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What Marvel Now Arrests Our Gaze?

What marvel now arrests our gaze?
What marvel sets black night ablaze?
A mighty light invades the scene;
The stars all flee and lose their sheen.

Then rise, arise, you sons of men!
Oh, come with me! Let us again
Go seek with haste until we find
What angels told to all mankind.

No time of joy can match this day.
Begone, all tears, all grief, away!
Though Satan taunt us still, this Child
Is God, and we are reconciled.

A wonder-light it is, indeed,
And not the sun we daily heed,
For it, reversing nature's way,
Turns night into the brightest day!

Behold Him lie in low, dim stall
Whose mighty rule embraces all!
Where once an ox did look for corn
Now rests the Virgin's Child, newborn.

The Ransom from sin's guilt is here;
The Serpent-Crusher see appear;
The doom of hell and death's defeat,
The Prince of Life 'tis here we meet.

What means all this? What says to us
The One who nature alters thus?
Behold, a work beyond compare
Is being done, such signs declare.

O man, take note, and stagger not
At this the Babe's most lowly lot.
Though poor He seems, yet great is He,
And great and dear to us shall be.

Our woes are ended; all is well,
For sin and Satan, death and hell
Are made a mockery and shame
This night of great and wondrous fame.

Was this the time when should appear
The Sun of Righteousness?
Should here
The Star of Jacob shine out bright,
The Woman's Seed, the Gentiles'
Light?

Set forth in flesh now Him behold
Who made all things and does uphold!
The Word with God eternally,
Yea, very God, Him cradled see!

Oh, blest are all who now receive
This little Child and to Him cleave!
O happy faith that sees aright
And calls Him Savior with delight!

'Tis so, in truth. The angels sing
And us the joyous tidings bring:
At last in Bethlehem you see
The world's Redeemer—yes, 'tis He!

The Father's one-begotten Son,
The A and O, th' Almighty One,
The Prince of Peace, our Throne
of Grace
Now in yon manger has His place.

Thank God, all you whom thanks
does move,
That He regards us in such love
And sends from highest heaven's
throne
To us, His enemies, His Son.

What love and grace! All that so long
Inspired fond hope through
Prophets' song,
What godly fathers prayed to see,
That God now grants to you and me.

For since the time has been fulfilled
When wrath o'er sin
must all be stilled,
God's Son takes flesh, He sheds
His blood,
Removes our guilt, brings us to God.

Then join the angel host to cry:
"All glory be to God on high!
Upon the earth let peace descend,
And joy for men let never end."

[Translated from the German hymn by Paul Gerhardt, "Schaut, schaut, was ist fuer Wunder dar?" For a further note on this hymn and its translation, see page 408.]

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. I Kings 8:57

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Editorials

Separation When St. Paul kept his second preaching date in the synagogue at Antioch, we are told in Acts 13:45, the Jews "spoke against those things which were spoken by Paul, contradicting and blaspheming." What was the reaction? Paul and Barnabas gathered the faithful around themselves, walked out of the synagogue with them and set up preaching services in another place. A separation took place. Since then there have been many church separations for the same reason.

There is much complaint in our day that there are too many divisions in the churches. It is felt that all the churches should get together and stay together no matter how many adjustments must be made to accomplish such union; that, if some object to a certain Bible doctrine, the offensive doctrine should be dropped, and that the church should confine its teaching to the points on which all can agree. The important thing, they say, is to present a united front. That there are so many religious sects and denominations has been called the scandal of Christianity.

That is the way worldly-minded people think and talk. But that is not the way the Bible thinks and talks. Numbers aren't the important thing in the Church. The truth of God is sacred and must be kept inviolate. It dare not be treated as expendable, no matter how many are offended and driven away by it. How can two walk together except they be agreed?

The church which acts on the principle that its members are free to believe and teach regardless of what the Word of God teaches is an abomination to the Lord. Jesus said: "If ye continue in my word, then are ye my disciples indeed."

There has to be a sifting. There has to be a separation of those who accept the Truth from those who reject the Truth. So it was at Antioch, and so it has been in the true Church throughout its history. Our motto must be that of St. Paul: "We can do nothing against the truth, but for the truth." That is the only basis on which the Church of Christ can survive.

IM. P. FREY

* * * *

Paul to the Athenians We have epistles of St. Paul to the congregations in Ephesus, in Corinth, and in Rome; but there is no epistle to a congregation in Athens, although Paul preached in that city. Neither is there any record of a congregation in Athens in Paul's time. The names of a few believers are mentioned, but that is all; the great and wise city had little part in the spread of Christianity.

What happened in Athens? Even in Corinth, a city that was known all through the ancient world for its wickedness, Paul managed to found a flourishing congregation. Why not in Athens? The people of Athens also enjoyed a world-wide reputation, but theirs was for being learned, artistic, and always on the lookout for something new. Their willingness to entertain new ideas extended to religion too, and their streets were lined with statues of gods of all the religions they were ac-

quainted with, and lest any god had escaped their attention, they even erected a statue to "The Unknown God."

Even though some of the Athenians called Paul a "babbler," that is, a person who, like a ragpicker, picks up all kinds of scraps of knowledge wherever people happen to throw them, yet some of the philosophers were eager to hear him and arranged a special meeting with him on Mars hill. They listened respectfully enough when Paul commented on their interest in religion and said, "Ye men of Athens, I perceive that in all things ye are too superstitious." A more accurate translation is: "I perceive that ye are extremely religious." They seemed to agree with him when he spoke of God the Creator of heaven and earth, the Creator of all nations who cannot be pictured in images of stone and wood, and who is to be worshiped by all men. They could accept that kind of religion. They did not even object when Paul said that worship of God required that men everywhere repent. But when Paul said that God the Creator had appointed as Judge of the whole world a Man whom He had raised from the dead, that was too much for them. Although they prided themselves on being liberal, they were not so liberal that they could believe in the resurrection of the dead. They were willing to listen to any religion that could be fitted into their own ideas; they were liberal toward all religions except the Truth as it is in Christ crucified and raised from the dead. A few did believe; some scoffed outright; others maintained their cultured politeness and suggested that they might hear him again some day. So Paul departed and the learned Athenians went back to their "Unknown God."

What went wrong in Athens? Some of our present-day liberals would say that Paul should not have come out so bluntly with mention of the resurrection from the dead, and that he might have known that these cultured people would be offended by such a teaching. But Paul had not come all the way to Athens just to flatter these philosophers. He was calling them to repentance and faith, and among the learned and cultured Athenians, as among the rough Corinthians, Paul adhered to his determination to preach the truth in Christ, the Crucified One whom God had raised from the dead.

E. E. KOWALKE

* * * *

The God Who Reigns Above The acclaim John F. Kennedy received in death was almost astonishing. Not only a nation but even a world paid him homage. Memorials and tributes to our late President continue to be established the length and breadth of the land. A popularity that was already great in life was exceeded in death.

The acclaim was astonishing but not unaccountable. Sudden death has a shocking quality about it that arrests attention and elicits a dramatic response. When instant tragedy cuts down a country's leader who has previously won his people's regard and trust, especially in

(Continued on page 410)

Studies in God's Word: From Year to Year With Jesus

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ (Galatians 3:26, 27).

The end of another year is a time for sober review and reflection. Looking back over the year now drawing to a close, we may remember some happenings with pleasure and some with regret, some with soul-stirring satisfaction and some with heart-rending sadness. Some things we may not want to remember at all. Others we may desire never to forget.

At the same time there is anxiety and concern for the future. What will the new year bring? What lies in store for us in 1964? So much that is occurring in the world about us is so distressing. Many hearts are filled with utter dismay, even with terror at times. Must we not enter upon the new year with grave apprehension?

At such a point as this in our lives the Apostle's words above give us real assurance, comfort, and hope, whether we are looking at the past or to the future.

With Jesus in the Past

When St. Paul wrote to the Philippian Christians that he was "forgetting those things which are behind" (Phil. 3:13), he certainly did not mean to include something as vital and important to him as his baptism and adoption as a child of God. Nor should we when we look back over the years behind us.

With most of us it was very likely in our infancy that God established His covenant of grace with us and adopted us as His own dear children through the washing of Holy Baptism. And even though we cannot actually remember the circumstances of that blessed event, we can be sure that on that day we entered upon a new life of saving faith in Jesus our Savior. From that day on we were privileged to live in this world as beloved children of our heavenly Father and as closely joined to His Son as branches are to a living vine.

