

The Northwestern Lutheran

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

I KINGS 8:57

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COVER DESIGN

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Marcus Baumann, pastor

Pastor W. Berg,
under whose pastorage the Church was built

Siftings

Professor Otto Piper of Princeton Theological Seminary, in a prepared article for the British Weekly, expresses the opinion that the World Council of Churches has failed in its attempt to unite the various church bodies. He concedes that there is a lack of interest in the results of the ecumenical (world-wide) gatherings. Dr. Piper says, "that if the World Council's idea is to bring Lutheran, Presbyterian, Methodist, Baptist, Menonite, Orthodox, Anglican and a dozen other kinds of theologians together, then it is heading for futility." So reports the *Christian Century*. Dr. Piper accuses the "professional ecumenician" that he is more interested in traveling each year to one or two ecumenical gatherings than in attaining the end of the ecumenical movement, and that on the last morning the gathering was very thin.

* * * *

The Pentecostals are a rapidly growing church body in Canada. They claim a membership of over 100,000. This is an increase of 57,000 since 1941. This church body claims to now have 566 churches in Canada plus 80 associated congregations in Newfoundland. Their receipts for all purposes in 1951 were \$1 million. They have 1,266 who are called pastors in Canada or missionaries. However, only 437 are ordained ministers. Five Bible colleges train young men and women for the Pentecostal ministry. Over 31,000 children attend 623 Pentecostal Sunday schools. That represents a formidable number. They are energetic and sincere in their religious belief. Recently, at their convention, they voiced a strong protest against the officials of the public schools who are attempting to make dancing a part of the schools' curriculum.

* * * *

The Defender Magazine calls the new revised version of the Bible,

BY THE EDITOR

"The New Blasphemous Bible." It has this to say of the new translations: "A FALSE and treacherous 'Bible' is being palmed off on the religious people of the United States by a shrewd advertising campaign, as a part of a master plan to denature and devitalize our historical and evangelical Christian faith.

"The old federal Council of Churches, operating under a new name, is responsible for this unprecedented deception. Behold the glove of Esau covering the hand of Jacob.

"Pious phrases are being used as a sugar coat for blatant blasphemy, in one of the cleverest programs ever put over on the gullible, unsuspecting public. Church people were sold a pig in a poke. Celebrations, introducing the new 'Bible' were organized in 3,000 communities before the first copies even reached the markets. The article then proceeds to point to some of the most flagrant translations, quoting the King James and the Revised versions side by side. One of our correspondents writes, "I hope that our synod will not accept this Bible."

* * * *

The Lutheran reports, "Speaking at the Synod of the Evangelical Church in Germany, Bishop Otto Dibelius warned communists that the church will not compromise with totalitarianism. He criticized the East German government for attacks on the churches, which he said had increased since West Germany signed the peace compact with the Western countries. 'For man's sake he declared, 'we must insist that the state has no right to rob a man of his existence merely because he thinks and speaks differently from what is desirable to the state. On this point the church will clash again and again with any totalitarian state.' As examples of communist interference he named the attacks on the church's welfare work in hospitals and other institutions, and the proposal of the East German premier to abolish theological faculties in the universities."

Abraham's Faith-Born Generosity

Gensis 13

UNBELIEF, lack of faith in God's grace, is at the bottom of all sin. It makes man a prey of selfishness. In short-sighted self interest he then disregards God's holy will, withholds his supreme love from Him and centers it upon created things. Selfishness also makes him remiss in his debt of love toward his neighbor, causes him to sin against his fellowmen with envy, strife, injustice, and all manner of wrongdoing. True faith, in which we cling to God's word and find pardon, comfort, and hope, can again make us generous and unselfish in our attitudes and actions. This is brought home to us in this account of Abraham's faith-born generosity.

Believing Abraham In this meditation we are retracing our steps. When Abraham returned from Egypt he "was very rich in cattle, in silver, and in gold." But he did not foolishly center his heart upon these riches. His recent experiences in Egypt had taught him to look above all to God for his safety and well-being. Thus we find him hastening on to Bethel, to the altar which he had there erected to the Lord. He felt constrained to praise God, to proclaim His mercy and His gracious promises anew.

The Problem Which Faced Him In this faith Abraham was now confronted with a situation which called for unselfish action. Also Lot who in faith had accompanied Abraham to Canaan and remained with him had shared in God's blessing. He, too, had become "rich in flocks, and herds, and tents." Yet just because of the earthly blessings showered upon them the land was no longer able to support both of them dwelling together. The individual places which Abraham and Lot sought out on their journeyings no longer offered enough grazing land or a sufficient water supply for their combined herds. The regions available to them were after all circumscribed inasmuch as also the Canaanites and Perizzites were dwelling in the land. As a result there was "strife between the herdmen of

Abram's cattle and the herdman of Lot's cattle." Each group of servants was intent upon furthering their own master's interests. In such loyalty they were apt to consider only the needs of their own flocks and herds and constantly tempted to use force to secure the limited resources for them. As long as the source of trouble remained, discord and contention were bound to increase and eventually to estrange even the masters themselves. It was a situation which Abraham as a child of God could not allow to continue. He could not be indifferent to seeing his own servants and those of Lot exposed to the temptation of becoming ever more embroiled in sinful strife. They were the very people before whom he had been proclaiming the Savior's name of God and His gracious promises. Neither could it be a matter of indifference to him that this strife was going on before the eyes of the heathen Canaanites and Perizzites. It would give them occasion to blaspheme: these strangers claimed to represent the true worship of God and true Godliness, and here their own households are engaged in bitter strife. Both the fellowship and the testimony of faith made it necessary for Abraham and Lot to seek out separate dwelling places with their households.

His Unselfish Solution Yet who was to have the first choice of the land? Certainly Abraham had a right to claim this prerogative. It was Abraham whom God had bidden to go into the land of Canaan. Lot had merely followed him to have a part in his blessings. Thus, when it became evident that it was no longer expedient for them to dwell together Lot should properly have asked Abraham to assign a place for him and his household in the land. It was Abraham, however, who took the initiative in the interest of peace. He said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right;

or if thou depart to the right hand, then I will go to the left." Abraham did not press his rights. Peaceful relations are seldomly furthered by insisting firmly on one's full rights. Abraham approached Lot in the most friendly manner, encouraged him to share his own deep interest in avoiding all sinful strife between them and their households. He appealed to their relation as brethren. Not merely did he put himself on a par with Lot, but in unselfish humility he accorded to him the first choice of a dwelling place in the land.

A Fruit Of Faith From the comfort and encouragement which God gave to Abraham after he had taken this unselfish action we conclude that it was indeed born of faith. We conclude that as Abraham proceeded to do what was pleasing to God's sight he confidently placed his own interests into the Lord's hand. True faith, in which we cling to our Savior and His unmerited grace and thus love Him and His will, can prompt us to similar unselfish action, particularly also in the matter which was involved here. It will make us ready to yield and to forget some of our rights whenever this serves the interest of avoiding or ending sinful strife. It will also induce us to take the initiative with unselfish humility that peaceful relations with others may be restored. When the Corinthians had been tempted to take the quarrels which had arisen among them before pagan judges, Paul exhorted: "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Only in our faith will we understand such counsel. For in faith we embrace the assurance that the Lord will fully take care of us and safeguard all that is really salutary for us, even though we refrain from pressing our rights and humbly bear with the weaknesses of others.

The Subsequent Temptation Lot's response showed little appreciation for the interest which had led Abraham to his unselfish action. This was a disheartening experience, but one which often comes to God's children when they act in faith-born humility. Lot immediately took full advantage of Abraham's generous offer; he chose the most favorable region for himself, the plain of the Jordan which

at the time was well watered like the fertile valley of the Nile, yes, like the Garden of Eden. In his weak faith Lot made the choice with an eye upon earthly gain, wholly disregarding the spiritual peril to which he was exposing himself in pitching his tent toward Sodom. For its inhabitants were exceedingly wicked and godless. We know, of course, that he ultimately suffered nothing but loss through this selfish choice. Only through God's grace was his faith still preserved in these wicked surroundings. When doom fell upon Sodom he lost all of his earthly goods; only the merciful intervention of God caused his life to be spared. Yet all of this still lay in the future. Thus Lot's action was

bound to be a temptation for Abraham. Where was there any evidence of the fulfillment of God's promises? He was still an heir. What if his own selfish action was after all nothing but a piece of folly? Similar temptations still come to Christians when out of considerations of faith they have been moved to unselfish actions and then experience that others do not appreciate their guiding motives but take selfish advantage of their generosity.

God's Encouragement "The Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all

the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." As we hear these promises we again want to remember that they involved things which had a part in God's plan and gift of salvation. In response to this reassurance Abraham once more built an altar unto the Lord, this time at Hebron. God had strengthened Abraham in his faith so that he might continue to express it in unselfish actions, even though others might not fully understand him. Just that God also continues to do for us through His Word.
C. J. L.

