

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

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Siftings

BY THE EDITOR

Are you interested in polls and do you attach any importance to them? If you do, here is something to ponder. According to an article in the *Lutheran* "thirty-five million American adults are in church every Sunday. Of 108 million individuals in the United States who are above 17 years of age, 32 per cent go to church every Sunday, 36 per cent attend irregularly, 32 per cent attend never . . . Roman Catholics are more than twice as faithful as Protestants in their church going, according to figures the *Catholic Digest* printed this month. Sixty-two per cent of Roman Catholics say they attend mass every week, 20 per cent at least once a month. Only 18 per cent said they never go. Protestant church attendance averages 25 per cent weekly, 43 per cent from one to three times a month, 32 per cent never. Lutherans rank below the Protestant average: 17 per cent every week, 18 per cent three times a month, 17 per cent twice a month, 12 per cent once a month or less, 36 per cent never. Baptists had the best Protestant attendance record, Methodists next." If these figures bear any semblance to facts it is high time for the Lutheran church to do some thing about it.

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It is claimed that the new Revised Standard Version of the Bible is in popular demand and has broken all sales records in the history of printing. Dr. Luther A. Weigle, one of the committee of translators reports that 1,600,000 copies of the new translation were sold within a period of eight weeks. The third printing is already on the way. The first printing of 1 million copies was sold out by September 30. The second printing of 600,000 was exhausted by November 30. It seems to pay to advertize and publicize. The publishers are planning to get out a cheaper edition for the Sunday schools and also a pulpit edition in larger type.

Filthy and pornographic literature is once more in the headlines. A U.S. Congressional "Committee to Investigate Current Pornographic Literature" which began its hearing on December 1, is making a study of this kind of reading material. The National Council of Catholic Men is taking an active interest in this investigation and has issued a call for "Samples of indecent magazines, sexy and otherwise objectionable pocket-size books, off-color comic books and pornographic literature of all kinds." This collection is to be introduced as evidence before this congressional committee. Some Protestant organizations have also taken an active part in this matter. If they succeed in convincing this committee of the nefarious traffic of slough literature, they hope to see a recommendation coming from this committee that will put a curb on this traffic.

* * * *

Long ago there lived a man who made the claim and continued to make the claim that he was able to jump over the River Rhodes. His fellowcitizens, tiring of his bragging finally led him to the banks of the River and demanded, "hic Rhodus, hic salta," that is, "here is the River Rhodes, here jump." In Hattisburg, Mississippi, the sheriff, also tired of the complaint of the Citizen's Committee that bootleggers and honky-tonks were freely operating in his area, deputized two Methodist ministers, gave them badges and a gun and told them to go out and get them.

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Have you renewed your subscription to the *Northwestern Lutheran*? If you have not we hope you will do it immediately since the postal regulations will not permit us to continue sending our church paper by mail unless the subscription has been paid in advance. Please, remember this.

Christ Jesus Came Into The World To Save Sinners

I Timothy 1, 15

THIS is the Christmas miracle of God's grace which we again praise with believing hearts. Christ Jesus came into the world. He, the eternal Son of God, became true man. He, who was equal with the Father in divine majesty and glory, was born a true human child of the Virgin Mary. This miracle transpired here on earth, but it transcends all human comprehension. Even the assurance of Scripture that through faith God has graciously taken up His abode in our Christian hearts, that we are



thus a temple of God, is a mystery which transcends our understanding. Still, it cannot be said of the Christian, in whom God dwells through faith, that He is God. But it is true of the Christchild, of Mary's child in the manger, that He is true God. In Him dwells all the fullness of the Godhead bodily. He is true God and true man in one wonderful person. We hear this clearly set forth also by the angel's message in the Christmas Gospel: "Unto you is *born* this day in the city of David a Savior, which is Christ *the Lord*."

The most wonderful thing about this Christmas miracle of God's grace is, however, the purpose for which the eternal Son of God took on our flesh and blood. It was for the purpose of saving sinners. Herein lies the emphasis for the Apostle Paul when in his letter to Timothy he summed up God's wonderful grace in

the precious statement: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Also the Christmas message does not merely tell us that God's Son became man, but it points us to the lowly manner in which He entered into our human nature so that as the substitute of sinners He might procure their salvation. This lowliness began at the manger in Bethlehem, and it continued and increased unto the cross of Calvary until our redemption was completed. The Apostle Paul has this entire life of lowliness in mind when he says that Jesus Christ came into the world to save sinners.

A Faithful Saying

When the inspired apostle speaks of this as a faithful saying he wishes to assure us that it is altogether trustworthy, that it is most certainly true. It is that because it is the heart and substance of God's entire Word. It sums up what God in His infinite grace promised, prepared, and wrought for the salvation of sinful mankind.

Christ Jesus came into the world to save sinners in fulfillment of the salvation promised by God in the Old Testament. In His wonderful person He was all that was foretold concerning the promised Redeemer. In His blessed work He wrought and effected all that had been prophesied concerning Him. Jesus Himself testified of the entire Old Testament Scriptures: "They are they which testify of me." Jesus is the woman's seed promised in Paradise who crushed the serpent's head, giving mankind a perfect victory over Satan into whose power they had fallen through sin. He is the seed of Abraham through whom all the families of the earth are blessed. When He was born of the Virgin Mary He came forth, as Micah had foretold, out of little Bethlehem to be ruler in Israel; yet as the eternal Son of God His goings forth have indeed been from of old, from everlasting. As

Isaiah had prophesied, He is both the virgin's Son and Immanuel, God with us, God manifested in our flesh. He rightly bears all the names which this same prophet had ascribed to Him: Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. He victoriously performed the Savior's work which Isaiah had portrayed: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

In Jesus every prophetic Old Testament type and ceremony likewise received its fulfillment. Jesus came as the perfect high priest, who on the great day of atonement on Golgotha brought His atoning blood before God's holy presence to cover up all of our sins eternally. Therewith all the bloody sacrifices of the Old Testament received their fulfillment. Jesus Christ came to be slain as the true Passover lamb. The angel of judgment now passes over all whose hearts are marked in faith by His blood. What was foreshadowed when Moses led the people of Israel out of the slavery of Pharaoh was fulfilled in Christ Jesus, who delivered us from the miserable bondage of Satan unto His eternal kingdom.

That Jesus Christ came into the world to save sinners is also the heart and substance of God's entire New Testament Word. It presents this truth as an accomplished fact. Everything that it proclaims to us stands in close relation to this message, expands this message, prepares our hearts for it, or unfolds its rich treasures and blessed implications. The same Apostle Paul who testified that he had not shunned to declare all the counsel of God could write to the Corinthians: "I determined not to know anything among you save Jesus Christ and him crucified." This is but another wording of the saying that Jesus Christ came into the world to save sinners.

Worthy of All Acceptation

The Christmas message that Jesus Christ came into the world to save sinners is indeed one that should be joyfully embraced by every human heart. For we all need this message, need it because we are all sinners. God's holy will ought to dwell and reign supreme in our hearts. All of our thoughts, words, and deeds ought

to flow out of a perfect love for our God and for His sake manifest also a flawless love toward our neighbor. God has a right to demand this since He originally created man in His own image, in perfect righteousness and holiness. No man since Adam's fall has, however, fulfilled or is able to fulfill these holy demands of God, so that we are all sinners meriting God's wrath and judgment.

Jesus Christ who came into the world is the only kind of Savior who

could meet our needs. One less than He was and is in His wonderful person could not save us. Being true man even as we are He could act as our substitute. But only as the holy Son of God could He effectively substitute for each and every sinner. Only in the lowly manner in which He came into this world could He carry out this blessed substitution, fulfilling God's holy will in sinners' stead and bearing all the punishments which they had merited.

Thereby our needs were met. Through faith in this Savior we have peace with God, are assured of His fatherly love now and of eternal life in His presence hereafter. In such faith God's holy will now begins to dwell and reign in our hearts, for our thankful love toward this Savior prompts us to find pleasure in God's will, in the hallowing of His name, and in the furtherance of His kingdom.

