

The Northwestern Lutheran

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

1 KINGS 8:57

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COVER DESIGN

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Siftings

BY THE EDITOR

Dr. Alexander Heidel has many friends in our circles. A report from the *Lutheran Witness* will be of interest to them. "Dr. Alexander Heidel, research expert of Chicago's Oriental Institute in the field of Assyrian and Babylonian, will leave in September for the Orient to serve as annual professor at the American School of Oriental Research in Baghdad, Iraq. Dr. Heidel is widely known as the author of *The Babylonian Genesis* and *The Gilgamesh Epic and Old Testament Parallels*, both of which have already appeared in a second edition. In these books the author, a conservative Lutheran scholar, has keen insights regarding the parallels found in ancient Babylonian literature with Old Testament narratives." A special gift from a member of his Synod will permit Dr. Heidel to travel in Egypt, Iraq, Palestine, and Cyprus to investigate the locale of the inscriptions to the study of which he has dedicated his life.

* * * *

A missionary, Dr. Rycroft, formerly serving in Colombia, reports: "There is virtually civil war in Colombia today. It is estimated that at least 30,000 people have been killed in civil strife in Colombia during the past three years. . . . Religious persecution is an integral part of this turmoil." The Vatican newspaper issued a denial that any acts of violence were committed against the Protestants in Colombia. Dr. Rycroft remarked, "This statement reveals the most cynical disregard for the truth. . . . Not only have Roman Catholic priests inflamed people against Protestants with bitter propaganda from the pulpit, in the street and in Roman Catholic publications, but in some instances priests have actually led mobs in stoning Protestant churches, as was the case in Bogota in March."

* * * *

The kitchen of old has passed away, writes Simeon Stylites in the "Christian Century." The kitchen of old, which held lives together, where all

lived except on state occasions, is now replaced by a compact, gleaming, lifeless mass of stainless steel. Simeon continues, "There is no use just weeping by the wailing wall. We might try to move the kitchen into the living room. That is, transfer the real social and spiritual values of the kitchen of an earlier day into what ought to be, and often is not, the living room. The trouble with the living room is, that it is, all too often, more like a bus station, a place of departure for members of the family. More things of a cohesive nature must happen in the living room." And we might add, high on the priority list is the re-establishment of the family altar — a chapter from the Word of God, a prayer, a hymn. That above all would put life and spiritual value into the living room.

* * * *

Not everyone favors parish schools. They have been called undemocratic, scholastically inferior, and a variety of less complimentary things. Charles P. Taft, candidate for governor of Ohio, brother to Senator Taft, considers them a disturbing element too. He writes, "I am not happy about the entirely separate parochial school, Catholic, Episcopal, Lutheran or Jewish. I am deeply concerned about the central place of religion in the education of a new generation. But religion for me is meaningless except as central in a total community, and I am not willing to agree to a meaning of community that separates Catholics, Jews, Protestants or any other group into isolation, even intellectually." The facts hardly support Mr. Taft's statement. The thousands of Lutheran school children attending a parish school and still an integral part of the community, supporting, leavening it, living in it, upholding it as God-fearing Christian citizens, are no isolationist threat to the "total community." We don't know where Mr. Taft gathered his facts, or in which community he studied the disintegrating force of the parish school, but it almost seems that as far as the concrete evidence is concerned his propositions are fluttering in an intellectual vacuum.

Sermon Preached At The Opening Service Of The Synodical Conference Convention At St. Paul, Minnesota, August 12

BY REV. K. F. KRAUSS

First Vice-President

TEXT — Luke 24, 29: "Abide with us: for it is toward evening, and the day is far spent."

HOW we need this prayer today! — for ourselves, for the Church! We are met here in convention to consider the welfare of the Church in general and of our Synodical Conference in particular. Many words will be spoken, many ideas advanced, many plans proposed, many resolutions adopted; then what? Can we rely on our human sagacity, skill, strength, and system? How frail and flimsy and futile these are without the blessing of Him who is the Head of the Church, even Christ! As warriors of the cross we know full well the consolation and power of the battle cry: "Watch and pray!" — without which all human endeavors and labors are in vain. We have long realized the truth of the confession: "With might of ours can naught be done." If our labors are to bear fruit, they must be watered and nurtured by the dew of prayer. We must storm the gates of heaven with united supplications, that hell's forces be driven from our gates. We can dispense with many things, but not with prayer. We must enter the school of earnest, fervent, believing prayer, wrestle with God, as Jacob did, and say: "I will not let Thee go, except Thou bless me!" This prayer, then, we raise to Him who "is able to do exceeding abundantly above all that we ask or think:"

LORD, ABIDE WITH US!

First, "Abide, O dearest Jesus, among us with Thy grace!"

It is grace, pure, undeserved grace, that we are privileged to live and labor in the Kingdom of God. And he who has experienced the grace of God in his own heart and life will endeavor to make known that grace to others. He knows that it is grace alone that transforms a sinner into a saint; that turns a valley of dry bones into a beautiful garden of life; that changes darkness into day, a tomb into a temple, a withered stem into

a fruitful tree, planted by the rivers of water.

St. Paul was the greatest of the apostles; yet Paul confessed: "By the grace of God I am what I am." Paul had untold success in his Gospel ministry; he could say: "I labored more abundantly than they all"; but not without adding: "Yet not I, but the grace of God which was in me." And speaking of the work of the Kingdom in general, Paul ascribed its success to the gracious God alone, saying: "So then neither is he that planteth anything, neither he that watereth; but God giveth the increase."

Yes, it is grace, and grace alone, that we are privileged to labor in His Kingdom; it is His grace that crowns our efforts with success; it is grace alone that must conquer more lands and win more souls for Christ. For that reason we bow down before our Lord Christ today and humbly pray: "Abide, O dearest Jesus, among us with Thy grace!"

To which we add: "Abide, O dear Redeemer, among us with Thy Word!"

God's Word is the channel through which His thoughts of peace flow into and flood the soul. With its height and depth, its length and breadth; with the thunderclaps of the Law and the gentle rains of the Gospel, it is the tie which unites those who learn with those who teach. It bears the name of Jesus at its head, causes war and peace, builds up and tears down, and becomes a savor of life unto life and a savor of death unto death.

Many who have had the Word in rich measure have grown tired of it and complain with Israel: "Our soul loatheth this light bread!" O pray that God may preserve us from the temptation of ever preaching and teaching anything else but this divinely and verbally inspired, unerring and inerrant, life and peace bringing Word! We know to what extent the social gospel has crowded out the soul-saving Gospel in many quarters today and, sad to say, also in Lutheran circles. What a crying sin; what a damnable crime, to starve

and strangle immortal souls by feeding them on husks and ashes instead of the Bread of Life! From this preserve us, dear Father in heaven! "Abide, O dear Redeemer, among us with Thy Word!"

Our prayer continues: "Abide with heavenly brightness among us, precious Light!"

Darkness enshrouds everything until the Lord of Light illumines the night. The apostles were in urgent need of light whenever the malice of men impeded their work with dark deeds. But out of the wounds and wonders of their Master a glorious light shone into their hearts and lives — a light so brilliant that others saw it and inquired after its source.

The world also has lights, but they are will-o'-the-wisps. The prince of darkness has kindled countless candles for natural man; for he knows the time is short. Light and darkness are engaged in a bitter conflict. What an abysmal darkness in human hearts! It is a long, wearisome way over which these benighted souls must be led, from the first verse in Genesis to the last verse in Revelation. How many tearful, trying hours of toil must be applied from the time the natural man grasps the truth, "In the beginning God," until he fervently exclaims with all the saints: "Even so, come, Lord Jesus!" and closes his life as God closes the Bible! How hard it is to explain to sin-blinded souls that there is a two-fold light: one, the destroying light of judgment; the other, the gentle light of redeeming love! Therefore, let us pray without ceasing: "Abide with heavenly brightness among us, precious Light!"

And: "Abide with richest blessings among us, bounteous Lord!"

Where there is light, there mighty wonders have been wrought and rich blessings have been poured out by the bounteous hand of God. True, the advance is slow; one position after another must be won with crying, tears, and prayers, for the obstacles are manifold and many. But with the hand of the Lord to bless our

efforts we shall finally be granted to achieve that time of promise, when there shall be one fold and one Shepherd — in heaven!

Singly and in hosts, sinners are brought to Calvary. It is true, many seeming conversions are only hypocrisy. Then, too, there are many dangers for the truly converted, not only from foreign foes, but from false friends. Many go back and walk no more with Christ, to His unutterable sorrow and their unspeakable woe. The blessing of God is manifested particularly by the influence of the Word on the individual. Only then can we work with blessing among the lost, when they are made to feel: "We seek not yours, but you." Else the blessing becomes a curse. Let the work of the Church be done in accordance with God's command, and with every true child of God breathing the fervent prayer: "Abide with richest blessings among us, bounteous Lord!"

We pray in our next petition: "*Abide with Thy protection among us, Lord our Strength!*"

What a needful prayer in a time of growing infidelity and indifference! Especially from the lips of God's messengers does this prayer need to ascend to His throne. They face a tremendous task and many obstacles in these grave times. There is so much to discourage them, much to fill them with fear and trembling. The situation looks hopeless to timid hearts. They see nothing but shadows. They fail to see the light beyond the shadows.

And so they grow faint-hearted and fearful — fearful for their own persons, positions, and privileges. They lose sight of Him who has promised: "I will never leave thee nor forsake thee!" They forget that it is our part to serve, regardless of personal discomfort or loss. Be assured, the more we give ourselves unreservedly into His service, the more He will do for us. The almighty Lord stands behind His servants, the eternal High Priest behind His sinful, mortal priests, with His provision and protection.

