

THE NORTHWESTERN Lutheran

DECEMBER 26, 1954
Volume 41, Number 26

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We believe that General Winfield Kitching has something when he criticized the American and Canadian TV programs on his return to our country. He said that he had not seen after an extensive tour of this country he had not seen about one television. The most sacred programs are mixed with advertising.

Oh, Come,
All Ye Faithful

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The Northwestern Lutheran

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

Vol. 41 December 26, 1954 No. 26

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

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

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Payable in Advance

Individual subscriptions	\$1.50
In Milwaukee	\$1.75
For blanket subscriptions	\$1.25
In bundle subscriptions	\$1.10

Address all business correspondence, remittance, subscription, etc., to Northwestern Publishing House, 3616-32 West North Avenue.

COVER DESIGN

Oh, Come, All Ye Faithful

Siftings

BY THE EDITOR

Here are a few jottings taken from the *Lutheran* on the topic of Christmas that are well worth weighing: "A bigger share of Christmas dollars would go to distilleries than to churches this month. Four out of five Christmas cards would be illustrated with New England snow scenes or something equally unlike Bethlehem in the days of Caesar Augustus. Giving and getting Christmas presents would absorb more energy than prayer and carol singing. Enthusiastic crusaders wanted to push back the tide of Christmas commercialism. This month they posted slogans such as 'PUT CHRIST BACK INTO CHRISTMAS' and 'KEEP CHRIST IN CHRISTMAS' on billboards, in buses, store windows," etc.

* * * *

People can not be converted with slogans. A crusade usually defeats itself. One may be successful, if one makes noise enough, in putting the name of Christ on postcards, billboards, etc., but that is by far not putting Christ back into Christmas. Christ must be put into the hearts of men if Christ is to mean anything to us. That means, that man must first be convicted of sin, and his sinfulness, and see in Christ his only hope of salvation. This can not be done with slogans. "Faith cometh by hearing, and hearing by the word of God," says the Scriptures. That will do it and that alone.

The mayor of Phillipsburg, New Jersey, has declared by proclamation that Monday night will be hereafter "Spiritual Guidance Night." He has asked for the cooperation of the schools of the city. They are asked not to arrange for athletic contests or social events on Monday nights, and teachers are asked not to assign homework to the children. Also, civic organizations have been asked for their cooperation and schedule no "doings" for this night. The churches will take full advantage of this night and will arrange religious classes. All this is done with the purpose of

combatting juvenile delinquency and to inculcate moral and religious principles. We wish we could have read that the Christian people of that city decided quietly to do this and without any bid of cooperation from the outside world have carried out their resolve. When will we learn that you can't push religion or moral behavior down anyone's throat by mass-resolutions?

* * * *

Dr. Donald Grey Barnhouse may be known to many of us as the fiery leader a quarter of a century ago against the modernistic trend in his own, the Presbyterian Church. It is now reported that Dr. Barnhouse has returned to that body in great "humility" and promised to work with the "brethren" in his Church. Although we never fully agreed with the theology of Dr. Barnhouse, yet we admired him for the stand he took on the fundamental doctrines of the Bible. From the news report it is not quite clear what course Dr. Barnhouse intends to pursue in the future in regard to the errors taught in his body. This much is clear, Dr. Barnhouse has compromised. We are sorry to hear that.

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We believe that General Wilfred Kitching has something when he criticized the American and Canadian TV programs. On his return to London after an extensive tour of this country he had this to say about our television, "The most sacred programs" are mixed "with advertisements for all manner of goods." "By the time you have mixed up motor oil and baking powder with Lord's Prayer and the 23rd Psalm, what opportunity is there for the creation of a religious atmosphere?" He is, of course, quite right about this. We could suggest, however, that we might keep our religious programs where they belong — in church.

"The Kindness and Love of God our Saviour Toward Man Appeared"

Titus 3: 4-7

A Christmas festival, as we observe it, was not before the mind of the Apostle Paul as he wrote these inspired words to his co-worker Titus. Neither was he speaking specifically of the Savior's birth, which we commemorate on Christmas. What Paul had in mind was rather the entire work of salvation which God graciously carried out through His Son Jesus Christ and which He proclaims to us through His Gospel. Yet we may well apply his words to the Christmas message. For though we focus our attention very specifically upon Christ's birth, we, too, see it in the light of the full salvation which He procured for us. In that sense we may indeed say: "The kindness and love of God our Savior toward man appeared."

Bringing Full Salvation

God's Saving Love Appeared At first thought it may seem a bit strange that the Apostle should say that God's kindness and love appeared. Kindness and love are qualities of the heart. As such they can of themselves not be seen. Even from human life we know, however, that there is a way in which such qualities can appear. When someone speaks and deals in a friendly way with others, when he renders needed help to them, we may know by such words and actions that he is kind and loving. On the basis of all that God did through Christ for the salvation of mankind Paul could truly say that the kindness and love of God had appeared.

In Christ We too can say it, say it also with specific reference to the Christmas message. On the night when Jesus was born God's kindness and love took on a very tangible and visible form. For the child of Mary in the manger at Bethlehem was the only begotten Son of God, one in essence with the Father and the Holy Ghost, equal in divine glory, power, and majesty. Yet in being born of the Virgin Mary He took on our flesh and blood and entered upon all the lowliness of our earthly life. He did it for no other

reason than to save us from sin, from its guilt, its curses, and its bondage. He did this in the only way that it could be done, by becoming our substitute. Taking on a sinless human nature God's Son came to render for us that perfect obedience to God's will in which we all daily default, came to bear in our stead the curses which our sins have merited. For



this task the Heavenly Father sent His Son into the world. That His Son carried out this task victoriously is what God proclaims to us in the Gospel. Could the kindness and love of God our Savior, His great benevolence, His warm-hearted concern for man in his plight of sin, have appeared more gloriously?

Now through His Son doth shine
The Father's grace divine.
Death o'er us had reigned
Through sin and vanity:
He for us obtained
Eternal joy on high.
May we praise Him there!
May we praise Him there!

Imparting It in Pure Grace

The Apostle writes: "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life."

Apart From All Works Works of righteousness which we have done have had no part in making us partakers of the full salvation which God's kindness and love in Christ brought to us. Just this is the grave mistake, however, that we are all prone to make as we are by nature, that we keep on thinking that first by being good we can expect to have a part in the love and kindness of God our Savior as it appeared in His incarnate Son. We are all too prone to cling to the thought of somehow making ourselves worthy of God's pardon and grace, if in no other way then at least by practicing some measure of self-denial or by evidencing tearful penance. Yet if any works of righteousness whatsoever on our part helped to make us partakers of God's Savior's love, then we would no longer be saved by His pure mercy, as the Apostle so clearly asserts.

There is indeed a bond of the strongest nature between partaking of God's salvation and a life of righteousness. In the words which follow immediately upon this text St. Paul urges Titus: "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." But these works of righteousness to which the Apostle exhorts are not a preparation for the enjoyment of God's saving mercy, not a way of procuring a part in it, but rather a blessed fruit of being partakers of it, a fruit of gratitude for God our Savior's love and kindness. We are not saved by serving God, but we are saved in pure grace that we may now serve God joyfully and richly.