Editorials

"The Word They Still Shall Let Remain" Now that the great Reformation has been commemorated in most of our Lutheran churches and in non-Lutheran church bodies we settle back once more to meditate on what we have heard and seen — we wonder if some of it is not hero worship after all. What claim have those on Luther and the Reformation who, for the most part, cast the doctrines he fought for overboard? People who once looked askance at us for celebrating Reformation festivals and accused us of idol worship are now outdoing us. They are making a public display of Luther's Reformation on a scale that is wholly obnoxious to us, and surely would not have gotten the approbation of the great reformer himself. In all humility he warned his followers not to call themselves after his name. Some people simply like to celebrate and gather in mighty crowds and march to martial music and no one will ever be able to stop it. Full agreement with the key-note of the celebration is not necessary anymore.

Those who have celebrated aright will have taken home with them the determination to stand with Luther on the Word and with him proclaim: *"The Word they still shall let remain, and not a thank have for it."* So bent was he in this determination that he said: *"I should prefer all my books to perish that only the Bible might be read."*

When we think of Luther at Marburg, in his debate with Zwingli, standing his ground on the WORD, refusing to give up not even one iota of it to placate and win Zwingli and his many followers — we can only marvel at the humility of that great man.

The church of which he was the nominal head was still in its infancy, small in numbers over against the hords of Roman Catholics. How well he could have

used the numerical addition Zwingli commanded. We doubt whether Luther ever reflected on that. He was so taken up with defending the Word of the everliving God that numbers meant nothing to him. God, God's Word, was everything. Add to this another persuasive factor. Philip of Hesse, a mighty prince and close friend and follower of Luther desired a union of all Protestant forces and had arranged a meeting between Luther and Zwingli, hoping that they would iron out their differences in doctrine. When Zwingli refused to let the Word decide every doctrine, Luther refused to take the hand of fellowship extended by Zwingli. With Luther the WORD was supreme, and whoever rejected the WORD rejected him.

This is the ground on which true Lutheranism still stands today. It still sings today as Luther sang then:

"The WORD they still shall let remain."

W. J. S.

All Alone? All alone in this world. That's what Elijah thought. He was down at the mouth. He prayed that he might die. He preached. He confessed. He remained true to God but apparently to no avail. "And he said, I have been very jealous for the Lord God of hosts: for the children of Isreal have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 1 Kings 19,10. Oh you undoubtedly have never reached the point where you felt so low that you wished the Lord would take your life. But you have most certainly wondered with the rest of us whether it's worth all the trouble of preaching the Gospel, sticking to principles, supporting your Church, conducting Mission work. There is so much spiritual corruption, so much perversion of God's

Word, so much indifference, so much false doctrine, so much religious compromise, that it seems no one is interested in hearing God's Word in its truth and purity any more.

It is a feeling sometimes felt in the heart of a missionary beginning work or carrying on work where Lutheranism is rare or unknown (that's why that mission was founded there in the first place). Many a missionary found his Sunday audience to be his own family or perhaps a stranger who wandered in. Or the Church member suddenly becomes aware that few if any at work and among his neighbors believe as he does or what he does. "Who is going to join our conservative Church? Why bother? Why waste effort?" It's true, of course, that many, perhaps most are not at all interested in the Gospel as it stands, much less follow it.

But we must often be taught the lesson discouraged Elijah had to learn when the Lord, among other things, revealed to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19, 18. Surprisingly enough to many our missions do grow with a healthy growth. Not in spite of, but because

of the preaching of our Lord's Word as it stands and a practice completely compatible with it. People come, not because the Mission is conveniently placed, but because *they want* the Truth even when liberal churches are close by.

Our number may be small, it always will be, yet we are not alone in faith, by far not alone! "For as the rain cometh down, and the snow from heaven, and returneth not hither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: *it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.*" Is. 55, 10-11. This promise of God is the reason.

God has granted us to see that this is true though our discouraged eyes may often pass over it. His Word is powerful! He is with us! We are not alone! Nor are we alone in faith, in an unbending determination to remain true to His Word. There are others in whose heart this Word has taken root. Just keep in touch with the Mission News in your *Northwestern Lutheran*.

JOHN F. BRENNER.

The Doctrine of God's Election

In American Lutheran Controversy

IN our studies of the work of the Holy Spirit we came upon the doctrine of God's election as St. Paul presents it for strengthening the faith of his Roman readers. And indeed, a most comforting doctrine it is. It takes the matter of our faith and salvation entirely out of our own feeble and trembling hands and places it completely into the almighty hands of our loving God and Father. Who would not rejoice and take courage even in the face of the relentless attacks to which we are subjected by our enemies, when we hear that our faith has been a matter of concern to our God before we were born, even before the foundation of the world? Who would not take courage when he is told that from eternity God has taken into account every little detail of our lives, even our afflictions and weaknesses, and has woven them into His plans in such a way that they must work together for our good? All this is most reassuring for our faith.

At the same time, however, this doctrine also puts our faith to a severe test. Are we really ready to leave our entire salvation in the hands of God, especially when we see that so many never come to faith,

and others, though they did embrace faith for a while, later fell away again? The question, Why the ones, and not the others? presses for an answer. But God does not answer it. He simply asks us to leave the matter confidently to Him, because He has elected us to be His own.

Controversy

There was a controversy about this doctrine within the Synodical Conference more than 70 years ago. Because of the differences the former Ohio Synod left the Synodical Conference. There were attempts to come to an understanding about 50 years ago, but no results were achieved. Discussions were resumed some 35 years ago; and although after years of deliberation some theses were drawn up, they were not generally accepted — nor were they quite acceptable. Again in recent years discussions were carried on between a committee of the Missouri Synod and a committee of the American Lutheran Church, which led to the formulation of the so-called COMMON CONFESSION.

The Point of Controversy

What was the point of controversy? Briefly stated it was expressed in the question: Did God elect us *unto* faith, or did He elect us *in* view of our faith? In other words

when God elected us unto salvation, did He look only at His own mercy and the merits of our Savior Jesus Christ? or did He also take into consideration, before making His election, the reaction which we would show when He would offer us His salvation? And did He, when He saw that we would come to faith, then decide to elect us in view of our faith?

Common Confession

How does the Common Confession settle the controversy? There seems to be a very plain *either — or*: either we were elected unto faith — or we were elected in view of our faith; if not the one, then the other. The Common Confession has this to say: "*God from eternity, solely because of His grace in Christ and without any cause whatever in man, elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life. The Holy Spirit by the Gospel has called us and assured us of our status before God, testifying to us that He has chosen us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness has given us the assurance that He will present us faultless before the throne of His glory.*"

We look particularly at the first sentence, which describes to us God's act of election.

God elected us "from eternity." That is Scriptural.

God elected us "solely because of His grace in Christ and without any cause whatever in man." That is correct, but it does not settle any controversy, because there never was any controversy on this score between the synods. Even though the Ohio Synod taught that God elected us "in view of our faith," they always made it very clear that this was not to be understood in the sense that God elected us *on account* of our faith, that our faith was a *cause* for God's action. They used the phrase "in view of faith" merely as a key to open the vexing question, Why the ones, and not the others? The presence of faith, they said, merely explains God's action in choosing some. He chose those whom He saw He would bring to faith.

God "elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life." So says the Common Confession, thus merely stating the identity of the subsequent believers with God's elect — but leaves the real issue: "unto faith?" or "in view of faith?" untouched. It settles the difference by ignoring it.

The New Ulm Resolution

The Common Confession was submitted to our Synod for "consideration and action." And consider it we did conscientiously and thoroughly. Our pastors studied the Common Confession. Many congregations did the same. So did conferences. Each District of our Synod, in 1951, held a special convention for the express purpose of considering the Common Confession. Then the delegate convention of our Synod in New Ulm reviewed the work, hearing even a personal representative of the Missouri Synod Committee who had drafted the Common Confession.

Our Synod then voiced its conviction by concurring with the Review prepared by its Standing Committee on Church Union. The findings on the article of Election are set forth in the following words.

Since the Scriptural doctrine of Election is meant to comfort the believer with the assurance that his faith is secured unto him by God's eternal decree (Mt. 24, 24; Eph. 1, 3-5; 2, 19; 2 Th. 2, 13), a correct presentation of this important doctrine must include.

- a) *a clear and unmistakable statement that this election is an election unto faith (Acts 13, 48; Eph. 1, 5; 2 Th. 2, 13);*
- b) *the positive assurance that this election is a cause of our salvation and what pertains thereto (Trgl. 1065, No. 8; Rom. 8, 2-8-30; John 10-27-29; cp. John 6, 65);*
- c) *definite recognition of the certainty of this election ("which cannot fail or be overthrown," — Trgl. 1079, No. 45. Cp. also Mt. 24, 24; John 10, 27-29; Rom. 8, 23-30. 38f).*

These vital and indispensable statements are, however, not to be found in this article of the Common Confession. This article must therefore be rejected because it fails to say what is required in a Scriptural presentation of the doctrine of Election. Acts 20, 27; Deut. 4, 2.

