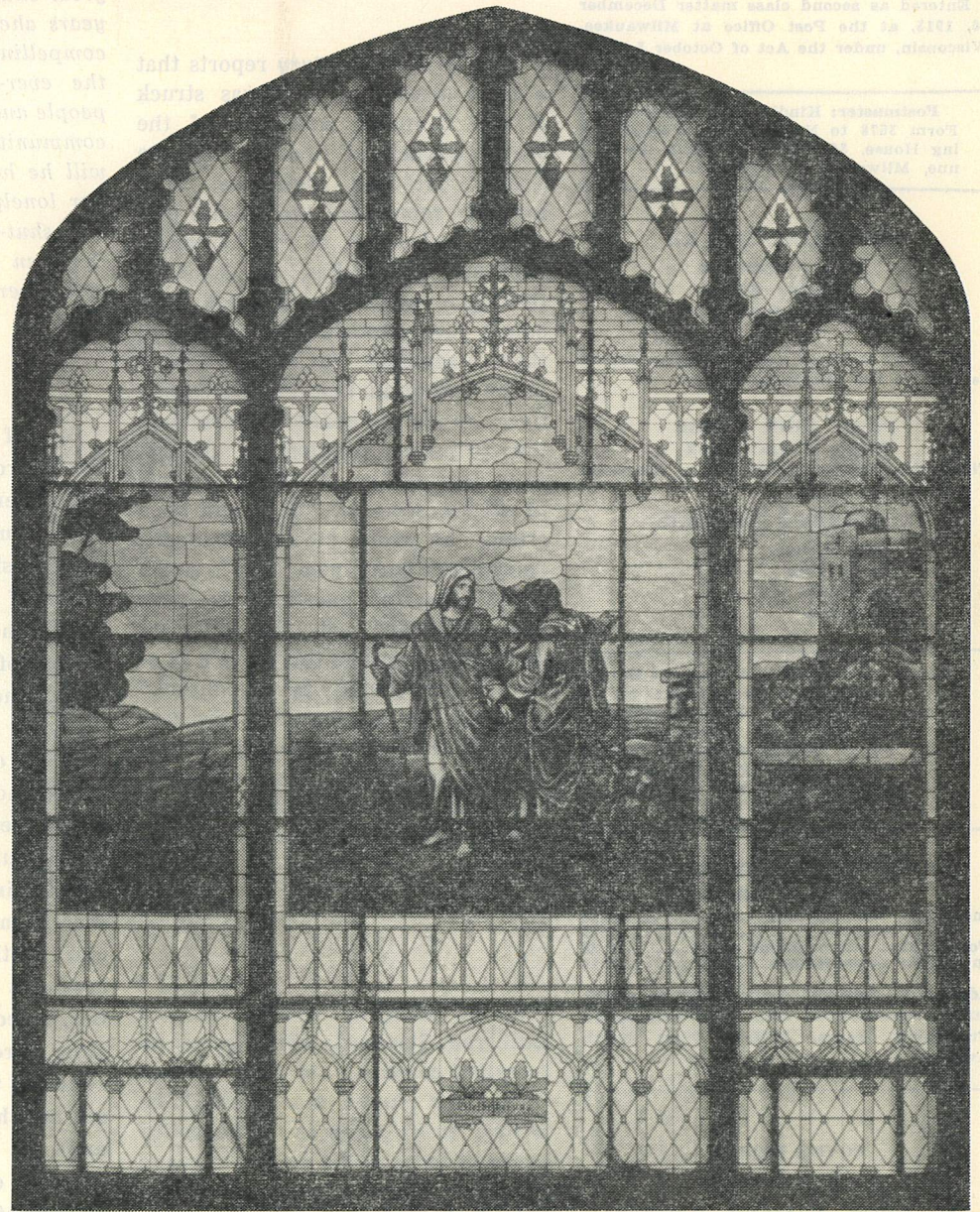


# the Northwestern **UTHERAN**

FEBRUARY 6, 1955 • Volume 42, Number 3



*"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*



# The Northwestern Lutheran

## Siftings

BY THE EDITOR

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### COVER DESIGN

CHURCH WINDOW  
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 E. Ph. Dornfeld, pastor

A reminder . . . We are still in the market for pictures of stained glass windows in our churches to run as cover designs for the Northwestern Lutheran. If you have not as yet sent in your pictures, make haste!

\* \* \* \*

The *Christian Century* reports that a most discordant note was struck at the Evanston Assembly of the World Council of Churches by the Greek Orthodox delegates, who formally repudiated the official procedure and report of the Assembly. Professor Trembellas, an Orthodox theologian writing in a Greek periodical, favors future participation in these assemblies, but it should only be on condition that its representatives are fully prepared to formulate the Orthodox position as distinct from that of the other participants in all the sections. "It would be a crime," he wrote, "to let (Orthodox delegates) participate and remain silent after the question: 'Is there any objection?' at the different sections — because this silence is of course interpreted as a consent." Although we emphatically disagree with the Orthodox Church in matters of faith and life, it is refreshing to read that for it, at least, there are still doctrines which are worth fighting for.

\* \* \* \*

S. L. Morgan, writing in the *Lutheran Standard*, offers some interesting comments on older pastors. "What the church most needs," he writes, "in its pastor in the bedeviled world of today is the poise, the sound judgment, and the seasoned wisdom gained through experience, and the true shepherd-heart that can come only as one has loved and suffered for years with his struggling, suffer-

ing people . . . Recently two of the largest churches in North Carolina called elderly men . . . They wanted men of commanding talents and executive ability, whose poise and sound judgment had been proved for years, men withal who were known to have loved their people and been great pastors . . . They are leading great churches admirably . . . In the years ahead a question will arise of compelling importance: 'How about the ever-growing multitude of old people and shut-ins in our church and community? If we call this pastor, will he have a heart and a care for our lonely and neglected old people and shut-ins?' There is very little that can be substituted for wisdom and experience — not even youth.

\* \* \* \*

One of the problems confronting the Church today is the mobility of the American people. An average of 30 million Americans change their residence every year. Two-thirds of these move to new places within the same counties. But ten million of them cross county boundaries, and of this group, one-half settle in other states. This means that one out of every five Americans moves each year. And among young people between 18 and 34 the figure is one out of three. Western states are making big population gains at the expense of rural areas in central and southern states. Cities have grown at the expense of rural areas. But, especially since the last war, the cities are losing some of their residents to the suburbs. The pastors are not the only ones who are called upon to meet these problems. Is each one of our members alert to the movements in his neighborhood? An invitation to church, a word to the pastor, a personal visit, might bring a "mobile" family into the church.



# Choose The One Thing Needful

Luke 10: 38-42

**T**HE central message of this Scripture account is quite apparent. It is clearly this that one thing is needful: listening to the Savior's Word. Mary chose this one thing needful. In this she was defended and commended by Jesus. Thus we, too, are exhorted to choose the one thing needful and to do so for the same reasons which made it such a blessed thing for Mary.

## Then You Will Find Rest For Your Soul

The home of friends which Jesus entered on this occasion was that of Martha and Mary and their brother Lazarus, though the latter is not mentioned in this incident. This hospitable home was in the hamlet of Bethany, on the Mount of Olives, less than two miles from Jerusalem on the road from Jericho. It may well be that it was in this home that Jesus found nightly rest in Bethany during the week before His death. As Jesus had come to Bethany on this occasion, Martha had somewhere met Him and invited Him to enter their home as a cherished guest.

*Mary Sought* In telling us what  
*Such Rest* transpired during this visit of Jesus which was brought about by Martha's invitation, St. Luke begins by saying: "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word." The "also" is significant. It lets us think of Mary as having joined her sister in receiving Jesus with a hearty welcome into their home. Yet St. Luke contents himself with merely intimating this as he focuses our whole attention upon the all-significant thing that Mary did on this occasion. She presently sat at Jesus' feet and heard His word. Mary felt a deep need for the Savior's Word. She desired to have Jesus feed her needy soul with His life-giving Word. Though Jesus was now a guest in their home, invited to enjoy their hospitality, Mary still saw in Him first of all the gracious host, who had come among men to give rather than to receive. She saw in Him, even as a guest in her home, above all the Savior whose

prime desire it was to bless sinners with His Words of pardon, life, and salvation.

*And Found Rest* As someone has beautifully put it, Mary sat at Jesus' feet like a flower which has its chalice and petals lifted to the sun to drink in its strengthening and healing rays. She chose the one thing needful. That it did bring blessed rest and comfort to her soul became evident on a later day when she anointed Jesus. That was in the week before His Savior's death on the cross. Even His twelve disciples were then far from being comforted and at rest. They were fearful and distressed over the growing enmity of the Jewish leaders. They were alarmed and puzzled when Jesus spoke of being mocked, condemned, scourged, and put to death, and of rising again on the third day. Mary in her richly nourished faith, however, understood the course upon which Jesus was about to enter in His great Savior's love. For with holy, thankful joy she anointed Him for His burial.

*Martha Was* Martha, too, believed  
*Distracted* in Jesus and loved Him. The very fact that she had invited Jesus to their home indicates this. We also know it from her confession at the death of her brother: "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." At other times she, too, must have listened to the Savior's Word. But on this occasion she did not put first things first. She did not accord first importance to the Savior's Word. She permitted her interest to be drawn away from the one thing needful. St. Luke tells us that on this occasion she was cumbered, distracted about much serving. As hostess she sought to please Jesus with the best of food and comfort that their home could offer. She imagined that it would now be more pleasing to Jesus to be served by her than to have her listen to His Word. So anxious did she become in her concern about serving Jesus that she finally sought to draw also Mary

away from her attentive position at the Savior's feet. Confident that Jesus fully agreed with her, she finally approached Him and said: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." But the Lord did not agree with Martha. He immediately stopped her in her attempt to draw Mary away from His Word. He corrected her, though with great tenderness, saying: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." The Lord pointed out to Martha that even serving Him could not take the place of listening to His Word. Without drawing renewed peace and comfort from His Word her soul was bound to become burdened and troubled.

