

# 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

WISCONSIN SYNOD

Volume 35

Milwaukee, Wisconsin, December 19, 1948

Number 26



## CHRISTMAS 1948

All Praise to Thee  
Eternal God,  
Who clothed in garb of  
Flesh and blood,  
Dost take a manger for  
Thy Throne,  
While worlds on worlds  
are Thine Alone.

Hallelujah!



## A HEART FILLED WITH THE CHRISTMAS MESSAGE

*Titus 2, 11-14*



When the Apostle Paul addressed the inspired words of the Christmas Epistle to his younger co-worker *Titus*, Christendom had not yet set aside a special Christmas season. Paul's heart was, however, filled with the Christmas message. May the Christmas season serve to bring it anew to us that we, too, may ever have a heart filled with the Christmas message. Such a heart is rich in blessings.

### It Rejoices in the Grace of God That Has Appeared

*Our Joy Rests On God's Grace* The grace of God was the source of Paul's abiding Christmas joy. Here we are to find ours also.

Grace is love extended to the unworthy; it is favor turned to the undeserving. That God harbors grace toward us is the very thing of which we sinners need to be certain if we are to find joy in Him and through Him. All of God's wonderful attributes are in themselves a rich source of joy and comfort. Yet for us sinners they can be that only when we behold them in the assurance of His grace. Assured of God's grace we delight in knowing that our fellowship is with Him who is light and in whom there is no darkness at all. Assured of God's grace we rejoice that He is omniscient and thus knows all of our troubles, dangers, needs even before we become aware of them; we rejoice that He is a present help in every need, that as the almighty One He has unlimited power to bless, that He is faithful and true in all of His promises. For the sinner, however, who is still uncertain of God's grace to cover his sins each one of the majestic attributes of God can only convey a terrifying message. He is reminded that God hates and punishes sin in His holiness, that not only every wicked word and deed but also all the selfishness of his heart is known to the omniscient God, that as the almighty One He is able to take him into account for every sin, that

the curse which the truthful God has spoken upon sin is not an idle threat. Yes, we sinners need to be certain of God's grace to find joy in Him and through Him.

*It Hath Appeared* Paul was certain of God's grace and his words in the Christmas epistle aim to give us a like certainty. Paul writes: "For the grace of God that bringeth salvation hath appeared to all men." That is the joy-inspiring Christmas message: the grace of God has appeared, has appeared most convincingly in the Christ-child born at Bethlehem; there it has appeared to all men bringing them salvation. For the humble child born in Bethlehem's humble surroundings is God's own Son sent forth in the fulness of time, made of a woman, made under the law to redeem us who were under the law that we might receive the adoption of sons. A heart embracing and treasuring this Christmas message in faith can joyfully sing:

Shall we still dread God's displeasure,  
Who, to save, freely gave  
His most cherished Treasure?  
To redeem us, He hath given  
His own Son from the throne  
Of His might in heaven.

If our blessed Lord and Maker  
Hated men, would He then  
Be of flesh partaker?  
If He in our woe delighted,  
Would He bear all the care  
Of our race benighted?

He becomes the Lamb that taketh  
Sin away and for aye  
Full atonement maketh.  
For our life His own He tenders  
And our race, by His grace  
Meet for glory renders.

### It Enjoys Strength For A New Life

Paul writes: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." When the light of day breaks the wild beasts that prowl during

the night slink under cover. When the warm winds of Spring breath o'er lakes and rivers the ice cracks, breaks up and melts away. When in Springtime the warm rains fall and the sun shines with new warmth, then all the dead grass and the dry leaves rot away and new, fresh leaves, grass, and flowers come forth to take their place. Even so the bright light and the gracious warmth of God's redeeming grace manifested in the gift of the Christ-child impel us to renounce all that is sinful and ungodly. Thankful counter-love enters our heart moving us to live soberly, righteously and godly in this present world. A heart filled with the Christmas message is constrained and trained by God's grace to strive for mastery over the desires and lusts of the flesh, to be temperate, chaste, forgiving, humble, meek, and kind, to refrain from everything in word and deed that might harm and wrong the neighbor, and to serve God ever more fully in fear, love, and trust. Perfection we will not reach in all of this, of course, for our sinful flesh will remain with us until the end of our life. This will not discourage us, however, in the battle against sin to which God's grace in the Christmas message strengthens and moves us, for our hope of salvation rests on the Christ-child come to redeem us and not on the virtue to which it constrains us.