Lack of space prevents us from doing more this time than just to reprint the first part of the text of the New Ulm review. God granting, we shall bring the remainder in our next study and also add some comment.
J. P. M.

Guidance in Godliness

A NECESSARY CONFESSION

The World Won't Confess

May we not pause here for a moment's reflection? It is the chosen people of God, the true Church, those that have been called of the Holy Ghost by the Gospel, enlightened with His gifts, sanctified and kept in the one true faith in the Redeemer, who make a frank confession of sins before God — not the world as such.

The world will not make an open, unreserved confession of sins. If it does confess sins, it does so only as an experience, not from a sense of guilt. It sees the wrongs rampant among men, the crimes, vulgarity in motion pictures and radio and television programs, private and public corruption, the appalling disregard for human life, the social evil, in short, the general moral breakdown,

but it does not sense the real and only cause of all this — SIN! The world tries by every sort of reformatory plans, moral, social and political, to remedy the symptoms, but not the root of evil whence comes all the trouble men are suffering under. Hence its confession of sins is of no avail; it will help her nothing.

Much less will the world confess the sins of past generations. In her eyes these are only an evolutionary process for the development of nations and peoples. The injustice, the barbarous inhumanity, the atrocities committed in and by war with its underlying guilt, for instance, are only an accompanying phenomenon of a new order of things, social and political, which comes out of wars. Why should we Americans as a nation publicly confess the sins

“WE have sinned with our fathers, we have committed iniquity, we have done wickedly.” Psalm 106, 6.

A frank, unreserved confession of sins expressed in language most emphatic! "We have sinned — we have committed iniquity — we have done wickedly." Whose confession is it? In the preceding verses the Psalmist speaks of God's people, His nation, His chosen; these, of course, designate the true Church of God. It is the seed of Abraham with whom God has made the covenant of promise in the Savior. These are the people who make such a frank and most emphatic confession. They admit that they, the chosen people of God, have sinned, and sinned grossly, as no other people on earth have sinned against God.

committed in the late war in which we were participants, as the primary cause of the social, moral, and economic unrest existing in the world today? We are not accountable for the sins of the past wars, is the attitude our people at large take in this particular matter. Thus the world discards every remembrance of past sins, thinking that as time rolls on such remembrance has been obliterated.

Not So God's People

God's people remember the sins of past generations: "We have sinned with our fathers," is the confession of Israel. Centuries had passed in the history of Israel, yet they have not forgotten the sins of their fathers. Indeed they consider themselves joint debtors with them before God. The sins of their fathers are sins of their own. It is not only that they have sinned like their ancestors of old, similar to their offences; no, they have sinned with them, thus adding to the stock of hereditary

guilt, and have filled up the measure of their father's iniquities.

Is this sort of speech objectionable to the modern mind? We answer, the heritage of sin and its curse is fully recognized in Holy Scripture. We know the declaration of God: "I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," Ex. 20, 5. And it is worthy of notice what Jeremiah says, Lam. 5, 7: "Our fathers have sinned, and are not; and we have borne their iniquities." As it is with individuals regarding sin, so it is with nations. There is a mysterious oneness of being, a perpetual heredity, which manifests itself in every family, and every nation. Each generation is what all previous generations have been tending to make it, and if tending to evil, the underlying cause for all is the heredity of sin.

It was so with Israel. In their confession of sins the Israelites avow that they are partakers in the iniquities of their fathers. Hence we now understand why they enumerate the sins of their ancestors in this same Psalm. What is said of their sins, is applicable to them in the full sense; because of their depraved heredity they would have manifested the same spirit against God and become guilty of it.

Is it so with the people of God, the Church, to this day? The blessings they have received of the hands of God are immeasurable. Yet are they often so prone to forget the proofs of divine mercy. But the difference between them and the world at large is this, that whenever they are reminded of this gross sin by the Word of God, they confess their sin in deep humility and repentance and seek forgiveness in the blood of their Savior which cleanses from all sin.

K. F. K.

From A Wider Field

DESPITE good advice and in the face of well-founded warnings, both the American Lutheran Church and the United Lutheran Church at their recent conventions voted to adopt the new Bible translation, the Revised Standard Version, for use in their church services.

The vote of the delegates of the American Lutheran Church is reported as having been unanimous in making this decision. Yet one of their theologians, Dr. H. C. Leupold of the theological seminary at Columbus, Ohio, counselled caution by reminding the delegates that it has been the past practice of the Church not to adopt a new translation of the Bible until it has been in use for at least 50 years. He advised against employing a translation that has not been subjected to the test of usage.

At the convention of the United Lutheran Church in Seattle, the issue was more vigorously debated. Dr. Luther Reed objected to the adoption of the new version, saying: "It would be a calamity to substitute a version finished only two weeks

ago." Another theologian expressed the hope that his church would not take a hasty action "which it would regret five years from now. The full stature (of the Revised Version) is not yet known."

Nevertheless, with 198 delegates voting their conviction against the R.S.V., it was adopted by a majority.

Thus the rift existing between Lutheran church bodies was widened considerably by the very people who today speak most urgently in behalf of bringing the churches closer together.

* * * *

Indirectly, the two following news items from Religious News Service also have something to do with the Bible.

"COLOMBO, CEYLON — A Methodist minister was reported here to be nursing a pair of badly blistered feet at his home in south Ceylon after becoming the first Christian to walk across red hot coals in a Hindu religious ceremony.

The Rev. Eric Robinson was standing among a crowd of Hindu 'sadhus' watching the ceremony in a jungle

shrine near Kataragama when he suddenly pulled off his shoes and socks, walked the length of the bed of glowing embers, and then immediately left the shrine.

The clergyman was said to be confined to his bed and unable to leave home for at least a week."

Now what do you suppose he was trying to prove?

* * * *

"SPRING ARBOR, Mich. — A woman has to be 'twice as good as a man to get anywhere in the ministry,' delegates to the 33rd annual assembly of the American Association of Women Ministers were told here.

Dr. Hilda Ives of Portland, Me., said that women can render "more than 95 per cent of the services required of men in the ministry but that ordained women are 'denied equal opportunity' to perform these services.

She added, however, that 'this caveman-age relic of male superiority, like many other evils, is slowly disappearing' and she expects an increasing 'appreciation of the spirit-

ual contribution women can make as ordained ministers.’”

So now we have proof from Dr. Ives that the Apostle Paul was a cave-man. It is his relic that she is talking

about. You will find it in 1 Tim. 2, 11-12; and when someone calls that pronouncement evil, he is speaking blasphemy.

E. S.

As We See It Questions and Answers

BY PROFESSOR E. REIM

UNDER the heading “A State of Confession” the previous issue of our *Northwestern Lutheran* presented an article by Professor F. E. Blume on a subject about which many questions have been asked. The answers to these questions can in many cases be found in this same article. But since its purpose was to serve as a study of the Scriptural basis for such a procedure as was followed when our delegates to the recent convention of the Synodical Conference issued a formal statement declaring themselves to be in a State of Confession in regard to the resolutions of this convention, it may be well to touch once more upon some of the practical implications, and to answer specifically some of the inquiries that have been made. We have in mind particularly three questions.

1

Is not our entire Synod committed by this declaration which its representatives made after the close of the St. Paul Convention?

If this had been the intention of those representatives who made this declaration, it would nevertheless be valid only to the extent that it is based on clear facts and sound Scriptural reasoning. The final word would still rest with the Synod itself, which must eventually either accept or reject the report of its representatives. A careful reading of the original declaration (*Northwestern Lutheran*, Sept. 7, p. 281) will show, however, that its signers had this very thing clearly in mind. While they stated why they were constrained to make their declaration (“in order to guard our faith and to remain true to God”), they also made it clear that they were not taking matters into their own hands: “while we await a decision by our Synod 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.” They were, therefore, actually speaking only for themselves.

That this was indeed the intended sense of the original statement is made clear by a comment of the same date, page 282, in our column “As We See It.” For this speaks of the declaration as “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.”

On the other hand it should be equally clear from the above that at its next convention our Synod will have to define its own position on this issue. This declaration should provoke some serious thinking on the part of our entire body, *before* the next convention.

2

Does this action of our representatives not constitute a premature judgment upon an entire church body which has as yet had no opportunity to declare itself on the underlying issues?

The issues are not new, and our sister synod has declared itself repeatedly concerning them. But since a decision regarding these matters has been expressly reserved for our next synodical convention, there will be ample time and full oppor-

The Northwestern Lutheran

tunity for any action by our sister synod which might remove the occasion for controversy. In the meantime our relations to individual members of Missouri may well be determined by their personal stand on these issues.

3

What is expected of those members of our Synod who had no part in the issuing of this statement?

