree of God, by which He withheld from them His grace.
- 5) It denies that Christ is the true, only-begotten, eternal Son of God, equal with Father and the Holy Ghost, and teaches that He was merely a great man. (There will be found, here and there, an individual minister or layman who does believe the deity of Christ; but such are very, very few!)
- 6) It denies that Christ fulfilled the Law and died for the sins of all men, but only for the elect.
- 7) It teaches that Christ did not descend into hell.

- 8) It teaches that Christ sitting at the right hand of God does not signify His supreme and universal power, rule, and majesty, but only limited power, and He is confined to a certain part of heaven.
- 9) It teaches that conversion is not solely and alone the work of God, but, in part, also the work of man.
- 10) It teaches that man cannot resist the grace of God.
- 11) It denies that God forgives sin for Jesus' sake.
- 12) It teaches that good works are necessary to merit salvation.
- 13) It denies that the Sacraments are means of grace.
- 14) It teaches that only truly ordained ministers may perform Baptism.
- 15) It teaches that the bread must be broken in the Lord's Supper to signify the breaking of Jesus' body on the cross.
- 16) It denies that the body and blood of Christ are really present in the Lord's Supper and received by the communicant.
- 17) It denies that Baptism and the Lord's Supper convey the forgiveness of sins, and makes of the first a mere ceremony, and of the second a mere memorial feast.
- 18) It teaches that various denominations may unite and fellowship in spite of differences in doctrine and practice, since no denomination can be positive as to divine truth.
- 19) It tolerates and advocates the mixing of Church and State.
- 20) It teaches that men will have an opportunity of being saved after death.
- 21) It teaches a millenium, that is, that Christ will return to earth and establish a temporal kingdom of peace and prosperity with His people for a thousand years before the Judgment.
- 22) It denies, with the exception of perhaps an individual here or there, that hell is an actual place of physical torment in eternity.

K. F. K.

In The Footsteps Of Saint Paul

Paul Journeys Northward

DR. HENRY KOCH, MORRISON, WISCONSIN

WE have seen, how the Holy Spirit prevented Paul and his co-workers from entering the Roman province of Asia to the west. Seemingly there was no other course left open to them than to turn northward. The main Roman road led through the Roman province of Galatia to the capital city of Ancyra. Whether they actually followed this course, we are unable to say. Even though it is the most probable course, it is in itself irrelevant. If Paul came to Ancyra, the magnificent temple erected by Caesar Augustus himself to preserve his memory among later generations could not escape him even though it certainly did not phase him. Here Augustus had a record of his own deeds inscribed. In this monumental record Augustus had spoken of himself as the savior of the Roman nation, whose wide realm he had given peace. The birth of the Prince of Peace was proclaimed by a heavenly messenger on the plains of Bethlehem. There Augustus boasts to be one himself. What a contrast! There it is recorded in bronze. Here it is shouted from the heavens into all the world and for all. There was inscribed, what man had done. Here the whole angelic host proclaims what God has done and will do for the salvation of the whole of mankind. Who is the greatest benefactor? There a sinful and self-centered man erects a monument to himself in bronze. Here God Himself has the greatest message and deed heralded from the heavens above and repeated year after year, when the anniversary of the birth of the Prince of Peace returns.

Hindered Again by the Spirit

Luke continues his reports: "After they were come to Mysia, they assayed (tried) to go into Bithynia, but the Spirit suffered them not" (Acts 16:7). The province of Mysia lay to the west of Ancyra with a Roman road leading directly through it. Here again Paul and his co-laborers were prevented from follow-

ing their course. They could not enter the province of Bithynia to the north. The Holy Spirit again interfered: In due time it would become clear to Paul, whither the Spirit would have him journey. Why he was not allowed to go into Bithynia, we are not told. We do know that the Gospel was brought to Bithynia, but not by Paul.

The Right Hand of Fellowship

His First Epistle Peter addresses among others to the Jewish Christians in Bithynia: "Petre, an apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia" (1 Peter 1, 1). At the Council in Jerusalem an agreement had been reached by the apostles and elders. Paul records it in his Epistle to the Galatians "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mightily in me toward the Gentiles; and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision."

Which Babylon?

The First Epistle of Peter is written from Babylon (1 Peter 5, 13): "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus." The question arises: which Babylon is meant: the ancient city along the banks of the Euphrates or Rome, which has been identified with Babylon mentioned in the Book of Revelation (14:; 16:19)? Those who identify Rome with Babylon are of the opinion that Peter was in Rome and suffered martyrdom there with Paul. There are others who deny that Peter ever saw Rome. Tradition favors Rome, but Peter surely did not spend 25 years in Rome and also

The Northwestern Lutheran

was not its first bishop, otherwise Paul surely would have sent greetings to him, when he wrote to the Romans from Corinth. Here again we must add another: "we do not know anything definite" to the many others that arise.

Peter's Activity

It is to be assumed, however, that Peter preached the Gospel to the Jews scattered in the northern provinces of Asia Minor. He wished to strengthen them in their faith for the coming persecutions. It is our conviction that Peter was the pioneer preacher of the Gospel in this region. That this preaching bore blessed fruit can be gleaned from the fact that about half a century later the younger Pliny, who as governor in Bithynia and Pontus, in 112 wrote to Emperor Trajan that Christianity had spread throughout these provinces, that the heathen temples were practically deserted and that only a few sacrifices were being offered to Caesar and the other deities. The Holy Spirit evidently wanted no duplication of effort in Bithynia and the other northern provinces, but had other definite plans for Paul in the immediate future.

Paul, who was prevented from entering Bithynia, now moved on toward the Aegean Sea to the west, to Troas. Here in Troas there existed an important Roman colony and harbor. Whether Paul preached here at this time, we not told. Later on he did return to Troas and abode there seven days (Acts 20:9). At that time Eutychus, who had fallen into a dead sleep, fell out of the window during the long preaching of Paul and was taken up dead and revived again by Paul.

Paul in Troas

Surely Paul was not attracted to Troas either by its legendary or historical past. According to legend and the epic of Homer the Greeks fought their Trojan War here. From here according to the epic of the Roman poet Vergil's Aeneas sailed to found Rome. History tells us that Xerxes erected a great throne here at Troas to review his vast army before its crossing of the Hellespont for the conquest of Greece. At this occasion he angrily whipped the turbulent waves, because they seem-

ingly would not let his army cross over. Here at the tomb of Achilles the great Alexander resolved to conquer the east for Greek culture and civilization. Through the spreading of the Greek language and by making it the universal language he did enable both Paul and Peter to preach the Gospel in that tongue and was thereby instrumental in the penning of the New Testament in the Greek tongue. Not for any of the historical facts or the legends of Troas did Paul seek to enter the colony and city of Troas. He who ignored the beauty of the Parthenon, the lofty temples of Corinth, and the Temple of Artemis in Ephesus surely would not take out time to visit the site of Troas merely because of its ancient lore. The Holy Spirit had sent him thither for an altogether different purpose as we shall soon see.

DEDICATION

**Trinity Ev. Lutheran Church
St. Paul, Minnesota**

After years of anxiety and planning, after months of building and delay, Trinity Ev. Lutheran Congregation gathered on Sunday, November 18, 1951, to dedicate a beautiful new and modern house of worship to the service and glory of the Triune God. Pastor A. C. Haase, who has been serving Trinity since 1910, was assisted in the dedication ceremony by Pastor Ed. Schmidt, part-time assistant pastor at Trinity.

In the morning service on the day of dedication Pastor O. J. Naumann, President of the Minnesota District of the Ev. Lutheran Joint Synod of



Wisconsin and Other States preached the sermon, basing his message on Genesis 28:10-22. In the German service at 3:00 P. M., Pastor C. P. Kock, First Vice-President of the district, used as text for his dedica-

tion sermon Psalm 84:1-2. In the third service at 8 P. M., Pastor R. A. Haase, a son of Pastor A. C. Haase and Second Vice-President of the Minnesota District, was the guest speaker. His message was taken from Isaiah 2:3. The choir of Trinity congregation sang at all services under the direction of Mr. A. Sprengler. On Friday evening, November 23, Professor Martin Albrecht of Dr. Martin Luther College, New Ulm, presented a concert of sacred organ music. The new organ in Trinity Church was built by the Estey Pipe Organ Company.