*For Our* Christians are still  
*Learning* tempted to follow Martha in neglecting the Lord's Word in their church life, giving first importance to serving Jesus. There are those who will say: "Oh, yes, I believe in the Lord Jesus and love Him. Even though I do not seem to get around to hear and ponder His Word very much or to partake of His Holy Supper frequently, I am only too glad to do and to give my share in everything that furthers the cause of His Church." When Christians first begin to think and to speak in this manner, they may indeed, like Martha, believe in Jesus and love Him. Yet if Christians neglect to receive the spiritual food of His Word, they fall into ever greater danger of losing His peace and comfort for their souls. The person who merely thinks in terms of serving Jesus is not nourished and comforted in His soul. Only the Savior's life-giving Gospel can effect that. Listening to the Savior's Word remains the one thing needful. In our church life we, too, are to see in Jesus first of all, not the honored guest who would be served, but the gracious host who desires to impart indispensable blessings to our needy souls.

(Continued on page 38)



# Editorials

**Science and Religion** Science and Bible religion are generally looked upon as irreconcilable. It is generally thought that science has disproved much of what the Bible teaches, which leads many to the conclusion that the Bible is not a reliable authority in regard to anything, even not in regard to things which lie beyond human observation and in the purely spiritual realm.

We are accustomed to say that true science deals with proven facts and nothing but proven facts. Our English word "science" comes from a Latin word which means "to know." Anything that is just based on speculation, however plausible, is not scientific in the real sense of the word. The doctrine of evolution, which contradicts the Bible account of the creation, is not scientific because it is built on a plausible hypothesis, which is only a high-sounding dictionary word for "guess." When the late William Jennings Bryan, who gave many lectures against the theory of evolution, was once asked how old he thought this world was, he replied: "You guess first." Guessing isn't science.

That so-called scientists have some great achievements to their credit, especially in the field of mechanical inventions, is not to be denied. Many of the creature comforts which we now enjoy are the result of their studious investigations and experimentations. But most of the prominent "scientists" of our day admit that their "science" is not exact but only approximate. One of them stated that what he was taught by brilliant men in science and mathematics in his youth has within his own lifetime all been set aside. Another stated that what is known of the universe is only a negligible part. When exponents of the evolution theory treat it as factual, as being based on indisputable facts, they are talking nonsense. They are not qualified authorities, as the remark, recorded Job 38:4, shows: "Where wast thou when I laid the foundations of the earth?"

The Bible religion is not the product of scientific investigations or human experimentations. It is in its entirety the product of divine revelation. St. Paul calls the Gospel a mystery, "which none of the princes of this world knew," something which "eye hath not seen, nor ear heard, neither have entered into the heart of man . . . But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

The Christian religion is not an appeal to reason but an appeal to faith. It is not to be believed because it sounds reasonable and plausible, but because it has been revealed by God. There simply is no other foundation for our Christian faith to rest on. Nor does it need to be bolstered and propped up by the findings of modern science. When scientists discover evidence which confirms statements of the Bible, as has often happened, that may afford us some satisfaction, but as people taught by the Spirit of God we don't need that. We walk by faith and not by sight.

I. P. F.

## Is There A Hell?

The conception which the average modern has of God is that of an amiable, spineless being, something like the modern parent who does not believe in corporal punishment, but at the most will give only a little tap on the wrist. He is familiarly referred to as "the man upstairs." The conception of God as one who will never punish, certainly not in a hell, is the pure figment of the imagination and does not conform to the picture which the Bible paints of Him. As one Bible believer put it: "The same God who hurled oceans over the Alps and the Andes, drowning a world, who scorched Sodom in a hurricane of fire, who cursed Cain, dug a grave for Korah, flung Jezebel to the dogs, and slew Belshazzar at his own banquet table — reigns still, unchanged forever, and what He has done before, He will do again."

It is flippantly remarked that the good God could not damn anyone to everlasting fire in hell. Modern man has legislated hell out of existence. No one believes it anymore unless he believes the Bible, or until he comes face to face with it in the hour of death when his guilty conscience brings it to his attention in a terrifying manner. But if there is no hell, then Jesus is a liar, for He repeatedly warned against it. If there is no hell, then we must rip many pages out of our Bible. Listen to such statements of the Bible as these: "He that believeth not shall be damned." "Depart from me, ye cursed, into everlasting fire." "Their worm shall not die, neither shall their fire be quenched." Such statements as these could be multiplied from the Bible. If there is no hell, there is no heaven, for there is as much proof for the one as for the other.

The idea is not that we should live in continual terror of God, that we should always think of Him as one who breathes out nothing but fire and brimstone. True, He is a just God, who hates sin and must punish it. But that is only the one side of God. The other side is His mercy. He would rather be worshipped for His mercy than for His justice. The outstanding thing about God is that He spared not His own Son, but delivered Him up for us all to save us from hell and perdition. He does not want our worship of Him to be forced and reluctant, prompted by fear of eternal hell-fire, but wants it to be the product of a joyful faith in the glorious fact that He has redeemed us with the blood of His own Son from our deserved fate in hell. One who denies that there is a hell, declares that the Son of God came on a fool's errand and that His bloody sacrifice on the cross was a cruel mistake, which might have been omitted since sinners were not threatened with anything really serious. On Calvary, God's justice and mercy met together and provided the solution for our escape from eternal hell and perdition. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "How shall we escape, if we neglect so great salvation?"

I. P. F.



# ETERNITY

## Chiliasm

(Second continuation)

**C**HILIASTS consider as the impregnable stronghold of their doctrine the twentieth chapter of John's Book of Revelation. This chapter does, indeed, speak of a thousand years, and refers to these thousand years as a definite period of time, a part of our world's history. Since that is the case, ought it then not be conceded that the Chiliasts are right about their Millennium?

Before we begin a detailed study of the chapter in question a few general remarks about the Book of Revelation may not be out of place.

The book is the last one in our copies of the New Testament, and most likely it was also the last New Testament book to be written. The writer is the same John from whose pen we have the Fourth Gospel and the Three Epistles. In his last years, after the destruction of Jerusalem, St. John served the congregations in and about Ephesus, many of which Paul and his helpers had founded. During the reign of the Roman emperor Domitian, who was a persecutor of the Church, John was exiled to the small island of Patmos. This must have been in the year 95 or 96. Domitian died on September 18, 96.

On a certain Sunday John saw a vision and was instructed to write the things which he saw into a book (Rev. 1:10). The vision pertained to "things which are, and things which shall be hereafter" (v. 19). The vision was all in symbols and figures. John did not see the things as they actually happened or would happen, he saw forms which symbolized and thus represented the events. Sometimes the meaning of the symbols is explained, so that we know exactly what they mean. Thus the first chapter speaks of seven "candlesticks" (v. 12) and again of seven "stars" (v. 16). Then the last verse explains: "The seven stars are the angels (that is, pastors) of the seven churches: and the seven candlesticks which thou sawest are the seven churches" (v. 20).

Usually the symbols are not so explained. They are always symbols which picture to us some truth, and they are never to be taken literally; that would destroy the meaning. What would be the result, for instance, if somebody would take the "stars" and the "candlesticks" in the first chapter be stars and candlesticks in the literal sense? The Book of Revelation may be compared to a grand musical composition with its melodies, its harmonies, its rhythm. The music may be so soft that it quiets your nerves, calms your feelings, and brings rest to your troubled heart. Or it may be such that it creates joy and rouses you to action. Or it may be so weird and eerie that you get "goose pimples" and begin to shudder. You may not be able to analyze every chord or progression of chords, but the effect is there just the same. Yes, if someone would technically analyze the music for you, the effect might be spoiled. John saw the vision with its symbols and figures, and was spiritually edified: and by God's command he wrote the vision for us to read in order that we might be spiritually jarred, calmed, rejoiced, cheered, etc.

Never are the expressions in Revelation to be taken literally, as the Chiliasts do. It is symbolical language, and the symbols can often be understood only in a rather general way.

### Revelation 20 in General

This chapter is found near the end of the book, only chapters 21 and 22 follow it. This does not mean, however, that the events depicted in the vision which is recorded in chapter 20 will happen somewhere near the end of the world. The vision which John saw on the island of Patmos did not present all events in chronological order. The separate visions rather often refer to the same eras, presenting them only from a different angle, or, at times, giving us a close-up view of some detail presented also in the over-all picture. The time to which Rev. 20 refers must be learned from the nature of the vision itself.

If we read the chapter (20) only casually we shall find that the expression "And I saw" occurs four times, namely in v. 1, v. 4, v. 11, and v. 12. This indicates four visions, all pertaining to the same thing. Looking at v. 11 and v. 12, we easily recognize that they speak of the same event, the final judgment of the world; the first picturing the destruction of the physical universe, and the second the judgment of the people, both just and unjust.

Since this part of the chapter (v. 11-15) pictures to us the final judgment, a discussion is not called for at this time. We just take note of the fact that the "thousand years" of which the chapter speaks come to an end with the end of the world.

Thus the verses of chap. 20 which depict the thousand years' rule of Christ are v.1-10. By the expression "And I saw" in v. 4, they are divided into two sections. Just as the judgment scenes in v.11-15 bring the "thousand years" to a close, so v. 1-3 mark the beginning.