Through the Holy Spirit According to His mercy alone God saved us. Seeing that we could not come to Him, because we were spiritually dead, seeing that by nature we could not believe in His Savior's kindness and love, nor even care for it, He Himself came to us with all of His saving power. Already in Holy Baptism He imparted to us all the treasures of

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Editorials

It Is Over The weary ones and the heavy laden may now rest for a spell. Christmas is over. Another Christmas has passed from time into eternity, never to return. Everybody in America has celebrated Christmas because that is one of the customs of this nation, one of the obligations of the season. Nowhere are such grand preparations made for Christmas as in the United States. There is hardly a home in which some kind of preparations are not made to observe this great Christian festival. It is a day of laughter and happiness. Families, where possible, were reunited once more for a day and have returned to their respective homes to rest from the hurly-burly that usually goes with this celebration. Behind them they have left happy hearts and smiling faces. They have feasted, they have eaten well, some have drunk well. — But, then, why not, wasn't it Christmas? And at Christmas time one must cast off all inhibitions, be gay and happy and enjoy the things of this life, says the world. Yes, there were disappointments, too. Many did not get out of the day what they expected to get out of it. Children who were expected to be at home for the celebration did not arrive. Perhaps illness or death disturbed the joys in some homes. Or, in some cases, the gifts did not measure up to expectations. Frayed nerves caused by the grind of the preparations have left their marks. But it is all over now and the celebrants may return to the normalcy of life. The weary and heavy laden can find rest now.

What about the spiritually weary and heavy laden? What did the celebration of Christmas do for them? It could have done much if all would have realized their spiritual burden, that they are sin-weary and sin-laden, that something must be done about this and can be done about it. We are children of our time and therefore always in danger of losing sight of the meaning of Christmas and the reason for celebrating. While the great multitude celebrated Christmas without realizing its spiritual significance, the Christian did not forget that "Christ Jesus came into the world to save sinners." Whatever else of celebrating has been done, the center of the celebration still was the newborn King of the Jews who became our brother, partook of our flesh and blood that He might redeem us. In this alone is balm and rest for the weary and heavily laden souls of men. In whatever home He was the joy of all celebrating, the heart of Christmas, there the day was a blessed one, with or without the customary external accompaniments. In Him alone the weary and heavy laden find their rest. He is their Christmas. And now that Christmas is over once more, we look back to assure ourselves that Jesus Christ, the Son of God and Mary's Son, who came to work out our redemption, was our real joy. W. J. S.

* * * *

THE SMALL CATECHISM OF DR. MARTIN LUTHER (Commemorating the 425th anniversary of the Small Catechism)

Properly Dividing Law From Gospel

Before Luther could reform the Church and so also write a catechism of Christian doctrines, he had to obtain

a clear understanding of the relation of the Law to the Gospel and its proper use according to God's Word. This was a difficult matter because the Church had gradually fallen into the error of confusing Law and Gospel, of considering both equally necessary for salvation. The Law was to be obeyed by the baptized sinner in order that he would become a recipient of God's grace. It was taught by the Roman Church, and still is, that by the keeping of the Law the Gospel would first become beneficial to the believer. So Luther says that in the Roman Church he at first did not understand the meaning of "grace" and did not know what really was required by the Law of God. He had been taught that to keep the Law was to do what the Law demanded and such doing was a matter of *his will*. By such doing of the Law the believer then acquired the righteousness of God, that is the righteousness which the sinner needed to be justified by God, or to be declared free from guilt and punishment of sin.

Even when Luther had received his Doctor of Theology degree he was still in the darkness of confusion and doubt, because he did not understand the meaning of God's grace and the relation of the Law to the Gospel. By constant and diligent study of the Bible the Lord graciously opened His eyes to the truth of the Gospel which brought peace to his troubled heart and joy to his Law-saddened life. Once Luther had learned to know the true meaning of the words: The just shall live by faith (Rom. 1:17), he also had learned to divide Law from Gospel and know the proper use of each.

In his Preface to Paul's Epistle to the Romans Luther shows how one can never obtain righteousness before God by means of the Law. The Law of God, unlike human laws, requires that we first of all "love God above all things." Such love the sinner does not have by nature nor can he by his own will or strength bring himself to love God, because his own conscience condemns him before God. To keep the Law out of fear of punishment or in the hope of obtaining God's favor is not fulfilling the Law. And so the sinner stands condemned by the Commandments regardless how much he tries to keep the Commandments. Instead of obtaining God's grace by attempting to keep the Law he brings upon himself God's anger.

The great discovery which changed Luther's life was that he learned to know that the "righteousness of God" is not an accomplishment of man, but an act of God. It is an act by which God declares the sinner "righteous," that is, free from the guilt and punishment of all his sins. Such judgment the holy God passes upon the sinner, because His Son, Jesus Christ, as man's substitute fulfilled the Law and paid the sinner's penalty by his suffering and death. — The righteousness of God, then, is a gift of God's grace alone. There is nothing the sinner need to do for his salvation. This gracious gift God offers to the sinner by the Gospel, and by means of that Gospel the Holy Ghost brings the sinner to faith. And now having become a child of God through faith in Jesus Christ, the justified sinner loves God, will gladly

do His Commandments. "We love him because he first loved us." The Lord accepts such good works which the believer does in obedience to the Commandments, not because by such good works the believer is earning heaven or is now perfect, but because the believer is God's dear child.

In order that no one be again misled to believe that by outward acts one can keep God's Law and that anyone by His own will can be able to fulfill the Commandments, Luther begins his explanation to each Commandment

with the words: "We should fear and love God." To fear God means to honor God as our Creator and Redeemer and place His Word and command above every other word and command. Only when the Holy Ghost has revealed to us sinners God's love in Christ Jesus can we begin to keep the Commandments. To the unbeliever the Law is to show him his sins and condemnation, to remove from him all self-righteousness, so that by the Gospel he can find peace and joy because in the Gospel is revealed God's righteousness. G. W. F.

Do You Attend?

DECEMBER and January are months in which many of our congregations hold annual meetings. Since the day will soon be here, we would do well to think seriously about the matter.

Poor Attendance

It would be interesting to have attendance figures for congregational meetings throughout our Synod. We believe it can safely be said that the attendance, in general, is poor. Some weeks ago we heard of a congregation in our Synod passing a resolution regarding the number of voting members necessary to constitute a quorum for a meeting. The number decided upon figures out to about seven percent of the total voters. In other words, if the voting membership stood at one hundred, only seven voters would have to be present in order legally to carry out the congregation's business. What a shame!

The Lord's Business

We know that business organizations have a hard time getting members to their meetings. What are all the door prizes for, if not to coax people to come? It shouldn't be necessary even to urge the voting members of a congregation to turn out for its meetings — they ought to come willingly and gladly. The reason for the poor attendance at church meetings may lie in this that the voters have forgotten that the congregation meeting is not just a meeting of another organization, but a meeting to carry out *the Lord's business!* Important decisions are made at congregational meetings — decisions not only in purely business matters of the congregation, but in the spiritual sphere as well.

Shirking a Duty

Here is a responsibility God has laid upon the *male* members of the congregation, having told the women to keep silence in the churches (1 Cor. 14:34; 1 Tim. 2:12). The voting member who does not attend the voters' meetings is shirking a duty that God has laid upon him. No doubt one of the factors which brought about woman suffrage, which is found even in many Lutheran churches today, was that many male voters were not fulfilling their duty in respect to voters' meetings.

Why the Lack of Interest?

Before the recent November elections a news commentator was giving the percentages of voters who turned out for elections in the various countries. There was quite a difference — in some countries only fifty percent turned out, while in others the percentage was seventy, eighty, ninety, and even higher. The commentator remarked that the voters turned out best in those countries which either had lost their freedom in the past, or had been in great danger of losing it.

Perhaps there is a thought in that for us. Is our absence from meetings of the congregation due to thoughtlessness, carelessness and unintentional neglect, or is it due to a *lack of appreciation for the Gospel of Jesus Christ* which has freed us from the bonds of sin? Do we stay away because we care little or nothing for the preaching of the Gospel in our midst and in our Synod-wide endeavors?

A Great Privilege

Whatever the reason, let us be clear on this that our congregational meetings are dealing with *the Lord's*

business, that God has given each voting member the duty, the responsibility, and *the privilege* of helping to guide the church's work. He expects us to be present. It is a sin for a voting member of a congregation to miss his church's meetings without an excuse which will stand before God.