If this question refers to what such members *must* do, the answer is “Nothing.” Those of us who attended the St. Paul Convention and participated in the subsequent declaration knew well that no statement of ours would be binding upon the other members of our Synod.

But if it is asked what can *fairly* be expected from these other members of our own body, then a different answer is in order. Certainly, those who were charged with the duty of representing our Wisconsin position at the recent convention and who subsequently found themselves constrained to declare their solemn protest against the resolutions accepted by that body have every right to expect that their brethren in their own synod will study carefully the causes for this declaration. There were at St. Paul enough representatives from the various areas of our Synod to provide each questioner with authentic, first-hand information. And if their inquiry will reveal — as we believe it must — the seriousness of these causes, then a normal sense of fairness and love of truth should be sufficient to lead them *voluntarily* to range themselves alongside of the signers of the declaration.

That would be a united testimony. By the grace of God it might even become an effective testimony, effective in bringing about the desired result — a sincere effort to remove the disruptive factors in the present makeup of our beloved Synodical Conference.

The Revised Standard Version of the Holy Bible

THE appearance in print of the newly revised version of the English Bible was hailed and publicized over radio and television and

by the public press as one of the greatest accomplishments of our 20th century. Many people spoke in terms of a “new Bible”, forgetting that this

was only another translation of the Holy Bible.

If and when we purchase a revised edition of this new translation of the English Bible, we should read it in conjunction with the Authorized Version of 1611 and make comparisons. Those conversant with the German language should also read Luther's German translation of God's Word. In the Bible every individual word is of the utmost importance, because every word is inspired, God-breathed, and a false translation of one single word may vitiate an important doctrine of our Christian faith. In the Apostle's creed we confess, in regard to the Virgin birth of our Savior. Conceived by the Holy Ghost, born of the *Virgin* Mary. In the Nicene Creed we proclaim our faith in Christ: And was incarnate by the Holy Ghost of the *Virgin* Mary. In Isaiah 7, 14, we read: "Therefore the Lord Himself shall give you a sign; Behold, a *virgin* shall conceive and bear a son, and shall call his name Immanuel." The fulfillment of this prophesy is recorded by St. Luke in his Gospel, Chapter 1, verses 26-27, "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin, espoused to a man whose name was Joseph, of the house of David and the *virgin's* name was Mary." The translators of the Revised Standard Version of the Bible translate as follows: Is. 7, 14: "Therefore the Lord Himself will give you a sign:

Behold, a *young woman* shall conceive and bear a son, and shall call his name Immanuel." This translation is in contradiction to the Scriptural doctrine that Jesus Christ is Virgin born and in opposition to our Confession. The Septuagint, a Greek version of the Old Testament, made about 270 before Christ, translated Virgin. This translation of the Hebrew word for Virgin has always been supported by Hebrew scholars like Luther, Delitzsch, Ewald and Gesenius. The translation by the Revised edition, supplanting the word virgin, with *young woman*, need not surprise us, since many Hebrew scholars are modernists and deny the Virgin birth of God's Son. To many Jesus is only man, the exemplary man, whose instructions we are to follow. To many Christ is simply only another martyr who suffered and died at the hands of men because He defended certain principles of the standard of living. To us Christ is the very Son of God and the Virgin Mary by whose suffering, death and resurrection all men are justified. We urge our readers of the Bible not to be misled by such false and misleading translations.

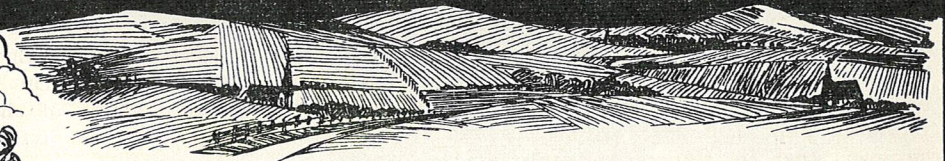
Permit us to draw your attention to another misleading translation. In Micah, chapter 5, v. 2, we read: "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose going forth have been of old, from *everlasting*." Here you

have the revised translation of the beautiful passage concerning the birthplace of our Lord and Savior: The Revised Standard Version translates as follows: "But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel whose origin is from of old, from *ancient days*." Now ancient and everlasting are two words of diverse meaning. Ancient, as defined by our dictionary means, very old, of great age or antiquity. Thus we study the history of Ancient Babylon, Rome or Greece. However, everlasting, can only be applied to God, The Creator of all things, visible and invisible, and of Him the Psalmist says, Ps. 90: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Christ Jesus, conceived by the Holy Ghost, born of the Virgin Mary, is from everlasting to everlasting, The God-Man, First and the Last, our Lord and our Redeemer. Let us not be deceived by those who desire to invalidate the *doctrine* of the Atonement, to make us believe that the prophets were here speaking of great leaders, noble personalities, who would start a work of reformation among the people by teaching them the golden rule, but let us ever with God's gracious help, cling to Christ, as God's only Beloved Son, our God and our Savior. A. HALBOTH



News from our Mission Fields



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

MATTHEW 28. 20

TEACHING THEM TO OBSERVE ALL THINGS

Put on the Whole Armour of God

THESE are momentous days! Weather, war and politics fight for the headlines. On the heels of a bumper wheat and corn harvest

our state, and perhaps yours, has just seen the driest September and October in 55 years. It brings to mind memories of the dust-bowl days. In the Korean war comes a shocking casualty list — the longest

in a year. In politics the largest number of voters have cast their ballots to decide the great debate.

Let these events divert our attention from news of greater moment — the work and conflict of the

Church, our Epistle on Nov. 2 reminded us: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Hence the admonition: "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6, 12-13.

The Marines in Korea are using armored jackets. None but the enemy begrudges these men this added protection. What about the spiritual casualty list of our young people? Even after confirmation many are lost; choosing rather not to suffer affliction with the people of God, in favor of enjoying the pleasures of sin for a season.

**That Ye May Be Able to Stand
Against the Wiles of the Devil**

Shall we be content to send our youth half-armed against the old evil Foe, who means deadly woe? Next to the christian home the Christian Day School can most effectively help the Church forge the armor of God about your child. By daily instruction in the Word of God is the child equipped with the whole armor of God — the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the spirit.

Our Synod has always been generous in supporting mission parochial schools. They have proved themselves to be the best mission agency in the congregation; not only in leading the little ones, but also their parents to Christ. This year we find 192 schools in the Synod taught by 507 teachers with a total enrollment of 17,199.

To attend the parochial teachers' convention we are about to describe, and meet the teachers, will convince you that the lambs of Jesus' in these schools are well fed in the green pastures of His Word. But the joy of it all is to know that your mission offerings not only support many such schools in the mission fields, but that you helped prepare these teachers for their blessed calling, in supporting the Synod institutions that trained them.

Feed My Lambs

The Ninth Annual meeting of the Nebraska District Teacher's Conference of the Wisconsin Synod met at Geneva on October 21 and 22. Pastor D. Grummert, in the opening Service, based his words of encouragement to the teachers on Jesus' words — "Feed my Lambs." Since many of the teachers present were supported by the Mission budget of our Synod, the speaker encouraged them to faithfulness in the all im-

The Northwestern Lutheran

portant Mission endeavor. Children are our most demanding Mission prospects. They must be won for Jesus! That can be done only by the preaching of God's Word. Because of this fact the establishing and maintenance of Christian Day Schools becomes our God-given Mission duty, rather than our option. It dare never be looked upon as a luxury.

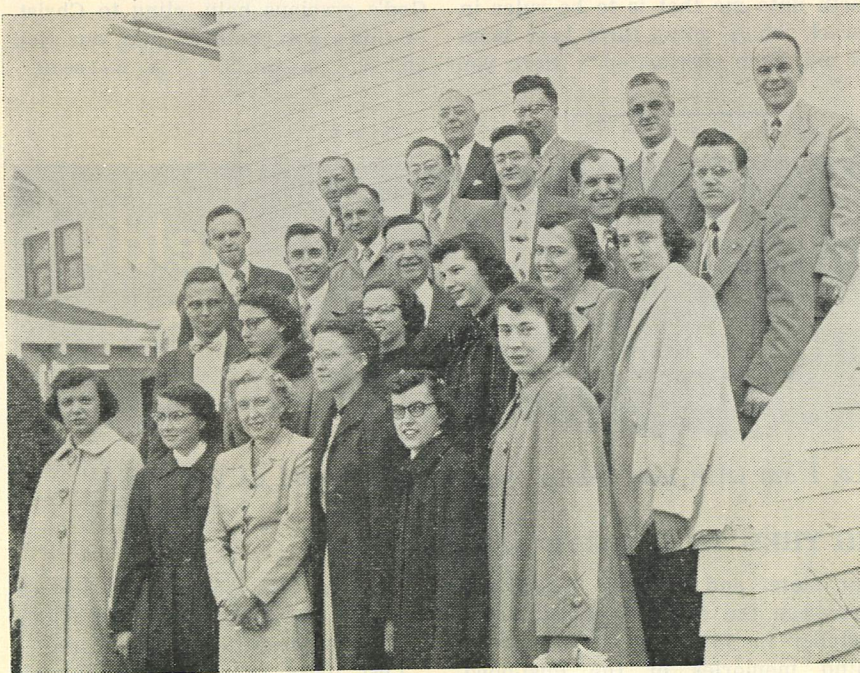
BY GRACE ALONE

Professor R. Hoenecke of our Dr. Martin Luther College served as guest essayist. His essay dealt with "The Proper Approach of Teaching Religion in Our Christian Day Schools." It was made very evident



**OFFICERS — NEBRASKA
TEACHERS' CONFERENCE**

Left to right: Miss M. Brei, Stanton, Nebr., Secretary; Mr. W. Neujahr, Mission, S. D., Chairman; Miss I. Strege, Norfolk, Nebr., Treasurer.



