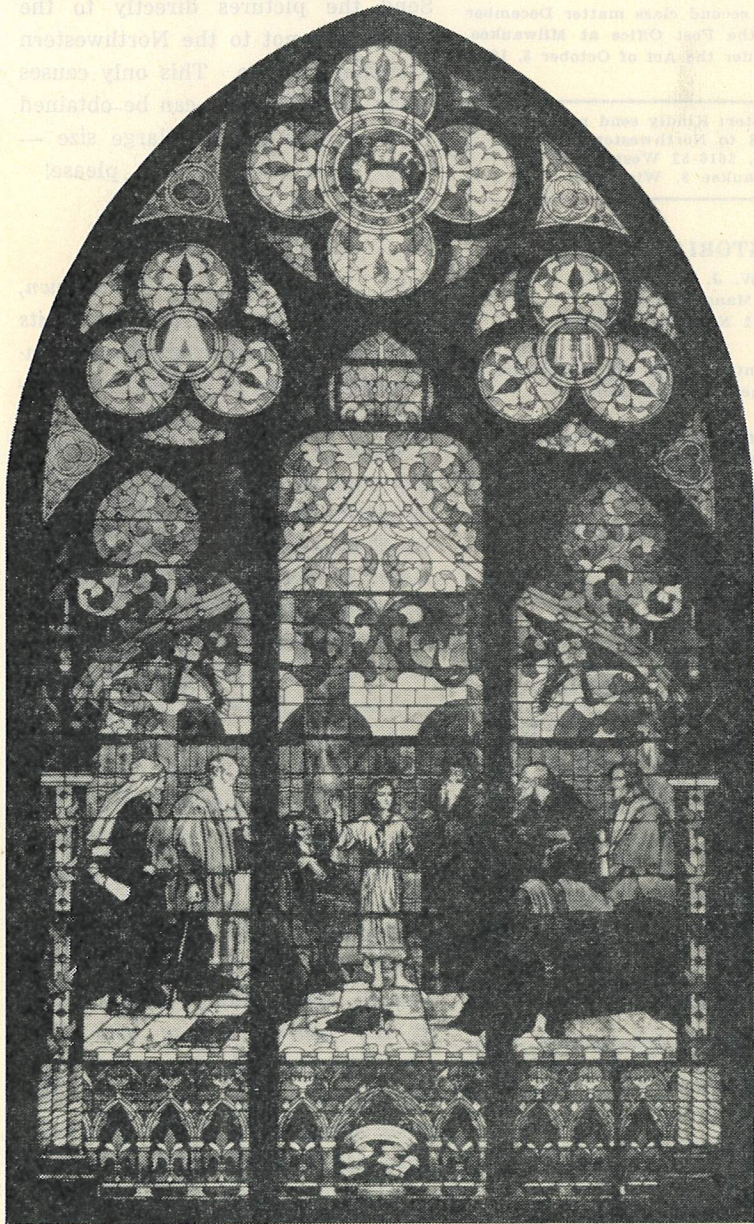


the Northwestern

UTHERAN

JANUARY 9, 1955 • Volume 42, Number 1



*"The Lord our God be with us, as He was with our fathers;
let Him not leave us, nor forsake us." 1 KINGS 8-57*

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BY THE EDITOR

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Managing Editor
4521 North 42nd Street

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COVER DESIGN

CHURCH WINDOW
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Among the churches of our Synod there are many beautiful stained glass windows. It is our intention to use them as cover designs for the *Northwestern Lutheran* during the coming year. But you must help us out. Send us the picture of your stained glass window or windows as soon as possible together with any interesting information about them. Send the pictures directly to the editor, and not to the Northwestern Publishing House. This only causes delay. The best cut can be obtained from a gloss print of large size — 8x10. Would you help us, please!

* * * *

St. Mark's Church, Watertown, Wisconsin, recently celebrated its centennial. In commemoration an interesting history (61 pages) was published by the congregation entitled *A Century With Christ*. The history is a mine of information about early Synodical history. For example, the booklet reports that Pastor Brockmann, an early pastor at St. Mark's, "worked untiringly for the founding of our Synod's first 'heathen mission,' the mission among the Apache Indians in Arizona. In fact, the first missionaries, Candidates G. Adaschek and J. Plocher, were commissioned in a solemn service held in our St. Mark's Church on October 4, 1893 . . . Prof. Ernst, at that time the president of Synod, preached on our Lord's Great Commission to preach the Gospel to every creature. Our St. Mark's choirs did their part at the festival service with their 'excellent singing' and an eyewitness reports that, as the missionaries gave their solemn oaths of office, not many eyes were dry, people being impressed by the earnestness of the hour. Early the next morning the two missionaries set out for San Carlos, Arizona, to begin the Gospel work among the Apaches."

In 1863 it was decided by our Synod to establish a college and seminary at Watertown, Wisconsin. Pastor Bading, the president of Synod and also pastor of St. Mark's, Watertown, was sent to Germany to collect funds for the new institution. *A Century With Christ* brings the report that while Pastor Bading was in Europe he "visited many of the influential leaders of church and mission groups, preaching often, even in some of the largest churches in Berlin. In Hannover the King granted him an audience and contributed from his private treasury . . . Pastor Bading continued to Moscow . . . After he received special permission from the czar to preach in the Lutheran churches in Russia, many a handsome gift came his way from the court circles." All of which indicates that *A Century With Christ* is a mighty fascinating booklet.

* * * *

From Denver, Colorado, comes the following interesting item through the pages of the *Lutheran*. "An appeal for a ban on teaching evolution from lower animal forms has been made by the Rev. Gladden William James, who organized the Foundation for the Authenticity of the Bible. He wanted the University of Colorado to revise textbooks 'which present evolution dogmatically, not as a theory.' Regents of the university turned down the request unanimously. 'Students have a right to know about evolution, even if it is contrary to the pastor's position,' said L. Ward Bannister. Mr. James said teaching that 'man has an animal ancestry is in direct opposition to the Word of God. We feel that in teaching that, they're teaching religion. We want them to stop it, or let the Bible into the school to do its own teaching.' University officials denied that the Bible is barred from classrooms."

Follow The Savior In Wholehearted Devotion

Luke 9: 57-58

WE have entered upon a new year. May it be a year in which we follow Him in wholehearted devotion, of whose saving grace the Christmas season has again given us such rich assurance. From the Savior Himself let us hear words of wholesome guidance. He invites us to follow Him with an enthusiasm that is deep enough.



Note the Offer of The Scribe

Somewhere upon the road which Jesus was traveling, either near the Sea of Galilee or on a journey to Judea, an unnamed man approached Him with a heart-warming pledge. St. Matthew tells us that he was a scribe, which makes his words all the more significant. Steeped in Jewish traditions, and mostly Pharisees, the scribes as a class were hostile to Jesus. Yet here was a scribe upon whose heart the words and miracles of the Savior had made a manifest impression. He came to Jesus with the unsolicited offer: "Lord, I will follow thee whithersoever thou goest." He specified no restrictions. Jesus was to lead, he would follow. Whatsoever Christ's goal, he would accept it; whatsoever the hardships, he would enter upon them. With what better words could anyone pledge to follow Jesus in wholehearted devotion?

Avoid All Shallowness

Jesus who read the hearts of men perceived, however, that this man's pledge, in spite of the fine words in which it was clothed, was still lacking depth. Jesus saw that his enthusiasm was of the kind that would not last, because it had not taken everything into full consideration. This scribe was like the stony ground which had received seeds in the Parable of the Sower; the seeds grew up quickly, but the tender plants could not endure the hot sun because they lacked deep roots. He will make a poor soldier who hastily joins an army merely because the soldiers on parade with their fine uniforms and glittering weapons hold him spellbound. It were better to

tell him also of the exhausting marches, the bloody battles, and the unmarked graves ahead. If his enthusiasm then still holds out, he will be a sturdy soldier indeed. In a similar way Jesus with His answer let this scribe see the full import of his significant resolve. Jesus lighted up the whole way of discipleship for him, saying: "Foxes have holes, and birds of the air nests; but the Son of man hath not where to lay his head."

Count the Full Cost

This was the kind of life that this scribe was to count on sharing in following Jesus as a faithful disciple. Yet let us clearly understand just what it was that Jesus was telling him. It was not this that he would have to forsake all earthly property and live in abject poverty. Jesus Himself did not live as a ragged pauper or as a begging monk. He and His little band of disciples had a treasurer and a purse, which at least on one occasion seems to have held two hundred pence. They had needed food, clothing, and shelter. Jesus wore an outer garment which even the rude soldiers on Golgotha deemed too precious to cut up as they divided His clothes among themselves. Mention is made in the Gospels of a number of feasts which Jesus attended as a guest.