Let the congregation schedule its meetings at the best time for most of its members, and conduct its meetings in an orderly manner so that they do not drag on and on and accomplish little or nothing *and let every voter be present* to pray, to speak, to listen, and to decide on all matters for the glory of God and the welfare of man!

T. AABERG,
in Lutheran Sentinel.

"THE KINDNEES AND LOVE OF GOD OUR SAVIOR TOWARD MAN APPEARED."

(Continued from page 403)

salvation. For our baptism was a gracious washing of regeneration and renewing of the Holy Ghost. Through baptism the Holy Spirit implanted a new spiritual life in us. He brought us to faith in Jesus as our Savior, thereby making us God's dear children, who are justified by His grace, and blessed heirs of eternal life. In Holy Baptism we experienced a blessed renewal through the Holy Spirit by which our heart and mind were utterly changed from what they were by nature. This new life of faith the Holy Spirit continues to renew and sustain. Let us seek His gracious work through Word and Sacrament. Then there shall be abiding Christmas joy in our hearts, for we shall be tasting of the love and kindness of God our Savior which appeared.

C. J. L.

ETERNITY

Christ's Return for Judgment

(Eighth continuation)

TODAY is Christmas. Our hearts are turned to Bethlehem, where we bow the adoring knee before our Savior lying as a little babe in the manger. Our thoughts do not remain in Bethlehem. We know that Bethlehem marks only the beginning. We look forward to dark Gethsemane and Calvary. We look further to the resurrection and the ascent into heaven of our Savior. Nor do we stop there. We know that the same Jesus whom today we see in His lowliness at Bethlehem will return in the glory of His Father at the end of the world to complete His work of redemption. We sing in one of our Christmas hymns (No. 91):

And when Thou dost come again
As a glorious King to reign,
I with joy may see Thy face,
Freely ransomed by Thy grace.

In this spirit we in our present study complete the consideration of Christ's return for judgment, and at the same time introduce another subject in connection with the end of time.

Watch and Pray

The signs which precede the return of Christ and which indicate the approach of the end of the world were present already in the days of the apostles. They have since then increased in number and intensity. If it was necessary for the apostles to watch, and to warn the Christians of their day to watch, it is much more necessary today. We hear a few words of Jesus.

"Watch therefore: for ye know not what hour your Lord doth come" (Matth. 24:42). Then, after pointing to a thief or burglar, who does not announce the visit which he plans to make, Jesus repeats: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (v. 44). Again, after telling the parable of the five wise and the five foolish virgins, He repeats: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (chap. 25: 13).

We also look at this warning of Jesus as St. Mark records His words. After announcing that "heaven and earth shall pass away" but that of the day and the hour no man knows anything, nor the angels which are heaven, not even the Son, but the Father only, He adds the solemn warning: "Take ye heed, watch and pray: for ye know not when the time is." Again: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning." Again: "And what I say unto you I say unto all, Watch" (Mark 13:33. 35. 37).

St. Mark added praying to watching. Luke stresses the idea of prayer: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (chap. 21:36).

The danger if we fail to heed this warning to watch is stated by St. Mark very briefly: "Lest coming suddenly he find you sleeping" (chap. 13:36). St. Luke is more specific: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (chap. 21:34).

Our watching, however, must not be an idle waiting. The Lord has work for us to do in His kingdom. If we "sleep," if we are interested only in the pleasures of this life, or in the cares of this life, or, in short, in the affairs of this life, then we cannot take care of the affairs of the kingdom. When Jesus was about to ascend into heaven, His disciples asked Him if He was now going to restore the kingdom to Israel. They had in mind a kingdom as it flourished under David and Solomon. Their words revealed an earthly-mindedness. Jesus answered them rather brusquely that that is none of their business. That is strictly a matter which belongs to His Father's domain. Their task will be to preach the Gospel "unto the uttermost part of the earth."

We hear one more word, warning us to beware of earthly-mindedness

and urging us to cultivate holiness in view of the coming return of Christ: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" (2 Pet. 3:11).

There Will Be Only One Return of Christ

In all of the above exhortations it is implied that only one visible return of Christ is to be expected, which is to be followed by eternity with a new heaven and a new earth. Look, for instance, at the last passage quoted above. Continuing his question in v. 12, Peter speaks with some emphasis on the dissolving of the present world "with fervent heat." But then in the next verse (13) he immediately speaks of the new heaven and the new earth which will receive us: "Nevertheless we, according to this promise, look for a new heaven and a new earth, wherein dwelleth righteousness."

There is one passage which actually counts the different comings of our Lord into the world, and fixes the number at two, no more. Speaking of Christ, the Epistle to the Hebrews says: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Yes, "Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:26. 28).

Yet in spite of this very definite enumeration and in spite of the fact that all the other passages which speak of Christ's return for judgment clearly imply that it will not be preceded by another visit of His to this earth — yet there are people who insist that Christ will come back to the earth before Judgment Day in order to establish a kingdom which will last for a thousand years. This imaginary kingdom of Christ is called the Millennium, and the adherents of this theory are called Millennialists, or with a Greek word, Chiliasts. (*Mille* is the Latin word for a thousand, and *chilia* is the Greek.)

All Chiliasts are not agreed on what to expect during those thousand years. Some assume that there will be only saints on earth, who will have an earthly, secular kingdom, from which they will exterminate all

godless people, and will then revel in sensual pleasures. This type of Chiliasm was rampant in some sections of the early church, and was revived somewhat by certain sects during the Reformation. — A second group assumes that the Lord will appear to destroy Antichrist, bind Satan, gather a church of believing Israelites, to which resurrected martyrs will be added. The restored kingdom of Israel will return to Canaan, and with Jerusalem as the capitol will rule the world. Towards the end Satan will be loosed, he will gather all evil forces against the Lord's kingdom, but will be defeated;

whereupon the resurrection and final judgment will take place. — The third group is rather vague. They speak of a "spiritual" return of Christ, and of flourishing times of the Church.

One thing these types have in common, they all speak of a special return of the Lord before the end of the world, and of His establishing a special kingdom. God granting, we shall devote our next few studies to the error of Chiliasm (under that special heading).

(To be continued)

J. P. M.

From A Wider Field

The Average Church Member

THE average church member is not conspicuously different from the average nonmember. The average church is so much conformed to the world that people are surprised if it sharply challenges the prevailing behavior of the community."

Who says so? We have been quoting from a report on "the state of the church." It was prepared by the general secretaries of the National Council of Churches (not to be confused with the World Council of Churches that met at Evanston last summer). The report was presented to the National Council at its biennial convention held at Boston in the last week of November.

About 30 denominations, embracing some thirty million members of Christian churches, are represented in the National Council.

So "the average church member is not conspicuously different from the average nonmember." This may or may not be true. We cannot speak for the people who belong to those 30 church bodies that make up the Council, and we do not have the complicated machinery it must take to determine what their "average" church member is like. But we do have our fears about him. Perhaps he is too much conformed to this world, and his church as well. Surely many church members give that impression by their conduct; and all of us at times fail to meet the standard

set by the Apostle when he writes: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2).

Who Is At Fault?

Now if it is as bad as this, that in the churches of the National Council it is hard to tell the average member from the unchurched, perhaps we had better inquire about whose fault it is. Man is transformed by one power, and one power only. Peter gives an account of the process when he writes to the saints: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

When a church member is not "conspicuously different" from nonmembers, it is because he lacks what the Scriptures call sanctification. But sanctification can hardly be expected where the regenerating power is lacking; and the power for the sanctifying of heart and life is often the least available commodity in the churches under consideration.

