

The Northwestern LUTHERAN

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

Volume 30

Milwaukee, Wisconsin, December 26, 1943

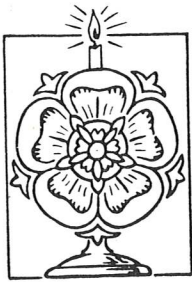
Number 26

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Jan 44
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Christmas—

"IN THOSE DAYS" AND NOW



THE mountains shall depart, and the hills shall be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." This precious promise is found in the fifty-fourth chapter of Isaiah. But its spirit breathes in many other passages of the Old Testament, particularly also in the "sure mercies of David." 2 Sam. 7, 12ff. Naturally we expect to find it also in the New Testament. And we do in the sweetest story ever told, the Christmas Gospel. The story behind the story of the birth of Jesus is this, "My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." The angels set it to music and chanted, "Glory to God in the highest, on earth peace, good will toward men." The shepherds came and saw the truth of it when they found the Christchild in the manger-bed in Bethlehem. And we too shall experience the truth of that promise.

Caesar Or God?

"And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city." In those days — it came to pass. When was that? The chapter preceding the Christmas Gospel speaks of the birth of John the Baptist. We remember there was some disturbance in the home of Zacharias and Elizabeth regarding the name of their son. Finally his father took a slate and wrote and said, "His name shall be John." That name means "God is gracious." Now even as John himself was the forerunner of the Savior, so his name was an indication of the things that should come to pass in those days.

But read the Christmas Gospel again, there seems to be no trace of God's providence, to say nothing of His grace. Caesar Augustus passed a decree in those days and his decree was carried out. Everything points to the might and power of Caesar. His deputies and governors are also mentioned, but there is no reference to God and His rule. — So we too live from day to day without tracing the Lord's providence in our lives. Sometimes the Lord God does not seem to be concerned about us. Other powers rule, other laws prevail, and we simply follow, obey. "All went to be taxed."

"Joseph Also — With Mary"

There are times and seasons when the course of events in our lives turns to the unusual, when all the world is

troubled and disturbed. It was so in those days. This census, taxation, of the world was not the usual thing, it was the first taxing ever made. Today our feverish world is passing through a crisis. These are restless, distracting, troublesome days. Need we paint the picture in detail? — And is *God* in the picture?

Neither does God spare His own, His chosen people. We read, "All went to be taxed — and Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; because he was of the house and lineage of David; to be taxed with Mary his espoused wife, being great with child." — Thus the Lord makes no exception. Indeed, His own people, His servants and His handmaidens, must carry the heavier burden. Today His people know of burdens of which the world has no knowledge. We see the root of all evil in the world, the cause of wars and bloodshed, the pride and sins of man. We see dangers which threaten our homes, our families, our church. No, God's people are not spared, but must bear the cross.

"Glory to God!"

And yet, though the mountains depart and the hills be removed, God's kindness shall not depart from us, neither shall the covenant of His peace be removed. From the moment the great Caesar Augustus passed His decree, indeed, much earlier, God passed His decree and carried it out. Not Caesar but the Lord reigned, and for the sake of His people, and because of His promise to them God set heaven and earth in motion in those days. And the entire story must finally ring out in the song of the angels, "Glory to God in the highest!" — Today He tells us, "Be still, and know that I am God." Today God's purposes are being fulfilled — wonderfully, — for God is God.

Immanuel

"And so it was, that, while they were there, the days were accomplished that she should be delivered, and she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." Now mark it, He too is in the midst of all the turmoil of the restless world. He is born a little child and laid in the manger in a stable. And we know that in time His bed became a cross, and for the swaddling clothes



(Continued on page 406)

Editorials

"AND IT CAME TO PASS"

GAMBLING AS MEANS OF CHURCH SUPPORT

A MOHAMMEDAN CRY

"And It Came To Pass" "Familiarity breeds contempt" is an old saying.

Perhaps one could express this thought more mildly by saying, familiarity with a certain thing makes one careless as to its importance. We refer now to the story of Christ's birth recorded by the Evangelist St. Luke in the second chapter of his Gospel. There is, no doubt, great danger that people who have read that story so often, even know it by heart, may finally lose the precious import and deep meaning of it. We are tempted to treat it as a thing we know so well that it is not necessary to ponder, year after year, its wonderful meaning to the sinners of the world and to us, particularly, to whom the Spirit has revealed the mystery of Christ's nativity. Every word of that wonderful story, simple as it is and as it is told, is fraught with wisdom and meaning that surpasseth human understanding. No mind of man can fathom the depth of one single thought expressed by the Evangelist.

The opening sentence of that story, "*And it came to pass,*" is way beyond the mind of man to comprehend. Those words are very much more than just an opening or introductory sentence; they mean much more than "it so happened" as many think, just happen in the course of history. Rather behind that "And it came to pass" was God Himself. It came to pass because God wanted it to come to pass. All that came to pass on that first Christmas night came to pass according to the determinate will and foreknowledge of God. God in His infinite wisdom, knowing that the right time had come and the correct moment had arrived that His Son should become man, made the correct preparation for it and moved heaven and earth, the hearts of men and angels to carry out His plan that He had determined in eternity. Yea, in eternity, before ever the foundation of the earth was laid, before ever man lived and sinned and needed a savior, God had perfected His plan — to give the world a Savior — to the minutest detail. And, as He had then planned it all, so "it came to pass" beginning on Christmas Eve with the birth of His Son of the virgin Mary. Marvel at the wisdom, majesty and greatness of our God. There were great difficulties to overcome that "*it might come to pass*" whatever His eternal mind had determined; there were prophecies to be fulfilled in connection with the birth of Christ; but, it all "*came to pass*" as faithfully as only God can be faithful. Right here, in the opening sentence of the story of Christ's birth, the unsearchable wisdom and power of God are forcibly impressed upon our minds and hearts. "*And it came to pass*" — just as He willed it, as

He planned it. Just now was the right time in the mind of God to send the Savior. It was neither too late nor too soon. Often we wondered why the Lord didn't send the Savior immediately after Adam and Eve had fallen, or in the time of Abraham or David when things stood well in Israel? God's mind alone knew the answer — the right answer. This was the fulness of time — *this* time when "it came to pass" more than 1,943 years ago, at the time when the spiritual life of the world was at its lowest ebb. May we ever ponder anew the story of Christ's birth, weigh every word of it as though we had never heard it before and be filled anew with the majesty of our God.

W. J. S.

* * * *

Gambling As Means of Church Support The city of Cincinnati, Ohio, is being treated to a spectacle these days that is anything but helpful to the cause of the Kingdom of God. It is the example of a Roman Catholic archbishop coming to the defense of bingo playing as a means of church support, and publicly criticizing and threatening those who are responsible for law enforcement in the matter of suppression of gambling.

Colonel Sherrill, city manager of Cincinnati, is the particular target of Archbishop McNicholas' wrath. The city manager had cited a Roman Catholic priest for promoting bingo on a big scale, and had in turn been accused of "persecuting" the church. His retort was: "All law violators look alike to me, whether they be Catholic or Protestant, rich or poor, and you can fire me if you wish."

Archbishop McNicholas entered the lists by referring to bingo as "a harmless game of chance," and criticizing "zealots who know little about total morality." Then, to prove that the church of Rome is always ready to get into politics when a public official has courage enough to defy her authority, he added the somewhat significant, not to say sinister, suggestion that faithful Catholics might "inform themselves about candidates" for the city council, particularly in view of the approaching fall elections.

Fortunately, the Protestant churches of Cincinnati have taken a very definite stand in support of the city manager's law enforcement program. It is not difficult to determine which church group, in the long run, will command the respect and confidence of the people of Cincinnati.

The above is taken from the *Lutheran Companion*.

Certainly, any method of raising funds — even though it be for the support of church work — that violates some ordinance of secular government is sinful. God expects Christians to “be subject unto the higher powers . . . not only for wrath, but also for conscience’ sake” (Rom. 13, 1. 6), the only exception being when government demands anything directly contrary to the will of God (Acts 5, 29). But, we might add, not every method of raising funds for church purposes, even though no stigma of law violation attaches to it, can for that reason be recommended, and practiced by the church without harm. The church is built on direct giving. God *gave* His only-begotten Son, and if we love Him who first loved us, we must also practice giving according to God’s will, who “loveth a cheerful giver” (2 Cor. 9, 7).

J. P. M.

* * * *

A Mohammedan Cry There are those who believe or have been led to believe that chaplains assigned by the government to the Army and Navy are the answer to the church’s problem of providing spiritual care for the boys serving in the armed forces of our country. That this is by no means the case and can’t be, is forcibly brought to our attention again by the cry of the Mohammedans in our land. They are demanding, according to the *Christian Century* that their boys be provided with religious leaders of their persuasion or be exempted from service. To which the *Christian Century* correctly adds: “The specific intent is obviously to require the segregation of Mohammedans in separate groups.” There are according to the same source, “256 religious bodies listed. . . . If the army and navy were ordered to group all the members of all these 256 minorities, large and small, with reference to their religious complexion and to provide for every man an accessible chaplain of his own faith, they might as well give up trying to win the war and concentrate on furnishing an acceptable ministry to each of the highly diversified forms of religious opinion.”