The point which the Lord wished to make was rather this: Never did He live for His own personal comfort and pleasure. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." His Savior's mission was ever before His mind and soul. Because of His zeal in carrying it out there could be no enjoyment of a permanent home, no quiet relaxation amidst its comforts for Him, nothing to compare with what even the foxes, curled up in their dens, and the birds, resting on their nests, enjoy. To reveal Himself as the Savior of sinners through word and deed, Jesus constantly journeyed from place to place. His time and His strength were untiringly devoted to the saving service of others. Jesus said on another

occasion: "My meat is to do the will of him that sent me, and to finish his work." To do His Savior's work and to see it crowned with success gave Jesus the deepest satisfaction; it was to Him like food and drink. Whatever came upon Him in the single-minded pursuit of His blessed mission He willingly endured, finally even death and condemnation on the cross to bear the full curse of our sins for us.

As It Applies To All Who Follow Him

Such a life, in a measure, also His faithful disciples are to share with Him here on earth. Earthly goods, earthly comforts, earthly joys and honors are not necessarily withheld from us. But as we follow Jesus in wholehearted devotion, we cannot wholly live for these things; we cannot use them as the world does merely for our own selfish enjoyment. Our life as Christ's disciples has an eternal goal and purpose, instead of a temporal one. And while we press toward our heavenly goal, we, too, have a mission to perform, that of glorifying our Lord and Savior before men, by serving them for His sake, especially their souls for their salvation. We are freely to employ our time, strength, gifts, and goods in the pursuit of this mission. We cannot, like the world, simply circumvent and avoid everything wearisome and unpleasant. Glorifying our Savior by word and deed, ever professing His Word faithfully may mean many sacrifices, self-denial, opposition, and persecution.

Draw Strength From His Grace

We are not told what effect the Savior's answer had upon the resolve of this scribe. The omission is certainly intentional. Everyone who hears or reads the narrative is made to face the question: How is your enthusiasm for following Jesus affected as He lights up the full path of discipleship? As we resolve to follow Jesus in wholehearted devotion during the new year, He looks also in us for an enthusiasm that is deep enough to follow Him faithfully at any cost.

(Continued on page 12)

Editorials

Time and Eternity By the calendar another year has passed and another year of life is gone. Man lives by the calendar. He marks days and weeks, months and years by the calendar. He makes his plans and arranges his work by the calendar. He has ambitions, aspirations, and hopes—all of them are in some way or another bound to the calendar. Minutes, hours, days, weeks, months, and years play an important role in the life of man. So in the beginning God arranged the life of man. Time was "built into" man as creature, a vital factor in the life of man. But it all depends on the interpretation men put on time. This difference will depend entirely on whether one is a believer or an unbeliever. Both reckon with time, but both have their own way of evaluating time.

To the man of the world time exists for one purpose—to fulfill ambitions and dreams, for the flesh. His philosophy—Let us eat, let us drink, let us make merry, for tomorrow we shall be dead. With feverish, frantic haste he tries to crowd into his life all the activities which to him make up life. These are all centered on the things of this life and of this world. Since this is the case, it cannot be otherwise that when this life is done he regrets its end; this life was what he lived and planned for. There is no *Nunc Dimittis* for him.

The Christian is also ever reckoning with time. He must because he is human. And yet time has an altogether different meaning to him. To him time is but a short road that leads into eternity, where life, which had its beginning in time, shall continue forever. Thus the Christian relates time and eternity; they are never separate. He knows that God did not give him his "three score years and ten" to indulge the flesh and its desires, but to live this life of minutes, hours, weeks, and years in the service of God, who by the blood of His Son redeemed him from all sin, death, and the power of the devil that he should be His own. This service will require all his months and years. He has no other work to do on this earth but to glorify the Father in heaven. This is not in the sense of those fanatics who would withdraw from the world and reality, but in the sense of Scripture, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the *glory of God.*"

So immediately the Christian knows in his heart what this new year will mean to him and will require of him. It means another year to glorify God among men, another year to prepare for eternity to follow. Lord, "teach us to number our days, that we may apply our hearts unto wisdom."

Open Bible —"Pardon me, but aren't you a Protestant pastor?" "Why, yes, but what makes you ask?" "You see, I used to be a Roman Catholic some years ago. But I fell away from this church and now all my people shun me like poison." "But why did you fall away from this church?" "Well, I'll tell you, sir, one day one of my neighbors was burning a pile of papers. When the fire was gone out I happened to see a book lying near the place of the fire. It was not burned. I picked up the book. It was a New Testament. I took the book home. I was not supposed to read it, but I did. I found it so very interesting, I just could not read enough. But I also found many things in that book that I had never heard before. On the other hand, I also found many things in that book which were the very opposite of what I had learned in the Catholic catechism and in the Catholic Church." "Would you mind telling me some of these things?" "Look here"—and he showed me in his marked New Testament—"1 John 1:9 we read, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' It does not say anything about going to a priest and making confession to him, does it?" "Why, no; but what else did you find in that book so interesting that you were ready to quit the Catholic Church?" He pointed to Ephesians 2:8-9 and read, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." "What struck you in these words?" "Why, see here, by *grace*, it is a *gift* of God, *not* of *works*; could there be anything clearer? Indeed, the very opposite of what I had been led to believe in the Roman Catholic Church." "And this is the reason you dropped your membership there?" "Yes, God teaches differently from what I had been taught there. Do you blame me for quitting over there?" "No, I do not blame you at all. I am happy with you that you have found the truth. This is exactly what we teach in our church, the Lutheran Church." — The stranger thanked me for having listened to him and was on his way after he had given me his name and address. But does not this incident remind one of Martin Luther? What was it that changed Martin Luther from a Roman Catholic into a Lutheran? Was it not the Bible? And have not hundreds and thousands left the Roman Catholic Church for the same reason? On the other hand, are we, who have been reared in the church of the open Bible as appreciative of this open Bible as we ought to be? Do we go to our opened Bible daily? Do we hear it expounded Sunday for Sunday? "Thy word is a lamp unto my feet, and a light unto my path."

(The above is a true experience)

W. J. S.

T. H. HOFFMANN.

ETERNITY

Chiliasm

IN our last study we referred to the Millennialists, or Chiliasts, who assume that the Son of God will come to us on earth three times, not only once by His birth in Bethlehem and then again on the last day for judgment, but for a special visit some time between His first and His last coming, in order to inaugurate a glorious kingdom for a thousand years. The Millennium is only a dream of misguided, morbid fancy. But as is common with all errorists, so also Chiliasts try to support their dreams with Scripture.

Now it is true, the Scriptures speak plainly about a period of time lasting a thousand years. The passage in which the number "a thousand years" occurs in fact mentions these years even several times: The place is found in the last book of the Bible, Rev. 20. The Chiliasts naturally consider this chapter as their stronghold. We shall therefore devote a more extensive study to it; but we shall defer this study to a later date, after we have taken the opportunity to investigate some of the other Scripture passages with which they try to bolster their error.

Universal Peace

At Christmas we rejoiced in the birth of our Prince of Peace, and we listened with rapt attention to the song of the angels about "Peace on earth." Chiliasts would rob us of our joy over this peace by degrading it into an earthly and temporal thing, a cessation of hostilities and wars between nations, a cessation of friction and quarrels between various groups of human society as, for instance, between capital and labor, and, in general, the establishment of friendly relations between people. Much as we pray for such friendly co-existence of people on earth in the Fourth Petition of the Lord's Prayer, this is not the Christmas peace, which is spiritual and eternal. But Chiliasts insist that such earthly peace is foretold in the Scriptures and will be fulfilled in the Millennium. — Let us look at a few of their passages.

Is. 2:4-5: "He (the Lord) shall judge among the nations, and shall rebuke many people: and they shall

beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come ye, and let us walk in the light of the Lord."

Is. 11:6ff: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." In this way the prophet continues about the cow and the bear and their young ones; and about little children playing at the holes of asps and adders.

Zech. 9:10. During the Advent and Christmas season we frequently heard the verse Zech. 9:9: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation," etc. Then v. 10 continues: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river to the ends of the earth."