Christ's Prayer

"Sanctify them through thy truth;" the Savior prayed, "thy word is

truth." But where is that Word of God? The utter contempt shown for the sacredness, the inviolability, the purity, the integrity of the Bible by modernist preachers must rob countless souls of their sanctification. The very union of churches having every possible shade of doctrine and no doctrine at all in the true sense is in itself a disavowal of the authority of the Holy Scriptures. These churches walk together without being agreed in what they teach because in their judgment doctrinal agreement is not important; and it is not important because the Word of God is not a fixed quantity for them, but is contained in a Book from which everyone may take what appeals to him, test it by his experience, and accept what seems to him to be true. This does not lead to the building of Christian faith, but produces agnosticism.

The Challenge

Repudiation of the authority of God's inerrant Word is now running like a prairie fire also through massive sections of the Lutheran Church.

After an all-Lutheran Free Conference had been held at Minneapolis on November 11 and 12, where invited pastors and lay members of 16 Lutheran bodies gathered to discuss their "common ground and common task," the *Christian Century* published the following reaction of one who attended:

"The log jam in Lutheranism is broken. Backwater sloughs are on the way to becoming streaming tributaries. The free conference didn't turn the trick; it registered the fact. . . .

"Doctrinal finickiness is just not going to make the difference it has. The niceties are not going to make the messes they have. At the free conference there was just a smell of the old-style doctrinal controversy that has made such conferences so difficult until now. There was a certain historical interest in hearing this dying disputation. On Friday I walked to the church through a radiant afternoon of Indian summer 1954, stepped through the door and plunged straight back 300 years into the murkiest moments of Lutheran scholasticism. Apparently there are still Christians who would keep the church bleeding until there is agreement on the absolute identification

of the Pope as *the* Antichrist, and on a certain conception of objective justification. . . .

"But that definitive scrutinizing of the inscrutables is going down. The discussion was desultory. No one really wants to rise to that bait anymore. The few who do, have about them the solitary nobility of the dinosaurs who must have roared and lashed out according to ancient monster custom even as changing climate and conditions advanced their doom. There was an end-of-an-era grandeur about the old fellows' talk."

The Death-Knell — Is It?

The sound you heard as you read the above was the clang of the death-knell being rung, not merely for true Lutheranism, but for the Christian faith that rests upon the unchangeable foundation of God's Word.

Thank God, the announcement of its death is premature. But we cannot be unaware of the threat, especially when we are told that the following statement quoted by the *Confessional Lutheran* as a terrible example, reflects some of the thinking going on within the Synodical Conference itself:

"What then is orthodoxy? We do not know. We define it as the right understanding and right teaching of Christian doctrine, but this definition rather asks the question than tells the answer, for what is the right doctrine after all? If we had the power at any one moment to state what is orthodoxy, we certainly should not have to live in the tension of theological imperfection. But precisely because of that imperfection, we are never quite able to lay our hands on orthodoxy and make the claim of possessing it. The only orthodoxy is the orthodoxy beyond."

If this incredible paragraph actually means what it says, there remains no doubt that it is later than we think.

"If the foundations be destroyed, what can the righteous do?" (Ps. 11: 3).

E. S.

In The Footsteps Of Saint Paul

Concerning The Antichrist

PAUL had been misunderstood by some of the Thessalonians concerning the second coming of Christ as though the day of the Lord was already beginning or about to begin. Paul refutes this false interpretation in his second chapter of Second Thessalonians, where he writes: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Of this falling away from faith Christ already speaks in His great discourse on the Last Things (Matt. 24:24). This falling away or apostasy will take place within Christendom. Otherwise it would be no apostasy. Many fell away from the Christian faith in those early days of the Church, when the bloody persecutions arose. Julian the Apostate (331-363) was one of the last Roman emperors to oppose the Christian faith and Church. In his youth he had been a Christian. Later on he embraced paganism and became an apostate. Throughout the Church he is known as The Apostate. The greatest apostasy took place within visible Christendom, when both the Western Church of Rome and the Eastern Orthodox Church turned away from the true faith of Scriptures. The apostasy will continue till the coming of Christ to judgment. Much error is being taught concerning Christ's last coming, and untold numbers still fall away from the true faith because of it.

A Second Sign

As a second sign which is to precede the coming of Christ, Paul mentions the revelation of the man of sin, whom he also calls the son of perdition. These two titles aptly characterize the great opponent of Christ. For this reason he is called the Antichrist. Even though Paul does not use this name, John does. 1 John 2:18 we read: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists: whereby we know that it is the last time." 1 John 4:3 we read: "This is that spirit of antichrist, whereof ye

have heard that it should come; and even now already is it in the world." Paul calls him the man of sin. In verse 7 he speaks of the mystery of iniquity or lawlessness spread by the man of sins. The sin of sins is unbelief. When Paul uses the term 'lawlessness' he does not mean the moral law of God, but rather the Word of God as a whole.

That Man of Sin

Paul now shows us how this man of sin or lawlessness reveals himself ever more openly: "Who opposeth and exalteth himself above all that is called God . . . showing himself that he is God." The man of sin opposes God. He is the greatest opponent of God and Christ and is therefore called the Antichrist. If we behold the unfolding and development of the man of sin in the history of the Church, to whom can the words of Paul be applied save to the Pope, yes, the whole institution of the Papacy. Does not the Pope place himself in the temple of God, the Church, when he claims that he is the vicegerent of Christ? Does he not assume divine honors when he professes to be the only one who can forgive and retain sins? Has he not made himself God when he contends that Christ did not die for all sins, only for the original sin of man, and that he now either in person or through his priests must bring an unbloody sacrifice in the mass for the actual sins of man? Does he not add to this blasphemy when he elevates Mary to the role of co-redemptrix or co-savior with Christ? Can there be a greater falling away from the truth of the Word of God within visible Christendom? He who cannot see this or does not want to see it must be blind indeed.

Already at Work

The man of sin or lawlessness is not yet to come. He is to be revealed as such, but his mystery of lawlessness is already at work. Both Paul and John confirm this. Paul expresses it thus (v. 7): "The mystery of iniquity doth already work." That

(Continued on page 411)

"They came with haste, and found Mary, and Joseph,
and the babe lying in a manger."

Luke 2: 16

*Come, Christian, come to the manger;
Here all is still.*

*For in deep silences, away from the tumult
God shows His will.*

*Come, leave behind you the things that are fleeting;
Here the Eternal with flesh is now meeting.
Come and tread softly on this holy ground
And humbly bow at this mystery profound.*

Come, Christian, come with the Shepherds.

Can you not hear

*The glad angel chorus that sings this great message
Year after year?*

Oh, come with haste and bring Him your treasure;

Here is God's gift. It is rich beyond measure.

He, the Eternal One, bedded on hay.

Oh, see how He loves you! Kneel now and pray.

Come, Christian, come with the Wise Men;

Follow the star.

It guided them safely to their destination

From lands afar.

God's Book is your star and His grace its glory.

Oh, tell to the world this sweet Christmas story.

Oh, Christians rejoice! Sing, children, and tell

That we have a Savior - Immanuel!

ESTHER A. SCHUMANN.



News from our Mission Fields

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

MATTHEW 28. 20

\$1,404,212.08 INVESTED AND REINVESTED

Our Church Extension Fund

AT the close of this year the United States will have set a world's record construction boom of 37 billion dollars. Many new cities and suburbs have been built this year and many more planned to house our ever-increasing population. Amidst this growth they say there has been an estimated annual church membership increase of three million. It has also been said that 10,000 churches have been built annually during the last five years. Many of our congregations have been doing some of this building. Your Synod is about to spend its third million on its school expansion program since the war. And across the nation in its mission fields your Synod has invested and reinvested its Church Extension Funds in new chapels and schools and some parsonages. As of October last our total investment in this Fund amounted to \$1,404,212.08. All of this money had been loaned to our mission congregations for their building projects.