And He stands behind their work. They who oppose the work of the Church, oppose Christ. But they oppose Him in vain. Jesus stands as the immutable Rock in the turbulent sea of enmity and opposition; He gathers His own about Him in spite of malice and menace. Who runs

against this Rock will be dashed in pieces; he on whom it falls will be crushed. Wiseacres may shake their heads and shrug their shoulders about the work of the Church; they may talk of wasted time, talent, and treasure, — but He holds the field forever! His presence brings power and peace. His heavenly hosts are encamped around those who fear Him. Then let us go forth with courage and confidence, and fearlessly carry the Word of the Cross to the ends of the earth. Looking up to Him, trusting in Him, we can pray: "Abide with Thy protection among us, Lord our Strength!"

And now, in conclusion, the last of our petitions: "*Abide, O faithful Savior, among us with Thy love, grant steadfastness, and help us to reach our home above!*"

Our whole prayer is summed up in this final petition. This is what the Lord seeks above all else: faithfulness! From a true and faithful Lord we learn fidelity and faithfulness. The heart of man is feeble and fickle; we can pray for nothing more frequently than for faithfulness. We are to be faithful to the Truth of the Lord and to His Cause.

We know the Truth, we have the Truth. To this Truth let us be faithful — declare it, defend it, and, if need be, die for it! It is not easy to profess, proclaim, and preserve this Truth amid ungodly surroundings and in untoward circumstances. The devil seeks to sway and swerve us from the path of Truth into the barren fields of doubt and disbelief and defection. The world exerts her alluring charms upon us and tries to seduce us into compromising God's precious Truth. Our own sinful flesh rises up in rebellion against God's declarations and directives and wants to throw off the yoke of Christ. Even in the Church there are those who think the Truth of God too narrow, not broad and tolerant enough. Visions of greatness, grandeur, and glory have blinded many to the real beauty of the Truth they once cherished and championed, weakened their adherence to it and their confession of it. But we must be faithful! We must not let any part of the Divine Truth be compromised for any purpose or at any price. The doctrines of our most holy faith must not be perverted or pared down to make them pleasing and palatable to anyone and everyone.

And if the Truth must not be compromised, still less must it be surrendered. Let us be careful lest we sacrifice the slightest particle of Truth on the altar of charitableness and tolerance, falsely so called. Our duty is always to be faithful: to confess the Truth and contend for it, especially in these last evil days! Let us faithfully speak the Truth in love, tenderly, affectionately, yet positively, uncompromisingly, constantly!

If we are faithful to God's Truth, we will also be faithful to God's Cause, faithful in doing the work of grace in the world, which Christ wants done. A church has no right to exist save as it is an active, working church; a Christian has no claim to his calling, comfort, and confidence, save as he is an active, working Christian. Our work may be preaching, teaching, writing, giving; whatever it may be, let us be faithful in it. Not all have talents alike or in equal measure. But faithfulness is required in all.

However, faithfulness is not to be confused with success. It is not the grandest thing in life to be successful. Success is the false god of our age, which has even invaded the Church. Numbers, size, influence — these are the marks by which many identify the strength of a church. But the Lord was not in the earthquake, nor in the wind, nor in the fire; but in the still small voice! Let us learn to put success second and faithfulness first.

And the end? "Be thou faithful unto death, and I will give thee a crown of life." The entire Christian life is comprehended in this one word "faithfulness." Christian life in its course is being faithful; Christian life in its conclusion is being faithful unto death; Christian life in its consummation is crowned with a crown of life.

With this prayer, then, let us begin our convention: "Lord, abide with us: for it is toward evening, and the day is far spent." Yes, the day is far spent; it is toward evening in the world; I believe it is quarter to twelve; the night cometh when no man can work. Confidently we pray: "Lord, abide with us!" With equal confidence we cling to the promise that comes back to us from the ever-faithful Lord: "Lo, I am with you always, even unto the end of the world!" Amen.

Editorials

Indifference On the day of Pentecost 3,000 were baptized, and the Lord added daily to the Church such as were saved. The preaching of the Apostles, especially of St. Paul, caused a stir in every city they visited. Christianity was the "great debate." People were moved to take sides for or against the apostles and their message. It seems as if no one remained indifferent. Today the preaching of the Gospel seems to have less effect upon people, both for and against. There seems to be no burning desire to grow in the knowledge of the truth as it is in Christ Jesus. Church-going is so often perfunctory, a matter of duty, or a matter of habit.

In the days of the Apostles many jeopardized their lives to hear the Gospel. Confessing Christianity often meant death for the confessor. In spite of this the Church grew in numbers. In the first centuries people would gather at inopportune times and in opportune places to hear the Word of God. They would gather in the forest, at night, during a storm, underground, because if they were discovered it meant persecution. Today the weather has to be just right, the time has to be just right. It dare not be too early. People like to sleep late on Sunday morning. It dare not be too late. It might interfere with dinner or the afternoon trip.

The same things apply to the age of the Reformation. Students flocked to the University of Wittenberg to hear Luther lecture on the Scriptures. People saved money to be able to buy a Bible. The Small Catechism was often copied by hand, so that people might possess it and read it. When Luther returned from the Wartburg he preached every day for six days, — and people came to hear him. His books spread and were avidly read. Although it endangered life and well being people came to hear Luther and the other preachers of the Reformation age. Today everybody owns a Bible, perhaps a gift from a sponsor at Confirmation, but how little the Bible is used. How many pick up the Catechism after Confirmation? The *Gemeindeblatt* and the *Northwestern Lutheran* contain very necessary information for church-life, but how few are the subscribers. Books on religion are too serious for our age. Sermons do not move to action. This is the age of indifference.

Were the preachers of the Apostolic age or of the Reformation age greater orators than today? Were their sermons in content more interesting in themselves? We have at least a summary of Peter's sermon on the day of Pentecost recorded in the Book of Acts. Would that sermon convert 3,000 today? At least a summary of some of St. Paul's sermons are recorded in the Book of Acts. Today would they cause people to gather in the marketplace and cry against him for hours, or others to accept him almost as an angel from heaven? Many sermons, books, tracts of the Reformation age are extant today. But do they stir people as they did then? As to contents, form, clarity, etc., many sermons and books of today are just as enlightening, interesting, and good. Why the indifference?

We have had the Gospel of God's grace in Christ for too long a time. We have become satiated. The proverb says: You never appreciate the water until the well runs dry. We have had the water of life for too long a time. It tastes like ordinary water today. The intoxicating wisdom of error and materialism seems more refreshing. The Word is sweeter than honey and honeycomb. But we have had it too long. The contaminated food of human wisdom and achievement seems to have a sweeter taste. But — the well is running dry. The food is giving out. May God the Spirit help us to cast off our indifference before we die of thirst and starvation, for if we do not appreciate the Gospel the Lord will give it to others who do.

L. KOENINGER.

* * * *

Huxley's "New" Religion Accustomed as we are to "new" religions so-called in our congregation, we may be sure that there is nothing "new" in any of them. Within the writer's life he remembers any number of people who publicly claimed to have discovered a "new" religion, the one, real religion which alone can satisfy our present needs. Needless to say that all such inventors of "new" religions have but one purpose: to deny the revealed religion of the Scriptures and with it Him who is the very core and heart of the one true religion, Jesus Christ, the Son of God, who was made man that He might redeem us from all sin, from death and from the power of the devil by His bloody sufferings and death and resurrection. Let us keep this denial of Christ in mind when we read about a "new" religion.

The fact is that there is no such thing as a "new" religion. What men claim to be "new" has been taught by one or another of the false prophets somewhere along the ages.

Comes now Dr. Julian Huxley, a noted English scientist, a British biologist, and offers the world a "new" religion called "Evolutionary Humanism." It sounds big, intriguing — and with the name of Huxley attached to it, it will no doubt attract many who have itching ears.

Huxley revealed his "new" religion at the occasion of the first world congress of the UNESCO (United Educational, Scientific, and Cultural Organization of the United Nations). Huxley urged "an organization of world scope" to promote his "new" creed. Here are its basic tenets: "Man is the product of evolution; development of the natural and human resources; control of population; practice eugenics. All of them are central for political thought and action."

What is "new" in this "new" Huxley religion? It is as old as Adam and Eve; as old as Babel. Its cry is, *Man is God!* Man is the master of his fate. Eve aspired to be like God; the builders of the tower of Babel, rejecting the promise of the Savior as the one way back to God, would build a tower by which they would ascend to heaven by their own ingenuity; and men have never quit trying since that day to blaze their own way to heaven. We have heard that cry, especially loud, during

the last few decades. Men have been trying, promising to make a heaven on earth by their efforts. These cries don't disturb us any more.

Let us remember, however, that any deviation from the clear Word of God bears this same stripe: *Man is God!* though it often looks innocent enough on the face of it. Whenever man tampers with the Word of God and man-handles it, he is actually declaring himself God's master and joins the great cry: *Man is God!* The trouble is that we are often slow in recognizing these seemingly "minor" aberrations as acclaiming man God. But "He

that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Psalm 2). Neither Huxley with his "new" religion, which is intended to be "simple enough to appeal to the generality of men," nor any one else shall get by God. The "religion" before the flood appealed to the generality of men, but it went down with them in the flood when God emptied His vial of wrath upon them. "New" religions will come and go, but God will ever remain God and His Word will abide forever. Who builds on His Word alone builds wisely.

W. J. S.

The Holy Spirit Creator

PRESERVATION

(Fourth Continuation)

BEFORE leaving the article of preservation we will consider two special questions. There is a dangerous error, in fact a double error, against which we must fortify our hearts, and then there is a special doctrine which the holy Scriptures present for the very purpose of reassuring our faith.

We have God's promise that He will preserve us. But God does not say: I will uphold you, now you may do as you please. He promises to preserve us "through faith." If we are indifferent about our faith, if we neglect to nourish and cultivate our faith, if we recklessly expose ourselves to temptations, if we deliberately and against our better knowledge yield to sin: then God does not promise that He will by sheer force keep us from falling away completely, and by sheer force drag us into heaven. God will preserve us through faith, in the ordinary way which He has devised and through the ordinary means, His Word and Sacraments, which He has given us for that very purpose.

