

H. S. Meyer

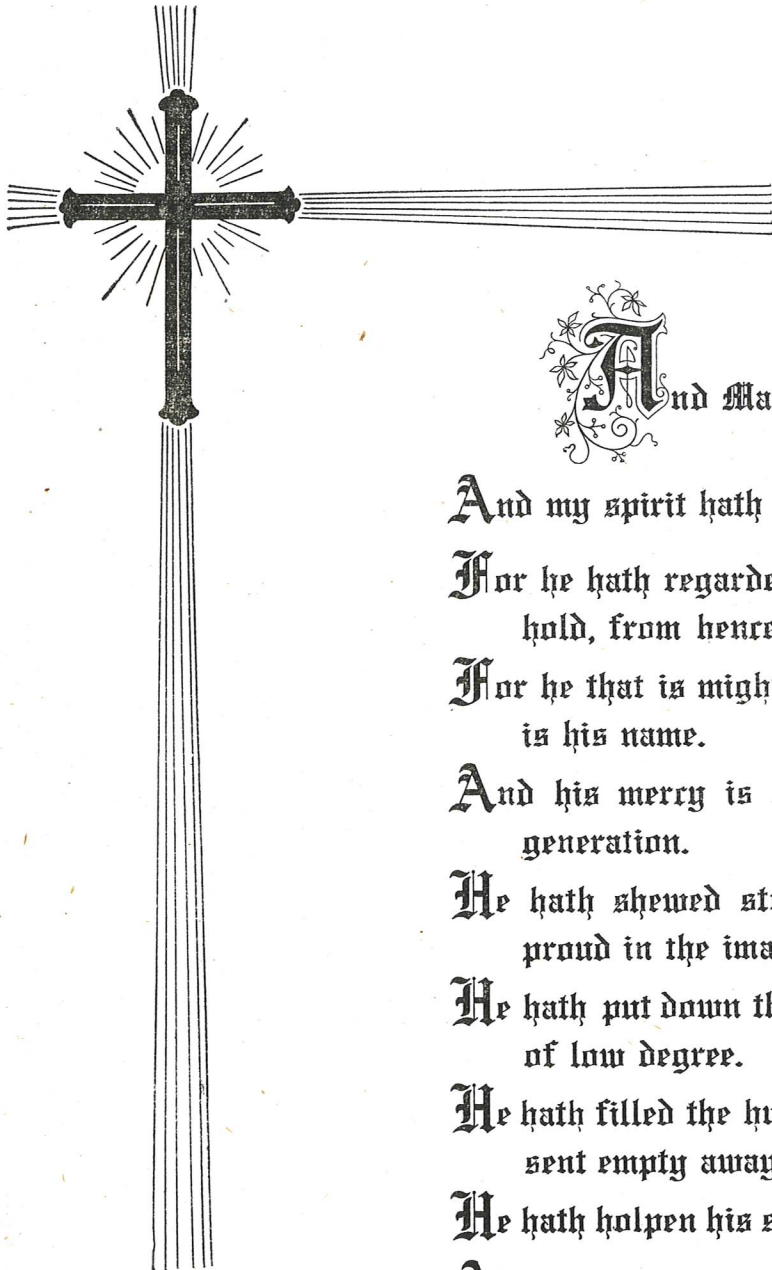
The Northwestern Lutheran

"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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The Magnificat



And Mary said, My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath regarded the low estate of his handmaiden; for behold, from henceforth all generations shall call me blessed.

For he that is mighty hath done to me great things; and holy is his name.

And his mercy is on them that fear him from generation to generation.

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He hath holpen his servant Israel in remembrance of his mercy;

As he spake to our fathers, to Abraham, and to his seed for ever.

THE MAGNIFICAT OF MARY -- OUR CHRISTMAS HYMN

THE Magnificat of Virgin Mary is a song of praise arising from the heart of a believer who has suddenly gained a full grasp of God's mercy in planning sinful man's salvation, who perceives clearly God's omnipotence in carrying out His loving plan, and who implicitly trusts God's faithfulness in keeping all His gracious promises. Beholding with Mary the marvelous things that came to pass, her source of joy will be ours, — believing with her God's eternal Word concerning the Holy Child of Mary, her salvation will be ours, — anticipating with her the birthday of our Savior, her Magnificat will be our Christmas song of praise. Especially now, when for the third time our relentless war in its ruthless mission of death is threatening to rob us of our Christmas cheer, we need Mary's vision of an eternally bright future; we need her faith in our heavenly Father's power and love to keep us safe in life and death; we need her submission to our great God's gracious will. Then no war, no suffering, no loss can keep from our hearts and lips our Christmas Magnificat.

The Magnificat was first sung by Mary in the home of Elisabeth. The angel Gabriel had not only told Mary: "the power of the Highest shall overshadow thee" and "thou shalt bring forth a son, who shall be called the Son of God," but he had also informed her that her cousin Elisabeth "hath also conceived a son in her old age: and this is the sixth month with her, who was called barren." Mary had hastened from Nazareth to the hill country of Juda and had come to the home of Zacharias and Elisabeth. Elisabeth inspired by the Holy Ghost had greeted Mary as the "mother of her Lord" and so had revealed by inspiration of the Holy Ghost what the angel had spoken to Mary. Elisabeth calls Mary blessed, because "blessed is she that believed: for there shall be performance of those things which were told her from the Lord." Moved by emotions of deep joy in the surety Elisabeth's prophesy had given to the promise of the angel Gabriel, Mary now breaks forth in the Magnificat.

Mary magnifies the Lord. All glory and praise belong to God alone. She is but the Lord's handmaiden. Elisabeth called Mary blessed, Mary in turn calls the Lord Jehovah blessed. "My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Savior." Through the angel's message of the birth of the Savior, God had enlarged Mary's heart (Ps. 119, 32), had filled her with increased estimation of His greatness, His mercy, His love. These emotions move

her to sing Jehovah's praises, to extol the name of the Lord. It is not her immaculateness, not her own sinlessness that she extols, but to the contrary her joy is this that she knows that God is *her Savior* from sin through the child to be born of her. Without the knowledge that the Son of God was her Savior there could be no joy, no Magnificat — not for Mary nor for you and me.

There is further cause for Mary's joy. "For He hath regarded the low estate of His handmaiden; for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done great things: and holy is His name. And His mercy is on them that fear Him from generation to generation." She, the descendent of the great king David, had by force of circumstances been brought to the rank of the poorest of the daughters of Israel, now engaged to a humble carpenter of Nazareth. What marvel that God should deign to use her to be the mother of the Son of David, who also was David's Lord. Back in Eden God had considered her and decreed that hers would be the Seed who would "bruise the serpent's head," hers would be the blessing through whom all the nations of the earth would be blessed. Yes, God had done great things and proved Himself the Mighty One, with whom nothing is impossible — even this that she, a virgin, is made the mother of God's own Son. Generations indeed will call her the blessed one upon whom God bestowed such extraordinary favors. However, forever blessed will be His name, not Mary's.

Consider to what high position God has exalted you and me: because of Mary's child and God's Son our names are written in heaven (Luke 10, 20). All generations shall also call us blessed. *Soli Deo Gloria!* What love the Father hath bestowed upon us that we should be called the children of God (1 John 3, 1). From the lowest depths of sin's degradation God has raised us to the heavenly heights of God's own heirs! Our souls should magnify the Lord!

Mary's hymn broadens. She continues that from generation to generation God proves Himself the Mighty One. "He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seat and exalted them of low degree. He hath filled the hungry with good things and the rich He hath sent empty away." The unbelieving world honors those who are proud in the imagination of their hearts, who trust in

their own might, who are rich in things of this world. God through the birth of Jesus has brought the arrogance of the conceited, of the "know-it-better-than-God's Word," to nought; those who are mighty in the eyes of the world and acknowledge no superiors He casts down; those who think that in their material blessings they have all that is needed, He lets go hungry for more and more, and finally puts them where they can never obtain true eternal riches.

How differently God treats those who humbly trust in His mercy and that fear Him, and who for that very reason are despised by the proud, the mighty, and the rich of this world. By His mighty arm God exalts them highly and fills them with good things: He satisfies them with the bread from heaven. They will know that all things work together for good to them that love God, because He that gave His own Son to die for them will with Him freely give them all things needful for their eternal good. "Behold God hath chosen the foolish things of the world to confound the wise; God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and the despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, the righteousness and sanctification, and redemption. That according as it is written, He that glorieth, let him glory in the Lord" (1 Cor. 1). You and I simply cannot be cast down because of earthly losses, suffering, and disappointments, for in Christ we have the wisdom that saves from sin and death, the power that overcame hell, the riches which eternally satisfy our hungry hearts.

Mary magnifies the Lord because she believes God's Word. "He hath holpen His servant Israel in remembrance of His mercy, as He spake to our fathers, to Abraham, and to his seed forever." The miracle of her conception was not to inaugurate a new religious revelation from God, a new religion, but it was only a part of God's eternal program for man's salvation. All along God had told the fathers through the prophets that He would remember His merciful promises of old. Jesus came in fulfillment of such promises in order to consummate the divine plan of salvation. The gift of the Messiah was for Abraham and his seed for ever. It reaches back to Adam and reaches down to you and me and all future generations until Jesus shall come

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Editorials

The Power Of Christmas Christmas with many people is only a date on the calendar. According to the calendar Christmas is the 25th of December. That is as far as many people ever get in their knowledge of Christmas. How Christmas came to be and why December 25th is Christmas and why this day is commemorated as Christmas never troubles their minds. Whether they know how Christmas came about and why we celebrate this day does not interest them. They believe they "celebrate" Christmas if they give and receive gifts, have a brightly lighted Christmas tree and, not to forget, have a sumptuous feast on that day — December 25th. These are the things, these outward things, that mean Christmas to them. If these things are lacking they do not consider Christmas a success. Add to this the possibility of disturbed conditions of life, either in their immediate family or in a wider sphere, that affects them — a happy "celebration" of Christmas is out of the question.

We are experiencing such conditions today. In fact, this is the third consecutive Christmas that world conditions are casting a dark shadow upon Christmas. And the end is not yet as far as man is able to judge and see. There will be no Christmas in many homes. We mean such Christmases as the calendar records — the 25th of December. The calendar, however, is not at fault, nor are the world conditions primarily at fault, but the people are. People who dissociate Christmas and Christ, — the Father's great gift to a world of sinners and who was sent by the Father, born of the virgin Mary, to redeem us from sin, death and condemnation and who do not find their joy and happiness in this fact — will have no Christmas even if world conditions were favorable and there were no war, no strife, no hatred in the world. They would have no Christmas if every wish and desire of their heart would be fulfilled to the fullest measure of man's ability. Their Christmas would still be no Christmas because it is an artificial, man-made Christmas. Yea, though their voices rang out joyously and unrestrained to fill the air — they still would have no Christmas. Because no man can *make* Christmas or *buy* Christmas or *give* Christmas. God alone can give us Christmas. He gave us Christmas in His Son. Where, therefore, there is no Christ, no Savior from sin, there is no Christmas.

Christ the Savior is the very heart of Christmas, the very cause of Christmas and the very joy of Christmas. Where Christ is known and accepted as the Father's gift from heaven, there Christmas will be celebrated, there hearts will be glad and comforted — be it safely at home, be it in a strange land and among strange people, be it on the sick-bed, on the battle front and in the fox holes. That is the power of Christmas.