Trinity Lutheran Church is the oldest Synodical Conference congregation in Minnesota, having been organized on July 25, 1855, and incorporated on September 14, 1855. First pastor of Trinity was the Rev. Mr. Wm. Wier, who served from 1855 to 1857. His successor was Pastor C. F. Heyer, who is often referred to as "Father" Heyer. He was followed in 1862 by Pastor G. Fachtmann. From 1867 to 1876 Trinity was served by Pastor J. H. Sieker, under whose leadership the first of four daughter congregations, St. John's Lutheran Church, was organized. Pastor R. Spehr, who served Trinity for three years, was succeeded in 1879 by Pastor M. Tirmenstein. In 1893 Pastor A. Schroedel was called to Trinity and served as pastor until the time of his death in 1909. On March 8, 1910, Pastor A. C. Haase was installed as pastor of Trinity Congregation. For over 41 years he has served as pastor of this congregation, and his entire service in the holy ministry spans 55 years.

Old Trinity Church, a well-known landmark located at the corner of Wabasha and Tilton directly in front of the Minnesota State Capitol, was condemned by the state, because it was situated in the area which was to be converted into a Capitol Approach Park and a veterans memorial. The state bought the property from the congregation and razed first the parsonage, then the school, and at this writing is demolishing the old church. Months and even years were spent in locating, acquiring, and clearing a suitable site for a new church. During these years of anxious waiting, some members even entertained the thought of disbanding the congregation and of advising members to join other churches. But the determination to

continue as a congregation and to locate so as to serve as a down-town church prevailed. The new sight is located directly on the Capitol Approach, one block west of the State Office Building. It was therefore in a special sense a day of joyous thanksgiving which brought the members together for the dedication of the new church.

The architects for the new church and parish hall were Max and Gerald Bustow of St. Paul. The church, built according to rather modern design, is well-arranged, inviting, spacious, and very well equipped. Built of Kasota buff limestone and Indian face tan brick, the new edifice contains the church proper, seating about 500, the organ chamber and choir loft on opposite sides of the sanctuary, the pastor's study, a large fellowship room, and the custodian's five-room apartment on the first floor. In the basement are five Sunday school rooms, a choir room, a large auditorium with stage, a well-equipped modern kitchen, furnace room, vault, and rest rooms.

The Christian Day School of Trinity congregation is now conducted together with four other congregations and is known as the Central Lutheran School of St. Paul. This school, dedicated in September 1951, contains eleven classrooms and has an enrollment of 400 pupils.

Thus our oldest congregation in Minnesota has both a new church and a new school in which to preach and teach the everlasting Gospel of Christ Jesus Our Savior. May our Lord graciously continue to bless Trinity Congregation and its Gospel ministry as He has so mightily done during the past 96 years.

OSCAR J. NAUMANN.

GOLDEN WEDDING

**Mr. and Mrs. John Stahmann Sr.
Tp. Eldorado, Wisconsin**

By the grace of God, Mr. and Mrs. John Stahmann Sr., faithful members of St. Paul's Church, Tp. Eldorado, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary on April 2, 1952, at the home of one of their sons. Children, relatives and friends were present for the occasion. The undersigned based his address on the words of Psalm 126, 3.

May the Lord continue to bless them in the evening of their life.

W. A. WOJAHN.

CORNERSTONE LAYING

**St. Paul's Ev. Lutheran Church
Green Bay, Wisconsin**

With heartfelt joy and thanksgiving St. Paul's Congregation of Green Bay, Wisconsin laid the cornerstone for their new church and Christian Day School on the second Sunday in Lent. Pastor Hoge Bergholz, a son of the congregation, delivered the festival sermons, based on Psalm 127:1. A year ago a new site for the building was purchased, which is removed from the business section of the city in which the present church and school is located. Ground-breaking ceremonies were held September 2, 1951. The new building, 150 by 60 feet, will be of Gothic architecture and constructed of native stone, with a two-story, four-room school attached. The cost of the project is expected to exceed \$325,000.

A. W. VOIGT

**SILVER WEDDING
ANNIVERSARY**

**Mr. and Mrs. Wilbert Zimmer
Vesta, Minnesota**

On February 21, 1952, Mr. and Mrs. Wilbert Zimmer of St. John's Lutheran Church, Vesta, Minnesota, were privileged to observe the twenty-fifth anniversary of their marriage. Open house was held at their home the following Sunday, February 24, the pastor addressing the afternoon gathering of the family and relatives on the basis of Amos 3, 3.

May the Lord's goodness and mercy continue to follow them as they walk together in Him!

R. E. BRETZMANN.

**A STUDENTS IMPRESSION
OF SUMMER SCHOOL**

Have you ever felt that you were the only teacher who has problems? Did you ever feel that you were in a rut and, somehow, your teaching methods were becoming stereotyped? Have you felt that you were not growing professionally in your calling as a teacher? Did you ever feel you would like to get together with former classmates and friends?

I have had such thoughts and feelings, and I'm sure you have, too. I have found that by attending summer school at Dr. Martin Luther College every one of these questioning thoughts and feelings has been taken care of. You find that nearly

everyone in the profession experiences the same problems. Discussing these problems with other teachers gives you new insight into dealing with them.

A problem of all teachers is making the work interesting. Taking the various courses offered in summer school enriches your experiences and gives you new methods of presenting your school work.

Teaching is a great profession. Many of us lose sight of this, and, as a result, we do not grow professionally. At summer school we are kept abreast of professional writings, professional people, and the latest in the whole field of education.

The friendly atmosphere that exists at summer school must be experienced to be appreciated. Professors and teachers are working and enjoying life together in order to grow spiritually and professionally.

It is my hope and prayer that the Lord will continue to bless the work of the professors and teachers who make summer school at Dr. Martin Luther College what it is.

E. V. P.

**SUMMER SCHOOL
ANNOUNCEMENT**

Dr. Martin Luther College will conduct summer sessions beginning June 23, 1952, and continuing through until August 1. The sessions are open to teachers and pastors wishing to take refresher courses, emergency teachers in the field, students of the regular sessions, graduates of the former three-year course wishing to earn credits toward the degree of Bachelor of Education.

Costs are as follows: Board and Room, \$60.00; Registration Fee, \$2.00; Organ and Piano Lessons, \$1.00 per lesson; a small fee to cover expenses of materials used in art class.

The student will make his choice of courses according to the following time schedule. Note: Figure in brackets denotes credit hours.

7:05-9:05 A. M.

Introduction to the New Testament (3)V. Voecks
Plane Trigonometry (3).....J. Oldfield
Teaching the Social Studies (3)
..... E. Sievert

9:10-10:00 A. M.

Teaching the Language Arts
(2)R. Albrecht

10:05-10:55 A. M.

Teaching Religion (2).....A. Stindt

The Northwestern Lutheran

9:10-10:55 A. M.

Elementary Dogmatics II (3)
.....R. Hoenecke
Children's Literature (3).....
..... M. Schroeder
Advanced Composition (3).....
..... C. Trapp

11:00-11:50 A. M.

United States History to 1865
(2)H. Klatt
Lutheran School Music (2).....
..... M. Albrecht

1:00-2:00 P. M.

Elementary School Art (2).....
.....H. Sitz

Kindly file applications with Mr. Erich Sievert, Director of Summer Sessions, Dr. Martin Luther College, New Ulm, Minnesota. Please indicate choice of courses desired.

ORGAN DEDICATION

**St. Luke's Lutheran Church
Oakfield, Wisconsin**

St. Luke's Lutheran Congregation of Oakfield, Wisconsin, was privileged to dedicate its new \$3,000 Baldwin electronic organ and \$500 Deagan chimes to the glory of God on Judica Sunday, March 30, 1952. The guest speaker at the two morning services was Prof. Ralph Gehrke of Northwestern College and the guest organist was Prof. T. W. Zuberbier of the Winnebago Lutheran Academy. When the amount collected from the congregation for this project exceeded the amount needed, a Wilcox-Gay tape recorder was also purchased to make it possible to record this dedication service and future services for the shut-ins to hear in their homes. We thank our heavenly Father for these gifts to our congregation.

CLARENCE KOEPSSELL

**FIFTIETH WEDDING
ANNIVERSARY**

On Sunday, March 30, Mr. and Mrs. Robert Voigt, members of St. Matthew's Church at Iron Ridge, Wisconsin, celebrated the fiftieth anniversary of their wedding.

Divine service was conducted in their home on Sunday afternoon with an address based on Job 10:12.