The Synergistic Error

Thus, on the one hand, we firmly hold to the promise of God that He will preserve us. We realize and confess that we ourselves cannot keep our faith alive. "With might of ours can naught be done, soon were our loss effected." We avoid the error of Synergism, which assumes that our preservation is produced by a joint effort on the part of the Holy Spirit and of the Christian. Being reborn we will live

according to our new life, and we will struggle to strengthen and preserve that life; for if we did not, that would simply show that there is no new life in us at all. It is in the very nature of life that it endeavors to preserve itself. This is true also of our new spiritual life. However, being in that new life, we realize full well that, just as God alone created it, so He alone can preserve it.

On this point we hear a word of our Confessions from the Formula of Concord in the article of Free Will. "As soon as the Holy Ghost through the Word and holy Sacraments has begun in us the work of regeneration and renewal, it is certain that through the power of the Holy Ghost we can and should cooperate, although still in great weakness. But this does not occur from our carnal natural powers, but from the new powers and gifts which the Holy Ghost has begun in us in conversion, as St. Paul expressly and earnestly exhorts that *as workers together with Him we receive not the grace of God in vain* (2 Cor. 6,1). But this is to be understood in no other way than that the converted man does good to such an extent and so long as God by His Holy Spirit rules, guides, and leads him; and that as soon as God would withdraw His gracious hand from him, he could not for a moment persevere in obedience to God. But if any one would take the expression of St. Paul in this sense, that the converted man cooperates with the Holy Spirit in the manner as when two horses together draw a wagon, this could in no way be conceded without prejudice to the divine

truth" (Sol. Decl. II, 65.66. Trigl. p. 907).

The Calvinistic Error

On the other hand, though fully trusting in God's promise, we realize that here is an ever present danger of falling away from grace and of relapsing into sin. We do not ignore the warning words and warning examples held up to us in the Scriptures. We reject as anti-Scriptural the views held by Calvinists: "Once a believer, always a believer." They hold that it is impossible to lose faith, and, on the other hand, if a member of the church falls into mortal sin, then he never was a true believer.

The case of Oliver Cromwell, Lord Protector of the British Commonwealth from 1653 to 58, may illustrate the point. On his death-bed he was troubled by the thought that his faith might not be genuine, that he might have fallen from grace. But when his spiritual advisor assured him that a true believer could not fall from grace, then he felt relieved, for, as he remembered, in his younger years there was a period when he held a genuine faith.

Such an attitude does not mean to put one's confidence in God, but in one's own experience in the past, or rather, in one's memory of such experience. Moreover, it means a complete ignoring of the warnings of Scripture.

This error is publicly proclaimed by Calvinists in their Confessions. Thus the Westminster Confession of 1646-47 contains the statement: "They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, *can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved*" (chap. 17, 1). —

Reinhold Seeberg, a German theologian, says in his book on dogmatics (published in 1925): "Genuine faith, in the sense indicated, must be considered as indestructible" (II, p. 553).

To come to America, *The Presbyterian*, a publication by the denomination of that name, some twenty to twenty-five years ago published a series of articles on the Reformed doctrine. From the installment for February 21, 1929, we quote a few sentences. The article grants that church members may "fall into sin and sometimes reject Christ completely until the end of their lives." Also that "the elect may sometimes sin terribly." Yet it maintains: "Those who are true believers in Christ as their Savior, since they are foreordained to salvation, can never fall completely away from salvation, but will persevere in the faith until the end of their lives and be saved.

In other words, once a man becomes a true Christian, he will remain a Christian till he dies, and is saved for all eternity." Again the error is repeated in these words: "If a person is once truly saved, he cannot fall completely away from grace."

May God preserve us from such error.

To strengthen our faith we quote a few statements from our Smalcald Articles. There Luther complains that he met men who held "that all those who had once received the Spirit or the forgiveness of sins, or had been believers, even though they should afterwards sin, would still remain in the faith, and such sin would not harm them." He reports that they were shouting: "Do whatever you please: if you believe, it all amounts to nothing; faith blots out all sins," etc. He continues: "They say, besides, that if any one

sins after he has received faith and the Spirit, he never had the Spirit and faith."

He then adds the warning: "It is, accordingly, necessary to know and to teach that when holy men, still having and feeling original sin, also daily repenting of and striving with it, happen to fall into manifest sins. . . that then faith and the Holy Ghost has departed from them. For the Holy Ghost does not permit sin to have dominion, to gain the upper hand, so as to be accomplished, but represses and restrains it so that it must not do what it wishes. But if it does what it wishes, the Holy Ghost and faith are not present" (Part III, Art. III, 42-44. Trig. p. 491).

May we take the warning to heart.
(To be continued)

J. P. M.

The Ancient Church Fathers

IF we intended only to entertain our readers with the exciting and often dramatic account of the lives of some of our church fathers, we would certainly give no more than passing mention to the man whose place in church history we are about to mark. For his story is dull indeed — as dull as the life of a half-starved hermit is bound to seem to those who crave tales of adventure.

A Confusion of Names

To begin with, there is the tiresome confusion of his name. We call him Jerome, but that is only a simplification of his actual surname, Hieronymus. His parents and some writers of history preferred to call him by his given name, Eusebius; and his middle name was Sophronius. Put it all together, translate it, and the total adds up to: "The pious wise man of the holy name."

An Early Exponent of Monastic Life

It proved to be a strangely prophetic name, conferred upon a child born in 340 A.D. in a small town of Dalmatia, although nothing in his youth indicated that he would live up to so grand a title. As a talented young man he was drawn to Rome, where he studied rhetoric and philosophy. Of the first science he made little use; for his interest lay in the

rigorous, ascetic life of self-denial, for which he established a society at Rome. After three years he left the great city and moved east to Antioch, where he found a colony of hermits and joined them, living in a bare, small cell, practicing severe fasting and sleeplessness, giving himself over to study and devotional exercises after the manner in which, many years later, Martin Luther sought holiness in a monastery. Indeed, Jerome was one of the early exponents of the monastic idea.

He Translated Psalms and New Testament

After five years, having meanwhile been ordained a presbyter in the church, Jerome returned to Rome and became a very close friend and advisor of Bishop Damasus, who started Jerome out on the course that was to make him famous. Damasus commissioned him to prepare a careful Latin translation of the Psalms and the New Testament.

Driven out of Rome

Not that Jerome gave up his monkish ways. Remaining a confirmed advocate of the ascetic life, he enthusiastically persuaded others to follow his example. From among the wealthy women of Rome he gained

several converts. But this success led to disaster. When one of his prominent disciples died suddenly and it was reported that she had exhausted herself with fastings and penances, Jerome became a very unpopular man. Mobs went through the streets shouting: "The monks to the Tiber." (Meaning, Throw them into the river.) Jerome packed up and left Rome, never to return.

With a handful of faithful followers he settled down at Bethlehem in Judaea, which remained his home to the end. Here he built a monastery and a convent, as well as a hospice for travelers making pilgrimages to the Holy Land.

The Vulgate

For his unwholesome love of extreme and fanatical self-denial we cannot commend Jerome. But the last 34 years of his life, at Bethlehem, were noteworthy for another reason. For now he devoted his gifts to the monumental task for which he is noted in history. Not only did he write 24 books of commentary on the Bible; he produced one of the most famous translations of the Holy Bible, the Latin Vulgate.

Most of the translation was original work. Painstakingly he rendered the difficult Hebrew of the Old Testa-

ment into good Latin; and although the work was by no means free from serious errors, the translation was of enduring importance to the Church.

Luther Receives a Copy of the Vulgate

When young Luther was admitted to the monastery at Erfurt in September of 1905, he was given a Bible of his own. The memory of that occasion was so vivid to Luther that, years later, he could still remember

the color of the binding. And this was a copy of the Vulgate, the Bible of Jerome, in which Luther sought and at last found peace. He held his new Bible in his hand, and it was 1085 years, almost to the day, after an eighty-year-old monk, tired and nearly blind, still trying desperately to finish the writing of a commentary on Jeremiah, became ill at Bethlehem and died on September 20, in the Year of Our Lord 420.

E. S.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

The Fury Of The Slave-Masters

THE slave girl of Philippi surely rejoiced over the expulsion of the evil spirit by Paul, not so her slave-masters. Luke portrays their furious reaction vividly: "And when her master saw that the hope of their gain was gone, they caught Paul and Silas and drew them into the marketplace unto the rulers, and brought them to the magistrates." (Acts 16, 19-20a.) They wanted them to be judged and punished immediately.

Paul Touched a Sore Spot

It was not love for the pagan Roman religion that prompted the slave-masters to have Paul and Silas appear before court, but rather their love and loss of money. They had been touched in their pocketbooks and that hurts. It is the heel of Achilles for most people. Their pocketbook is the most vulnerable spot in their whole system. Strike them there and they howl like Moslem dervishes in their frenzy. When the Gadarenes saw that Jesus had driven out many devils of a man from their village, and the devils had entered their swine and had plunged into Lake Gennesareth with them, they at least remained polite outwardly. They requested Jesus to depart from them for fear of further financial losses through Him. They too did not rejoice over the mercy of Jesus shown to the poor man. Their profit too was gone, not over the dam this time, but into the lake.

There was no polite request on the part of the slave-masters that Paul and Silas "kindly" leave the city. Ironically enough the magistrates later on had to escort Paul and Silas out of prison and then we read (Acts 16:39): "They brought them out and desired them to depart out of the city."

Paul and Silas Apprehended

Mercilessly the slave-masters dragged Paul and Silas to the marketplace, into the court house and before the magistrates or praetors, who administered the law. Just why only Paul and Silas were hailed into court we are not expressly told. In all likelihood Luke and Timothy were not with them at the time of their seizure. No chance was involved either. It was an act of divine Providence that spared Luke and Timothy. After Paul and Silas left the city they were sorely needed to strengthen the faith and courage of the young Christian congregation in Philippi. God never forsakes His children. Be this need ever so great, He is always with them and has myriads of ways to help and protect them.

The Charge

Rank were the charges filed against Paul and Silas. Not a word about a loss or gain! In sheer hypocrisy they rather pretend to be the protectors of the Roman religion and nation.