W. J. S.

* * * *

"Let The Earth Now Praise The Lord" If only this were possible. We know it is not possible because the Scripture says, "the world lieth in wickedness." The wicked world does not know the Lord much less what the Lord has done for man to arouse his everlasting homage and gratitude. It is true, of course, that the words quoted above and taken from one of our familiar Christmas hymns, expresses the mind, the hope and the wish of all those who do know God and "know the grace of our Lord Jesus Christ: that though He was rich yet for our sakes He became poor that we through His poverty might become rich" (2 Cor. 8, 9). These children of God will never cease to pray the heavenly Father to open the eyes of all men, who

are still sitting in darkness and in the shadow of death, that God may open their eyes that they too might see the glory of God in the face of Jesus Christ and some day sing with us the praises of Him who has called us out of darkness into His marvellous light. That is the intent and the meaning of the words of that hymn, or the opening words of that hymn. We are not trying to claim that all people on earth *can* praise the Lord. That would not be true to the facts as the Scripture reveals them.

And yet the praises of the Lord no doubt are sung all over the earth. Wherever on this earth a Christian draws the breath of life (and where on earth is there not a Christian) the praises of the Lord are not forgotten — the praises of the FAITHFUL GOD — "who has truly kept His Word" spoken to man about the coming of the Savior. More than 4,000 years rolled by after the Lord had given Adam and Eve the promise of the Savior in Paradise. During the following centuries He repeated that promise to Abraham, Jacob, Juda, David, by the mouth of all His holy prophets until Christ, the Savior, was born and laid in the manger at Bethlehem. God did not forget. God was faithful to remember His promise and fulfilled it. "He truly kept His word." This is the object of our praises and our songs. And these praises arise to heaven and reverberate through this earth, coming from the hearts and lips of the redeemed, especially during the Christmas tide. The great number of Christmas hymns in all languages of the world, attest to this fact. Many of them, we know, are of a light character, but many and among them most of the hymns produced and written by Lutheran poets, are of exceptionally high character. They stimulate and aid the Christian to sing the praises of the Lord throughout the world. W. J. S.

* * * *

A Rabbi's Protest A Jewish Rabbi in the State of New York recently protested to the Kingston Board of Education against the teaching of the Christmas story and the singing of Christmas hymns in the public school of that city. He is Rabbi Harold Englander of the congregation Ahavath Israel. In his protest he had this to say:

"A few nights ago I received a call from one of my congregants who told me that her youngster had recited his usual bedtime prayers and then added one containing Christological references. Upon being questioned, the child revealed that he was well versed in the story of Joseph and Mary and the star of Bethlehem and that he had obtained all of this information in Kindergarten.

"This is only one incident of many that could be pointed out of religious instruction which is being given in the public school system, especially during this season of the year. I know that some of the hymns which are found in the school hymnals are definitely of a sectarian character. Certainly the Christmas carols fall within this category.

"It was the opinion of the other two rabbis of Kingston . . . that the principle of *separation of church and state* (italics ours) which is one of the bulwarks of our democracy should at all times be strictly adhered to, and that nothing of a religious character should enter our public school system."

This Rabbi is right. Although we wished that every Jewish child could be induced to study or at least to hear the

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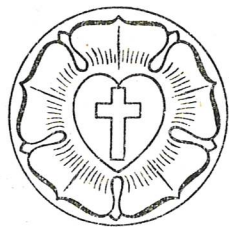
STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXIII

Of the Marriage of Priests

"YOU ought anxiously to consider again and again what sort of a burden this is which you are taking upon you of your own accord. Up to this you are free. You may still, if you choose, turn to the aims and desires of the



world. But if you receive this order it will no longer be lawful to turn back from your purpose. You will be required to continue in the service of God, and with His assistance to *observe chastity* and to be bound for ever in the ministrations of the Altar, to serve whom is to reign" (*Catholic Encyclopedia*).

With these words, just quoted, a candidate for orders (the subdiaconate, to be specific) is warned before taking his vow and thereby definitely binding himself. Hence, any offense committed by a priest against the Sixth Commandment "is not only a grievous sin in itself but incurs the additional guilt of sacrilege" (*Catholic Encyclopedia*).

It was not so in the church from the beginning that men serving in the public ministry were forbidden to marry, or, if married when they entered the service, to separate from their wives. Paul himself was not married, but he testifies that at least some of the other apostles were, and claims the same right for himself. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Cor. 9, 5). Peter (Cephas) was married when the Lord called him to be His apostle — Jesus healed his mother-in-law of a "great fever" in the early days of His own public career (Luke 5, 38. 39) — and according to Paul's testimony Peter's wife accompanied him on his mission journeys. In prescribing the qualifications for bishops Paul specifically mentions that they may be married, only they must be above the lax practices of the time, being "the husband of one wife" (Tit. 1, 6; 1 Tim. 3, 2).

There came a time soon after the days of the apostles — yes, as the Epistle to the Colossians indicates, the idea was rearing its head already during the life of the apostles — when people assumed that a higher degree of holiness could be attained by Christians if they abstained

from the use of certain things. "Touch not; taste not; handle not" — so Paul sums up their principle in Col. 2, 21. They said that a Christian ought not to drink wine, nor eat any meat or juicy fruits; and he should refrain from marriage. In other words, they despised the creatures and institutions of God which He made for the preservation of our lives in this world, as though they hindered our sanctification. Paul reminds the Colossians that such a life of abstinence is proper for the angels (v. 18), but that God does not expect anything like that from us here on earth (v. 22). The Corinthians he reminded that "the earth is the Lord's, and the fulness thereof" (1 Cor. 10, 26. 28). In his First Epistle to Timothy he calls such practices "doctrines of devils," namely, "forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving" (1 Tim. 4, 1. 3).

At the first ecumenical council of the church, held in Nicea in 325 A. D., an attempt was made to demand, by resolution, that all priests must conform to this special code of holiness and must accordingly abstain from marriage. But then there arose an old bishop, who during a persecution had been lamed and also deprived of one eye, and vigorously opposed the resolution which would place this burden on the conscience of priests. He prevailed upon the council to abide by the old customs of the church regarding this question. His arguments against enforced celibacy carried the more weight with his colleagues since he himself had lived in voluntary celibacy all his life time.

Yet in later years the custom of demanding celibacy of the priests grew in strength and was enacted as a law of the church. It was the rule, enforced with great severity, often with cruelty, at the time of the Reformation, when God raised up Luther and his colaborers, who then had to deal also with this abuse. In Article XXIII they presented their position to the Diet at Augsburg. In the first part of the Article they state their

I. Reasons Against Enforced Celibacy

There has been common complaint concerning the examples of priests who were not chaste. For that reason also Pope Pius is reported to have said that there were certain causes why marriage was taken away from priests, but that there were far weightier ones why it ought to be given

back; for so Platina writes. Since, therefore, our priests were desirous to avoid these open scandals, they married wives, and taught that it was lawful for them to contract matrimony.

First, because Paul says, 1 Cor. 7, 2. 9: "To avoid fornication, let every man have his own wife." Also: "It is better to marry than to burn." Secondly, Christ says, Matth. 19, 11: "All men cannot receive this saying," where He teaches that not all men are fit to lead a single life; for God created man for procreation, Gen. 1, 28.

For it is manifest, and many have confessed that no good, honest, chaste life, no Christian, sincere, upright conduct has resulted from the attempt, but a horrible, fearful unrest and torment of conscience has been felt by many until the end. Therefore those who are not fit to lead a single life ought to contract matrimony. For no man's law, no vow, can annul the commandment and ordinance of God. For these reasons the priests teach that it is lawful for them to marry wives.

NOTES.

These are the reasons drawn from the Scriptures. They stress the ordinance of God as He established it in creation and on several occasions explained and ap-

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A LESSON FOR ADVENT

BY PASTOR CARL BOLLE, ST. PAUL, MINNESOTA

ADVENT is the season in which Christians prepare for the coming of their Lord at Christmas. The spirit to be cultivated, as suggested by the various Gospel lessons for the first Sunday in Advent, is meekness. In Mt. 11, 25-30 our Lord says, "Learn of Me for I am meek and lowly in heart, and ye shall find rest for your souls." He who urges meekness upon us provides us with an arresting example thereof in His entry into Jerusalem — He came into the city not on Arabian steed, nor dromedary, but in the conveyance of the poor, the burrow.

"Learn of Me for I am meek," says Jesus. To the average person meekness is hardly a virtue. Instead of regarding it as an asset to be desired, the average individual considers it a liability. Yet a man like the apostle Paul regarded it as pretty important. He urged it upon Timothy with the words, "Follow after meekness," and upon the Corinthians with the sentence, "Put on meekness." Peter called it an ornament of great price. Moses and David had the highest regard for it. If we are inclined to look upon meekness with disdain, it is undoubtedly because we do not understand it.

Meekness is not weakness. It is not spinelessness. Many have come to regard that putty-like individual of the comic strips, Mr. Milquetoast, as a portrait of meekness. Mr. Milquetoast is not meek but weak. Let us look at our Lord. He seemed so utterly weak in the presence of Caiaphas and Pilate. But observe Him on other occasions and one will hardly dare call Him timid. Single-handedly He drove the money-changers out of the Temple. The Pharisees, members of the Hebrew intelligentsia and aristocracy, became the objects of His withering scorn. He dared call them whitened sepulchres and devourers of widows' houses. Our Lord was not weak, but He was meek. Meekness, far from being a thing of weakness, is a thing of power. But it is power under control. A meek man is a controlled man. Our Lord, almighty that He was while on earth, was under the control of His Father's will. He could have called a legion of angels to deliver Him, but it was the will of His Father that He suffer indignities, shame and death. Only thus could He achieve man's salvation from sin and death. Because it was His Father's will that He suffer, He brought His own will into submission thereto. He said, "I do only the will of my Father" and "Not my will but Thine be done."

Meekness in the Christian is similarly a controlled thing. Bending his own will to the Father's will, He lives in the spirit of the third petition of the Lord's Prayer, "Thy will be done on earth as it is in heaven."

To us there is something thoroughly fascinating in the pianissimo playing of a symphony orchestra. Here are eighty to a hundred men, powerful, expert, who are able to fill a great auditorium with a tumult of sound. But because the score, and the highest interpreter of the score, the conductor, call for pianissimo playing, they control their power and play accordingly. However, this pianissimo of the orchestra is not a flaccid, weak sort of thing. It is vibrant, alive. One can feel its throbbing but controlled strength. Christians are persons who go about in this world in a pianissimo fashion. They are people under control — by the Bible, which is their score. This is the essence of the Christian.

How difficult it is to be meek! How hard it is to be humble in matters of divine revelation! It is lack of meekness which inspires people to rebel against the verbal inspiration of Scriptures and to say that the Bible merely *contains* the Word of God. It is arrogance which causes people to ridicule all Biblical doctrine. This attitude far from bringing rest brings the very opposite. It is this lack of meekness with reference to the Bible which has brought the present unrest upon the world, and, upon America particularly, its problems of child delinquency, immorality, and opposition to all law and regulation.

Only the meek shall find rest for their souls. Only those who bow to the Bible as the highest authority will have peace. We cannot help but think of the experience of Dr. Henry Link, author of *Return to Religion*. Dr. Link was at one time head of the Department of Psychology at the University of Chicago. He had refused in those days to bow meekly to the Biblical doctrine of inherited sin. Instead he believed that children come into the world like little rosebuds which need only beneficent influence to make them unfold into beautiful roses. But he soon realized that he was wrong. Then came an awakening. This is what he writes in his book. "We psychologists have been foolish enough to believe that children are born little angels, when the truth of the matter is, they are born criminals, everyone of them. Every step upward that a person takes from cradle to grave is by a deliberate effort and is

the result of teaching and training. Character is developed by restrictions, and I say, if people only had enough sense to know it, God taught us that in the Book 4,000 years ago, that we are born in sin, that the heart of man is deceitful above all things and desperately wicked, and that no man can see God unless he is born again." Dr. Link meekly bowed to Scriptures. In so doing he found rest.