May our faithful Lord and Savior abide with them hence forth also with His grace and blessing.

F. ZARLING.

CLOSING EXERCISES AT NORTHWESTERN LUTHERAN ACADEMY

Mobridge, South Dakota

Northwestern Lutheran Academy will close its school year with appropriate exercises at 10:30 A. M., Friday June 6. Rev. W. Schuetze of Jamestown, North Dakota, will be the guest speaker. On the Evening before, the students of the Academy will render the usual Commencement Concert under the direction of Prof. H. G. Meyer. A hearty welcome to attend both the concert and the closing exercises is extended to all.

R. A. FENSKE.

THEOLOGICAL SEMINARY

God willing, the present school year will come to a close on Friday, May 30. The graduating class, consisting of 19 men, will receive their diplomas in a special service to be held in the Seminary Chapel, beginning at 10:30 A. M. Prof. M. Lehniger, who is retiring from active service at the end of the present school year, will deliver the address.

As is customary, the Seminary Chorus will give a closing concert in the Chapel on the evening before, May, 29, at 8 o'clock.

JOH. P. MEYER, President.

DR. MARTIN LUTHER COLLEGE

The commencement concert at Dr. Martin Luther College, New Ulm, Minnesota, will begin at 8:15 on Wednesday evening, June 4. The graduation exercises are set for 10 o'clock, Thursday, June 5. President S. E. Westendorf of the Michigan District will deliver the address.

CARL L. SCHWEPPE.

TWENTY-FIFTH ANNIVERSARY

Pastor A. A. Gentz

On Sunday, February 17, 1952, pastors of the Lake Superior Conference of the Northern Wisconsin District joined members of Trinity congregation at Marinette, Wisconsin, in observing the twenty-fifth anniversary of Pastor Arthur A. Gentz's ordination into the ministry.

At the anniversary service, held at 5:00 p. m. and conducted by Pastor Theodore Thurow of Menominee, Michigan, the Reverend G. O. Krause of Marathon, Wisconsin, a Northwestern College classmate of the jubilarian, preached the Word on the basis of Isaiah 52, 7, showing forth the Glory of the Gospel Ministry. Singing by the church choir and the children of Trinity school under the direction of Principal John A. Bushmann enhanced the service of praise and thanksgiving.

At the close of the service congratulatory messages were read and presentations of monetary gifts were made by Max C. Hellermann on behalf of Trinity congregation, by Teacher Bushmann on behalf of Trinity school, by Pastor F. C. Dobratz on behalf of Grace congregation, Powers, Michigan, by Pastor A. A. Schabow on behalf of St. Paul's congregation, Hyde, Michigan and by Pastor H. G. Walther on behalf of the Lake Superior Conference. The jubilarian responded with words of appreciation for the many well-wishes and tokens of esteem, giving all glory to God alone.

The service was followed by a fellowship dinner and social hour in the church basement where the many guests and parishioners were entertained with assembly singing, songs by the church choir and addresses by the visiting pastors and representatives of the various church organizations.

The fact that, through an oversight, this anniversary celebration

was seven months overdue in no way detracted from the spontaneous joy of the occasion; rather, it added much to the enjoyable element of unexpectedness and surprise for the jubilarian.

From July 1926 to August 1930, Pastor Gentz served as pastor of Grace church, Powers, Michigan, Trinity church, Hermansville, Michigan, and St. Paul's church, Hyde, Michigan. Since August 1930 he has held the pastorate of Trinity congregation at Marinette.

May the gracious Lord continue to bless and protect His servant in the ministry. THEODORE THUROW

ANNOUNCEMENT

Pastor F. E. Blume of Columbus, Wisconsin, has accepted to call to our Theological Seminary at Thiensville, Wisconsin, to become the successor of Prof. M. Lehniger in the chair of Church History and New Testament Exegesis.

Pastor Gerald Hoenecke of Sleepy Eye, Minnesota, has accepted the call to our Seminary to become the successor of Prof. A. Schaller in the chair of Homiletics and New Testament Exegesis.

Both of our new professors will be installed in a special service to be held at St. John's Lutheran Church, Milwaukee, at a date to be announced later. They will begin their active duties at the Seminary at the beginning of the fall term in September of this year.

Heinrich J. Vogel,
Secretary of the Board.

An Appeal for an Increase in Synodical Funds

For many years endowment funds of institutions, schools and various other organizations have made strenuous efforts to increase their endowments. This is particularly true in recent times when the return on the invested funds has been meager, caused by government manipulation of the money market. To offset the loss in return, every effort was put forth to increase the size of the fund. Unfortunately with us this has not been the case. In fact we have depleted our funds by withdrawals sanctioned by official resolutions.

It is not too late to correct this tendency. Many of us surely are in a position to suggest gifts and bequests to our institutions owned and controlled by our Synod.

If you are in accord with the idea, and there are no good reasons why you should not be, you can help by suggesting the following inclusion in a will: I devise and bequeath to the Evangelical Lutheran Joint Synod of Wisconsin and Other States \$..... for the use and benefit of

H. L. SCHUMANN,
Custodian of Synodical Funds.

CALENDAR OF CONFERENCES EVANGELICAL LUTHERAN SYNOCDICAL 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 30 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.

SOUTHEASTERN WISCONSIN DISTRICT

The Eighteenth Biennial Convention of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held, D. v., at the Theological Seminary at Thiensville, Wisconsin, June 23 through 26, 1952.

The opening service will be held at 10:00 a. m. Monday, June 23, in the Seminary chapel.

A closing service with the celebration of the Lord's Supper will be held in Calvary Ev. Lutheran Church, Thiensville, on Wednesday, June 25, at 7:30 p. m.

The essay for the convention, entitled "Trust in One's Self an Obstacle to Trust in Saving Grace" based on John 5, 39-47, will be delivered by the Rev. Raymond Huth.

Meals will be served in the dining hall of the Seminary. Those wishing to remain over night in the dormitory should make arrangements with Prof. E. Reim at the Seminary.

Credentials of all lay delegates and alternates should be filed with the district secretary on the mimeographed form provided by the District not later than June 16, 1952.

HEINRICH J. VOGEL, Secretary
3767 E. Cudahy Avenue
Cudahy, Wisconsin

SOUTHERN PASTORAL CONFERENCE OF THE

The postponed spring meeting of this conference will be held at Oakwood, Wisconsin, on Tuesday and Wednesday, May 27 and 28. The first session will begin at 10:00 A. M.

For details of the program and other matters see the April 6, 1952 issue of The Northwestern Lutheran.

Irvin W. WEISS, Secretary.

ARIZONA PASTORAL-DELEGATE CONFERENCE

Dates: May 27, 28 and 29, 1952.

Place: East Fork Mission, Whiteriver, Arizona.

Time: 10:00 A. M.

Program:

Besides discussing the general work in the field and receiving the report of the District Delegate, Visitor and Mission Board, there will be several enlightening and educational papers delivered. Also we will receive a report from the two men in the newly formed California Field.

Those pastors and laymen who are in the West at this time are welcome to attend our sessions.

ARTHUR A. GUENTHER, Secretary.
Whiteriver, Arizona.

DAKOTA-MONTANA DISTRICT

This district will meet from June 17 to June 20, 1952 at Roscoe, South Dakota, G. Boldt, pastor. The opening service will begin at 10:30 of June 17 and will be a communion service for all delegates to the convention. Professor A. Sitz of Northwestern College will deliver an essay on the theme Luther as Hymnologist. Pastor W. T. Meier will preach in the service. Please announce your delegates and yourself at your earliest convenience.

K. G. SIEVERT, Secretary.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will convene, God willing, June 16-19, 1952, in St. Peter's Ev. Lutheran Church, Sturgeon Bay, Wisconsin, the Rev. Theo. Baganz, pastor.

Opening services with Lord's Supper will be held at 10:30 A. M.

Opening sessions will be held at 2 P. M. Credentials of lay delegates, stating the place, name of congregation, and bearing the signature of the chairman and secretary of the respective congregation must be in the hands of the undersigned Secretary one week before the date of the convention.

Due to the housing shortage all delegates should make early announcement for lodging to the host pastor. Meals will be served at a nominal price.

F. A. REIER, Secretary.

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 9, 1952.

Time: 2 P. M.-9 P. M.

Place: Emanuel Lutheran Church, Pastor H. Kesting, Gibbon, Minnesota.