This revolving fund is a vital link in our Church's mission endeavor. Its chief purpose is to supply our missions with modest chapels and sometimes schools and before this year, with parsonages. But the present fund does not revolve fast enough, nor is it large enough to meet the ever increasing demands of our intensified mission work. The monthly return of this fund amounts to \$12,750.00. Whenever possible a \$3,500.00 monthly payment from Synod's budget is added to the fund. But even so \$16,250.00 monthly is not equal to the demands made for new chapels and parochial schools.

The Problem

The demands on this Fund have in the last years far exceeded the money available. For this reason a

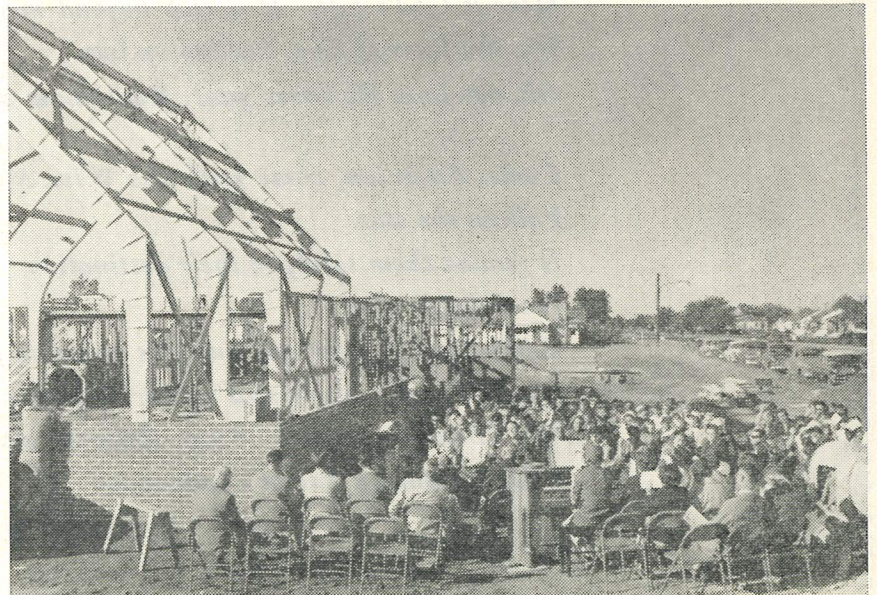
screening committee has been given the assignment to tabulate all the requests for loans from mission congregations and to give priority to the most urgent as the money becomes available.

When the Mission Board met this fall it found that there were still \$243,000 in projects waiting for the green light on the old priority list. Its tabulations showed 36 loans requested for chapels, schools and property — totaling \$527,803.00. Of these requests only 12 projects, and these mostly for property, amounting to \$124,404.00 were added to the priority list. But these, too, must wait perhaps for a year or longer for the slow return of the Fund's money.

The Solution

To get the true picture it must be said that some of the loans were

denied priority because it meant opening new mission fields which would overtax our present manpower. The solution then lies in two directions. First, we need to finish our Synod's present school expansion program. This cannot be done until our special offering — THE CHRISTMAS GIFT FOR JESUS — reaches the goal. It must be on our conscience, until all these buildings are built on our campuses, that many boys and girls, willing to serve their Lord and their Church, must be denied entrance. Secondly, we must at our next convention at Saginaw this August find a solution to our critical Church Extension Fund shortage. Until then we can all do something about it. Prayerfully consider the problem. Some few will be able to help a lot by special donations and by legacies and bequests. But for



YOUR CHURCH EXTENSION FUND AT WORK
CHRIST LUTHERAN CHURCH CORNERSTONE LAYING
October 17 — Grand Island, Nebraska
Missionary F. Uplegger preaching

all of us the opportunity will be there every week, as the Lord extends our life, to extend His Church with an offering on the mission side of your envelope. For at the very end of our Synod's budget there lies \$100,000.00 earmarked for the Church Extension Fund. Here, too, as in all our blessed church work, we can reach the goal if we but look to Jesus, the author and finisher of our faith. W. R. H.

IN THE FOOTSTEPS OF ST. PAUL Concerning the Antichrist

(Continued from page 408)

mystery of iniquity already was at work in the days of Paul and was only revealed more fully in the days of the Reformation. This is borne out by the words of Paul to Timothy (1 Tim. 4:3) "forbidding to marry and commanding to abstain from meats." John writes: "This is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Already in the days of Paul and John the Judaizers were at work trying to uproot the Christian doctrine of justification. In his Epistle to the Galatians Paul chides the Galatians for permitting themselves to be led astray by the Judaizers, who taught that it is not sufficient for salvation to believe in Christ. The Law of Moses, above all, must be kept. With such teaching they practically annulled the Gospel of Christ, the central article of our Christian faith that man is justified before God through faith alone and not through the deeds of the Law. Our Confession speaks of this article of faith as the one with which the Church stands or falls. Sternly does Paul reprove the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth" (3:1). Primarily does he have the Judaizers in mind, when he writes to the estranged Galatians (1:9): "If any preach any other gospel unto you than that ye have received, let him be accursed." Paul curses those who overthrow justification through faith alone. Is it not significant and does it not reveal the spirit of Antichrist in a singular way, when the Pope curses all those who believe and teach that we are justified before God through faith alone and not through our good works, the deeds of the

Law? The Church of Rome does this very thing in its official confession, the Canons of the Council of Trent (Section VL Can. 11. 12. 20.). The Romanists are the true successors of the Judaizers.

Luther's Revelation

It was Luther who revealed the man of sin. It was he who brought the central doctrine of justification through faith alone to light again. He did it above all in his commentary to the Galatians, of which he said: "This is my Epistle." Here he brands the Romanists as the successors of the Judaizers. In the critical days of the Reformation the Elector of Saxony requested of Luther to record these articles of faith, for which he would be willing to die and for which he would be responsible at the judgment seat of Christ. Should there be any articles in which concessions could be made to the Romans, he should point them out. Luther then wrote the Smalcald Articles, his personal confession and that of the true Lutheran Church. Not all Lutherans subscribe to them. Could he and did he make any concessions to Rome? In his Smalcald Articles we find these words: "This teaching (doctrine) shows forcefully that the Pope is the very Antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power . . . This is properly speaking to exalt himself above all that is called God, as Paul says 2 Thess. 2:4" (Concordia Triglotta p. 475). Here Luther clearly links the Antichrist with Paul's prophecy.

More About This Man of Sin

Paul furthermore states that the Antichrist will not only be revealed, but also "consumed with the spirit of his mouth." With the Sword of the Spirit, the Word of God, Luther attacked the Papacy and brought about its fall. It was a deadly blow. Never again did the Church of Rome wield power as in the days of the Middle Ages, where the Pope lorded it over emperors and kings, over Church and State. Rome has lost its power and influence in Europe. Frantically it appeals to the Western powers to aid it in its struggle with Communism for supremacy. Where it once held sway,

it rules no more. It is still a power to be reckoned with. It can only be held in check and overcome with the same weapon that Luther used, the Word of God. Our Lutheran Church is the Church of the Word. Only then does it live up to the standard and principles set up by Luther, the greatest scholar of Paul, if it clings to and uses the Word alone.

The Great Power

Paul writes that the mystery of iniquity is being held back, restrained, from its full development by a great power. This power was the Roman Empire. Through its bloody persecutions it held back the apostasy within visible Christendom. When Constantine the Great, the first Christian emperor, came to the throne, the mystery of iniquity could unfold itself. The papacy became a possibility. From that time on dates the great apostasy, the unfolding of the man of sin. The great apostasy is Romanism and all it stands for. The Antichrist is no single so-called super-pope, who is still to come. Because of its doctrine of papal succession we can speak of the institution of the Papacy as the great Antichrist. Both Paul and John foretold its secret presence and later revelation. The essence of Popery is to be looked for and to be found in its denial of the doctrine of justification. Since it claims to be the only saving church, it thereby denies the only true way of salvation. There is no greater apostasy from the true faith.