These passages certainly prophesy peace, and speak about it in very picturesque language. They connect this peace with the coming of the Lord and His kingdom. — The Chiliasts say that this means peace in the political sense of the word, and that these prophecies point to the Millennium as the time of their fulfillment.

We must examine. What is this era of peace about which the Prophets are writing? And what is the nature of this peace?

There can be no doubt about the Zechariah passage. St. Matthew tells us that this prophecy was fulfilled when Jesus on Palm Sunday entered Jerusalem riding on an ass. This was His last visit to the city. By the Jewish supreme court He was condemned as a blasphemer, and then was crucified by Pilate as a rebel. This is the time and this is the event to which the Holy Ghost pointed in the words of Zechariah. The prophecy has been fulfilled, and we are not to look for a future fulfillment in an imaginary Millennium.

The Isaiah passages point to the same time, the time which our Savior spent on earth in deep humility. Chap. 11, from which we quoted v. 6 above, begins with the words: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (v. 1). This is the same "root" about which Isaiah writes in chap. 53 that He bore our griefs and carried our sorrows. — The "Prince of Peace" about whom Isaiah sings is described by the Prophet in these words: "Unto us a child is born, unto us a son is given . . . and his name shall be called . . . The Prince of Peace." Thus these prophecies point to the time when the Son of God assumed human nature, was born of the virgin Mary, and dwelled among us in lowliness.

What is the nature of the peace which Jesus established? the peace about which the angels sang at His birth? the peace "which passeth all understanding," as St. Paul says (Phil. 4:7)? Is it a political peace?

Let us hear the Lord Himself on this point. He spoke very much about peace. When He sent out the seventy to preach the Gospel to various cities He told them to greet the people in any house which they might enter with the words: "Peace be to this house" (Luke 10:5). He comforted His Apostles: "Peace I leave with you, my peace I give unto you" (John 14:27). And again: "These things have I spoken unto you, that in me ye might have peace" (chap. 16:33). After His resurrection He repeated His greeting several times: "Peace be unto you" (chap. 20: 19. 21. 26). With the message of this peace He sent His Apostles out into the world. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (v. 21). — In the house of Cornelius, Peter summed up the word which God sent to the children of Israel as "preaching peace by Jesus Christ" (Acts 10:36).

But Jesus made it very clear from the beginning that He was not speaking of an earthly peace. To the seventy whom He sent out with the peace greeting He said: "Behold, I send you forth as lambs among

wolves" (Luke 10: 3). He cautioned His disciples: "Not as the world giveth, give I unto you" (John 14:27). "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (chap. 16:33). "Let not your heart be troubled, neither let it be afraid" (chap. 14:27).

About earthly peace He even said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matth. 10:

34). His message of peace is such that the world will not accept it. The world will denounce it as foolishness, "setting the world upside down," as disturbing, as upsetting the order and peace of the world.

Jesus' peace message is one to give peace to the heart of sinners, so that, believing it, they may calmly face the fiercest persecution, and not be perturbed in their peace by the opposition of the world. The peace

which Jesus established and proclaimed is the peace between God and the sin-laden world, whose guilt He removed by taking it on Himself and carrying it to the cross.

Chiliasts are dreaming of a worldly peace. Let us not be deceived. By fixing our mind on an earthly peace we are liable to forget our real peace and to lose it.

(To be continued)

J. P. M.

Guidance In Godliness

EARTH-BOUND

THAT describes the Protestantism of the day. There is a striking passage in Isaiah, chapter 8, toward the end of the chapter, which fits these lying prophets and base traitors to the divine truth. It is declared in verse 22: "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." They cannot raise their eyes to heaven, so they intently regard the earth. And what they behold there is most discouraging. Want of body and soul, wars and rumors of wars, lust of the flesh and great unrest all over the world. What to do? They cannot cry to heaven for help — for prayer is useless. They cannot proclaim the Word from heaven, for they know it not.

But something must be done. The dream-kingdom of God on earth must come — must come! Let us prepare for it; more, bring it about by abolishing the evils of the world. Let us abolish war. War is murder, always and under all circumstances. War cannot be tolerated. As one has said: "Let us arouse the church to go out into all the world preaching the gospel of peace in its simplest, most understandable, most unanswerable form: No invasion of any land!" Poor old Protestant Church, meddling with everything under the sun from gospel to pacifism, busy about all things, except the One Thing Needful!

Of what concern is it to us if these Protestant sects go so far astray? Why must we read about them constantly in our church papers? Dear

reader, you demand and have the right to expect church news in your paper. Now your daily secular newspaper pays little attention to the honest law-abiding burgher, who goes his way harming no man. For the daily press the things of sin, the deeds of shame, the acts of violence, rapine and murder — these are their meat, this is news. This is dished up in the most sensational manner.

Your church paper tries not to be sensational, it ought not to be. It tries to bring you news from your own church circles. Here things very likely run along the quiet orderly way, the mission fields are being served to the best of the powers given to your missionaries, there are perhaps no sensational gains or conversions, the regular pulpits are being filled, the schools and colleges are busy teaching their students, the committees and other officers are busy about larger policies of the Synod. No news of an exciting nature here. We go our peaceful ways and thank God.

But if a peaceful city knows itself beleaguered by a wicked foe, if it has placed a watchman upon the tower, it surely can expect that this watchman does not go to sleep, but that he observes the movements of the enemy, and when these seem threatening, that he warn the citizens with a clear call of the trumpet, so that the men may arm in the defense of the defenseless people in their charge.

The present ways of the Calvinistic sects are not mere vagaries for our amusement; they constitute a grave

danger to all children of God. They would bring their murder of the innocents, their spiritual starvation, their theft and robbery of the truth into the very citadel of our beloved Lutheran Church, to rob us of our dearest treasures, to take away our very dearest hopes of heaven.

It is because of this ever-threatening danger that your watchmen cry aloud for all true men of God to arm against all heresies and enemies of God. We are not to worry, but to watch and trust in the Lord to watch over us.

* * * *

GOD'S GIFTS FOR GOD

The Lord, the Giver of all good gifts, has endowed all His people, the followers of Christ, with certain gifts. These gifts are to be used, used diligently, daily, if possible. All these are given for the purpose of building His kingdom on earth. If all are not used, the work will be hindered, even paralyzed to a great extent.

One has received the gift of expounding the Bible in a wonderfully comprehensive manner; another has been given the ability to quiet disturbed consciences, bringing them the peace and joy that only the Christian religion is able to give in life and death; another has the exceptional talent of understanding and explaining various languages, thereby opening new treasures of comfort and joy, peace and happiness; to another has been given the ability in a special way

to lead many souls to the knowledge of the Savior, thus increasing the number of God's children on earth; another is able to moderate in controversial matters, attaining, of course, harmony meeting with God's approval; to another has been given the gift of comforting the distressed. All in all, the Lord in His wisdom distributes these gifts and now looks for pleasing results. All these gifts are to be used only for the glorifica-

tion of God's name and the saving of souls.

You have received your gifts, some special talent or talents. Surely you would not be so foolish as to hide these beneath a bushel or dig them into the ground! What a pleasure you will cause God if you use them in the measure and for the purpose for which the Lord has given them! Are you conscious of the diversity of gifts within you? K. F. K.

As we pass those paper bills across the counters day after day we would do well to let each bill remind us that we have in the treasury of God's Word promises of infinite more value than those printed on green paper, and that we have even more reason to trust in them *with all our heart*. "God is not a man that he should lie; neither the son of man that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Num. 23:19.

T. AABERG

in Lutheran Sentinel.

A Thought For The New Year

Trust With All Thine Heart

IF you will take a dollar bill and examine it, you will find these words printed on the face of it: "This certifies that there is on deposit in the Treasury of the United States of America one dollar in silver payable to the bearer on demand." We call these pieces of paper, money. Actually, they are PROMISES, promises to pay so much in silver to the bearer if he asks for it. These promises have been made by our government.

How do we regard and treat these promises of our government, printed on paper? We take them AT FACE VALUE, in complete trust and confidence. A dollar bill travels through many, many hands — through the hands of young and old, rich and poor — yet everybody trusts that promise printed on the bill. You don't go to the store for groceries, wondering if the storekeeper is going to have trust in that promise of the government and accept your paper money. Trust in the government's promise is so strong, so complete, that paper money is passed back and forth "without the batting of an eye."