Work: Presentation of Synod's Work of Support, Pastor W. Kuehner. Study of the Program for the District Synod meeting.

Note: Each congregation should be represented by two or more delegates.

G. F. ZIMMERMANN, Secretary.

RED WING DELEGATE CONFERENCE

The Red Wing Delegate conference will convene June 3, 1952, at St. John's Lutheran church, 2 miles east and 1 1/4 miles north of Goodhue, Minnesota, on County road No. 4, the Rev. Christian Albrecht, pastor.

Opening session will begin at 9 A. M. with the observance of the Sacrament of the Altar. Confessional speaker: Norman E. Sauer (alternate: Dr. Ernst K. Scharlemann).

Please inform host pastor of number of delegates and of your intended presence or absence.

NORBERT A. REINKE, Secretary.

NEW ULM DELEGATE CONFERENCE

Place: Courtland Lutheran Church, Courtland, Minnesota, E. Hallauer, pastor.

Time: June 10, 9 A. M.

E. C. SCHMELZER, Secretary.

CONVENTION OF THE WESTERN WISCONSIN DISTRICT

The Eighteenth Biennial Convention of the Western Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States will be held at Zion Lutheran Church, Columbus, Wisconsin, the Rev. F. E. Blume, pastor, from June 16-19, 1952.

The first session of the convention will be held immediately following the opening service on Monday afternoon.

Two services of worship, one with the celebration of the Sacrament, will be held during the time of the convention. The opening service, with communion, will begin at 2:00 o'clock on Monday afternoon. President H. C. Nitz will deliver the sermon. The closing service will be held on Wednesday evening at 8:00 o'clock. The Professor E. E. Kowalke will preach the sermon.

The morning and noon devotional meditations will be led by Pastors Walter Wegner, C. R. Rosenow, Wm. Lange, Elmer Mahnke, and J. D. Krubsack.

The Rev. Professor Ralph D. Gehrke will read an essay on "The Church of The Firstborn."

All reports, overtures, and sundry matters of business to come before the convention will kindly be forwarded to the president, Pastor H. C. Nitz, Waterloo, Wisconsin, before June 10.

The lay-delegate credentials are to be sent to the secretary before June 10. Registration is also to be made by all pastors, teachers, and lay delegates to Pastor F. E. Blume, Columbus, Wisconsin, by the same date.

Other necessary information relative to the convention will be mailed to each parish.

G. C. MARQUARDT, Secretary.

CROW RIVER DELEGATE CONFERENCE OF THE MINNESOTA DISTRICT

Place: Cross Lutheran Church, Rockford, Minnesota, T. E. Kock, pastor.

Date: June 10-11; sessions beginning at 10:00 A. M., June 10.

Essays: A Study of The Fort Wayne Stewardship Plan, H. C. Duhlmeier; The Basis for Our Catechism's Defini-

tion of A Sacrament, P. R. Hanke; A Study and Discussion of The Prologue for District Synod Convention. Preacher: M. Kunde; Alternate, M. Lemke. Kindly send your requests for lodging to the host pastor.

P. R. HANKE, Secretary.

WINNEBAGO DELEGATE CONFERENCE

The Winnebago Delegate Conference will meet at Grace Church, Oshkosh, June 9, beginning at 7:30 P. M. Business at hand — election of conference officials, delegates to be proposed for the next synodical convention, discussion of the printed program for the North Wisconsin District convention.

OSCAR SIEGLER, Secretary.

PACIFIC NORTHWEST DISTRICT CONVENTION

Place: Trinity Ev. Lutheran Church, Omak, Washington, E. Zimmermann, pastor.

Time: June 24-26, noon to noon. A Communion service will be held Tuesday evening.

Business: District reports, elections, Synodical reports.

A guest essayist is being sought from the Midwest.

Lay delegates are to present credentials signed by the President and Secretary of their respective congregations.

Pastors and lay delegates please announce to the host pastor.

G. FREY, Secretary.

WATERTOWN AREA MIXED CONFERENCE

The Watertown Area Mixed Conference will meet at Bethesda Home on Tuesday, May 27, at 9 A. M.

KURT EGGERT, Secretary.

MICHIGAN DISTRICT CONVENTION

The seventy-sixth convention of the Michigan District will be held from June 16 to 20, 1952, at our Michigan Lutheran Seminary, Saginaw, Michigan.

The opening session will be held on Monday afternoon at 2:00 P. M. Registration will take place from 1:00 P. M. to 2:00 P. M.

The opening service with Holy Communion will be held in St. Paul's Church on Monday evening. Pastor Gerhard Press will deliver the sermon.

Two essays will be read to the convention: "What Is the Function of the Church in Promoting Civic Righteousness?" by Professor Carl J. Lawrenz; and "Our Synod's Missions, 1942-1952-1962" by Pastor Arthur Wacker.

The closing service will be held on Wednesday evening. Pastor Edward Zell, Jr., will preach the sermon.

The credentials of Lay delegates, stating the place and name of the congregation and bearing the signature of the President and of the Secretary of the congregation should be delivered to the District Secretary during the hour preceding the opening of the convention.

All memorials and other communications which are to come before the convention are to be in the hands of the District President, Pastor S. E. Westendorf, no later than June 7.

Requests for lodging and meals must be in the hands of Professor Conrad Frey, 2110 Court Street, Saginaw, Michigan, no later than June 5.

ORDINATION AND INSTALLATION

(Authorized by the Proper Officials)
Ordained and Installed

Pastor

Fischer, Wm. E., in Westlawn Mission, Milwaukee, Wisconsin, by G. W. Fischer; assisted by Herman Cares; Quasimodogeniti, April 20, 1952.

CORRECTION

Memorial Wreath sent in by Rev. E. R. Becker, Elmwood for Agnes Maseband was \$137.00 in place of \$16.50.

H. J. KOCH, Treasurer,
West Wisconsin District.

ANNOUNCEMENT

Pastor Arthur Lengling, has been appointed to serve as circuit visitor in place of Pastor Wm. Schaefer, who resigned.

ARTHUR F. HALBOTH.

AVAILABLE

Small Altar. Width, 4 ft. 6 in.; height 12 ft. 9 in.; depth, 2 ft. 1 in. May be had for the getting. Write: Bethel Lutheran Church, c/o Rev. A. Tiefel, 1029 1/2 Marquette St., Menasha, Wis.

NOTICE

Northwestern Film

Copies of the film produced for Northwestern College, Watertown, Wisconsin are

available for immediate bookings. Direct your request to the undersigned.
REV. CHARLES E. FOUND.
Bristol, Wisconsin.

St. Peter's Ev. Lutheran Church of Brodhead, Wisconsin has a crucifix and 2 candle-sticks which it is willing to give to any mission congregation paying the shipping charges or postage. Please contact the undersigned:

REV. MENTOR KUJATH
705 Milton Avenue,
Janesville, Wisconsin.

BOOK REVIEW

Luther Discovers the Gospel, Uuras Saarnivaara. Concordia Publishing House, St. Louis, Missouri. 126 pp. \$1.95.
Dr. Saarnivaara was ordained in the Lutheran Church of Finland and since 1939 has occupied the chair of theology at Suomi Theological Seminary, Hancock, Michigan. He has devoted most of his time to the study of Luther. The thesis

of Saarnivaara's present book is that Luther's account of his "tower experience" and his own dating of it — 1518-19 — is substantially correct. Prior to this time Luther's conception of justification was largely Augustinian: an infused righteousness together with the non-imputation of remaining sin. It was not until after 1518-19 that Luther fully grasped the meaning of justification, sola gratia. Whether one will agree with that thesis or not, Saarnivaara adduces scores of sources which must be given serious consideration before it can be discounted. The author includes a brief but excellent summary of the influence of Augustine and Staupitz on Luther. Through the latter, according to the author, the light of the Gospel first dawned upon Luther toward the end of the year 1512, but with an Augustinian orientation. In the light of Saarnivaara's contribution to the study of Luther this book should be in the library of every Luther student where it will prove to be a profitable and all but indispensable source of information.

JAMES P. SCHAEFER.