In other words, the chaplains in the armed forces do not solve the problem and can not solve the problem of the individual church bodies. Whatever their confession of faith — in the army and navy men must be satisfied with UNIONISTIC services. Lutheran boys will have to accept, let’s say, a Methodist chaplain or a Roman Catholic chaplain and Methodist and Roman Catholics will have to submit to the services of a Lutheran chaplain. That this will not be a hardship on the Methodists, Presbyterians, Baptists, etc., is evident because they practice unionism always — but the Lutheran boys — who know the wrong of unionism will be the losers.

Let us say here, that the chaplain has no choice as to the company in which he is to serve. He is simply ordered to serve as chaplain in this or that company and that settles it, whether there are Lutheran boys in that company or not. So it happens that a Lutheran chaplain is in charge of a company’s spiritual welfare in which there are but a few Lutheran boys — all the rest members of other confessions. And again a company that is com-

posed of a great number of Lutheran boys is served by a chaplain belonging to the Roman Catholic, Methodist or some other church body. So the Lutheran boys, in spite of the fact that there are Lutheran chaplains in the armed forces must do without their services. Nor would 2,000 Lutheran chaplains be enough to overcome this condition. Four times that number would not do it. Nor are we going to at this time say anything about the Lutheran chaplain’s predicament who by the order of the government is called upon to serve men who are not one with him in faith and for whose spiritual welfare neither God nor the boys have made him responsible by a call to them.

We hold no brief for the Mohammedan. But when the Mohammedan asks for the right to administer to his own he is within the rights that are guaranteed him. Here the old arrangement of the “camp pastor” of World War I would be a better solution than the present one. We Lutherans ought to be more concerned for the spiritual welfare of our boys than the Mohammedans and more zealous for our faith than they.

W. J. S.

FAITH — NOT SIGHT

The instruments of life all seem broken,
The compass no longer points true,
A seething world in commotion,
Transition from old to new.

We had the problems all ciphered,
And the answers written plain;
Now, we find, we’re in error,
And we have them to do again.

Father — this avalanche of suffering?
This holocaust of blood?
Men — cut up so cheaply!
Human woe, at such a flood!

Maybe we’ve wandered from the way,
Playing with earthly toys,
Forgetting, — in our follies here,
Another world of joys.

We’re seeking the way again,
The highway of right!
Coming with our lesson,
Walking by faith — not sight.

Saxe Churchill Stimson.

THE NORTHWESTERN LUTHERAN

Published bi-weekly by the Northwestern Publishing House, Milwaukee, Wisconsin, in the interest of and maintained by the Ev. Lutheran Joint Synod of Wisconsin and Other States. Subscription price \$1.25 per year. In Milwaukee and Canada single copy by mail \$1.50. All subscriptions are to be paid in advance. Accepted for mailing at the special rate of postage as provided for in Section 1103, Act of October 3, 1917, authorized August 26, 1918. Entered as second-class matter at the Post Office of Milwaukee, Wisconsin.

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CHURCH NEWS AND MISSION NEWS should be sent to Rev. A. Voss, 5847 West Elliott Circle, Milwaukee (8), Wisconsin.

ALL BUSINESS CORRESPONDENCE, remittances, subscriptions, etc., are to be addressed to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee (3), Wisconsin.

ALL SUBSCRIPTIONS are to be paid in advance or at least within the first three months of the year.

STUDIES IN THE AUGSBURG CONFESSION

By Professor John Meyer

Art. XVI. Of Civil Affairs

Of Civil Affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to judge matters by the Imperial and other existing laws, to award just punishments, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry a wife, to be given in marriage.

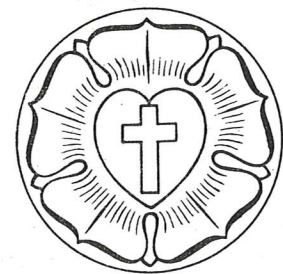
They condemn the Anabaptists who forbid these civil offices to Christians.

They condemn also those who do not place evangelical perfection in the fear of God and in faith, but in forsaking civil offices; for the Gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but very much requires that they be preserved as ordinances of God, and that charity be practised in such ordinances. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin; for then they ought to obey God rather than men, Acts 5, 29.

I

THIS Article is of the utmost importance for all Christian consciences at all times, and also contains some matters that are of special interest today. We plan to study it in order and to devote a little extra space to points that touch burning questions of our day.

By "civil affairs" we are to understand such things as pertain to our life on earth in company with other men, our life as members of the human society in general and of a certain nation or community in particular. They are the things that pertain to life, liberty, and the pursuit of happiness.



Communal life requires communal regulation. Where an individual is all by himself, say on an island, as was Defoe's Robinson Crusoe, he can do much as he pleases without harm or benefit to any one but himself. But as soon as there are two people living together, then communal life begins, the actions of each one affect the well-being of the other, and some ordinances to regulate their common life become necessary.

God created man as a social being. "It is not good that man should be alone" (Gen. 2, 18). There God instituted society. God said, "Replenish the earth" (Gen. 1, 28), and when after the great flood men refused to comply with this command of God, He confounded their language and "scattered them abroad from thence upon the face of all the earth" (Gen. 11, 8). As St. Paul told the Greek philosophers on Areopagus, "God hath made of

one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation" (Acts 17, 26). Thus God Himself divided the people of the earth into different races, tribes, and nationalities.

What then about civil ordinances? Did God leave it to the various units of human society, great or small, to work out their own regulations? In a way we might say Yes; but only in a very limited way. Paul himself says that God "in times past suffered all nations to walk in their own ways" (Acts 14, 16). But this was a part of His righteous judgment: "So I gave them up unto their own hearts' lust, and they walked in their own counsels" (Ps. 81, 12). Paul calls these "the times of ignorance" (Acts 17, 30), where men, "professing themselves to be wise, became fools" (Rom. 1, 22). The fact that God left it to men, within certain limits, to work out their own regulations in civil affairs, accounts for the great variety and the continued changes in these regulations.

Yet even under these circumstances it remained true that God "left not himself without witness" (Acts 14, 17); it remained true that "in him people lived and moved and had their being" (Acts 17, 28). Whatever there is of good in the regulations of civil affairs by men is due entirely to God.

We may point to several factors in this connection.

The first is that men knew there is a God. Paul says in Rom. 1, 19: "That which may be known of God is manifest in them, for God hath showed it unto them." History bears out this fact. No people, no matter on how low a level of civilization, has yet been found which did not acknowledge the existence of, and their dependence on, some superior Being. This knowledge is so common and so well established that the great Roman orator, Cicero, argued from the common consent of the nations that there really must be a God. People may have corrupted their concept of God and changed His glory, they may have wasted, and worse than wasted, their efforts to serve Him, yes, by their very endeavors to merit His favor they may have aroused His fiery indignation: yet the fact remains that they know of the existence and the power of a God, before whom they must carry on their civil affairs. This knowledge naturally affected the regulations they adopted.

A second factor is the inscribed law. Although God did not till the time of Moses give a positive law to the people, like the one from Mt. Sinai, yet there was a law in the world. Where there is no law, no transgression can be charged. Yet even from Adam till Moses death, the wages of sin, reigned in the world, proving beyond a doubt that there was sin in the world, and hence a law, of which sin is the transgression. The law was originally written in the heart of Adam, when God created him in His own image. Though by the fall this inscribed

law to a great extent became illegible, yet certain traces remained. All people know, *e. g.*, that human life is a sacred thing. They know of the inviolability of marriage, of private property, of a good name, of the authority of parents, etc. By inscribing this natural law, which in substance agrees with the law of Moses, into the hearts of men, God overruled their endeavors at regulating civil affairs. They embodied His law in their enactments.

As a third factor we mention conscience. Conscience is not the same as the inscribed law, but operates with that law. Conscience may be classed with the emotions of the soul. It is a religious emotion. We have, *e. g.*, ethical emotions: we have a sense of right and wrong, and our feelings are stirred by right and wrong doings, either to approve or to condemn. We have esthetic emotions: we have a sense of the beautiful and the ugly, and again our feelings are stirred to be pleased with the beautiful and to loathe the ugly. So we also have a conscience, a sense of our responsibility over against God. We feel that an act is right or wrong because there is a God who has so declared it and who will hold every man accountable for his actions. Thus conscience operates with the inscribed law and with the natural knowledge of God. Paul uses the expression that conscience "bears witness." Here are his words in full from Rom. 2, 14-16: "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, *their conscience also bearing witness*, and their thoughts the mean while accusing or else excusing one another, in the day when God shall judge the secrets of men," etc.

Accordingly, when men regulate civil affairs, they have their conscience to guide them and to forewarn them on the basis of the inscribed law, reminding them of the impending judgment before the throne of God Himself. Some statesmen are guided in their actions by a consideration for the "verdict of history"; conscience points to the far more serious and severe verdict of God, the supreme Judge.