The main section, v. 4-10, is easily divided into two parts, v. 4-6 giving us a general view of the time, while v. 7-10 speak of the "little season" at the end of the "thousand years," something which had already been briefly mentioned in v. 3.

In the first vision, v. 1-3, the expression "thousand years" occurs twice, in v. 2: "a thousand years" and in v. 3: "the thousand years," meaning the same period of time which had been mentioned in v. 2. — In v. 4 the time is first again referred to in an indefinite way as "a thousand years." This recurs in v. 6, where a number of Greek manuscripts, however, say "the thousand years." The definite reference to "the thousand years" occurs in this section in v. 5 and 7.

What do these "thousand years" mean? Chiliasts insist that they are ordinary calendar years of 365 days each. This assumption conflicts with the manner of presentation employed in the Book of Revelation. Just as the "beasts" and other monsters mentioned in the book are not to be



understood in the literal sense, but are used as symbols for certain movements, so also the "thousand years" have a symbolical significance.

Nor are they to be understood as round numbers, meaning approximately one thousand years. Such round numbers are occasionally found in the Scriptures. In Deut. 7: 9, God promises to show mercy to "a thousand generations," while in chap. 5: 10, He had used the plural "unto thousands." But in Rev. 20 "the thousand years" are a very definite quantity, not a round number.

Nor will it do to equate the thousand years, as some try to do, with eternity and to transfer the thousand years' reign of Christ to heaven. Eternity has no end; but John saw very definitely that the thousand years were "fulfilled" (v. 3) and "expired" (v. 7). — Moreover, the vision speaks of the devil's deceiving "the nations" (v. 3 and 8). The nations are inhabiting this earth, as v. 8 mentions "the four quarters of the earth" and v. 9 speaks of "the breadth of the earth." — The thousand years refer to a part of this world's history.

(To be continued)

J. P. M.

### CHOOSE THE ONE THING NEEDFUL

(Continued from page 35)

#### Then You Will Be Able to Serve Jesus Aright

*Avoid Martha's Weaknesses* In bidding us to choose His Word as the one thing needful Jesus would likewise have us know that then and only then will we be enabled to serve Him aright. Jesus certainly did not chide the serving of Martha in itself. He has saved us that we might serve Him. We who believe in Jesus through His Word rightly confess that He has redeemed us from sin, death, and the devil, that we might be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence, and blessedness. But unless we put first things first we will not be able to serve Him properly. Unless we continually find renewed peace, joy, and comfort in our Savior through His Word, our service will soon manifest grievous faults. Mark the faults which began to show up

in Martha's service because she neglected the blessed opportunity of listening first to the Savior's Word of pardon and salvation. Her service was beginning to lose its simplicity as a spontaneous expression of her joyful faith. Instead of thinking wholly of the Savior whom she was privileged to serve she was beginning to dwell on the fact that she was serving Him and on her tireless efforts in rendering this service. She was beginning to serve the Lord with a critical eye upon others. She started to compare what she was doing for Christ with what Mary was not doing.

*Vie With Mary* In Mary's anointing of Jesus we see the service of a faith that has been richly nourished by His Word. Mary

rendered this service in true simplicity, as a spontaneous expression of joyful, thankful faith. As Jesus Himself stated, Mary did what she could. In her blessed faith she joyfully grasped the opportunity that presented itself to praise and glorify her Savior as He was about to go into death for her salvation. Thinking not of her serving but of Jesus whom she longed to serve, she scorned all the difficulties involved. She honored Jesus richly without stopping to consider what others around her were doing or not doing for Jesus or whether they would fully appreciate her thankful homage. Let us choose the one thing needful that also our service of the Lord may grow in such simplicity of faith.

C. J. L.

## Natural Theology

C. U. FAYE

**N**ATURAL theology is the knowledge of God and of His Law that man has by nature, without the Bible. Revealed theology is the knowledge of God and of His Law that is acquired from what is revealed in the Bible.

Man was created perfect, for "God created man in his own image . . ." (Gen. 1:27). The knowledge of God and His law, which had been without error before the Fall, became obscured, but not effaced after the Fall. It is an inheritance from our first parents, that has been transmitted, through all generations, to all mankind — but, through the influence of sin, has been obscured and perverted in various degrees. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15: 22). "That which is born of the flesh is flesh . . ." (John 3:6). ". . . the imagination of man's heart is evil from his youth . . ." (Gen. 8:21). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

All peoples have acknowledged the existence of a Power that rules all. The ancient Greeks, Romans

and Teutons believed in an overruling Fate that governed even their gods. The history of science is the record of successive generations of scientists seeking to discover the laws that govern nature. Thereby they implicitly acknowledge a Supreme Intelligence as the Creator and Ruler of this law-governed universe. The laws of nature would not make sense to us, unless the Creator was a Supreme Intelligence. — From nothing, nothing comes. A universe, functioning according to intelligible laws, can not have come into being from a non-intelligent source. St. Paul writes: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead (His external power and Godhead are the 'invisible things of him'); so that they are without excuse" (Rom. 1:20). They who deny the existence of God, the almighty and all-wise Creator, then are without excuse. David calls them fools. "The fool hath said in his heart, There is no God . . ." (Ps. 14:1). The word, fool, here does not mean merely an ignorant person, for an ignoramus may be honest and act foolishly, because he does not know better; but David condemns as wicked the fools that



deny the existence of God, for he says of them in the rest of the verse, whose beginning has just been quoted: "They are corrupt, they have done abominable works, there is none that doeth good" (Ps. 14:1).

Down through the ages there have been, often in famous institutions of learning, highly regarded teachers, who have denied the existence of God (atheists) or such as have taught that whether God exists or not can not be known, and, even if He does exist, He can not be known (agnostics). That such are 'corrupt' and "have done abominable works" is plain from the teaching that goes with atheism or agnosticism. For with such doctrines, it follows that there is no God to be afraid of, if we break His laws; or, if there is a God, He can not, in justice, hold us accountable, for He is unknowable. They are so "broad-minded" that they claim that morals are not absolute, but merely a geography: maintaining that what is right in one country may be wrong in another. According to God's Law, what is right and wrong is right and wrong everywhere. About the only moral precept that such fools would accept as being of universal application is the Golden Rule, namely: that one should do unto others as he would be done by. In fact, it is customary among them to teach that the Golden Rule is all there is to Christianity; that it is superstitious to believe that God took on flesh and became man in Christ (the Incarnation), or to believe that Christ suffered and died for us, and fulfilled the Law in our stead (the Redemption). They are without excuse, for they "shew the work of the law written in their hearts" — obscured though it be — "their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:15). They can not get away from their conscience. They have merited the punishment God visits upon them. What they teach about God blasphemously insults the Divine Majesty. God is not mocked. Read Romans, chapters 1 and 2. We quote briefly from chapter 1: "Professing themselves to be wise, they became fools" (verse 22). "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient ("not convenient" means here unseemly, for-

bidden, shameful); being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness . . . who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (see verses 28-32). St. Paul is even more outspoken in verses 21-27. One has but to look at the evil spread out in the daily papers, or, alas, into one's own heart, to verify St. Paul's description of human depravity. May God save us from denying Him and incurring His just and terrible wrath, for Jesus' sake. Amen.

Having broken the Law of God, how are we, miserable, guilty sinners to become reconciled with God? Without the Word of God, we can not even comprehend the enormity of our guilt. The unregenerate can understand "A tooth for a tooth, an eye for eye," and may feel like justifying duelling for the settling of personal disputes. So-called Christians have condoned duels. But the demands of God's Law in their absolute rigor seem impossible, unreasonable, and impractical; that is, such demands as: that we should be perfect, even as our Father is perfect (Matt. 5:48); that we should love God above all; and that we should actually love our neighbor as ourselves (not merely do unto him as we would be done by) (Mark 12:30-31). Even the conscience, when not guided by the Word of God, makes terrible mistakes. St. Paul, before his conversion, persecuted the Church of God, albeit in ignorance — he obeyed an erring conscience (1 Tim. 1:13). The conscience, to do its work properly, must be guided by what God has revealed in His written Word.

Before conversion, we may try to do what is right in attempts to appease a terrible God, whom we fear and even hate, because of His uncompromising justice. The true love of God can only be born in the heart of one who has, by the work of the Holy Spirit, been converted. As soon as we accept God as our loving Father in Christ, then we will do all we can to serve Him, and will do it from love, and not from fear. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). We can not, however, attain this blessedness without the

Word of God, which reveals the love of God, in Jesus Christ, to usward. The knowledge that Natural theology has of God and of His Law (through conscience) is obscured, perverted and inadequate. In order to know God and His Law, as we should, we must go to Revealed theology, that is, to what is revealed in His written Word, the Bible. Without the Bible, we would never come to a knowledge of how our salvation was won for us by our Lord and Savior, Jesus Christ.

May we escape the condemnation visited upon unbelievers, and may we humbly accept in faith, joy and love the teaching of His Holy Scriptures, "which are able to make us wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

Lutheran Sentinel.

**"AND WHEN THOU HAST SHUT  
THY DOOR, PRAY TO THY  
FATHER WHICH IS IN SECRET"**

Matthew 6:6

"When thou hast shut the door," the Savior says,  
Then kneel to pray and tell thy secret care  
Unto thy Heavenly Father, He is pleased  
To hearken to thy prayer.  
For He has promised that He will reward,  
Then go cast your cares upon the Lord.

"When thou hast shut the door," then let this place  
Be as a sanctuary when life's tumults rage.  
Here seek thy guidance from God's Holy Book  
Whose Words have met the needs of every age.  
Draw nigh to God and He'll draw nigh to you,  
The bruised reed He will with strength renew.