TREASURER'S STATEMENT

July 1, 1951 to April 30, 1952

Receipts

Cash Balance July 1, 1951	\$	63,199.92
Budgetary Collections	\$	1,021,195.96
Revenues		175,156.81
Total Collections and Revenues	\$	1,196,352.77
Non-Budgetary Receipts:		
Luth. S.W.C.—Prayer Book		3,126.70
Miscellaneous		5,149.16
Total Receipts	\$	1,204,628.63
		1,267,828.55

Disbursements

Budgetary Disbursements:		
General Administration	\$	63,964.18
Theological Seminary		41,533.69
Northwestern College		126,271.49
Dr. Martin Luther College		167,012.48
Michigan Luth. Seminary		106,510.35
Northw. Luth. Academy		29,543.47
Moberidge Building Fund		50,000.00
Home for the Aged		21,974.84
Missions — General Administration		188.46
Indian Missions		97,714.22
Colored Missions		40,974.32
Home Missions		343,850.16
Refugee Mission		36,443.87
Madison Student Mission		2,731.51
Luth. S. W. C.		32,900.71
Winnebago Luth. Academy		2,500.00
General Support		60,938.20
Indigent Students		650.00
School Supervision		8,715.52

Total Budgetary Disbursements..... \$ **1,234,417.47**

Cash Balance April 30, 1952 \$ **33,411.08**

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For April 1952

For Missions

Bernadine Berry, Seattle, Washington	\$	4.25
Rev. Karl Homburg, Snoqualmie, Washington		3.00
Memorial Wreath in memory of Mr. Wm. Albright, given by: Mr. and Mrs. Wm. Hasche, Norma Hasche, Mr. and Mrs. Chas. Deegan and family, Mr. and Mrs. Howard Peterson and family and Mr. and Mrs. Edwin Fode		5.00
	\$	12.25

For Lutheran Spiritual Welfare Commission

Mrs. H. E. Hillmer, Montello, Wisconsin		2.00
Memorial wreath in memory of Mrs. Fred H. Hirsch from friends		5.00
Wilfred G. Kroll		5.00
Robert H. Bischoff, Dallas, Texas		1.00
Rev. and Mrs. H. A. Sauer, North St. Paul, Minnesota		1.00
Memorial wreath in memory of Dr. Alfred Guth, given by: Mr. and Mrs. Arthur Haegele, Mr. and Mrs. Gerhardt Mueller, Mr. and Mrs. Thomas Ruesch, Mr. and Mrs. Peter Riegert, Mrs. John Kmetz, Mr. Alvin Haegele, and Mr. Ferdinand Mueller		10.00
Mrs. Frank A. Reichert, Prescott, Wisconsin		2.00
Ladies Aid of Trinity Lutheran Church, Austin, Minnesota		5.00
Emmanuel Ladies Aid of the Town of Maple Creek, Wisconsin		20.64
Memorial wreath for Mrs. Augusta Steidl by Rev. W. B. Nommensen, New London, Wisconsin		3.00
Glenn G. Peters		1.00
Rev. Carl A. Hinz, Mason City, Iowa		5.00
Sgt. James F. Engel		5.00
Mrs. Roland Steinhorst, Fox Lake, Wisconsin		1.00
	\$	66.64

For Apache Mission

Mrs. Henry Rummler, Watertown, Wisconsin		25.00
	\$	25.00

For Home and Foreign Mission

Gift from Mrs. Bertha Wolter sent in by her sister Amelia Dallenbach, Morton, Minnesota		1,500.00
	\$	1,500.00

Church Extension Fund

Memorial wreath in memory of Mrs. Fred H. Hirsch given by Mrs. Gertrude Eggert		2.00
Ladies Aid of St. John's, Rising City, Nebraska		10.00
Memorial wreath in memory of Erich Winkel given by Rev. and Mrs. John Reuschel, South Haven, Michigan		2.00
Memorial wreath sent in by Rev. H. Hochmuth		3.00
	\$	17.00

C. J. NIEDFELDT, Treasurer.

MEMORIAL WREATHS

The following contributions were received as Memorials for Prof. Adalbert Schaller. Most of these gifts have been designated for the Library of our Seminary, and will be known as the Prof. A. Schaller Memorial Fund. To all donors we express our sincere appreciation.

E. REIM, Bursar.

Lutheran Theological Seminary.

Members and Young Peoples' Society of Nicollet, Minnesota	\$	29.00
Seminary Students		63.50
Seminary Faculty		23.00
Watertown Faculty		21.00
Milwaukee City Pastoral Conference		5.00
Board of Winnebago Lutheran Academy		15.00

Faculty of Winnebago Lutheran Academy, and Rev. G. E. Bergemann	6.00
Teachers and Pastors of St. John's, St. Paul Minnesota	6.00
Calvary Church, Thiensville, Wisconsin	10.00
Zion Lutheran Church, Hartland, Wisconsin	30.06
Grace Church, Milwaukee	50.00
St. John's Lutheran Church, Redwood Falls, Minnesota	25.00
Mothers' and Daughters' Circle, Trinity, Neenah	5.00
Lutheran Art Club, Morton, Minnesota	5.00
St. Matthew, Milwaukee	50.00
St. Matthew Day School Children	35.00
Dr. Martin Luther College, New Ulm, Minnesota	21.00
Rev. Wm. Albrecht	5.00
Mr. and Mrs. Immanuel Arndt	3.00
Rev. Im. Bade	5.00
Mrs. J. Bauer	1.00
Rev. E. Behm	5.00
Mr. and Mrs. Martin Burk, Mrs. Otto Burk, and Miss Tabea Quehl	5.00
Amelia Dallenbach	10.00
Ida Dehn	1.00
Rev. Karl Gurgel	1.00
Rev. L. Gruendemann	1.00
Mr. Arthur Haack	5.00
Rev. Erwin Habeck	3.00
Rev. Theo. Hartwig	5.00
R. and Kurt Hinnenthal	2.00
Rev. Raymond Huth	2.00
Mr. and Mrs. Erwin John	2.00
Dr. and Mrs. H. Koch	5.00
Rev. Chr. Kock	1.50
Mr. Kenneth Kohlwaies	2.00
Rev. Henry Lange	1.00
Mr. and Mrs. Lange	2.00
Rev. H. Lau	2.00
Mrs. George P. Mayer and Dorothea	25.00
Rev. Frederic Nitz	5.00
Rev. H. C. Nitz	2.00
Rev. Walter Pankow	5.00
Rev. and Mrs. John Raabe	1.00
Rev. G. Schaller	5.00
Rev. Hilbert Schaller	3.00
Rev. Ralph Schaller	3.00
Ruth Schaller	5.00
Prof. and Mrs. A. Schuetze	3.00
Mrs. Norma Seibel	5.00
Prof. Carleton Sitz	2.00
Mr. and Mrs. Irwin Strangmann	2.00
Emma Streugal	2.00
Rev. H. Vogel	5.00
Mr. and Mrs. Herb Volk	1.00
Mr. and Mrs. Sylv. Voss	2.00
Mr. and Mrs. M. Wetzel, Marion Wetzel	2.00
Rev. W. Wichmann, Neenah, Wisconsin	3.00
Anonymous and Miscellaneous	61.00
Total	\$ 611.06

**NORTH WISCONSIN DISTRICT
Fox River Valley Conference
January, February, March, 1952**

Pastor - Congregation	Budgetary
Toepel, K. F., Algoma, St. Paul	\$ 1,848.76
Hallemeier, D. E., Appleton, Bethany	241.25
Ziesemer, R. E., Appleton, Mt. Olive	2,223.44
Hartwig, T. J., Appleton, Riverview	528.90
Johnson, S., Appleton, St. Paul	876.22
Brandt, F. W., Appleton, St. Paul	2,700.00
Thierfelder, F. E., Black Creek, Immanuel	600.00
Wendland, John J., Bonduel, Friedens	313.48
Kuether, W. A., Carlton, St. Peter	102.52
Bergholz, H., Center, St. John	
Gieschen, W. A., Clayton, Immanuel	158.50
Warnke, Harold, Dale, St. Paul	406.96
Waldschmidt, R., Ellington, Trinity	335.06
Maas, Gale A., Forestville, Emanuel	5.00
Zehms, E. J., Freedom, St. Peter	142.82
Krueger, E. H., Green Bay, First	717.55
Voigt, A. W., Green Bay, St. Paul	891.15
Croll, Melvin W., Greenleaf, St. Paul	65.81
Gieschen, W. A., Greenville, Immanuel	269.80
Froehlich, E., Hortonville, Bethlehem	849.59
Croll, Melvin W., Kasson, Bartholomew	200.00
Oehlert, Paul Th., Kaukauna, Trinity	975.61
Zink, Waldemar P., Kewaunee, Immanuel	1,126.59
Brick, Delmar C., Kimberly, Mt. Calvary	393.28
Fuhlbrigge, W. A., Liberty Grove, Christ	40.42
Nommensen, W. B., Maple Creek, Immanuel	545.00
Stern, Theo., Nasawaupee, Salem	274.46
Pankow, W. E., New London, Emanuel	5,026.00
Waldschmidt, R., Stephenville, St. Paul	214.42
Baganz, Theo., Sturgeon Bay, St. Peter	
Nommensen, W. B., Sugar Bush, Grace	700.00
Henning, Otto C., Valmy, St. John	447.45
Reier, F. A., Waupaca, Immanuel	186.35
Fuhlbrigge, W. A., West Jacksonport, Zion	472.25
Sippert, A., Woodville, St. John	319.29
Pussehl, Henry E., Wrightstown, St. John	313.20
Wendland, John J., Zachow, St. Paul	160.77
Conference Total	\$ 22,671.90