NEBRASKA DISTRICT TEACHERS' CONFERENCE
October 21 and 22

Grace Lutheran Church — Geneva, Nebraska

by the essayist that the teacher's faith in the "saved alone by Grace" of Scriptures, must be his guiding influence throughout his work. What a satisfying thought — to know that the real value of our work lies not in what we are, but in what we have been made, by the Grace of God. This then guides us in the teaching of our children.

Encouraged and exhorted as to the real purpose and guiding principle of christian teaching, we were also given practical application of the same. A lesson in Hymnology by Miss E. Klein, and a paper on "The Ethics of a Christian Day School Teacher Outside the Classroom" by Miss W. Herrmann, gave profitable opportunity to discuss classroom problems and techniques.

A poll taken during the convention showed that 50% of the teachers present were in missions subsidized by the Synod's treasury. This fact

gave special emphasis to the words, "Train up a child in the way he should go: And when he is old, he will not depart from it." Prov. 22, 6. Souls won for Christ by means of constant, thorough and above all by the pure teachings of the Word, are certainly things of joy forever. What a glorious work to teach the children about Jesus who is the Way, the Truth and the Life. Precious are the lambs, fed and nurtured on the sincere milk of the Word, that they may grow thereby. This blessed work is part of your glorious Mission privilege and a precious fruit of your Mission dollars.

Today Jesus still asks every disciple: Lovest thou Me? When we answer: "Yea, Lord; thou knowest that I love thee," He is quick to let us prove that love. He bids us: "Feed my Lambs, feed my sheep." Mission work will always be the fruit of our love and of our faith in Jesus.

W. R. HOYER.

LUTHERAN STUDENT SERVICE

Lutheran student service is being rendered by two agencies in behalf of Lutheran constituents at College. The Division of Student Service, a branch of the National Lutheran Council, supervises the work for the eight participating church bodies (Augustana, ELC, ULC, ALC, etc.). The other agency, namely the Student Service Commission of the Lutheran Church-Missouri Synod, has maintained its identity in order to serve Lutheran students affiliated with the Synodical Conference. The Commission, whose offices are located in Chicago, Illinois, conducts the annual student census throughout all Synodical Conference congregations, maintains contact with campus pastors, and makes Bible study outlines and other materials available for student use. The executive secretary of the Student Service Commission is Dr. R. W. Hahn.

There are over 20,000 Lutheran students of the Synodical Conference enrolled at institutions of higher learning. They are in attendance at no fewer than 1,012 secular campuses in the United States, Canada, Mexico, Hawaii, and the Philippine Isles. Twenty three of the 614 campus-serving pastors are fulltime student pastors.

One of the full-time men, who also serves the largest group in our circles, is the Rev. Edward Wessling of the University of Wisconsin in



Clyde Smith (right), football coach at Arizona State College, gained for Christ.

Madison. The work of Calvary Lutheran Chapel near the campus is being supported jointly by the Wisconsin and Missouri synods. The spiritual program of Calvary Chapel is typical of that offered at many other campuses. It provides opportunities for spiritual development, group Bible study, Christian fellowship and service projects.

There are eighteen pastors of the Wisconsin Synod who serve students in behalf of the Synodical Confer-

ence. Of these, seven are in the state of Wisconsin. The following is the list of pastors and of the Wisconsin Colleges they serve: H. J. Diehl, Northwestern Military and Naval Academy, Lake Geneva; F. W. Loeper, State Teachers College, Whitewater; F. H. Miller, State Teachers College, La Crosse; H. A. Pankow, Stout Institute, Menomonie; Victor Schultz, Pioneer State Teachers College and Wisconsin Institute of Technology, Platteville; H. C. Schumacher, Milton College, Milton; and R. D. Ziesemer, Ripon College, Ripon.

As there are two official agencies, so there are also two student organization for Lutherans. They are the Lutheran Student Association for members of the National Lutheran Council, and Gamma Delta, the organization open to Synodical Conference students. Young people of the latter affiliation are sometimes known to drift into campus fellowship which their parent church bodies do not endorse and thus become involved in unionistic practices. Home pastors therefore will do well to direct their members at college to Gamma Delta. A number of pastors of the Wisconsin Synod are serving as pastoral advisers to Gamma Delta groups in their vicinity. These Gamma Delta chapters are located at State Teachers College, Winona, Minnesota (A. L. Mennicke, pastoral adviser), Michigan College of Mining and Technology, Sault Ste. Marie (P. A. Knickelbein), Wisconsin State Teach-



Lutheran students singing in the home of Dr. E. B. Fred, president of the University of Wisconsin

ers College, La Crosse, Northern Michigan College of Education, Marquette (Wm. Roepke), Stout Institute, Menomonee, and Northwestern University, Evanston, Illinois, (H. J. Wackerfuss).

Soul-winning efforts, important facets of the ministry to students, result in the gain of 1,000 unchurched students for Christ every three years. At times also professors and staff members are recruited for church membership. A notable example is that of Clyde Smith, former head football coach at Indiana University, who was instructed and baptized by Student Pastor Curtis C. Stephan. Mr. Smith is now coach at Arizona State Teachers College in Tempe. Pastor Walter Diehl, the Student Service Commission's representative at his college, recently reported the Lutheran coach and his family are very faithful in attending divine services and helpful in the work among students at this Arizona College.

RUDOLPH NORDEN,
Student Service Commission,
77 W. Washington Street,
Chicago, Illinois.

DR. MARTIN LUTHER COLLEGE
New Ulm, Minnesota

September 8, the day on which the majority of the students arrived, was different from similar days in former years. It did not rain. We mention this for the information of those who came here in the past and then had to scurry for umbrellas and raincoats and rubbers too in order to protect themselves in some degree at least against the weeping sky and the mud puddles. For a change, we had sunshine and warm weather.

On Tuesday, September 9, at 8:30, students and friends assembled in our auditorium for the opening service. At this time our new assistant instructor, Mr. Robert Kirst of Beaver Dam, Wisconsin, a graduate of our seminary at Thiensville, was presented to the student body, and shortly after that Pastor Egbert Schaller, the chairman of our Board, formally installed our new professor, Mr. Erich Stelljes, who will work chiefly in music. About 9:15 the registration of students began, and by 10 o'clock we had all classes in session.

Our registration on the first day ran to 479. Several were absent for various reasons, but within a few days we reached our present total—484. This number is slightly higher than that of last year. Only lack of room prevented its going still higher. We regret that we had to reject a large number of applications, but the number we did provide for will no doubt convince everybody that we went the limit. We managed to crowd 460 into our dining rooms. All in all we have a community of slightly over 500 on College Heights, a small city on the hill. We pray that it may be and remain a city of God.

During the summer our roads were blacktopped so that now we have a campus that presents a much neater appearance and that allows for comfortable travel and traffic even when the weather is bad. We built three new piano studios in the Service Building and provided each with a new piano for the instructors.

For the year 1953-'54 we already have about half the number of applications we shall be able to accept. We urge all who desire to come at that time to notify us as soon as possible.

Tabulation of students by states:

State	III	II	I	12	11	10	9	Tl.
Minnesota	9	23	20	34	49	50	54	239
Wisconsin	12	36	42	20	23	23	28	184
Michigan	1	3	8	—	—	—	—	12
N. Dakota	1	1	2	—	—	—	—	4
S. Dakota	—	1	3	1	3	3	2	13
Nebraska	2	—	6	1	1	2	—	12
Illinois	1	1	—	2	1	2	—	7
Indiana	1	—	—	—	—	—	—	1
Ohio	—	—	1	—	—	—	—	1
N. Mexico	—	1	—	—	—	—	—	1
Iowa	—	—	—	2	1	2	1	6
Colorado	—	—	1	—	—	1	—	2
Arizona	—	1	1	—	—	—	—	2

Totals27 67 84 60 78 83 85 484

The Lord permitted us to get off to a very orderly and prompt beginning. We ask Him for His continuous blessing for Jesus sake.