The Northwestern Lutheran

Hear their charge: "These men, being Jews, do exceedingly trouble our city, and teach customs, which are unlawful for us to receive, neither to observe, being Romans." What a contrast! These men are only despicable Jews and they themselves belong to that superrace of Romans. They say nothing about fortune telling. Only too soon would the magistrates have been forced to dismiss this charge, for there was nothing in the Roman books of law on that matter. They rather prefer the charges of their introducing a foreign religion. They accuse the missionaries of troubling the city with a foreign religion, of teaching customs, which a Roman could neither accept nor observe. Again a diabolical mixture of truth and falsehood! It is true, Paul and Silas were causing a stir in Philippi by preaching a different religion. Wherever the Gospel is preached in its truth and purity it causes a stir and turns the "world upside down." It was wrong, however, that they claimed that they were teaching customs that a Roman could "neither receive nor observe." Roman law prevented no one from accepting the Jewish religion personally, as long as he did not submit to circumcision. Jewish tradition took care of that by introducing the proselytes of the gate and righteousness. Romans could and did become proselytes of the gate. The rite of circumcision made one a proselyte of righteousness. Many Romans were attracted by the monotheistic religion of the Jews. Think of the proconsul Sergius Paulus on the Isle of Cyprus. There was to be no proselyting, but if a Roman preferred the Jewish belief in one God and took part in the worship, it was not unlawful. That was the privilege and concern of each individual citizen.

The charge of introducing a foreign religion was dismissed and quickly forgotten. The other charge was "They are Jews." That was sufficient to incriminate them in the eyes of those "super" Romans in Philippi. Shortly before, Emperor Claudius had expelled the Jews from Rome. The Jews were never liked by the Romans. They were rather hated and despised and only consulted and received preferred treatment when the Romans were in grave financial difficulties, which happened rather frequently, even in

the imperial households of the Caesars.

No Trial

It was not a difficult task for the slave-masters to get the fickle and gullible mob on their side. Luke tells us: "And the multitude rose up together against them." To please the mob and the infuriated slave-masters and to safeguard their own political office as the guardians of Roman law and order they overlooked the necessity of granting the poor victims a fair trial against personal vengeance and mob injustice. Why should such fairness be granted to Jews?

Like the Trial of Jesus

Who is not reminded of the unfair trial of Jesus from the hand of the Sanhedrin and Pilate? There the Jews hide their real motive behind a pretended interest in the welfare and survival of the Roman government and Caesar. They accuse Jesus of stirring up a revolt. Here in Philippi the real motive is camouflaged or screened behind a pretended interest in the support of Roman religion and the welfare of the nation. The high priests accused Jesus of blasphemy, while they were the greatest blasphemers themselves. In Philippi the missionaries are accused of offending the Roman religion and introducing a forbidden new cult. In both cases the end justified the means. Both Jesus and His faithful servants were found guilty. Here Paul had to learn anew the truth of the words of his Lord: "I will shew him how great things he must suffer for my name's sake" (Acts 9:16). At another time the Lord said to His disciples: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord," and "Ye shall be hated by all men for my name's sake" (Matt. 10:22, 24, 25). Great has been the hatred of the world against the truth and its heralds. It will ever be thus, but when that hatred ceases, let us beware, lest we be found to have forsaken the truth!

A REPORT

by the

Wisconsin Synod Committee On Church Union

IN a gathering of the Wisconsin Synod voting and advisory delegates and of a number of guests the Standing Committee on Church Union was requested to submit a report on the action of the Synodical Conference with reference to the Common Confession and the Wisconsin Synod's plea for its repeal.

The Text of the Resolutions Adopted at St. Paul

Setting aside the unanimous report of the floor committee, which consisted of delegates from every constituent synod, and which stated in its first "whereas" that the Common Confession is inadequate, the Synodical Conference Convention adopted the following resolutions:

WHEREAS not all brethren of the Synodical Conference are persuaded that the Common Confession is adequate as a settlement of the doctrinal differences between the Missouri Synod and the American Lutheran Church, and

WHEREAS the Committee on Doctrinal Unity of the Lutheran Church—Missouri Synod, as provided for by the Missouri Synod Convention Proceedings, page 585, has prepared a tentative part II of the Common Confession to meet the objections raised against the Common Confession, therefore be it

Resolved, that the Synodical Conference postpone all further action with reference to the Common Confession until said part II has been completed and presented to the constituent synods of the Synodical Conference and to the American Lutheran Church.

Analysis

In 1950 the Missouri Synod through its officials submitted the Common Confession "for consideration and action" to the constituent synods of the Synodical Conference (Proceedings, Synodical Conference 1950, page

136). Upon official inquiry it was expressly stated that the Common Confession "constitutes a *settlement* of those doctrinal controversies that were before the Church up to the time of the adoption of the Common Confession" (Minutes of the Missouri Committee on Doctrinal Unity, April 10, 1951). (Note: The emphases in the quotations are our own.)

Now the Synodical Conference resolutions quoted above ask us to wait for the completion and presentation of a "tentative part II." By stating, concerning the purpose of this new part, that it is being "prepared . . . to meet the objections raised against the Common Confession" these resolutions imply that the Common Confession itself is not adequate to meet them and hence is not a true settlement of differences in the doctrines treated therein.

Moreover, the St. Paul resolutions do not hold out any promise that the so-called "tentative part II" will remove, by direct reference, the ambiguities and deficiencies which our Wisconsin Synod pointed out in the Common Confession.

Suggestions

Since it is God's will that the trumpet do not "give an uncertain sound" (1 Cor. 14, 8), and since a faith that is not ready to confess in clear and unmistakable terms "creates a basically untruthful situation" ("A little leaven leaveneth the whole lump," Gal. 5, 9) —

We, therefore, declare, in order to guard our own faith and to remain true to our God, that, though we do not at this time disavow our fellowship with the Missouri Synod in the Synodical Conference, yet, because the confessional basis on which the synods of the Synodical Conference have jointly stood so far has been seriously impaired by the Common Confession, we continue to uphold our protest and to declare that the Missouri Synod by retaining the Common Confession and using it for further steps toward union with the ALC is disrupting the Synodical Con-

ference (See Constitution, Art. 5). Thus while we await a decision by our Synod in this grave situation we continue our present relationship with the Missouri Synod only in the hope that it may still come to see the error of its way.

Hence we find ourselves in a STATE OF CONFESSION (theologically expressed, IN STATU CONFESSIONIS).

We hope and pray that the truth may prevail and that God in His grace may avert the threatening disruption of the Synodical Conference.

By request of the Wisconsin Synod representatives at the Synodical Conference Convention,

WISCONSIN SYNOD
STANDING COMMITTEE
ON CHURCH UNION.

meeting of our Wisconsin delegation, many felt that this might herald the dissolution of the Synodical Conference, in spite of his express statement that this action did not constitute a "walkout." But the purpose of that meeting was not to formulate an announcement of drastic action, of sudden severance, but a quiet, carefully considered statement on the part of those present, to the effect that they now declare themselves to be *in statu confessionis* — in a state of confession — over against our sister synod of Missouri.

As We See It

A State Of Confession

BY PROFESSOR E. REIM

NOW that the convention of the Synodical Conference is over, our readers will be wondering about the state of things concerning this church organization that means so much to us. This will be particularly true of those who have been aware of the mounting tensions which have been disturbing our intersynodical relations. At the moment we can think of no better way of describing this state of things than by using the term which stands at the head of this article. The reason will perhaps become apparent as we go along.

A Difficult Position

The men who were chosen to represent our Wisconsin Synod at this convention knew that they were facing a difficult task — to be the bearers of adverse judgment at which our Synod arrived a year ago in its study of the Common Confession, to be witnesses against an ever increasing list of unionistic incidents and practices. It would take courage to confess one's Wisconsin background and convictions.

Many Fine Confessions

Yet there were many fine confessions — in closed committee rooms, at several open hearings, and particularly on the convention floor itself. Not only pastors and teachers, but also laymen spoke their convictions, boldly and clearly. Ever and again one could sense their deep concern for the three great *sola*s of the Reformation: *grace alone*, *faith alone*, and *Scripture alone*. Nor did we find

ourselves isolated in this testimony. It was most encouraging to note the wholehearted support which our Norwegian brethren gave to the same principles which we were trying to uphold. And it is a pleasure to acknowledge the testimony that came from some members of Missouri itself.

A Brave Confession Stricken

And yet these were but single voices. The chorus, particularly of votes, was against us. A committee that dared to begin its report by unanimously declaring the Common Confession inadequate was overruled, and its brave confession stricken from the report. The weight of an overpowering majority postponed the controversial issues for a later day. Scouting is to receive "further study," this time at the hands of the faculties of the different Seminaries. The Common Confession, which had been declared to be the settlement of the controversies which were treated therein, is to receive further "additions and clarifications," with a decision still further postponed — in spite of the fact that consciences were obviously involved.

We can thank God that our witness has not been without fruit. Yet we must face the fact that ours is a testimony that is spoken against. Only those who were there will know how true this is.

A Special Meeting

When at the close of the convention President Brenner called for a

In Statu Confessionis

What does this strange term mean? We have made it clear in the foregoing that a confession was being presented throughout the days of the convention by the steadfast testimony that was there being brought to the Truth — even though it was not being received. Since our delegation was on the one hand determined not to make a decision that must be reserved for our Synod alone, but on the other equally determined that this testimony be upheld in spite of the opposition that had been encountered, such a formal declaration was imperative. Lest our continued membership in the Synodical Conference be construed as a surrender of our convictions, it is necessary that no one be left in doubt.

A Grave Danger

Such a procedure will, of course, defeat its own purpose as soon as it becomes weak and indecisive. We dare not overlook the fact that this term (which has real meaning and good standing in the Church) can present a serious temptation if it is made to serve as an excuse for adapting oneself to an unpleasant situation and learning to live with it, so to speak. We must recognize what deception would be involved against ourselves and others if we were anything but completely sincere in our protest.