"Son of Perdition"

Paul also calls the Antichrist the son of perdition. The title of "man of sin" refers to the doings of Antichrist till the coming of Christ, the title "son of perdition" characterizes his end, his final destruction. In his highpriestly prayer (John 17:12) Jesus calls Judas the son of perdition. Just as Judas fell away from faith, was no longer a disciple of Christ, became an apostate and was lost, so the Antichrist will be destroyed by Christ Himself "with the brightness of his coming" at the end of time. Then the rule of Antichrist within visible Christendom will end. The prophecy concerning the Antichrist has been fulfilled in the Papacy. We await no other, no greater Antichrist. Rome is the great-

est enemy of Christ within visible Christendom. All the isms outside of the Church are not as dangerous. Only a true Lutheran, who fully believes in the central article of justification through faith alone, can and will understand this. He will also understand and subscribe to the plea

of Luther: "May God fill you with a hatred of the Pope." Note, however, that he does not speak of the followers of the Papacy. We are to try to win them from their disastrous error and apostasy, this masterpiece of Satanic deception, the Papacy.

H. A. KOCH.

Chicago Convention Votes To Refer Difference To Committee

THE Chicago convention of the Synodical Conference by a majority vote decided to ask the Missouri Synod not to use the Common Confession as a functioning union document. It did not pass judgment pro or con on the doctrinal content of the document. All the differences (none of which were settled during the eight days of sessions in Detroit and Chicago) were referred for study to a special committee on Doctrine and Practice which is to have equal representation from all bodies of the Synodical Conference. Also the differences are to be studied by larger and smaller groups in the Conference. This was adopted by a majority vote after a substitute motion to ask the Missouri Synod to reject the Common Confession as a settlement of differences with the A.L.C. was lost. That is to say the motion even to consider the substitute motion was lost. Many objected because this whole report did not ask for a rejection of that which has long been studied by all bodies and because a settlement was extended into the future. Objections were furthermore raised against the device of putting the matters into the hands of still another committee after all these years of study in other committees. There were many nay votes and protests recorded in the minutes. A minority report was introduced by Prof. Walter Schumann (Wisconsin Synod) who dissented from the floor committee report. His report states that the issue is unionism involving the Common Confession, joint prayer, Scouting, Chaplaincy, communion agreement with the National Lutheran Council, cooperation with unorthodox church bodies in matters clearly not in the field of externals.

Prof. Schumann proposed a resolution calling for all constituent synods to study the essays delivered at the Synodical Conference as well as other pertinent documents and come to a final settlement in their synodical sessions in 1955. This minority report was not adopted but was ordered to be printed in the minutes and in the Synodical report.

An overture signed by fifty Missouri Synod pastors and laymen was delivered to the chairman at the opening of the convention and was referred to the floor committee for consideration. These Missouri Synod members cited eleven facts as reasons why they rejected the Common Confession and petitioned the Synodical Conference to rescind the 1950 resolutions regarding the Common Confession. A request from the floor that the memorial be distributed in the convention sessions was denied. However, upon motion by one of our Synod's delegates the convention decided to have the memorial read. This memorial was disposed of in this way that it was turned over to the presidents of the constituent synods for assignment to the committee to be created to deal with the Common Confession as outlined in the report of the floor committee of the convention.

Earlier in the convention a resolution by a layman, calling for the Synodical Conference to take a stand against Scouting and to ask the Missouri Synod to discontinue its Scout program, was tabled. At the end of the convention the mover of the resolution sought to have it taken off the table, but since the session was drawing to a close this was not accomplished. This, then, is another

issue which, after years of study by

The Northwestern Lutheran

various committees, is now to be referred to another committee for study. The whole thing remains in *status quo* (the existing condition) and though it was asked for, no assurance was given that the Missouri Synod would in the meantime cease organizing more Scout troops.

The Conference adopted without debate the definition of objective justification by our Synod. This was by unanimous vote. However, also after this adoption Missouri Synod defenders of the Common Confession continued just as fervently to defend the Common Confession's paragraph on justification. Our Synod's request for adoption of the Concordia Cyclopaedia's definition of unionism was also adopted. This was by majority vote, showing that there was a division on this matter of accepting the proposed definition. Missouri Synod leaders said that the adoption of this definition could not be used now to accuse the Missouri Synod of unionism in connection with prayer-fellowship and endeavors in which they are engaged with other bodies, since these matters are referred to a committee for study. The proposals of our Synod for the rejection of the Common Confession, of the St. Louis Union Resolutions of 1938, and of the Missouri Synod Saginaw resolution on joint prayer were not adopted but referred to the special committee for study. It is notable that all of the proposals for rejection of things that are wrong were not acted on other than to refer them to a committee for study. Bible passages were adduced to support the request for rejection, but the continued refrain was that the Bible passages do not apply. Expressions were heard stating that these were such complex matters that it might take years to conclude the studies now proposed.

Each synod will now have to evaluate results of this convention and determine its future course.

G.

in *Lutheran Sentinel*.

GOLDEN ANNIVERSARIES

In the opening devotion October 6, 1954, at St. Matthew's, Iron Ridge, Wisconsin, the Dodge-Washington Pastoral Conference took cognizance of the 50th anniversaries of Pastors Fred Zarling and Arnold Hoenecke.

W. F. SCHINK.

That They May All Be One!

IN the recent epidemic of church union talk the high-priestly prayer of Christ (John 17) has once more suffered martyrdom. It is no small thing when this prayer of the Savior is made to mean something that it does not mean.

It is represented that Christ was praying for church mergers, joint church councils, or at least for an outward expression of church fellowship when He prayed: *"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."* When people recognize each other as brethren and give expression to this in altar, pulpit, and prayer-fellowship, this is looked upon as a fulfillment of the prayer which Christ offered up for oneness. This is a sad perversion of a prayer which has a far deeper — yea, broader significance than this.

The unity for which Jesus prayed is that unity into which every person enters when he becomes a child of

God through faith in Christ. Spiritually he then becomes one with all believers in the blessed communion of saints. The unity which there exists has not been produced by any negotiations around a committee table nor by any series of laboriously produced resolutions. It is not a unity which is limited and restricted to the boundaries of any church, conference, council, or federation. It is a unity which has been produced by the Holy Ghost and which on its high spiritual plane has made us here and now as much one with every other believer as the Son and the Father are one. And there is no higher unity to be gained than this. Thus indeed we are spiritually one with many whom we cannot here and now recognize as our brethren. For we cannot look into the hearts of those who are in false-teaching churches and see who are there in weakness or ignorance and do not believe the true Gospel in spite of their unorthodox attachments and the errors of their church. However, as surely as

we are one with them in Christ, the prayer of Jesus has been answered and on the last day this shall be made manifest before the world.

Now if we join in fellowship with those who are of the same doctrine and practice with us, as indeed we should, this is not the fulfillment of Christ's high-priestly prayer of John 17:21 either. For we cannot look into the hearts of those with whom we fellowship to say with certainty that we are one with all of them as the Father and the Son are one. For there will also be hypocrites among them and Christians are certainly not one with them even though they may be joined to them outwardly in the visible Church.

So once again the unity for which Christ prayed is not one which we can discern and judge through church organizations. It is a unity which goes deeper and goes beyond that. It unites ALL believers in heaven and earth into the ONE BLESSED HOLY CHRISTIAN CHURCH, THE COMMUNION OF SAINTS.

C. M. GULLERUD.
in Lutheran Sentinel.

Much More Than A Sound Investment Of Your Money

We look for a sound investment of our money. The Mission Parsonage-Teacherage Fund of our Synod offers us this. It is a safe investment with not merely the collateral security of our Synod's material but above all its spiritual assets behind it.