What a difference this made in our lives! Having put on the Lord Jesus Christ, we had His payment for our sins credited to our account, and still do. We had His spotless robe of righteousness to cover us, and still do. Despite our countless imperfections and frailties, our heavenly Father for Jesus' sake did not withhold His merciful kindness from us. Though we often provoked Him sorely, He did not withdraw His fatherly concern and care for us. All that was wrong with us was made right with Him through the mediation of His Son, our only Advocate. For the sake of Him who loved us and gave Himself for us the Father's arms were always open and outstretched to receive His prodigal children. Already at our baptism He claimed us as His own dear children. He meant to keep us His very own.

Therefore, as a true and loving Father, He was anxious not to let us have our way if it conflicted with His or to do as we pleased if it displeased Him. He was earnestly concerned to have us respond with Jesus in the way that a true son or daughter would want to, and say "Not my will, but thine be done." To impress this upon us, on occasion He had to overrule our self-willed schemes and to suppress our thoughtless plans and designs. Sometimes we may have become irritated and rebellious and not at all disposed to submission. Oftentimes the process was quite painful to ourselves. Through it all, however, we were slowly learning what our heavenly Father desires all those who have put on the Lord Jesus Christ to understand, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6), and that "all things work together for good to them that love God" (Rom. 8:28).

If the years that we have been with Jesus, from our baptism until now, have helped us to grow and mature in this understanding, then we have a prime reason to give gratitude to our gracious heavenly Father at year's end.

With Jesus in the Future

But we have ample reason also to look forward to the future with confidence and hope, should the Lord permit us to enter upon another year of grace under His providential care. And even if the new year should be the last one we will welcome on earth, there is vastly more to assure and uphold us than to alarm and frighten us.

When we became children of God on the occasion of our baptism and put on the Lord Jesus Christ, we became heir with Him to a priceless inheritance. We became potential residents of the mansions of the Father. They have been prepared and reserved for us by Him who has preceded us to our heavenly home. They are included in the covenant of grace and mercy which the Father established with us when He adopted us as His dear children and by His Holy Spirit joined us in fellowship with Jesus through the washing of Holy Baptism.

Certain of a dwelling-place in these mansions on high, St. Paul could confidently exclaim, "To me to live is Christ, and to die is gain," and I have "a desire to depart, and to be with Christ; which is far better" (Phil. 1:21, 23). Anticipating these heavenly mansions, Simeon registered his plea of positive hope, "Lord, now lettest thou thy servant depart in peace, according to thy word" (Luke 2:29). Most of us are likely still at the stage where we are wanting to stay, but willing to go. St. Paul and Simeon were obviously at the point where they were willing to stay, but wanting to go. The promise and seal of our baptism inclines us mightily to the latter, with hope well founded on our risen and ascended Lord Jesus Christ.

Nevertheless, as long as we are required to remain here in the year or years to come and whatever our Father has in mind for us here, we did put on the Lord Jesus Christ when we were baptized in His name. May it ever be evident to others that we have put Him on and ever certain to ourselves that He means not to be put off.

M. BURK

Topic:
Where Does Scripture Say:
"Your Names Are Written
In Heaven?"



A reader asks where the words, "Your names are written in heaven," are to be found in the Bible. He has been told that they are found throughout the Holy Scriptures. But he asks whether there isn't a passage where these exact words are found. He also would like to know how this passage is used in church life, what its meaning generally is to Christians and particularly to Lutheran Christians.

Jesus' Exact Words on This

The exact words of this passage were spoken by our Savior as recorded in Luke 10:20. At the beginning of chapter 10 St. Luke tells us that Jesus sent out 70 of His followers to go to the various places to which He Himself expected to come. They were given power to heal the sick, to drive out devils, and told to proclaim that the "kingdom of heaven is come nigh unto you" (v. 9). They did this. Then they returned to Christ. Of this we read in v. 17: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." The power to drive out evil spirits had brought them the greatest joy. Jesus, however, then pointed out to them: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (v. 20).

The Seventy found their great joy in what they were able to do through Jesus' name; Jesus reminded them that their greatest joy is what has been done for them: their "names are written in heaven."

Similar Passages

Is this passage found anywhere else in Holy Scripture? Not in these exact words. But the same thought is often expressed. Usually the picture of names written in God's Book of Life is used. Moses prayed for the children of Israel, who had sinned so greatly at Mt. Sinai. He pleaded for their forgiveness, willing to sacrifice his own salvation for them. He prayed: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exod. 32:32). The same thought is expressed in Psalm 69:28: "Let them be blotted out of the book of the living, and not be written with the righteous." In the Prophet Daniel we read: "And at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). St. Paul wrote to the Philippians about "fellow laborers, whose names are in the book of life" (4:3). In

Hebrews we read of the "general assembly and church of the firstborn, which are written in heaven" (12:23). Finally, St. John in the Book of Revelation wrote: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (3:5). These are some of the places that express thoughts very similar to what our Savior said. More might be cited. So this is a thought found throughout the Scriptures, even if exactly the same words are not used at all times.

The Blessed Meaning

Now what does it mean to have one's name written in heaven, in the Book of Life, in God's Book? It is evident that to have one's name written in the Book of Life means to be an heir of life through Christ. It means that one belongs to those of whom the Lord says: "I have called thee by thy name; thou art mine" (Isa. 43:1). It means that Christ claims one as His own, as one of those whom the Father has given to Him (John 17:11); that one should consider oneself a fellow citizen "with the saints, and of the household of God" (Eph. 2:19).

Written There Long, Long Ago!

However, when we as Christians are told that our names are written in heaven, we cannot help remembering what is recorded in Ephesians 1:4, 5: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Here we are told that God already in eternity, before the foundation of the world, chose us in Christ, unto adoption, to be His adopted children, to come to faith and salvation. Already then God wrote our names in the Book of Life, determined that we through Christ should inherit life. That is the assurance Christ gives to Christians (not only to Lutherans); as such who have been brought to faith in Christ they are to consider themselves elect of God from eternity, having their names written in the Book of Heaven.

Little wonder that Jesus directed the attention of the Seventy away from what they had been able to do, telling them that their great joy was to be that their "names are written in heaven."

ARMIN SCHUETZE

What do
you mean..



Atonement ?

THE NECESSITY OF THE ATONEMENT

The word *atonement*, meaning literally *at-ONE-ment*, implies that an estrangement previously existed between God and the world. And this was precisely the situation which prevailed before Christ on the cross cried out, "It is finished!" That cry proclaimed to all the world that the work of atonement had been completed.

A State of Enmity

Through the fall of Adam into sin, he and all his descendants, the whole human race, became estranged from God. From then on a state of enmity existed between man and God. It is this condition of enmity to which Paul refers in Romans 5:10, "When we were *enemies*, we were reconciled to God by the death of his Son."

This state of enmity, which made an atonement necessary if mankind was to be reconciled to God, had a double aspect.

The Wrath of God Against Sinners

On the one hand, man, the sinner, had by his disobedience incurred the righteous wrath of the just and holy God. St. Paul writes, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. 1:18). We all stand condemned by the stern threat of the thrice-holy God, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). He is a zealous God, carrying out His threats with holy zeal and "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate" Him (Exod. 20:5). He is also a just God who "will by no means clear the guilty" (Exod. 34:7). The result is, as Paul reminds the Ephesians, that we are all "by nature the children of wrath, even as others" (2:3).

Man's Hostility Against God

As a consequence of Adam's fall, however, the attitude of man's heart toward God was also completely changed. The human heart, which before the Fall was filled with love and gratitude toward God, the Creator, now seethed with bitter enmity, arrogant defiance, and open hostility toward Him. Acutely conscious of his guilt and yet nursing a smoldering resentment against God, Adam, the transgressor, cringed in abject fear of the holy God, terror-stricken because he was under the sentence of death and yet daring to accuse God Himself of the responsibility for his sin.

All Men Are God's Enemies

With the single exception of Jesus, every human being born into this world is by nature obsessed with this same enmity toward God. "The carnal mind is enmity against God," Paul says (Rom. 8:7). And this enmity is no mere passive indifference toward God. It is an active and open hostility. Because man as he is by nature not only finds himself unable to keep God's commandments, but is, in fact, also unwilling to keep them, he becomes angry with God for what he believes are His unreasonable demands. Thus, as Paul says, "The law worketh wrath" (Rom. 4:15).