A fourth factor must be considered: natural reason. In spiritual matters natural reason is totally blind; not so in civil affairs. On this point the 19th Article says: "that man's will has some liberty to choose civil righteousness, and to work things subject to reason." Then, quoting from an old writing, *Hypognosticon*, the Article enumerates the following: "to labor in the field, to eat and drink, to have a friend, to clothe oneself, to build a house, to marry a wife, to raise cattle, to learn divers useful arts, or whatever good pertains to this life." In these and similar matters our natural reason can, within limits, see what is harmful and what is good and beneficial. Natural reason can devise ways and means for avoiding, or at least mitigating, the harmful and promoting what is good.

Natural reason is a very important factor to guide men in regulating human affairs. And fairness achieved in civil affairs by means of natural reason is rightly

praised by the old Greek philosopher Aristotle, who remarked that "neither the evening star nor the morning star is more beautiful than righteousness," fairness in the dealings among men.

In this way God equipped men to regulate civil affairs: He implanted in their hearts a knowledge of Himself, He inscribed His law, He gave them the testimony of their conscience, and endowed them with reason.

More of this, God granting, in a future study.

CHRISTMAS—"IN THOSE DAYS" AND NOW

(Continued from page 402)

they gave Him a crown of thorns; the weeping of that little Child was later turned into the bitter cry, "My God, My God, why hast Thou forsaken Me?" And this is the Son of God made man. We shall never know what it means to be as poor as He was; we shall never be forsaken as He was. Indeed, because of His poverty we are rich, because He was forsaken by God, the Lord will never depart from us. Because of the Christchild the angels descended and proclaimed the glad tidings of peace on earth and good will toward men.

Good Tidings

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." — Ponder this scene. Put yourself into the position of these shepherds, for the promise is yours and your children's. — The night of the shepherds is turned into day. Their fields, the fields of their labor, are filled with light and with a song. Over them, while they watch their sheep, the angel of the Lord is keeping watch, and more, the glory of the Lord shines round about them, God is present. And into their night comes even more, the *Light of the Word*, directing them to Christ, the Savior. In Him we have the assurance of the good will of God. In Christ, made man, God is with us, for us. In Him we have peace, a peace which the world cannot give, a peace which begins with the forgiveness of sins and which is consummated with the peace in heaven.

The Sign of Good Will and Peace

But let us be sure of it, let us be sure of our God. "This shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." God made man, God giving His Son to the world, this sinful world; God delivering His Son for us all, delivering Him into death upon the cross, that is the sign of His love and of the covenant of His peace. It lightens every burden, it brightens every night of sorrow, it fills us with joy and peace in believing.

A.P. V.

CHRISTMAS

THE celebration of the Christmas festival is of comparatively late origin. The outstanding facts in the life of our Savior were His death and resurrection. By His death He made atonement for our sins, and by His resurrection God proclaimed His verdict of justification to the world. These two facts, of vital importance to Christians, were very soon observed annually in a special Easter festival, while they at the same time gave rise to our regular Sunday meetings.



The early Christians may have hesitated also for other reasons to celebrate the birthday of our Savior. With the heathen of those times it was customary to celebrate the birthdays of their gods. By instituting a special festival in commemoration of Jesus' birth the Christians feared that they might give the impression as though He were like one of the heathen gods. They confessed Him as God and worshiped Him as God; if then they had celebrated His birthday this would have become an offense and a stumblingblock to the Gentiles, leading them to class Jesus with their own idols. So the Christians refrained.

They did begin at a comparatively early date to celebrate the sixth of January as the spiritual birthday of Jesus. They assumed that on that day He had come to John beyond the Jordan to be baptized of him. Then the voice from heaven declared, "This is my beloved Son in whom I am well pleased." And the Spirit came down from heaven in the form of a dove and remained on Jesus. By His baptism Jesus had publicly announced Himself as the promised Savior of the world, and the Father had publicly accepted Him. This event the early Christians considered to be the spiritual "birth" of our Savior, and celebrated it on the sixth of January. — Some assumed that Jesus had received His baptism when He was exactly thirty years old, on His birthday. They combined both events and celebrated the sixth of January as both His spiritual and His natural birthday. This was done particularly in the East, while the West was still content to celebrate only Easter, the festival of Jesus' victory over all the forces of darkness.

Well might some Christians hesitate. In the second century there arose a certain heresy known as Gnosticism. The Gnostics made very much of the baptism of Jesus. They said that Jesus was a mere man and that He lived as a mere man till His baptism. In that sacrament, they

said, the real Christ came down from heaven and united Himself with Jesus of Nazareth, who was then adopted as the Son of God. We need not trace this error any farther; suffice it to remember that with the Gnostics the spiritual birth assumed a very peculiar meaning which is contrary to everything that the New Testament tells us about the person and nature of Christ. By celebrating the baptism of Jesus as His spiritual birthday the church might easily create the impression as though they supported the Gnostic error. A separation seemed indicated, to show clearly that in baptism Jesus did not undergo any change in His person or natures, but that He simply manifested Himself to His people as what He really was: their Savior.

But when should the birthday of our Lord be observed? The early Christians kept no record of the date, and the Gospels furnish very few cues from which it might be computed. Some men tried to do this, but with little success. There was the decree of Caesar Augustus, and the year in which the census was taken. Then there was the announcement of the birth of John. The priests were divided into twenty-four orders, which took regular turns in serving in the temple. Zacharias, the father of John the Baptist, belonged to the "course of Abia" (Luke 1, 5). By counting back, people tried to ascertain at what time of the year and in which week this order served a little more than a year before the birth of Jesus. If this could be established, then there is the remark that six months later the angel Gabriel was sent to Mary to announce the birth of Jesus (Luke 1, 26). Yet all of these combinations of dates do not produce satisfactory and reliable results. — Why then was the twenty-fifth of December finally chosen as a fitting day to commemorate the birth of our Savior?

The heathen Romans, and other Gentiles, were accustomed to celebrate a certain festival on that day. It was known by different names. It was called Brumalia, frequently also the day of the undefeated sun. This is the time of the winter solstice. The sun has reached its lowest stand in the heavens, it threatens to go down altogether. But about the twenty-fifth of December it slowly begins to rise. So the Romans celebrated the festival of the undefeated sun, as bringing back new life and new hope. These celebrations often were wild and wanton.

Then Christians considered that Jesus is the true undefeated Sun, as the prophet Malachi calls Him. He is the "Sun of righteousness" and is arising "with healing in his wings" (Mal. 4, 2). Yes, "Life and salvation He doth bring." Wherefore they took over the day of the undefeated sun and filled it with true Christian content. They rejoiced and sang in true Christian joy.

What is the true Christian content of the Christmas festival? We shall let Luther tell us in one of his Christmas sermons. He quotes from the Second Article: "I believe in Jesus Christ . . . who was conceived by the Holy Ghost, born of the Virgin Mary." Then he con-

tinues: "First of all we celebrate the festival in the interest of this article in our Faith. For it is an unspeakably great skill that we should believe and consider it as the height of wisdom that God who created heaven and earth was born of a virgin. This has ever been the most foolish doctrine to both Jew and Gentile. . . . This article then must be most carefully preached and urged, we must diligently exercise and fortify our hearts in it, and be on our guard against doubt. We must endeavor to be certain, and to grow ever more certain, that God actually did send His Son into the world to be made flesh, born of a woman . . . in such a way that He has the same members, eyes, ears, hands, and feet, body and soul as any other human being. That may sound foolish to our natural reason; but for that very purpose we celebrate this festival: to impress this article deeply upon our hearts. . . . Secondly, we celebrate this festival because of the great blessing it bestows. For if we really believe that God, born of the Virgin Mary, was actually nourished by her breasts, fed out of her hands, and had her care as a helpless child . . . we grasp, and touch, and feel from this that God cannot be our enemy. . . . It behooved him to be made like unto his brethren that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2, 17).

"All praise to Thee, eternal God
Who, clothed in garb of flesh and blood,
Dost take a manger for Thy throne. . . .
All this for us Thy love hath done."

This must be the keynote of our Christmas celebration. Let us beware lest the spirit of commercialism, which is rampant in the world and which dominates the Christmas preparations of the children of this world, rob us of our true Christmas blessing and joy in our Immanuel, God with us.

J. P. M.

THE MEANING OF CHRISTMAS

IF we want to know the true meaning of Christmas, then we must seek the answer in the Bible, God's own Word. At this season of the year even secular publications, ranging from the daily newspapers to monthly magazines, give their versions of what Christmas really means. In vague terms the Christ who was born in Bethlehem is portrayed as the Christ of freedom and peace, and at least the inference is given that political freedom and the absence of war is meant.