We Must Be Honest

But if we accept these implications fully and meet them honestly, recognizing that this state of things can never become a long-term arrangement, then our declaration that we are in a state of confession — *in statu confessionis* — will not be a mere

sham, not merely a clever explanation of how one can continue in a fellowship which is no longer based on full unity of doctrine and practice, but it will be a last effort to bring

our Synodical Conference back to what it once was — a living fellowship of true brethren. This, and this alone, is our purpose. May God grant the success that He alone can give.

knowledge? We think not and speak from experience. Your school welcomes investigation. We believe that our pupils are well developed mentally and according to their ability are ready to compete in the field of secular knowledge.

Our Christian Schools

THE parish school serves our parents and helps them do their God-given duty of bringing up their children in the nurture and admonition of the Lord. Every child of God, and our children are children of God, has the right to know its heavenly Father in all fullness. Every son or daughter of God has the right to know its great elder Brother, the only Begotten of the Father, Jesus our Savior. If anyone has not the Spirit of Christ, he is none of His. Hence every child of God, reborn by the water and the Spirit, has the right to know that Spirit dwelling within it by faith in Jesus. Parents are robbing Christian children of their birthright if they do not bring them up in the fear of the Lord. Our parish school stands ever ready to help you. For those who find it absolutely impossible to send their children to our parish school, and as a mission endeavor, we conduct our Sunday school.

Impossible?

Do some of our parents take that word "impossible" too lightly and come to the conclusion too quickly and easily that it is impossible to send their children to the parish school? We have much respect for the old proverb, "Find a way or make one." We know that this is not always possible. We ourselves have heard some reasons and in a few instances have been at a loss to find a solution. Talk the matter over with your school board and pastor and perhaps we can help you to find a way.

Christian Education

There can be no argument about the desirability and necessity of Christian Education. This applies not only to the child, but also to the adult Christian. This education must continue through all of life. Daily we should grow in the knowledge of

God. We need to know our God to overcome temptations, to find comfort in tribulation, to find strength in our weakness, to retain hope in the hour of need, to see the light beyond the valley of the shadow of death. Christian education is a must. We may debate the question of the scope, the mode, the place, and the intensity of Christian education. But the question of its necessity is not debatable. We must know God as He has revealed Himself in His Son Jesus Christ through His Spirit or we are not Christians nor heirs of eternal life. How can a person believe in him, of whom he knows nothing? This is Christian education, this teaching the true knowledge of God as He has revealed Himself in Jesus Christ, by which knowledge faith which saves is born and nurtured.

Our Parish School

It is the purpose and aim of your parish school to assist parents in giving their children a Christian education. The foundation should be laid in the home from infancy on. As soon as the child is able to say "mama," or "papa," it should also be taught to call God "Abba," that is, dear Father. However, as the child grows in age it must of needs enter some school. Your own school would carry on the work you as a Christian parent have begun and build upon the foundation you have laid. Our school also has the right to expect that you parents use the school and demand of it that it "build upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief cornerstone."

Too Religious?

Will not the religious training retard the child in the secular branches? The youth must be prepared to take its place in the world, to earn its daily bread when it grows to maturity. Will it not be retarded in secular

Cannot the child learn the facts of Bible history and of Christian doctrine outside of school hours? It can. However, the facts learned must be applied. In secular education it is not enough to know that 2 times 2 is four, but the fact must be applied. The man must be able to make application of the fact and know that two times two dollars is four dollars. Thus also the facts of religion must be applied to daily life. This can be very well done in teaching the secular branches. Just one example. The child in the home or in the Sunday school can learn that God is creator of the world. But how can you apply that except in the study of geography or history? How can you apply the truth that the exalted Christ has all power in heaven and on earth except in teaching history, or where can it be applied better? This in no way detracts from the knowledge of secular history but rather increases and deepens it.

But will not this application tend to make the pupil super-pious or satiated with religion? We should like to make a difference between piety and pietism. Pietism is so often not sound and has a tinge of hypocrisy connected with it. Piety is something inward and the result of a knowledge of the wonderfulness of God in all His ways and works. Indeed, we wish to make our children pious, but not pietistic. Our aim is not to have our youth superficial in its religion, but that its religion grow out of a true understanding and knowledge of the Lord in His great power, grace, and mercy. We seek piety and not pietism, not religiousness, but true faith in the goodness of God.

This is the reason we sponsor parish schools. Pietism, religiousness, and superficiality can be obtained without a thorough religious training. But true piety can come only with a true knowledge of God as He has revealed Himself in the work of redemption.

LORD, BLESS OUR SCHOOLS.
LORD, PRESERVE UNTO THYSELF OUR CHILDREN.

L. KOENINGER.

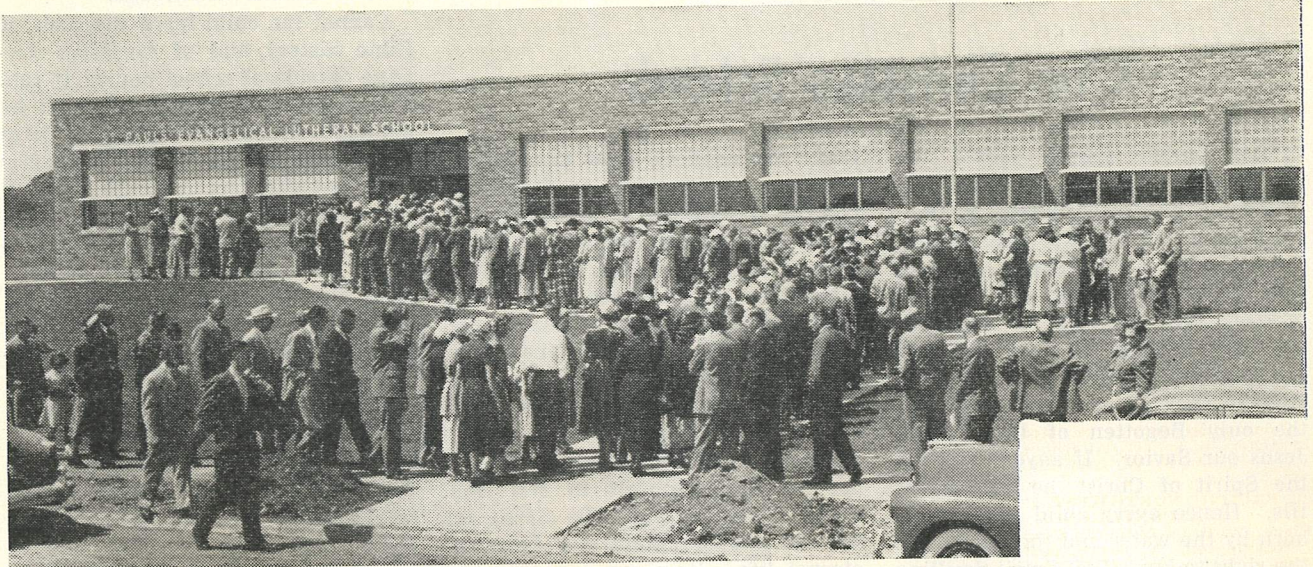
SCHOOL DEDICATION

**St. Paul's Ev. Lutheran Congregation
Algoma, Wisconsin**

The Eighth Sunday after Trinity,
August 3, 1952, was a day of great

traveller, Architect, teachers and members of the congregation gathered at the new school building, where the dedicatory service was performed by the Sr. Associate pastor, Karl F. Toepel. The theme of his message

St. Paul's congregation built its first school in 1881, although prior to that time the local pastor taught the children in a room of the parsonage constructed for that very purpose. St. Paul's first school



rejoicing and thanksgiving for the members of St. Paul's Ev. Lutheran Congregation of Algoma, Wisconsin. On that day they were permitted, by the grace of God, to dedicate a new school building to the honor and glory of His Holy Name.

A special service was held at 9:00 A. M. with Professor Carl Schweppe, President of our Dr. Martin Luther College, New Ulm, Minnesota, delivering an inspiring message on Job 6: 10, "I have not concealed the words of the Holy One." The undersigned served as liturgist.

After the service in the church the officiating pastors together with the members of the School Board, Building Committee, Church Council, Con-

trator, Architect, teachers and members of the congregation gathered at the new school building, where the dedicatory service was performed by the Sr. Associate pastor, Karl F. Toepel. The theme of his message

served the children of the congregation until the present time. Although the building in recent years was quite inadequate to do efficient work, the teachers served unselfishly and faithfully to train the children in the worship of God's Holy Spirit. The present faculty includes Mr. William Kuether, principal, grades 7 and 8; Mr. Sylvester Quam, grades 4, 5 and 6; and Miss Lois Schultz, grades 1, 2 and 3. May our Lord and Savior Jesus Christ, the greatest Friend of children, richly bless the children and teachers of St. Paul's new school. May He continue to shower His blessings upon the congregation which loves this school and will support it generously.

to the members was: "You have wrought a Good Work." The newly dedicated school, 150 by 62, contains 4 classrooms, a large recreation room (which can be converted into 2 extra classrooms if needs be), an office, reception room, a completely modern kitchen and laboratories. The building is a one story fire-proof construction of blond brick and steel. It is equipped with a stream system heated with oil. The cost of the new school building was 120,000 dollars. The inside furnishings, completely new and modern, and not included in the cost of the building, were supplied with monies from Memorial Wreaths and generous donations from the Ladies Aid Society as well as from individual members.

supported the children of the congregation until the present time. Although the building in recent years was quite inadequate to do efficient work, the teachers served unselfishly and faithfully to train the children in the worship of God's Holy Spirit. The present faculty includes Mr. William Kuether, principal, grades 7 and 8; Mr. Sylvester Quam, grades 4, 5 and 6; and Miss Lois Schultz, grades 1, 2 and 3.

May our Lord and Savior Jesus Christ, the greatest Friend of children, richly bless the children and teachers of St. Paul's new school. May He continue to shower His blessings upon the congregation which loves this school and will support it generously.