In our text Jesus says, "Come unto Me all ye that labor and are heavy laden and I will give you rest." How hard it is to admit that we are heavy laden. Unless we do so, however, there will be no rest or peace for us. Let us be honest. We are all in need. If we are Christians, we need to be preserved in our faith. If we are not Christians, we need to be saved. In either case, in every case, we need Christ, for it is only He who can save and who can preserve faith.

Our prayer then is that we may be meek and that we may humbly submit to the Bible as the supreme authority for faith and hope and life. May we take the attitude of Mary who sat at Jesus' feet. In this attitude we shall find a rest and peace which will pass all understanding.

But even meekness is not a natural quality of man. It is a gift of the Holy Spirit. In Galatians 5, 22, 23 we read, "But the fruit of the spirit is love, joy, long-suffering, gentleness, goodness, faith, meekness . . ." And so we restate our prayer, "Lord graciously grant us the spirit of meekness so that we may recognize our lost condition and come to Thee for salvation."

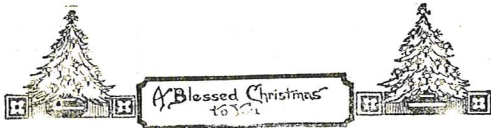
EDITORIALS

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story of the Christ child and believe in Him as the Savior of all men, yet we, too, hold that this dare not be done in the *public* school, because that school is *public*, that is, intended for all people and for all religions. Hence we must scrupulously avoid teaching religion there. The constitution of the United States guarantees this to all its citizens. If this constitution is to mean anything, religious instructions must not be given under any guise of provocation. The Rabbi is right and has a good case before all fair-minded people. It is well for all Christians to watch diligently that our religious liberty remains a *fact* and not only *words*. However much we may disagree with the Jewish Rabbi religiously, as a citizen we agree with him.

W. J. S.

PEACE ON EARTH



Hark! the herald angels sing:
 "Glory to the new-born King;
 Peace on earth and mercy mild.
 God and sinners reconciled!"

"PEACE on earth!" is the burden of the heavenly messenger's Christmas announcement. "Peace be unto you," is the greeting of the risen Jesus as He stood in the midst of His disciples.

Peace! How the people extol peace! How they detest any one who disturbs the peace!

Yet, when we join hands to work for peace and to curb and punish the disturbers of peace, are we sure that we are serving the right kind of peace?

Sinful Peace

There are different kinds of peace. There is even a peace that is sinful and an abomination before God. Read the following words from the 73rd Psalm. "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands (*i. e.*, pangs, anguish) in their death, but their strength is firm; they are not in trouble as other men, neither are they plagued as other men. . . . They have more than heart could wish. . . . Behold, these are the ungodly who prosper in the world; they increase in riches" (verses 3-12). These people are living in peace and security. They maintain their peace with violence and oppression. Their peace, thus, is a burden to others, and a curse to themselves.

It is a peace which the devil dictates and secures for his own purposes. The devil's peace is an abomination to God. "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." So God announced immediately after the fall of our first parents. And Jesus said: "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (Luke 12, 51). "I came not to send peace, but a sword" (Matth. 10, 34).

Temporal Peace

But leaving this peace, and any form of it, which is sponsored by the devil, we turn our attention to such peace as is a gift of God. Even here we may distinguish several kinds.

Every time we pray the Fourth Petition of the Lord's Prayer we pray for a

certain kind of peace. In the Small Catechism Luther mentions among the things that pertain to our daily bread also "pious and faithful magistrates, good government, . . . peace." And in the Large Catechism he has this to say: "Now for our life it is not only necessary that our body have food and covering and other necessaries, but also that we *spend our days in peace and quiet* among the people with whom we live and have intercourse in daily business and conversation and all sorts of doings. . . . For though we have received of God all good things in abundance, we are not able to retain any of them or use them in security and happiness, if He did not give us a permanent and peaceful government. For where there are *dissentions, strife, and war*, there the daily bread is already taken away, or at least checked."

This peace, the opposite of war and turmoil, and essential to our daily bread, is a gift of the Lord. It is the Lord who gives us our daily bread, and it is the Lord who gives us peace to enjoy it. So He says, Is. 45, 7: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." We often imagine that we can procure our own daily bread, and forget that it is the Father in heaven who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matth. 5, 45). It is the "living God, which made heaven and earth and the sea and all things that are therein" — it is He who "left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts 14, 15, 17). If the Lord withholds His blessing, then things happen as the prophet Haggai describes them: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it" (chap. 1, *. 8). Just as little as we are able to produce our own food, so little are we able to preserve peace. "Except the Lord keep the city, the watchman waketh but in vain" (Ps. 127, 1).

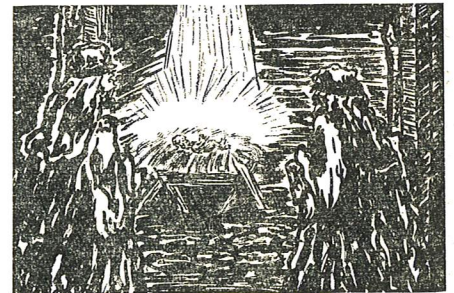
This is a kind of peace which also the world appreciates, but which it is not within the power of the world to preserve. Even now the nations have been torn by warfare for more than five years. None of the statesmen were able to avert the outbreak of the war, none can put an end to it, none can establish a lasting peace.

They may dictate terms of peace and may, for a time, enforce them. But if we do not in repentance and humility seek peace from a merciful Father in heaven, if we do not humbly pray Him for it, and thank Him for His unmerited gift, the nations will use the coming peace in such a way that another war, more disastrous than the present, will become inevitable. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not because ye ask not" (Jas. 4, 1, 2).

The peace which the nations desire cannot be maintained by men because of the presence of sin. Sin has brought the curse of war and destruction on the earth. In order to check wars, curb the dominion of sin.

The Peace of God

At Christmas there was born the Prince of Peace. He came, not to abolish war and bloodshed among the people; He came, not to bring a temporal peace and cessation of hostilities: He came to bring true peace. "That in me ye might have peace," He said. And He continued: "In the world ye shall have tribulation; but be of good cheer, I have overcome



the world" (John 16, 33). Hence He announced: "Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14, 27).

Peace Achieved

Jesus brought peace by removing the cause of all unrest. When God created the world, He established His holy Sabbath, His everlasting peace on earth. But man threw away that peace when he yielded to temptation and chose sin as his mode of living. By his sin man disturbed the peaceful relation between himself and his God. By his sin he provoked Him to wrath. How can there be

any peace when God is angry with us? Although His "hand is not shortened that it cannot save, neither his ear heavy that it cannot hear," yet our "iniquities have separated" between us and our God, our sins "have hid his face" from us "that he will not hear" (Is. 59, 1. 2).

Jesus came to restore peace. He did not come to appease the wrath of God, but to bear it, to suffer it in our stead, and thus to avert it, to satisfy the holy and righteous demands of God. By leading a sinless life in our stead in perfect obedience to the will of God, by suffering extreme death and the agony of hell He stilled the wrath of God and restored peace for us.

Through sin peace and rest within our heart had been destroyed. Where there is a consciousness of sin there is also fear. We see this in Adam immediately after he had sinned. He tried to hide when he heard the voice of the Lord in the garden. "The wicked flee when no man pursueth; but the righteous are bold as a lion" (Prov. 28, 1). And: "There is no peace, saith the Lord, unto the wicked" (Is. 48, 22; 57, 21). They are "like the troubled sea when it cannot rest, whose waters cast up mire and dirt" (Is. 57, 20). That is what we see in Adam after the fall.

Peace Enjoyed

Since Christ atoned for our sins and God now assures us of our justification for Christ's sake, peace has returned into our hearts. To be sure, it is not yet an unmolested, an undisturbed peace. We are still in the world, and in the world we have tribulation. Even Paul admits that he was troubled by great fears. "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without were fightings, within were fears" (2 Cor. 7, 5). Little wonder, then, that we also at times feel troubled in our hearts, and the peace of God seems to have departed from us. Yet Jesus is our Prince of Peace, and "of the increase of his government and peace there shall be no end" (Is. 9, 6). He will see to it that "the peace of God rule" in our hearts (Col. 3, 15) and "keep" our hearts and minds (Phil. 4, 7).

This is a peace "which passeth all understanding." It is a peace that is not dependent on outward conditions. It is a peace which enables us to labor unceasingly for our Lord. It is a peace which is not affected by our troubles, it is victorious over tribulation; and even in the face of death it remains undaunted. It is

a peace which even all opposition and unfairness of men cannot ruffle.

The prophets never tire of singing the praises of this peace. They speak of beating swords into plowshares and spears into pruninghooks. This will be when the Lord shall judge among the nations. Therefore, "O house of Jacob, come ye and let us walk in the light of the Lord" (Is. 2, 4. 5). The prophets say that in the day when the "Root of Jesse shall stand for an ensign of the people," then: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 6-9).

A beautiful picture of the wonderful peace of God which the Prince of Peace has established for us. May it ever preserve our hearts.

J. P. M.

CHRISTMAS IN LUTHER'S HOME

BY DR. HENRY KOCH, MANITOWOC, WISCONSIN



THE days of Advent are days of preparation for the celebration of Christmas. Manifold are the preparations in the various homes, most of them, sorry to say, only of an exterior nature. Originally the four weeks of Advent served as a period of repentance, of inner preparation of the heart for the proper reception of the Christchild similar to the weeks of Lent preceding Easter. Only a truly penitent heart will experience the real joy of Christmas and Easter. The four weeks of Advent are a symbolical expression of the period of four thousand years from the creation of the world till

the birth of Christ in the fulness of time. They were centuries of divine preparation of the Israelite and Gentile world for the reception of the very Son of God for the salvation of man. God kept His promise of a Savior for the fallen human race. Just as the faithful of the Old Covenant prepared themselves and waited for the coming of the Lord the faithful of the New Covenant also prepare their hearts for the reception of the Christchild in their hearts and homes. There is nothing wrong and sinful in a proper outer preparation for a joyous celebration of Christmas. How both can go hand in

hand in a truly Christian home can be seen from the preparations for Christmas and the celebration of Christmas in the home of Luther.

God had blessed the marriage of Luther and Katherine of Bora with healthy and happy children. It was only too natural that both parents would be very busy in their preparations for the Christmas season, Luther in his study and Katherine in her household. The stress of duties during the days before Christmas however forced Katherine to ask her husband to rock the cradle of the youngest child while she kept busy in the kitchen. Although Luther was a very busy man, he could not refuse this duty of love. While rocking the cradle Luther meditated on his sermon for Christmas. He looked at the child in the cradle and his thoughts wandered back to that little child in the manger of Bethlehem. For the benefit of his own little child and of the world the Babe in Bethlehem had been born as it had been decreed in eternity, prophesied throughout the centuries and proclaimed by the angel on the plains of Bethlehem to the watching and faithful shepherds.