Lake Superior Conference

Albreche, E., Abrams, Calvary	483.43
Pingel, Louis, Beaver, St. Matthew	
Schaller, Gilbert, Carbondale, Michigan, St. Mark	160.11
Pingel, Louis, Coleman, Trinity	362.75
Wagner, W. E., Crivitz, Grace	85.80
Schaller, Gilbert, Daggett, Michigan, Holy Cross	348.51

Lutz, Wm. F., Escanaba, Michigan, Salem	168.24
Zaremba, Theo., Florence, St. John	
Hoffman, Theo., Gladstone, Michigan, St. Paul	65.80
Roepke, W., Green Garden, Michigan, St. Paul	85.30
Hellmann, A. A., Grover, St. John	1,019.01
Schabow, Alvin, Hyde, Michigan, St. Paul	372.23
Walther, H., Lena, Our Savior	9.80
Schabow, Alvin, Manistette, Michigan, St. Peter	
Gentz, A. A., Marinette, Trinity	610.96
Roepke, W., Marquette, Michigan, Trinity	241.28
Thurow, Theo., Menominee, Michigan, Christ	300.59
Walther, H., Oconto Falls, St. Paul	134.89
Geyer, Kurt, Peshtigo, Zion	707.32
Dobratz, Franklin C., Powers, Michigan, Grace	145.82
Hoffmann, Theo., Rapid River, Michigan, St. Martin	86.50
Knickelbein, P. W., Sault St. Marie, Michigan, Emanuel	223.15
Tiefel, George, Stambaugh, Michigan, St. Peter	191.72
Zaremba, Theo., Tipler, St. Paul	
Conference Total	\$ 5,802.21

Manitowoc Conference

Siegler, V. J., Brillion, Trinity	1,031.70
Bode, Elden N., Cleveland, St. John-St. Peter	593.47
Weyland, V. J., Collins, St. Peter	400.00
Wadzinski, A., Denmark, Christ	189.50
Wadzinski, A., Eaton, Immanuel	82.45
Mattek, John W., Gibson, St. John	151.91
Pankow, Wm. F., Haven, St. Peter	355.97
Behm, E. G., Kiel, Trinity	624.89
Liberty, Trinity	
Roekle, Armin, Manitowoc, Bethany	365.00
Koeninger, L. H., Manitowoc, First German	3,071.00
Gieschen, Waldemar, Manitowoc, Grace	690.84
Koch, R. G., Maribel, St. John	411.01
Heier, Otto, Millersville, St. Paul	335.25
Zell, Ed., Mishicot, St. Peter	282.00
Koch, Henry A., Morrison, Zion	387.65
Knueppel, F. C., Newtonburg, St. John	435.60
Thurow, Carl M., Pine Grove, St. Paul	136.61
Habermann, Elwood, Reedsville, St. John	336.53
Zell, Ed., Rockwood, Rockwood Lutheran	46.85
Zarling, F. H., Sandy Bay, St. John	
Hartwig, Wm. J., Town Schleswig, Zion	
Thurow, Carl M., Shirley, Immanuel	457.83
Mattek, John W., Two Creeks, St. John	284.47
Haase, W. G., Two Rivers, St. John	340.27
Conference Total	\$ 11,004.80

Rhineland Conference

Argonne, Peace	114.76
Bergfeld, Fred, Bruce Crossing, Michigan, Bethany	125.60
Crandon, St. Paul	404.23
Schumann, W., Eagle River, Christ	335.90
Weyland, F. C., Enterprise, St. John	239.10
Hiles, Christ	11.00
Geiger, A. F. W., Hurley, St. Paul	381.04
Raetz, F. W., Laona, St. John	53.15
Geiger, A. F. W., Mercer, Zion	142.82
Minocqua, Trinity	208.00
Weyland, F. C., Monico, Grace	
Bergfeld, Fred, Phelps, St. John	98.10
Scharf, Erwin, Rhineland, Zion	1,125.12
Raetz, F. W., Wabeno, Trinity	243.02
Woodruff, First	53.00
Conference Total	\$ 3,532.54

Winnebago Conference

Engel, Armin L., Caledonia, St. John	236.00
Kahrs, H. A., Campbellsport, Immanuel	350.91
Kahrs, H. A., Dundee, Trinity	760.06
Schwartz, H. Marcus, E. Bloomfield, St. John	902.27
Wojahn, W. A., Eldorado, St. Paul	52.60
Wojahn, W. A., Eldorado, St. Peter	35.90
Voss, Robert J., Fond du Lac, Faith	390.48
Pless, W. O., Fond du Lac, Good Shepherd	350.32
Reim, R., Fond du Lac, Redeemer	419.35
Pieper, Gerhard, Fond du Lac, St. Peter	1,629.47
Siegler, O., Forest, St. Paul	490.65
Krug, Clayton L., Green Lake, Peace	155.25
Kaniess, G., Kewaskum, St. Lucas	997.05
Sommer, O. A., Kingston, Zion	290.40
Wadzinski, Wm., Manchester, St. Paul	304.12
Kobs, George, Markesan, St. John	1,766.00
Wadzinski, Wm., Marquette, St. Paul	20.15
Hartwig, Paul G., Mears Corners, Trinity	85.59
Oelhafen, W. J., Mecan, Emanuel	104.88
Tiefel, Arnold, Menasha, Bethel	228.11
Oelhafen, W. J., Montello, St. John	317.33
Wichmann, W. F., Neenah, Grace	160.89
Hartwig, Paul G., Neenah, Martin Luther	326.60
Schaefer, G. A., Neenah, Trinity	1,490.83
Kuschel, B. G., N. Fond du Lac, St. Paul	614.18
Koepsell, Clarence, Oakfield, St. Luke	253.25
Ziesemer, R. D., Omro, Zion	105.41
Oshkosh, Faith	43.75
Lehninger, E., Oshkosh, Grace	1,333.89
Mittelstaedt, T. J., Oshkosh, Immanuel	228.98
Kleinhans, Harold O., Oshkosh, Martin Luther	
Lochner, E. T., Pickett, Grace	95.00
Strohschein, Walter, Princeton, St. John	2,010.63
Engel, Armin L., Readfield, Zion	377.40
Eggert, Paul C., Red Granite, Trinity	100.12
Ziesemer, R. D., Ripon, Mt. Zion	371.62
Sommer, O. A., Salemville, St. John	565.30
Eggert, Paul C., Seneca, St. Paul	50.56
Weissgerber, W., Van Dyne, Zion	376.07
Laper, A. D., Wautoma, Peace	199.65

Wicke, Harold, Weyauwega, St. Peter.....	1,098.75
Engel, Armin L., Winchester, St. Peter.....	227.50
Grunwald, Harold, Winneconne, St. Paul.....	692.18
Conference Total.....	\$ 20,607.45
Fox River Valley Pastoral Conference.....	30.00
District Total.....	\$ 65,648.88