Examples of Such Hostility

What a graphic picture the Psalmist paints of the world's antagonism toward God: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (2:1-3)! Not only the godless among the rulers of today, but also many in lower stations of life reiterate the arrogant blasphemy of Pharaoh, "Who is the Lord, that I should obey his voice?" (Exod. 5:2.)

It was this hostility of the world toward God that led to the crucifixion of Jesus, His only-begotten Son, betraying itself in the insistent demand of the angry mob, "Crucify him! Crucify him!" It vents itself also against those who by faith in Christ Jesus are God's children, for Jesus has said, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

What God Did Through Christ's Atonement

It was this prevailing state of enmity that made the atonement necessary. In love God sent His Son "to make reconciliation for the sins of the people" (Heb. 2:17). True, the atonement did not yet change the heart of man. The world's enmity has not been changed into friendship toward God. But the atonement did change the *status* of the world before God. The demands of God's justice, righteousness, and holiness have been satisfied. Through Christ the sinners' guilt has been expiated. Through Christ the world stands before God as a world redeemed since by Him full atonement has been made for the sins of all.

WILBERT R. GAWRISCH

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

SPREADING THE WORD IN A SCIENTIFIC WORLD

Since our Synod is in the process of establishing a mission in the Cape Canaveral-Kennedy area, we may wonder about the special problems and prospects involved in work in a locality so outstandingly scientific. The November 19 *Lutheran Standard* of the American Lutheran Church reports on a decade of experience in a similar venture in the China Lake, California, region.

China Lake is the site of the Navy's largest ordnance testing station, where some 13,000 scientific and military experts develop guided missiles and rockets. In 1955, a Lutheran mission was planted in neighboring Ridgecrest to care for Lutherans in the area and to reach others outside the church.

Those outside were by far the majority. Four of five claimed no religious preference and many indicated they had left the church of their youth to be, as they said, "intellectually honest." When the mission tried to reach this large group of agnostics and atheists, it found that its greatest handicap was a lack of members who had expert knowledge of the Bible to share with the experts in physics and mathematics. Too many of the mission's members were highly trained in science but Biblically illiterate. The young congregation took the wise and profitable step of undertaking a thorough program of adult Bible instruction for its own members as an integral part of its mission to the scientific community.

Our mission endeavors cannot bypass the Cape Canaveral-Kennedys and China Lakes. Such scientific areas will with the passing years mushroom and multiply. To cope with them, our pastors and people, our teachers and technicians, will need to know, not only some science, but also and especially much of the Bible. We will do well to make 1964 a year of Bible study.

WHEN A COMPUTER READS ST. PAUL

Recently a Scottish minister-mathematician, A. Q. Morton, used a Mer-

cury computer to examine whether Paul actually wrote the New Testament letters we regard as his. Words and phrases from the Pauline Epistles were fed into and read by the computer in a massive, seven-year investigation of the vocabulary and literary style of the various letters. The Mercury and Morton findings are that Paul seems to have written only Romans, First and Second Corinthians, Galatians, and Philemon.

The researcher is quoted as stating: "The industrial revolution has arrived at the New Testament. It is now as crippling to be innumerate as it has been to be illiterate."

We are not convinced that this necessitates any rush to erect a computer at Mequon and establish a chair there in some new subject termed "Numeratory Exegesis" or to rewrite the doctrine of inspiration and re-vamp the canon.

Morton's claims about Pauline authorship are not so novel as they may seem. Any number of so-called experts have by similar studies without computers sought to rob Paul of approximately the same number of epistles and have not in a century of efforts seriously harmed the Apostle.

The whole theory of determining authorship by counting word usage and style variations does not possess the validity and verity some claim for it. Applied to Shakespeare, for instance, it has produced some scattered viewpoints on alien authorship, but a strong majority continues to hold that Shakespeare wrote Shakespeare. It still takes greater faith to stake one's salvation on such a questionable theory than on our Bible. The issue has not actually been affected by the use of a computer, which cannot rise above or reach beyond the theory of the researcher and the type of material he feeds the machine.

RELIGIOUS THEMES ON STAGE AND SCREEN

Does the current rash of theatrical productions with religious settings and themes presage a moral improvement in the theater and a mass revival of the ticket buyers? Several of

these productions admittedly rise above the run-of-the-DeMille spectacles and have evoked so much discussion in the secular and religious press that this column is moved to comment briefly, but unenthusiastically.

A storm of controversy has been aroused in Germany by Rolf Hochmuth's play, *Der Stellvertreter*, and also in England, where a translation, *The Vicar*, has been presented. The play examines the policy of Pope Pius XII in regard to Hitler's persecution of the Jews. Since the major conflict in the stage production is between the head of a church which does not always give to Caesar what is Caesar's and a statesman who did not give to God what is God's, questions of public and political morality predominate and overshadow the matter of personal religion.

John Osborne's *Luther*, a London success in 1961, is playing to sellout crowds and favorable notices in its current Broadway stand. Does this first serious play to deal with our Reformer do justice to his life and cause? Unfortunately, the Luther struggle in the play is so involved with complexes and ailments that the result is more psychology and physiology than sin and grace.

From the Swedish cinema has come Bergman's *Winter Light* that deals with an unbelieving pastor's inability to be a pastor to three people who come to him for help. However artfully produced, the film says no more than that the soul that does not hear God is dark and dead. Usually the cinema does not even risk saying that much. Hollywood's latest, *The Cardinal*, as the first reviews indicate, is a bland effort that shuns final and controversial positions. The film version of *Lord of the Flies*, Golding's campus bestseller, blunts the book's main theme that beneath the thin veneer of civilization lurks the ugliness of depraved human nature by presenting something more appealing to our time—a shocking, up-to-date version of Robinson Crusoe.

To assume that the contemporary theater is resuming its long-lost, medieval role of providing Bible knowledge is to err. To seek religious guid-

ance and edification from Hollywood or Broadway is to chase a will-o'-the-wisp.

CHURCH-STATE DEBATE AT DISCIPLES' CONVENTION

At the 1963 International Convention of Christian Churches (Disciples of Christ) held at Miami last October there was extensive and spirited discussion of separation of church and state, as reported in the October 30 *Christian Century*.

The debate began over a resolution which attacked the Supreme Court

for ruling that government cannot aid all religion and which called for study by churchmen and action by Congress favoring "a constitutional amendment that will preserve our historic separation of church and state and our long-practiced general aid to all religion." Opposition to the resolution led to its revision, but the second proposal was also recommitted, this time on the grounds it went too far in the direction of clear-cut separation of church and state. The touchy question was eventually disposed of by a vote to conduct a church-wide

analysis of the place of religion in public life.

The issue of separation of church and state, especially as it arises in matters of education and taxation, will continue to plague and perplex religions and political assemblies in the year and years ahead. We can only hope that after their study the Disciples will still hold to the Bible's principle of church-state separation. Most especially do we desire this in the case of one member of the denomination, Lyndon Baines Johnson.

E. FREDRICH

FROM THE EDITOR'S DESK

Paul Gerhardt's hymn "Schaut, schaut, was ist fuer Wunder dar?" has always seemed to us to be closely related in spirit and tone to Luther's "Vom Himmel hoch da komm ich her." Both have a childlike quality—in the highest and best sense of that term. It is the only attitude which befits the Christian as he stands before the mystery of the Incarnation. What else can he do but stand in believing awe and wonder before this marvel of God's saving grace and love? It is as we sing in another hymn:

*When I would grasp this miracle,
My soul, o'erawed, bids me be still.
It boweth low and doth submit:
The love of God is infinite.*

We have attempted in our translation to retain the simplicity of the original. Anything highly polished, elegant, or sophisticated, we felt, would have sounded a jarring note.

The tune for Gerhardt's hymn is "Vom Himmel Hoch" (LH 85).

We had planned to have this translation ready for the Christmas issue, but the 18 stanzas were too much for us in a time when just a few other chores were crying for attention. But there is no great loss, we feel. Paul Gerhardt can help the true Christmas to live on in our hearts and lives. Surely, two of his stanzas are enough to help us enter the new year with peace and calm confidence in our hearts. They are:

*Our woes are ended; all is well,
For sin and Satan, death and hell
Are made a mockery and shame
This night of great and wondrous fame.*

*Thank God, all you whom thanks does move,
That He regards us in such love
And sends from highest heaven's throne
To us, His enemies, His Son.*

In this sense and spirit we say: May God grant you and yours a blessed, glad New Year!