C. J. L.

Editorials

A Public Challenge The abuse and the commercializing of Christmas and the sacred songs of Christmas is generally practiced in America. Even the Jewish merchants of our cities, to whom Christmas means nothing, of course, but a splendid business opportunity, also suffer the decorations and songs of Christmas. But in one city of Wisconsin, at least, the busy Christmas shoppers will not be able to do their shopping to the tunes of the Christmas music. Two ministers of that city, so the paper reports, protested so vehemently against this practice that the Chamber of Commerce decided to eliminate the playing of Christian songs and confine their music to secular songs like "Jingle Bells." Said one of the protesting pastors, "I want to put Christ back into Christmas for all people, but it will not happen, I am sure, if He becomes a mere agent for sales managers." Another said, "I certainly do not believe that Jesus' place in Christmas should be on the same level with Christmas trees and snowy days and holly and mistletoe, or even that old gentleman, Santa Claus. I am certainly in favor of keeping such traditions a part of Christmas, but I am opposed to suggesting that Jesus Christ is just another Christmas tradition." Another said, "I am opposed to cheapening and degrading sacred music, the great Christian hymns — hymns, incidentally, largely of Protestant origin and composition and held sacred by them — by mixing and confusing these with secular Yule songs like 'Santa Claus is Coming to Town.' We love Christmas religious music . . . but it should not be perverted into a sales device . . . Christmas is Christ's birthday and not a mid-winter carnival."

We heartily agree with the ministers and their observations. We, too, have often been offended by the blaring Christmas music of the loud speakers on the streets and in front of the business places and in the stores of our city. We, too, felt that it is sacrilegious and an improper appropriation of something that does not belong to the world, but to the church alone. It has also offended us that these celebrants of "Christmas" began to play and sing their "canned" Christmas music

many weeks in advance of the sacred festival of Christmas so that when the festival arrives the thrill of the vibrant words and music has lost its edge. Surely we are at fault to some extent. We ought never to tire of those precious truths that these songs of Christmas express. Yet we are also human. We don't care to hear the songs of Zion sung by profane lips to whom the story of redemption told in these songs means nothing. No doubt there is little we can do about it now but suffer it. This, however, we can tell ourselves over and over, that those songs are ours and that the world has no right to them. We can refuse to listen when they are sung by those whose heart is not in them; to whom it means no more than another performance. By doing this we may be able to preserve for ourselves, at least, the precious treasure of the songs of our redemption and the Father's mighty love for us sinners.

W. J. S.

* * * *

Christmas "Tide" A "tide" is a shorter or longer period of time. In the Christian church we speak of Christmas "tide." The trouble is that we do not always think of Christmas as a "tide." Too often we are carried away by the general meaning and observance of Christmas today and are in danger of forgetting its enduring character. To people Christmas happens on the 25 of December according to the calendar, and when that is passed Christmas will not come again until next year. It is true that we commemorate Christmas on each December 25. Yet in the life of the Christian, Christmas is not just a matter of one day as marked by the calendar; it is a "tide," an enduring event. The Christian church calendar recognizes this fact by carrying on the Christmas theme for several weeks beyond December 25, to the end of the Epiphany season.

The birth of the Son of God, His coming into the flesh, thus giving Himself to the human race, had but one purpose as stated by the Apostle John: "For this cause was the Son of God manifested (in the flesh) that He might destroy the works of the devil." If we keep this

in mind it will be clear to us that the great event which we commemorate at Christmas time according to the calendar — has no end. Christ emphasizes this enduring meaning of Christmas as He stood, a condemned man, before Pilate: "To this end was I *born*, and for this *cause came I into the world*, that I should bear witness unto the truth." Here Christ connects His birth, His coming into the flesh, with the purpose of His whole life's work. So the thought of Christmas carries on through the whole Bible — from the promise in the Garden of Eden concerning the "*seed of the woman*" to Isaiah's "*Unto us a child is born, unto us a son is given*" until all revelation ends "*she brought forth a man child.*" (Rev. 12:5). Every thing recorded in the Scripture of the life and work of the Son of God hinges on His birth, His coming into the flesh. It all has to

do with the event which we commemorate at Christmas time.

So the thought of Christmas, the birth of the Savior, does not end with that calendar day which we are wont to call Christmas. It is well for us that we impress this upon our hearts and minds continually lest Christmas become as meaningless to us as it does to the world. Surrounded as we are by the ungodly in this world, there is danger enough that the character of Christmas may lose its enduring meaning. Christmas "Tide" then stretches, in its meaning, from the first to the last page of Scripture and becomes the important element in our whole confession and faith. Only as we remember this, as we commemorate Christmas each year, will this blessed event retain its full and comforting meaning.

W. J. S.

Guidance in Godliness

THE FLIGHT OF TIME

THIS issue of the "Northwestern Lutheran" appears at the turn of the year. The turn of the year always reminds us of the flight of time. And it is a salutary reminder. The flight of time, of course, means our time. God's time flies not at all, for are not a thousand years in His sight but as yesterday when it is past, and as a watch in the night? Our poor measuring rod of days and years is of no value in the Lord's time. All these days and years are but for us to measure the time of grace allotted to us.

Right here we ought to remind ourselves of the Ninetieth Psalm, and prayerfully meditate on its solemn and salutary truths. It is not necessary to quote the Psalm; you know it. In it we are brought face to face with the swift race of time — our time. Moses, the man of God, sets that forth in the most striking and beautiful imagery, taken from the scenes of our daily life. The flight of time is a trite remark; but what we so seldom remember, and often do not wish to remember, is that this swift flight ends in death. It is from the everlasting and almighty Lord that this death is decreed. Death, however, connotes sin, for without sin there is no death. Even the Christ, the sinless Son of God, suffers death because of the sin of the world. Our iniquities, our secret sins are set in the light of God's countenance, hence we die.

That is why all our days are passed away in His wrath; that is why our threescore years and ten, or fourscore years, are passed in labor and sorrow. So let us apply our hearts unto wisdom, and not merely mourn the brevity of our life and the swiftness of its passage, but learn that the cause of it all is our sin.

Then, too, we shall humbly join in the prayer of Moses for mercy and forgiveness from the throne of all grace. Are our days passed swiftly, is the old year dead? Yet has not the mercy of the Lord passed, nor is His grace that covers a multitude of sins, dead! As we of His fulness have received grace for grace, so shall His grace be new every morning. The new year will be a time of grace extended to all. May we but profit by it that we may rejoice and be glad all our days.

* * * *

POWDER MILL PIETY

There is an old adage to the effect that "he who works in a powder mill should be pious." The saying is half facetious, but the motive of it lies deep in human nature. We are reminded that anyone in hourly danger of being blown into eternity should be on good terms with his Maker. The dealer in dynamite should carry a heavier insurance policy than one in a less perilous occupation. He requires extra protection, not only for his body, but for his soul as well.

Surely, there is a good deal of powder mill piety abroad. Prayer, on occasion, becomes little more than a clutching after safety. Men turn to God when every human resource fails. The writer of the 107th Psalm describes a storm at sea, and the terror of the mariners: "They are at their wits' end. Then they cry unto the Lord." Multitudes of people are like that. They wait till they are at their wits' end before they cry unto the Lord — but then they cry loud and long. Some of the most flippant people in the world can become mighty serious when they are scared.

We are reminded of an incident that transpired on a transatlantic voyage. On a day of thick weather a fishing schooner suddenly loomed out of the fog directly in the liner's path. A collision seemed inevitable. The crew of the fishing boat sprang into the rigging, their faces livid, their lips moving as if in prayer. They made upon their breasts the sign of the cross. Quick work on the steamer's bridge barely averted a crash. As the liner rushed by, having missed the schooner by no more than thirty feet, the frightened men jumped down from their perch, ceased their praying, and began a robust torrent of profanity. The noise of their blasphemy could be heard above the rush of waters and the roar of machinery as the two vessels lost each other in the fog.

How quick we are to forget! When danger is averted and calm succeeds

the storm, we relapse into the old indifference. It reminds us of an old rhyme: "Danger present, God implored; danger past, God ignored." Piety of the spasmodic powder mill sort, is not piety at all, but only a cowardly sort of selfishness. Religion is not a safety appliance to be used only when the pumps will no

longer keep the ship afloat, or the air brakes refuse to work. Religion is a daily companionship with our Maker and Friend, whose fellowship we claim in our ordinary work and play, no less than in some hour when the black cloud of impending doom sends us scurrying to shelter.

K. F. K.

Good Will Toward Men

GOOD WILL toward men, these are the words in which the angels sang the truth that God so loved the world that He gave His only begotten Son.

When we see this wonderful love of God, this great interest which He takes in our welfare, we may well ask with the Psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8, 4.) Yes, what is man? What is he in his relation over against God? What service does he render to God? What rights has he before God? What benefits does God expect of him?