C. L. S.

† PASTOR WILLIAM F. SAUER †

Pastor William F. Sauer was called to eternal rest on October 13th after an extended illness. He reached an age of 70 years, 11 months, and 15 days.

Born in Germany on October 28, 1881, he came to this country at the age of 12 to reside in Sanborn,

Minnesota. His preparation for the holy ministry included studies at Concordia College of St. Paul, Northwestern College in Watertown, Wisconsin, and the Seminary which at that time was located in Wauwatosa, Wisconsin.

His first pastoral call was to St. Paul's congregation at Mounty City, S. D. Seven years later he was called to St. Martin's Church of Watertown, S. D., and St. John's Church in Rau-



ville township. After 17 years at Watertown he came to Grace Church of Milwaukee where he served from 1928 until the time of his retirement, a period of 23 years. He retired in December of 1951 after completing more than 47 years in the ministry of the Lord.

In addition to his congregational activity, Pastor Sauer was very active in the work of our Synod, serving as president of the Dakota-Montana District, and as vice-president of the Southeast Wisconsin District. He helped to found our Northwestern Lutheran Academy at Mobridge, S. D. During the course of his ministry he served as chairman of the Board of four of our Synodical Schools (Mobridge Academy, Doctor Martin Luther College, Northwestern College, and the Theological Seminary).

On September 19, 1905 he was married to Lena Sommerfeld. The Lord blessed this union with 3 sons and 6 daughters. Less than a month before his death, this couple observed their 47th wedding anniversary with a devotional service with their pastor.

Surviving are his widow, Lena; six daughters: Mrs. Kurt Holtermann, Esther and Nomi Sauer, Mrs. Lee Brokaw, Mrs. Richard Moen, and Mrs. Gerhard Baumann; three sons; doctors Edmund and John Sauer, and Pastor Harold Sauer.

Funeral services were conducted in Grace Ev. Lutheran Church of Milwaukee on Thursday, October

16th. Professor C. Schweppe delivered the sermon based on Matthew 11, 28: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Pastor Arthur Halboth spoke in behalf of the Synod and the Southeast Wisconsin District; and Pastor W. T. Meier expressed sympathy and comfort in behalf of St. Martin's Church of Watertown, S. D. Internment was at Graceland cemetery.

May the God of all grace comfort the survivors with the sweet hope of a blessed reunion in heaven.



DEDICATION

Emanuel Lutheran Church Flint Michigan

In the 31st year of its existence, Emanuel Lutheran Church of Flint, Michigan, dedicated its second house of worship to the Glory of the Triune God. On the 14 of September large audiences were edified and strengthened in faith by the sermons preached by Pastors K. Krauss, J. Vogt, F. Zimmermann, J. Schaadt, Theo. Horneber, the latter four sons of the congregation. M. Pydynkowski, M. Zahn, and V. Schultz presided at the new Schantz organ.

The church building is of brick and cinder block construction, and of semi-gothic design. The main floor seating 400 contains the narthex, mothers' room, sanctuary, sacristy and guild room. A complete intercommunication and sound system has been provided. Oregon spruce is used for ceiling construc-

tions, trusses and purlins. The floor is of stresscrete covered with tile. The stained windows were furnished by members of the congregation. The tower's second floor contains the pastor's office.

The basement is complete with modern kitchen facilities, utility rooms, cloak rooms and boiler room. The seating capacity is over 300 in the spacious auditorium. A forced hot water system heated by oil burning boiler with thermostatic control will heat the building.

The entire cost of the building and property will be over \$280,000.00.

Provisions for future school building have been made in the building.

'Emanuel,' God with us. May our gracious God bless this congregation with the pure Gospel in the future as He has in the past.

B. WESTENDORF.

CALENDAR OF CONFERENCES

MANITOWOC PASTORAL CONFERENCE
Date: Tuesday, November 18, 1952, 9:00 a.m.
Place: Reedsville, Wisconsin; St. John and St. James Church, Elwood Habermann, pastor.

Preacher: E. G. Behm (E. M. Bode, substitute).

If unable to attend, kindly notify the host pastor.

VICTOR WEYLAND, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE

WESTERN WISCONSIN DISTRICT
Place: St. John's Ev. Lutheran Church, Sparta, Wisconsin.
Date: December 2, 1952.
Time: 9:30 A. M.

Sermon: Elmer Mahnke; alternate, G. Neumann.

Papers: Exegesis, Col. 3, A. Dobberstein; alternate, Col. 2, 8-23, Elmer Mahnke. 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, as Given in our Agenda. A. Werner. P. MONHARDT, Secretary.

ACKNOWLEDGMENT AND THANKS

Since July 30 our Home for the Aged at Belle Plaine, Minnesota received gifts in money from the following: Sunday School, Immanuel, Pelican Lake, \$33.00; St. Peter's.

Minneapolis, \$1.00; St. John's, Fairfax, \$1.00; St. Paul's, No. Mankato, \$2.20; Ladies' Aid, Galena, \$5.00; Trinity, Belle Plaine, \$124.25; Rev. W. H. Zickuhr, Boyd, \$11.00; Mr. Gunder Turnblom, Frederic, Wis., \$5.00; Ladies' Aid, Lanesburg, \$26.15; Memorial Wreaths in the amounts indicated were given in memory of the following: Wm. Folkerts, Danube, \$13.50; Mrs. Emma Glocke, New London, Wis., \$2.00; Mrs. Emily Gosewisch, resident, \$74.00; Gustav Klatt, Hazelton, S. D., \$18.17; Robert Amsdorf, Marshall, Wis., \$5.00; Fred W. Zutz, Chilton, Wis., \$2.00; Arden Gutzman, Winsted, \$1.00; Mrs. Lena Schultz, Watertown, S. D., \$14.00; Mrs. Verne Hadler, Goodhue, \$1.00; H. W. Jordan, Red Wood Falls, \$12.00; A. H. Reinhardt, Jasper, \$69.00; Mrs. Philippina Klell, Marshfield, Wis., \$5.00; Emil Freter, Sr., Belle Plaine, \$1.00; Mrs. John Kuehn, New Ulm, \$10.00; Mrs. Arthur Donnhelm, New Ulm, \$10.00; Mrs. Fred Christgau, Austin, \$3.00; Arthur Zeeb, Ann Arbor, Mich., \$2.00; Matt Schempp, Elgin, No. Dak., \$5.00; Mrs. Frank Virchow, Bryant, So. Dak., \$2.00; Mrs. Im. Albrecht, Fairfax, \$31.00; Wm. Beilfuss, Bonduel, Wis., \$1.00; Paul Just, Wood Lake, \$3.50; Chr. Kock, Oakland, Calif., \$5.00; Mrs. O. Thews, Weyauwega, Wis., \$7.00; Edward Schwartz, Amboy, \$2.00; Fred Kopitzke, Weyauwega, Wis.; \$2.00; Mrs. Frank Wolpern, Belle Plaine, \$1.00; Mrs. E. Becker, Marshall, \$1.00; Mrs. Mary Smith, Jordan, \$46.00.

Gifts in kind: St. Paul's, Crandon, Wis.; St. John's, Lake Benton; Mrs. Emma Vergin, Buffalo; Mission Group, Eagle River, Wis.; Emily Frank, Cottonwood; Mrs. Ed. Haas, Belle Plaine; Erwin Karnitz, Belle Plaine; Mrs. Mary Vieths, Goodhue; Ladies' Aid, Cross, Charles City, La.; Ladies' Aid, St. Paul's, Jordan; Mrs. Ida Groth, Mrs. Lena Arkens, Green Bay, Wis.; Mrs. S. Brockelman, Bellingham; Wn.; Mrs. A. Arndt, Winona; Maria Kuecker, La Crosse, Wis.; Mrs. L. Adams, Mrs. W. Hardell, Mrs. W. Neumann, Mrs. F. Landsman, Mrs. C. Turensky, Miss Grace Ottin, LeSuer; Mrs. Betsy Snyder, Resident; Wm. Haack, Winona. Our sincere thanks to all kind donors.

L. F. BRANDIS.

CHANGE OF ADDRESS

Pastors

Henning, Carl C., 723 Currie Street, Marinette, Wisconsin.
Sabrowsky, Lee, 1804 N. E. 25th Avenue, Portland 12, Oregon.
Hillmer, E. Walter, 4087 Mill Street, North Branch, Michigan.
Frey, I. G., 1634 W. Encanto Blvd., Phoenix, Arizona.
Hallstein, E. C., Raymond, So. Dakota.

ORDINATION AND INSTALLATION

(Authorized by the Proper Officials)

Pastor

Hillmer, E. Walter, in St. James Church, North Branch, Michigan, by R. E. Schaller; assisted by K. W. Vertz, J. J. Roelke, W. Kehrberg, F. Schroeder, O. J. Eckert; Nineteenth Sunday after Trinity, October 19, 1952.