Jesus did come to make men free but not from political bondage. The freedom which we Americans have enjoyed in this country is indeed a precious thing. But Jesus was not born in Bethlehem to inaugurate a democratic

form of government all over the world. He came to bring a freedom which even those may possess who are being ground under the heel of a tyrant, a freedom which even slaves could have in the midst of slavery. The freedom which He came to impart is expressed in the statement: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." He came to free us from the threats and curse of the Law, from the guilt and punishment of our sin. The language which the Bible uses to describe His objective here on earth is interwoven with such verbs as "deliver" and "redeem." He came to "redeem them that were under the law," "to deliver them who through fear of death were all their lifetime subject to bondage." He offered freedom from the burden of sin and the galling yoke of fears and worries when He stretched forth His arms and said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

One of the favorite titles applied to Jesus at this season of the year is "Prince of Peace." It is a title which the Bible gives to Him, but the world interprets it to mean that He came to do away with war and bloodshed. It is thought that that is the peace which the angels meant when they sang of "peace on earth, good will toward men." And because that has not yet been achieved and the din of war is still heard, the impression is given that Jesus has been pretty much of a failure. He has not yet won through at least. Maybe He will win out later. That is the fervent hope of many.

How can anyone make of the Christ such a Prince of Peace when He Himself predicted that in the closing days of the world nation would rise against nation and kingdom against kingdom? He did not, as He Himself said, come to impart the sort of peace that the world giveth. He came to make peace between God and men. At the moment of His birth notice was served that God was filled with good will toward men. Because Jesus came to redeem us we now have peace of conscience, we have the blessed assurance that God is our loving Father who for Jesus' sake forgives us all our sins.

That is a peace which truly passes all understanding. It is a peace which does not depend on environment or condition in life. That peace dwells in the hearts of our Christian boys in the armed service and with it in their hearts they can face the battle whether it be on the land, on the sea or in the air. To them and to us has been born a Savior. "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?" Blessed are we if we know the Christ of Christmas as the Bringer of salvation!

I. P. F.

PAGAN OR HEATHEN

By Dr. H. Koch, Manitowoc, Wisconsin



CHRIST has given His Church the command to preach the Gospel to a pagan or heathen world. To many of us the words: *pagan* and *heathen* have only a vague meaning. It may therefore not be amiss to call attention to their origin. The history of these words shed light on a characteristic phase and time of Christian mission work.

The Persecuted Church

In the early stages of the New Testament Church the Christian religion was a prohibited and persecuted religion. Secretly and in catacombs very many of the early Christians had to meet for religious worship. Besides the worship of the many Greek, Roman deities the cult of the Roman emperors as gods had become the official state religion. The observance of this worship of the Caesars as gods was demanded of the population. It was considered blasphemy and treason to refuse to recognize the emperors as gods and to bring sacrifices to them. The Christians could not do this without denying their faith in the Triune God and consequently had to suffer cruel punishment. Very many thought they could save their lives by bringing a sacrifice to the emperor and thus denied their Savior. On the other hand thousands would rather suffer and die than obey man in this blasphemous and idolatrous cult. The blood of the martyrs became the seed of the church. Gradually the church increased in numbers and became the official state religion under Constantine the Great. Now the ranks of the unbelievers were being depleted little by little. Many temples crumbled into dust. Only in the more remote rural districts and villages could the heathen worship be retained. The cities became the centers of Christian life whilst the villages and rural districts were still in darkness continuing with the practise of idolatry and the creed of polytheism.

Pagani

The Romans called those living in the villages and in the country pagani. From the time on, when the unbelievers no longer were the governing forces in the larger cities, but had to retreat to the villages and the more remote and desolate rural districts for their worship, they were called pagans and the church father Saint Augustine speaks of their religion as paganism. He may have coined the word.

Men of the Heath

The men of the village or the country among the Latin races corresponded to the heathens, the men of the heath, among the Teutonic races. On the British Isles a similar development took place. Only very slowly did the Roman Catholic missionaries succeed in converting the Angles, Saxons, Picts, Scots and other tribes to their re-

ligion. Monasteries erected throughout the land became the center of Christian influence. In Britain also the cities were the first to submit to the zeal of the papal emissaries. Those, who refused to accept the Christian religion had to withdraw to the heath, the unfertile, wild and desolate regions of Northern England. Here, where it was thought, that no man could really live and exist, the pagans continued their idolatrous worship and from the surroundings, in which they lived and worshiped, they were called heathens.

Developments in Germany

We can observe a similar development in Germany. Charles the Great had greatly favored and fostered the spreading of the Christian religion throughout southern Germany. Ever farther north did the undaunted and zealous missionaries and monks penetrate the trackless wilderness raising the cross of Christ at every vantage point and erecting monasteries, the outposts of Christian civilization. Here in like manner churches and monasteries became the centers of Christian influence. The population gradually became Christianized. This does not mean, that every person became a living Christian, but only, that he did not and could not withdraw from the outward influence of Christian culture and civilization and of the Church of Rome.

Only in the far north, where the Saxons held sway, did the monks encounter fierce opposition. The Saxons mainly lived and ruled in the region, which today is called the province of Hannover. Time and again they made daring inroads on the realm of Charlemagne only to be repulsed after hard and bitter struggles. Finally they were subdued and outwardly submitted to the rule of the Church of Rome and the mighty hand of Charlemagne. They were "converted" by fire and the sword, not through the power of the Gospel. Later on most of them were won for Christianity through the quiet preaching and the unselfish example and work of monks. Then Christian life also began to cluster around the monasteries in these former strongholds of idolatry. Those, who would not accept the Christian faith kept up their former worship in the desolate regions of the heath now called the Lueneburger Heide, the word Heide being the equivalent of the English word heath. To this day one can see such places of former heathenish worship as at Fallingbostal preserved by posterity. The men of the heath both in Germany and England, who refused to become Christians and still clung tenaciously to their heathenish worship, whilst round about them Christian influence made itself felt have given rise to the words heathen and heathenism. Is not the heathen, who is without God and hope as Paul tells us, also barren and desolate in his heart? How happy should we Christians not be who can say with the same Paul: I live but not I, but Christ liveth in me! (Gal. 2, 20).

Ludwig Harms

It is significant, that in the very heart of the Lueneburger Heide, that had once harbored and sheltered the heathens for the longest time, a mission endeavor should have been started, the fruits of which can be seen to this very day. It was in the middle of the nineteenth century, when Christianity practically lay dormant in Northern Germany benumbed by the chill winds of rationalism. The pastor of the little village of Hermannsburg in the midst of the heath, Ludwig Harms, had himself imbibed the spirit of rationalism in his parental home as well as at college and at the university. Through God's grace his heart was enlightened and he began to see ever clearer the truth of the living Word of God. This Word, Law and Gospel, he set out to preach in the little village church. Gradually the Word gripped the hearts of the peasants. Ever greater became the number of listeners. New life entered the little community. An object for the zeal for missions was sought in Africa and to this very day the Hermannsburg Mission, once started with the help of a few villagers, increased through the willing sacrifices of a steadily increasing number of live Christians, stands as a living monument to the power of the Word of God in the hearts of men, truly a mustard seed, which has grown into a large sheltering tree for many souls. The war most likely has also crippled this flourishing mission, but up to the time of this last war thousands would come together for days in this otherwise insignificant little village to help celebrate mission festivals, to hear the encouraging words of pastors, the inspiring reports of missionaries and to sacrifice for the cause of missions in a way, that would put to shame many of our seemingly large collections at our mission festivals. Oh that a new zeal for missions in all the world would arise in our own midst! Paganism and heathenism are still rampant. It can also happen here and in our days, if we preach the Word and nothing but the Word and let it take root in the hearts of preachers and listeners alike. It is still the only power of God unto salvation.

ON THE ARIZONA BEAM

PROBABLY no other conference in Synod rolls up so high a mileage for its gatherings as does the Arizona Conference. The state itself is the fifth largest in the Union; and our outposts pretty well cover its area. No matter where the conference convenes, several will have to travel more than 200 miles, for the extremes of the field exceed 400 miles. At least five of those who attended our fall conference at East Fork Mission the last week of October came more than 200 miles. Because of the distances involved the Arizona Conference meets but twice a year.

None of our Apache Mission stations lies in grander scenic surroundings than does East Fork Mission. It is

caught between the black frown of Rim Rock and the smile of Gon-be-sidia. These high rims support the lofty south and north horizons and so enclose the valley of the East Fork of the White River. At its head Old Baldy stands on guard, thrusting up a few hundred short of 12,000 feet. Even now the new-fallen snow likens the long white hair of an old man flowing out from under his cap onto his massive shoulders. Not only this, but during sessions God had lavishly employed His brush in the valley itself and had splashed the dark canyons with bright fall colors, in brilliant yellows and reds.

In this setting the Arizona Conference met. In the opening worship Chairman O. Hohenstein preached on Psalm 32, 1-5. An essay by Pastor W. Zarling of Douglas followed on "The Coordination of Catechism Truths with the Word." The morning of the second day was devoted to hearing and discussing a treatise by Pastor Arnold Sitz of Tucson entitled, "The Sabbath Question." In the afternoon Pastor Frederick Knoll, chairman of the Arizona Mission Board, reported on the October meetings of the General Mission Board and the Synodical Committee at Milwaukee. One of the high lights of his report was the fact that the Glendale Congregation had discharged its debt to the Church Extension Fund completely this fall by an extraordinary ingathering of \$2,200. What with its current running expenses this represents an average of over \$90 per communicant member for this congregation for the year. The conference was pleased to hear toward how sound a financial basis things were progressing in Arizona. This report was followed by that on Synod sessions at Watertown in August given by our delegates, Pastors A. P. C. Kell and R. W. Schaller.