### It Hopefully Awaits the Final Goal of God's Grace

Paul points out that the life of those whose heart is filled with the Christmas message will be marked by a constant looking "for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." All that the world can wish us is many more outwardly merry Christmas celebrations here on earth. The only hope which the world can envision for the future is that of a continued pleasant and joyful earthly life. As such it is a hope of uncertain fulfillment. A heart filled with the Christmas message is, however, fixed in certain hope upon a glorious Christmas celebration in heaven. It will be ushered in by the same wonderful person who brought us the Christmas of Bethlehem, namely by our great God and Savior Jesus Christ; "who gave himself for us, that he might redeem us from all iniquity, and purify unto

himself a peculiar people, zealous of good works." While He came the first time in poverty and humbleness, He will come again in majesty and glory. While He came the first time to establish His kingdom of grace through vicarious obedience

and death, He will come again to transform it into an eternal kingdom of glory. Probably death may o'ertake us before that heavenly Christmas is ushered in. Yet that cannot deprive us of a share in it when the Savior appears.

Oh, where shall joy be found?  
Where but on heavenly ground?  
Where the angels singing  
With all His saints unite,  
Sweetest praises bringing  
In heavenly joy and light.  
Oh, that we were there,  
Oh, that we were there.

C. J. L.

## Editorials

**A Little Child, Our God and Savior** The Child whose birth we celebrate on December 25, was to all appearances like any other child, subject to all the limitations of weak man, even to suffering of every kind and to death itself. He was no creature from another world, invulnerable, set apart from ordinary men, like the angels in glory and power. He was in every respect a human child, only without sin. We cannot emphasize too much that this Child Jesus was true man, an historical person who lived in Galilee some 1940 years ago, one who identified himself completely with the human race.

And yet this little Child, born amid such deep poverty, appearing in so humble and lowly a form, is announced by all the angels and the prophets of God as something far more than a man. With one voice they proclaim that it is God Himself who thus appears in the world. They exhaust the vocabulary of divine things in describing the glorious nature and eternal importance of this Son of God, born of a Virgin of David's line, destined to rule over the divine kingdom of righteousness for which all the saints of God have longed. He is the Son of God, begotten of the Father in the day of eternity. He is the Creator of the universe, including the holy angels, as far above them as God the Father Himself is. He is above all the mighty Redeemer who "by himself purged our sins," accomplishing that which neither sages nor saints, scientists nor seers, could ever begin to do, namely, taking away the sins of the world, freeing sinful men from the damning load of their guilt, and opening the way for them to the glory of heaven. He is thus the final revelation of God's love to men, the One who both tells us, and demonstrates to us by His life, death and resurrection from the dead, that God wants to save us and bring us into His eternal kingdom. We need only to listen to His voice, to believe His word, and we shall find ourselves able to rejoice in Him and to build our whole hope of life and salvation on Him and his perfect merit and redeeming blood.

May we, then, all rejoice throughout this Christmas season in the message of "God made Man," and see in the Child of

Bethlehem our Lord and our God! This is the prayer that goes with our best wishes to our readers everywhere.

GEO. O. LILLEGARD in *Church Bulletin*.

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**Christmas and the Scriptures** Advent and Christmas identify Jesus with the Scriptures. As the modernist long ago separated God from God's Word, so is there in our day a fast growing tendency in the Christian Church to distinguish between faith in Jesus and the acceptance of the teachings of the Bible. We are told that all Christians can be brought to unite in accepting Jesus as their Savior, but as to the interpretation of the Scriptures we can agree to disagree.