Our Parsonage-Teacherage Fund, however, is much more than a sound investment of our money. It is putting our money to work with interest in our mission fields. Just think what that means and you realize that money invested by you in our Mission Parsonage-Teacherage Fund is much more than an ordinary sound investment. Some mission congregation in particular and mission work in general in our Synod is benefiting by such an investment. It is an investment in the interest of the Lord's work which it is our privilege to do.

About one year ago the members of our Synod were asked to invest money in our Mission Parsonage-Teacherage Fund. The interest offered was 2½%. The time was to be for two years, or more, with this understanding that in case of emergency the money could be withdrawn before two years had elapsed without loss of interest.

Members of Synod offered sufficient sums for investment. For the time being we had enough and more than enough until now. We thank God for this. Today, due to the great demand for parsonages and teacherages in our mission fields the need for more money for this fund is urgent. We need \$100,000.00 as soon as possible, and can use an additional \$100,000.00 before another year passes by. We offer the same terms as last year.

Do you have money which you could invest in this fund which is much more than a sound investment of your money? Would you speak to others who do not read the *Northwestern Lutheran* and seek to interest them in investing in this fund?

For information contact our treasurer at our fiscal office, Mr. C. J. Niedfeldt, 3624 W. North Ave., Milwaukee 8, Wis.

HAROLD H. ECKERT,
*Executive Chairman,
Board of Trustees.*

GOLDEN WEDDING ANNIVERSARY

On November 17, 1954, Mr. and Mrs. Henry A. Schlenner of Wood Lake, Minnesota, were privileged to observe their golden wedding anniversary in the company of many friends and relatives. The observance began with a short service in St. John's Ev. Lutheran Church at 4:00 p.m., in which the undersigned based his remarks to them on Luke 24:29. A thankoffering was given by the celebrating couple for the Church Extension Fund and Synod's Special Building Fund.

May the Lord continue to abide with them and bless the eventide of their life with the joy and comfort of His Word of life.

W. O. NOMMENSEN,
Vacancy Pastor.

FIFTIETH WEDDING ANNIVERSARY

A great number of relatives and friends gathered on November 15 to help the Wm. Meyers of Bethlehem Lutheran Church, Hortonville, Wis., celebrate their golden wedding anniversary. The pastor, using Ps. 103: 1-2, reminded the couple of past blessings and encouraged them to be thankful to their generous Lord. We are sure that this Lord will continue to show this couple His mercy and grace.

E. FROELICH.

SIXTIETH WEDDING ANNIVERSARY

On November 14, Rev. and Mrs. J. B. Bernthal of South Milwaukee, Wisconsin, celebrated their 60th wedding anniversary in the company of their children, grand and greatgrand-children and a few close friends. The undersigned based his remarks on Psalm 92:12-15. "Abide with us; for it is toward evening, and the day is far spent." Luke 24:29.

L. C. BERNTHAL.

SILVER ANNIVERSARY

Mr. and Mrs. Gervis Achterberg, members of Frieden's Congregation of Randolph, Wisconsin, were surprised by their relatives and friends at the home of a sister of Mrs. Achterberg on Sunday, November 21, 1954, with a celebration of the 25th anniversary of their marriage. Their pastor was asked to conduct a brief devotional service, during which he applied Psalm 19:13 to them, and in prayer asked their Good Shepherd to continue to lead them through this life to life eternal.

E. A. BREILING.

CALENDAR OF CONFERENCES

RHINELANDER PASTORAL CONFERENCE

Conference will meet on Monday, January 5, 1955, at Zion Ev. Lutheran Church, Rhineland, Wisconsin, with a communion service at 10:30 a. m. Speaker — C. Schlei; alternate: F. Weyland. Paper: An Evaluation of the Educational Facilities of the Lutheran Congregation, E. Scharf.

C. SCHLEI, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE

Time and Place: Good Shepherd Lutheran Church, West Bend Wisconsin, W. Gavrisch, pastor. January 11, 1954, at 10 a. m.

Preacher: Zarling (Gilbert). Report on recessed convention of the Synodical Conference, W. Schink.

W. F. SCHINK, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Pastors

Huebner, Lloyd, as pastor in St. John's Ev. Lutheran Church, Wood Lake, Minnesota, by Walter O. Nommensen, assisted by H. Kesting, H. Hackbarth, D. L. Pfeiffer, and Prof. D. C. Brick; Second Sunday in Advent, December 5, 1954.

Bast, Karl G., as pastor of Eastside English Ev. Lutheran Church, Madison, Wisconsin, by R. C. Horlamus, assisted by Alvin Berg, James Michael, George Orvick, and A. Ziehlsdorff; Twenty-second Sunday after Trinity, November 14, 1954.

Volkman, Marvin, in Zion Ev. Lutheran Church, Twn. Wayne, Wisconsin, and St. Peter's Ev. Lutheran Church, Twn. Addison, Wisconsin; by Gerhard Kaniess, assisted by R. Reim and W. Zarling; Twenty-third Sunday after Trinity, November 21, 1954.

Ruege, Justus, in Mt. Olive Church, Iron Mountain, Michigan, by Theo. E. Zarembo; assisted by F. Dobratz; Twenty-third Sunday after Trinity, November 21, 1954.

WANTED

Any congregation having used pews in serviceable condition to be disposed of, please contact Pastor Charles Schlei, 309 2nd Ave. N., Hurley, Wisconsin.

CHANGE OF ADDRESS

Pastors

Leyrer C. G., P. em., 1921 S. Rundle Street, Lansing, Michigan.

Bast, Karl G., 2529 E. Mifflin Street, Madison 4, Wisconsin.

Volkman, Marvin, Route 1, Allenton, Wisconsin.

Ruege, Justus, 520 Detroit Avenue, Iron Mountain, Michigan.

MISSION FESTIVALS

Eighth Sunday after Trinity

Trinity Church, Lincoln, Michigan. Offering: \$71.95. H. Lemke, pastor.

Eleventh Sunday after Trinity

St. Andrew Church, Goodrich, Taylor County, Wisconsin. Offering: \$163.91. Jos. D. Krubsack, pastor.

Twelfth Sunday after Trinity

St. John Church, Vesta, Minnesota. Offering: \$440.90. W. O. Nommensen, pastor.

Fifteenth Sunday after Trinity

Christ Church, Menominee, Michigan. Offering: \$396.70. T. Thurow, pastor.

Seventeenth Sunday after Trinity

Bethesda Church, Milwaukee, Wisconsin. Offering: \$1,583.52. I. J. Habeck, pastor. Epiphany Church, Racine, Wisconsin. Offering: \$355.80. E. Jaster, pastor.

Nineteenth Sunday after Trinity

Christ Church, Marshfield, Wisconsin. Offering: \$1,046.90. T. P. Bradtke, pastor.

BOOK REVIEW

The Northwestern Lutheran Annual for 1955. Gemeindeblatt-Kalender for 1955.

Published by our Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin. Pages 214. Price 50 cents.

Every home of our Wisconsin Synod ought to have one or the other of these annuals handy. The information contained in them can not be secured anywhere else. A new arrangement has been made in the monthly calendar which will be approved by the pastors in particular. Each page notes the date and the Sunday of each month at the top, leaving space below for important notices. Also the addresses of all ministers and teachers within the Synodical Conference are listed. This will be especially welcomed by those who travel. If no church is known to them in the town in which they must spend Sunday, the Annual will inform them where they may find the nearest Lutheran church of the Synodical Conference. The Annual presents as reading matter a very touching story of a missionary under the title "Thy Will Be Done" and two excerpts taken from the book **Great Religious Americans** by Dr. William Dallmann. One acquaints the reader with the religious life of President Washington and the other with President Lincoln. Many other informative features round out the whole. We state again, no family within our Synod ought to be without one or the other of these books.