Supt. F. Uplegger continued his dissertation on "The Pastor's Study," outlining the Lutheran minister's call to be informed in the history of the Christian Church; while Missionary E. E. Sprengeler of Bylas carried forward his well-received exegesis of I Corinthians.

No sooner had the conference adjourned than wedding bells rang out. In the East Fork chapel, now become very churchly by reason of the recent introduction of a fine high altar, pulpit, lecturn, and pews, Missionary Adalbert Schultz was united in marriage to Miss Helen Fish, teacher at East Fork Mission School. Pastor E. E. Guenther of Whiteriver delivered the address and Supt. Uplegger performed the ceremony. Immediately afterward a wedding dinner was served in the mission dining hall. Pastor Knoll acted as toastmaster.

We were exceedingly sorry to learn that Mr. and Mrs. Walter Huber had left East Fork in response to a call to the school at Sebawaing, Michigan. His going terminates a long and faithful service as head teacher. Mrs. Huber's health made the change imperative. It was also learned that Pastor Herbert Koehler had accepted a call to be his father's assistant at St. Luke's in Milwaukee. The hope prevails that the vacancy at Resurrection Mission may be filled as early as possible.

Siftings

BY THE EDITORS

A Statement Signed By Five War Leaders of England and published in the *Daily Sketch* reads as follows: "We recommend the Gospel of Christ our Savior, for it alone can effectively mold character, control conduct and solve the problems of men and nations. Faith in Christ the Lord, and loyal obedience to His will as revealed in the Bible, insures peace of mind and brings satisfaction in service of God and man." This statement was signed by Andrew Cunningham, admiral of the fleet and first sea lord, Admiral Jack Tovey, Gens. H. R. Alexander and B. Paget, and Air Marshal E. L. Gossage. There is nothing wrong with that confession. In fact, it is a good one. It is surprising to read the statement that faith in Christ the Lord "insures peace of mind." Now-a-days one expects to read that it "will insure peace of the world." First comes the heart and mind of the individual. If the peace of Christ has entered and abides there, peace with others may follow.

* * * *

Visiting The Various Concentration Camps or relocation camps, E. Standley Jones has much praise for these Japanese who have accepted Christianity. These are his words given to a correspondent of the *Christian Century*: "I have the conviction that American Christianity may receive a revitalization from three possible sources: the American Negroes, the young men in the C. P. S. camps, and the Japanese Christians in the relocation centers. All three of these groups are showing a new type of Christian living in spite of frustrations and suppressions. They are learning the meaning of the cross by actual experience and wherever the cross is rediscovered there is a new burst of spiritual power. After visiting the Japanese camps one thing stands out clearly. Those who have a Christian way of life know how to meet disaster and frustration in a way that other people do not know. A superintendent at one of the camps said to me, "The Christians can take this situation better than non-Christians." E. Standley Jones may be far off on his guess as to what will make the greatest contribution to the religious life in America after the war, but his observations on the Christian under the cross is interesting. It verifies the promise of the Bible and inspires hope for the future.

* * * *

Churchmen Of Canada gathered in conference some time ago in Victoria and seriously considered the problem of the Y. M. C. A. and the Y. W. C. A. relative to their relation to the church. It was at one time the theme of the Protestant churches everywhere that these organizations were an arm of the church and could be and are of immense aid in keeping young men and ladies away from the wicked places of the world and safeguarding them

against pitfalls by having them meet together at the Y. M. C. A. and Y. W. C. A. halls. It seems now that some ministers and churchmen are a bit in doubt as to the efficiency and the purpose of these organizations. In that meeting held at Victoria some were very outspoken in their conviction that far from being an aid and arm of the church they are, rather, competitive in their relation to the church. Here is comfort for those who have insisted on this a long time and have condemned them for their unionistic practices and liberalism.

* * * *

Fear Is Expressed That There Will Be a sharp decline in the number of ministers after the war in the Church of England. It has been estimated by men in leading positions that the number of serving ministers will have declined greatly and that there will probably be at least 3,000 fewer ministers in 1948 than there were in 1938. That is indeed something to reckon with. To meet this inevitable condition the Church of England has already taken definite steps. Men in the armed forces who have expressed a desire to enter the ministry after the war are now being trained for the ministry by three chaplains-general under the auspices of the Central Council of Training for the Ministry. Just what that kind of training of ministers for the Church of England will mean in later years and what the influence of such trained men will have on that church body, time will reveal. We doubt whether there is a "short-cut" in training ministers that will prove to be salutary to the church.

* * * *

Do Opposites Attract Each Other In Marriage? Dr. Ernest W. Burgess, professor of sociology at the University of Chicago and Paul Wallin, Stanford University, who made a special study of the age old contention, say, "No." They claim that the attracting elements are, religion and culture in that order with some few others. What interests us more than this report is an editorial in the *Chicago Daily News*, as reported in the *Christian Century*, that this report of the professors called forth. It reads as follows: "Those who believe that the peoples of the world are just one big happy family, in which everyone loves everyone else, need to be reminded of some basic facts. Nations are merely groups of people. Groups of people are attracted to or repelled from other groups by precisely the same forces that cause individuals to be attracted to or be repelled from each other. . . . One can deplore them; but one should not ignore them." It seems to us that this writer understands human nature — sinful, rebellious man.

FROM AN IOWA MISSION

By Pastor E. Wendland, Washington, Iowa

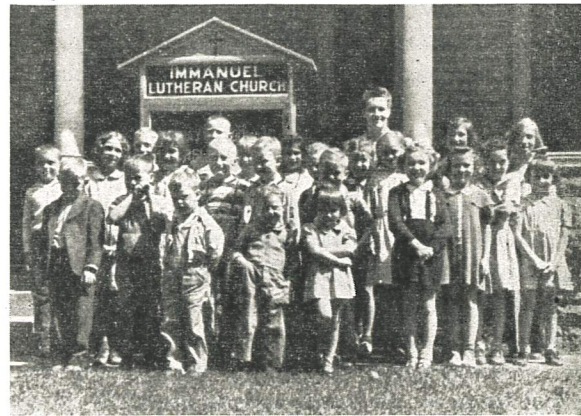
ANOTHER Sunday has passed, a day in which the message of our Savior has gone out again to the people in southern Iowa. A little over a year ago southern Iowa was unexplored territory to our Synod. Now work has been begun, and our constant prayer is that it may be continued with greater zeal. As one of our fellow-pastors from Toledo expressed it, "You are the Lord's firing line." The percentage of people with Lutheran background in this part of the country is surprisingly low. Many other denominations have come in here years ahead of us and have become quite firmly established. And yet the simple proclamation of God's Word did not return void today. Here in Washington, Iowa, where we opened a mission sixteen short months ago, the various rooms of our church-dwelling were literally alive with children, young people, and grownups who attended our Sunday School, Bible Class, and worship. Yesterday, at our Saturday Morning Bible School, twenty-four children were present to study Luther's Catechism and to hear another story from the life of our Savior. At Sigourney, Iowa, a sizeable town thirty miles away, fifteen people were on hand to attend our early Sunday evening worship. Up to a few months ago no Lutheran service had been attempted there for years. At Hayesville, Iowa, a rural community just out of Sigourney, where we began holding late Sunday evening worship just two weeks ago, nearly thirty were in attendance.

These are very modest beginnings, of course, but when one reflects on the religious background prevailing in this heart of Iowa's corn belt, one has every reason to marvel again at the blessings attached to God's Word. Just a glance at the names on our Bible School enrollment list, for example, will give an idea. Names such as Jones, Van Dyke, McNeal, Smith, De Wees, McGinnis — just to mention a few. Of the twenty-seven children enrolled, only eight are children of congregation members. And yet they can be just as hungry for the pure Gospel message. Most of our mission work here is done among people who perhaps never heard of the Lutheran Church, or at best associate it vaguely with the Catholics or the Germans. At Hayesville this evening not a single one of the twenty-seven people present was a confirmed Lutheran. This happens to be a settlement of almost countless denominations and sects, with one central community church. The people expressed the desire of having the Gospel of Jesus Christ preached to them, and were willing to listen to a Lutheran service in their church. The rapt attention which they showed when hearing the precious Gospel truths of the Lord Jesus was nothing short of overwhelming.

When one reflects, furthermore, on the places in which these services are conducted, one must marvel at the power of God's Word. A rented home, in which a few rooms have been converted as well as possible into a meeting place, with altar, lectern, and reed organ crowded together

of necessity; or an empty store building, with a large freshly painted sign partly covering up the name of some former business establishment, with chairs rented or borrowed each week from a nearby funeral home; or a rented church of some other denomination, without altar or pulpit, not very well suited for any kind of liturgical service, and which can only be secured at inopportune times; or, as in Des Moines, a neighborhood theater, because it happens to be the only adequate meeting place available. There can be no question at all that these people come for only one purpose.