This trust isn't just for the bills of small denominations, but it is equally as strong for the *large* bills. No doubt there is such a thing as a thousand dollar bill. If we were ever fortunate enough to lay our hands on one we certainly would handle it rather gingerly and be careful where we placed it — in that sense we would treat it differently than the plentiful one dollar bill. But so far as *trusting* the promise printed on

it, our trust in that big bill would be just as strong, just as certain, as with the lowly one dollar bill.

When we consider the great trust we put in the promises our government has made on its paper money, should not we Christians be ashamed of the LACK OF TRUST we often show in the promises which OUR LORD has printed in His Word and assured to our hearts by the Holy Ghost. In Proverbs 3:5 we read: "Trust in the Lord *with all thine heart*. . .," but who among us hasn't found his heart "failing him for fear" again and again and again.

We often doubt the small promises of God — the promises to feed, shelter, clothe and provide us with all that we need for this body and life. We also many times doubt the big promises of God — the promise of the forgiveness of sins, of preserving us in the faith, and bringing us to our heavenly home.

The trust which we have in the promises which our government has made on its paper money is a good thing, and we certainly do not want to belittle or discourage such trust. But this we do say: If we show such complete trust in the promises of an earthly government, a temporal thing, limited in its power, if we can show such trust in a *human* organization, then shall we Christians not show a thousand, yes, a million times more trust in the promises of *our God* — He who is eternal, almighty, all-knowing, all-seeing, merciful, kind, and loving? If we show such trust in a created thing, shall we not trust much more the Creator?

HYMN FOR THE NEW YEAR

(Translated from the German: 575)

Now again a year has ended
Of my earthly pilgrim-way,
Nearer still my steps have wended
Up to heav'n's eternal day.
O Thou Lord of Sabaoth,
Thou unchanging, faithful God,
Oh, what shall I now be bringing,
As my thanks to Thee I'm singing?

It is fearful, yea, appalling
(None on his own merit stands)
For a sinner to be falling
Into God's almighty hands.
Be ye not deceived, for He
Is not mocked He doth decree;
He's a fire strong and burning
For all who His grace are spurning.

But Thou, too, art full of kindness,
O Thou faithful God of love,
Thou had'st pity on our blindness,
Send'st us blessings from above.
I'm engraved upon Thine heart,
Thou art mine, none can us part,
Though the devil would us sever,
I am Thine through faith forever.

Now my soul, do thou surrender
To the glorious Prince of Peace
All thy service sweet and tender,
Nor thy songs of praises cease.
Seek to live anew this day,
Ever walk the narrow way;
Then when passing death's dark
portal
Thou receive the crown immortal.

DOLores SCHUMANN.



News from our Mission Fields

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

MATTHEW 28, 20

INSTALLATION AT FLAGSTAFF

by the Rev. J. E. Schaefer — Winslow, Arizona

The High Point of Arizona

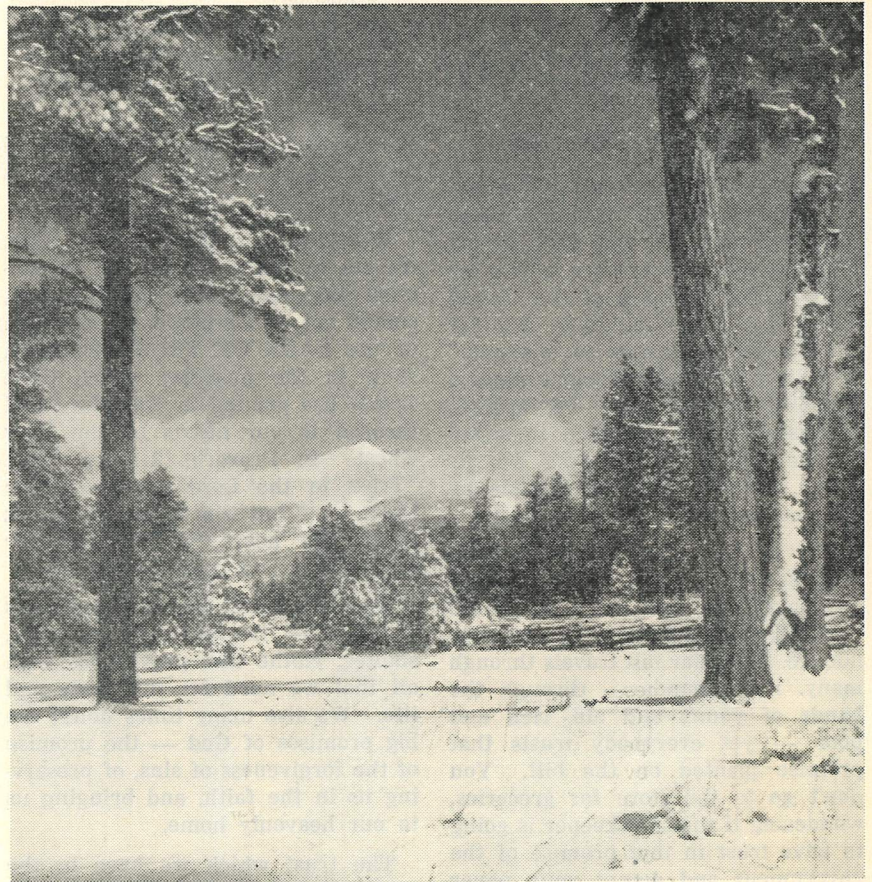
"I will lift up mine eyes unto the hills." These familiar words of the pious Psalmist were in our thoughts as we and many others converged toward Flagstaff, on Sunday, the 5th of December. For before us against a cloudless sky loomed high the rugged outline of the San Francisco Peaks, rising almost 13,000 feet above sea level.

"The Peaks" are held sacred by the Indians living in the vicinity. According to their lore, within the inaccessible reaches of these mountains is the abode of their pagan gods. In the days of our hardy pioneers, when covered wagons lumbered along through trackless wastes, they had been a landmark to guide them on their westward trek toward the Coast. Today one of the most crowded transcontinental highways winds by the pine-covered base of these mountains, but passengers in high-speeded vehicles cannot resist to pause for a moment in order to drink in the awe-inspiring spectacle these mountains present.

Lighted by the soft glow of a vanishing afternoon sun, they still shimmered majestically in their colorful autumn glory, even at this belated season, though flecks of snow here and there above the timberline betrayed the close approach of winter.

But Our Help Cometh From the Lord

As for us, however, it was not a sight-seeing tour, not a mere pleasure jaunt. There was work to be done for which divine assistance must needs be implored. "From whence cometh my help?" the Psalmist had asked. But for himself and for us



"O ZION, THAT BRINGEST GOOD TIDINGS,
GET THEE UP INTO THE HIGH MOUNTAIN."

San Francisco Peaks — Flagstaff, Arizona

also there was the ready answer: "My help cometh from the Lord, which made heaven and earth."

Missionary Installed

The special occasion which required our presence at Flagstaff on this Second Sunday in Advent was the installation of Mt. Calvary's newly called shepherd, the Rev. Gilbert B. Seager, formerly of Littlefield, Texas. Our sermon was based on

Matt. 16:18, "I will build my church, and the gates of hell shall not prevail against it." Our Apache missionaries, Pastors E. Edgar Guenther, Whiteriver, Ernest Sprengeler, East Fork and David Worgull, Cibecue, assisted at the installation.

Humble Beginnings

Like the kingdom of God in general, so also Mt. Calvary Church had its unpretentious beginnings.

Prior to 1940 Pastor Otto Hohenstein, Glendale, had ministered to a small group of Lutherans in Flagstaff for a brief period. Then when the undersigned assumed his pastorate in Winslow, regular services were begun to be conducted there — in a home, then in the Baptist Church, and finally in the Women's Club room for a period of five years, during which time attendance remained discouragingly low.

Synod Helps

However, the strategic importance of this "Northern Arizona Metropolis" was duly kept in mind. Pastor Waldemar Hoyer was called as the first resident pastor, and prior to his coming a quarter block was acquired through a Synod loan. It was near the outskirts of the city at the time,

but it is beyond this property that the city has enjoyed its greatest expansion in the meantime, since the city has about doubled in size. During Pastor Hoyer's pastorate a chapel was built through a further loan from Synod, and finally when the new parsonage plan was begun Synod erected a spacious parsonage on the church grounds last summer, which is now being occupied for the first time by the newly arrived pastor and his family.