* * * *

Something to cheer us at year's end is the Treasurer's Report for 11 months. In his Christmas letter to the pastors of the Synod, President Naumann wrote regarding this: "Contributions for eleven months are 97.68% of the eleven months' subscription!—Can we make it 100% and better? You know Who gave us our possessions! You know Who now has need of them in His service! He gave Himself for us. Can we learn to return a larger percentage of His gifts for His service?"

* * * *

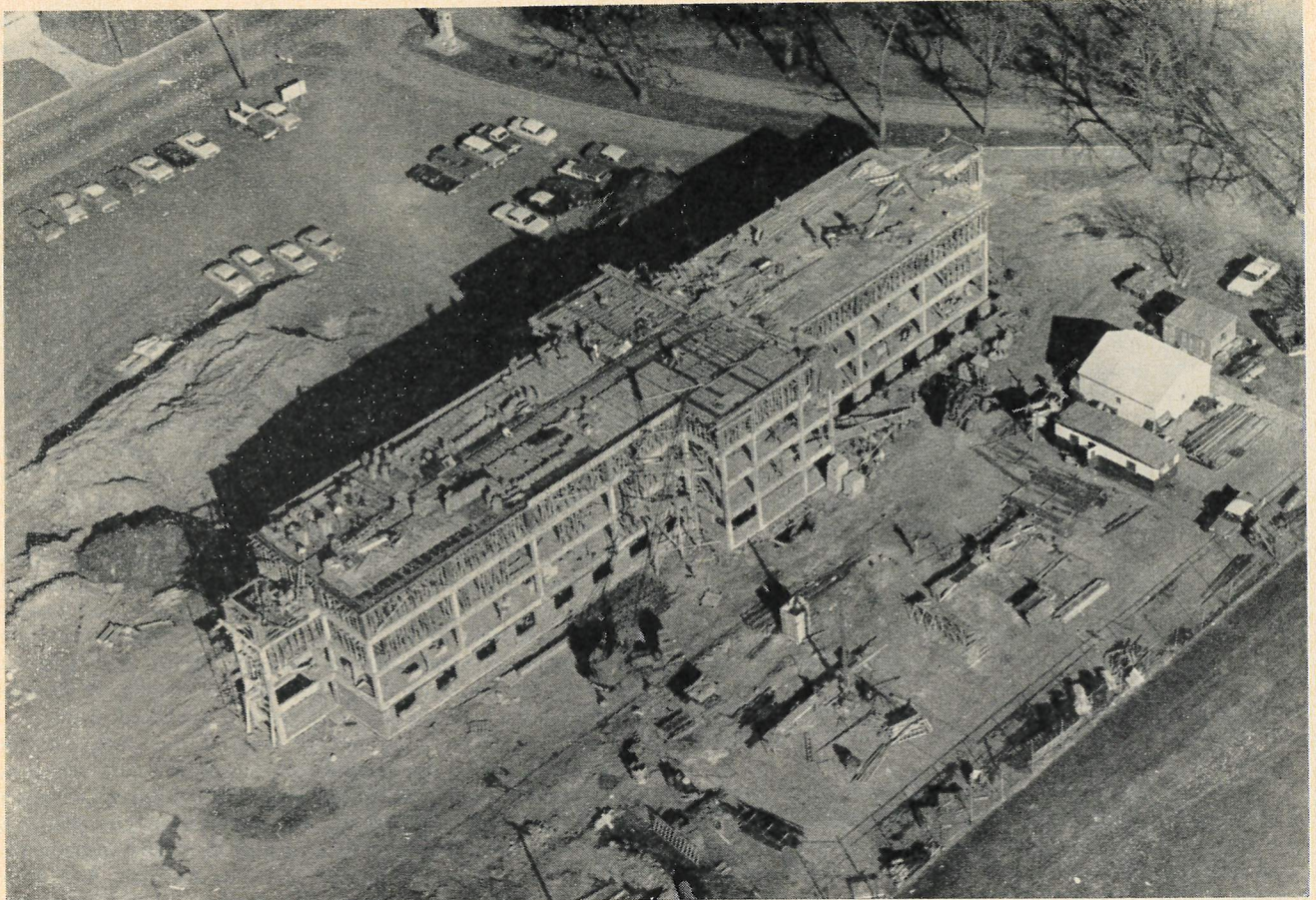
Under the heading "Braille Catechism" President Naumann reported: "Eleven have been distributed. More are being produced. We recently received a welcome and sizable gift for this work. 'Ye have done it unto me,' says Jesus." The catechism in question is the Gausewitz Catechism. Any requests for these catechisms are to be addressed to the Editor of *The Northwestern Lutheran*.

* * * *

Our readers will be interested and concerned regarding this item which our President labels: "Projects Deferred": "Because funds are not yet sufficient, these items are being deferred: refectory at Mobridge; staffing of DMLC and DMLHS (Doctor Martin Luther High School). Eight men requested. Two allowed so far. Hope to approve more in January and in spring. Condition of the treasury will determine. Cutback of CEF funds coming from the budget will slow home mission expansion. Mobridge's seventh professor deferred. . . . Synod authorized taking some of education funds to meet the budget if necessary. This would delay our building program."

* * * *

We are grieved to hear that one of our editorial writers, Pastor Im. P. Frey, has suffered a severe heart attack. We beseech your prayers for him.



WORK ON THE DORMITORY FOR WOMEN at Dr. Martin Luther College forges ahead. This picture was taken on November 26, 1963. This four-story structure will house 220 women. Ground was broken on July 26.

(Photo, courtesy the New Ulm Daily Journal.)

Chapel Windows At Northwestern College

After the installation of an organ less than a year ago, only one feature was lacking in the chapel at Northwestern College. With the installation of art-glass windows in the nave, the furnishing of the chapel has now been completed.

The seven gifts of the Holy Spirit, namely, wisdom, understanding, counsel, fortitude, knowledge, fear of the Lord, and piety, are portrayed in the

windows along the east wall. Opposite them, along the west wall, are four windows depicting great men of God in the Old Testament—Noah, Isaiah, John the Baptist, and St. Paul. Two windows in the alcove represent the spread of Christianity. The two windows in the organ chamber and in the sacristy are done in pattern, with the cross of the Redeemer added to

unify the symbolism of the rest of the windows.

The project was completed much sooner than was anticipated because a number of \$500 and \$1000 gifts within the past year and a half quickly brought the fund to its goal. To all donors our sincere thanks.

The Conrad Schmitt Studios, of Waukesha, designed the windows.

C. TOPPE

Bright, But Cold, Bitter Cold!

Reflections on Entering the New Year

"The New Year dawned bright, but cold, bitter cold." We don't know that the day will be like that, since we are writing these lines on December 15. Yet our forecast, sad to say, will come true for many—not literally, but tragically enough.

We are thinking of those whose prospects for the new year could aptly, though a little indirectly, be de-

scribed as "bright, but cold, bitter cold." These are the people who are hard-working, sober, respectable, even highly moral outwardly. Relying on their ambition and ability to work hard, they regard their material prospects as bright. Often their high hopes are realized, too. But even here the surface brightness is a delusion. Well before January 1, 1965, the ability or the opportunity, or

both, to make even a livelihood could be taken from them. God and His will and His way for them has little or no place in their reckoning for 1964.

Worse still are twin evils that always go along with sinful self-reliance. First, when all the bright prospects turn into a series of disappointments and failures, contrary to their own will and despite their most heroic efforts, "the bottom drops out." Self, in which they trusted almost exclusively, has deserted them. Cold is the weather in such hearts. The other twin is bitterness and recrimination toward God. You see, as "good people," they have gained a smattering of knowledge regarding God. As they see it, one stays on the good side of God by doing the good. What "the good" is, they determine for themselves. They select the good works that most appeal to them. With the easy works of outward morality—the "hard" ingredient of repentance is missing!—they believe they have deserved well of God. He owed them something, a great deal, in fact. Now He has let them down. Instead of following the counsel:

*Commit whatever grieves thee
Into the gracious hands
Of Him who never leaves thee,
Who heav'n and earth commands—*

instead of that they charge God with gross unfairness and cruelty. "Bitter cold" is the weather reading in such hearts.