Were the old Gentiles right when they assumed that the gods would have to go hungry if people did not bring sacrifices? Did the gods, for instance, hesitate to bring on the flood because they feared a famine of their own if there were no people to bring them food? Was the famous old Babylonian Gilgamesh Epos right when it said that at the first sacrifice after the flood the gods and goddesses descended like a swarm of hungry flies on it? — What is man?

Man A Creature

How did man come into being? God made man. God was there first, and man was nothing. Moses tells us the story how man came into being: God formed him out of the dust of the ground. God breathed the breath of life into his nostrils. Thus man became a living soul. If God had not formed man, there would be no human being anywhere to the present moment, no, not one.

Where did the world come from, into which God placed man? It also was the work of God. Before God created the world, there was nothing, there was not, as the old Greeks and Romans assumed, a shapeless mass

of matter, a chaos, out of which God constructed the world and arranged it in its present beautiful order. No, there was absolutely nothing. God by His almighty word called all things into being.

Before creating man God prepared a special spot on earth, a beautiful garden, into which He placed man. He did not ask that man should prepare it, no, it was all ready before He set man into it. Then He gave the whole world to man and made him lord over it, to eat of its fruit and to have dominion over every living thing on it.

God's Purpose

Why did God create man? Did He want some one to serve Him? Here we may well ask the question, What service does a God need, a God who with a word of His mouth can call the mighty and beautiful universe into being? What service does a God need in whose hand the grand universe with sun and moon and its uncounted galaxies of stars is but a toy? He is sufficient unto Himself, and He is happy in His own company.

Let us bear this in mind, as Paul tried to impress it on his hearers in Athens: "God, that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is he worshipped with man's hands, as though he needed anything" (Acts 17, 24, 25). Asaph in the 50th Psalm introduces God as saying: "If I were hungry, I would not tell thee, for the world is mine and the fulness thereof" (v. 12).

God did not create man in order to have a servant to minister to His needs, He created man because He wanted to show him His love and shower His blessings on him. He made man in His own image, made him His child.

Man the Ingrate

If we stop but for a moment to consider that we have brought nothing into the world, and it is apparent that we can take nothing with us out of the world; if we consider that it was God who "gave me my body and soul, eyes, ears, and all my members, my reason and all my faculties"; that He did all this "purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me": should then our hearts not be filled with gratitude, should not every word that we speak breathe love toward God, and should not every work that we perform drip with the sweet fragrance of thanksgiving?

But what do we find? Do our hearts really reach out in thankful longing toward our God, who has so richly blessed us? Can we truthfully join the Psalmist in singing: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee" (Ps. 73, 25)? Do not our hearts by nature hanker after the pleasures and treasures of this life, serving the creature more than the Creator?

Where was the love of Adam, yes, where was his common sense, when he stretched out his hand to take of the forbidden fruit? Surrounded by the rich blessings which God showered on him, he was blind to them. Forgotten was God's goodness. In unbelief Adam turned away from God.

Man the Rebel

It was more than ingratitude, it was rebellion. Adam did not want to acknowledge God as the Fountain of all his blessings, he wanted to be his own master. He wanted to know for himself what is good and evil. "Behold, the man is become as one of us, to know good and evil," so God complained bitterly.

This rebellious nature we have inherited, even the most respectable of men. Not all men lead a scandalous life, in full abandon giving themselves over to shame and vice. There are some who lead a very honorable life. By avoiding sin they hope to escape punishment, and by doing good they expect to earn a reward. By all means they want to maintain their independence. They receive God's blessings, but they refuse to acknowledge them as free gifts. They insist that they can claim them as a due reward of their merits. That is

the greatest insult to God. That is rebellion. God is the Giver of all good gifts, and anyone claiming God's gifts as his due is a rebel against God's order; and as far as he is concerned, he deposes God from His rightful throne. Such are all those that teach salvation by character and claim to be doing good works on their own honor.

God's Redeeming Love

What will God do to a rebel who is nothing in himself, who receives his life and everything that he has as a free gift from God, and then refuses to acknowledge God as the Giver, and insists on his independence over against God? Could we blame God, if in rightful indignation He hurls such a one to the depths of hell?

We are celebrating Christmas. God in His unfathomable love had compassion on rebellious man, and He sent His only begotten Son for the purpose that by suffering and death He work out salvation for us. GOOD WILL TOWARD MEN.

GOOD WILL TOWARD MEN.

GLORY TO GOD IN THE HIGHEST.

J. P. M.

From A Wider Field

Violation of State Constitution

AFTER Dr. Lewis A. Wilson, New York State Commissioner of Education, had issued a formal ruling that baccalaureate services in public school buildings are in violation of the state constitution, the New York State Grange at its convention resolved to protest the ruling and pledged itself to work for the right of taxpayers to use the facilities of the public schools for such religious rites.

in defending, as it believes, the liberties of citizens, the Grange is helping to destroy them. The ruling of the state commissioner came in response to a legal appeal by a Roman Catholic Priest who protested a baccalaureate service arranged at Central High School in Somers, New York. He complained that such a service is "contrary to the religious teachings and tenets of the Catholic members of the graduating class."

Such conflicts will inevitably arise whenever the State institutes a religious service. Under what terms of American freedom can members of a graduating class be expected to present themselves at a religious service conducted for their class when thereby they would be compelled to violate their religious convictions? And by what right does the public school institute religious exercises from which its graduates must absent themselves for reasons of conscience?

It is all too obvious to every thoughtful American that religious observances held under auspices of the government or any of its departments will place the spiritual liberties of some of its citizens, and therefore of all its citizens, in jeop-

ardy and will undermine constitutional guarantees. And let us once and for all have done with the absurd suggestion that services of a "non-denominational or non-sectarian nature" would resolve the conflict. There is no such thing as a "non-sectarian" service. Any worship of the sort suggested by that has ceased to be a Christian service, and is therefore sectarian in that it speaks for the heathen section of religious belief.

In this connection we wonder what defense can properly be offered for the custom of conducting Christmas "programs" of a religious nature in the public schools of our country — a practice that is wide-spread and rarely challenged. Are such observances "non-sectarian" also? Are they constitutional? Certainly we may borrow the words of the protesting New York priest and say: they are "contrary to the religious tenets" of the Lutheran pupils and their parents; for we hold that joint worship of the Christ child by people of mixed faiths and creeds is unscriptural.

* * * *

Leader of Pearl Harbor Attack to Become a Missionary

When the Japanese Air squadrons descended on Pearl Harbor on that fateful morning in December of 1941, Captain Mitsuo Fuchida led the attack. For a month and a half the Captain had carefully trained 360 pilots for the treacherous blow that severely wounded the naval arm of the United States. Later, he spearheaded a strike on Darwin, Australia and a bombing mission against Ceylon. During the battle of Midway he lay in sick bay aboard

an aircraft carrier and suffered fractures of both legs under bombing by U.S. forces. Finally, in August of 1945, Mr. Fuchida was preparing to take part in a suicide mission against Guam when the war suddenly ended.

Today, aged 50, Mr. Fuchida has come to San Francisco as a budding missionary. After a year of training which will include the art of flying a helicopter, he hopes to return to Japan and preach the Gospel to which he was converted by an American missionary.

* * * *

A New Religious Television Program

A new religious television program being offered each Saturday morning from a station in Washington, D.C. is said to be attracting a large audience of children. Entitled "First Century Airlines," the half-hour program offers youngsters a trip through space backward to the First Century A.D. Here they meet people of the New Testament Bible times and watch them live through the Bible stories that are recorded by the Evangelists and Apostles. The stories are told by means of religious films.

As the program opens, Mrs. Rosemary Luczak appears on the screen as "hostess" for the "airplane" that flies back through the years. She explains where the youngsters are going and what they will see on that particular flight. Then the studio audience is shown "boarding the plane." After a few weird noises they have arrived and the film begins.

The program, directed by Carl Deagan, is sponsored by the Washington Federation of Churches; and if the response continues to be favor-

able, a national network may start picking it up. Mrs. Luczak, who donates her time, believes that since about 50% of American children are in families that do not attend church, "television is a wonderful medium to get religion out to the people."

Surely, if such a program presents Bible stories with complete faithfulness to the Scripture text, without human additions or corruption, it can be a powerful means for bringing the message of Christ to those unfortunate children who are now growing up in heathen ignorance of their Savior. It must be remembered, however, that a large number of such children are underprivileged also in a physical way, and live in homes which surely cannot afford television sets.

* * * *

A New Stamp

Some churches have developed an uncanny skill in finding new ways for painless financing of their church work. As an example, consider the fact that Federal duck-hunting stamps are now helping pay for

Roman Catholic mission endeavors in the Diocese of Little Rock, Arkansas.