Crowded Sanctuary

The crowded sanctuary on the day of installation, with hardly any room to spare, the rapt attention with which God's message was received, the lusty singing, and the general spirit of joy and gratitude of having again, after a three month's vacancy,

a pastor in their own midst, was noted by one who finds a satisfying fatherly interest in the growth of Mt. Calvary since its early beginnings. Our sentiments find expression in the farewell spoken by Rebecca's kin to her: "Thou art our sister, grow thou into many thousands, and may thy seed possess the gates of thine enemies" (Luther's Version).

May the grace of our Lord Jesus Christ, the great High Priest and Bishop of His Church, and the love of our merciful Father, who will have all men to be saved and come to the knowledge of the Truth, and the fellowship of the Holy Spirit, our Teacher, Advocate, and Comforter, be with both shepherd and flock, with the sheep and the lambs, now and evermore.

The True Cause Of The Christian's Joy

"In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Luke 10:20.

WHEN the 70 disciples who were sent out by the Savior to preach the Gospel returned and reported on their activity, they said, "Lord, even the devils are subject unto us through thy name." Great was their joy over the success of their work. Their preaching was not in vain. To approve them as messengers of their Lord and Master, Christ had given them the power to perform miracles: heal the sick and even to drive out devils. They were able to do great things in the name of Jesus. This filled them with joy and pride. Yet, what did Jesus tell them? That they should not rejoice so much over their ability to save others but that they should rejoice especially because their names are written in heaven, recorded in the book of life. The fact that they have been saved, that God has received them as His children and that they belonged to the number of those who are eternally saved, who now enjoy by faith and hereafter by seeing the heavenly glory — this should be the basis of their joy.

Let us learn from these words of the Savior that there is such a thing as a holy egotism, namely, that every

man should seek before all else his own salvation, and to rejoice in it. That ever will remain the first purpose of a Christian in this life. "Seek ye first the kingdom of God," says the Savior, "and his righteousness."

When, therefore, the Law says that all men are sinners, every Christian will apply that to himself and say, Yes, I confess that I am a lost and condemned sinner by nature, who has deserved nothing but the wrath and displeasure of God. He will make no attempt to excuse himself and push the fault onto others, but with Paul confess his own sinfulness with the words, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

The Christian does not only believe that Jesus Christ is the Savior of all sinners, the Lamb of God that taketh away the sins of the world. Nay, he applies the redemption wrought by Christ, to himself. He believes and confesses, "Christ has been merciful to me." He confesses with Job, "I know that my redeemer liveth."

The Christian is alive with the hope of eternal life. That is his joy, his true joy that by faith he is assured of having been accepted, by grace, as a child of God and that his

name is written in the book of life — that he is eternally saved. In the face of death he may exult, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (2 Tim. 4:18).

That God has granted us special gifts which we are granted to use in the interest of his glorious kingdom, that our work in THE Church and missions was crowned with success, should give us cause to rejoice. But the climax of our joy must always be that our names are written in heaven.

May we never forget that with all our work in the kingdom of God, all our work in the Church must always remain that we first of all concern ourselves with our own soul, lest we preach to others and ourselves be castaways. We are not only to pray for others and sing at their baptism: "Write the name we now have given, Write it in the book of heaven," but let every Christian pray with Valerius Herberger:

"Lord, write my name, I pray Thee,
Now in the Book of Life
And with all true believers
Take me where joys are rife.
There let me bloom and flourish,
Thy perfect freedom prove,
And tell, as I adore Thee,
How faithful was Thy love."

C. H. WARTH
in *Ev. Luth. Kirchenblatt*.

A Bible In Every Man's Tongue

THIS goal, designed to give each man on earth a Bible which he can read in his native language, is so rapidly nearing its objective it is difficult to realize that most of the progress in translations has been made in comparatively recent years.

Today, the Bible — or at least one Book — has been translated and pub-

ing of the Bible from movable type, only 33 translations existed. The invention of modern printing greatly stimulated the translators, yet in 1804, three and a half centuries later, only 71 languages and dialects had seen some printed portion of the Bible.

In that year was founded the

civilization as well as in strange lands, among folk entirely illiterate, among people whose language has never been reduced to written form. The translator has been described as phonetician, lexicographer, grammarian, teacher and minister, all in one. In some remote places the natives have called them "white-men-who-

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.

lished into 1,077 languages and dialects. This includes 200 whole Bible translations, 257 complete Testament translations, and 620 whole Books.

Despite these truly amazing strides, there is still a long way to go, for at least another 1,000 languages await translations.

Five hundred years ago, when Gutenberg completed the first print-

British and Foreign Bible Society, first of the great national Bible societies. Within a dozen years thereafter, the American Bible Society was organized on this side of the Atlantic, and quickly the number of translations spiraled upward. The pace has been picking up steadily.

Translators have worked among people who have been touched by

carry - a - book - who - pester - us - with - questions."

Often it takes translators years to master a single language. Endless hours are spent listening to, and transcribing folk tales and conversations. Many of the languages with which they have worked are complicated beyond belief. For example, in the Quechua language, spoken by

Indians in the Andes, "ca" means grindstone, "c'a" means better, "ka" means if, "k'a" means boy. All sound alike, even look alike, yet all have entirely different meanings.

In the Nupe tongue, spoken in Nigeria, there are 100 different words for greatness, and 60 words which mean long. In the Bulu language, spoken in the Cameroons, there is no word for trust or holy, but there are ten words for different kinds of seeing. In the Ponape tongue, in Oceania, there is no word for father, but many ways of saying brother.

Since mistakes inevitably occur, due to a translator's misunderstanding of idioms, sounds of grammar, first translations occasionally have meanings which were not intended. The Bible societies therefore issue tentative editions. One translator, working on an Eskimo dialect, found he had rendered "nation shall rise up against nation" by "a pair of snowshoes shall rise up against a pair of snowshoes." The difference was a single letter in a 17-letter word. In

a Solomon Island translation, the phrase, "the wild asses quench their thirst" was latter found to mean, "the cannibal pigs drink water to stop hiccoughs."

Among many people in India the conception arose that God was a bluish Being because the first word of the phrase, "heavenly Father" was taken to mean, "having the color of the sky."

One group of Indians in Latin America held a disdainful opinion of Paul because they read in one of the tentative translations that the Apostle talked of "leading a wife around like an ox." The translator had overlooked the right word "to lead around like an unruly animal."

Today's needs are probably more urgent than ever before in history. Millions of people in the Far East, the Middle East, Latin America, are eagerly awaiting shipments of Bibles. Even in the United States, tens of thousands of people are without Bibles, and all over Europe Bibles

are as eagerly sought as food and shelter.

To help meet these needs, the United Bible Societies are now engaged in a twofold project. It is 150 years since the British and Foreign Bible Society was launched, and the Jubilee is being celebrated throughout the world.

The goal which the United Bible Societies have set for themselves is an increase in distributing from 20 million volumes annually — their present distribution — to 25 million in 1954 and to 50 million Bibles annually by 1960. Of the 25,000,000 volumes of Scriptures which the United Bible Societies plan to distribute during 1954, the American Bible Society hopes to distribute 13,000,000.

To help achieve this record-shattering goal, the American Bible Society has adopted the largest budget in its 138-year old history. The ABS budget will exceed \$4,000,000 for the first time.

AMERICAN BIBLE
SOCIETY BULLETIN.

"From Generation To Generation Thou Art God"

Numbers 20: 1-13

“ONE generation passeth away, and another generation cometh. . . . The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us” (Eccl. 1).

So it was with Israel in the wilderness. About 40 years had passed since the Lord had freed them from the tyranny of the Egyptian Pharaoh, led them on dry land through the Red Sea, brought them to Mt. Sinai, where He had given them His Laws. Thirty-eight years had passed since Israel had encamped at Kadesh near the southern border of the Promised Land. It was then and there that they had murmured against God when at His behest 12 spies had been sent into the land of Canaan in order that they might possess it. When the spies returned, all but Caleb and Joshua warned the children of Israel against attempting to take the land, because it was in-

habited by a mighty people. So the ten spies caused Israel to doubt God's Word, disobey His command and rebel against Moses. God had then again threatened to destroy Israel, but upon the intercession of Moses pardoned them, but swore that all those who were twenty years or older when Israel left Egypt would not enter the Promised Land, except Caleb and Joshua.

Now about 38 years later Israel is again encamped at Kadesh. A new generation had gradually replaced the old. Miriam, the sister of Moses and Aaron, dies and is buried here. Again there is a shortage of water. Just as their fathers had done before them, this new generation of people gathered themselves against Moses, saying: "Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into the wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us unto this evil place?" Again Moses intercedes for

his people and is told by the Lord to assemble the people before a certain rock and "Speak ye unto the rock before their eyes . . . and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts to drink."