MISSION FESTIVALS

CORRECTION

Sixteenth Sunday after Trinity
St. Peter's Church, Appleton, Freedom Offering: \$55.82. Rev. E. J. Zehms, pastor.

* * *

Sixth Sunday after Trinity

St. John's Church, Tp. Washington, Loganville, Wis.
Offering: \$335.46. Loyal Schroeder, pastor.

Seventh Sunday after Trinity

St. Paul's Church, Zachow, Wisconsin.
Offering: \$468.05. J. J. Wendland, pastor.

Eighth Sunday after Trinity

Friedens Church, Bonduel, Wisconsin.
Offering: \$776.76. J. J. Wendland, pastor.

Tenth Sunday after Trinity

Trinity Church, Lime Ridge, Wisconsin.
Offering: \$171.40. Loyal Schroeder, pastor.

Twelfth Sunday after Trinity

St. Paul's Church, Valley City, N. Dakota.
Offering: \$128.80. Donald E. Kolander, pastor.
St. Paul's Church, Hale, Michigan.
Offering: \$170.65. Gustav A. Schmelzer, pastor.
Zion Church, Akaska, South Dakota.
Offering: \$580.29. Lloyd Huebner, pastor.
St. Andrew's Ev. Lutheran Church, Taylor County, Wisconsin.
Offering: \$209.95. Jos. D. Krubsack, pastor.

Fourteen Sunday after Trinity

St. Paul's Church, Ixonia, Wisconsin.
Offering: \$964.00. Otto A. Pagels, pastor.
Trinity Church, Hendricks, Minnesota.
Offering: \$286.14. Frederic H. Nitz, pastor.
St. Peter's Church, Kewaskum, Wisconsin.
Offering: \$279.50. W. A. Kuether, pastor.
St. Paul's Tp., Day, Marathon County, Wis.
Offering: \$125.92. C. C. Kusle, pastor.
Grace, Tp., Green Valley, Marathon County, Wisconsin.
Offering: \$78.06. C. C. Kusle, pastor.

Fifteenth Sunday after Trinity

St. Paul's Church, Plymouth, Nebraska.
Offering: \$624.00. H. H. Schaller, pastor.
Emmaus Church, Beatrice, Nebraska.
Offering: \$147.55. Lloyd D. Hahnke, pastor.
St. Paul's Church, Stephenville, Wisconsin.
Offering: \$188.25. R. Waldschmidt, pastor.
Trinity Church, Tp. Ellington, Appleton, Wisconsin.
Offering: \$555.03. R. Waldschmidt, pastor.
Trinity Church, Brillion, Wisconsin.
Offering: \$1,708.84. V. J. Siegler, pastor.
Trinity Lutheran Church, Elkton, Mich.
Offering: \$131.90. J. J. Roekle, pastor.

Sixteenth Sunday after Trinity

St. John's Church, Arco, Wisconsin.
Offering: \$39.50. Frederic H. Nitz, pastor.
Martin Luther Church, Neenah, Wisconsin.
Offering: \$387.90. Paul G. Hartwig, pastor.
Christ Church, Menominee, Michigan.
Offering: \$419.98. Theodore Thurow, pastor.
Bethlehem Church, Hortonville, Wisconsin.
Offering: \$932.53. E. Froelich, pastor.
St. Paul's Church, Cedar Lake, Wisconsin.
Offering: \$62.63. F. Gilbert, pastor.
St. Paul's Church, Slinger, Wisconsin.
Offering: \$500.00. F. Gilbert, pastor.

Seventeenth Sunday after Trinity

Emanuel Church, Tp. Eaton, Wisconsin.
Offering: \$191.07. A. Wadzinski, pastor.
St. Paul's Church, Fort Atkinson, Wisconsin.
Offering: \$2,653.87. H. Gieschen, pastor.
St. Paul's Church, Arlington, Minnesota.
Offering: \$1,750.78. J. G. Bradtke, pastor.
St. John's Church, Woodland, Wisconsin.
Offering: \$454.86. W. F. Schink, pastor.
St. Luke's Church, Oakfield, Wisconsin.
Offering: \$553.25. C. Koepsell, pastor.
St. James' Church, Tolstoy, South Dakota.
Offering: \$230.50. Lloyd Huebner, pastor.

Eighteenth Sunday after Trinity

Grace Church, Oshkosh, Wisconsin.
Offering: \$1,757.00. E. Lehninger, pastor.
Christ Church, Beatrice, Nebraska.
Offering: \$273.78. Lloyd D. Hahnke, pastor.
St. Peter's Church, Mishicot, Wisconsin.
Offering: \$860.00. Ed. Zell, Pastor.

Nineteenth Sunday after Trinity

Christ Church, Denmark, Wisconsin.
Offering: \$236.43. A. Wadzinski, pastor.
Faith Church, Tacoma, Washington.

Offering: \$119.16. E. F. Kirst, vacancy pastor.
Mt. Olive Church, Denver, Colorado.
Offering: \$260.66. Im. P. Frey, pastor.
Good Shepherd Church, West Bend, Wisconsin.
Offering: \$230.77. W. Gawrisch, pastor.
St. Matthew's Church, Oconomowoc, Wisconsin.
Offering: \$1,061.70. N. E. Paustian, pastor.

Twentieth Sunday after Trinity

St. Paul's Church, Tacoma, Washington.
Offering: \$257.00. W. Amacher, pastor.

BOOK REVIEW

Commentary on St. Paul's Letter to the Ephesians by G. Stoekhardt, D. D. English translation by Martin Sommer, Litt. D. Print, Concordia Publishing House, St. Louis, Mo. Price, \$4.50.

We are happy to see this volume of Dr. Stoekhardt's German work translated into English. We hope that others will follow. Dr. Stoekhardt is too well known among us to need any kind of an introduction. The translation is well done and ought to find a ready market. We hope to see this volume on the book shelf of all our pastors.

Christmas. Print, Augsburg Publishing House, Minneapolis, Minn. Price, \$1.25 (paper bound); \$2.50 (cloth bound).

This annual publication is well known to our readers. It is a beautifully edited Christmas book, the best on the market in our opinion. It contains 68 pages of the best Christmas art. It tells the story of Christmas in other lands, customs, carols and poetry. The many who have purchased this volume in other years will want it this year also. The price is very moderate for such a book.

W. J. S.

NEBRASKA DISTRICT

July 1, 1952 to October 1, 1952

Congregation	Budgetary	Special	OTHER CHARITIES
Central Conference			
St. Paul, Broken Bow.....	\$ 52.55	\$	\$
Westside, Co. Bluffs.....	8.47		
Lincoln Heights, Des Moines....	72.95		
Immanuel, Hader.....	791.18		
Trinity, Hoskins.....	507.85		
Grace, Newton.....	160.00		
Northside, North Platte Memorial for Mrs. Bertha Braun.....	73.00		
Goodshepherd, Omaha.....	5.50		
Good Hope, Omaha.....	52.40		
Grace, Oskaloosa.....	35.91		
Grace, Sioux City.....	175.75		
Colorado Conference			
Redeemer, Cheyenne.....	39.11		
Mt. Olive, Denver.....	37.25		
Zion, Fort Morgan.....	328.00		
St. James, Golden.....	90.01		
St. Matthews, Loveland.....	54.18		
Mt. Olive, Lamar.....	131.87		
St. John, Platteville.....	209.49		
Our Savior, Pueblo.....	56.31		
Rosebud Conference			
St. John, Brewster.....	148.14		
Grace, Burke.....	37.15		
St. Paul, Colome.....	304.53		
Zion, Colome.....	383.61		
Dunning Luth. Mission, Dunning	38.72		
St. Paul, White River.....	58.80		
Trinity, Winner.....	396.55		
St. John, Witten.....	249.43		
St. Peter, Wood.....	37.68		
Southern Conference			
Christ, Beatrice.....	24.55		
Emmaus, Beatrice.....	147.53		
Zion, Clatonia, Memorial, Mrs. Wilhelmina Hereth.....		51.00	
Zion, David City.....	611.75		
Zion, Firth.....	20.00		
St. Paul, Gresham.....	600.00		
Redeemer, Hastings.....	83.11		
St. Paul, Plymouth.....	389.78		
Memorial for Mrs. Julius Weisd Memorial for Henry Reinwald		46.25	4.00
St. Marks, Sutton.....	40.29		
St. John, Rising City.....	442.00		
Total	\$ 6,894.38	\$ 97.25	\$ 4.00

HERBERT J. REICHERS, District Treasurer.