Southern Iowa, in spite of its nearness to Wisconsin, is for our Synod a new field entirely. Within a very short time we have started missions in Des Moines, in Washington, in the Tri-Cities (Davenport, Moline, Rock Island), and in a few other outlying preaching stations. Humanly speaking, our beginnings are by no means pre-



Vacation Bible School,
Washington, Iowa

tentious. The undertaking is so new that it would be folly to make any grand predictions regarding the future. The only thing that a missionary can be sure of is the divine message which he proclaims and the divine promise that goes with it. Also the fact that the people in Iowa are just as much in need of the true Gospel as anywhere else. In spite of the fact that many of its towns seem to abound with churches professing Christianity, the spirit of sectarianism and modernism has taken a heavy toll. One is quite safe in saying that over ninety per cent of the people honestly believe that all people are striving for the same place and serving the same Master, that it doesn't make much difference what you believe, and that as long as people live right and do the right thing they'll surely "get there." The other day a Jewish Rabbi spoke here under the auspices of the local ministerial association on the subject of the Fatherhood of God and the Brotherhood of Man. In this talk he stressed the fact that in these troublesome times all democracies have unity of faith and oneness of religion. His oration was well received throughout the community. This kind of shell is undoubtedly harder to crack than Nigerian idol worship. Certainly it is just as heathenish and just as much in need of Truth.

But the more we think of it — and we muse quietly on this late Sunday evening — the more we shall have to ask ourselves an inevitable question: Have we not been somewhat negligent in the past? Have we not been just a little too self-centered in our strongholds of orthodox Lutheranism? Perhaps this is just a missionary's way of looking at it, but have we in our churches, in our schools stressed fully enough the obligation of our Savior's mission command, and have we always fully grasped the opportunities to do mission work that were given us. We often thank God for having the pure Gospel. We stress the fact that we have purity of doctrine and feel it our duty to censure those churches which err. But it often seems to us on the frontier stations that if the Lord Jesus had to wait on us to Christianize people living practically on our very doorstep, He would have to wait a long time. Our danger seems to be the fact that we are quite complacent over our mission reports, never bothering to ask questions which may perhaps surprise and embarrass us.

We do not need complacency. Nor do we have to surprise ourselves again and again over the amount of work which God's Word accomplishes in spite of us. We need greater zeal in expanding our home missions, greater efficiency in using the gifts and means that God has given us, greater confidence that God's work will not fail, no matter what the immediate results might seem to be. And we need the constant prayers of all fellow-believers in Christ. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

MANY SHALL REJOICE AT HIS BIRTH

Luke 1, 14

This is the time for our joy to shine brightest,
 This is the season of faith and of love.
 What though the miles lie between us? Their distance
 Can't sever the hearts bound together in love.
 And the angels God sent proclaiming Christ's birth
 Can sing it again to this war torn earth.

Oh is your heart heavy? Too heavy to echo
 The glad, joyous songs of the children? Ah no!
 Let your faith soar above all its earth-born affections
 To the Christ of the manger; ah, there bid it go
 And learn of this King who left kingdom and all
 To be born as our Savior within a crude stall.

Our faith is not bounded by earth with its treasures;
 Our treasure is Jesus, our Hope, Heavenly Bliss.
 Then why would you walk in the dark and the shadows
 And the sweet light of Christ's presence and strengthening
 miss?

Come, cast all your cares and your burdens on Me;
 Ah, is there a friend who's more precious than He?

Then let this be a Christmas with Christ — In His presence
 Let us live every moment. And then will our joy
 Be like a fountain; ah, nothing can keep it
 From singing the songs time can never destroy.
 And God grant that when Christmas is dawning again,
 There'll be peace on this earth and good-will toward all men.

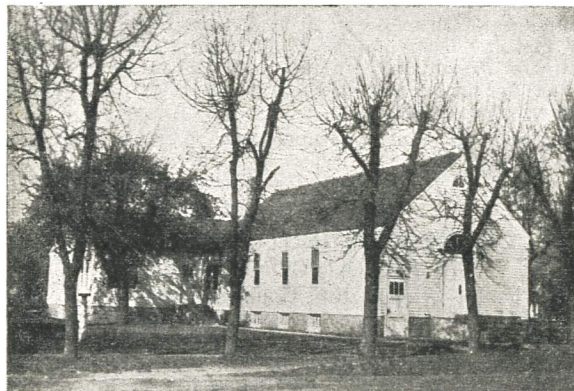
Esther A. Schumann.

ANNIVERSARIES

CHURCH AND PARSONAGE DEDICATION
 Estelline, South Dakota

Mt. Calvary Ev. Lutheran Congregation of Estelline, South Dakota, was privileged, by the grace of God, to dedicate its new church and parsonage on October 10, 1943. Pastor Albert Sippert, first resident pastor here, delivered the sermon in the morning service. The speakers for the afternoon and evening services were Pastor O. Heier and Pastor W. F. Sprengeler. A large number of friends came to rejoice with Mt. Calvary Congregation on this day of dedication.

Previous to this year the congregation in Estelline owned only a parsonage. Services were conducted in churches of other denominations. On March 2, 1943, the voters of Mt. Calvary resolved to dismantle the old parsonage and to rebuild it into a church and parsonage. The work of dismantling the old parsonage was begun June 1, the members doing most of the work.



Mt. Calvary Lutheran Church and Parsonage,
 Estelline, South Dakota

The dimensions of the church are 24 by 46 feet, providing a seating capacity of 120. The interior of the church, including door and window trim, is finished in self-grooved Nu-Wood.

For reasons of economy and so as to be able to heat both church and parsonage with one heating system, the parsonage was joined to the rear of the church.

The cost of the complete project is slightly in excess of \$5,000.00. This very low figure was made possible by the fact that very much labor and material were donated by the members, the contractor, and friends of the congregation. A \$4,000.00 loan was made available from the Church Extension Fund of the Synod. The balance was raised by the congregation.

Mt. Calvary numbers 59 souls, 40 communicants, 10 voters.

The congregation is deeply grateful to the Lord for this new house of worship and parsonage. May His kingdom flourish also in this mission field.

E. M. Bode.

**TWENTY-FIFTH ANNIVERSARY OF
 CHURCH DEDICATION**

On the second Sunday in Advent, December 5, 1943, St. Markus Evangelical Lutheran Congregation at Town Lebanon, Dodge County, Wisconsin, was privileged by God's grace to celebrate the twenty-fifth anniversary of the dedication of its house of worship. The occasion was observed by two anniversary services. Prof. A. Schaller of our Theological Seminary at Thiensville, Wisconsin, preached in the morning service, in the German language, basing his words on Exodus 20, 24. In the afternoon service Pastor I. G. Uetzmann of St. Luke's Congregation at Watertown, Wisconsin, spoke on Psalm 95, in the English language. God grant that His blessings may abide with the congregation also in the years to come.

"Lord, I have loved the habitation of thy house and the place where thine honour dwelleth."

Eldor A. Toepel.

ANNOUNCEMENTS

CALENDAR OF CONFERENCES

FOX RIVER VALLEY PASTORAL CONFERENCE

The Fox River Valley Pastoral Conference will meet January 18 and 19, 1944, beginning at 10 A. M. at the St. Matthew's Church, Appleton, Wisconsin, Pastor S. Johnson, 123 S. Mason Street, Appleton, Wisconsin.

Confessional Sermon: A. Voigt (A. Werner).

New assignments: Exegetical-homiletical treatise on Luke 4, 38-44, P. Oehlert; Modernistic attitude in the Church toward the Christian doctrine, J. Masch; Isagogics on The Song of Solomon, R. Zieseemer; God's hand in the history of the United States, W. Wichmann; The Arguments on the papers concerning Chaplaincy, F. Senger; Catechesis on the first part of the Fourth Commandment, F. Brandt; Book Review of "Grace for Grace," F. Kneuppel.

Old assignments: Predestination in the present Union Movement, A. Werner; Types of Old Testament Sacrifices and Their Significance, P. Oehlert; Continuation of "The Woman's Position in the Church, R. Zieseemer; The Salvation Army and its Teaching, E. Hinnenthal; What is meant by "A Life of Repentance" in the first of Luther's 95 Theses?, W. Kuether; Catechesis on the First Part of the Third Commandment, Im. Boettcher.

Please send your announcement to Pastor S. Johnson before January 10.

Victor Weyland, Sec'y.

DODGE-WASHINGTON COUNTIES' PASTORAL CONFERENCE

The Dodge-Washington Counties' Pastoral Conference will convene for the winter meeting on Tuesday, January 11, 1944, at Hartford, Wisconsin. Services will begin at 10 A. M. Confessional address by G. Barthels; alternate — Pastor G. Bradtke. Topic for discussion in the afternoon: "The Government Chaplaincy — An Appraisal," by Prof. C. Schweppe.

Geo. A. Barthels, Sec'y.