This is not an illegal process at all; merely shrewd. It works by reason of two very simple facts: There are a great many stamp collectors in the United States, and there are also a great many duck hunters, each of whom must buy a migratory bird stamp in order to pursue their hobby.

Many of these stamps are included with the cancelled postage stamps sent in to the stamp department at St. John's Catholic Seminary in Little Rock. The Seminary sells the duck stamps, which are bought by collectors at a good price, and uses the money for missions.

That this procedure pays off is revealed by the estimate that if the Seminary gets one-fourth of the duck stamps sold in Arkansas and Louisiana alone each year, enough money would come in from their sale to build a new church.

The Germans used to have a saying for it. "Pffiffig muss man sein; klug sind alle Leute." E. S.

was a friend of the publicans and sinners. He took out time for the Samaritan woman at the well of Jacob, he dealt with and did not condemn the woman found in adultery, he entered the house of the social outcast Zachaeus. Voltaire, the French philosopher and scoffer, was not so far from the truth, when he said: "Philosophy was never meant for the people. We have never cared to enlighten cobblers and maid-servants. That is the work of Apostles." Sorry to say, not all are such apostles, emissaries sent from and by God to sinful man in every class of life.

Great Excitement

It was a night of great joy in the home of the jailer. The next morning brought great excitement and fear to the Roman magistrates. Luke writes (Acts 16:35-39): "When it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now they do thrust us out privily? nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city."

"Let Those Men Go"

Luke does not tell just what induced the magistrates to reverse themselves. In all likelihood they too were frightened by the earthquake and saw in it a punishment of their gods. Rumors of the effect of the earthquake on the city and especially on the prison walls must have reached them. To their great surprise the prisoners did not avail themselves of the possibility to seek their own liberty. Otherwise they would not have issued the command to let the men go. Above all, their consciences must have bothered them; and this was the work of God. They had listened to an infuriated mob and had put these men into stocks and fettered them without even listening to them and now those men did not even try to escape

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Paul Insists On Honorable Escort Out Of Prison

The Gospel, the Great Equalizer

THE jailer at Philippi and his family surely did not belong to the nobility or the higher classes of the illustrious Roman military colony, rather to the lowest classes. They were the mere servants, perhaps even slaves, of the Roman authorities. It was Christ, who elevated them from the low and ignoble social ranks of servitude in the eyes of men to become fellow citizens with the other Christians in the Philippian congregation. In his mission work Paul did not differentiate between the prominent seller of purple, Lydia and her household, and the jailer and his household. Were they not all souls bought with the precious blood of Christ? Should they not be precious in his sight also? Here we have a beautiful example of the truth expressed by Paul in His First Epistle to the

Corinthians (1:26-28): "Ye see your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and things which are not to bring to nought things that are."

Christ's Example

Many of us might learn from Paul how not to despise souls, which are precious in the sight of the Lord. Unfortunately only too many no longer want to wear out their soles to win souls for Christ. Readily and willingly do they ring the doorbells of the wealthy and wise of this world. Paul was a faithful servant of Christ also in this respect. Christ

further punishment. How strange! The magistrates were ashamed of their ignoble deed and would try everything to hush up the whole matter. Quickly do they dispatch sergeants with the message: "Let those men go."

A Happy Jailor

To injury they now add insult and endeavor to hide their fear behind a contemptuous command. Gladly would they have everyone in Philippi forget the whole matter and make nothing of it. By sending these men away as quickly as possible they think their sinister purpose can be achieved. They are mistaken. Man proposes and God disposes.

The guileless jailor was very happy, when he was told to let the prisoners go and depart out of the city as quickly as possible. He had shown them kind hospitality during the night, but he lacked the power to set them free as he would have liked to. He would have had to hand them over to the magistrates for final action and be forced to carry out their orders. Now he knew that no further harm would befall his spiritual benefactors. They could leave the city unharmed. Here was the welcome order for release and all seemed to be well and so simple. We can imagine him coming to Paul and Silas beaming with joy and telling them: "The magistrates have sent to let you go: now therefore depart, and go in peace." Happy was he, because no further punishment could be expected, his own life had been spared, yea, he and his household had been saved.

Paul not so Easily Disposed of

Paul, however, viewed the matter differently. He had no intention of sneaking out of the city like a criminal or tramp, who had received a night's lodging and should make a hurried departure. He and Silas were Roman citizens. The Roman magistrates had to be taught a necessary lesson concerning Roman law and justice as well as the cause of Christ and His kingdom. The fate of His followers in Philippi durst not be imperiled by any hasty retreat. His answer is terse and to the point: "They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come and fetch us out."

When the sergeants brought this demand of Paul to the magistrates, they were frightened. What had they done? They had beaten, scourged Roman citizens and had not even granted them a trial. Uncondemned they had punished them. This was a grave offense. They had accepted the accusation of the rabble that these men were law breakers without any investigation as to the truth of the matter. Now they themselves had become the greatest infractors of Roman law. They had overlooked and ignored two Roman laws, the Lex Valeria of the year 509 B.C. and the Lex Poscia of the year 248 B.C., which made it a crime to bind and scourge Roman citizens without a fair trial. Cicero once had used the same argument against the unscrupulous conduct of the Roman governor Verres in Sicily. Now these magistrates had committed the same crime as Verres. They might lose their office because of their miscarriage of the law. In the province too they might lose the confidence of the masses. The very same people, who had driven them on to their hasty mistrial might turn against them too and then all would be lost. It was common knowledge that the rights of Roman citizens could be violated by no one. A fair trial would have revealed that these two supposed criminals were Roman citizens. The Roman magistrates did not think that the accusation of a transgression of the laws of Rome would turn against them so soon. Soon we shall see the wisdom of Paul's insistence on an honorable discharge from prison.

PRAYER FOR CHRISTMAS EVE

"Dear Birthday Child, I have a prayer,
This Christmas Eve,
It's a prayer for all the troubled hearts,
And the hearts that grieve.
Dear Birthday Child, will You hold their hand,
And tell them again that You understand?"
"Let the poor ones, Lord, be comforted,
Thou, too, hadst no place to lay Thy head.
No wants of man were to Thee unknown,
Thou hadst no place Thou could'st call Thine own."
"Oh Mighty God, hold them close tonight.
Be their Christmas Star, their Joy, their Light.
May the joy which the lowly Shepherds knew,
Make glad their heart with its message too:
'Our Savior has come!' Oh the infinite love!
That Thou, Lord, should'st leave those blest mansions above,
Be despised and rejected and nailed to a tree
That our peace might be made there at Calvary."
"Dear Birthday Child, then let us give,
Thee constant thanks by the lives we live.
And take us all at last I pray
To the land where it's always Christmas Day."

ESTHER A. SCHUMANN.

As We See It

Speaking Of Translations

BY PROFESSOR E. REIM

THE simple fact that the publication of a new Bible translation has produced such widespread discussion is gratifying in itself. It indicates a measure of interest in this sacred Book which cannot entirely be the result of high-pressure salesmanship. It reveals instances of wholesome concern for some of the basic truths of this Book. But this publication has also produced a type of controversy which we can only

deplore, particularly since it has been waged on the pages of the public press.

Take as an example the recent answer of Dean Weigle of Yale University to some of the critics of the Revised Standard Version, which was produced under his leadership. One can well understand his resentment over the public burning of the new translation. One can understand why he is angered by an editorial in the

Defender magazine (reported in a recent issue of the *Northwestern Lutheran*), an editorial in which the RSV is called the "blasphemous Bible." Such incidents will produce much heat but little light.

But the reply of the venerable Dean is equally intemperate. It is not to his credit that he refers rather contemptuously to his critics as "extremists" and "splinter groups" who do not represent any substantial segment of Protestantism. If truth is determined by the size of a church body, what then of Luther's challenge to the Rome of his day? Nor does it add to the stature of the Dean (who after all is protected by the Constitution of our land, supported by the National Council of Churches, and whose work is subsidized by the financial resources of one of the strongest book publishers of America) to compare himself with an early translator, Tyndale, whom they burned at the stake. The worthy doctor is in no such danger.