W. J. S.

TREASURER'S STATEMENT

July 1, 1954, to November 30, 1954

	Receipts	
Cash Balance July 1, 1954.....		\$ 92,902.11
Budgetary Collections.....	\$615,871.10	
Revenues	128,156.71	
Total Collections and Revenues		744,027.81

Non-Budgetary Receipts:

Luth. S. W. C.—Special Receipts	2,800.00
Luth. S. W. C. — Prayer Book	103.58
Bequests	4,243.13
Total Receipts.....	751,174.52
	844,076.63

Disbursements	
Budgetary Disbursements:	
General Administration.....	54,967.34
Theological Seminary.....	45,697.03
Northwestern College.....	77,657.15
Dr. Martin Luther College.....	102,129.38
Michigan Lutheran Seminary.....	49,564.07
Northwestern Luth. Academy.....	31,133.14
Home for the Aged.....	13,087.50
Missions—Gen. Administration.....	95.89
Indian Mission.....	59,465.41
Colored Missions.....	23,491.62
Home Missions.....	231,771.59
Refugee Mission.....	21,242.30
Madison Student Mission.....	2,537.16
Rhodesia Mission.....	25,474.20
Luth. Spiritual Welfare Comm.....	4,818.02
Japan Mission.....	11,532.17
Payments to Church Extension Fund.....	17,500.00
Winnebago Lutheran Academy.....	1,250.00

General Support.....	36,224.00
Board of Education.....	5,277.69
Total Budgetary Disbursements.....	\$814,915.66
Non-Budgetary Disbursements:	
Improvements on Neenah Parsonage.....	1,300.00
Total Disbursements.....	816,215.66
Cash Balance November 30, 1954.....	\$ 27,860.97

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

	1953-4	1954	Increase
Collections.....	\$570,105.64	\$615,871.10	\$ 45,765.46
Disbursements.....	721,013.08	814,915.66	93,902.58
Operating Deficit.....	\$150,907.44	\$199,044.56	\$ 48,137.12

ALLOTMENT STATEMENT

July 1, 1954, to November 30, 1954

District	Comm.	Receipts	Allotments	Deficit	Per cent
Pacific Northwest.....	1,340	\$ 4,846.00	\$ 5,583.35	\$ 737.35	86.79
Nebraska.....	6,622	23,264.76	27,591.65	4,326.89	84.31
Michigan.....	22,062	77,324.84	91,925.00	14,600.16	84.11
Dakota-Montana.....	7,080	26,504.17	29,500.00	2,995.83	89.84
Minnesota.....	37,806	96,804.66	157,525.00	60,720.34	61.45
Northern Wisconsin.....	45,462	125,705.72	189,425.00	63,719.28	66.36
Western Wisconsin.....	48,534	122,034.69	202,225.00	80,190.31	60.34
Southeastern Wisconsin.....	47,098	131,793.45	196,241.65	64,448.20	67.15
Arizona.....	2,516	5,785.34	10,483.35	4,698.01	55.18
Totals.....	218,520	\$614,063.63	\$910,500.00	\$296,463.37	67.44

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For November, 1954

For Special Building Fund

Memorial Wreath in memory of Fred Schmidt, given by Rev. and Mrs. Walter Kleinke and Mr. and Mrs. A. Woldt.....	\$ 7.00
Mrs. Fred Kehl, Elkhorn, Wis.....	5.00
Memorial Wreath in memory of Mrs. Chester Pomplun, given by Mr. and Mrs. John Dobberstein and Mr. and Mrs. Leo Dobberstein.....	4.00
Mr. and Mrs. A. J. Kuehn, Echo, Minn.....	25.00
Memorial Wreath in memory of Rev. E. C. Fredrich, given by Paul the Apostle Congregation, Detroit, \$5.00; Mrs. E. C. Fredrich, Sr., \$5.00.....	10.00
	\$ 51.00

For Refugee Mission

St. Paul's Congregation, Stevensville, Mich.....	\$ 16.35
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For Lutheran Spiritual Welfare Commission

Memorial Wreath in memory of Mr. Otto Thiessfeldt by Pastor Dr. H. A. Koch, Morrison, Wis.....	\$ 2.00
Ruth Mission Club, Siloah Church, Milwaukee, Wis.....	30.00
St. Paul's Ladies Aid, Green Bay, Wis.....	5.00
	\$ 37.00

For Rhodesia Mission

Paul M. Kuehn, Linthicum, Md.....	\$ 50.00
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For Church Extension Fund

Mrs. Anna K. Kuehl, Akaska, So. Dak.....	\$ 5.00
Memorial Wreath in memory of Mrs. L. C. Sievert, given by Mr. and Mrs. Harry A. Greenwaldt.....	5.00
Memorial Wreath in memory of Mr. G. H. Neujahr.....	

by N. N.....	50.00
N. N. of St. John's Renville, Minn.....	5.00
	\$ 45.00

For Parsonage-Teacherage Fund

N. N. Washington.....	\$ 200.00
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C. J. NIEDFELDT, Treasurer.

SOUTHEASTERN WISCONSIN DISTRICT

Memorial Wreaths

November, 1954

In Memory of — Sent in by	SYNOD Special	OTHER CHARITIES
Mrs. Anna Henning—E. H. Semenske.....	\$	3.00
Mrs. M. Buckau—E. H. Semenske.....		5.00
Gustav Bendlin—Roland Ehlke.....		9.00
Joseph Arenz—W. J. Zarling.....		3.00
Wm. A. Kirschke—John C. Jeske.....		5.00
Paul C. Wiese—H. Woyahn.....	35.00	
Mrs. Carolyn Rowe—K. J. Otto.....		5.00
Mrs. Anna Wegenke—Walther Keibel.....	17.00	
Mr. and Mrs. Wm. Heiden—W. J. and J. P. Schaefer.....		5.00
Ed. Zeitler—G. E. Schmeling.....		5.00
Mrs. Ella Herzberg—Herman Cares.....		27.00
Adam Goebel—Herman Cares.....	2.00	
Henry Behrens—A. H. Leerssen.....		3.00
Miss Bertha Salzer—E. H. Huebner.....	5.00	
Mrs. Olga Junghans—E. H. Huebner.....	5.00	
Mrs. Augusta Tabbert—E. H. Huebner.....	7.00	5.00
Mrs. E. H. Palechek—R. C. Steimke.....		130.00
Rev. Arthur Berg—H. P. Koehler.....	2.00	
Gustav Proechel—A. F. Halboth.....		9.00
Gustav Bendlin—Paul Pieper.....	31.00	
	\$ 104.00	\$ 214.00

G. W. SAMPE, District Cashier.

The Home Study of Christian Doctrine

A Practical Teaching Aid — A Guide to the Scriptures

The HOME STUDY OUTLINE is a workbook of 14 lessons presenting all the important doctrines of the Bible according to Luther's Catechism. The subject matter of each lesson is reviewed in the form of direct questions, true or false, and multiple choice questions. The answers are not a memory test of the pastor's lecture, but are based on specific Bible passages which were discussed in class and which are printed together with each question.

The Home Study Outline is a teaching aid with a purpose — not a mere quiz or review — but a practical means of directing the student to the only true source of all doctrine — the Bible itself.

THE MANUAL follows the topical outline of the WORKBOOK, with the passages printed in full, together with helps and suggestions for the use of the Home Study Outline.

THE WORKBOOK

48 pages Hi-grade bond paper 7¾ x 10

Stiff paper cover

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THE MANUAL

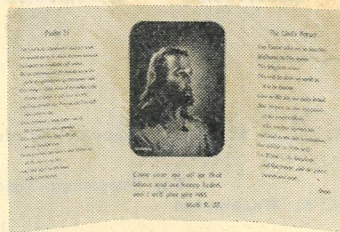
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