These and similar thoughts must have gone through the mind and heart of the dutiful husband. Being a poet he soon molded his thoughts into words and later on penned the most beautiful Christmas carol ever written, the model and criterion for all others: "From heaven above to earth I come to bear good news to every home."

This exquisite Christmas choral has brought true Christmas joy and happiness to many a Christian heart and home. Only in eternity can all the blessings be enumerated which flowed from this immortal hymn. Luther who was a great musician also composed the proper melody for this new choral of his. We can imagine him sitting at the cradle singing the words to himself and at the same time letting them serve as a lullaby and cradle song for his child. Try it and you will find that it adapts itself wonderfully as a Christmas cradle song. It certainly is the most fitting cradle and Christmas song ever conceived and composed by a mortal in honor of the Christchild in the manger of Bethlehem.

It was Luther's hobby to go to his carpenter's shop in a shed near the parsonage in the former Augustinian cloister in Wittenberg in order to obtain some exercise and relaxation from his studies and various professorial and pastoral duties. During the weeks of Advent he was seen to sneak away oftener to the same, soon to be followed by his servant Wolfgang. An air of greatest secrecy prevailed. All attempts of the children to peep were frustrated by Wolfgang who had closed all holes. They would simply have to await the further development of things and Christmas Eve would soon bring the desired revelation to the curious youngsters.

Finally Christmas Eve did come and with it tense moments of expectation for the youngsters. Luther assembled the family in the living room so well known to all of us from pictures showing the Reformer in the circle of his family and friends. He reached for his lute and intoned the first strains of the beautiful Christmas hymn that had originated not so very far away from Wittenberg in the Cistercian Cloister of Zinna near Juterbogk in the twelfth century: "Behold, a Branch is growing." After the hymns had been sung Luther began the reading of the Christmas story according to Saint Luke in the second chapter: "And it came to pass that there went out a decree from Caesar Augustus that all the world should be taxed." Could we not imitate Luther in our own Christmas celebrations in our homes by reading that same chapter of Saint Luke to our own households before the gifts are distributed and opened.

Thereby the attention would be called to the greatest gift of all, the gift of the Son by God the Father to the whole human race.

When Luther came to the words: "Behold, the angel of the Lord came upon them" a sharp knock was heard at the door. When the door was opened, the form of an angel appeared and a voice was heard saying:

"From heav'n above to earth I come
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing:

To you this night is born a child
Of Mary chosen virgin mild;
This little child of lowly birth
Shall be the joy of all the earth."

At first the little ones were frightened, then listened intently till the angel had finished his message. Little Martin could stem his curiosity no longer. He began to examine the angel and suddenly exclaimed: "It is Wolfgang." The angel hastily emptied his huge sack on the table and now the mystery of what Luther and Wolfgang had been doing in the carpenter's shop was solved.

Luther again reached for his lute and played the first notes of his own Christmas choral. Then the whole family sang the whole hymn and Katherine was proud of her husband who had given them and the Christian world the finest Christmas present with that new hymn thereby striking the right note for their Christmas celebration.

Soon after another knock was heard. Luther's closest friends arrived to join in the Christmas celebration, Melancthon, the friend and colleague of Luther, the painter Lucas Cranach and the preacher Justus Jonas and their wives. Now the whole Christmas scene had to be re-enacted and all grouped themselves around Luther who led the melody with his lute and his melodious voice ending with:

"Glory to God in the highest heaven
Who unto us His Son hath given!
While angels sing with joyous mirth
A glad new year to all the earth."

Thus Luther celebrated Christmas Eve with his family and friends. How different from so many a Christmas celebration of today. Luther centering all his thoughts and festivities around the Christchild, being a child with a childlike faith among his own children may serve as a model for us in our own Christmas celebrations. Even today in this war-torn world of ours with sadness entering so many a home we can still rejoice, when we are mindful of the characteristics of true Christians "as sorrowful, yet always

rejoicing, as poor, yet making many rich, as having nothing and yet possessing all things."

STUDIES IN THE AUGSBURG CONFESSION

(Continued from page 268)

plied it to various situations in life; particularly also the special purpose which this ordinance is to serve after the fall, to counteract in a degree the devastating effects of sin on human society. What God Himself created cannot be sinful, and cannot be improved upon by man-made arrangements. Rather, any attempt to ignore God's ordinance, or to go counter to it, must inevitably lead to disastrous results. And in this case, the results prove the enforced vow of celibacy to be illegitimate.

It is also evident that in the ancient Church priests were married men. For Paul says, 1 Tim. 3, 2, that a bishop should be chosen who is the husband of one wife. And in Germany, four hundred years ago for the first time, the priests were violently compelled to lead a single life, who indeed offered such resistance that the Archbishop of Mayence, when about to publish the Pope's decree concerning this matter, was almost killed in the tumult raised by the enraged priests.

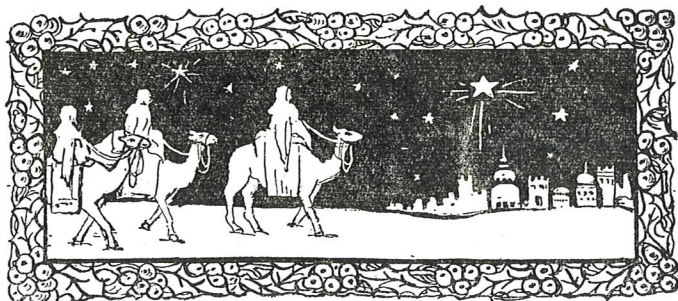
And so harsh was the dealing in the matter that not only were marriages forbidden for the future, but also existing marriages were torn asunder, contrary to all laws, divine and human, contrary even to the Canons themselves, made not only by the Popes, but by most celebrated Synods. — Moreover, many God-fearing and intelligent people in high station are known frequently to have expressed misgivings that such enforced celibacy and depriving men of marriage (which God Himself has instituted and left free to men) has never produced any good results, but has brought on many great and evil vices and much iniquity.

NOTES.

Here reasons against enforced celibacy are taken from history, showing that at first there was no thought of demanding celibacy from the bishops; then that the new order was introduced in the face of fierce resistance, causing rioting and bloodshed, . . . and that many sober churchmen often voiced grave doubts of conscience in the matter.

A SEASON'S MEDITATION

BY PASTOR GEORGE LUETKE, TOLEDO, OHIO



It is Christmas, 1944. We still have Christ, which is the Lord. The angel's sweet and selected song still sounds through the skies over the seas and around the world. Nothing has dampened or deadened the song. All Christendom is drilling for the great and glorious song of old — "Silent Night! Holy Night! All is calm! All is bright! Round yon virgin mother and Child — Holy Infant so tender and mild! Sleep in Heavenly Peace! Sleep in Heavenly Peace." It always was and always will be like that. That song never grows old or cold.

The world is tossing in tumult and trouble. The waves are running high. Jesus our Savior is walking on the tempestuous sea. He calls to you and He calls to me — Be not afraid! It is I! Jesus is the Prince of Peace. The peace of God in Christ Jesus our Lord cannot be taken from the earth. Jesus promised: "My peace I give unto you, not as the world giveth, give I unto you. Let your heart be troubled, neither let it be afraid." St. John 14, 27. That peace of God is always with us in the Gospel and the Sacraments.

With this divine peace in our heart and home, reconciled to God in Christ Jesus, accepted by faith through the fellowship of the Church, we can fill our place in home, at church, at work and in the country's military service. Gunfire can't burn it! Grenades can't explode it. Death can't take it away. "We are more than conquerors through Him that loved us." We are supermen that cannot be defeated. We cannot experience defeat. "If God be for us, who can be against us?"

This dying world cannot be saved by bloodshed, but only by blood transfusion! The Babe of Bethlehem, "wrapped in swaddling clothes, lying in a manger," brings blessings bountifully through His precious, divine blood spilt on Calvary's battle hill — Hill No. 1, among all hills of the earth! In Him we are eternally

secure and safe! It is still true we are as safe as Elisha at Dothan — though the city was surrounded with the military horses and chariots and the prophet's servant was afraid, the preacher calmly remarked — "Fear not! for they that be with us are more than they that be with them." We need Elisha's prayer today for all our people: "Lord, I pray Thee, open his eyes that he may see!" The Lord opened the eyes of the young man, and he saw! And, behold the mountain was full of horses and chariots of fire round about Elisha! We are safely sheltered on Calvary. The perfect peace of Christmas and all its angels are there.

The only V that spells Victory is the V in Vicarious Atonement. For He took our place. He died for me. He died in our room, stead and place. The wealth and the blood of the entire world is being poured out in torrents to buy Security, Peace. In Christ we have peace as a Gift! "It is the Gift of God, not of works, lest any man should boast." "Thanks be to God for His unspeakable Gift." "Thou wilt keep Him in perfect peace, whose mind is stayed on Thee." Lean on Him as a child leans on its mother's bosom and breast. You are safe there! John, "the disciple whom Jesus loved, which also leaned on his breast at supper." "He, then, lying on Jesus' breast, saith unto Him, Lord, who is it?" Who is it trusting the Lord? Is it you?

So accept Jesus as your Savior daily and trusting in Him you are safe and secure in time and eternity. A Christian is the only person on earth, who can sing always, even in the presence of death — "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." — So the Spirit brings to you through Christmas the season's greeting and grace in the song of the Angel — "Fear not! For behold, I bring you good tidings of great

joy, which shall be to all people. For unto you is born this day in the city of David the Savior, which is Christ the Lord!"

"God rest you merry gentlemen,
Let nothing you dismay,
For Jesus Christ, our Savior,
Was born on Christmas Day,
To save us all from Satan's power
When we were gone astray.
O tidings of comfort and joy,
For Jesus Christ, our Savior,
Was born on Christmas Day."

Without Christ and the Cross the season has no meaning and there are no tidings of comfort and joy. — So we pray with the son —

"Brightest and best of the sons of the morning,
Dawn on our darkness and lend us Thine aid."

GOD'S PEACE IS OURS, AND ALL IS WELL

No Flanders fields where poppies grow
Is ours who now engage the foe,
Instead 'tis rain, and snow, and sleet
For mind benumbed and weary feet;
'Tis murky sky where pilots soar
Amid the air-fleet's deafening roar;
'Tis trackless jungles, stifling heat
For those who fight "down underneath";
'Tis mighty naval guns which pour
Their deadly steel on endless shore:
Such is our lot, our one renown,
When Christ, the Prince of Peace, comes down!

Shall we then falter and despair
Midst strife on land, on sea, in air?
Shall we forget the ways we trod
And now deny our fathers' God?
Shall we lose faith in Him who said:
"Ye are my members, I your head"?
Shall we His covenant disown
And walk in ways to faith unknown?
Shall we seek but a better way
And make man's mind our staff and stay?
Shall we forget His promise sure
To those who to the end endure?

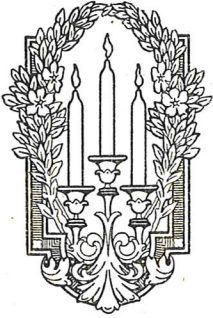
No, God forbid! We'll not give ear
To those who know but dread and fear,
Who know not Him of whom 'twas said:
"He had not where to lay His head."
Instead we will this very night
Go back in memory's hallowed light
To our home church where children sing,
As once we sang, of Christ our King.
The peace which bears His blessed name
And which the angel hosts proclaim,
Is ours this night — spite shot and shell —
God's peace is ours, and all is well!

Christmastide, 1944. NORMAN A. MADSON.