Worst of all is the reliance on their good works to secure God's favor. They are committed to their moral living as the avenue to God's good will and blessings, including that of eternal life. Again to them the weather outlook seems bright. They are confirmed in their optimism by the approval of many fellow men. Unless God lays hold of their hearts with His Law to shatter their

easy, false optimism and with the Gospel generates in them trust in Christ as the Refuge from sin and its crushing guilt, their prospects for the coming year are black indeed. Then they will continue to turn their back on Christ, His forgiveness, His salvation. The net result will be that at the end of the year they will be as much as ever children of Satan, destined for the eternity of hell, notwithstanding all the fair show of morality and godliness.

"But what's the connection with us?" someone may ask. Just this: Scriptures tell us, and church history sounds a mighty confirmation, that when men have had the Gospel for some time, they readily become subject to formalism. They—and we—are tempted to substitute the outward forms, customs, traditions, and rites of Christianity for a walking in daily contrition and repentance, for a living faith in Christ, and Christ alone. We can begin to put our trust in our religious observance. We can begin to keep book, for instance, on our church-going, our church activity, our giving. What a sad change! All this began as the natural outpouring of hearts that had been warmed by the knowledge of God's saving mercy in Christ. A cold chill is creeping into our hearts if that happens to us. Then there is a strange mixture of reliance on what God did through Christ and reliance on what we do. Such a mixture can be deadly. If it continues, it must result in a fall from grace (Gal. 5:4).

Let all reliance on self be purged out! Look at the Christ you see in the Gospel for New Year's Day. He was circumcised, that is, formally and publicly He was "made under the law" (Gal. 4:4). He voluntarily put Himself under the Law. He went on to fulfill it in His sojourn on earth and to bear its dread penalty—for you. Let Him have all your trust. Then the weather outlook for the new year will be "fair and warm."

W. H. F.

Editorials

(Continued from page 403)

a time of world-wide tensions, the reaction will be overpowering. And fame ever hastens with her tragic garlands when death strikes a man of mark with an assassin's bullet.

But the homage was also somewhat bewildering. There were expressions of grief that lamented his death as if it had been the death of a nation's savior, the extinction of a country's hope. Many mourned as if God Himself had been struck down at the same time. In their sorrow they seemed to forget that the government of this nation does not ultimately lie in a President's hands, no matter how surely he may have grasped the reins, no

matter how much a citizenry may have owed to his guidance.

The Lord of the nations guided our country's destiny before tragedy struck at Dallas; He did not cease to do so when a murderer's gun dispatched His representative into eternity, nor has He abdicated His sovereignty today.

What catastrophes the new year may bring to us as a nation or what adversities to us as individuals, we cannot know today. This we do know, however: He still reigns and will ever reign. If under His governance there should be more tragedies in store for our country, His kingly reign will not be diminished thereby. God's sovereignty stands out in greater majesty against the frailty of men.

C. TOPPE

Anniversaries

Golden Weddings

Mr. and Mrs. William Eick, of St. John's Ev. Lutheran Church, Hatchville, Wisconsin; on December 1, 1963.

Mr. and Mrs. Frank Erdmann of St. Paul's Ev. Lutheran Church, Algoma, Wisconsin; on November 30, 1963.

Mr. and Mrs. Frank Nelson of St. Paul's Ev. Lutheran Church, Henry, South Dakota; on December 1, 1963.

Dr. and Mrs. Henry Richter of Friedens Ev. Lutheran Church, New Prague, Minnesota; on July 1, 1963.

Mr. and Mrs. August Wessel of St. Paul's Ev. Lutheran Church, Mound

City, South Dakota; on November 27, 1963.

Sixtieth Wedding

Mr. and Mrs. J. Bohnsack of Friedens Ev. Lutheran Church, New Prague, Minnesota; on November 24, 1963.

Mr. and Mrs. Adolph Reglin of Zion Ev. Lutheran Church, Cream, Wisconsin; on November 28, 1963.

GROWTH OF OUR WISCONSIN SYNOD ELEMENTARY SCHOOLS 1950-1963

Year	No. of Schools	Enrollment	No. of Teachers	New Teachers	Supplied by DMLC	Obtained	
						From Other Sources	Married Women Teaching
1950	184	15,270 ()	469	102	27	75	—
1951	185	16,325 (+1055)	496	111	45	66	—
1952	186	17,281 (+ 956)	507	103	57	51	—
1953	189	18,931 (+1650)	541	108	50	58	73
1954	196	19,512 (+ 581)	578	116	44	72	88
1955	199	20,393 (+ 881)	628	124	51	73	101
1956	202	21,307 (+ 914)	647	142	56	86	115
1957	203	21,901 (+ 594)	679	134	63	71	139
1958	213	23,291 (+1390)	729	152	84	68	157
1959	217	23,607 (+ 316)	762	162	96	66	179
1960	218*	24,082 (+ 475)	795	157	76	81	189
1961*	221	24,007 (— 75)	805	140	73	67	210
1962	225	24,250 (+ 243)	840	177	89***	88	227
1963**	224	24,068 (— 182)	853	164	85***	79	248

*) St. John's School, Milwaukee, closed with an enrollment of 95. St. Martin's Church, Winona, left our Synod with a day school enrollment of 267.

***) St. John's Church, West Bend, Wisconsin, left our Synod. Its day school had an enrollment of 265.

***) Number indicates teachers from DMLC and MLTC.

GROWTH IN THE TEACHER ROSTER (Christian Day Schools) 1940-1964

Year	Men	Women	Total	Increase
1940-41	190	126	316	
1941-42	194	129	323	7
1942-43	187	139	326	3
1943-44	187	143	330	4
1944-45	188	149	337	7
1945-46	190	169	359	22
1946-47	187	191	378	19
1947-48	199	202	401	23
1948-49	200	219	419	18
1949-50	212	236	448	29
1950-51	224	245	469	21
1951-52	237	259	496	27
1952-53	245	262	507	11
1953-54	237	301	541	34
1954-55	251	327	578	37
1955-56	265	363	628	50
1956-57	272	375	647	19
1957-58	283	396	679	32
1958-59	285	444	729	50
1959-60	290	472	762	33
1960-61	299	496	795	33
1961-62	302	503	805	10
1962-63	302	538	840	35
1963-64	313	540	853	13

GROWTH OF OUR AREA LUTHERAN HIGH SCHOOLS 1940-1964

Year	Enrollment	Number of High Schools
1940-41	298	2
1941-42	319	2
1942-43	346	2
1943-44	406	2
1944-45	466	3
1945-46	546	3
1946-47	611	3
1947-48	622	3
1948-49	621	3
1949-50	608	3
1950-51	626	3
1951-52	621	3
1952-53	636	3
1953-54	649	4
1954-55	692	4
1955-56	717	4
1956-57	881	5
1957-58	1135	6
1958-59	1367	Instructors 8
1959-60	1740	91 8
1960-61	1866	97 8
1961-62	2072	106 8
1962-63	2277	109 8
1963-64	2471	121 8

By the Way

By H. C. Nitz

Capital Punishment

"Blind unbelief is sure to err." This observation of the poet is borne out by the arguments of theologians who seek to abolish capital punishment for murder. Their reasoning betrays that they deem themselves wiser and kinder than God.

The American Legion Magazine (Apr. '63) aired the question: "Should Congress Ban Capital Punishment?" Two Congressmen briefly wrote pro and con.

The opponent to capital punishment stated that the death penalty does not have "any special deterrent value." (On similar grounds one might urge the abolition of all laws against crime!) Then he brings the sentimental argument that innocent men have been executed. And he trumps his plea by quoting Bernard Shaw as saying: "Assassination on the scaffold is the worst form of assassination, because there it is invested with the approval of society."

When a man of Shaw's stature stoops to such a gross abuse of the meaning of words, he admits that his argument is weak. We are therefore not surprised that he continues: "Murder and capital punishment are not opposites that cancel one another, but similars that breed their kind."

The Congressman who favors capital punishment maintains that the death penalty is a deterrent. "As defense counsel in capital cases," he says, "and as prosecuting attorney, I personally witnessed the decline of homicides in an area covered by the death penalty." He points out the legal safeguards against misuse of the death penalty and refutes the emotional argument "that capital punishment is barbaric." Finally he rests his case by quoting a Word of God that decrees the death penalty for major crimes: "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses. . . . Moreover ye shall take no satisfaction [ransom] for the life of a murderer, . . . but he shall be surely put to death" (Num. 35:30, 31).