A. A. SCHABOW, JR.

CALENDAR OF CONFERENCES

MANITOWOC PASTORAL CONFERENCE

Date: Tuesday, September 16, 1952, 9:00 A.M.

Place: Kiel, Wisconsin, Trinity Lutheran Church, E. G. Behm, pastor.

Preacher: E. Zell (E. Bode, substitute.)

If unable to attend, kindly notify the host pastor.

VICTOR WEYLAND, Secretary.

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SOUTHERN DELEGATE CONFERENCE OF THE NEBRASKA DISTRICT

Place: Zion Ev. Lutheran Church, David City, Nebraska.

Time: September 22 and 23, 10:00 A.M.

Speaker: Pastor D. DeRose; alternate, Pastor W. Herrmann.

Papers: Article X. Augsburg Confession, Pastor M. Weishan; Justification According to Romans 3, 21-4, 8, Pastor H. Gieschen; Isagogical Paper on the Book

of Haggai, Pastor D. DeRose; Exegetical Paper on Revelation 2 and 3, Pastor A. Fuerstenau; An Evaluation on Engagement, Pastor A. B. Habben; Mixed Marriages, Pastor L. Hahnke; Exegesis of Acts 19, 1-6, Pastor D. Grummert. Please announce to the host pastor, J. G. Ruege.

H. KRUSCHEL, Secretary.

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COLORADO MISSION DISTRICT

Place: St. Matthew's Congregation, 4th and Adams, Loveland, Colorado, Philip Lehmann, pastor.

Time: September 15, 1:30 P.M., September 17, 3:00 P. M.

Unfinished papers: Co-operation in Externals, H. Witt; Effective Factors Involved in Mission Work, I. P. Frey.

New papers: 1 Tim. 3, G. Frank; The Pastor as Public Ministrant, W. Siffring.

Preacher: V. Tiefel; H. Witt, alternate.

Please announce to the local pastor.

N. LUETKE, Secretary.

NEW ULM DELEGATE CONFERENCE

Time: 9:30 A. M., September 24, 1952.

Place: Sessions at St. Paul's Ev. Lutheran Church basement, New Ulm. Dinner at St. John's Ev. Lutheran Church basement, New Ulm.

Work: Verbal Inspiration, Prof. H. Birkholz; Why My Church Is Dear to Me, Mr. Kessler. Report on Synodical Conference Meeting, Pastors E. Schaller and W. Schmidt. Subscriptions to Church Periodicals, Prof. E. Sievert.

E. C. SCHMELZER, Secretary.

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SOUTHWESTERN PASTORAL CONFERENCE WESTERN WISCONSIN DISTRICT

Date: Tuesday, September 16, 1952.

Time: 9:00 A.M.

Place: St. Paul's Ev. Lutheran Church, Hustler, Wisconsin, G. Albrecht, pastor.

Sermon: Elmer Mahnke; alternate, P. Monhardt.

Papers: Exegesis, Col. Chap. 2, Elmer Mahnke; alternate, Col. 3, A. Dobberstein.

Practical Theology: Has the Time Come to Revise our System of Higher Education? J. C. Dahlke. Round Table Discussion: The Form for Infant Baptism with Sponsors and its in our Agenda, A. Werner. P. MONHARDT, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet September 15 and 16 at St. Paul's, Winneconne, starting at 9:00 o'clock. Service with Holy Communion in the evening of the 15th. Members wishing to stay overnight are asked to inform Pastor Harold Grunwald, Winneconne, Wisconsin. Topics: The Book of Nahum, P. Eggert; The Book of Habakkuk, E. Lehninger; Hebrews 10, E. Lochner; Catechism Revision, A. Laper; Christian Day Schools for Groups of Smaller Congregations, W. Hoepner; The Need of a Lutheran English Bible Translation With Suggestions for its Production, W. Schaller; History of Preaching, C. Krug; the Doctrine of the Universal Priesthood — Its Relation to Music in the Church, T. Zuberliher. Preacher: W. Pless; alternate, E. Lehninger. OSCAR SIEGLER, Secretary.

RHINELANDER PASTORAL CONFERENCE

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

PACIFIC NORTHWEST PASTORAL CONFERENCE

Place: Withrow Lutheran Church, Withrow, Washington. V. Greve, pastor. Time: September 23-25 noon to noon. Chairman, E. Zimmermann, Secretary, V. Greve. Program: Sermon, 1 John, 4, 1-6, O. W. Eckert; alternate, L. Grams; Sermon Critic, R. Dommer; Exegesis of Amos 8, 4ff., E. Kirst; Exegesis of 1 John 3, 11ff., W. Lueckel; Homiletical study of Rom. 6, 11-13, E. Schulz; Synodical Conference Report, by delegate; Modern False Trends in the Lutheran Church regarding the Lord's Supper, L. Sabrowsky; Methods of Instructing the Unchurched using the Third Commandment as a practical basis, L. Bernthal; Study of the New Catechism as found in the School Bulletin, R. Scherzer. V. GREVS, Secretary.

ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet at St. James Lutheran Church, St. Paul, Minnesota, Carl Bolle, pastor, on Tuesday, September 16, 1952, opening with Holy Communion at 9:30 A.M., Louis Meyer (O. P. Medenwald) preaching. ROBERT L. SCHUMANN, Secretary.

WISCONSIN RIVER VALLEY — CHIPPEWA VALLEY PASTORAL CONFERENCE

Place: St. Peter's Ev. Lutheran Church, Schofield, Wisconsin, G. Marquardt, pastor. Time: September 23-24 (10:00 A.M.). Program: Revelation, T. Bradtke; Amos, E. Prenzlou; Hosea, J. Schaad; Releases and Transfers, W. Holzhausen; The Church and Social Work; G. Marquardt; Fruits of Faith, A. Schumann; Rom. 9, 6-13, O. Lemke; State Aid to Churches, J. Krubsack. Speaker: John Henning or Edward Kionka. Kindly announce your intended presence or absence to the host pastor. G. H. KUEHL, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Tp. Hamburg, Wisconsin, G. Horn, host pastor. Time: September 16 and 17 at 9:00 A.M. Communion service on the 16th at 8:00 P.M., A. Hanke, speaker. Topics: How the Heavens Declare the Glory of the Lord, Prof. Paul Eichmann; Church Management, W. Hoffmann; Review of New Catechism, G. Geiger; Exegesis of II Thess. 2, 3-10, F. Miller; How Can the Home be Induced to Assume its Proper Place in Christian Education? H. Backer; Sermon for Criticism, W. Koepsell; Book Report, J. Carl Bast. W. J. KOEPSSELL, Secretary.

LAKE SUPERIOR PASTORAL CONFERENCE

The Lake Superior Pastoral Conference will hold its fall conference in Menominee, Michigan, at Christ Lutheran Church, the Rev. Theo. Thurow, host pastor. Dates for this Conference are September 23-24, 1952. Opening Sessions will begin at 9:30 a. m. C.S.T. Please inform the host pastor in due time regarding lodging, or intended absence.

Conference Program: Genesis 17, W. Wagner; Genesis 18, P. Knickelbein; II Corinthians 3, E. Albrecht; II Corinthians, L. Pingel; A Review of the Biblical Teachings on the Reasons for Divorce, Th. Hoffman; What is Gambling? Th. Zarembo; What is the Basis for our Definition of A Sacrament, L. Pingel; Sermon Study on John 1, 43-51, E. Dobratz; Sermon Study on Ephesians 1, 4-6, Schaller; Church Architecture, cont'd, K. Geyer; The Obligations of a Faithful Pastor Toward God and Towards his Charge, Wm. Lutz; The Proper Procedure to Follow when Receiving a Call, A. Hellmann. Conference Preacher: Geo. Tiefel; Alternate, W. Wagner. HERBERT C. WALTHER, Secretary.

CROW RIVER PASTORAL CONFERENCE MINNESOTA DISTRICT

Date: September 23-24, sessions beginning at 10:00 a. m. Place: St. Peter's Ev. Lutheran Church of Ellsworth Tp., Darwin, Minnesota, Max Kunde, pastor. Topics: The Antichrist, W. P. Haar; A Reexamination of the Scripture Passages Which Speak of the Public Ministry, F. E. Stern; A Round Table Discussion of Questions on Divorce, J. Raabe, leader; The Chief Benefit of Attending The Lord's Supper, M. Lemke; Report on the Proceedings of Synodical Conference Convention, O. Engel. Speaker: M. Lemke; alternate: M. Lenz. Kindly make your requests for lodging to the host pastor. P. R. HANKE, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Ordained and Installed

Pastors

- Boerner, Donald**, in Trinity Church, Flasher, North Dakota, by Paul Kuehl; Ninth Sunday after Trinity, August 10, 1952.
- Gieschen, Daniel M.**, in Trinity Church, Clear Lake, South Dakota, and in St. John's Church, Altamont, South Dakota, by Henry Gieschen, Sr.; assisted by Herbert A. Birner, H. A. Hempel, Henry Gieschen, Jr., Elmer H. Semenske; Tenth Sunday after Trinity, August 17, 1952.
- Sauer, Joel**, in the Indian Mission, Bylas, Arizona, by F. Upplegger; Seventh Sunday after Trinity, July 27, 1952.
- Wilde, Paul**, in the new mission station at Tiffin, Ohio, by H. Zink; assisted by A. Baumann, W. Voss, W. Koelpin, J. Balash; Seventh Sunday after Trinity, July 27, 1952.
- Worgull, David**, in the Indian Mission, Upper Cibecue, Arizona, by F. Upplegger; Ninth Sunday after Trinity, August 10, 1952.
- Zarling, Ivan H.**, in Grace Church, Burke, South Dakota, by M. Volkman, assisted by M. Bradtke, A. Hertler; Tenth Sunday after Trinity, August 17, 1952.