NORTHERN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene on Thursday and Friday, January 13 and 14, as guests of the Trinity Congregation of Bay City, E. Kasischke, pastor, beginning at 9 A. M. Announcements for meals and lodging must be in the hands of the local pastor by January 8 at the latest. The pastors are asked to bring with them Prof. Schweppe's paper, "The Government Chaplaincy — An Appraisal."

Papers: "Does the Divinity of the Call Imply that Every Call must be Accepted?", W. Voss; Exegesis on Gal. 3, 19-29, A. Voges; The Essentials of the Lord's Supper; A. Westendorf; Fundamental and Non-fundamental Doctrines, O. J. Eckert; Exegesis of Rom. 3, 19-24, M. Toepel.

Sermon: O. J. R. Hoenecke (R. Hoenecke).

Confessional: O. Eckert (H. Eckert).

Nathanael Luetke.

SOUTHWEST DELEGATE CONFERENCE

The Southwest Delegate Conference will meet at Sodus, Michigan, A. Fischer, pastor, on January 12 at 9:30 A. M. An article on the lodge written by Pastor E. Hoenecke will be discussed. Pastor H. Hoenecke will lead the discussion.

R. A. Gensmer, Sec'y.

SOUTHEASTERN DELEGATE CONFERENCE OF THE MICHIGAN DISTRICT

The Southeastern Delegate Conference of the Michigan District will meet at Our Savior's Church, Dundee and Nardin, Detroit, Michigan, Conrad Frey pastor, on January 25 and 26, 1944. Sessions begin at 10 A. M., E. W. T.

The conference service will be held in the evening of January 25 with R. Frey delivering the sermon and A. Tiefel as substitute.

Papers: Exegesis on 1 Cor. 11, W. Valleskey; Sermon for criticism, H. Muehl; Table of Duties, J. Gauss.

Announcements for both pastors and delegates should be made to the local pastor, C. Frey, 9831 Dundee Avenue, Detroit, Michigan, not later than January 15. Neither quarters nor meals can be assured to those who do not announce in advance.

R. W. Scheele, Sec'y.

LIST OF CANDIDATES FOR A PROFESSORSHIP AT OUR THEOLOGICAL SEMINARY

The following have been nominated for a professorship at our Theological Seminary at Thiensville, Wisconsin:

Prof. E. Blume
Prof. Werner Franzmann
Rev. Paul Gieschen
Rev. Waldemar Gieschen
Rev. J. H. Gockel
Rev. Irwin Habeck
Rev. Gerald Hoenecke
Rev. Dr. H. Koch
Rev. Carl Lawrenz
Prof. Dudley Rohda
Rev. Erwin Scharf
Rev. Walter Schumann
Rev. Venus Winter

The Seminary Board of Control will hold its meeting for electing a professor from these candidates, D. v., January 17, 1944, at 10:30 A. M., at the office of Grace Lutheran Church, 270 East Juneau Avenue, Milwaukee, Wisconsin.

All communications regarding those nominated should be in the hands of the undersigned by that date.

E. Ph. Dornfeld, Secretary,
212 East North Avenue,
Milwaukee 12, Wisconsin.

THE NEXT MEETING OF THE EV. LUTH. SYNODICAL CONFERENCE OF NORTH AMERICA

will be held next summer. No invitations for the entertainment of the delegates were extended at the last meeting. The undersigned respectfully requests such invitations from congregations affiliated with the Conference. The meeting will take place in the latter part of July or the first part of August and 125 delegates are expected to attend.

L. Fuerbringer, President
of the Synodical Conference,
801 De Mun Avenue, St. Louis, Missouri.

NOTICES

Rev. E. L. Hofmann, formerly member of the A. L. C. and pastor of St. Luke's Lutheran Congregation, A. L. C., of Petersburg, Ohio, applied for membership in our "Joint Synod of Wisconsin and other States."

After a personal visit with the writer a colloquy was arranged and held on November 17 at Toledo, Ohio. Colloquists were: Vice-President K. F. Krauss, Pastors Geo. N. Luetke, F. M. Krauss and the undersigned. Our discussion exposed that Pastor Hofmann is well informed in matters of doctrine and practice and that he fully agrees with our position concerning unionism and all doctrines and questions under discussion in the church. The committee stated that he is eligible to be called.

Pastor Hofmann handed his resignation to his congregation and severed his connections with the A. L. C. In both documents he stated clearly his reasons for his action.

J. Gauss, President
Michigan District.

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Teacher E. Kirschke having resigned on account of his removal from the Michigan District, I have appointed Teacher Wm. Woltmann a member of the Board of Directors of Michigan Lutheran Seminary.

John Brenner.

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Pastor John Mittelstaedt, 1120 9th Street, Menomonie, Wisconsin, has been appointed to serve as Visitor of the Chippewa Valley Conference of the Western Wisconsin District for the period of the unexpired term of Pastor John Henning, who has resigned as Visitor because of his removal to another conference.

Herbert C. Kirchner, President
Western Wisconsin District.

The Mission Board of the Western Wisconsin District has opened a church in Moline, Illinois. Kindly send information regarding Lutheran families who have moved to Moline or Rock Island, Illinois, or to Davenport, Iowa, to

Rev. W. E. Wegner,
224½ 16th Avenue,
Moline, Illinois.

* * * *

Mission church will pay good price for W. & E. Schmidt crucifix No. 724, 24" or 28"; address communications to the Editor of the *Northwestern Lutheran*.

CONTACT PASTORS, MICHIGAN AREA

Detroit Area: Pastor K. Vertz, 4425 Radnor Avenue, Detroit, Michigan. — In this area are included: Detroit, Grosse Point, Wayne, Plymouth, Livonia, Farmington, Ypsilanti, Ann Arbor, etc.

Saginaw Valley Area: Pastor M. Schroeder, 601 N. Madison Avenue, Bay City, Michigan. — This area includes: Bay City, Saginaw, Flint, Lansing, Owosso, etc.

Pastors knowing of Lutherans moving into these areas will refer them to these contact pastors, or ask them for their future address and mail it to the contact pastor in that area into which they move, so that he can inform that local pastor nearest to the addressee.

ORDINATIONS AND INSTALLATIONS

Authorized by President J. Gauss, of the Michigan District, I ordained and installed Candidate Jack de Ruiter as pastor of Grace Ev. Luth. Congregation, at Tecumseh, Michigan, on the first Sunday in Advent, November 28. The Pastors G. Press and R. Scheele assisted.

Address: Rev. Jack de Ruiter, 304 N. Maumee Street, Tecumseh, Michigan.

A. G. Wacker.

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Authorized by President J. Gauss, of the Michigan District, I installed Rev. Roland Scheele as missionary at large for the Michigan District. The service was held at Trinity Ev. Lutheran Church, Saline, Michigan. The Pastors G. Press and H. Engel assisted. A permanent address will be published later. Date: Second Sunday in Advent, December 5, 1943.

A. G. Wacker.

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By authority of President Wm. Lueckel the undersigned installed Pastor Gilbert A. Sydow in Zion Lutheran Church, Rainier, Washington, Sunday, December 5, assisted by Rev. R. Jaech.

Address: Rev. Gilbert A. Sydow, Box 131, Rainier, Washington.

Arthur Sydow.

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Authorized by President John Gauss of the Michigan District, the undersigned installed Mr. Walter Huber as teacher in New Salem School, Sebawaing, Michigan, November 21, 1943. May his labor be crowned with richest blessings!

Address: Mr. Walter Huber, Sebawaing, Huron Co., Michigan.

G. Schmelzer.

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Authorized by President R. O. Buerger of the Southeast Wisconsin District, the undersigned installed his son, Pastor Herbert Koehler, as assistant pastor of St. Lucas Congregation, Milwaukee, Wisconsin, on December 5, 1943. The Pastors Paul Pieper and Martin Sauer assisted. Pastor Pieper preached the sermon.

Address: Rev. Herbert Koehler, 2644 South Clement Avenue, Milwaukee 7, Wisconsin.

Philip H. Koehler.

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On November 28, the first Sunday in Advent, the Rev. John F. Henning was duly installed as pastor of Salem Ev. Lutheran Congregation at Wausau, Wisconsin. His induction into office was authorized by the Chairman of the Western Wisconsin District, the Rev. Herbert C. Kirchner. The Rev. Lyle J. Koenig of Our Savior's Lutheran Church at Wausau assisted the undersigned at the ceremony of installation.

Address: Rev. John F. Henning, 621 Bridge Street, Wausau, Wisconsin.

G. C. Marquardt.

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Authorized by the President of the Western Wisconsin District, the undersigned, assisted by Pastor Siegfried Fenske, installed Pastor Louis A. Winter as pastor of St. Paul's Ev. Lutheran Congregation of Dallas, and St. Paul's Ev. Lutheran Congregation of Prairie Farm, Wisconsin, on Sunday, December 5, 1943. May the Lord graciously bless both pastor and congregation!

Address: Pastor Louis A. Winter, R. 2, Prairie Farm, Wisconsin.

Reinhard Schoeneck.