But let us move on to the issue itself. The translation which is under fire and which Dr. Weigle was defending in this particular news item is that of Isaiah 7:14 where the RSV substitutes "young woman" for the familiar "Behold, a *virgin* shall conceive, and bear a son, and shall call his name Immanuel." When Luther and subsequently the old English scholars did their work, they had before them, as far as this particular verse is concerned, the same text as the modern translators. They sought for the meaning of the Hebrew word *almah*. But they sought it not only in the dictionary (which can indeed be quoted for the wider definition, namely "young woman"). They consulted the preceding words of the prophet, which speak of the Lord's

intention to give the king and then also the people a very wonderful sign, a miracle. This already indicated the choice of the term "virgin." Then they consulted the New Testament, where the Hebrew *almah* is translated with a Greek word which even the RSV is compelled there to translate as "virgin." Neither the word nor the situation in Matthew 1:23 allow any other interpretation. For there the prophecy of Isaiah is quoted by the Angel of the Lord to prove that here was a miracle occurring indeed — "for that which is conceived in her is of the Holy Ghost." This decided the matter for the early translators. There was no room for doubt.

Why then is this not equally decisive for the translators of our day?

The reasons are enlightening.

First of all there is the unwillingness of many, perhaps even most of these modern scholars to accept the doctrine of the Virgin Birth. They reject this as a biological impossibility, forgetting that with God nothing shall be impossible. They do not concede the reality of miracles. That is one reason why many of them have abandoned the older translation, at least in the passage from Isaiah.

Another reason involves the doctrine of Inspiration. We have already referred to the Matthew passage where Isaiah is quoted to show Joseph that the Savior must be born of a virgin. If Matthew said this by divine guidance, as we firmly believe, then the matter is settled, and the old translation is vindicated. But if the verbal inspiration of the Scripture is denied, then one can indeed call this translation, which is so won-

The Northwestern Lutheran

derfully vouched for by the New Testament, a "mistake" which was then carried over into the King James translation. And this is precisely what Dean Weigle calls it.

The real issue is therefore not merely whether an Old Testament word has been correctly translated or not. To put it on this basis would be an over-simplification of the entire matter. The real issue is whether the New Testament interpretation of such a term may be set aside in favor of the doubts and denials of modern scholarship. It is on these counts that we must reject the change that was made in the translation of this precious prophecy. The trend of this new version is clear. Its authors must have known that it would favor and lend support to the modern denial of the Virgin Birth. Furthermore, by ruling out the first chapter of Matthew as an authentic interpretation of Isaiah 7:14 they are reflecting the fact that they are actually operating with a denial of the verbal inspiration of the Bible.

* * * *

An Announcement

In order to provide further information about this new translation President Brenner has appointed a committee consisting of the faculty of Thiensville Seminary and Professors Kowalke and Schumann of Northwestern College, with the undersigned as chairman. The committee will give careful attention to the various changes as they are noted, and welcomes comment and inquiries from the members of our Synod, particularly concerning specific passages. It will report from time to time. Please address: Prof. E. Reim, Thiensville, Wisconsin.



News from our Mission Fields

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

MATTHEW 28, 20

THE MILLIONAIRE FRIEND OF OUR MISSION

WOULD you like to meet the millionaire friend that pays for nearly every chapel, school and parsonage built in the Synod's Mission fields? This friend of Missions is

our Church Extension Fund. Unlike the annual budgetary requirements of the Synod — raised by Mission Festivals and the weekly and special mission offerings — the C.E.F. has

both a unique source of revenue, as well as manner of spending. It is a revolving fund. This means the money is loaned out to Missions for their building projects and repayed

in monthly installments for others to use. The mission congregation repays its loan at the rate of ½ of one per cent of the principal each month. These loans are thus repaid in twenty years or sooner.

We have asked Mr. C. J. Niedfeldt, our Synod's treasurer, to give you more information on such a worthy fund for church extension.



Mr. C. J. Niedfeldt, Wisconsin Synod Treasurer

Report from the Fiscal Office

Mr. Niedfeldt writes: "Whatever records there are of the origin and early history of the C.E.F. have been moved to and stored in the basement vault of the Seminary at Thiensville, Wisconsin.

"The records here in our office go back to 1933. This was about the bottom of the 'Depression of the 30s'. The Accounts Receivable making up the C.E.F. on July 1, 1933 totaled \$400,015.35. The amount borrowed against this fund at that date was \$197,559.29. No new loans were being made at that time or in the years to follow, except to come to the rescue of missions which had private and hidden debts and could not pay them. This process continued, of helping out missions in financial difficulties and paying of borrowed money until the last loan had been paid in 1942. During that period the C.E.F. was reduced by collecting the Accounts Receivable as fast as possible and paying off the loans. In this process the Accounts

Receivable in the C.E.F. were reduced from \$400,015.35 on July 1, 1933 to \$169,192.87 on September 30, 1943. Contributing to this large decline in the fund were writeoffs in the total sum of about \$113,000.00 authorized by the Synodical conventions of 1937, 1939, 1941 and 1943.

"In 1939 a new and separate Chapel Fund was started to provide

small loans for the most urgent situations. In October 1943 this fund was combined with the C.E.F.

"Since the money borrowed against the C.E.F. had all been repaid by September 1942, repayments on Accounts Receivable were to accumulate so that the fund had \$33,510.25 in cash by September 1943 and loans of \$169,192.87 for a total of \$202,703.12. In its August 1943 convention the Synod reopened the C.E.F. for new loans.

"From this low point of recent years the fund has grown to \$1,222,675.84 on June 30, 1952. This increase of a little over one million dollars is primarily due to the \$600,000 received from the Wisconsin Synod Building Fund collections. The balance of the increase came from bequests, memorial wreaths, transfer from the budget of the unused portion of the amount appropriated for Expansion and Exploration and the continued regular collections for this purpose by our congregations."

Report from the Field

We are grateful to Mr. Niedfeldt for telling us the story of our Church Extension Fund. Now from the Synod's fiscal office let's go out into the field from whence come these offerings that have built up a good part of the C.E.F. What is unique about the source of revenue in this non-budgetary fund?

Spiritual Bouquets and Bequests

Memorial wreaths have been mentioned as a source of revenue. These wreaths, as many of you know, are spiritual bouquets. Instead of smothering the coffin with banks of flowers, a donation is given instead for a specified phase of Church work in memory of the departed. We attended the funeral of a pastor last year. The request was that no flowers be sent. There was only the palm branch of victory across his casket, and the church was richer for it. Among the many memorial wreaths sent in, several donations were designated for the C.E.F.

Every issue of the *Northwestern Lutheran* reports donations sent directly to the treasurer's office as well as a district cashier's report. You will always find among these, donations to the C.E.F. The cashier of the Southeastern District had a long list of Memorial wreaths for October. Mr. Niedfeldt reported \$52.00 sent directly to his office for the C.E.F. Of this amount Mrs. Sarremba donated \$12.00, while the other \$40.00 were memorial wreaths in memory of Pastor Wm. Sauer and Mr. Fred Walth. The flower fadeth and the grass withereth, but the word of God and memorial wreaths such as these that extend the church abide forever.

Budget Help Needed

The great expansion within our mission fields has placed unusual demands on the C.E.F. Our last Synod convention voted to set aside the last \$100,000 of the budget to augment this fund. This amount, nor any part of it, could not be placed into the fund because we had failed to reach our budget goal. As a result requests for immediate loans had to be deferred. Since last May \$159,000 in mission building projects were placed on a priority list to await the normal return of previous loans and donations to the fund. The repayments to the fund amount to \$10,000 monthly. No new loans will be possible until December,

1953 unless we increase the fund.

How Your District has Benefited

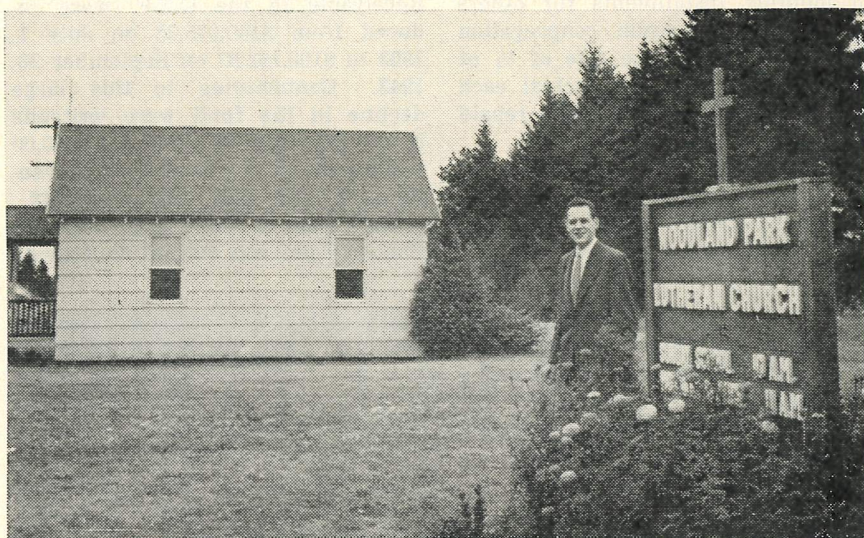
It will be of further interest to learn how this Church Extension money has been invested in our mission fields and particularly in your district for its chapels, schools and parsonages. (A new parsonage plan will be presented to the Synod this summer which will take the expenditure of new parsonages out of the C.E. division.)