"UNTO YOU"

BY PASTOR OTTO KLATT, PRESCOTT, WISCONSIN

THE daily routine of a small group of shepherds on the silent fields of Bethlehem was very commonplace — they just sat and watched. Common men with hardened hands and roughened faces, they had gained little knowledge of the wonders of the world beyond their immediate environment. Perhaps they frequently voiced a sullen complaint that nothing of importance ever happened to them. Why should they be constrained to eke out a meager existence in the desert while some of their acquaintances enjoyed themselves in nearby Jerusalem? Like many previous nights so tonight they were just sitting and watching.



Suddenly they were bewildered by the dazzling appearance of the angel of the Lord. The radiant suddenness of it all struck fear into their trembling hearts. While their hearts almost ceased to beat, the heavenly messenger reassuringly spoke: "Fear not! for, behold, I bring you good tidings of great joy which shall

be to all people. For unto you is born this day in the city of David a Savior who is Christ the Lord."

"Unto us?" they asked. Yes, the angel had said: "Unto you." Although only common shepherds, yet God Almighty imparted to them the first news that the promised Messiah finally had come from heaven into this world.

It now is more than nineteen hundred years later. Many things have changed, some for better, others for worse. Empires and rulers of that day have disappeared. Architectural wonders of that ancient world lie buried beneath the desert sands. Their departed glories speak a hollow language. But the message of the Christmas Angel has not lost its appealing sweetness. It rings out with a thousand voices as clearly as of yore: "Unto you is born a Savior who is Christ the Lord."

Unto you — wealthy and comfortable in your elegantly furnished modern home. Unto you — poor and friendless in a humble hut. Unto you — just beginning life's pilgrimage. Unto you — on the way home. Unto you — on a bed of pain. Unto you — hale and hearty. Unto you — beneath a peaceful Christmas tree. Unto you — far away from home in foxholes, in jungles, in danger

on land, on sea, or in the air. Unto you — languishing in concentration, in prison camps — unto all of you Christ the Savior is born.

Do we need that Savior today? Without the Prince of Peace hatred and war will continue its relentless reign of terror over man. Without the Lord Jesus there is no forgiveness of our sin. Only the blood of Christ, the Son of God and the Child of the Blessed Virgin Mary, can wash away our sin. Only by Christ's indwelling can sinful man's heart be transformed into the temple of the Holy Ghost. The boisterous voices of worldly minded men die out and completely vanish, but the message of the Angel to the shepherds will go on and on to all eternity.

The Holy Christian Gospel is a personal message from God to you about a Child who came from Heaven to earth for you — a Child who grew up, labored, suffered, died, arose from death to life for you — a Savior who returned to His Heavenly Father's home to prepare an everlasting dwelling place for you. And it all was made known one quiet night, that Silent Holy Night in Judea when the Christmas Angel told an unnamed and to us unknown group of shepherds about the Savior who has come *unto you*.

AN UN-AMERICAN MARRIAGE

BY BENJAMIN LOTZ

"JOHN, Father Murphy said you will have to go to instruction before we can get married. It is a diocesan regulation. Its purpose is to teach you something of the church, the priest said, and to clear up difficulties."

"Does that mean, Jane, that you will go to instruction to my pastor, too? You ought to know something of my church and what it teaches."

"That's different, John; you know I am a Catholic."

I

John Parkridge went faithfully to instruction. He did it because of his love for Jane. He was given a catechism and he read it carefully. The parish priest by his friendly manner easily dispelled prejudice and won his confidence. The date of the marriage was fixed and all other arrangements were well in hand. After the ceremony at the rectory, there would be a reception at the American

Hotel to which fifty guests would be invited. The invitations were ordered from a local engraver.

At one of the periods of instruction, some time before the wedding, Father Murphy gave John a form for him to sign, explaining that he was to sign one side and Jane would sign the other side.

John took the paper and began to read it. The blood rushed to his head but he managed to speak calmly.

"Do you mind, father," he said, "if I sign it when I come next week? There is still time and I would like to take it home and read it over carefully."

"It is a bit unusual," the priest answered, "but take it along with you. There must be no compulsion about it. But unless you and Jane sign it, I cannot marry you. And unless Jane is married by me, the priest of her church, she is virtually excommunicated. There can be no other decision."

II

John Parkridge went directly home that evening. He sat down at his desk and read the paper carefully.

ANTE-NUPTIAL AGREEMENT

(To be signed by the non-Catholic party in a mixed marriage)

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with _____, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said _____ in the exercise of _____ religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teachings of the Catholic Church, even though the said _____ should be taken away by death.

I further promise that I will marry _____ only according to the marriage rite of the Catholic Church; that I will not, either before or after the Catholic ceremony, present myself

with for marriage before a civil
magistrate or minister of the gospel.

(Signature)
Signed in the presence of Rev.
Place, Date,

Then John Parkridge turned the paper to the other side and read a similar pledge to be signed by his bride. But in addition to its provisions for the baptism and education in the Catholic religion of any children born to the union, he discovered that Jane must promise "that I will do all in my power to bring about the conversion" to Catholicism of her husband.*

It seemed strange, John Parkridge thought to himself, that he should be called on to sign anything like that. For that would bind his life and conscience, regardless of what changed circumstances the years would bring. If children were born to them, he thought, if then Jane should die, if he should marry again, this time a Protestant — remote possibilities, to be sure — he would be obligated to raise their children in the Roman Catholic faith. He was binding his life to an unknown future.

III

The next evening John Parkridge visited his own pastor. He showed the

* The form of the ante-nuptial agreement may vary in different parts of the Roman Church. In the diocese of Richimand this additional promise is required of the non-Catholic: "That I will not interfere in the least with the free exercise of the Catholic party's religion and that I will lead a married life in conformity with the attitude of the Roman Catholic Church regarding artificial birth control, contraception or so-called 'planned parenthood,' realizing fully that these practices are against the natural and divine law."

There are many flags in many lands;
There are flags of every hue.
But the one flag that I love best
Is our red, white, and blue.

THE question has arisen, why we have no flags in our place of worship. There is a definite reason for this, of which no member of our congregation should be ignorant.

Let me explain. The church, the communion of saints, is a spiritual body which, as a church, knows no particular flag. True, the church is yet in this world, but it is not of this world. Our Savior plainly states: "My kingdom is not of this world." The church, therefore, is not recognized by an external sign or symbol as, for instance, a flag. The marks of the church are the means of grace, the word and the sacraments. Race, color, or nationality do not decide

pastor the paper he had been asked to sign. Together they read it carefully.

The pastor indicated to John that first of all it involved compromising his own faith. It would mean, too, a divided family in which a common devotional life would be impossible. And it might mean that his children would be reared in a faith completely alien to his conception of Christianity. Then the pastor pointed out some implications of the pledge to be signed by the Catholic that had more or less escaped John's notice.

"Do you see what else is involved? Jane is to work for your conversion. That is not wrong for if her religion means anything to her that is what she ought to do. Religion is something we ought to share with those we love. But on the other hand, there is no such reciprocal right accorded to you. The Roman Catholic Church denies you what it requires for Jane, and demands that you acquiesce in this demand. This attitude is undemocratic and un-American because it is essentially unfair.

"If religious freedom means anything," the pastor continued, "there goes with it the freedom to be a missionary as long as common decency, respect and good order are maintained. But you are to be denied that right in your own home, to those you support, and to those whom you are to cherish and love as long as life lasts.

"Most people would resent not being allowed to tell about a new automobile or to recommend a new type of oil burner. But here is something that counts infinitely more and here you must promise

to keep silent — yes, even if you and Jane live together happily for fifty years."

"But can't I sign it with my fingers crossed?" John asked rather reluctantly.

"I suspect many people do it. They do it to please a pious old mother or grandmother. But it is to begin a new life with a lie on one's lips. Rome with its spirit of legalism has always used coercive measures. True religion ought to spring from a willing heart and not from force and coercion."

IV

Of course, his pastor could give John and Jane no easy solution for their problem. He could only make them understand what was involved. If they were not married by a Roman Catholic priest, the marriage would not be recognized by the Roman Catholic Church. Hard as the words sound it would only be legal concubinage. If they were married by the priest, John would have to sign a paper which would make him compromise his faith, divide his family and close his mouth when he wanted to talk of what religion meant to him.

Any other solution would not be easy and could not be accomplished in any brief period of time. It would require the building of a common faith through a better understanding of God's Word. It would be a religion born of God's spirit and God's truth but it could be brought about only through study and prayer. But it would mean a faith that would unite them, and their family, and make a marriage truly blessed of God.

— *The Christian Century*.

OUR FLAG

the church's membership. Faith in our Savior and adherence to His word alone decide this. The tie by which the Holy Ghost unites the saints is nothing external, but the one true faith in Jesus Christ.

Since Jesus, our Savior, has His elect all over the world He definitely says to His disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Now, whenever a sinner of any nationality or country whatsoever recognizes his sinfulness and turns to Jesus, putting his confidence and trust in Him alone, he through such faith becomes a member of the church, the communion of saints. His country's flag fades out of the picture altogether. In fact, all earthly distinction fades away when the Lord beholds

His church in worship before him. St. Paul writes in Galatians 3, 28-30, "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."

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are one in Christ Jesus."

The communion of saints in worship before God has no particular flag.

And yet, the flag has a definite place in connection with the church and the worship in the church.

We Christians respect and honor our country's flag, probably more than anyone else. We do it for the Lord's sake. Our flag represents the government under which we live and its power. Our God tells us (Romans 13): "Let every

soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."

"For he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Our government's flag is a guarantee of our government's protection. We in our good United States have a constitutional guarantee that we may worship God according to the dictates of our conscience. In other words, we enjoy religious liberty under the protection of our

government. Therefore, we fly the flag of our government from a flagpole planted on the grounds, where we as a church enjoy religious liberty in our school and in our Sunday worship.

The proper way to display the flag is to fly it from a pole or staff. For this reason our government insists that all public schools fly the flag on the premises outside the school during school hours.

As for our worship in the church, let no one interfere with it, the government whose flag majestically waves over our

premises will protect us against any interference.

It is surprising, indeed, how many churches do not properly display the *Star Spangled Banner* when assembled for worship. How can passers-by know that there is a flag inside when they fail to see one on the premises?

I have been told by an Army chaplain that under Army regulations the flag must be flown outside the chapel from a staff, when services are conducted within.

— *St. Stephen's Messenger.*

PRAYER IN WAR

WE here at home read much about prayer on the fighting fronts. We read much of soldiers and sailors praying who had never prayed before. No doubt our Apache soldiers have heard of many more such instances than we have here at home.

Many people see in this indication that men's hearts are again turning to God. They think that there will be a great Christian awakening when our millions of soldiers return home after the war.

How wonderful it would be if such an awakening were to come to pass! How wonderful if these boys would return to set a shining example of Christian faith and conduct to their younger brothers and sisters at home too many of whom have become slaves to "the passion of lust, even as the Gentiles who know not God!" 1 Thessalonians 4, 5. What a blessing to the land if Jesus who "is indeed a King" would be enthroned as such in the heart of everybody and everybody's neighbor!

How "the desert would rejoice and blossom as the rose" (Isaiah 35, 1) in Apacheland if every returning Apache soldier would demand of his people: "Beloved flee from idolatry," 1 Corinthians 10, 14. "Choose you this day whom ye will serve . . . but as for me and my house we will serve the Lord," Joshua 24, 15.

But let us get back from wishes to facts: Jesus says: "Whosoever committeth sin is the servant (slave) of sin." That is but another way of saying that a willing sinner is a willing slave of Satan himself. As such he is surely not a child of God. On the contrary, he is a traitor and an enemy of God. He has no claim on God's protection or any other of His blessings.