"When thou hast shut the door," O child of God,  
Then read the Psalm one hundred forty-two  
And see how David prayed unto the Lord.  
He had his trials and afflictions, too.  
Each victory must at first thru prayer be won,  
Then pray to know God's will and let His will be done.

ESTHER A. SCHUMANN.



# REPORT ON SPECIAL B

## RECEIPTS TO D



**Dining Hall, Michigan Lutheran Seminary, Saginaw, Michigan**  
**This is where part of the money went.**

Pacific Northwest .....
Nebraska .....
Michigan .....
Dakota-Montana .....
Minnesota .....
Northern Wisconsin .....
Western Wisconsin .....
Southeastern Wisconsin .....
Arizona-California .....
Miscellaneous .....
Interest Received .....
<b>Total</b> .....
<b>GOAL</b> .....

## TIME IS RUN

**J. C. DAHLK**

Special Collect

How much time do we need to complete our special collection? How much longer will our gracious God have patience with for us almost always giving Him the left-overs rather than the first-fruits of our increase? Is our confession sincere when we say: "I believe that Jesus Christ . . . has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil . . . that I should *be His own*, and *live under Him* in His kingdom, and *serve Him* . . ."? We claim it is, and are offended when some one questions it, but our actions so often do not support our confession.

Our "Gift for Jesus" collection should have been completed by December 31, 1953. We gathered only a little over \$300,000 at that time. Our goal was \$1,150,000. We had high hopes that within a year we would have that amount; but December 31, 1954, found us with only \$872,339.69. We shall need another \$600,000 to complete the needed facilities at Northwestern College and at Dr. Martin Luther College. These new buildings are an absolute necessity to carry out the work for which

the Lord of the Church has placed us on this earth, the work of preaching the Gospel.

Our Board for Information and Stewardship has prepared a slide-lecture entitled "Except They Be Sent," which in a brief and concise manner presents the needs at our institutions. This slide-lecture should have been presented in every congregation during the month of December, 1954. If it was not shown in your congregation, contact your pastor and have him get in touch with the visitor of your conference. Your visitor will be happy to present the slide-lecture. Make arrangements today!

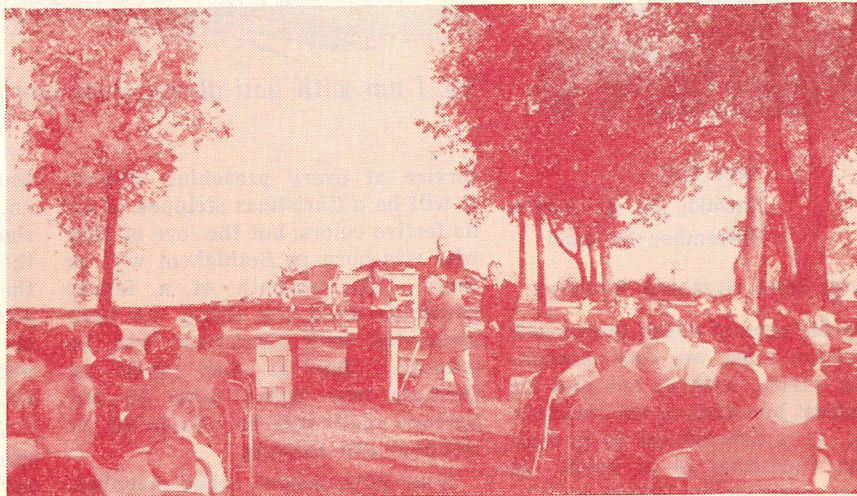
Time is running out. The day is far spent. The night is coming, when no man can work! If we refuse to do the Lord's work, He will find others who will. Unless we support the work in our Lord's kingdom as He blesses us, we are going to have a difficult time to give an account of our stewardship when the Lord of the kingdom returns to see how we "occupied," did business, our Father's business, with the pounds He entrusted to us. Time is running out!



# BUILDING COLLECTION

DECEMBER, 1954

.....	\$ 7,816.26
.....	30,651.32
.....	93,248.70
.....	28,229.55
.....	135,617.00
.....	181,984.87
.....	199,708.61
.....	179,028.01
.....	5,111.26
.....	6,940.46
.....	4,003.65
.....	\$872,339.69
.....	\$1,150,000



**Groundbreaking, N. W. C., Watertown, Wisconsin**  
**More money is needed for additional buildings here.**

## WINNING OUT!

**E, Chairman**

**on Committee**

According to reliable sources (The Kiplinger Washington Letter, Dec. 24, 1954) our whole nation is facing a terrific problem in the field of education. The enrollment in the grade schools at present is almost 28 million. This year (1955) it will go up to 29 million. In 1960, just five years off, 33½ million. In the high schools the enrollment at present is about 7 million, grades nine through twelve. This year (1955) it will climb to eight million, and by 1960 to nine million plus. The enrollment in colleges now is two and half million, by 1960 it will be three million, and by 1965, four million.

As to physical needs, 117,000 classrooms should be added each year, for grade and high schools only, to maintain existing standards. The number of classrooms built in 1954 was 50,000!

The teacher-shortage will be tremendous. There are 1,000,000 teachers today. 58,000 were needed for 1954, unavailable! By 1960, only five years off, the need will be approximately 1,700,000; 700,000 more than there are at the present time.

All this, of course, effects us locally and Synod-wide. We will get our percentage of these on-

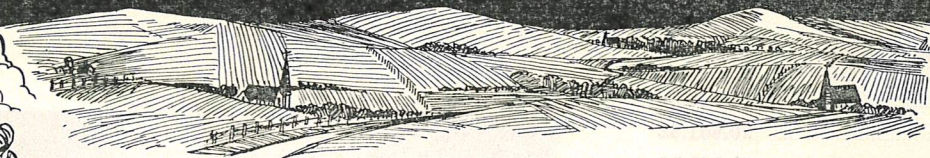
coming children of school age, elementary, high school, and college. Due to lack of facilities, we have turned away over 100 applicants annually in the past few years. We pray: "Lord, send forth laborers into Thy vineyard," and when He sends them to us, we send them away. How long, do you suppose, the Lord of the Church will tolerate such stewardship? Time is running out! If we do not make provisions NOW at Watertown and at New Ulm, we shall be in a worse predicament in 1960 than we are today. We will be faced not only with a teacher-shortage, but also with a decided preacher-shortage.

May God through His Holy Spirit, for Jesus' sake, make us faithful stewards, who will follow His plan of church finance as outlined in 1 Corinthians 16:2. May we by regular, all-inclusive, systematic, proportionate, and prepared giving, as *He prospers us*, support His work at home and in missions. Let us place special emphasis at this time on the "Gift for Jesus." Let us redeem the time. It is later than we think. Time is running out!





## News from our Mission Fields



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

MATTHEW 28. 20

Box 1141  
Lusaka, N. R., Africa  
December 18, 1954

### *Greetings from Northern Rhodesia:*

From the echo of pagan drums and from leaden skies, we, your missionaries in Africa, wish to one and all the choicest blessings of the Yuletide Season. It is difficult for us to realize that Christmas is at hand. It would appear that the Fourth of July or Halloween were approaching. Every store has vast supplies of fireworks, noisemakers, masks and paper costumes on display. The African has also plans for Christmas — plans for drunkenness. To him this season of the year calls for days of kaffir beer parties.



MATERO — "TO GIVE LIGHT TO THEM THAT SIT IN DARKNESS"

Amid these surroundings we will, God willing, raise the banner of our Lord and Savior Jesus Christ. Our plans include a special Christmas

service at every preaching station. It will be a Christmas stripped of all its festive colors, but the love of Him who was born in Bethlehem will be there. The warmth of a family gathering amid the things we have associated with Christmas will be missing. But as God gives us strength, the joyful news of our Savior's birth will be told in all its richness and fullness.

Your gifts, letters, school supplies, and remembrances have been numerous and also made us aware that you love your Savior and want His name proclaimed among the heathen. In my last letter I mentioned school supplies, never considering the response it would awaken. We are truly grateful for your gifts and in answer to those who asked — there will be some supplies that must be purchased here; and to those who wish to do so, they may send gifts of money. We were not able to open our school as planned, but now we plan to begin in July.

This is the season of rains. The rains began earlier this year. It has rained every day for the past two weeks. With the rain comes hot and humid weather, bugs and mosquitoes, mud and tall grass. The bugs are of every size and hue. They will by some means or another enter into every possible place. You would marvel at the ability of the ants at tight-rope walking, if you could see them scamper along a tiny cobweb to get into the trailers.

Last week we were traveling on a part of what is called the Kafue Flats. Suddenly the front end of the jeep just dropped down in the mud. We tried to get out, but in a few minutes the front end was buried to the top of the radiator. The closest help was ten miles away and the sun was setting. We felt it best to spend the night in the jeep and

wait for morning. My wife and I and my African helper attempted to sleep in the car. The slanting seats, the mosquitoes, the heavy rain and the eerie noises, however, kept us awake until we saw the first traces of dawn. Late that afternoon we finally arrived home, but covered with mud and mosquito bites.

We are happy at this time to express our joy and relief that Missionary Kohl and family have arrived safely to give a helping hand, that the Gospel may more effectively be proclaimed to more people. As soon as a house can be obtained for them, they will move into Lusaka to serve Matero and vicinity.

Again permit me in behalf of the entire personnel to extend our thanks to you. Your encouragement and help, your interest and zeal, give us the added strength to carry on when all appears futile. May God reward your faithful love and devotion.

We wish you a happy New Year, rich in God's grace,

Your in Christ,  
A. B. HABBEN.