And now something happens which is sad beyond words. God had previously said of Moses, "Now the man Moses was very meek, above all men which were upon the face of the earth" (Num. 12:3). In such humility Moses had faithfully obeyed God's Word to the letter. The rebellion of the new generation of Israel fills this man of God with anger and with pride, and now for the first time he changes God's directions in what might seem to be an insignificant detail. "And Moses and Aaron gathered the congregation together before the rock; and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly." Now

Moses had proven himself as one no longer fit to lead the children of Israel, because instead of speaking to the rock, he smote the rock as he had previously done. "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because the children of Israel strove with the Lord, and he was sanctified in them" (He showed Himself holy among them).

And so from generation to generation there is nothing new in the Church. The human heart since the fall of Adam is and remains wicked. Moses' problems were the same as those of the Apostles, of Luther, and of all faithful ministers of the Word. "Who can say, I have made my heart clean, I am pure from sin? (Prov. 20:9). When our flesh gets the upper hand, and we no longer rule over sin (Gen. 4) then we are beginning a rebellion against God and His Word; then we will become dissatisfied with the way He leads and blesses His Church on earth. Then will the ministers and leaders be sorely tempted to deviate in one point or another from God's Word and follow their own pride and inclinations. "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22). Oh, that the Lord by His grace give us strength to overcome our rebellious heart daily and keep His ministers faithful to His Word! G. W. F.

in Immanuel Bulletin.

**FOLLOW THE SAVIOR IN
WHOLEHEARTED DEVOTION**
Luke 9:57-58

(Continued from page 3)

Such an enthusiasm is possible only through faith richly nourished by His Word, a faith which sees salvation in Jesus alone. As our faith rejoices in the eternal inheritance which Jesus has won for us helpless and undeserving sinners, we will be enabled to say concerning every hardship of a disciple's life: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Thankful love toward the Savior will ever make us willing and ready to bear them.

C. J. L.

Why I Am A Lutheran

“FOR by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.” Eph. 2:8-9. It was only a few months ago through the wonderful work of the Holy Ghost, that I came to know this saving faith in Christ and to understand this passage from Holy Scripture. My salvation is a gift of God, through faith which is in Jesus Christ. No good work which I might do in my lifetime will aid or secure my salvation. This is clearly stated in St. Paul's letter to the Ephesians.

When St. Paul, by inspiration, wrote the letter to the Ephesians he could not have made it any clearer than he did, not just to the Ephesians but for all men. Yet for 21 years with the Roman Catholic Church this truth was denied me by the pope. For in the Council of Trent, Session VI, Canon 12, it reads: "If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake or that this confidence alone is that whereby we are justified let him be anathema (damned)." At the time I could not see that this decree was wrong for the Bible was never in my hands to read and to try the spirits. The only books recommended to read were books written to conform with the doctrine of the Catholic Church.

What peace and comfort did I find with the Catholic Church? None! Only fear of disobeying the church. The only possible comfort that most Catholics have is knowing that they are Catholics. To them this is the saving factor. Many Catholics do not really know what the true doctrine of their church is. Sure, many will deny this but in their hearts they know this is true. This can be said not only of Catholics but, alas, of many so-called Lutherans as will be seen from the experiences I went through.

Since my wife belonged to the Augustana Synod it first happened that I was instructed and accepted in that synod. The instruction consisted of 6 or 7 periods with an hour and a half to each session. The sessions were devoted to a comparing of the Catholic and Lutheran Churches. I can't remember too much from that instruction even though I had to read many pamphlets

about the Lutheran Church and its doctrine. Many things I still did not understand. Justification was a strange word to me at the time. The questions I remember are: Why don't you kneel when you pray? Why isn't the sign of the cross made? Why does the congregation take part in the service? Why isn't there a prayer to the virgin Mary? etc. Proper questions for a former Catholic to ask. And they were answered in the proper way. Now attending Sunday services regularly, I noticed that not all the sermons were helpful to the congregation and to me. For I wanted comfort and peace and I didn't find it. There was something missing in the sermons except for one sermon which set forth our sinful life and the need for saving faith in Christ. I asked the pastor why there weren't more sermons like that. And his answer was that too many people are offended and they could have him transferred. This doesn't sound like the way Jesus wants it to be in His Church, namely that the people will decide what the pastor will preach on Sunday. But how then could I really question the pastor when I failed to have a Bible of my own to read? Could I call myself a good Christian? No.

Later, due to a change in location, we joined the United Lutheran Church of America and it was about the same except that the people were more friendly and cordial. Attendance at church and the get-togethers seemed more like social gatherings than meetings of sinners coming to hear the Word of God! I feel that telling about all the events from going from the Catholic churches is only fair in the sense that you must realize that becoming a Lutheran by name only did not gain me my salvation and faith that I have in our Lord Jesus.

In joining my present church of the Norwegian Synod we studied the Bible and the confessions of the Lutheran Church for several months. We weren't accepted because we would make the membership list longer. We were accepted only because we confessed the true faith and accepted the teachings that Christ gave His Church as recorded in the Holy Bible.

As a Lutheran now, if I can prove by Scripture that any doctrine we confess is wrong, then I can so state without fear of being excommunicated from the Church. The path and the light Christ left for us to follow is shown to us in the Holy Bible. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

Turning from the Catholic Church to the Lutheran Church was easy in one way and in another it was hard. My family and many friends were Catholics. Naturally there would be differences, misunderstandings and loss of friendship and love. I still have the love of my family but I lost almost all my friends. That was hard. The easy thing about leaving was that I never found comfort and peace and hope of eternal happiness with the Catholic Church. Leaving the Roman Church was like a great relief to me.

Now I have found peace, comfort and joy in knowing that God loved us so much that He let His only-begotten Son take our place to make full atonement for all sins for all men by suffering and dying on the cross. God pronounced justification upon us by raising Christ from the dead. Now I know there is nothing that I can do to secure my salvation. I cannot add up my good works and say to the world that I helped along to gain eternal life. I am a sinner and will be a sinner until my dying day ever in need of the grace of God. Ecclesiastes 7:20 says: "For there is not a just man upon earth, that doeth good, and sinneth not." This is the doctrine of the Law which offers no mercy for man; no hope for eternal rest. Our comfort is in the Gospel presented thus in Scripture "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:23-24. For this gift I thank God with all my heart and pray that by His grace I may remain in true faith in Christ Jesus, my Savior.

STEPHEN WOLF
in *Lutheran Sentinel*.

NORTHWESTERN COLLEGE

Building activity at Northwestern College began on September 16, and since then work has been going for-

ward on the new dormitory and the dining-hall. These two buildings had to be treated as a unit, because as room is made for more dormitory students, kitchen and dining-room have to be enlarged also to serve them.

The new classroom building will not be started until the dormitory and refectory are completed. Then the present refectory will be vacated and put to use as emergency classroom building while the new recitation building is under construction.

At Christmas in 1954 all excavation for the first two buildings was completed, steam lines were in place, water and sewer service had been installed and the trenches filled in. The foundation of the refectory was completed and part of the first-floor concrete slab had been poured. At the dormitory building the footings were in and forms were being set up in preparation for pouring the concrete foundations. Although the weather has not been very favorable, the building is proceeding according to the schedule set up by the architects and builders.

On June 10 the College Board began calling candidates from the published list to fill the vacancy left by the death of Professor Fleischer on April 6. Six calls were issued, one after the other, and each one was rejected. The seventh call is now in the hands of Pastor Daniel Malchow of Eugene, Oregon. The call specifies German and history as the subjects to be taught and mentions assistance in coaching athletics as desirable.

Since the first call was issued near the beginning of June, it was expected that the place would be filled by the time classes were resumed in September. So no attempt was made to provide a substitute. The extra load of classes that was taken over by a few members of the faculty has become extremely burdensome, and relief of some kind will have to be provided.

Word was recently received of the death of W. F. Weimar in San Mateo, California. Mr. Weimar was professor of mathematics at Northwestern College from 1886 till 1903. He was the last surviving member of the class of 1885, of which Dr. Ott and G. E. Bergemann also were members.

On Tuesday, November 9, Dr. F. E.

Kosanke died at his home in Watertown. Dr. Kosanke had given his college faithful service as a member of the College Board from 1939 till the time of his death. President Naumann has appointed Mr. A. Schweppe of Madison to fill Dr. Kosanke's unexpired term of office.