This is a dangerous deception. It makes God's Word a book of dark sayings and it makes of Christian doctrines teachings by which man's opinions have been injected into the Scriptures. Nothing is further from the truth than this that one can understand and accept Christ apart from the Scriptures. Jesus Himself said that the Scriptures testified of Him; only those who found Him in the Bible were searching it correctly.

The four Sundays in Advent can well be taken to represent the 4000 years during which God through His prophets foretold the coming of His Son. Christmas celebrates the fulfillment of this Word of God. But not only did Jesus fulfill the prophecies, but He also interpreted the Scriptures. The Bible is not of any private or human interpretation, because "the holy men of God spake as they were moved by the Holy Ghost." To accept Jesus means to accept His interpretation of all the Scriptures said concerning Him and all that He taught, as it is recorded by the writers of the New Testament. Not to know and believe Christian doctrine as it is clearly revealed in the Scriptures means not to know the true Christ.

So also at Christmastime only those are truly blessed "who hear the Word of God and keep it."

G. W. FISCHER.

## THE CHRISTMAS MIRACLE

CHRISTMAS is a festival toward which we look ahead in joyful expectation, and happy memories which linger long in our hearts. It is a festival for which the fathers of the Old Testament longed and which they desired to see; a festival before whose mysteries the angels stood in humble adoration. We ponder the Christmas miracle anew every year, but we can never fathom it. It remains as mysterious every new year as it was the year before, if anything, the more we ponder it the more mysterious it becomes. And yet, though we realize more and more that we can never hope to understand the Christmas mystery, we do not give up in disgust, rather, all the more we are fascinated by it, so that we ponder it with increasing interest.

We shall also this year devote a brief study to the Christmas miracle.

### The Mystery of Christ's Person

About the mysterious person of our Savior St. John says in the first chapter of his Gospel: "The Word was made flesh" (v. 14).

*The Word.* — This Word is none other than the Son of God. John says of Him: "In the beginning was the Word." The beginning, that is the time when heaven and earth were created. Then was when by the powerful and wise command of God all things came into being, the visible and the invisible; then also came into operation the laws governing all relations, both the physical laws and the laws of logic. Before that beginning and outside of that beginning there is nothing, not merely a shapeless mass, but a mass that simply did not yet exist.

But when that beginning rolled around, yes, before that beginning dawned, the Word existed already. It was not, like for instance the angels, or like man, created in the beginning. It was not called out of non-existence into existence; no, it simply was, for it has existence in itself. All other beings, men and angels, have their life as a gift from their Creator, the Word has life in Himself.

John distinguishes between the Word and the Father. He says, The Word was with God. This statement clearly indicates that John is speaking of two persons.

The one he calls God, and the other the Word. About these two he says that one was with the other, in the sense that the one was face to face before the other, co-eternal, co-equal in majesty and power. To make it short, John says, The Word was God.

*Made Flesh.* — The Nicene Creed (see the *Lutheran Hymnal*, p. 22) uses the Latin word "was incarnate" for the Biblical "was made flesh," and then defines it to mean "was made man." The Epistle to the Hebrews, in speaking of this matter, says: "For as much then as children are *partakers of flesh and blood*, he (the Son of God) also himself likewise took part of the same" (chap. 2, 14). And again, "For verily he took not on him the nature of angels. . . but he took on him the seed of Abraham" (v. 16). The Epistle to the Hebrews in these verses is speaking of "him for whom are all things and by whom are all things" (v. 10), that is the Son of God. He took on Himself the seed of Abraham, He partook of flesh and blood, He became flesh, He was made man.

This implies much more than when God, for instance in the story of Abraham, appeared in human form. One day Abraham saw three men coming toward his tent. They looked like men, walked like men, sat down and rested like men, ate like men and refreshed themselves. But they were not men. Two were angels (Gen. 19, 1) and the third was the Lord (Gen. 18, 13ff.). They had assumed human form for the time being.

It means more also than when God comes to us Christians to take up His abode in us (John 14, 23). God and we remain two distinct persons in spite of this close union. This was true also when God came to the prophets in a very special way. Even then the prophets retained their own personality, while God also was a person for Himself.