The following figures will show how the various districts have made use of the C.E.F. We will give you the total amount of the loans that the missions of the district have made from this fund in the last ten years up to March 31, 1952. Pacific Northwest \$97,396.75 — Nebraska \$162,983.80 — Michigan \$223,992.85 — Dakota-Montana \$53,344.25 — Minnesota \$143,080.81 — Northern Wisconsin \$105,694.43 — West Wisconsin \$218,835.00 — Southeastern Wisconsin \$135,383.51 — Colorado \$159,127.66 — Arizona-California \$204,497.00. These loans from all districts total \$1,504,836.06. In almost every instance the money was spent during the last ten years. The repayments up until March 31, 1952 were \$340,086.01. Thus the fund revolves to provide new missions with a place of worship, a parsonage or teacherage (if they are not rented) and often a school.

You have seen how the C.E.F. serves the entire Synod. We will conclude our story by pin pointing its benefits as we see them in a new mission. In July 1951 an article in the Mission Number of the *Northwestern Lutheran*, written by Pastor L. Sabrowsky, told of a missionary from our Seminary enroute to Portland, Oregon. He said of him: "No congregation awaits him, no church, no parsonage. Before him lies the task of exploring, canvassing, inviting and beseeching in Christ's name until a new mission is founded. God granting success to his laborers, the Wisconsin Synod will have one mission in addition to its one self-sustaining congregation in the state of Oregon, both located at Portland, the state's metropolis."

The Birth of a Mission

It was our pleasure to visit our Portland mission this summer. Pastor Eckert showed us his very modest and



Missionary O. William Eckert, Portland, Oregon

temporary chapel and excellent location as well as his field in the north-east section of the city. He had finished the first phase of his work — exploring the field and locating the mission. The C.E.F. had already done its blessed work. A \$10,000 loan made possible the purchasing of an ideal location. The missionary himself remodeled a small building to serve only as a temporary chapel. No doubt the district mission board will soon ask the C.E.F. for an additional loan for an urgently needed house of worship. We found our missionary in the midst of the second phase of his work — canvassing, inviting and beseeching in Christ's name. As a result his Sunday School was outgrowing his temporary chapel, his church attendance was increasing

and he had already organized his first adult membership class.

It is this blessed mission work of winning souls for Christ and heaven that our C.E.F. facilitates. As our mission endeavors and opportunities increase all over the world in these latter days, we'll need even more help from our Church Extension Fund. That is why you and I after hearing this story will remember this worthy and noble fund with our bequests and memorial wreaths, or an anniversary or birthday offering of thanksgiving. But we will not do this at the expense of raising the full budget of the Synod, for the last \$100,000 of our annual budgetary commitments have been earmarked for the millionaire friend of the Synod's missions.

W. R. HOYER.

Wisconsin State Teachers' Conference

THE eighty-first annual convention of the Wisconsin State Teachers' Conference was held on November 6 and 7 in St. Martin's Church and School, Winona, Minnesota. Members of this church together with members of the congregations of St. Matthew's and Goodview Trinity hospitably housed the 315 teachers who attended the conference. They made our visit to Winona a pleasant one.

The clear, mild weather also helped a great deal to make the conference pleasant. This was true especially for those teachers who had to come from some distance. Surely, we saw many scenic spots as we drove across Wisconsin. And the rolling hills of Winona furnished a view of rugged beauty.

The program of the conference was planned to improve the work of teaching in our schools. Mr. L. Stell-

wagen in his "Reaching for Improved Reading in Wisconsin Synod Schools" gave a critical analysis of results of tests given in our schools some time ago.

The topic, Visual Aids — Chalk Board and Bulletin Board, was presented by Mr. R. Swantz. He pointed out advantageous uses of the chalk board for visually putting across ideas and to focus attention. Successful use of the bulletin board includes pupil cooperation, attractive display, and a central theme. Mr. Swantz emphasized his points by showing a film strip on the subject.

Mr. E. Baer reported to the Conference on the work of Christian education in Nigeria. A report such as this should help to make a teacher mission minded. This attitude will then be reflected by the teacher in the classroom.

In his essay, "*The Proper Approach to the Teaching of Religion in Our Christian Day Schools*," Prof. R. Hoenecke re-emphasized the fact that salvation is alone by grace. The Christian teacher knows that he too is saved by grace. The only proper approach to the teaching of religion is an unshakeable confidence in this fact. An awareness of "sola gratia" is necessary for due appreciation of the need and for the proper administration of such instruction.

Anyone who attended the conference was soon impressed by its religious character. In the opening service, Pastor W. Pless preached the sermon. Basing his words on John 3, 25ff., he pointed out that *as teachers we have a privileged task of proclaiming Christ's salvation even as John the Baptist did*. Without thought of personal aggrandizement, patiently leading children to know and accept our Savior, we learn to say with John, "He must increase, but I must decrease."

In his essay on "*Fostering Discernment in Christian Living*," Prof. R. Krause showed that modern conditions of living, especially materialism, have made the proving of all things according to God's Word more necessary than ever. More is necessary than merely to indoctrinate our pupils with mere facts. Our first task still is to teach them that Jesus is their Savior. In leading them to know and practice a godly life, we must teach them to reject an ungodly life. To do this it is necessary to instill in them a desire to live and

think as Christians. This is the work which the Holy Ghost does through us as Christian teachers.

Pastor W. Krueger read his paper, "*The Practical Application of the Fourth Commandment*." All cases of discipline in school involve application of the Fourth Commandment. Its negative use is in place for restraint from sin, but a positive purpose must also be served. Punishment has its place in the application of the Law. But the Law cannot regenerate. It serves only as a preparation to go before the application of the Gospel. The Gospel should then bring about a desire to keep the Fourth Commandment and also all the other Commandments. Thus the teacher will lead the pupils to obedience for conscience sake, in the fear and love of God.

Many of the points made by these speakers coincided with those that were brought out in the sermon which Pastor G. Horn delivered during the church service held on Thursday evening. This service was well attended not only by the teachers, but also by the local members.

The convention came to a close on Friday afternoon with a short service. Pastor H. Backer delivered the closing address, basing his words on Proverbs 22:6, "*Train up a child in the way he should go; and when he is old, he will not depart from it*." The work of the Christian day school teacher holds out to us the challenge, "Train up a child in the way he should go." God then promises success. He says, "And when he is old, he will not depart from it."

After the closing hymn was sung, the teachers dispersed to their homes, refreshed and strengthened for the year's work which lies ahead.

ARNOLD C. MEYER.

THE CHURCH REGISTER

A collector of rare books, Dr. Rosenbach, in 1947 paid \$151,000 for the Yale copy of the Bay Psalm Book. He was willing to pay such a price because there are only seven known copies in existence. There are not seven copies but only one copy of your Church Register. This book is not only a rarity but it contains information that may be very valuable.

Valuable Information

This has happened. Someone begins to doubt that he is a child of God. He doubts that he has been baptized. The Church Register shows beyond

a shadow of doubt that he was indeed baptized as an infant and received as a child of God. This has happened. A poor widow is unable to collect insurance benefits or social security because she cannot prove her age. The courts accept this evidence, and this poor widow is provided for. This has happened. A new pastor comes into a congregation. He becomes acquainted with the members of the congregation who are active in that congregation. He checks the records, the Church Register, and finds there the name of someone who is no longer active in that congregation. The pastor seeks that person and there is re-enacted the beautiful story of the Shepherd seeking and finding the lost sheep, a sheep that might have remained lost if there had been no record of his membership in the Church Register.