E. KOWALKE.

GOLDEN WEDDING ANNIVERSARY

A gracious God permitted Mr. and Mrs. Otto Schulz of St. John Congregation, Wood Lake, Minnesota, the happy experience of observing their golden wedding anniversary on December 5, 1954. It was celebrated in the home of Mr. and Mrs. Anton Nelson with a dinner for the immediate family and an open house for invited guests. In the afternoon a short service was held in the home, at which the undersigned based his message to the celebrating couple on Psalm 50:14.

May the heavenly Father continue to be with them with His grace and favor and bless them with health of body and soul until journey's end.

W. O. NOMMENSEN,
Vacancy Pastor.

WEDDING ANNIVERSARIES

Chaseburg, Wisconsin

St. Peter Congregation at Chaseburg, Wisconsin, has four aged couples whom the Lord blessed with a half century or more of married life. All are in comparatively good health and have seen their children's children. Mr. and Mrs. Henry Bluske observed their golden wedding anniversary last June with a special service of thanksgiving and open house in the church parlors. Mr. and Mrs. Charles Oldenburg observed their golden wedding day in the same manner during the month of November. A host of friends, neighbors and relatives were on hand to offer congratulations and to join in the service of thanksgiving. Two couples were permitted to reach and observe their fifty-fifth anniversaries this fall. They are Mr. and Mrs. William Schuster

and Mr. and Mrs. William Schlicht. May the gracious God, whom they serve, abide with them in the evening of their lives and bring them into His house of glory hereafter. "O give thanks unto the Lord, for he is good, for his mercy endureth forever."

G. HORN.

NOW WE BEGIN ANOTHER YEAR

(German: 588)

Now we begin another year,
Lord Jesus, keep our hearts from
fear;

Ward off in these last troublous days
Wars, pestilence, all evil ways;
We pray Thee, Lord, Thy blessing
send,
Home, church, and school do Thou
defend.

Uphold Thy Word and Sacrament
In this our land until our end;
Oh, crown the year with bounty,
Lord,
Thy blessings evermore accord;
To this all Christendom doth raise
Its Amen, Lord, to Thee be praise.

DOLORES SCHUMANN.

TWENTY-FIFTH ANNIVERSARY

Pastor P. R. Kuske

In a special service, November 7, 1954, St. Paul Lutheran Church of North Freedom, Wisconsin, observed the 25th anniversary of Pastor Paul Kuske in the ministry. Their silver wedding anniversary was also observed. Brethren of the conference, classmates, friends and relatives joined in the observance. Pastor J. C. Dahlke served as liturgist, Pastor A. Degner, a classmate and close friend, preached the sermon, using Eph. 3:8 to exhort us all to extol the grace of God for this festive occasion.

A delicious lunch was served by the Ladies Aid. As this was enjoyed by the many present, congratulations and gifts were extended to the celebrants.

During his 25 years Pastor Kuske labored in the following fields: Eastern Montana as general missionary; the Elgin-Burt-Leith parish in North Dakota; Hutchinson and Johnson of Minnesota; and North Freedom.

May God graciously guide and strengthen him for further service in the holy ministry and bless his labors in the everlasting kingdom of our Lord.

R. C. BIESMANN,
Conference Secretary.

TWENTY-FIFTH ANNIVERSARY

Martin Timmermann

On Wednesday evening, September 18, the members of St. Matthew Lutheran Church, Milwaukee, Wisconsin, honored their teacher Mr. Martin Timmermann and gave thanks unto God in a special jubilee service, commemorating his 25 years as teacher, principal, director of music and choir director of St. Matthew Church. The undersigned preached the anniversary sermon reminding the jubilarian that by the grace of God only we have become children of God through faith in Christ our Savior, and have also been called to serve in His Church as teachers.

The president of the congregation, Mr. Howard Mueller, presented the jubilarian with a sizeable monetary gift in recognition of the 25 years of faithful and diligent service rendered to the Lord and St. Matthew Church.

After the service, the many friends and relatives with members of the congregation gathered in the church parlors for refreshments which were served by the ladies of the congregation.

May the Lord continue to bless his servant in the work of the Church and in the Christian education of our boys and girls.

"The servants Thou hast called
And to Thy Church art giving
Preserve in doctrine pure
And holiness of living.
Thy Spirit fill their hearts,
Endue their tongues with power;
What they should boldly speak,
Oh, give them in that hour!

ARTHUR F. HALBOTH.

ANNIVERSARY

A double anniversary was celebrated in St. John Ev. Lutheran Church, Burlington, Wisconsin, on October 17, 1954, at 8 p. m. It was

The Northwestern Lutheran

held in honor of Pastor and Mrs. Adolph Fischer, it being his 25th year in the holy ministry and their 25th year of wedded life. Pastor Waldemar Zink of Kewaunee, Wisconsin, a classmate of Pastor Fischer, preached the sermon on this occasion, and Pastor R. Otto of Wilmot, Wisconsin, was the liturgist. The celebration closed with a reception in the schoolhall, with the undersigned serving as master of ceremonies. A large group of pastors from the surrounding area were present, and many beautiful gifts were received by the couple. Pastor Fischer and the former Evelyn Jaeger were married in Watertown, Wisconsin. He served congregations at Freeland and Sodus, Michigan, before coming to Burlington. May the Lord continue to bless and keep His servant!

ARTHUR J. GUSE.

"FAITH IN PRAYER OR PRAYER IN FAITH"

Have you lost faith in prayer? Ah,
that is good.
Now pray in faith, as all God's
children should.
For prayer is not a cheap and super-
stitious thing,
Some magic carpet whereby our
desires we bring
And then sit back, expecting God to
pour
The answers down, like showers, at
our door.
Prayer is a bold and sturdy confid-
ence whose claim
Rests on a higher will and prays in
Jesus' name.
Have you lost faith in prayer? Did
God not hear?
Discouraged, did your faith give way
to fear?
Oh, cast away the idol that has made
A mockery of God — see how He
prayed,
"Father, I thank Thee that Thou
heard'st my prayer."
His faith was in His Father, and it
rested there.
Stay in communion with your Father-
God each day
He will supply each need. Then,
as in faith you pray,
Believe, so kind and good a God will
not withhold
One good or loving thing. Then pray
and make thy prayers bold.

ESTHER A. SCHUMANN.

CALENDAR OF CONFERENCES

DODGE-WASHINGTON PASTORAL CONFERENCE

Time and Place: Good Shepherd Lutheran Church, West Bend Wisconsin, W. Gawrisch, 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.

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WINTER CONFERENCE

Eastern Conference of the Southeastern Wisconsin District

Place: Calvary Ev. Lutheran Church, Thiensville, Wisconsin, F. Tabbert, pastor.

Date: January 25, 1955.

Time: Sessions begin at 9:50 a. m.

Preacher: P. Gieschen; (alt. L. Hallauer).

P. R. HANKE, Secretary.

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NORTHERN CONFERENCE MICHIGAN DISTRICT

Pastors - Teachers, January 24-25, 1955

Place: St. Paul Church, Court and Bond, Saginaw, Michigan; O. Eckert, R. Gensmer, pastor.

Opening Session: 9:00 a. m.

Preacher: G. Cares; alternate: A. Clement.

Conference Program

Papers and Essays

Music of Church Service, M. Zahn; Explanation of Communion Service, E. Hillmer, Explanation of Conclusion to the Ten Commandments, G. Cudworth; Is a Christian answerable for so-called offenses in the Field of Adiphora? M. Schroeder; May a Pastor receive Communion from a Lay Member appointed for that Purpose? E. Renz.

Exegesis

1 John 3:23-4:6 conclusion, O. Frey; 1 John 4:7-5:3 R. Frey.

Practical Lesson: Teacher (St. Paul School).
Election of Officers, Reports.

Pastors and teachers requiring overnight lodging are to notify either of the host pastors.

T. HORNEBER, Secretary.

* * * *

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet at Grace Church, Neenah, Wisconsin, W. Wichmann, pastor, on Monday, January 24, 1955. The Conference will begin with a Communion Service at 9 a. m. Pastor H. Wicke will be the preacher and Pastor W. Wojahn will be the alternate.

R. REIM, Secretary.

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RED WING PASTORAL CONFERENCE

The Red Wing Pastoral Conference meets on January 25, 1955, at Grace Lutheran Church, Nelson, Wisconsin. Holy Communion will be celebrated at 9:00 a. m., Pastor C. A. Hinz, speaker, Pastor Donald Hoffmann, alternate.