"The rightness of capital punishment," says *Christianity Today* (Nov. 8, '63), "is being increasingly questioned by both humanistic and Christian moralists. Although they argue

from different premises to the same conclusion, they share one important objection. Both appeal to the possibility of an error of judgment which will take the life of an innocent person." The writer admits this possibility especially in the area of rape, and justifies his plea for the abolition of the death penalty for that crime.

But he continues: "Christian moralists who reject capital punishment for any crime have the task of getting past God's Word to Noah in Genesis 9 that 'whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.'" This divine command has not been abrogated.

When one has for years read the emotional and illogical pros and cons in the secular and religious press, it is refreshing to find the subject treated soberly and sanely in a Bible study by Dr. Gervas A. Carey, an Episcopal pastor in Honolulu. In a 37-page pamphlet he discusses the death penalty in the light of the Fifth Commandment (the Sixth for him), and in the light of Genesis 9:5f. Briefly but tellingly he answers 12 objections to capital punishment allegedly based on the Bible, such as: "How can a God of love direct the putting of anyone to death?" He also answers 10 objections in general, among them Warden Lawes' sentimental claim "that he had never known of the execution of a wealthy man."

In the concluding chapter the author points out that one reason why there is so much sentiment against capital punishment is the fact that the preaching of judgment has become rare in American pulpits. He says: "Thus a 'soft-line' in the Gospel ministry may gradually take over as it seems to have been doing in the American social, moral and judicial life. The surest safeguard against such would be for all ministers and Christians in general to read their entire Bibles consecutively in addition to other devotional readings of favorite passages.

"The acceptance of the Biblical teaching concerning divine judgment should remove some of the principal objections to capital punishment. As noted earlier, this appears in Genesis as the divinely appointed punishment

for man's greatest social crime. Murder is the result of a disregard of both man and God, in whose image man was created, and calls for the supreme sacrifice of the murderer's life at the hand of man.

"Viewed in itself alone this decree of God might seem unreal. But when placed alongside the numerous other judgments of God as recorded in both the Old and New Testaments it fits into the pattern of divine judgment interwoven with mercy throughout the entire Bible."

(*Capital Punishment, a Bible Study*, is obtainable for 35 cents from St. Thomas Press, P.O. Box 35096, Houston, Texas 77035.)

Child-stealing

When a tourist in a strange land reports on what he has seen, he may give a distorted picture. Even if he tries to be factual, he may be too optimistic about the things he admired, and he may be too severe in his criticism of the things he found objectionable. At best, it is difficult to put the best construction on everything.

These are pitfalls into which even missionaries may fall despite years of residence in a foreign field. An African student in an American university severely condemned a returned missionary who in a lecture reported on the morals and superstitions of the student's homeland.

The discreet missionary does not try to shock the home church with horror stories. And he uses restraint in reporting on various kinds of progress in the land where he is a foreign guest. He not only aims to be factual; he also wants to be tactful lest overstatements put his truthfulness in a bad light, thus undermining his influence for the Gospel and, perhaps, even shortening his stay on the field.

However, when a Christian native addresses himself to his countrymen and on the basis of unbiased knowledge pleads for the abolition of superstition and vice, he compels his fellow citizens to face facts.

Such an instance is the August 1963 issue of *African Challenge* with a shocking report on child-stealing. This

magazine, written by African Christians for Africans, says in part:

"It was mealtime for the M. family in a small African town. The children came running in from their games as the smell of food drifted over the wall of their compound. After a few minutes, however, the parents noticed that three-year-old Mary M. was missing. The older children went out to look for their junior sister.

"As it grew dark, the fear of the parents increased. The other children returned to say that they could find no trace of the little girl. Food was forgotten as family and friends searched in nearby houses and in the bush.

"In the morning the anxious parents reported Mary's disappearance to the police. The police officers began to make inquiries and searched the neighborhood. For three days there was no news of little Mary.

"Then someone reported a ghastly discovery. Mary's body had been found in the bush. It was a horrible sight! Her little body had been cut into pieces — her legs and right eye were missing, and there were many knife cuts on her arms.

"Mary M. was the victim of a child-stealer and murderer!

"A similar thing happened to parents in Ibadan, Western Nigeria. Their seven-year-old daughter failed to return home one evening after she had been sent on an errand. Five days later her body was found in the bush. The police discovered that the intestines of the dead girl had been removed.

"Shocking! Horrible! Yet these things are happening in Africa today. Children are being kidnapped daily; in some cases their bodies are found, but the majority of these children are never seen again by their parents. Police officers have long lists of 'missing persons' — many of them children.

"In one city more than 30 boys and girls were reported missing from their homes in one month. How many were victims of child-stealers?

"But children who disappear are not always stolen. Take the case of 10-year-old Issac B. A man tried to sell Isaac for £500 to a native doctor. The native doctor informed the police, and the man was arrested. The man was Isaac's own father!

"Stories like these appear every day in our newspapers."

And so the report goes on, citing case upon case for nearly two pages

the size of the *Saturday Evening Post*.

The article quotes the writer in a large African daily as saying: "The innocent children become sacrificial lambs." Witch doctors advise their clients "to sacrifice a young innocent soul to their ancestors or to a stream regarded as a holy goddess" in order to obtain certain desired results.

One more paragraph from this article, which shows that this horrible superstition is not restricted to the lower classes: "The business executive who arrives at his office in a big car may hide a guilty secret. He may have sacrificed a child to get himself 'promotion!'"

The article ends with the quotation of a number of pertinent Bible passages focussed on this heinous crime.

"Conformist" March

That is what a writer in *Our Sunday Visitor* (Sept. 1, 1963) calls the "Bridal Chorus" from Richard Wagner's *Lohengrin*. He is writing in reply to a protest from a parent who complains that in his diocese the "Bridal Chorus" has been banned, as a consequence of which the daughter will not be able to approach the altar to the strains of "the moving and time-honored precessional from one of the world's greatest composers."

Regarding this composer, the writer informs the irate parent that Richard Wagner was "an excommunicated Catholic, whose private life was notorious and who made a career of ridiculing the Church, even devoting entire operas to this purpose, as with *Tannhaeuser*."

"However," the answer goes on, "the real reason that the *Lohengrin* is not permitted in our churches is that its spirit, original setting, and inalienable connotations are entirely foreign to prayer, contradictory of morality, and distracting from sacred things. In the opera this wedding march is sung by the nobility of Brabant while Elsa and Lohengrin are being led to their wedding chamber in the great hall of the castle — a rather suggestive circumstance to anyone familiar with the original scene. Certainly far from sacred!

"Of course it is great music, but Wagner never intended it to be organ music; it is an opera chorus — completely worldly.

"Besides, this march has been cheapened by its over-use in theater,

television, and on the radio, stage and screen, where it often forms the background for cheap jokes. It has become vulgar." Yet the conformists — not only in the Catholic Church — request it, even demand it, and — get it.

How to Sleep Well

When one has passed threescore years and ten and has not, wittingly at least, been asked to vote in a Gallup poll, one wonders how accurate such a sampling of opinion is.

A writer in *The American Legion Magazine* (Apr. '63) in an article titled "How to Sleep Well" claims that a recent Gallup poll shows that 52 per cent of adult Americans suffer from chronic or occasional sleeplessness, while in Norway only 15 per cent are thus afflicted. He also claims that the public spends "well over a million dollars a night for drugs to induce sleep."

The writer proceeds to suggest "ten ways to fetch the sandman," among them, by the way, the reading of modern poetry!

The suggested gadgets and tricks will likely prove helpful in many cases. At least they will do no harm. However, toward the end of the article the author makes a shocking recommendation:

"What you do with your *mind* about inviting sleep is more important, however, than what you do with your body. Worries over unsolved problems, anxieties and regrets, feelings of guilt over things done or left undone—such emotions are the handmaidens of insomnia, but they can be routed if you try hard enough. The thing to do when you go to bed, psychologists say, is to *cultivate a don't-give-a-damn attitude* about both yesterday and tomorrow and think of yourself strictly as a creature of the present floating to dreamland on a pink cloud." (Emphasis added.)