Praying and Cursing

Now, a very popular sin of our land at this time is *cursing*. It has become as

universal as gum chewing, when there is gum to chew. It is no longer restricted to the bums at the bar. Men curse everywhere. Half-baked boys think it a sign of manliness. Women and girls can puff a cigarette with one side of their mouth and curse with the other. Why must one try to give weight to gutter-garble with the holy name of the God, who gave him life and of the Savior who loved him and died for him! Why not stay within one's own relationship and use the names "of their father the devil whose lusts it is their will to do!" (John 8, 44).

And there is no need of beating about the bush: Cursing is also the curse of our armed forces. We read that the English are shocked by our profanity. An unrepentant heart and mouth tuned to cursing can hardly switch to God-pleasing prayer in the twinkling of an eye by the whine of a passing shell. "Without *faith* it is impossible to please God," says the Bible. And *faith* takes in everything that God has made known to us in His Son Christ Jesus that has to do with the problems of sin and salvation. And to curse God one instant and to call upon Him the next with a mouth that has not been spiritually disinfected is certainly not faith. There is not much likelihood of a good tree later growing up in such a heart and truly "bearing good fruit." There is little likelihood of such a person taking the lead in a Christian revival when he returns to his home town. True, there are exceptions to this rule, but they are few indeed. Too many want God to save only their hides and not their souls.

Prayer Answered and Gratitude

To cite an example: In a certain large city there once lived and labored a devout minister, a true man of God. This minister kept a record of all the sick people that he had visited in homes and hospitals for twenty years. Among them there had been many non-Christians, that means people who had never had any

time for their Lord and Savior or even openly ridiculed Him. Among these non-Christians there had been two thousand who started praying when they found themselves at the very door of death. They professed to repent and were permitted by God to get well again. Out of these two thousand only a lonesome *two* proved by their lives that they had been sincere in their repentance. *Only two out of two thousand.* Nineteen hundred and ninety-eight had been hypocrites. It reminds us of the ten lepers that "lifted up their voices, saying, Jesus, Master, have mercy on us." Of these nine went their way when they were cleaned and only one, a Samaritan, returned to give Him thanks.

A little while ago a friend dropped in and asked me what I was doing. I answered that I was trying to write a little on prayer in time of danger. He then told me the following little story about a man whom he knew well, a big godless bruiser. This man was shingling the north side of his barn on a winter day. There was a snow bank against the barn below him. Suddenly the man lost his footing and started to slide down. As he felt the roof for the fall he cried out in great fear "Lord help me, Lord help me." His prayer stopped as he landed in the soft snow. The next moment he was scrambling out of the bank *cursing and damning God for letting him fall!* — instead of thanking the Lord for placing the snow bank there to save him from his own carelessness.

God's Grace Is Sufficient

Perhaps as you soldiers read this you may be compelled to say "my prayer life in the army has not been what it ought to be. I have also been only an "SOS" prayer when danger got too great. I have not tried to flee from temptation, and to ask for forgiveness for my sins has been far from my mind. Neither have I thanked God for His guidance and pro-

tection as I ought to have. What shall I do?" If this be your confession then let me remind you that just as *without the true faith* "it is impossible to please God," so *with the true Gospel*, faith again becomes a living thing in your heart. God will be as pleased with you as he was with Abel and his sacrifice (worship).

Let me remind you that when you became a Christian "you put on Christ." Let me remind you that with Christ's suffering and death the Great God of Heaven and earth became your own loving Father. Let me remind you to ask Him "to restore unto you the joy of

His salvation." Then you will again in Him truly "live and move and have your being." Then, like the sunflower keeps his face turned to the sun so your heart will keep turned to God with the knowledge of His abundant grace in Christ. Then prayer will again become a Christian habit. A true Christian prays most when all is well with him. He does not wait to be driven to prayer by dangers. And then when dangers do face him, prayer with him will be but a continuation of the private and blessed talks he has had with his God from day to day. In the midst of shells and bullets he will

have the confidence "that neither death nor life, nor angels, nor principalities, nor things present nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God which is in Christ Jesus his Lord." Romans 8, 38 and 39. And then if the Lord lets the danger pass he will just naturally continue to remain in step with the Samaritan and continue to thank his Savior with the living faith, and testify to it when he is again home among his people.

E. E. G. in *Apache Scout*.

SPECIAL CONVENTION OF THE JOINT SYNOD

A SPECIAL convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be held in St. Matthew's Church, A. Halboth, pastor, Milwaukee, Wisconsin, January 17 and 18, 1945. First session, Wednesday, 10:00 A. M. The reasons for and the purpose of this convention are the following.

At the time of the October session of the General Synodical Committee the emergency caused by the increase in enrollment at Michigan Lutheran Seminary was brought to the attention of the Conference of Presidents and the Board of Trustees. In the ensuing discussion pressing needs at other institutions were revealed. A committee considered the matter and reported to the General Synodic Committee. The latter body resolved that a special committee be appointed to prepare a prospectus of the projects which the Synod ought to undertake (including missions and church extension) and give this information to the congregations of the Synod, and that the officers of the Synod then be asked to call a special convention of the Synod.

It will therefore be necessary, at this special convention, to consider the above-mentioned matters with a view to authorizing a special synod-wide collection to carry out the projects that may be adopted.

The delegates of the 1943 regular convention of the Synod are the official delegates for the special convention. The list of these delegates follows this announcement. Alternates must be certified by the respective District President and Secretary.

Noon-day and evening meals will be provided, but no provision has been made for lodging.

JOHN BRENNER, *President*.

KARL F. KRAUSS, *Secretary*.

LIST OF DELEGATES

A. Voting Delegates

I. Dakota-Montana District

Pastors: W. Sprengeler, H. Schulz, H. Rutz, A. Sippert, E. Krueger.

Laymen: John Schaffer, Wm. Miller, A. L. Sonnenberg, P. Baer, Aug. Luckow, Fred Becker.

II. Michigan District

Pastors: Hugo Hoenecke, Theo. Sauer, H. L. Engel, A. Voges, M. C. Schroeder, Edmund Leyrer, Roland Hoenecke.

Teacher: Erich Kirschke.

Laymen: C. Schweikert, Gustav Yahn, Hy. Schneider, Chas. Smith, John Harsch.

III. Minnesota District

Pastors: Wm. Haar, Jr., O. K. Netzke, R. Schierenbeck, Rud. F. Schroeder, G. F. Zimmermann, P. R. Kurth, A. W. Koehler, E. Schaller, A. W. Fuerstenau, E. G. Hertler.

Teachers: Paul Denninger, Otto Hellermann, Prof. H. Palmbach.

Laymen: Alb. Gutknecht, Sr., Aug. Wolter, Ernst Kuske, Ira Dungey, F. J. Harms, John Krautbauer.

IV. Nebraska District

Pastors: L. Tessmer, Wm. Wietzke, W. Oelhafen, John Raabe.

Teacher: Wm. Neujahr.

Laymen: Edwin Rohde, Rud. Dieckhoff, Paul Schemm.

V. Northern Wisconsin District

Pastors: R. Ziesemer, Frank Reier, H. A. Kahrs, Paul Eggert, Wm. Schink, Harold Eckert, Paul Gieschen, W. C. Pless, W. Strohschein, F. C. Weyland.

Teachers: E. F. Schulz, W. Pape, Martin Busse, A. Coppens, L. Keup.

Laymen: Ray Arndt, Harry Scheinert, Clarence Ebeling, Chas. Hoeffner, Reynold Seidel, Aug. Spiekermann, Wm. Techtmann, Sr., Emil Harder.

VI. Pacific Northwest District

Pastors: Reinhold Jaech, Meinhardt Witt.

Laymen: Hans Stalder, Jr., Fred Heim.

VII. Southeastern Wisconsin District

Pastors: J. Jeske, L. Karrer, E. Ebert, Henry Hartwig, M. Plass, O. Nommensen, Ph. Martin, R. Pietz, A. P. C. Kell, Robt. Wm. Schaller.

Teachers: A. Meyer, Emil Trettin, M. Hackbarth, J. Bremer, Arnold Willbrecht.

Laymen: R. C. Freihube, Emil Winter, Wm. Kluessendorf, Wm. Strauss, Alfred Hollmann, Herman Dusterhoff, Albert Mayer, P. Vigansky, Frank Belling, Henry Falk.

VIII. Western Wisconsin District

Pastors: O. Engel, W. Keturakat, Fritz Mueller, Wm. Eggert, F. Gilbert, A. Looock, H. Kesting, W. Gutzke, O. Hoffmann, L. Koenig, S. Fenske, Prof. F. Blume.

Teachers: J. Gawrisch, E. Wilde, Adolph Wilbrecht, Prof. Theo. Binhammer.

Laymen: Gustav Ruenger, Adolph Moll, Wm. Rupnow, Albert Maier, Otto G. Lehmann, Ed. Blash, Paul Krueger, David Kowalké.

B. Advisory Delegates

1) Officers of the Joint Synod:

Pastor John Brenner, President.

Pastor E. Benj. Schlueter, 1st Vice-President.

Pastor W. E. Pankow, 2nd Vice-President.

Pastor Karl F. Krauss, Secretary.

Prof. W. Schaller, Essay Recorder.

Mr. C. J. Niedfeldt, Treasurer.

2) The District Presidents:

Pastor A. Ackermann, Minnesota District.

Pastor E. Behm, Northern Wisconsin District.

Pastor Im. P. Frey, Nebraska District.

Pastor H. Kirchner, Western Wisconsin District.

Pastor Karl F. Krauss, Michigan District.

Pastor W. T. Meier, Dakota-Montana District.

Pastor F. E. Stern, Pacific Northwest District.

Pastor A. P. Voss, Southeastern Wisconsin District.

3) The Board of Trustees:

Pastor Paul Pieper Mr. B. Mayerhoff

Pastor L. Koeninger Mr. W. Mehlberg

Pastor W. J. Schulze Mr. Ed. Kollath

Pastor H. C. Haase Mr. Wm. Mueller

4) The Presidents of the Educational Institutions:

Prof. J. Meyer, Theological Seminary.

Prof. C. Schweppe, Dr. Martin Luther College.

Prof. E. E. Kowalke, Northwestern College.

Prof. O. J. R. Hoenecke, Michigan Lutheran Seminary.

Prof. R. Fenske, Northwestern Lutheran Academy.