\* \* \* \*

### **DRUM BEATS FROM AFRICA** by MISSIONARY JOHN H. KOHL

#### **Our First View of Africa**

What do you picture in your mind when someone mentions the name "AFRICA"? This is exactly the same picture we had envisioned as we stood at the ship's rail, anxiously straining to get our first view of the steaming tropical jungles with the wild animals just waiting for the unwary American traveler to step ashore. You can just imagine our surprise, then, when we steamed into the beautiful port of Capetown.

The seals and penguins put on a special show for us right alongside our ship. Our surprise was height-



ened when we went into the city on a sight-seeing tour. Here was a city which was just as modern in many respects as many of our own American cities. We found a far greater number of Europeans than we had dared to expect. We saw modern and luxurious shops with windows carrying an assortment of goods just as was common at home. We immediately became a little self-conscious of our foolish and empty fears. After a week's trip around the Cape by ship, we disembarked at Durban where we saw all of our possessions unloaded.

**Into the Bush Country**

It was here that the full impact of our move really struck us. Our family was together, it was true, but all of us were now in a strange country and amid stranger surroundings. We packed what few belongings the customs men permitted us to carry and by jeep began our long and arduous trip inland for the last 1,800 miles. Unfamiliar as we were with the money, roads, immigration and customs procedures at every border, hotel accommodations and the like, we prayed hard and often for divine guidance. In spite of the terrific heat, and with the much heralded rainy season at hand, we made the trip to Lusaka in five days. (This included a day's stop in Johannesburg where the jeep had to be serviced.) On our trip north we traveled through mostly wild bush country, following what the maps had outlined as roads. But right there all similarity disappeared. Time after time the children were thrilled by the sight of wild animals which heretofore they had only seen at home in the zoo.

**One Month From New York To Lusaka**

Exactly one month to the day after we had left New York we arrived in Lusaka. From here we were escorted to our temporary home in the bush, in Sala land. Our family, five in all, live in very cramped quarters, but there is held before us the promise that we will be moved into Lusaka as soon as the opportunity arises.

**The Weather**

Two weeks after our arrival (these weeks were spent in getting acquainted with the field and the work in

general), I assumed full responsibility for the Lusaka-Matero field. This meant almost daily driving into town over the already notorious bush road. In dry weather it is unbearably dusty, and now during the rainy season the problem is whether the trail actually exists under the pools of water or whether it has been washed away.

**The Work**

During the vacancy, the work at Lusaka and Matero suffered a setback, but thanks to God some degree of normalcy has been restored. We now have about 70 Africans attending



**MISSION PANEL TRUCK STUCK IN THE MUD**

A daily experience in the rainy season

services in Matero, 30 Europeans in Lusaka, and about 50 in Lilani, a small native village north of Lusaka. In addition to these three preaching stations I have three instruction classes which meet regularly. In between times I am found at the home of my interpreter where we meet the Africans personally and attempt to explain to them the purpose of the Lutheran Church in Africa. Actually our mission was regarded with suspicion by the African to begin with. While that suspicion has not disappeared completely (but is fed and fostered by the Jehovah Witnesses), yet, by the regular preaching of God's Word, more and

more souls are gradually being turned to our Mission and the Lord for spiritual guidance. Even as God in His wisdom has chosen us to be His instruments in spreading His glorious message of salvation in Christ to the heathen in their own land, we



**FOR OF SUCH IS THE KINGDOM**

pray that those of you at home will hold up our arms and assure us the final victory in Christ over paganism and unbelief by remembering our work in your daily prayers, and finally, by giving wholehearted support to your Synod's mission program.

**FIFTIETH ANNIVERSARY**

Mr. and Mrs. Herman Mittag were permitted by a gracious God to observe the golden anniversary of their wedding on September 17, 1954. The observance was held on September 18, 1954, when, in the company of their family and friends, the jubilee couple had a service of thanksgiving in their church. Their pastor addressed them on the basis of Psalm 37: 15, a verse of Scripture treasured and experienced by both husband and wife.

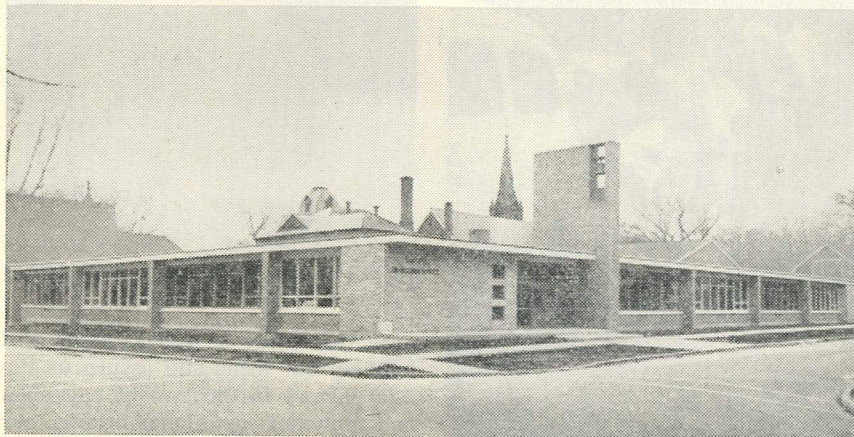
We pray for a continuance of God's blessings upon Mr. and Mrs. Mittag.

ROLAND EHLKE.



### SCHOOL DEDICATION

On the First Sunday in Advent, November 28, 1954, the St. Paul Ev. Lutheran Congregation of Appleton, Wisconsin, dedicated its new school to the service of the Triune God. Pastor Erwin Scharf of Rhinelander, Wisconsin, preached the dedicatory sermons in two English services, and Pastor Frederick Brandt read the act of dedication. In an afternoon service held in the spacious school auditorium the school children rendered a program of songs and recitations, and Professor Carl Lawrenz of our Theological Seminary and the students of theology John Brandt and Kermit Biedenbender, sons of the congregation, and David Kock, first vicar of the congregation, spoke on the eternal blessings of Christian



St. Paul Ev. Lutheran School, Appleton, Wisconsin

education. Mr. Frederick Biedenbender, a son of the congregation, now principal of the Lutheran School in Burlington, Wisconsin, played the organ in the morning services, and Mr. E. F. Schulz, teacher for 40 years and principal of the school, now retired, played in the afternoon.

The new school is the fourth in the history of St. Paul School, replacing one which served the congregation 61 years. It is a one-story building of modern design, consisting of nine classrooms, seven auxiliary rooms, a large kitchen, and a parish hall. The boiler room, gymnasium dressing-rooms, and a large play area are in the basement.

The building is U-shaped, with the parish hall forming the west wing, 144 feet long. The east wing is 135 feet, and the long axis is 213 feet in length. The classrooms form the

east and north sections of the U and are located on both sides of an L-shaped corridor. All floors are laid with asphalt tile applied on a concrete base.

The classrooms measure 23 feet by 36 feet and are equipped with a large wardrobe and cabinet for the teacher, and with shelves under the windows for books and supplies. Each room contains about 85 square feet of green Nucite chalkboard and approximately the same amount of corkboard for display purposes. Each room has a project counter equipped with sink, and the four rooms intended for grades five through eight have a library corner. The pupils' desk and chair combinations are of latest design, and are of steel construction with plastic-covered wood desk-tops

to match the teacher's desk and chair. Light is supplied through clear glass windows and by two rows of fluorescent lights in each room.

Recessed corridor-lockers are provided for the pupils in grades five through eight, and grades one through four have wardrobes built in the classrooms. The kindergarden has a separate cloak-room and lavatory facilities.

The auxiliary rooms include a committee room, the principal's office containing the master clock and the intercommunication system console, an office for the vicar, an office for the visiting nurse, a lounge for the teachers, a workroom for printing and mailing, a choir-room, and several storage rooms for the custodian.

The parish hall, doubling as auditorium and gymnasium, measures 64

### The Northwestern Lutheran

feet by 80 feet, flanked on the east by a well-equipped kitchen of modern design and facilities. The hall faces a stage 34 feet by 25 feet with a costume-room on each side. A walk-through tunnel 70 feet long connects the school and the church.

Mr. Adolph Fehlauer is the principal of the school, and his teaching co-workers are Mr. George Kiecker, Miss Gertrude Schmidt, Miss Evelyn Griepentrog, Miss Marion Long, Miss Emma Tiefel, all full time; Mrs. Esther Brandt and vicar Henry Peter, part time.

May the Lord grant grace to the members of St. Paul that they be ever zealous in the work of the Lord, and by the teaching of the Word make beautiful the hearts of little children. Then for many years to come the new school will fulfill its purpose to the glory of God.

F. M. BRANDT.

### CALENDAR OF CONFERENCES

#### FOX RIVER VALLEY PASTORAL CONFERENCE

Conference will meet on Tuesday, February 15, 1955, at St. John Ev. Lutheran Church, Town of Center, beginning with Confessional Service and Holy Communion at 9:00 a. m. Conference work: all unfinished assignments. Sermon: Boettcher (Croll).

Please notify the host pastor, H. Bergholz, if you will be unable to attend.

THEO. HARTWIG, Secretary.

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#### MANITOWOC PASTORAL CONFERENCE

The conference will meet at the Grace Ev. Lutheran Church in Manitowoc on Tuesday, February 15, 1955, at 9:00 a. m. The Communion Service begins at 9:00 a. m. R. Koch, preacher; L. Koeninger, alternate. The conference work includes the unfinished papers and a reading by the Rev. John Wendland of the paper "Visiting Elders."

The local pastor, the Rev. W. W. Gieschen, 1014 N. 17th Street, requests early announcement.

V. J. WEYLAND, Secretary.

\* \* \* \* \*

#### SOUTHWESTERN CONFERENCE OF THE WESTERN WISCONSIN DISTRICT

Elroy, Wisconsin, February 15, 1955.