Safeguard These Records

—Not many congregations can afford the luxury of fire proof vaults. Fire proof record containers can be purchased for about \$300, but even this is a major expenditure for most congregations. Fortunately science has made it possible for us to safeguard such irreplaceable records for an insignificant sum. The Church Registers of most congregations can be micro-filmed at a cost of \$5.00. Very few congregations have so many records that the cost would be \$10.00. The microfilm of most church records could almost fit into a thimble. It can be stored in the bank vault. No doubt our Seminary Library has facilities for such storage. If some congregation should suffer the misfortune of having the Church Register destroyed by fire, vandalism or some other calamity, a duplicate of the original register could be made and would be acceptable in every court. I make the motion that our Church Register be micro-filmed and the film be stored at the bank. Is there a second to this motion?

R. A. SIEGLER.

DIAMOND JUBILEE

St. Lucas Ev. Lutheran Church Kewaskum, Wisconsin

October 26, 1952, was a joyous occasion in the history of St. Lucas Evangelical Lutheran Church, Kewaskum, Wisconsin. For that day marked the seventy-fifth anniversary of the organization of that congregation. To give all glory, laud and honor to God Almighty, the congre-

gation arranged two divine services, a morning and an afternoon service. The morning service, arranged especially for St. Lucas members, had as guest speaker, Pastor Waldemar Pless of Fond du Lac, Wisconsin. He based his sermon on Acts 2,41-47, stressing the following theme: Our Jubilee Prayer: May God's Holy Spirit ever adorn our St. Lucas Congregation with the same Spiritual Graces wherewith He once adorned the Mother Church in Jerusalem.

For the afternoon service the following sister congregations were invited: St. John's, New Fane; Trinity, Dundee; Immanuel, Campbellsport; Zion and St. Peter's, Kohlsville; St. John's, West Bend; and Good Shepherd, West Bend. Over 800 persons were in attendance at this afternoon service. The guest speaker was Pastor Walter Strohschein of Princeton, Wisconsin. He based his sermon on Acts 20,32, having as his theme: I Commend you to God and the Word of His Grace. 1) It is able to build you up; and 2) It is able to give you an inheritance among all them which are sanctified.

To further enhance the beauty of the afternoon service, the Thiensville Seminary Chorus, under the direction of Prof. Hilton Oswald, sang the following numbers:

A Mighty Fortress is our God.
All Depends on our Possessing.
Praise to the Lord, The Almighty.

Praise the Almighty, My Soul,
Adore Him.

Wake, Awake, for Night is Flying.
Lord, Keep us Steadfast in Thy
Word.

Benediction.

While compiling the history of St. Lucas congregation, it was interesting to note that in the seventy-five years the congregation only had three resident pastors: F. Greve, H. H. Heidel, and the undersigned.

A memorable occasion, not so soon to be forgotten.

GERHARD KANIESS.

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

Time: Tuesday, January 27, 1953. 10:00 A.M., Communion Service.
Place: Nain Church, South 57th and W. Mitchell. W. Keibel, host pastor.
Preacher: H. Wojahn.
Alternate: W. Zarling.
Paper: Exegesis of Genesis 10, H. Vogel.
WILLIAM FISCHER, Secretary.

DODGE-WASHINGTON PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

Time and Place: Wednesday, January 14, 1953, St. John's Church, West Bend, Wisconsin. Service with celebration of the Lord's Supper 10:00 a.m.
Preacher: P. K. Press; alternate C. J. Henning.
Papers: Exegesis of I Corinthians 1:17ff. (E. Weiss). The Import of the State of Israel in the Light of Deut. 28-30 and Rom. 11. (E. Pankow).

W. F. Schink, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Olive Lutheran Church, Appleton, Wisconsin.
Time: Tuesday, February 10, 1953, at 9:30 a.m., beginning with Communion service Wednesday, February 11, 1953, at 9:00 a.m.
Sermon: Waldschmidt; alt. Warnke.
Papers: Exegesis of Matthew 16, 21-23, Thierfelder; Condition of the Church at Philadelphia Applied to Today, Oehlert; Doctrine of the Ministry: euaggelidzo, Kyrusso, homologe — defined, distinguished, and applied, Bergholz; Engagement from the Christian Viewpoint, Boettcher; Galatians 5, Sippert; Names of God in the Old Testament, Zink; Isagogics of Hagai, Krueger; New Translation of Nahum, Pussehl; Introits of the Church Year, Sippert; History of New Testament Canon, Voigt; Character Study of Abraham, Brandt; The Sin of Lying, Croll.
Please notify the host pastor, R. E. Ziesemer, 112 W. Franklin, if you desire lodging or will be unable to attend.

DELMAR C. BRICK, Secretary.

MISSION FESTIVALS

Ninth Sunday after Trinity
Courtland Church, Courtland, Minnesota.
Offering: \$173.69. E. Hallauer, pastor.

Fifteenth Sunday after Trinity
St. John's Church, Ann Arbor, Michigan.
Offering: \$600.03. Alfred Walther, pastor.

Sixteenth Sunday after Trinity
St. John's Church, Two Rivers, Wisconsin.
Offering: \$2,200.00. W. G. Haase and F. H. Zarling, pastors.
St. Andrew's Church, Milwaukee, Wisconsin.
Offering: \$217.96. Louis F. Karrer, pastor.

Seventeenth Sunday after Trinity
Immanuel Church, South Lyon, Michigan.
Offering: \$99.46. Alfred Walther pastor.

Eighteenth Sunday after Trinity
St. John's Church, Wayne, Michigan.
Offering: \$1,005.73. G. L. Press, pastor.

Twenty-second Sunday after Trinity
St. John's Church, Oakwood, Wisconsin.
Offering: \$326.76. M. F. Plass, pastor.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installed

Pastor
Kosanke, Frederic G., in Jehovah Church, Altura, Minnesota, by Rud. P. Korn. Twenty-second Sunday after Trinity, November 9, 1952.
Voss, Luther M., by G. A. Thiele, assisted by G. A. Ernst, R. Ave Lallemand, C. Bolle, R. Demcak, P. Dowidat, A. Frey, W. Geiger, and R. Voss; Nineteenth Sunday after Trinity, October 19, 1952.
Schlei, Charles, in Zion Church, Mercer, Wisconsin and St. Paul's Church, Hurley, Wisconsin, by Paul Bauer, assisted by Erwin Scharf; First Sunday in Advent, November 30, 1952.

Teacher
Kock, Paul, in St. John's Church, Two Rivers, Wisconsin, by W. G. Haase; assisted by F. C. Zarling; Fourteenth Sunday after Trinity, September 14, 1952

NOTICE

Any pastor or layman knowing of Wisconsin Synod Lutherans residing in the vicinity of Ogden, Utah, please contact Mr. Sigmund Hahn, 930 Patterson Ave., Ogden, Utah.

CHANGES OF ADDRESS

Pastor
Kosanke, Frederic G., Altura, Minnesota.
Thiele, G. A., Lange Gasse 1, Basel, Switzerland.
Voss, Luther M., 566 Humboldt Ave., St Paul 7, Minnesota.
Schlei, Charles, 309 2nd Avenue North, Hurley, Wisconsin.
Teacher
Kock, Paul, 1903 28th Street, Two Rivers, Wisconsin.

BOOK REVIEW

Spring on Breezy Hill by Betsy McCurry. Price \$1.00. Pages 56.

Captain Daley's Crew at Thunderhead Lake by Craig Massey. Price \$1.00. Pages 90. Zondervan Publishing House, Grand Rapids, Michigan.

Two well written books for boys and girls. The stories are interesting and wholesome.

If You Hear a Song by Lon Woodrum. Price \$2.50. Pages 219.

Indian Drums and Broken Arrows by Craig Massey. Price \$2.00. Pages 154. Zondervan Publishing House, Grand Rapids Michigan.

Two stories that will interest young people and elders. You need not fear of putting them into the hands of Christian people.

Scalpel and Cross in Homan by Casper C. Skinsnes, M.D. Price \$3.50. Pages 254. Zondervan Publishing House, Grand Rapids, Michigan.

A doctor missionary writes his story. He takes you with him as he performs his tasks among the unfortunate people of China. It is very well written and can only broaden the readers understanding of the work that must be done by men like the author to bring medical assistance to the people of China. The book is certainly well worth reading.

Elijah the Tishbite by F. W. Krummacher. Price \$2.95. Pages 310. Zondervan Publishing House, Grand Rapids, Michigan.

This is a reprint of the wellknown exposition in sermon-form of the great Prophet Elijah. Those who know Krummacher's Elijah and have not had the opportunity to have it on their book shelf will want to get it now. The price of the book is very moderate.

Rays of Messiah's Glory by David Baren. Price \$2.95. Pages 274. Zondervan Publishing House, Grand Rapids, Michigan.