- 5) *Chairmen of the Boards of Regents or Trustees of the Institutions:*
 Pastor G. E. Bergemann, Theological Seminary.
 Pastor E. G. Fritz, Dr. Martin Luther College.
 Pastor G. Pieper, Northwestern College.
 Pastor R. Koch, Michigan Lutheran Seminary.
 Pastor G. Schlegel, Northwestern Lutheran Academy.
- 6) *The General Mission Board:*
 Pastor Wm. Roepke Mr. Gustav Kalfahs
 Pastor G. Krause Mr. J. W. Jung
 Pastor A. G. Wacker Mr. Carl Mueller
 Pastor H. Shiley Mr. Gilbert Umbs
 Pastor Paul Albrecht Mr. Chas. Schlomer
 Pastor Wm. Lueckel Mr. Henry Karg
 Pastor M. Wehausen Mr. Martin Bode
 Pastor Alvin Degner Mr. F. W. Eggers
- 7) *Representatives of the Mission Districts:*
 Pastor A. C. Baumann, Colorado.
 Mr. Ed. Schmidt, Colorado.
 Pastor F. Knoll, Arizona.
 Mr. E. Schulz, Arizona.
- 8) *Chairmen or Representatives of Commissions and Missions:*
 Pastor Edgar Hoenecke, Executive Secretary for the Indian Mission.
 Pastor A. Maas, Executive for the Poland Mission.
 Pastor F. Uplegger, Superintendent of the Indian Mission.
 Pastor Wm. Bodamer, Superintendent of the Poland Mission.
 Pastor John Plocher, Chairman of the School Board.
 Mr. F. W. Meyer, Executive Secretary of the School Board.
 Pastor E. Blakewell, Executive Chairman of the Spiritual Welfare Commission.
 Pastor John Raabe, Executive Secretary of the Spiritual Welfare Commission.
 Pastor Fred Loeper, Chairman of the Board for General Support.
 Pastor M. J. Nommensen, Chairman of the Board for Student Aid.
 Pastor Paul Pieper, Chairman of the Northwestern Publishing House Board.
 Pastor W. J. Schaefer, Managing Editor of the *Northwestern Lutheran*.
 Pastor Walter Hoenecke, Managing Editor of the *Gemeinde-Blatt*.
 Mr. Chas. Brenner, Editor of the *Junior Northwestern*.
 Pastor A. P. Voss, Chairman of the Committee on the Constitution.
 Professors J. Meyer, M. Lehninger, Paul Peters, E. Reim, A. Schaller, Members of the Standing Committee on Church Union.
 Pastor G. E. Boettcher, Statistician.
 Pastor Im. Albrecht, Representative of the Negro Missions.
 Prof. M. Franzmann, Chronologist.
 Pastor Paul Dowidat, Railroad Secretary.

NEBRASKA DISTRICT TEACHER'S CONFERENCE

The Nebraska District Teacher's Conference of the Evangelical Lutheran Joint Synod of Wisconsin and Other States activated at the Nebraska District Conference held at Hadar, Nebraska, June 21-26, 1944, convened at Stanton, Nebraska, October 24-25, 1944, for its first sessions.

The presence of Mr. F. W. Meyer and his help in forming the conference was greatly appreciated.

The following officers were elected:

President: Mr. F. W. Eggers, Norfolk, Nebraska.

Secretary: Mr. H. F. Mathweg, Colome, South Dakota.

Treasurer: Miss I. Zimmermann, Stanton, Nebraska.

Mr. F. W. Meyer's paper on "The Principles of Christian Education" was the first paper heard by the conference.

Other papers presented:

1. By Mr. R. Brei on "The First King of Israel," a practical Bible History lesson.
2. By Mr. F. W. Eggers on "The Ninth and Tenth Commandments," a theoretical paper.
3. By Mr. M. Schmidt on "How We as Teachers Injure the Cause of Christian Day Schools."
4. By Miss I. Zimmermann on "The Twelve-Year-Old Jesus in the Temple," a practical paper.

The conference had a very successful beginning, being attended one hundred per cent by the teachers of the district.

May the grace of God so shine and His hand direct this small number that it may grow and increase in His wisdom and size in the future.

H. MATHWEG, *Secretary*.

THE MAGNIFICAT OF MARY-- OUR CHRISTMAS HYMN

(Continued from page 266)

again. Blessed are they who with Adam, Abraham and Mary trust God's Word.

Make Mary's your Magnificat this Christmas! Can this war with its suffering and tribulations, can sickness or death separate you from the love of God in Christ Jesus? Nay in all these things you are more than conqueror through Him that loves you. Where there is forgiveness of sin there is also life and salvation. Let the knowledge of God's might and love fill your heart as it did Mary's and hers will also be your Christmas Magnificat.

G. W. F.

OBITUARIES

Pastor Johannes Karrer

"Who knows how near my end may be!" That, no doubt, was the thought that came to the minds of many of us when we heard of the sudden death of another faithful veteran of the Cross, Pastor Johannes Karrer.

On Sunday, December 3, after attending the forty-fifth anniversary of the Ladies' Aid Society of Ephrata Lutheran Church, of which he formerly was a pastor, he suddenly collapsed and died while returning to his home.

Pastor Karrer was born in Fischerville, Minnesota, on November 10, 1866, and reached the age of 78 years and 23 days. He was the son of Pastor Johannes Karrer and his wife Wilhelmina, née Wendland, and was baptized by his father. He was confirmed in Leeland, Michigan, and then attended Concordia College at Fort Wayne, Indiana, and Concordia in Milwaukee, in order to prepare himself for the service of the Lord in the ministry of His church. After finishing the prescribed course of study at these colleges, he attended the Theological Seminary of the Wisconsin Synod in Milwaukee, from which he graduated in 1890, and was ordained into the holy ministry on May 4 of that same year, by the sainted Pastor Thurow, who also installed him in his first charge. After his ordination he served the following congregations: St. Paul's of Tess Corners, Wisconsin, 1890-1893; Trinity at Waukesha, Wisconsin, 1893-1897; Emmanuel's at Tawas City, Michigan, 1897-1900; Salem at Scio, Michigan, 1900-1908; Salem at Wausau, Wisconsin, 1908-1914; Ephrata in Milwaukee, Wisconsin, 1914-1926, and Mt. Lebanon Mission, which he organized, 1926-1937. Pastor Karrer was a faithful missionary, having organized many mission congregations during his ministry. For a period of fifty-four years the Lord granted him the privilege to preach His Word, to baptize and instruct the many children entrusted in his spiritual care, to bring the comfort of salvation to the sick and the dying.

In the year 1940 his fiftieth anniversary in the ministry was celebrated by Mt. Lebanon Mission and the brethren of his conference. After his retirement he and his faithful wife became members of St. Matthew's Lutheran Church, where he assisted in preaching and the administration of the Holy Sacrament.

On January 12, 1892, he was united in holy wedlock with Augusta, née Koenig, of Detroit, Michigan, with whom he was permitted, by the grace of God, to observe their golden wedding anniversary. Their marriage was blessed with four sons and two daughters; two sons died in infancy, and his wife died October 27, 1942.

Left to mourn his death are two sons, the Rev. Louis F., pastor of St. Andrew's Lutheran Church, and Walter; two daughters, Mrs. Lydia Luedtke, with whom he resided, and Mrs. Henry Vogel of Lakewood, Ohio; two daughters.

ers-in-law, one son-in-law, seven grandchildren and one brother, Eduard of Milwaukee.

Brief services for the immediate family were conducted at the funeral home of Heiden & Lange, and the funeral service was held on Thursday afternoon, December 7, at St. Matthew's Lutheran Church. The undersigned preached the sermon based on the Word of God as recorded in Isaiah 40, 1-5, and officiated at the grave. His body was laid to rest in Evergreen Cemetery.

A kind and considerate father and friend, a faithful shepherd of his flock has entered his eternal rest.

"Lord, now lettest Thou Thy servant depart in peace, according to Thy Word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." Luke 2, 29-32.

ARTHUR F. HALBOTH.

* * * *

Teacher Louis John Ungrodt

Louis Johannes Ungrodt was born September 20, 1860, at Pella, South Africa, where his father, Rev. Bernhard Ungrodt, was stationed as missionary. His mother Johanna, née Schroeder, was of Dutch extraction, and the language of the home was Dutch. When he was seven years old the family came to the United States and it was here that Mr. Ungrodt acquired the German language.

While his father was stationed at Jefferson, Wisconsin, Mr. Ungrodt attended the parochial school and later on he was at Northwestern College where a Normal Department was connected with the college. After graduation he was teaching in several schools of the state, and while he was at Manitowoc I became quite well acquainted with him since we attended the conference which we helped to maintain at Manitowoc. Teachers Heyse of Two Rivers, Mr. Krause of Newton, as well as Mr. Grother also of Manitowoc were the other members of that small but very active conference of sixty-four years ago. In 1891 Mr. Ungrodt came to Milwaukee, where he became a teacher of the school maintained by St. John's Church. Here he worked as teacher, principal and organist for forty-two years.

At conferences Mr. Ungrodt was a quiet listener rather than an open debater. He was of a retiring nature, but yet he took an interest in all proceedings.

After fifty-two years of active school work Mr. Ungrodt retired about ten years ago. It was then that he and I became very close friends. We regularly visited each other once a week, and it was here that I learned of his deep interest in

school and education. Just one item I will mention. Mr. Ungrodt acquired and made good use of the *Encyclopedia of Education* edited by the celebrated German educator Rein of Jena. In the many conferences which we held — and they were of four and five hours duration — we almost always treated of matters concerning school and education. The modern theories of education were often seriously criticized and they were materially modified by our long experience: his of fifty-two years and mine of fifty years.

Our last conference was held November 2 and the last two weeks Mr. Ungrodt was confined to his bed.

He is survived by his widow, Mathilda, née Knickrehm; a daughter, Mrs. Lydia Kling of the State of Washington; two sons, Ewald and John of Milwaukee; a son-in-law, Mr. B. Kling, two daughters-in-law, nine grandchildren and one great-grandchild. Two sisters, Miss Julia Ungrodt and Mrs. Sophie Schulz, and a brother, Gilbert, all of Medford, Wisconsin, and a brother William of Madison, Wisconsin, also mourn his death. He died on Monday, November 27, and on Friday, December 1, he was laid to rest in Graceland Cemetery in Milwaukee.

JOHN EISELMEIER.

ANNIVERSARIES

TWENTY-FIFTH ANNIVERSARIES

Reverend W. F. Sprengler

On the evening of November 25, 1944, the twenty-second Sunday after Trinity, the members of Emmanuel Ev. Lutheran Church of Oxford Township, Hamlin County, South Dakota, along with the pastors of the Eastern Conference of the Dakota-Montana District, celebrated the twenty-fifth anniversary of their pastor, Pastor W. F. Sprengeler, to the holy ministry. The anniversary was marked by an evening service in which Pastor H. Schnitker, the guest speaker for the evening, addressed both Pastor Sprengeler and his flock on the Word of Scripture, Gen. 32, 10: "I am not worthy of the least of all the mercies and of all the truth which Thou hast shewed unto Thy servant."

In an informal gathering after the service gifts were presented to Pastor Sprengeler by Emmanuel congregation and his fellow-pastors of the conference, and congratulatory messages from classmates and other friends were read. Thereupon Pastor Sprengeler gave a brief survey of the early years of his ministry and expressed his thanks, especially to the guest

speaker for helping him toward a deeper contemplation of the manifold mercies of the Lord which had been showered so abundantly upon him during the years of his ministry.

Pastor W. F. Sprengeler was ordained to the Holy Ministry in Burt, North Dakota, in 1919. Shortly thereafter he received a call to Hancock, Minnesota, where he served for nearly three years, until he received the call to his present charge, where he has spent the greater part of his ministry.

May the Lord who has ordained that His Word be preached throughout the world keep both pastor and flock faithful to His service throughout years yet to come.

"And when our work is finished here, We may in hope our charge resign. When the Chief Shepherd shall appear, O God, may they and we be thine. Amen."

C. F.

* * * *

Reverend Gervasius Fischer

On December 3, St. Jacobi Congregation of Milwaukee observed the silver anniversary of its pastor, the Reverend Gervasius Fischer. Pastor Philip Koehler preached the jubilee sermon, taking as his text: 1 Timothy 1, 12. The jubilee service was followed by a social gathering in the course of which congratulations were read and a gift of \$300.00 presented to the jubilarian by the president of the congregation, Mr. Geo. Kopatzke, as a token of esteem.