In Jesus, however, the Word was made flesh. The Son of God assumed human nature into His very being, so that the mode of living, the characteristics, the experiences of a human being became His own. John continues in our text: He "dwelt among us."

The people with whom He came into contact noticed no difference between Him and themselves. His parents knew from the announcement of the angel that He was the Son of God, else, from His mode of living from His birth on through His childhood and boyhood up to the time of His public ministry they would never have guessed it. When the people of Nazareth, among whom He had grown up, heard Him preach for the first time in their synagogue they could not understand. "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" (Matth. 13, 54-56). On another occasion the people asked, "How knoweth this man letters, having never learned?" (John 7, 15).

The Word was made flesh and dwelt among us.

### The Mystery of God's Love

The Christmas miracle which we observe in the person of Christ is indeed great, but it was performed by God in the interest of a still more wonderful miracle. The mystery of Christ's person, of the union of His two natures into a single person, is, after all, only a physical wonder; but the purpose which this wonder serves is an ethical mystery, which far transcends the mere physical wonder.

*Physical Wonder.* — This wonder is expressed by St. Paul most concisely in Col. 2, 9: "In him dwelleth all the fulness of the Godhead bodily." Note here several points: that the relation is called an *indwelling*; that it is the *Godhead* itself which dwells in Him; that it is the *fulness of the Godhead*; that it dwells in Him *bodily*, not only through some virtue or influence.

How is this possible? It is an axiom of human reason that a finite thing is not capable of holding the infinite Being. God is the infinite Being. He knows of no limitations. His life has no boundaries of time, it has no beginning and no end. God inhabits eternity. His being is not held in by any boundaries of space. He is a God at hand, and at the same time He is a God afar off. He is in heaven above

and in hell below; the wings of the morning cannot carry you beyond His presence. His power knows no limits. There is nothing impossible for Him. He never does so great a thing, He can always do something still greater. His knowledge likewise embraces all things, the present, the past, and the future; all things that happen or that might happen, also all things that cannot happen. He knows them all.

God is unlimited. But look at the babe in the manger, that little helpless thing! Can it be true that all the fulness of the Godhead dwells in Him bodily?

It is true, although we cannot grasp it.

He whom the world could not enclose  
Doth in Mary's lap repose;  
He is become an infant small,  
Who by His might upholdeth all. Hallelujah.

*The Wonder of Love.* — Great as is the physical wonder of the person of our Savior, the ethical wonder is incomparably greater. The physical wonder was made possible by the unlimited power and wisdom of God. No problem is too involved for Him, His wisdom will find a way of solving it; no task presents too great difficulties, His almighty power can overcome them.

But for whose benefit did God perform the miracle of Christ's person? St. John in his Gospel answers the question in this way: "In him was life, and the life was the light of men." Christ came into the world for the benefit of man. Men were sitting in darkness and in the shadow of death. He came to bring them the light of life, of hope and joy, in their despair.

It was love that moved the Son of God to appear in the world as the wonderful God-Man.

This love will appear more mysterious if we consider the manner in which He would achieve His purpose of restoring light to men lost in darkness. He could dispel our gloom and death only by going through it Himself. In order to bear the agony of death in His own person the Word was made flesh. That was self-sacrificing love.

But were we worthy of such love? Did we merit it? Why was it that we were sitting in darkness and in the shadow of death? It was because of our sins. We had sinned against the very God who now came to save us. We had deliberately set

His commandment aside, we had decided that we need no God to tell us what is good or evil, we will determine that for ourselves. We violated God's majesty, and as God Himself expresses it, we had set ourselves up as gods against Him, the only true God. Our doom was the just punishment of our sins.

Now this God, whom we had violated, so loved us, His enemies, that He sent His only Son into the world to suffer and die

for us, that we might have the light of life. If some one dies for a good man, that is wonderful love; but if one dies for his enemies, that is love incomprehensible. But that is precisely the wonderful love which the Christmas miracle holds so invitingly before our eyes.