Installed

Pastors

- Beckmann, Robert**, in St. John's Church, Tp. Ridgeville, Monroe County, Wisconsin, by C. E. Berg; assisted by B. G. Kuschel, Tenth Sunday after Trinity, August 17, 1952.
- Boerner, Donald**, in Trinity Church, Carsons, and St. John's Church, Paradise, North Dakota, by Paul Kuehl; Ninth Sunday after Trinity, August 10, 1952.
- Nolting, Paul F.**, in St. John's Church, Sleepy Eye, Minnesota, by V. Voecks; assisted by C. J. Trapp, R. J. Janke; Eighth Sunday after Trinity, August 3, 1952.

Zell, Wm., in Emanuel Church, Kolberg, Wisconsin, by T. F. Stern; assisted by E. Zell, K. Toepel, W. Kuether, W. Zink, T. Baganz, A. Schabow; Ninth Sunday after Trinity, August 10, 1952.

Schabow, A. A., as associate pastor of Ev. Lutheran Church at Algoma, Wisconsin, by Pastor Karl F. Toepel, assisted by Pastor Sylvester Johnson and Student Richard Buege on July 6, 1952.

Teachers

- Goede, Harold**, in St. John's Church, Root Creek, Wisconsin, by Wm. C. Mahnke; Sixth Sunday after Trinity, July 20, 1952.
- Hopman, James D.**, in St. Paul's Church, Menomonee, Wisconsin, by H. A. Pan-kow; Fourth Sunday after Trinity, July 6, 1952.
- Schwartz, Paul G.**, as principal of St. John's School, Juneau, Wisconsin, by M. J. Nommensen; Third Sunday after Trinity, June 22, 1952.
- Krenz, Henry F.**, as principal in St. John and St. James Ev. Lutheran Day School, Reedsville, Wisconsin, on July 13, 1952.
- Rolloff, Earl O.**, in Salem Church, Granville, Wisconsin, by R. Wiechmann on the Fourth Sunday after Trinity.

ANNOUNCEMENT SCHOOL OPENING

NORTHWESTERN COLLEGE OPENING

The next school year at Northwestern College will begin on Monday, September 8, one week after Labor Day. Opening exercises and registration will take place at 2:00 in the gymnasium. New students who will live in the dormitory need perhaps to be reminded that they must provide their own table lamps, also all necessary bedding with exception of a mattress. It is no longer possible to accept applications for dormitory accommodations, since that building and the dining hall are now filled to capacity.

E. E. KOWALKE.

SEMINARY

God granting, the new school year will be opened on September 9 with a special service in the Seminary chapel, beginning at 10:00 A.M. During the past school year the Seminary lost two of its teachers: Prof. A. Schaller on January 7 through an accidental death (in a train and auto collision), Prof. M. Lehninger at the close of the year through retirement. God has granted us two men to fill the vacancies: F. Blume and G. Hoenecke. They will be installed on Sunday, September 7, in an evening service in St. John's Church of Milwaukee. On opening day both men will deliver short addresses to the assembled student body and friends and patrons of the Seminary. As we begin a new school year we commit our Seminary with its faculty and student body anew to the grace and guidance of our Lord.

JOH. P. MEYER, President.

MICHIGAN LUTHERAN SEMINARY

The opening service for the 1952-1953 school year at Michigan Lutheran Seminary will be held Monday morning, September 8, at 10:00 o'clock, in the school auditorium. The Reverend Emil Kasischke, Chairman of the Board of Regents, will deliver the sermon. Mr. Lloyd Thompson, newly elected professor, will be inducted into office in this service. All dormitory students and students who will be working for room and board in private homes are asked to register on Sunday afternoon, September 7, between 2 and 5 P.M. and between 6:30 and 8:30 P.M. Town students may register on Monday morning.

C. F. FREY.

DR. MARTIN LUTHER COLLEGE

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

CARL L. SCHWEPPE.

NORTHWESTERN LUTHERAN ACADEMY
Mobridge, South Dakota

The new school year at Northwestern Lutheran Academy will begin, as scheduled, on Monday, September 8, when students, parents, and friends will gather at Zion Lutheran Church at 2 p. M. for the opening service. Contrary to the original plan, dedication of the new building will not take place in conjunction with the opening exercises; however, we hope that the new building will be completed within several weeks and that a definite date for the dedicatory service can be announced shortly.

R. A. FENSKE.

WINNEBAGO LUTHERAN ACADEMY

The Winnebago Lutheran Academy, Fond du Lac, Wisconsin, would appreciate information concerning anyone in our circles that might be able to teach the commercial subjects, primarily typing and shorthand, on the high school level. A women teacher would be preferred. Address communications to Pastor Oscar Siegler, secretary, Winnebago Lutheran Academy Board, Calvary, Wisconsin.

NOTICE

Our new Mission Church in Oconto Falls, Wisconsin, is in need of church furniture, especially benches or chairs. Any congregation in the position of being able to offer this equipment is urged to contact:
 Pastor H. Walther
 Lena, Wisconsin.

Sixty school desks will be given to any needy congregation that will call for them or pay the cost of transportation. Please contact:

Pastor Robert Demcak
 1220 E. Pearl Street
 Hazel Park, Michigan.

CHANGE OF ADDRESS

Pastors

- Barenz, Norman J., 315 South Sixth Street, Livingston, Montana.
- Boerner, Donald, Flasher, North Dakota.
- Gieschen, Daniel M., Clear Lake, Wisconsin.
- Nolting, Paul F., 217 E. Walnut Street, Sleepy Eye, Minnesota.
- Sauer, Joel, Bylas, Arizona.
- Worgull, David, Cibecue, Arizona.

- Zarling, Ivan H., Burke, South Dakota.
- Zell, Wm., Forestville, Wisconsin, R. 1.
- Toepel, Karl F., 414 Adams Street, Algoma, Wisconsin.
- Schabow, A. A., 406 4th Street, Algoma, Wisconsin.
- Hillmer, Walter E., c/o Rev. Gerhardt Hillmer, Route S, Box 356, Milwaukee 15, Wisconsin.

Teachers

- Hopman, James D., 1015 Ninth Street, Menomonie, Wisconsin.
- Schwartz, Paul G., 191 South Main Street, Juneau, Wisconsin.
- Krenz, Henry F., Reedsville, Wisconsin.
- Rolloff, Earl O., 6671 N. 107th Street, Milwaukee 16, Wisconsin.

MISSION FESTIVALS

Trinity Sunday

St. John's Church, Redwood Falls, Minnesota.

Offering: \$657.55. E. A. Birkholz, pastor.

Third Sunday after Trinity

Cross, Church, Rockford, Minnesota.

Offering: \$916.20. T. E. Kock, pastor.

Seventh Sunday after Trinity

Trinity Church, Hoskins, Nebraska.

Offering: \$507.85. W. F. Sprengeler, pastor.

TREASURER'S STATEMENT

July 1, 1952 to July 31, 1952

Receipts

Cash Balance July 1, 1952.....	\$110,643.86
Budgetary Collections	\$ 50,074.16
Revenues	6,420.03

Total Collections and Revenues...\$ 56,494.19

Non-Budgetary Receipts:

Luth. S.W.C. — Prayer Book 1.50

Total Receipts \$ 56,495.69

\$167,139.55

Disbursements

Budgetary Disbursements:

General Administration	\$ 7,654.60
Theological Seminary	6,927.90
Northwestern College	10,057.66
Dr. Martin Luther College	13,709.12
Michigan Lutheran Seminary.....	17,192.79
Northwestern Luth. Academy....	3,288.76
Home for the Aged	2,189.43
Missions — General	
Administration	19.12
Indian Missions	12,063.75
Colored Missions	81.91
Home Missions	35,334.01
Refugee Mission	2,438.15
Madison Student Mission	189.85
Lutheran Spiritual Welfare	
Commission	1,894.89
Winnebago Lutheran Academy	250.00
General Support	6,322.55
School Supervision	979.02

Total Budgetary Disbursements... \$120,593.51

Cash Balance July 31, 1952 \$ 46,546.04

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE

For July, 1952

For Missions

Memorial Wreath in memory of Frederick Kube, given by Mr. and Mrs. F. C. Kube, Mr. and Mrs. Walter Kube, Frieda Kube, Clarence and Alfred Kube.....	\$ 5.00
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N. N. Detroit 5.00

For Spiritual Welfare Commission

Mr. and Mrs. Ted Kanitz\$ 2.00

For Indian Mission

Memorial Wreath in memory of Gust Klatt, Watertown, South Dakota by relatives and friends\$ 18.17

\$ 18.17

For Church Extension Fund

Memorial Wreath in memory of Mrs. Pauline Herwig, given by Rev. and Mrs. H. W. Herwig, and Mr. and Mrs. Leslie Mills.....\$ 6.00

Memorial Wreath in memory of Martin Koepsell, given by Mr. and Mrs. R. J. Koepsell 5.00

Memorial Wreath in memory of Mr. Martin Butt, given by Rev. and Mrs. Arnold Tiefel 2.00

Memorial Wreath in memory of Gust Klatt, Watertown, South Dakota given by relatives and friends 18.17

Memorial Wreath in memory of Mrs. Johanna Reinhardt given by Mr. and Mrs. Wm. Wilde and Mrs. Lilly Zapfe..... 2.00

Memorial Wreath in memory of Mrs. Alex Duvencik given by Mr. and Mrs. Edmund Freiberg 2.00

N. N. 20.00

Memorial Wreath in memory of J. Elfring..... 1.00

Memorial Wreath in memory of Mrs. Lena Schultz 4.00

Memorial Wreath in memory of Mrs. Julius Bardtke, Tacoma, Washington, Mrs. Walter Vater, Milwaukee, Wisconsin, this is given by Rev. and Mrs. A. W. Fuerstenau, Grafton, Nebraska 10.00

\$ 70.17

For Wisconsin Building Fund

Memorial Wreath in memory of Mrs. Alex Duvencik, given by the Carl and Henry Huebner families\$ 13.00