Pastor Fischer was ordained on August 31, 1919, at Savanna, Illinois. During his twenty-five years in the ministry he served congregations at the following places: Savanna, Illinois, 1919-1925; Madison, Wisconsin, 1925-1934; Town Grover, Marinette County, Wisconsin, 1934-1941; St. Jacobi, Milwaukee, Wisconsin, since September 21, 1941.

PH. H. K.

ANNOUNCEMENTS

I have appointed Mr. Walter Kuehl, Neenah, Wisconsin, to serve on the District School Board in place of Mr. Walter Schroeder, who resigned because of change of residence into another state. E. G. Behm, President, Northern Wisconsin District.

CALENDAR OF CONFERENCES

MISSISSIPPI VALLEY PASTORAL CONFERENCE
The Mississippi Valley Pastoral Conference will meet, D. v., Tuesday, January 16, 1944, at Mt. Calvary Lutheran Church, La Crosse, Wisconsin, Theo. J. Mueller, pastor. The meeting is to begin at 9:30 A. M. Communion service will be held in the evening at 7:30. Sermon: Pastor Walter E. Gutzke (Arthur Hanke).
Papers: Exegesis on John 14, 14-31, H. Kesting; History of the Mississippi Valley Conference, A. Vollbrecht; "Why is there so little church discipline in our congregations?" Rud. Korn; Suggested procedure to opening a high school, H. Backer; Book Review on Reu's "Christian Ethics," by Alfred W. Sauer; Sermon for criticism by H. Backer, H. Bentrup, or F. Ehlert. Herbert Nommensen.

RHINELANDER PASTORAL CONFERENCE

The Rhinelander Pastoral Conference will convene at 10 A. M. on Tuesday, January 15, 1945, at Trinity Church in Wabeno, Wisconsin, F. Raetz, pastor.

Divine service with Holy Communion at 10 A. M. Papers: Review of the Chaplain Question, F. Bergfeld; Review of the Reward Plan, W. A. Gieschen; Marriage and Divorce, J. Krubsack; Brief Sketch of Life of Moses, W. A. Gieschen; A Program for Visitation, F. Raetz.

W. A. Gieschen, Sec'y.

NORTHERN MICHIGAN PASTORS' AND TEACHERS' CONFERENCE

The pastors and teachers of the Northern Conference of the Michigan District will convene on Thursday and Friday, January 18 and 19, as guests of the St. John's Congregation of Pigeon, A. W. Hueschen, pastor, beginning at 9 A. M., C. W. T., or Slow Time. Announcements for meals and lodging should be in the hands of the local pastor as soon as possible and no later than January 12.

Papers: To what extent should children entering confirmation class be prepared for confirmation?, G. Schmelzer; Time of the Judges, the conditions of the period and how they were met, E. Backer; Exegesis of Romans 3, 19-24, M. Toepel; Fundamental and Non-fundamental Doctrines, O. J. Eckert; Exegesis of Is. 61, R. Hoenecke.

Sermon: E. Kasischke (A. Kehrberg).
Confessional: G. Cares (J. Zink).
Services on Thursday evening at 7:30 C. W. T.
Nathanael Luetke, Sec'y.

ORDINATIONS AND INSTALLATIONS

By authority from the District President the undersigned on November 23 ordained Mr. Lloyd Wenzel into the holy ministry in Grace Ev. Lutheran Church at Glendale, Arizona. Besides teaching the Christian Day School at Glendale Pastor Wenzel assists the undersigned in his pastorate while the latter is serving German nations in prisoner of war camps.

Address: Rev. Lloyd Wenzel, 421 East C Avenue, Glendale, Arizona.

O. Hohenstein.

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On the twenty-fifth Sunday after Trinity, November 26, the undersigned, having been duly authorized by President Karl Krauss of the Michigan District, installed Pastor S. Westendorf in his new charge, Zion's Lutheran Church at Monroe, Michigan, Pastors Ad. and Ben. Westendorf, assisting. God our Savior, Head and Heart of the Church, bless shepherd and sheep.

Address: Pastor S. Westendorf, 18 W. 2nd Street, Monroe, Michigan.

George N. Luetke.

Authorized by the President of the Dakota-Montana District, Pastor W. T. Meier, the undersigned installed Pastor B. R. Hamm as pastor of First English Ev. Lutheran Church at Aurora, South Dakota, on November 12, 1944.

Address: Rev. B. R. Hamm, Aurora, South Dakota.

Wm. Lindloff.

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Authorized by President A. Voss, the undersigned installed Pastor Gerhardt Hillmer as pastor of Hampton Heights Mission (103rd Street and Hampton Road), on December 3, 1944.

Harry Shiley.

ACKNOWLEDGMENT AND THANKS

The library of Dr. Martin Luther College, New Ulm, Minnesota, received the sum of \$25.00, a gift from N. N., Milwaukee, Wisconsin, in memory of an old-time friend of his, the former teacher, Mr. Louis John Ungrodt. Our cordial thanks to the kind donor is herewith expressed.

E. R. Bliefernicht, Librarian.

CHANGE OF ADDRESS

Rev. Walter O. Nommensen, R. F. D. 1, Allenton, Wisconsin.

Rev. F. C. Uetzmann, R. 1, Ixonia, Wisconsin.

Rev. Delton J. Tills, 412 Russell Avenue, Cheyenne, Wyoming.

TREASURER'S STATEMENT

July 1, 1944 to November 30, 1944

Receipts

Cash Balance July 1, 1944		\$ 49,161.33
Budgetary Collections:		
General Administration	\$ 87,800.62	
Educational Institutions	32,424.29	
Home for the Aged	1,924.97	
Spiritual Welfare Commission	27,150.17	
For Other Missions	164,586.45	
Indigent Students	2,056.24	
General Support	5,773.01	
School Supervision	459.85	
To Retire Debt	3,475.01	
Revenues	41,063.63	
Total Budgetary Collections and Revenues	\$366,494.22	
Non-Budgetary Receipts:		
From Debt Retirement Committee	2,507.65	
Total Receipts	\$368,901.87	

Disbursements

Budgetary Disbursements:		
General Administration	\$ 11,670.58	
Theological Seminary	13,565.09	
Northwestern College	32,120.07	
Dr. Martin Luther College	28,295.05	
Michigan Lutheran Seminary	14,019.50	
Northwestern Lutheran Academy	7,254.82	
Home for the Aged	4,242.04	
Missions - General Administration	114.41	
Indian Missions	16,179.98	
Negro Missions	4,515.55	
Home Missions	86,826.18	
Poland Mission	2,951.00	
Madison Student Mission	607.29	
Spiritual Welfare Commission	31,348.97	
Winnepago Lutheran Academy	750.00	
General Support	12,475.00	
School Supervision	1,358.27	
Total Budgetary Disbursements	\$268,071.80	
Non-Budgetary Disbursements:		
Institutional Missions - Parsonages	942.56	
U. S. Government Bonds Purchased	100,000.00	
Total Disbursements	\$569,014.36	
Cash Balance November 30, 1944		\$ 48,948.84
Budgetary Reserve Fund	\$300,000.00	

C. J. NIEDFELDT, Treasurer.

DONATIONS SENT DIRECTLY TO TREASURER'S OFFICE

For Spiritual Welfare Commission

In memory of boys in service as a Christmas gift from Branch 1680, A. A. L. Branch, Caledonia, Minnesota	\$ 10.00
Lawrence Daly, New York, N. Y.	10.00

Lt. (jg) R. H. Elbing, New York City, N. Y.	5.00
Pfc. Earle F. Welch, San Francisco, Calif.	5.00
Pfc. Clarence Peters, New York City, N. Y.	10.00
Memorial Wreath in memory of Dr. Scholz by Marie E. Meyer	3.00
Cpl. Arthur A. Wichner, New York City, N. Y.	5.00
Mr. and Mrs. Walter Lutze, Manitowoc, Wis.	1.00
Mr. and Mrs. Ruben Rusch	5.00
Mr. Carl J. Greif, Messa, Arizona	1.00
Mrs. Frank Keller, Cochrane, Wisconsin	5.00
Mr. and Mrs. Wm. Schaefer, Osseo, Wis.	1.00
Pvt. R. R. Buehner, New York City, N. Y.	5.00
Pfc. Max L. Moritz, New York City, N. Y.	10.00
A. H. Lipptrauer, Morton Grove, Ill.	25.00
Mrs. Ida Hamann, Milwaukee, Wis.	1.00
Mr. Otto Wichmann, Randolph, Wis.	1.00
C. R. Nessler, Box 15, Jenera, Ohio	1.00
Mr. Ernest Kuesel, Spring Valley, Wis.	25.00
Memorial Wreath in memory of Wilhelm Wolburg by Louise Graewin, Tomah, Wis.	1.00
Pfc. Leonard Rabe, New York City, N. Y.	10.00
Mr. E. H. Koehler, Tappen, No. Dak.	25.00
Memorial Wreath in memory of Mrs. C. F. W. Seiler from Rev. and Mrs. F. Gilbert, Whitehall, Wis.	2.00
Memorial Wreath in memory of T/5 Erwin P. Knebel by relatives and friends, Platteville, Wis.	47.60
Cpl. Norman Burger, San Francisco, Calif.	10.00
T/Sgt. Roger B. Scherer, New York City, N. Y.	10.00
Pvt. Armin von Stein, Camp Croft, S. C.	5.00
Aid Association for Lutherans, Branch 17, Kewaunee, Wis.	15.00
E. Tessler, Detroit 22, Mich.	5.00
Erwin H. Ketter, New York City, N. Y.	2.00
Pfc. R. Gehloff, New York City, N. Y.	5.00
Pfc. Herbert W. Bonow, New York City, N. Y.	5.00
Sgt. Arthur E. Heiman, New York City, N. Y.	10.00
Mrs. Emil Meyer, Neenah, Wis.	5.00
Mrs. F. J. Bliefernicht	5.00
Howard Paul Walk, San Francisco, Calif.	15.00
Mr. and Mrs. Louis Schultz, Manitowoc, Wis.	2.00
Cpl. Adalbert L. Mayer, San Francisco, Cal.	5.00
Pfc. and Mrs. Paul E. Guenther, San Francisco, Cal.	10.00
Mrs. John Galster, Jamestown, No. Dak.	3.00
Genevieve M. Desens, S. P. 3/C, Dist. Coast Guard Office, Norfolk, Va.	5.00
Aid Association for Lutherans, Branch 95, Mankato, Minn.	5.00
A Friend, Milwaukee, Wis.	5.00
Kewaunee Lutheran Men's Club, Kewaunee, Wis.	5.00
Mrs. Herman Radloff, Green Bay, Wis.	10.00
	\$ 356.60

For Missions

Memorial Wreath in memory of Pfc. Lavern G. Hanke by Mr. and Mrs. Wm. Schaefer	2.00
Memorial Wreath in memory of Mrs. C. F. W. Seiler by Rev. and Mrs. F. Gilbert, Sparta, Wis.	1.00
N. S., South Milwaukee, Wis.	4.00
	\$ 7.00

For Church Extension Fund

Memorial Wreath in memory of Mrs. Marie Krenske, nee Buchwald, by Mr. and Mrs. Arthur Hiller and Mr. and Mrs. A. J. Weege	3.00
Memorial Wreath in memory of Mrs. Schmiede by the faculty of Dr. Martin Luther College	5.75
	\$ 8.75

C. J. NIEDFELDT, Treasurer.