Memorial Wreaths

In Memory of — Sent in by	Amount
Orville Behnke — V. J. Siegler, Brillion.....	\$ 1.00
August Block — P. Th. Oehlert, Kaukauna.....	7.50
Mrs. Ida Bonnin — J. J. Wendland, Zachow.....	29.00
Kenneth Borchardt — John W. Mattek, Two Creeks.....	50.00
Lyle, Brandt — K. F. Toepel, Algoma.....	13.00
William Braun — P. Th. Oehlert, Kaukauna.....	3.00
Mrs. Alvina Buchholz — H. A. Koch, Morrison.....	10.50
Ray Buth — E. H. Krueger, Green Bay.....	22.00
Raymond Buth — V. J. Siegler, Brillion.....	2.00
Mrs. Josephine Falck — H. A. Koch, Morrison.....	5.00
Mrs. Chas. Felschow — E. H. Krueger, Green Bay.....	5.50
Rev. A. Haberman — D. C. Brick, Fox River Valley Pastoral Conference.....	15.00
Mrs. Fred Heimke — P. Th. Oehlert, Kaukauna.....	2.00
Mrs. Emil Hein — P. Th. Oehlert, Kaukauna.....	1.00
Mrs. Carl C. Henning — A. A. Hellmann, Grover.....	5.00
Vital Herlache — E. H. Krueger, Green Bay.....	2.00
Mrs. Oscar Hilker — W. E. Pankow, New London.....	5.00
Mrs. Wm. Hills — E. H. Krueger, Green Bay.....	21.00
Rev. E. C. Hinnenthal — D. C. Brick, Fox River Valley Pastoral Conference.....	15.00
Mr. C. Huth — E. H. Krueger, Green Bay.....	20.00
John Jooss — V. J. Siegler, Brillion.....	1.00
Mrs. H. Karnopp — E. H. Krueger, Green Bay.....	6.00
John Klinder — W. G. Haase, Two Rivers.....	25.00
Mrs. Harold Koeppe — L. H. Koeninger.....	2.00
Mrs. August Kroening — J. J. Wendland, Bonduel.....	6.00
Mr. Clem Krueger — L. H. Koeninger, Manitowoc.....	2.00
Jean Ann Lau — V. J. Siegler, Brillion.....	7.50
J. E. Lauer — E. H. Krueger, Green Bay.....	1.00
Henry Laverenz — K. F. Toepel, Algoma.....	5.00
Louis Lippert — L. H. Koeninger, Manitowoc.....	3.00
Mrs. August Mahnke — Ed Zell, Mishicot.....	9.00
Mrs. Therese Mahnke — L. H. Koeninger, Manitowoc.....	9.00
Martha Markworth — K. F. Toepel, Algoma.....	5.00
Chas. Meyer — E. H. Krueger, Green Bay.....	5.00
Ada Neseemann — K. F. Toepel, Algoma.....	5.00
Mrs. Immanuel Oehlert — P. Th. Oehlert, Kaukauna.....	2.00
John Peter Pabst — R. Reim, Fond du Lac.....	5.00
Lorenz Perlewitz — K. F. Toepel, Algoma.....	11.00
Mr. Radtke — W. W. Geschen, Manitowoc.....	2.00
Mrs. Bertha Radtke — P. Knickelbein, S. Ste. Marie.....	4.00
Karl Radtke — W. E. Pankow, New London.....	2.00
Mrs. Louise Raether — L. H. Koeninger, Manitowoc.....	14.00
Mrs. Rosie Schmidt — W. E. Pankow, New London.....	5.00
Mrs. C. Schoessow — E. H. Krueger, Green Bay.....	4.00
Mrs. L. Schoessow — E. H. Krueger, Green Bay.....	5.00
Mrs. Louis Schuessow — H. E. Pussehl, Wrightstown.....	3.00
Mr. Wm. Seefeldt — H. A. Koch, Morrison.....	14.00
August Sengbusch — L. H. Koeninger, Manitowoc.....	5.00
Mrs. Wm. Steinbach — V. J. Siegler, Brillion.....	2.00
Christ Tech — W. E. Pankow, New London.....	7.00
Orval Traurig — L. H. Koeninger, Manitowoc.....	25.00
Mr. and Mrs. Herman Treptow — A. A. Hellman, Grover.....	11.00
Mrs. Henry Trettin — G. A. Schaefer, Neenah.....	20.00
Milford Wangellin — W. E. Pankow, New London.....	5.00
Mrs. Mary Warneke — P. Th. Oehlert, Kaukauna.....	1.00
Mrs. Otto Wegner — H. A. Koch, Morrison.....	21.00
Herman Wilke — L. H. Koeninger, Manitowoc.....	16.00
Mrs. Herman Wilke — L. H. Koeninger, Manitowoc.....	13.00
Mrs. Ida Woltdt — H. A. Koch, Morrison.....	11.00
Total.....	\$ 534.00

GERALD MERZFELDT, District Treasurer.

**MICHIGAN DISTRICT
January, February, March, 1952
Southwestern Conference**

Reverend	Budgetary	Building Fund	Non-Budgetary
L. Meyer, Allegan.....	\$ 115.58	\$	\$
J. Brenner, Battle Creek.....	87.45		
E. Wendland, Benton Harbor.....	814.98		
E. Berg, Benton Harbor.....	600.00		
R. Gensmer, Coloma.....	502.95		
G. Struck, Dowagiac.....	460.43		
W. Krueger, Eau Claire.....	137.85		
C. Kipfmiller, Hopkins.....	735.97		
R. Biesmann, Muskegon.....	142.50		
L. Meyer, Otsego.....	75.57		
A. Fischer, Sodus.....	236.50		
W. Westendorf, South Haven.....	665.21		
H. Zink, Stevensville.....	867.43		
H. Hoenecke, Sturgis.....	356.40		

Southeastern Conference

A. Baer, Adrian.....	558.55		
L. Koeninger, Ann Arbor.....	400.00		
East Ann Arbor.....	90.70		
O. Kreie, Belleville.....	202.62		
O. Schlenner, Detroit, including \$5.24 from Sunday School.....	350.87		
W. Valleskey, Detroit.....	452.94		
E. Zell, Detroit.....	163.82		
E. Frey, Detroit.....	193.76	18.50	
E. Fredrich, Detroit.....	276.90		
J. DeRuiter, Detroit, including \$46.80 from Sunday School.....	334.85		

Dexter.....	125.08		
A. Gallart, Findley.....	265.60		
H. Buch, Greenwood.....	240.60		3.00
W. Voss, Jenera, including \$50 from Sunday School and \$25 from Lutheran Society.....	1,000.00		
K. Krause, Lansing.....	1,250.70		
F. Zimmermann, Lansing.....	196.03		
T. Sauer, Livonia.....	365.53		
S. Westendorf, Monroe.....	959.49		
A. Schultz, Monroetown.....	117.35		
A. Husschen, Marenci.....	13.65		
E. Hoenecke, Plymouth.....	453.02		
C. Schmelzer, Riga, including \$18.25 from Ladies Aid Society.....	1,365.22	10.00	129.25*
H. Engel, Saline.....	279.76		10.00
A. Wacker, Scio (\$100.00 from Mr. and Mrs. John Frey.....	191.00		7.00
A. Jeschke, Tecumseh.....	423.14		
R. Timmel, Toledo.....	1,000.00		
W. Koelphin, Toledo.....	150.00		
R. Schemele, Toledo.....	379.34		
R. Demcak, Van Dyke.....	142.75		
A. Bloom, Waterloo.....	109.10		
G. Press, Wayne.....	684.10		
H. Buch, Yale.....	144.25		

Northern Conference

M. Schroeder, Bay City.....	672.75		
J. Vogt, Bay City.....	306.41	10.00	
A. Westendorf, Bay City.....	2,750.00		2.00
E. Kasischke, Bay City.....	785.15	175.00	
H. Schultz, Brady.....	60.32		
H. Schultz, Chesaning.....	187.00		
E. Leyrer, Clare.....	112.30		
N. Maas, Durand.....	57.85		
J. Roekle, Elkton.....	63.30		5.00
B. Westendorf, Flint.....	933.74		
R. Holtz, Flint.....	205.68		
A. Kehrbeg, Frankenmuth.....	408.75		115.00*
A. Schwerin, Freeland.....	590.10		
G. Schmelzer, Hale.....	54.70		
R. Frey, Hemlock.....	508.95		
W. Steih, Kawkawlin.....	199.65		
G. Schmelzer, Lincoln.....	35.00		
A. Maaske, Manistee.....	252.10		
R. Schaller, Mayville.....	144.67		
K. Vertz, Owosso.....	1,500.00		
R. Schaller, North Branch.....	233.15		
F. Schroeder, Pigeon.....	1,028.47		
M. Koepsell, Remus.....	199.11		3.00*
O. Frey, Saginaw.....	422.25	2.00	
H. Eckert, Saginaw.....	236.47		
O. and O. J. Eckert, Saginaw.....	1,960.18		
E. Renz, Scottville.....	58.42		
C. Miller, Sebewaing.....	165.00		
E. Renz, Sheridan.....	49.97		
T. Frey, Sterling.....	166.75		
C. Leyrer, St. Louis.....	110.60		45.35*
N. Maas, Swartz Creek.....	123.29		
P. Heyn, Tawas.....	356.06		30.00
W. Kehrbeg, Vassar.....	152.15		139.91*
T. Horneber, Zilwaukee.....	417.00	54.15	
Totals.....	\$ 34,796.23	\$ 269.65	\$ 489.51

* Represents money sent direct to institutions. Of the non-budget money there was \$57.00 for Church Extension Fund.