The program will include a paper on Liturgics by K. Gurgel, a discussion of a proposed Young People's Society rally on circuit and district levels, said discussion to be led by the Visiting Elder, plus business and casual questions.

Pastors will please register with the host pastor, Donald Hoffmann, in due time.

NORMAN E. SAUER, Secretary.

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MILWAUKEE CITY PASTORAL CONFERENCE

The Milwaukee City Pastoral Conference will meet on January 26 (instead of January 19). The session will open with a Communion Service at Parkside Lutheran Church; the Rev. John Brenner will preach the sermon.

JAMES P. SCHAEFER, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Pastor

Frank, Gus, in Trinity Lutheran Church, Hoskins, Nebraska, by Rev. H. H. Spaude, assisted by H. Fritze, and L. Groth; Second Sunday in Advent, December 5, 1954.

CHANGE OF ADDRESS

Pastor

Seager, Gilbert B., 515 North Humphrey, Flagstaff, Arizona.

WANTED

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

MISSION FESTIVALS

Sixth Sunday after Trinity

The Lutheran Joint Parish of Cornell, Keystone, and Birch Creek at Cornell, Wisconsin.
Offering: \$470.75. E. E. Prenzlow, pastor.

Fourteenth Sunday after Trinity

Trinity Church, Brillion, Wisconsin.
Offering: \$1,809.27. V. J. Siegler, pastor.

Fifteenth Sunday after Trinity

St. Paul Church, Hazelton, North Dakota.
Offering: \$552.21. G. S. Baer, pastor.

Eighteenth Sunday after Trinity

St. Paul Church, Cudahy, Wisconsin.
Offering: \$423.85. H. J. Vogel, pastor.

Nineteenth Sunday after Trinity

St. John Church, Riga, Michigan.
Offering: \$517.00. C. Schmelzer, pastor.

ACKNOWLEDGMENT AND THANKS

Northwestern Lutheran Academy

Northwestern Lutheran Academy acknowledges with sincerest thanks receipt of the

following monies: from the Ladies Aid, Clatonia, Nebr., \$10.00; from Rev. H. Ellwein, Spring Valley, Wis., in memory of Bonnie Lu Markow and Mitchael, Elgin, N. Dak., \$5.00.

R. A. FENSKE.

* * * *

Dr. Martin Luther College

Dr. Martin Luther College Library has during this last year received the following memorial wreaths:

In memory of Mr. Frank Stepp, Oconomowoc, Wis., from relatives, \$5.00; from W. Stoekli, Trinity Lutheran School, Neenah, Wis., \$1.00; from Rev. Stehr, Wood Lake, Minn., in memory of Henry Draeger, \$2.00; from Mr. and Mrs. Otto H. Breitlow, parents, Winona, Minn., in memory of their daughter Rhoda Kieckbusch, graduate of Dr. Martin Luther College and late teacher at Hoskins, Nebr., \$25.00; in memory of Mrs. Matilda Horn, Janesville, Wis., from Dr. Martin Luther College faculty. (Mrs. Horn was the mother of matron Mrs. I. M. Nicklow, Hillcrest Hall, New Ulm), \$12.25; in memory of Mrs. A. P. Rock, from St. Paul Lutheran Church Memorial Fund, New Ulm, Minn., \$20.00; in memory of Edwin Laudenschlaeger, from St. Paul Lutheran Church Memorial Fund, New Ulm, Minn., \$5.00.

Our hearty thanks to the donors.

R. JANKE.

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Northwestern College

Northwestern College gratefully acknowledges receipt of the following gifts received since September, 1954:

Vegetables, groceries and canned goods were received from these congregations: Waterloo, Rev. H. C. Nitz; Brillion, Rev. V. Siegler; Neenah, Mothers and Daughters Circle; Mt. Lebanon, Milwaukee, Rev. J. Mahnke; Platteville, Rev. V. Schulz; Helenville, Rev. G. Fischer; Appleton, Rev. S. Johnson; 14 pillows from Norfolk, Nebr., Rev. H. Fritze; Christmas cookies from St. Mark's Ladies Aid, Watertown; Christmas candy from Immanuel Church, Freeport, Ill.; 4 sheets and 4 pillow cases from Lutheran Sewing Circle, Bangor; 1,500 lbs. canned goods and groceries and vegetables from Hartford; one lap robe from the Ladies Aid, Medford.

In memory of Dr. F. E. Kosanke, member of Northwestern College Board; from members of congregation at Altura, Minn., \$51; several neighbors, \$41; Henry Peters, \$2; Mr. and Mrs. Clark, Mr. and Mrs. Brooks, Mr. Randie Larson, Des Moines, \$5; Mmes. Wendland, Lehmann, Schlueter, Krueger, Klug, \$7; B. Trueblood, A. Weibrecht, H. Guetzlaff, E. Kowalke, \$10; Mr. and Mrs. H. Schumann and Mrs. H. Fleischer, \$5; Mr. and Mrs. Harrigan, \$2; Mrs. Mary Kosanke, \$25; Mr. and Mrs. Gehrke, \$5; Sylvia and Morris Lane, \$5; Mrs. A. Sterr, \$2; NWC faculty, \$20.

In memory of Ted Hoyer from Rev. Th. Hartwig, \$5; in memory of Carl Schwefel from H. Melcher, F. Lehmann, Emma and Edith Schwefel, K. and M. Snelling, \$15; in memory of Mrs. Emily Sievert from NWC faculty, \$19.

For furniture in the new dormitory: Bernhard Lemke, \$4; Congregation at Iron Ridge, Rev. Bradtke, \$46; Chas. Geiger, Milwaukee, \$20; Illinois Eng. Co., Mr. Resnick, \$100; Miss M. Hartwig, Portland, Oregon, \$100; Ladies Aid of St. Stephen's, Beaver Dam, \$20; Ladies Missionary Society, Lake Mills, \$5; Ladies Aid, Immanuel, Pelican Lake, \$10; Lutheran Girls' Club, Lake Mills, \$10; Ladies Aid, Reedsville, Wis., \$10; Ladies Aid, Tess Corners, Rev. D. Tills, \$25; Mrs. Bertha Huebner, Ixonia, \$600; Immanuel Ladies Aid, Medford, \$10; Sprinkman Sons Cst. Co., \$100; Unspecified: Chas. Geiger, Milwaukee, \$5; N. N., Watertown, \$10.

Following minutes from the Ladies Aid
 District, held at 11:00 a.m. on
 Monday, January 17th, at the home of
 Mrs. J. A. Jensen.

Minutes will please register with the
 district secretary, Mrs. J. A. Jensen,
 1105 S. Alfred Street, West Allis, Wis.

CALNDAR OF CONFERENCE
WINDY WASHINGTON DISTRICT
CONFERENCE

The first and last sessions of the
 conference will be held at the
 University Hotel, January 11, 1955.

Registration will be held at the
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MILWAUKEE CITY PASTORAL
CONFERENCE

The Milwaukee City Pastoral Conference
 will be held at the University Hotel,
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To our friends:

The bonds of Christian
 fellowship, rather than
 mere custom or tradition,
 prompt us to express the
 sincere wish that the
 blessings of the Christ
 Child may be with you
 through the coming year.

NORTHWESTERN PUBLISHING HOUSE

MISSION FESTIVALS

Northwestern Publishing House
 is pleased to announce the
 following list of
 mission festivals for
 the coming year.

First Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the first Sunday after Trinity.

Fourth Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the fourth Sunday after Trinity.

Seventh Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the seventh Sunday after Trinity.

Tenth Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the tenth Sunday after Trinity.

Thirteenth Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the thirteenth Sunday after Trinity.

Sixteenth Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the sixteenth Sunday after Trinity.

Nineteenth Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the nineteenth Sunday after Trinity.

Twenty-second Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the twenty-second Sunday after Trinity.

Twenty-fifth Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the twenty-fifth Sunday after Trinity.

Twenty-eighth Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the twenty-eighth Sunday after Trinity.

Thirty-first Sunday after Trinity
 The Lutheran Joint Board of Gospel Work
 is sponsoring a mission festival
 on the thirty-first Sunday after Trinity.

ACKNOWLEDGMENT
AND THANKS

Northwestern Publishing House
 wishes to express its
 appreciation to the
 following for their
 generous contributions
 to the mission festivals.

7-N
 George Molkenstin
 1105 S. Alfred Street
 West Allis 14, Wisconsin

Jan 55