But a guilty conscience cannot be effectually parked on a pink cloud. "If we *confess* our sins, he is faithful and just to *forgive* us our sins, and to *cleanse* us from all unrighteousness" (I John 1:9).

Neither will a pink cloud relieve us of our cares. The only effective relief is obtained by "casting all your care upon him; for he careth for you" (I Pet. 5:7).

Serious feelings of guilt and anxiety cannot be routed by an attempt to ignore them. When the jailor at Phi-

lippi was so disturbed that he was about to kill himself, Paul did not advise him to forget about it.

Sleep is a gift of God, included in the daily blessings God's children ask for in the fourth petition of the Lord's Prayer. "He giveth his beloved sleep" (Ps. 127:2).

In the midst of serious peril and distress, David prays: "Thou hast put gladness in my heart. . . I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Ps. 4:7).

The child of God who can with a sprinkled conscience close the day with Luther's Evening Prayer will not resort to the damnable advice given by the psychologist quoted above.

NAMES REQUESTED

CAPE KENNEDY (CANAVERAL) AREA

A new mission is being established in the area of Florida commonly known as the Cape Canaveral area. This includes the cities of Cocoa, Rockledge, Merritt Island, Cocoa Beach, Eau Gallie, Melbourne, and Titusville. Your fullest cooperation is requested in forwarding names of those who would be interested in affiliating with our Synod. Please send them to the undersigned.

Pastor Kenneth W. Strack
1307 Lakemont Drive South
Cocoa, Florida

NAMES REQUESTED Faribault, Minn., Area

Names of prospective members are sought in the Faribault-Northfield-Owatonna, Minn., area for the preaching station already begun at Faribault, Minn. Services are conducted the fourth Sunday of each month. Further information can be obtained from and references should be sent to:

Harold D. Yotter
934 S.W. 7th Ave.
Faribault, Minn.

CONCORDIA TRIGLOTTA WANTED

The Library at Dr. Martin Luther College, New Ulm, Minnesota 56073, sorely needs at least three copies of CONCORDIA TRIGLOTTA in useable condition. Please indicate the price expected if you have one for sale. Gifts, too, would be appreciated.

HERBERT A. SITZ, Librarian

REQUEST FOR NAMES

Please send names and addresses of Wisconsin Synod families moving into the District of Columbia and nearby area of Maryland and Virginia to

Rev. Walter F. Beckmann
3519 North Ohio Street
Arlington, Virginia

A REQUEST — FOSTER HOMES

The Residential Treatment Center operated by the Lutheran Children's Friend Society of Wisconsin is interested in locating good foster parents for some of the boys (ages 9-15) now residing in our Center.

Administratively, we are not responsible for finding foster homes for these boys; that is the responsibility of the County and State Departments of Public Welfare, who originally placed the child in our Center. We, however, feel it an asset to our program if we, as an Agency, can refer names of good Lutheran homes to these agencies to be studied by them with the intent of placing one of our boys.

If you are interested in placing your name into the depleted file of much-needed foster homes, you are encouraged to contact the

Lutheran Children's Friend Society, 8138 Harwood Ave., Wauwatosa 13, Wis.; Telephone BLuemound 8-4542. Telephone calls or correspondence may be directed to Mr. Don L. Druckrey, Child Care Supervisor.

DMLC RECORDS AVAILABLE

Records containing 15 selections from the DMLC Choir's 1963 tour program are now available for \$4.50 each postpaid from the College music department or for \$4.00 from either the College or Northwestern Publishing House when mailing is not required.

Prof. Meilahn Zahn
DMLC
New Ulm, Minn.

AN OFFER — CHURCH FURNITURE

Free to any mission congregation, or others in need of them, for transportation. A small altar, pulpit, baptismal font, crucifix, candelabra, and nine-foot pews. Contact:

Norbert A. Gieschen, pastor
St. Matthew's & St. John's
Ev. Lutheran Churches
Box 176, Stoddard, Wis. 54658

REQUEST FOR A BELL

Any congregation having a large bell (600 lb and up) not in use and interested in selling it, kindly contact the Rev. W. O. Bein, 2022 N. Mitchell Street, Phoenix, Ariz. 85006.

NAMES REQUESTED Willmar, Minn.

Exploratory Wisconsin Synod services are planned in Willmar in the near future. Please send names and addresses of prospects to:

Pastor John Raabe
226 Ramsey Ave. S.
Litchfield, Minn. 55355

AN INVITATION

Salem Ev. Lutheran Church extends an invitation to those members of our Wisconsin Synod who will be vacationing in the Scottsdale-East Phoenix area this winter season. Salem has one service at 9:00 a.m. Temporary place of worship is the Scottsdale Boys Club, 7502 East Osborn Road.

John Gaertner, pastor
303 S. Pueblo Way
Scottsdale, Ariz.

FREE BULLETIN BOARD

Trinity Lutheran Church, Kiel, Wis., has an outdoor bulletin board to give away, preferably to a mission congregation. Write to Pastor E. G. Behm, Kiel, Wis.

CALL FOR NOMINATIONS

The Synod in convention established a new professorship in the department of music for Dr. Martin Luther High School at New Ulm, Minn. The Board of Control therefore requests that members of the Synod nominate men to fill this position. The man called should be qualified to teach music classes, direct choruses and band, and teach piano.

Nominations and pertinent information concerning the candidates must be in the hands of the secretary no later than January 18, 1964.

Ervin Walz, Secretary
Dr. Martin Luther High School
Board of Control
17 1st St. NE
Fairfax, Minn.

NOMINATIONS

The following have been nominated for the professorship in the department of education at Dr. Martin Luther College:

Prof. William Arras, Saginaw, Mich.
Mr. Orlan Dorn, Bay City, Mich.
Mr. Adolph Fehlauer, Milwaukee, Wis.
Mr. Arthur Glende, New Ulm, Minn.
Rev. Ralph Goede, Lake City, Minn.
Mr. Richard Grunze, Princeton, Minn.
Mr. John Isch, Plymouth, Nebr.
Mr. Darrel Knippel, Minneapolis, Minn.
Mr. Reuben Kramer, Lannon, Wis.
Mr. George Lillegard, Milwaukee, Wis.

Mr. Marvin Meihack, Milwaukee, Wis.
Mr. Kurt Petermann, Appleton, Wis.
Mr. James Raabe, Wonewoc, Wis.
Mr. Richard Scharf, Plymouth, Mich.
Mr. F. W. Schulz, Jr., Juneau, Wis.
Mr. Francis Warner, Fond du Lac, Wis.
Mr. Howard Wessel, Red Wing, Minn.
Prof. Alfons Woldt, Milwaukee, Wis.
Mr. Donald Zimmermann, Monroe, Mich.

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 4:00 p.m. on January 10, 1964, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than January 9, 1964.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

CALL ACCEPTED

Dr. Martin Luther High School

Mr. Frederick Manthey has accepted the call to teach English at Dr. Martin Luther High School.

Arthur Glende, Secretary
DMLC Board of Control

CALL FOR NOMINATIONS

Members of the Synod are herewith invited to nominate men for the professorship in the department of science and mathematics at Dr. Martin Luther College. The man to be called should be qualified to teach in the field of physical science. Kindly include pertinent information concerning the nominees.

All nominations must be in the hands of the undersigned by January 22, 1964.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

CAMP DIRECTOR WANTED

To supervise activities of Killarney Lutheran Camp near Jackson, Mich., for two to four weeks beginning July 12, 1964. Qualifications: Experience with children, ages 9-14; a love for outdoor activity; and a desire to bring children closer to Christ through the activities of a summer camp. For further information write to:

Rev. R. F. Westendorf
1032 Leith St.
Maumee, Ohio 43537

OPENINGS AT

BETHESDA LUTHERAN HOME

Immediate Opening: Bethesda Lutheran Home, a home for over 600 mentally retarded residents, has immediate openings for single persons and married couples to serve Christ and the handicapped as ward attendants and nurses' aides in the newly remodeled children's wards and infirmary.

Qualifications: Consecrated and dedicated Christians between the ages of 18 and 62. Experience of having raised a family or having worked with children is desirable but not a requirement. In-service training course provides on-the-job training.

Benefits: Social Security program, group insurance, paid holidays, and paid vacations.

Wage Scale: Commensurate with training, experience, job assignment, and responsibility. Merited rate increases granted semi-annually.

Contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. (53094).