All this He did that He might prove  
To us sinners His great love.  
For this let Christendom adore  
And praise His name forevermore. Hallelujah.  
J. P. M.

## SING

**T**O us Lutheran Christians Christmas means especially singing the praises of our God. And why shouldn't we sing? or rather, can we help but sing? A happy person quite naturally will sing. Aren't we Christians happy, especially at Christmas time, when we hear anew of the greatest gift of our God to sinful man: "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?"

My heart for very joy doth leap,

My lips no more can silence keep;  
I, too, must sing with joyful tongue  
That sweetest ancient cradle-song:  
Glory to God in highest heaven,  
Who unto us His Son hath given!  
While angels sing with pious mirth  
A glad new year to all the earth.

We Lutheran Christians ought to be leaders in singing. Does any other possess more appropriate Christmas hymns than we Lutherans? There certainly isn't much more than just a little sentimentality to "I'm Dreaming of a White Christmas," is there? or to "Jingle Bells"? These songs leave the heart completely empty. But will a Christian ever grow tired of singing, "From heav'n above to earth I come to bear good news to every home"? Maybe you have heard this hymn a hundred times or more. But isn't it new every time you hear it? Would Christmas be complete for you without this beautiful hymn? Doesn't it leave a thrill inside of you even after the notes have stopped? And what about "All my heart this night rejoices"? just to mention these two outstanding Christmas hymns! Let's sing these hymns and all the other beautiful, inspiring, uplifting, and soul-satisfying Christmas hymns!

Yes, let us sing! Not only the children in the special Children's Christmas service, not only the choir in special Christmas anthems, but the entire congregation: father, mother, son, daughter, old and young! Sing of the greatest wonder on earth:

Now let us all with gladsome cheer  
Go with the shepherds and draw near  
To see the precious Gift of God,  
Who hath His own dear Son bestowed.  
Welcome to earth, Thou noble Guest,  
Through whom the sinful world is blest!  
Thou com'st to share my misery;  
What thanks shall I return to Thee?

Wasn't it Dr. Martin Luther who restored to the Christian congregation the singing of hymns? Before Luther's time the congregation did not take an active part in the singing during the divine service. To this day this same church — from which Luther was excommunicated in 1520 — does not at all encourage the congregation to sing. The Lutheran Church has been called the singing church. May she ever remain true to this name and sing; sing the praises of our God at Christmas time and at all other times!

We are rich, for He was poor;  
Is not this a wonder?  
Therefore praise God evermore  
Here on earth and yonder.

Our Lutheran Hymnal is so conveniently arranged that even a person not fully acquainted with a melody can readily follow. Or should we slam our hymnal shut, when we do not know a certain melody? Anyone who follows this practice — sad to say, some do! — definitely is missing a golden opportunity. That particular hymn has been selected for a definite purpose — it is to be an assistant to the sermonic message! If perchance you cannot sing along, by all means do read

along and thus become spiritually enriched by the message of the words and — perhaps unconsciously learn a new melody!

In some of our congregations we hear people complain that the divine service is too long. They suggest, "Let's cut out a hymn here or there, abbreviate, sing only three surely never more than four verses," etc. Not so, but "let us make a joyful noise unto the Lord," "Shout the glad tidings!" If our singing is this, we will not be in a hurry to get out of church, but we will want to sing not as little as possible, but rather as much as possible. We will not ask our pastor to eliminate a hymn here or there, cut the hymn in the middle or after the third verse; but rather we will want to sing as many hymns as the regular order of the service permits.

Let's apply a little mathematics. There are 52 Sundays in the year. If we sing but one hymn every Sunday we sing but 52 hymns throughout the year. If we sing two every Sunday we will sing 104; if three then 156; if four 208! Just stop to think how many good hymns we can learn in one year just by singing them and by singing as many as possible on every Sunday of the year! How such singing will not only thrill our hearts on one day of the week, but the echoes of such singing will thrill our hearts on every day of the week! So let us sing, sing our beautiful, incomparable Lutheran hymns!