\$ 13.00

C. J. NIEDFELDT, Treasurer.

MICHIGAN DISTRICT

July 1, 1951 to June 30, 1952

Southwestern Conference

Reverend	Budgetary 1951-1952	Building Fund April 1-June 30, 1952	Non- Budgetary
L. Meyer, Allegan	\$ 768.34	\$	\$
J. Brenner, Battle Creek	355.90		
E. Berg, Benton Harbor	940.00		
E. Wendland, Benton Harbor	6,560.00		16.50
R. Gensmer, Coloma	2,068.74		
A. Schultz, Dorr	264.00		
G. Struck, Dowagiac	2,041.28		
W. Krueger, Eau Claire	1,054.01		
C. Kipfmiller, Hopkins	1,785.89		
R. Biesmann, Muskegan	855.84		
L. Meyer, Otsego	186.37		
A. Fischer, Sodus	1,857.52		
W. Westendorf, South Haven	3,326.67		
H. Zink, Stevensville	3,637.42		
H. Hoenecke, Sturgis	1,629.00		

Southeastern Conference

A. Baer, Adrian	2,888.00		
L. Koeninger, Ann Arbor	576.78		
East Ann Arbor	366.64		
O. Kreie, Belleville	626.08		
O. Schlenner, Detroit, including \$32.66 from Sunday School	1,248.00		
W. Valleskey, Detroit	2,033.53		
E. Zell, Detroit	464.43		
E. Frey, Detroit	1,044.95		
E. Fredrich, Detroit	1,853.75		
J. deRuiter, Detroit, including \$49.40 from Sunday School	1,500.33		
L. Koeninger, Dexter	367.73		
A. Gallart, Findlay, including \$54.70 from Sunday School	1,252.86	54.70*	
H. Buch, Greenwood	653.26		
W. Voss, Jenera, including \$50.00 from Lutheran Society	3,289.00	(170.00*)	
W. Voss, Kenton	45.00	100.00	
K. Krause, Lansing	11,269.68		
F. Zimmerman, Lansing	782.51		
T. Sauer, Livonia	2,189.66		
S. Westendorf, Monroe	6,551.28		
A. Schultz, Monroe, including \$33.50 from Ladies Aid Society	1,129.20	51.05	
A. Hueschen, Morenci	281.18		
A. Maas, Northfield	1,739.86		
E. Hoenecke, Plymouth	3,317.60		
C. Schmelzer, Riga	2,010.57	2.00*	
H. Engel, Saline	4,111.46		
A. Wacker, Scio	2,667.24		
A. Maas, South Lyons, including \$5.00 from Ladies Aid	327.91		
A. Jeschke, Tecumseh	602.06		
R. Timmel, Toledo	3,280.00		
W. Koelpin, Toledo	1,500.00		
R. Scheele, Toledo	3,200.68		
R. Demcak, Van Dyke	478.27		
A. Bloom, Waterloo	680.84		
Warren	43.50		
G. Press, Wayne	3,969.33		
J. Westendorf, Williamston	343.57		
H. Buch, Yale	695.91		

Northern Conference

M. Schroeder, Bay City, including \$50.00 from Mens Club and \$75.00 from Ladies Aid	2,722.54		
J. Vogt, Bay City	1,152.18		
A. Westendorf, Bay City	5,172.52		
E. Kasischke, Bay City	3,545.90		
H. Schultz, Brady	993.19		
M. Koepsell, Broomfield	456.00		
H. Schultz, Chesaning, including \$3.00 from Ladies Aid	1,297.19	5.00	
E. Leyrer, Clare	625.89		
N. Maas, Durand	227.09		
J. Roekle, Elkton	861.70		
B. Westendorf, Flint	2,835.04	(17.75)	
R. Holtz Flint	1,530.21	50.13*	
A. Kehrberg	1,434.05	229.50*	
A. Schwerin, Freeland	1,405.30		
G. Schmelzer, Hale	584.93		
R. Frey, Hemlock	1,813.97		
W. Stein, Kawkawlin	1,409.21	185.00	
H. Lenke, Lincoln	312.84	1.00	
A. Maaske, Manistee	1,233.36		
R. Schaller, Mayville	685.97		
R. Schaller, North Branch	374.65		
K. Vertz, Owosso	5,709.60	21.00	
F. Schroeder, Pigeon, including \$50.00 from Ladies Aid and \$56 from Sunday School	2,633.53	(29.00)	
M. Koepsell, Remus	654.22	33.50	
O. Frey, Saginaw	2,184.34		
H. Eckert, Saginaw	1,360.46		

O. and O. J. Eckert, Saginaw	9,203.94		
E. Renz, Scottville	579.76		
C. Miller, Sebewaing	1,854.61		
E. Renz, Custer	542.50		
T. Frey, Sterling	796.72		
C. Leyrer, St. Louis	985.50		
G. Cares, Swan Creek, Saginaw	1,054.23		
N. Maas, Swartz Creek	249.91		
P. Heyn, Tawas	2,415.49		(37.81)
W. Kehrberg, Vassar	682.28		30.00*
T. Horneber, Zilwaukee	1,888.03		39.15
Totals	\$159,897.58	\$ 185.00	\$ 866.09

* Represents money sent direct to institutions. Of the non-budget money there was \$155.05 for Church Extension and \$174.71 for War Sufferers Relief.

Memorial Wreaths

April 1 to June 30, 1952

(Included in above monies)

In Memory of — Sent in by	Amount
Gustave Creske — Benton Harbor, St. Matthew	\$ 16.50
Albert Neumeyer — Chesaning	3.00
Mrs. M. Mossner — Frankenmuth	6.00*
Alma Gugel — Frankenmuth	2.00*
Mrs. Wm. Roth — Frankenmuth	10.50*
Mrs. M. Zehnder — Frankenmuth	2.00*
Carl Barto — Frankenmuth	2.00*
Alyce Ross — Frankenmuth	2.00*
Mrs. Ray Lasher — Frankenmuth	13.00*
Mrs. Hulda Holtz — Frankenmuth	5.00*
Fred Schmunk — Frankenmuth	2.00*
Jack Rottiers — Frankenmuth	2.00*
Fred Pink — Frankenmuth	12.00*
Mrs. Anna Rupprecht — Frankenmuth	120.50*
Mrs. K. Bernthal — Frankenmuth	1.00*
Mrs. S. Koependoerfer — Frankenmuth	1.00*
Jacob Leidel — Frankenmuth	5.50*
John Kempf — Frankenmuth	1.00*
Mrs. F. Rittmaier — Frankenmuth	10.00*
Baby Braeutigam — Frankenmuth	2.00*
John Geyer — Frankenmuth	2.00*
Herbert Bernthal — Frankenmuth	17.00*
Mrs. Anna Maurer — Frankenmuth	10.00*
Mrs. Charles Riess — Frankenmuth	1.00*
Gerhard Koepsell — Lincoln	1.00
C. J. Spen — Monroetown	5.00
C. H. Gorte — Owosso	2.00
E. Schneider — Owosso	2.00
Aug. Schmiede — Owosso	5.00
C. Gorte and E. Schneider — Owosso	3.00
Jacob Schneider — Owosso	18.00
Mrs. Carl Henning — Pigeon	2.00
Wm. Radloff — Pigeon	7.50
Mr. and Mrs. Ed. Hinz — Pigeon	10.00
Mrs. Ervin Gotz — Pigeon	10.00
Louise Goltz — Pigeon	2.00
Mrs. August Rathke — Pigeon	7.00
Emil Nietzke — Pigeon	2.00
Mrs. August Siewert — Pigeon	10.00
John Mosenter — Pigeon	5.00
Fred Elftman Sr. — Pigeon	16.00
R. E. Kinney — Pigeon	3.00
Mrs. Leonard Sheldon — Riga	2.00*
Albert Neumann — South Lyons	20.00
Mrs. Carl Henning — Tawas	19.00
Mrs. Julius Buckholz — Tawas	4.00*
Wm. Boldt — Tawas	2.00*
Christ Hasbach — Tawas	7.00*
Wm. Boldt — Tawas	7.00*
Mrs. Thomas Woldt — Tawas	7.00*
Jessie Beasinger — Tawas	2.00*
Fred Rechlin — Tawas	5.00*
Otto Stange — Vassar	1.00

ALWIN R. BURKHARDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

July, 1952

In Memory of — Sent In By	Budgetary	SYNOD Special	OTHER CHARITIES
Hattie Luedtke—E. Ph. Ebert	\$ 5.00	\$	\$
Martha Semmann—R. Ehlke			10.00
Mrs. Edward Engle—C. A. Otto and K. J. Otto			10.00
Gustav Sengbusch—C. A. Otto and K. J. Otto			8.00
Hubert Stach—G. E. Schmeling			10.00
Mrs. Chas. E. Werner—G. E. Schmeling			15.00
Richard Meyer—J. Brenner		5.00	
Gustav Sengbusch—J. Brenner		10.00	11.00
Mrs. J. Zarling—H. P. Koehler		3.00	32.00
Mrs. Ella Hamann—A. F. Halboth			54.00
Mrs. Reimer Frank—P. Pieper		5.00	
Laura Ortmann—P. Pieper			20.00
	\$ 5.00	\$ 23.00	\$ 170.00

G. W. SAMPE, District Cashier

Oct 52

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



THE ORDER OF SERVICE

BY THEO. DIERKS, S.T.D.

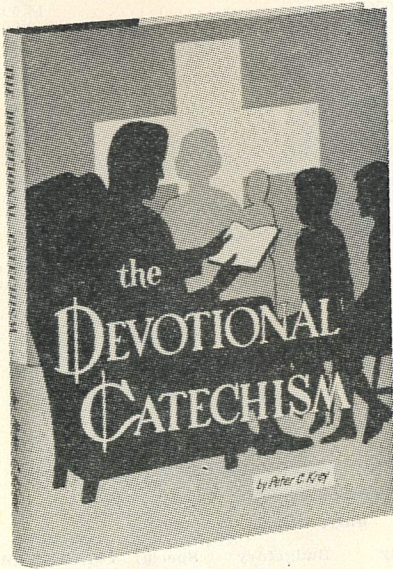
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