ACKNOWLEDGMENT AND THANKS

From Treasurer H. R. Kurth the Library of Dr. Martin Luther College received the sum of \$3.00, a memorial wreath by the Rev. Chr. Albrecht in memory of the late Otto Boerneke. Our cordial thanks to the kind donor.

E. R. Bliefernicht, Librarian.

CHANGE OF ADDRESS

Rev. W. E. Wegner, 224½ 16th Avenue, Moline, Illinois.



MISSION FESTIVALS



"GO YE INTO ALL THE WORLD"

Thirteenth Sunday after Trinity

St. Paul's Church, Plymouth, Nebraska.
Offering: \$391.00. A. T. Degner, pastor.

Fourteenth Sunday after Trinity

St. John's Church, Dundas, Wisconsin.
Offering: \$98.36. F. E. Thierfelder, pastor.
Willow Lake Ev. Lutheran Church, Willow Lake, S. D.
Offering: \$180.00. W. H. Zickuhr, pastor.

Sixteenth Sunday after Trinity

Grace Church, Pickett, Wisconsin.
Offering: \$101.56. O. Siegler, pastor.

Seventeenth Sunday after Trinity

Bethany Church, Kenosha, Wisconsin.
Offering: \$140.02. W. K. Pifer, pastor.

Twentieth Sunday after Trinity

St. John's Church, Enterprise, Wisconsin.
Offering: \$95.43. H. J. Lemke, pastor.
Grace Church, Monico, Wisconsin.
Offering: \$56.70. H. J. Lemke, pastor.
St. Paul's Church, Prairie Farm, Wisconsin, and
St. Paul's Church, Dallas, Wisconsin.
Offering: \$332.53. John Henning, pastor.

TREASURER'S STATEMENT

July 1, 1943 to November 30, 1943

Receipts

Cash Balance July 1, 1943	\$ 39,788.26
Budgetary Collections:	
General Administration	\$ 71,594.72
Educational Institutions	23,798.11
Home for the Aged	1,879.04
Spiritual Welfare Commission	13,028.25
For Other Missions	141,134.40
Indigent Students	1,091.63
General Support	4,459.62
School Supervision	306.00

To Retire Debt	3,326.79
Revenues	37,214.50
Total Budgetary Coll. and Revenues.....	\$297,833.06

Non-Budgetary Receipts:

U. S. Government Bonds Matured.....	\$ 19,981.00
From Debt Retirement Committee.....	26,000.00
Miscellaneous	19.80
Total Receipts	\$343,833.86

Disbursements

Budgetary Disbursements:

General Administration	\$ 13,377.25
Theological Seminary	8,880.81
Northwestern College	29,555.55
Dr. Martin Luther College	23,972.40
Michigan Lutheran Seminary	10,181.83
Northwestern Lutheran Academy....	4,268.71
Home for the Aged	4,084.24
Missions — General Administration	8.66
Indian Missions	16,048.20
Negro Missions	18,816.58
Home Missions	79,101.14
Poland Missions	3,004.35
Madison Student Mission	656.42
Spiritual Welfare Commission	13,713.19
Winnebago Lutheran Academy	750.00
General Support	10,855.00
School Supervision	1,235.55

Total Budgetary Disbursements\$238,509.88

Non-Budgetary Disbursements:

Institutional Mission—Parsonage.....	\$ 804.68
U. S. Government Bonds Purchased	80,030.62
Total Disbursements	\$319,345.18
Cash Balance November 30, 1943.....	\$ 64,276.94

Allotment Statement

Districts	Comm.	Receipts	Allotment
Pacific Northwest	1,070	\$ 1,882.34	\$ 1,605.00
Nebraska	4,715	7,844.66	7,072.50
Michigan	16,980	34,330.27	25,470.00
Dakota-Montana	5,586	13,005.87	8,379.00
Minnesota	34,014	52,550.77	51,021.00
North Wisconsin	39,604	51,370.99	59,406.00
West Wisconsin	41,420	48,130.99	62,130.00
Southeast Wisconsin	45,447	50,106.50	68,170.50
Total	188,836	\$259,222.39	\$283,254.00

Districts	Deficit	Surplus	Percent of Allotment
Pacific Northwest		\$ 277.34	117.27%
Nebraska		772.16	110.91%
Michigan		8,860.27	134.78%
Dakota-Montana		4,626.87	155.21%
Minnesota		1,529.77	102.99%
North Wisconsin	8,035.01		86.47%
West Wisconsin	13,999.01		77.46%
Southeast Wisconsin	18,064.00		73.50%
Total	\$ 40,098.02	\$ 16,066.41	91.51%

Note: November requisition and report on revenues from Northwestern Lutheran Academy was not received in time for this report.

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO
TREASURER'S OFFICE

November, 1943

For Church Extension Fund

Memorial Wreath for Pastor Wantoch from twenty-five classmates of the Seminary Class of '42	\$ 25.00	\$ 25.00
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For Missions

N. N., South Milwaukee	\$ 2.00	
Mrs. Alice Lehmann, Columbus, Wis.	25.00	\$ 27.00

For Home for the Aged

Emil P. Gensmer	\$ 15.00	\$ 15.00
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For Spiritual Welfare Commission

Memorial Wreath in memory of Lt. Erich Mahringer — donated by: Mr. E. W. Wegner, Magdalena Wegner, Mrs. G. Arndt, Mr. and Mrs. Wm. Wegner, Mr. and Mrs. A. Wegner, Mr. and Mrs. Ray Kaiser, Mr. and Mrs. Otto Bluhm, Mr. and Mrs. Erich Mahringer, Sr.	\$	14.00
Friends sent in by Rev. E. Scharf, Alexandria, La.		35.00
Cpl. Hy. Schaller, Camp Cambell, Ky.		1.00
Cpl. Harold Neske		5.00
Billy Gilles, Plum City, Wis.....		1.00
Mr. and Mrs. John Gilles, Plum City, Wis.		2.00
Cpl. John von Stein, Nashville, Tenn.		1.00
Memorial Wreath in memory of Mr. W. F. Rosburg, Elkton, So. Dak. — donated by: Mr. and Mrs. G. C. Ros- sin \$5.00, Mr. Fred Bauman \$1.00, Mr. and Mrs. John Bauman \$1.00, Mr. C. F. Rick \$1.00, Mr. and Mrs. Wm. Meyer \$1.00, Mr. and Mrs. Harold Larson 50c.....		9.50
Mr. Ehler F. Henke, Arlington, Minn.		2.00
Mrs. M. Kubisiak, New London, Wis.		2.00
Mrs. Augusta Plath, Plum City, Wis.		1.00
Sgt. A. J. Meschefske, Baraboo, Wis.		1.00
Lt. Harv. A. Heck, Camp Stewart, Ga.		5.00
Aid Association for Lutherans, Branch No. 17, Kewaunee, Wis.		15.00
Memorial Wreath in memory of Otto Schulz, sent in by Prof. and Mrs. Erich Falk, Milwaukee, Wis.		2.00
Pfc. Ken. Daubert, Camp Beale, Cal.		1.00
Norma Bonnin, Chicago, Ill.		5.00
Aid Association for Lutherans, Man- kato, Minn.		5.00
T/Sgt. Clifford E. Wahl, New Orleans		1.00
Mr. and Mrs. Wm. Schaefer, Osseo, Wis.		2.00
Memorial Wreath in memory of Mr. Ewald Schroeder — from: Mr. and Mrs. Fred Schroeder \$20.00, Mr. and Mrs. W. K. Schroeder \$5.00, Mr. and Mrs. Alfred Schroeder \$5.00, Mr. and Mrs. Ernest Schroeder \$5.00, Mr. and Mrs. Robert Schroeder \$5.00, Rev. and Mrs. Erwin Schroeder \$5.00, Mr. and Mrs. Arthur Schniege \$5.00, Sgt. Hubert Schroeder \$9.00, Rev. and Mrs. Nathanael Luetke \$5.00, Miss Lula Schroeder \$3.00		67.00
In Memory of Mr. Ewald Schroeder — from: Mr. and Mrs. Gustave Schroeder and Family, Mr. and Mrs. W. F. Schroeder and Family, Mr. and Mrs. Henry Schroeder and Family, Mr. and Mrs. Walter Meyer and Family, Mrs. Alvina Meyer and Son, Mr. Otto Schroeder and Mr. Edwin Schroeder		6.50
Emil P. Gensmer		15.00
Aid Association for Lutherans, Branch No. 2256, Plymouth, Nebr.		5.00
Ladies' Aid, St. John's Congregation, Rising City, Nebr.		10.00
S/Sgt. Carl H. Huebner and Howard Huebner		1.00
Mrs. William Schilling, Tomah, Wis.		1.00
Mr. W. Dobberphul, Rockfield, Wis.		25.00
Mr. and Mrs. A. Zache, Milwaukee....		2.00
Pvt. M. Huth, Camp McCain, Miss.		1.00
Walther League, Mankato, Minn.		32.92
Otto Kuesel, Spring Valley, Wis.....		40.00
	\$	314.92

C. J. NIEDFELDT, Treasurer.