ATTENTION! LUTHERAN STUDENTS UNIVERSITY OF MICHIGAN

When you register for the second semester at the University, will you please specify "Wisconsin Synod" under "Religious Preference"? Pastors are requested to call this to the attention of such students from their congregation. Heeding this request will enable our pastors better to serve these students.

Robt. A. Baer

REQUEST FOR NAMES

Please send names and addresses of Wisconsin Synod families or persons interested in our Synod living in the Cranford, New Jersey, Allentown, New Jersey, and New York City areas to

Mr. Terry Sholes
39 Parkway Village
Cranford, New Jersey

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

BLACK CANYON DELEGATE CONFERENCE

Date: Jan. 27, 28, 1964.

Place: Pilgrim Lutheran Church, Mesa, Ariz.; Walter Diehl, host pastor.

Time: 10:00 a.m. (Communion service, Tues. 9:00 a.m.)

Papers: The Teaching of the Word of God in the Home, John Gaertner; The Organization of the Apostolic Church, E. Tacke.

ROBERT C. HARTMAN, Secretary pro-tem

* * * *

GADSDEN PASTORAL CONFERENCE

Date: Jan. 28, 1964.

Time: 9:00 a.m.

Place: Grace, Tucson.

In charge of Communion service: K. Hering.

Essays: The Mystical Body of Christ, R. Paustian; Christ in the Books of Moses, C. Metz; I Cor. 1:18-31, M. Nitz; An Isagogical Survey of Romans, N. Schlavensky. Substitutes: Is the Pope the Antichrist? E. A. Sitz; Exegesis of Ps. 130, V. Winter.

Secretary

MICHIGAN

SOUTHEASTERN CONFERENCE

Pastor-Teacher Conference, St. John's Lutheran Church, 3640 Elizabeth St., Wayne, Mich., Jan. 27, 28, 1964.

Opening time, Jan. 27, 10:00 a.m.

Opening time, Jan. 28, 9:00 a.m.

Make your own motel arrangements. Meals obtainable at the church.

G. BACKUS, Secretary

NORTHERN

PASTORS-TEACHERS CONFERENCE

Date: Jan. 20, 21, 1964.

Place: St. John, Hemlock (O. H. Drevlow, host pastor).

Preacher: M. Schroeder (alternate: A. Schultz).

The conference begins with a Communion service on Monday at 9:00 a.m. Teachers are required to attend the conference on the first day.

Only noon meals will be served by the host congregation. Excuses and requests for lodging are to be sent to the host pastor.

V. W. THIERFELDER, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: Tues., Jan. 21, 1964.

Place: Our Redeemer Lutheran Church, Wabasha, Minn.; L. Lillegard, host pastor.

Time: Communion service at 9:00 a.m.

Speaker: W. Godfrey (alternate, R. Goede).

Agenda: Engagement, F. Werner; Exegesis of I Tim. 3:1-7, T. Haar; Evangelism, D. Malchow.

NATHAN RETZLAFF, Secretary

* * * *

ST. CROIX PASTORAL CONFERENCE

Date: Tues., Jan. 14, 1964, 9:30 a.m.

Place: St. James Lutheran Church, West St. Paul, Minn. (C. Bolle, host pastor).

Preacher: A. Eberhart (alternate, K. Neumann).

Agenda: Exegesis, Col. 4:1-18, by D. Grumert; Article X of Formula of Concord, P. Siegler.

J. G. HOENECKE, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Place: Zion Lutheran Church, Rhinelander, Wis.

Date: Jan. 6, 1964; 9:00 a.m. Communion service.

Preacher: J. Radloff (M. Radtke, alternate).

Agenda: Separation of Church and State, E. C. Leyrer; The Book of Joel, W. Hein.

J. J. RADLOFF, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Jan. 21, 1964.

Place: St. Peter's Lutheran Church, Theresa, Wis.; Benjamin Hahm, pastor.

Holy Communion service: 9:00 a.m. (Preacher: C. Weigel; alternate: M. Westeraus).

Essay: An Exegetical-Homiletical treatise on Isa. 60:1-6.

CARL J. HENNING, Secretary

WESTERN WISCONSIN

WISCONSIN — CHIPPEWA VALLEY PASTORAL CONFERENCE

The pastors of the Wisconsin River Valley and Chippewa River Valley will meet Jan. 21, 1964, at Zion Lutheran Church, Stetsonville, Wis., Wilbert Frank, pastor. Holy Communion service at 9:00 a.m. The church is located east of Hwy. 13.

M. KOEPESELL, Secretary

* * * *

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: St. Paul's Lutheran Church, Onalaska, Wis.

Time: 9:30 a.m., Communion service.

Speaker: W. Gutzke (R. Kant, alternate). Exegesis of Jude, D. Ponath; Sermon Study, D. Lindloff.

H. ESSMANN, Secretary

INSTALLATION

Installed

Pastor

Kujath, Mentor, as Associate Director of Public Relations for the Lutheran Children's Friend Society of Wisconsin, by E. F. Lehninger, assisted by K. Otto, R. Ehke, J. Schaefer, and R. Stiemke, in St. John's Church, Wauwatosa; Dec. 8, 1963.

CHANGE OF ADDRESS

Pastors

Kujath, Mentor
4526 N. 92nd St.
Milwaukee, Wis. 53225

Strack, Kenneth W.
1307 Lakemost Drive South
Cocoa, Fla.

1963 PRE-BUDGET SUBSCRIPTION PERFORMANCE

District	Pre-Budget Subscription				Offerings Received January through November, 1963			
	Number of Comm.	1963 Subscription	Average Per Comm. Subscribed	10/12 of Subscription	Offerings Received	Per Cent of D	Average Per Comm. Received	
	A	B	C	D	E	F	G	
Arizona-California	4,594	\$ 57,391	\$12.49	\$ 52,608	\$ 52,549	99.9	\$11.44	
Dakota-Montana	7,402	106,784	14.43	97,885	99,783	101.9	13.48	
Michigan	28,067	386,704	13.78	354,479	361,806	102.0	12.89	
Minnesota	39,005	490,542	12.58	449,664	457,145	101.7	11.72	
Nebraska	6,779	93,003	13.72	85,253	84,450	99.1	12.46	
Northern Wisconsin	48,686	537,996	11.05	493,163	478,910	97.1	9.84	
Pacific Northwest	1,479	19,667	13.30	18,028	17,906	99.3	12.11	
Southeastern Wisconsin	51,530	629,380	12.21	576,932	554,164	96.1	10.75	
Western Wisconsin	48,878	552,682	11.31	506,625	512,134	101.1	10.48	
This Year	236,420	\$2,874,149	\$12.16	\$2,634,637	\$2,618,847	99.4	\$11.08	
Last year	234,411				\$2,464,746		\$10.51	

Norris Koopmann, Treasurer
3624 W. North Avenue
Milwaukee, Wisconsin 53208

The Northwestern Lutheran

ANNUAL FOR 1964

YEARBOOK AND DIRECTORY
of the Wisconsin Ev. Lutheran Synod

Prof. Heinrich J. Vogel
Assist. Ed. W. L. Q.
11757 N. Selmar Dr.,
Mequon, Wisc. 65 W.

CONTENTS:

- ★ *A Calendar of the Church Year*, including all the Church Festivals and civil holidays for 1964.
- ★ *"Your Servants in the Lord"*— a letter from the President of our Synod.
- ★ *Progress and Prospects* — The story of our world mission program, told by Rev. Edgar Hoenecke, chairman of the Board for World Missions. In 32 pages, with almost 70 pictures and maps, he tells the heartwarming story of our missionaries in Africa, Japan, Germany, Apacheland, and Puerto Rico.
- ★ *Our Synod and its Work* — A brief summary of the function and organization of the various departments of our Synod.
- ★ *Pictures of the 1963 graduates* from our Theological Seminary and Dr. Martin Luther College.
- ★ *Complete Official Directory* of all pastors, officers, boards, professors, teachers, congregations, colleges, high schools, day schools, including the location and time of service of all congregations and missions, and the address and telephone number of all pastors, professors, and missionaries.

More than one-third of the 1964 Annual is devoted to informational and devotional material. The book itself has been increased to 6x9 inches. The cover design presents the revised official seal of the Wisconsin Synod.

Price: \$.75



1964 SCRIPTURE TEXT CALENDAR

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