9:30 Divine Service with Holy Communion. Preachers: C. Siegler; R. Siegler, alternate.

10:30 Preliminary Business.

10:45 Exegesis, Colossians 4, L. Schroeder.

11:30 Report of Financial Secretary.

1:15 Official Business — Visitor.

1:45 Practical Theology — How to counteract the Insidious Influence of Catholic Propaganda, by A. Winter; Methods of Church Finances, an Appraisal and Recommendation, by J. Dahlke.

3:00 Recess.

3:10 Round Table: Marriage Counselling, by H. Kirchner.

3:30 Casuistry.

3:45 Business.

R. C. BIESMANN, Secretary.



**WISCONSIN RIVER VALLEY PASTORAL CONFERENCE**

Place: Immanuel Church, Medford, Wis., A. J. Engel, pastor.  
 Time: Tuesday, February 8, at 10 a. m.  
 Communion Service with host pastor in charge.

Report on recessed convention of Synodical Conference by Pastor J. Schaadt.  
 WALTER P. SCHEITEL, Secretary.

**CENTRAL CONFERENCE**

**WESTERN WISCONSIN DISTRICT**

The Central Conference of the Western Wisconsin District will convene February 15, 1955, at Sun Prairie, Wisconsin, beginning at 9 a. m. Communion service will be held at 11 a. m.

Included in the program will be:

Historical value of the Maccabees in relation to the Book of Daniel, Prof. R. Gehrke; Financial report by Rev. J. Martin Raasch; The Hymn in the Divine Service, Rev. Kurt Eggert; Interesting Highlights of Book of Revelation, Rev. R. Mueller; Synodical Matters, Rev. H. C. Nitz; Questions in caustistry; Election of new officers and business.

The preacher in the Communion service will be Prof. D. Rhoda, with Prof. H. Oswald as alternate. Please announce yourself to the host pastor, Emil G. Toepel, at least five days before the date of the conference.

OTTO PAGELS, Secretary.

**NEW ULM PASTORAL CONFERENCE**

Place: St. Paul Church, New Ulm, Minnesota. Date: February 16, 9:30 a. m.

Essays: Church Life in Apostolic Times According to Acts, Birner; Letters to the Seven Churches in Asia Minor, Nolting; Exegesis: Romans 8:18-23, Albrecht; Consideration of the Norms of the Will in Preaching, Reim.

Communion service: 11:00 a. m. Preacher: Janke (Hoenecke).

E. HALLAUER, Secretary.

**CENTRAL DELEGATE CONFERENCE NEBRASKA DISTRICT**

Date: February 15 and 16, 1955. First session: 10:00 a. m.

Place: Hoskins, Nebraska. Host pastor: G. Frank.

Papers: "Augsburg Confession, Articles III, IV, V," by L. Groth; "Faithful Witnessing versus Proselyting," by R. Baur; "An Evaluation of Organizations in

the Congregation," by Mr. R. Dickson; and Panel Discussion: "Stimulating Interest in Work of Synod." Moderator: F. Werner. Participants: H. Fritze and lay delegates from Norfolk, Nebr., C. Brenner and delegate from Washington, Iowa.

Speaker: M. Zank.

Reports: Reconvened Synodical Conference, Academy Committee, Mission, Board of Education, Financial, Periodicals.

Notify host pastor if you and your delegate desire lodging.

C. P. BRENNER, Secretary.

**ROSEBUD PASTORAL DELEGATE CONFERENCE**

The Rosebud Pastoral Delegate Conference will be held at Zion Lutheran Church, Mission, South Dakota, February 8 and 9, 1955. The opening session will begin at 10:00 a. m.

Assignments:

- "The Doctrine of the Antichrist," R. W. Kleist.
- "The Public Relation of a Congregation in its Community," M. Volkmann.
- "Isagogical Paper on Daniel," E. Ploetz.
- "The First Article of the Apostles' Creed," A. K. Hertler.
- "What does the Scripture Teach Concerning the Devil?" I. H. Zarlring.

Speaker: I. H. Zarlring.

Alternate: L. Wenzel.

Please announce to the host pastor, K. Molkentin, of Valentine, Nebr., if he is to provide lodging for you and/or your delegates.

I. H. ZARLING, Secretary.

**REDWOOD FALLS PASTORAL CONFERENCE**

Date: February 15, 1955, 9 a. m.

Place: St. John Lutheran Church, Tp. Sheridan, 9 miles west of Redwood Falls, Minn., Pastor A. Schulz.

Preacher: Pastor W. Vatthauer, alternate: Pastor W. Zickuhr.

Work:

- Continuation 1 Thessalonians 2:13f, Pastor H. Hackbarth.
- Correct Practice in Granting and Receiving Transfers, with Special Reference to Requirements of Non-Synodical Conference Lutherans for Membership, Pastor J. Bradtke.
- 2 Corinthians 3, "Quartalschrift," July, 1953, Pastor S. Baer.
- What is the Church's Responsibility Regarding Social Activities? Pastor I. J. Lenz.

- Scriptural Basis for our Definition of a Sacrament, Pastor C. W. Kuehner.
- Self-righteousness and Civic Righteousness, Pastor W. Nommensen.
- Uniformity of Practice in Dealing with V.F.W. Members in our Congregations, Pastor G. Zimmermann.
- Report on Synodical Conference Meeting, Pastor G. Zimmermann.

G. F. ZIMMERMANN, Secretary.

**APPOINTMENT**

Mr. Arnold W. Scheweppe, 4220 Beverly Road, Madison 5, Wisconsin, has been appointed to the Board of Control of Northwestern College, Watertown, Wisconsin, to fill the vacancy on that Board caused by the death of Dr. F. Kosanke.

OSCAR J. NAUMANN, President.

**AVAILABLE**

Friedens Lutheran Church, Kenosha, Wisconsin is offering, for transportation costs only, its pews, altar, pulpit, lecturn, and baptismal font. Please address:

The Rev. Adolph Buenger  
 5026 19th Avenue  
 Kenosha, Wisconsin

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials) Installed

Pastors

Lange, Wm., as pastor of Zion Ev. Lutheran Church, Sanborn, Minnesota, by R. Unke, assisted by W. Frank and Edwin Birkholz; the Sunday after New Year, January 2, 1955.

Westcott, Edward A., in St. Philip Church, Minneapolis, Minnesota, and as missionary among the Negroes in St. Paul, Minnesota, by Robert L. Schumann; Second Sunday in Advent, December 5, 1954.

Winkel, Herman W., as pastor of St. John Church, Sparta, Wisconsin, by A. H. J. Werner, assisted by A. Stuebs and R. Beckmann; January 16, 1955.

**CHANGE OF ADDRESS**

Pastors

Newman, Leonard W., Tawas City, Michigan.

Weiss, Irvin W., 25065 Eureka Road, Center Line, Michigan.

Professor

Schaller, Winfred, 525 E. Merrill Avenue, Fond du Lac, Wisconsin.

**TREASURER'S STATEMENT**

July 1, 1954, to December 31, 1954

<b>Receipts</b>	
Cash Balance July 1, 1954.....	\$ 92,902.11
Budgetary Collections .....	\$786,830.66
Revenues .....	137,299.06

Total Collections and Revenues..\$924,129.72

Non-Budgetary Receipts:

Lutheran S. W. C.  
 — Special Receipt .....

Luth. S. W. C. — Prayer Book	231.12
Bequests .....	4,243.13
<b>Total Receipts .....</b>	<b>931,403.97</b>

**Disbursements**

<b>Budgetary Disbursements:</b>	
General Administration .....	76,098.20
Theological Seminary .....	55,160.96
Northwestern College .....	95,765.99
Dr. Martin Luther College.....	121,366.29

**\$ 1,024,306.08**



Michigan Lutheran Seminary	58,739.70
Northwestern Luth. Academy	35,267.39
Home for the Aged	16,193.96
Missions—Gen. Administration	355.89
Indian Mission	71,513.92
Colored Missions	23,491.62
Home Missions	283,727.85
Refugee Mission	24,665.15
Madison Student Mission	2,988.78
Rhodesia Mission	29,599.79
Luth. Spiritual Welfare Comm.	5,993.22
Japan Mission	12,003.52
Payments to Church	
Extension Fund	21,000.00

Winnepago Lutheran Academy	1,500.00
General Support	43,384.00
Board of Education	7,023.86

Total Budgetary Disbursements	\$985,840.09
Non-Budgetary Disbursements:	
Improvements on Neenah Pars.	1,300.00

Total Disbursements ..... 987,140.09

Cash Balance December 31, 1954 \$ 37,165.99

P. S. Collections for December from the Nebraska District were not received in time for this report.

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1 to December 31

	1953-1954	1954-1955	Increase
Collections	\$759,743.21	\$786,830.66	\$ 27,087.45
Disbursements	881,647.17	985,840.09	104,192.92
Operating Deficit	...\$121,903.96	\$199,009.43	\$ 77,105.47

ALLOTMENT STATEMENT

July 1, 1954, to December 31, 1954

District	Comm.	Receipts	Allotments	Deficit	Percent
Pacific Northwest	1,340	\$ 6,559.44	\$ 6,700.02	\$ 140.58	97.90
Nebraska	6,622	23,264.76	33,109.98	9,845.22	70.26
Michigan	22,062	99,881.63	110,310.00	10,428.37	90.54
Dakota-Montana	7,080	32,744.49	35,400.00	2,655.51	92.49
Minnesota	37,806	122,780.85	189,030.00	66,249.15	64.95
Northern Wisconsin	45,462	169,809.21	227,310.00	57,500.79	74.70
Western Wisconsin	48,534	151,735.22	242,670.00	90,934.78	62.52
Southeastern Wisconsin	47,098	166,968.66	235,489.98	68,521.32	70.90
Arizona-California	2,516	9,729.40	12,580.02	2,850.62	77.34
Totals	218,520	\$783,473.66	\$ 1,092,600.00	\$309,126.34	71.70