Memorial Wreaths

(Included in above monies)

In memory of — Sent in by	Amount
Michael Oeder — Bay City-St. John.....	2.00
Mrs. Christine Schultz — Elkton.....	1.00
Mrs. Carl Henning — Elkton.....	2.00
Nic Stecker — Elkton.....	3.00
Alez Kulak — Frankenmuth.....	1.50*
Elmer Zehnder — Frankenmuth.....	9.50*
Mrs. Fred Fink — Frankenmuth.....	22.00*
Mrs. Barara Loesel — Frankenmuth.....	10.00*
John Block — Frankenmuth.....	11.00*
Mrs. Ed. Braeutizam — Frankenmuth.....	5.00*
Karl Honold — Frankenmuth.....	3.00*
Ludwig Reif — Frankenmuth.....	34.00*
Richard Weiss — Frankenmuth.....	6.00*
Mrs. Anna Eischer — Frankenmuth.....	6.00*
Henry Dinse — Frankenmuth.....	6.00*
Ed. J. Whyte — Frankenmuth.....	1.00*
Fred W. Holtz — Flint-Grace.....	25.00
Mrs. Carl Henning — Greenwood.....	3.00
Mrs. Caroline Fuehrbringer — Mayville.....	3.00
Bert Sheets — Remus.....	3.00*
Charles R. Vckele — Riga.....	4.00*
Mrs. Fred Lipp — Riga.....	10.00
Mrs. Fred Lipp — Riga.....	102.00*
Mrs. Arnold Hasenplug — Riga.....	2.00*
Jacob Kleindienst — Riga.....	3.00*
Jacob Kleindienst — Riga.....	1.00
Mrs. L. Zeigert — Riga.....	2.00
Mrs. Martha Hirth — Saline.....	2.00
Mrs. Emelie Henning — Scio.....	10.00
Mrs. Martha Hirth — Scio.....	7.00
Fred W. Holtz — Sturgis.....	5.00
Mrs. Carl Henning — Tawas.....	15.00*
Mrs. Carl Henning — Tawas.....	30.00

AIWIN R. BURKHARDT, Treasurer.

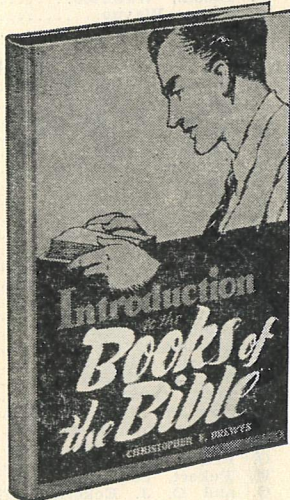
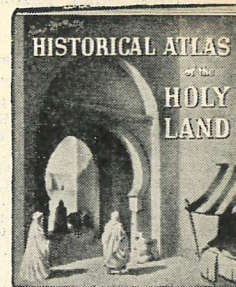
Oct 52

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

Books for the Study of the Bible

HISTORICAL ATLAS OF THE HOLY LAND. 32 pages, 9½×11½. Paper. **\$1.50**

The Historical Atlas of the Holy Land is an inexpensive series of maps covering every period of Bible history with which we have to deal in class. There are 18 full-page maps and 28 smaller ones. The large size of the maps made it possible to spread the type. Almost any name can be discovered at a glance. There is one relief map of Palestine and a two-page map of the Old Testament world. There are 12 maps distributed over the time beginning with the dispersion after the Flood and extending to the Captivity. There are maps of the Assyrian, Babylonian, Persian, Alexandrian, and Roman empires. For the New Testament there is one map showing the kingdom of Herod the Great, there are eight maps on the life of Christ, two on the period of the Acts, and there are a few maps of ancient cities, and of islands. This Atlas should be available for all Sunday school teachers and Bible Class leaders.

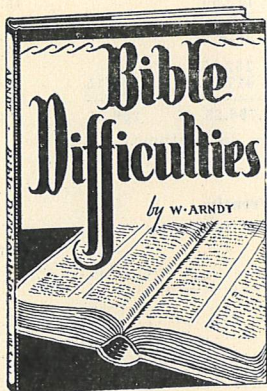
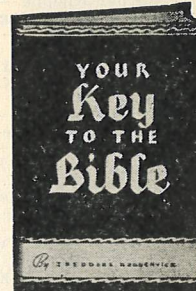


INTRODUCTION TO THE BOOKS OF THE BIBLE. By CHR. F. DREWES. 236 pages. Size, 5¼×7½. Silk finish cloth. **\$1.50**

A book of particular value to the average Bible reader. The introductory chapters, the summary of contents following the discussion of each book, and the various tables, illustrations and maps make the book suitable for the use of Bible Classes.

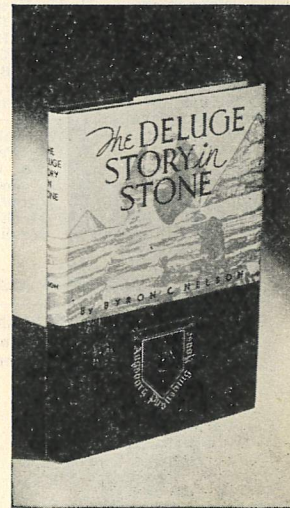
YOUR KEY TO THE BIBLE. By THEO. HUGGENVIK. 220 pages. Size, 5½×8½. Cloth. **\$1.75**

This brief Bible study is called a presentation of "Your Religious Concern with the Bible" because it aims to show the central religious teaching in the whole Bible; Redemption through Christ. The present study is to help young people in particular in their reading of the Bible, book by book. In the hands of a competent teacher it can easily be used as a textbook in Introduction to the Bible.



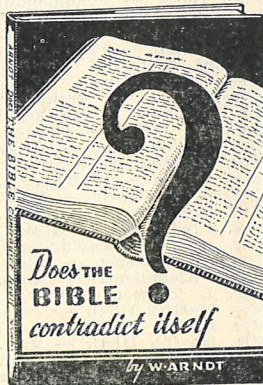
DELUGE STORY IN STONE, THE. By BYRON NELSON. Cloth. 190 pages. **\$1.50**

A history of the flood theory of geology. The author refutes the so-called proof of the theory of evolution by showing that the strata of the earth in which fossils are contained were formed not during long series of almost endless ages but by terrific changes during the brief period of the Noachian deluge and the period of adjustment following it.



BIBLE DIFFICULTIES. By PROF. W. ARNDT. 176 pages, 5¼×7½. Blue Cloth. **\$1.25**

An examination of passages of the Bible alleged to be irreconcilable with its inspiration, offering a refutation of the charges of the enemies of Scripture. In clear, simple language — stripped of all technical terminology — the author throws the light of Bible scholarship on many a question that at times has bothered even the believer.



DOES THE BIBLE CONTRADICT ITSELF? By PROF. W. ARNDT. 172 pages, 5½×7½. Blue vellum binding. **\$1.25**

A valuable source of information in answer to the charge of contradictions in the Bible frequently made by higher critics and unbelievers. An excellent subject-index and complete list of Scripture passages treated add to the value of the book.

DUST OR DESTINY. By F. ALTON EVEREST. 96 pages 35 cents, and 5 cents postage

This little book examines some of the wonders of nature — such as the marvelous workings of man's body and that of some creatures, and by a brief but fascinating presentation suggests how foolish is the position of those who trust to evolution and "say there is no God." The reading of this book will be of value for the high school student and laymen generally. They cannot but conclude with the author "I am fearfully and wonderfully made." A brief closing chapter suggests that to know the Maker of all these wonders we must turn from nature to the revealed Word.

Northwestern Publishing House
5616-32 W. North Ave., Milwaukee 8