Though many things in this book are well said yet the author says so many things that are not in agreement with the analogy of Scripture and faith. Many of the beautiful and clear prophecies of Christ in the Old Testament he interprets to mean that Christ will return to establish His reign on earth.

Twenty Funeral Sermons by pastors of the Evangelical Lutheran Church. Price \$3.00. Pages 202. Augsburg Publishing House, Minneapolis, Minnesota.

If one must disagree with some of the thoughts express in some of the sermons offered in this volume they are still not of such a nature that one can not profit by reading them. They bring to the mourners God's consolation in His Word. Some are exceptionally good.

The Northwestern Lutheran Annual for 1953. Price 50c.

Gemeindeblatt Kalender for 1953. Price 50c. One or the other of these Calendars ought to be in the home of every member of our Synod. They supply you with the information relative to our Synod and the Synodical Conference. They list the Districts, Boards, Periodicals, Institutions and Missions; the addresses of all Officers, Pastors, Professors and Teachers. It also contains a history of the growth of our missions.

The Lutheran Annual for 1953. Price 50c. **Amerikanischer Kalender**, 1953. Price 50c. This is the edition of our sister Synod of Missouri. Contents and tables are much like our own.

W. J. S.

TREASURER'S STATEMENT
July, 1952 to November 29, 1952

Receipts	
Cash Balance July 1, 1952.....	\$110,643.86
Budgetary Collections.....	\$525,104.51
Revenues	121,092.82
Total Collections and Revenues.....	\$646,197.33
Non-Budgetary Receipts:	
Reimbursement of Budget from	
Gerdt's bequest	2,425.50
Luth. S. W. C. — Prayer Book	232.00
From 'Africa Still Calls' collections	6,000.00
Total Receipts	\$654,854.83
	\$765,498.69

Disbursements	
Budgetary Disbursements:	
General Administration.....	\$ 32,921.07
Theological Seminary.....	24,501.22
Northwestern College.....	67,310.69
Dr. Martin Luther College.....	81,577.90
Michigan Lutheran Seminary....	74,781.36
Northwestern Luth. Academy	16,379.76
Mobridge Building Fund.....	80,000.00
Home for the Aged.....	13,331.67
Missions—Gen. Administration	54.69
Indian Missions	49,174.27
Colored Missions	22,418.20
Home Missions	176,020.75
Refugee Mission.....	13,615.40
Madison Student Mission.....	5,043.38
Lutheran S. W. C.	12,096.55
Winnebago Luth. Academy.....	1,250.00
General Support	31,441.78
School Supervision	5,437.24

Total Budgetary Disbursements	\$707,355.93
Cash Balance November 29, 1952	\$ 58,142.76

C. J. NIEDFELDT, Treasurer.

COMPARATIVE STATEMENT OF BUDGETARY COLLECTIONS AND DISBURSEMENTS

For period of July 1, 1952 to November 29, 1952

	1951	1952	Increase
Collections	\$477,808.19	\$525,104.51	\$ 47,296.32
Disbursements	596,059.72	707,355.93	111,296.21
Operating Deficit	\$118,251.53	\$182,251.42	\$ 63,999.89

ALLOTMENT STATEMENT

July 1, 1952 to November 29, 1952

District	Comm.	Receipts	Allotment	Deficit	Surplus	Per-cent
Pacific N. W.	1274	\$ 4,418.52	\$ 4,246.65		\$ 171.87	104.04
Nebraska	6181	18,375.40	20,603.35	2,227.95		89.18
Michigan	21175	65,991.53	70,583.35	4,591.82		93.49
Dakota-Montana	7031	27,798.81	23,470.00		4,328.81	118.44
Minnesota	36968	86,416.96	123,226.65	36,809.69		70.12
Northern Wis.	44193	114,063.38	147,310.00	33,246.62		77.43
Western Wis.	48767	99,395.02	162,556.65	63,161.63		61.14
Southeastern Wis.	48826	107,838.76	162,753.35	54,914.59		66.25
Totals	214425	\$524,298.38	\$714,750.00	\$190,451.62		73.35

C. J. NIEDFELDT, Treasurer.

Donations Sent Directly to Treasurer's Office

For November, 1952

For Missions	
George G. Henning, Chicago, Illinois.....	\$ 2.00
Memorial Wreath in memory of Mr. Walter Kaye, Cudahy, Wisconsin given by Normal Class of D.M.L.C.	14.00
Memorial Wreath in memory of Mrs. E. H. Puhlman, sent in by Rev. H. E. Rutz.....	1.00
N. N. Detroit.....	3.00
	\$ 20.00
For Lutheran Spiritual Welfare Commission	
George G. Henning, Chicago, Illinois.....	\$ 2.00
Pfc. Lorán W. Fuoss, Ft. Belvoir, Virginia.....	1.00
St. John's Congregation Okabena, Minnesota.....	67.55
In Memory of Fred Schmidt, Algoma, Wisconsin by Christina Laverenz	1.00
St. Paul's Congregation Fond du Lac, Wisconsin.....	2.00
	\$ 73.55
For African Mission	
Grover Im. Luth. Ladies Aid, sent in by Rev. H. E. Rutz..	\$ 20.00
	\$ 20.00
Home for the Aged	
Memorial Wreath in memory of Mrs. Otto Monhardt, given by Mrs. Herman Monhardt.....	\$ 5.00
	\$ 5.00
Refugee Mission	
Peter Midolla, Wauwatosa, Wisconsin.....	\$ 10.00
	\$ 10.00
For Mobridge Building Fund	
Memorial Wreath in memory of Gus Anderson, given by Mr. and Mrs. Fred Prigge and family.....	\$ 1.00
	\$ 1.00
For Church Extension Fund	
N. N. Washington.....	\$ 100.00
Memorial Wreath in memory of Mrs. E. R. Puhlman, sent in by Rev. H. E. Rutz.....	6.00
	\$ 106.00

C. J. NIEDFELDT, Treasurer.

HOW SYNOD'S DOLLAR IS SPENT

The percentages of the total Budgetary Disbursements used by the various departments of Synod for the year 1951-1952, are as follows:

General Administration	5.75%
Theological Seminary	3.31%
Northwestern College	9.83%
Dr. Martin Luther College.....	13.33%
Michigan Lutheran Seminary	8.30%
Northwestern Luth. Academy	2.51%
Mobridge New Building.....	3.31%
Home for the Aged.....	1.75%
Indian Mission	8.45%
Mission Board Administration01%
Colored Mission (Negro).....	3.70%
Home Missions	28.30%
Refugee Mission	2.96%
Madison Student Mission.....	.21%
Luth. Spirit. Welfare Comm.	2.48%
General Support	4.86%
Winnebago Luth. Academy....	.20%
Indigent Students07%
Board of Education68%

100.00%

C. J. NIEDFELDT, Treasurer.

Oct 52
38-N
Mr. Henry Henning Jr.
Route 2 Box 329 A
33 Burlington Wisconsin

SUBSCRIPTION RATES

EFFECTIVE JANUARY 1, 1953

NORTHWESTERN LUTHERAN

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

GEMEINDEBLATT

Individual subscriptions	\$1.25
In Milwaukee	1.50
For blanket subscriptions.....	1.10
In bundle subscriptions	1.00

JUNIOR NORTHWESTERN

Individual subscriptions	\$.65
In Milwaukee75
For blanket subscriptions.....	.50
In bundle subscriptions45

QUARTALSCHRIFT	\$2.00
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All Subscriptions Payable In Advance

A promotional program for a greater circulation of our periodicals in our Synod has been sent to the presidents of the eight districts. Efforts to increase our subscription lists will be made district-wise.

Congregations which have planned a promotional program and do not desire to wait for the district-wise effort are being offered free copies for their program if they desire them. The requests for these copies should be addressed to the Northwestern Publishing House, 3616-32 West North Avenue, Milwaukee 8, Wisconsin, well in advance of the drive.

Congregations or pastors desiring special copies for other than promotional purposes are able to secure these at a cost of five cents each for the NORTHWESTERN LUTHERAN and GEMEINDEBLATT, and four cents each for the JUNIOR NORTHWESTERN. Requests for such copies, with accompanying remittance, should also be addressed to the Northwestern Publishing House well in advance of the time that the periodical goes to press, otherwise delivery cannot be assured.

Suggestions and ideas are welcomed by the Committee on Publications.

HAROLD H. ECKERT, Chairman
1321 West Mitchell Street
Milwaukee 4, Wisconsin

IRWIN HABECK
HENRY JUST