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For December, 1954

For Special Building Fund

Memorial Wreath in memory of James Henry Nitz, given by Rev. and Mrs. Frederic H. Nitz	\$ 10.00
N. N., Washington	100.00
John Sinn, Sterling, Mich.	35.00
William Sinn, Sterling, Mich.	35.00
Peace Lutheran Church, Hutchinson, Minn.	2.00
N. N., Appleton, Wis.	520.00
Miss Doris Schoenike, Winona, Minn.	50.00
	\$ 732.00

For Missions

N. N., Lincoln, Nebraska	\$ 50.00
Wm. Sinn, Sterling, Mich.	35.00
John Sinn, Sterling, Mich.	35.00
	\$ 120.00

For Refugee Mission

Trinity Luth. Sunday School, Fall River, Wis.	\$ 12.30
St. Stephen Sunday School, Fall River, Wis.	2.00
	\$ 14.30

For African Mission

William J. Ertzner, Stanton, Nebr.	\$ 60.00
Mr. and Mrs. Donald L. Miller, Paullina, Iowa	15.00
Ladies of Tuesday Club, New Ulm, Minn.	20.00
Eagleton St. John Ladies Aid	5.00
Grover's Emmanuel Luth. Ladies Aid, Hayti, S. Dak.	10.00
Memorial Wreath in memory of Robert Oakes, given by Mrs. Isabell Howard and Leonard Walby	2.00
Memorial Wreath in memory of John Thoma, given by Mrs. John Thoma	250.00
Mrs. Guy Camp, Lansing, Mich.	25.00
Erwin Jaster, Montello, Wis.	5.00
	\$ 392.00

For Nigeria Mission

Memorial Wreath in memory of Mr. John Thoma, given by Mrs. John Thoma	\$ 250.00
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Indian Mission

Memorial Wreath in memory of Mr. John Thoma, given by Mrs. John Thoma	\$ 500.00
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Lutheran Spiritual Welfare Commission

Dorcas Society of Two Creeks, Wis.	\$ 5.00
St. Peter Ladies Aid, Kewaunee, Wis.	10.00
Ladies Aid, St. Peter Church, Weyauwega, Wis.	25.00
Mrs. H. A. Hopp, Manitowoc, Wis.	1.00
Glenn C. Grunwald, Alaska	1.00
Composing Room, Northwestern Publishing House	3.55
Bethany Ladies Aid, Manitowoc, Wis.	10.00
	\$ 55.55

For Japan Mission

Immanuel Lutheran Church, Town Clayton, Wis.	\$ 5.00
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Donation for Budget

The Wm. Scharf Family, Brownsville, Wis.	\$ 50.00
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For Church Extension Fund

Eastern Pastoral Conference, S. Dak.	\$ 28.50
Memorial Wreath in memory of James Henry Nitz, given by Rev. and Mrs. Frederic H. Nitz	20.00
Memorial Wreath in memory of Mr. Herman Meyer, given by Mr. and Mrs. R. J. Koepsell	5.00
N. N., Minnesota	50.00
Mr. George Hernig	3.00
	\$ 106.50



**For Parsonage Fund**

N. N., Minnesota .....	\$ 50.00
Julius Klettke, Green Lake, Wis. ....	100.00
Dorothea Huenerberg .....	2.00
	\$ 152.00

C. J. NIEDELFELD, Treasurer.

**BEQUESTS — LEGACIES**

The Board of Trustees gratefully acknowledges the following bequests and legacies, which have been received by our Synod during the past months:

**For Theological Seminary**

Henry L. Spielvogel estate.....	\$ 100.00
Emil Meyer estate.....	1,243.13

**For Missions**

Adeline Kuehn estate.....	\$ 3,000.00
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**For Church Extension Fund**

Bertha H. Fleckelsen estate.....	\$ 1,000.00
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**Special Building Collection**

Adolph P. Tessmer estate.....	\$ 2,000.00
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**General Purposes**

Kate Geweke estate.....	\$ 500.00
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N. E. PAUSTIAN, Secretary.  
Board of Trustees

**PACIFIC NORTHWEST DISTRICT**

Quarterly Report — October, November, December, 1954

Congregation	Budgetary	Spec. Bldg. Coll.	Church Ext. Fund	Other Charities
Clarkston, St. John, Bernthal ..	\$ 278.70	\$	\$	\$
Edmonds, Salem, Schulz .....	212.17	6.08		
Ellensburg, Good Hope, G. Sydow	297.11		2.50	
Eugene, Trinity, Malchow .....	10.00			48.50
Omak, Trinity, Zimmermann .....	300.00			
Orofino, Peace, Bernthal .....	16.40			
Portland, Grace, Sabrowsky .....	689.52	14.50		83.85
Rainier, Zion, Kirst .....	251.05	5.00		
Snoqualmie, Snoqualmie Valley, Lueckel .....	243.60			
Spokane, Gethsemane, Dommmer ..	149.86			
Spokane, Shadle Park, Menke ..	26.54	13.21		
Spokane, Trinity, Witt .....	318.89			
Tacoma, St. Paul, Amacher .....	477.97			
Withrow Lutheran, Greve .....	508.32			
Yakima, Grace, Adascheck .....	1,117.55	39.60	5.00	
Yakima, Redeemer, Frey .....	504.97			20.00
Zillah, Grace, A. Sydow .....	85.00			
	\$5,087.65	\$ 80.89	\$ 5.00	\$ 152.35

**Memorial Wreaths**

In Memory of — Sent in by	Amount
Mrs. Marie Gehrke — Kirst, Rainier .....	\$ 5.00
G. W. Lechnitz — Adascheck, Grace, Yakima .....	5.00
	\$ 10.00

F. E. PETERSON, District Cashier.

**ACKNOWLEDGMENT AND THANKS**

**LUTHERAN THEOLOGICAL SEMINARY**

Thiensville, Wisconsin

During the past year we have again received substantial donations of canned goods and vegetables of all kinds for our Seminary kitchen, also generous gifts of money, either for our Kitchen Fund or for the Seminary Gift Fund. These gifts have come from the congregations of the following pastors:

Bleichwehl, L., supplies; Bode, E. M., \$2.00 and supplies; Brenner, John, \$147.00; Diehl, H. J., \$6.45 and supplies; Fischer, A. J., supplies; Fuhlbrigge, Wilh., supplies; Gawrisch, W., \$16.00 and supplies; Gieschen, Paul, \$7.00 and supplies; Habeck, Irwin, \$21.50; Hallauer, L. A., \$7.00 and supplies; Heier, O. W., \$17.00 and supplies; Hillmer, Gerhardt, \$5.00 and supplies; Jeske, J. G., \$12.00 and supplies; Koch, Henry, \$10.00 and supplies; Koch, R. G., \$5.00 and supplies; Koelpin, Arnold, supplies; Kuehl, D. H., supplies; Lau, Herbert, \$13.00; Leerssen, A. H., \$5.00; Lehmann, L. G., \$12.00 and supplies; Oehlert, Paul T., supplies; Pieper, Paul, \$59.00 and supplies; Schabow, A., \$124.70; Schaefer, W. J., \$39.00 and supplies; Semenske, Elmer, \$25.00 and supplies; Senger, F. H., \$2.00 and supplies; Siegler, V. J., \$3.00; Tabbert, F. H., \$50.90; Toepel, Karl F., supplies; Vogel, H., \$10.00; von Rohr, Adolph, supplies; Wadzinski, Arthur, supplies; Wendland, J. J., \$11.00 and supplies; Weyland, V. J., \$10.00; Wiechmann, Raymond, supplies; Zarling, W. J., \$5.00; Zink, Waldemar, supplies.

The following gifts have been received from societies and individual donors:

Mr. and Mrs. Raymond Anderson, Milwaukee, supplies; Fairview Ladies' Aid, Milwaukee, \$25.00; Mr. and Mrs. Hilbert Drews, Milwaukee, \$20.00; Friedens Ladies' Aid, Kenosha, \$25.00; Mr. Charles F. Geiger, Milwaukee, \$40.00; George the Florist, Menomonee Falls, supplies; Grace Evening Guild, Milwaukee, \$9.00;

Grace Ladies' Mission, Milwaukee, \$25.00; Immanuel Ladies' Aid, Shirley, supplies; Jerusalem Ladies' Aid, Milwaukee, \$15.00; Jerusalem Ladies' Guild, Milwaukee, \$28.50; Jordan Ladies' Aid, West Allis, \$25.00; Ladies' Guild of Gethsemane, Milwaukee, \$25.00; Lutheran Girls Club, Lake Mills, \$10.00; North Trinity Ladies' Aid, Milwaukee, \$35.00; Robbins Flooring Co., Reed City, Mich., \$50.00; St. James Ladies' Aid, Milwaukee, \$100.00; St. Lucas Ladies' Aid, Milwaukee, \$10.00; St. Matthew Ladies' Aid, Milwaukee, \$25.00; St. Paul Ladies' Missionary Society, Lake Mills, \$5.00; St. Peter Ladies' Aid, Milwaukee, \$25.00; Siloah Ladies' Aid, Milwaukee, \$10.00; St. Stephen Mission Aid, Beaver Dam, \$10.00; Mrs. Floyd Small, West Allis, \$25.00; Mr. and Mrs. A. A. Spiering, Milwaukee, \$25.00; Zion Ladies' Aid, Milwaukee, \$10.00.