Pacific Northwest DISTRICT REPORT — FIRST QUARTER July — September, 1952

Congregation	Budgetary	Special	Total
St. John, Clarkston, L. Bernthal	\$ 52.30	\$	\$
Good Hope, Ellensburg, G. Sydow	45.60		
Trinity, Omak, Zimmermann.....	360.00		
Peace, Orofino, Bernthal.....	38.70		
Grace, Portland, Sabrowsky.....	155.60		
Zion, Rainier, Kirst.....	10.75		
Grace, Seattle, Franzmann.....	70.87		
Snoqualmie Valley, Snoqualmie Lueckel.....	61.00		
Good Faith, So. Cle Elum.....			
G. Sydow.....	21.25		
St. James, Spokane, Grams.....	60.97		
Shadle Park, Spokane, Menke.....	39.55		
Faith, Tacoma, Vacancy.....	110.77		
St. Paul, Tacoma, Amacher.....	204.35		
Grace, Yakima, Adascheck.....	617.63	12.00	629.63
Redeemer, Yakima, Frey.....	33.40		
Grace, Zillah, A. Sydow.....	150.00		
Total	\$ 2,032.74	\$ 12.00	\$ 2,044.74

Memorial Wreaths

In Memory of — Sent in by	Amount
Mrs. Laatsch — Wm. Lueckel, Snoqualmie.....	\$ 16.00
Mrs. E. Wolkenhauer — T. R. Adascheck, Grace, Yakima	12.00
Total	\$ 28.00

F. E. PETERSON, District Treasurer.

MICHIGAN DISTRICT July 1, 1952 to September 30, 1952

Congregation	Budgetary	Building Fund	Non-Budgetary
Southwestern Conference			
Reverend			
J. Brenner, Battle Creek.....	\$ 98.91	\$	\$
E. Wendland, Benton Harbor..	337.15		
R. Gensmer, Coloma.....	761.01		
G. Struck, Dowagiac.....	133.22		
W. Krueger, Eau Claire.....			5.00
C. Kipfmiller, Hopkins.....	500.00		
R. Beismann, Muskegon.....	84.03		
L. Meyer, Otsego.....	16.15		
A. Maas, Sodus.....	300.00		
H. Zink, Stevensville.....	203.70		
H. Hoenecke, Sturgis.....	73.00		
Southeastern Conference			
L. Koeninger, Ann Arbor.....	80.00		
East Ann Arbor.....	37.50		
O. Kreie, Belleville.....	173.74		
O. Schlenner, Detroit, Including \$7.42 from Sunday School....	218.97		
W. Valleskey, Detroit, Hope....	232.97		
E. Zell, Detroit.....	139.89		

E. Frey, Detroit	207.55		
E. Fredrich, Detroit	231.45		
J. DeRulter, Detroit	235.08		
W. Vallaskey, Detroit, Zoar....	86.50		
A. Gallart, Findlay	255.82		
H. Buch, Greenwood	54.25		
K. Krause, Lansing	1,828.10		
F. Zimmermann, Lansing	210.22		
T. Sauer, Livonia	102.54		
S. Westnedorf, Monroe	182.78		
A. Schultz, Monroetown	189.70		
A. Hueschen, Morenci	109.16		
A. Walther, Northfield	799.51		
E. Hoenecke, Plymouth	142.96		
H. Engel, Saline	2,701.82		
A. Wacker, Scio, \$16 from Mr. and Mrs. Ray Renz, Baptismal	1,786.25	16.00	10.00
A. Jeschke, Tecumseh	218.69		
R. Scheele, Toledo	86.37		
R. Demcak, Van Dyke	106.48		
A. Bloom, Waterloo, including \$10.00 from Ladies Aid	326.80		
Warren	15.50		
G. Press, Wayne	832.79		
H. Buch, Yale	120.32		
Northern Conference			
M. Schroeder, Bay City.....	609.45		
J. Vogt, Bay City.....	151.10		
H. Schultz, Brady, \$3.00 from Ladies Aid	73.85		3.00
H. Schultz, Chesaning, \$3.00 from Ladies Aid	142.85		3.00
N. Maas, Durand	35.33		
J. Roekle, Elkton	82.02		
R. Holtz, Flint	156.64		
A. Kehrberg, Frankenmuth.....	39.00	66.50*	
A. Schwerin, Freeland	80.55		
G. Schmelzer, Hale	6.50		
R. Frey, Hemlock	184.55		
W. Steih, Kawkawlin	115.55	8.00	
H. Lemke, Lincoln	99.55		
A. Maaske, Manistee	201.20		
R. Schaller, Mayville	57.06		
K. Vertz, Owosso	1,000.00	450.00*	
M. Koepsell, Remus	366.37		
O. Frey, Saginaw	266.80		
H. Eckert, Saginaw	163.35		
O. and O. J. Eckert, Saginaw..	911.72		
C. Miller, Sebewaing	550.00		
E. Renz, Custer	211.58		
C. Leyrer, St. Louis	118.27		
N. Maas, Swartz Creek	45.73		
P. Heyn, Tawas, \$5.00 from Choir \$5.00 from Young Peoples Soc.	828.95	37.41	35.00*
W. Kehrberg, Vassar	51.04		
T. Horneber, Zilwaukee	648.54		
Totals	\$ 21,416.25	\$ 24.00	\$ 609.91

*Represents money sent direct to institutions. Of the non-budget monies there was \$48.00 for Church Extension Fund and \$10.41 for War Sufferers Relief.

Memorial Wreaths

July 1, 1952 to September 30, 1952

In memory of — Sent in by	Amount
Mrs. Elizabeth Mueller — Frankenmuth.....	\$ 6.00*
Mrs. Herbert Weber — Frankenmuth.....	60.50*
Herman Witzke — Bay City, Bethel.....	75.00
Mrs. J. Friese — Brady.....	3.00
William Heise — Chesaning.....	5.00
Mrs. Flora Sauer — Eau Claire.....	5.00
Arthur W. Zeeb — Scio.....	2.00
Wm. R. Boldt — Tawas.....	5.00
August A. Goedecke — Tawas.....	27.00
August A. Goedecke — Tawas.....	22.00*
Joseph Wetzell — Tawas.....	8.00*
John Wuchert — Tawas.....	5.00*
John Wuchert — Wayne.....	4.00

ALWIN R. BURKHARDT, Treasurer.

TREASURER'S STATEMENT

July 1, 1952 to September 30, 1952

Receipts

Cash Balance July 1, 1952.....	\$110,643.86
Budgetary Collections	\$197,759.66
Revenues	92,928.72
Total Collections and Revenues.....	\$290,688.38
Reimbursement of Budget from	
Gerds bequest	2,425.50
Luth. S.W.C. — Prayer Book	39.60
Total Receipts	\$293,153.48
	\$403,797.34

Disbursements

Budgetary Disbursements:

General Administration	\$ 19,249.59
Theological Seminary	13,812.44
Northwestern College	34,530.88
Dr. Martin Luther College.....	46,379.71
Michigan Lutheran Seminary..	42,137.21
Northwestern Luth. Academy..	8,802.33
Home for the Aged	6,498.74
Missions — General	
Administration	42.66
Indian Missions	27,996.29
Colored Missions	11,897.93
Home Missions	106,532.35
Refugee Mission	8,242.65
Madison Student Mission	2,384.22
Lutheran Spiritual Welfare	
Commission	4,339.13
Winnebago Lutheran Academy	750.00
General Support	19,106.47
School Supervision	2,245.01

Total Budgetary Disbursements \$354,947.61

Cash Balance September 30, 1952 \$ 48,849.73

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For September, 1952

For Missions

Memorial Wreath in memory of Mrs. Frank Virchow, sent in by Rev. H. E. Rutz, Hazel, South Dakota	\$ 5.00
N. N. Detroit, Michigan	3.00
	\$ 8.00

Spiritual Welfare Commission

St. Paul's Ladies Aid, Bangor, Wisconsin.....	\$ 35.00
Mrs. H. A. Hopp, Manitowoc, Wisconsin.....	2.00
Memorial Wreath in memory of Mr. Helge Kruse, donated by Mr. and Mrs. Chas. Goranson and Mr. and Mrs. Lester Goranson and family	10.00
Memorial Wreath in memory of Mrs. J. J. Sandwig from the following: Mr. and Mrs. Arvin Rode, Mr. and Mrs. Leslie Johnson and Mr. and Mrs. Theron Shaver.....	5.00
Cpl. Oscar Teuteberg, New York, New York	1.00
	\$ 53.00

Church Extension Fund

Memorial Wreath in memory of Rev. L. B. Mielke, by Mrs. L. B. Mielke.....	\$ 5.00
Memorial Wreath in memory of Mr. Sonnenberg given by Mr. F. Rossmann.....	5.00
Memorial Wreath in memory of Ruth Klaye given by Mrs. Amanda Jeske.....	100.00
	\$ 110.00

Mobridge Building Fund

Memorial Wreath in memory of Mrs. Mary Byer given by Mr. and Mrs. Alvin Fabian....	\$ 500.00
	\$ 500.00

Wisconsin Building Fund

Trinity, Congregation T. Rontoul, Rev. T. H. Hilgendorf	\$ 1.00
	\$ 1.00

C. J. NIEDFELDT, Treasurer.

38-N
 Mr. Henry Henning Jr.
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