The following Memorial Wreath was added to the Seminary Gift Fund:

In memory of James Henry Nitz by Rev. and Mrs. Frederic Nitz, \$5.00.

To all these donors we wish to express our sincerest appreciation and thanks.

E. REIM, Bursar.

(Future acknowledgments will be made by Prof. Arthur P. Voss, who is assuming the duties of the bursarship.)

The Library of our Theological Seminary, Thiensville, Wisconsin, again received a Christmas check of \$500.00 from Mr. Walter A. Getzel of St. Peter Church, Milwaukee, Wisconsin. We herewith gratefully acknowledge this generous gift, which will help to build up our theological library.

CARL LAWRENZ, Librarian.

**DR. MARTIN LUTHER COLLEGE**

New Ulm, Minnesota

**Donations**

December, 1954

Mr. and Mrs. Wm. Rehwinkel, Oskosh, Wis., \$35.00; Immanuel Lutheran Ladies' Aid, Medford, Wis., \$10.00; Trinity Lutheran Ladies' Aid, Hoskins, Nebr., \$5.00; Immanuel Lutheran Ladies' Aid (Pelican Lake), Buffalo, Minn., \$10.00; First Lutheran Ladies' Aid, La Crosse, Wis., \$40.00; N. N., New Ulm, Minn., \$5.00; St. Luke Lutheran Church, Posen Township, Wood Lake, Minn., \$1.00.

**Memorial Wreaths**

Mrs. A. P. Boock, New Ulm, Minn., by Dr. and Mrs. R. F. Boock, Mr. and Mrs. O. Boock, and Mr. and Mrs. R. J. Allen, \$10.00; James Henry Nitz, Hendricks, Minn., Trinity Lutheran Church, \$5.00; Mrs. Louis Sievert, Marshall, Wis., by Rev. William Baumann, \$3.00; Wm. C. Miller, Red Wing, Minn., \$5.00; Memorial Gift, Springfield, Minn., St. Paul Lutheran Church, \$10.00.

**Donations**

October, November and December, 1954

7,062 quarts canned goods, 56 cans No. 10 canned goods, 118 cans No. 3 canned goods, 72 cans No. 4 canned goods, 4 cans No. 5 canned goods, 771 cans No. 2 canned goods, 144 bushels carrots, 31 gallons lard, 114 bushels beets, 70 bushels cabbage, 13 bushels tomatoes, 168 bushels pumpkin and squash, 770 dozen eggs, 5 quarts honey, 12 bushels apples, 12 bushels onions, 325 pounds sugar, 800 bushels potatoes, 59 pounds butter, 15 turkeys, 1 can pork and beans, 5 bushels rutabagas, 3 pecks green beans, 1 package cake mix, 2 pounds raisins, 5 pounds parsley, 3 bushels cucumbers, 2 pounds soap, 1 case and 15 packages jello, 7 pounds dry beans, 3 packages radishes, 3 packages macaroni, 1/2 bushel melons, 2 cans tuna, 3 bunches celery, 2 packages corn flakes, 2 pounds coffee, 1 pound rice, 20 pounds bacon, 8 pounds navy beans, 1 package parsnips, 75 pounds flour, 1/2 bushel egg plant, 2 bushels kohlrabi, 1 pound oatmeal, 2 pounds cheese, 1/2 bushel kale, 1 peck green peppers, 1/2 bushel popcorn, 1 package spaghetti, 25 pounds homemade cookies, 33 gallons ice cream, cash \$726.75, 2 quarters of beef, 46 pounds frozen vegetables, 10 chickens, 12 dishcloths.

Contributions came from the congregations served by the following pastors: C. Albrecht, Goodhue, Minn.; S. Baer, Morton, Minn.; G. A. Barthels, Red Wing, Minn.; T. Bauer, Smith's Mill, Minn.; E. R. Berwald, Buffalo, Minn.; E. A. Birkholz, Redwood Falls, Minn.; J. G. Bradtke, Arlington, Minn.; W. F. Dorn, Renville, Minn.; H. C. Duehlmeier, Hancock, Minn.; O. Engel, Hutchinson, Minn.; W. F. Frank, Morgan, Minn.; E. R. Gamm, Marshall, Minn.; G. H. Geiger, Buffalo, Minn.; R. A. Gurgel, Belle Plaine, Minn.; W. P. Haar, Loretto, Minn.; H. Hackbarth, Echo, Minn.; E. Hallauer, New Ulm, Minn.; M. H. Hanke, Montrose, Minn.; H. A. Hempel, Hutchinson, Minn.; P. Janke, Johnson, Minn.; A. P. Kell, St. Clair, Minn.; H. K. Kesting, Gibbon, Minn.; N. Kock, Rockford, Minn.; E. E. Kolander, Alma City, Minn.; M. C. Kunde, Darwin, Minn.; M. H. Lemke, Hutchinson, Minn.; I. F. Lenz, Olivia, Minn.; M. J. Lenz, Delano, Minn.; W. Lindloff, Elkton, S. Dak.; A. Martens, New Prague, Minn.; C. H. Mischke, Goodhue, Minn.; H. F. Muenkel, Zumbrota, Minn.; H. A. Mutterer, Graceville, Minn.; O. K. Netzke, Renville, Minn.; P. F. Nolting, Sleepy Eye, Minn.; W. O. Nommensen, Vesta, Minn.; E. F. Peterson, St. James, Minn.; K. J. Plocher, Glencoe, Minn.; J. Raabe, Litchfield, Minn.; R. A. Reim, New Ulm, Minn.; N. E. Sauer, Austin, Minn.; E. Schaller, Nicollet, Minn.; L. W. Schierenbeck, Austin, Minn.; W. J. Schmidt, New Ulm, Minn.; H. C. Sprenger, Danube, Minn.; P. W. Spaude, Fairfax, Minn.; H. C. Schmitzer, Balaton, Minn.; F. E. Stern, Greenwood, Minn.; R. Unke, Butterfield, Minn.; W. F. Vatthauer, Fairfax, Minn.; W. G. Voigt, Frontenac, Minn.; W. H. Zickuhr, Boyd, Minn.; G. Zimmerman, Fairfax, Minn.; W. H. Lange, Sanborn, Minn.; L. O. Huebner, Wood Lake, Minn.

To all donors our hearty thanks!

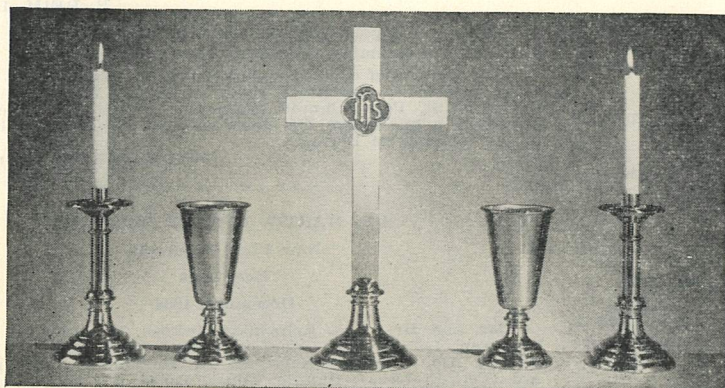
C. L. SCHWEPPE, President.



# ALTAR SETS

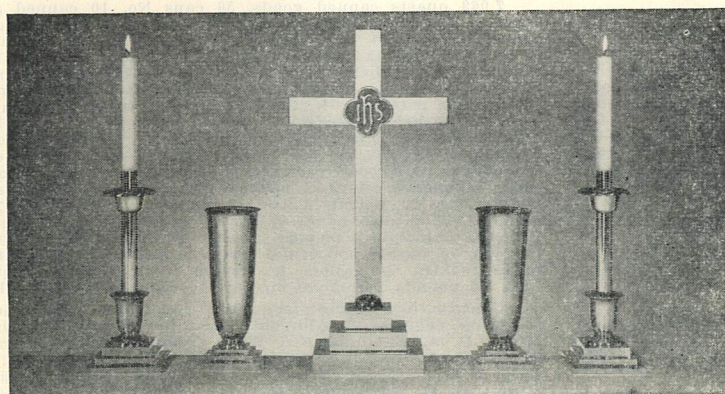
The soft, glowing radiance cast by lighted candelabra creates an atmosphere of reverence and spiritual beauty. Skilled workmanship, quality materials and simplicity of design are blended to produce this ware. Available in solid brass in high polish finish. Brass has colorless, durable lacquer finish.

## CIRCULAR BASE ALTAR SET



- |        |   |              |
|--------|---|--------------|
| SB140  | 24" Cross, 7 3/4" base measurement.....                                     | \$55.00 each |
| SB140B | 30" Cross, 7 3/4" base measurement.....                                     | 70.00 each   |
| SB141B | 12 1/2" Candlesticks, 6 3/4" base measurement.....                          | 45.00 pair   |
| SB142  | 11" Vases, 5 1/2" diameter base. Fitted with removable flower arranger..... | 45.00 pair   |

## SQUARE BASE ALTAR SET



- |        |   |              |
|--------|---|--------------|
| SB150  | 24" Cross, 8" x 5 1/2" base measurement.....                                    | \$60.00 each |
| SB150B | 30" Cross, 8" x 5 1/2" base measurement.....                                    | 75.00 each   |
| SB151B | 12" Candlesticks, 5 1/2" x 5 1/2" base measurement.....                         | 50.00 pair   |
| SB152  | 11 1/4" Vases, 4 1/4" x 4 1/4" base. Fitted with removable flower arranger..... | 50.00 pair   |

Delivery Charges Are Extra

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