T. H.



**W**COME unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." St. Matthew 11, 28-30.

How fitting that the Advent Season Should open with the sweet word: "Come." For surely God has every reason When of our deeds He takes the sum To say "Depart," for none can own His pardon, save by grace alone.

"Come unto Me ye heavy laden." Yes, laden heavy with your sin. "I'll give you rest." Oh precious promise! The peace of God without, within. Who would deny the truth that we Are restless till we rest in Thee? Then take the yoke of Christ upon you. Yokes do not burden, but instead They lighten. — And a child has led us Into this truth when once it said: "Christ's yoke is when He puts His arm About you so that naught can harm."

'Tis He who makes the yoke so easy,  
'Tis He who makes the burden light;  
For if He ever stands beside us  
He'll give us courage for the fight.  
Walking beside Him, well may we  
Heed His kind warnings: "Learn of Me."

Meekness and lowliness, — these virtues  
We should exemplify and seek.  
How often does our pride resent this  
For who takes notice of the meek?  
But only as we meet this test  
Shall we find peace and perfect rest.

ESTHER A. SCHUMANN.

## THE COLLECTION

**T**HE Collection is not making the progress which it should make. Figures given below are the totals for approximately nine months' effort. At this rate we would require another five years to complete the Collection.

That would mean that our educational institutions at Watertown, New Ulm, Saginaw, and Mobridge would have to put up another six years with utterly inadequate buildings and facilities, and that we would have to turn away literally hundreds of students some of which would surely have entered the service of the church if our institutions could have received them. And this at a time when we are facing an acute, not to say alarming, man-power shortage!

It would mean that many of our missions would be critically hampered by a lack of chapels and parsonages and that real expansion of our mission program could not even be considered.

It would mean the utter frustration of our fond hope of being able to present the proposed new buildings at our educational institutions and a Church Extension Fund of no less than \$1,000,000.00 as our centennial thankoffering for one hundred

years of grace, in the centennial year of 1950. What a tragic centennial it would be if we should have to confess that over a period of five years, years of unprecedented financial prosperity, we were not able to raise sufficient funds to cover the cost of the proposed new buildings and to bring our Church Extension Fund up to the proposed level! Remember that we solemnly resolved in 1945 that the urgently needed new buildings and a Church Extension Fund commensurate to the requirements of our mission program were to be our centennial thankoffering!

Surely none of us would want to assume the responsibility for contributing to the above eventualities which must become stark realities unless we all set to work immediately, cheerfully, and prayerfully to complete the task which still lies before us.

The Collection can be completed before the end of winter if all who have not already sent in their full quota will go into action without further delay. Then our missions can be granted the chapels and parsonages which they need, building operations at our institutions can begin in spring, and the buildings can be completed by 1950.

January 1 to November 1, 1948

	Required Minimum	Remitted
Dakota-Montana .....	\$ 33,412.00	\$ 20,276.12
Michigan .....	96,055.00	6,330.84
Minnesota .....	185,550.00	10,077.62
Nebraska .....	26,565.00	7,911.00
North Wisconsin .....	232,625.00	34,898.07
Pacific Northwest .....	5,830.00	1,899.75
Southeast Wisconsin .....	235,430.00	30,397.34
West Wisconsin .....	229,505.00	15,407.22
Total .....	\$ 1,044,970.00	\$ 127,193.96

P. G. ALBRECHT.

# Siftings

BY THE EDITOR

In one of the recent issues of a church paper we found a letter which we think is worth while reprinting: "My wife and I have three children, ages 18, 15, 14. We figured out not long ago that if each of us attended all the meetings connected with church organizations to which we could (and, we are reminded very often), should belong, we five might see each other between the hours of 7 and 11 in the evening four times a month. I mean there would be only four evenings in a month free for all of us to be together. We go to church with absolute regularity — all services. We belong to and attend the meetings of one organization each. Yet we are given to understand often that we are not as 'active' as we should be. Has it come to this, that one's spiritual status is indicated by the number of dartball games, dinners, etc., one assists with, attends, etc.?" That reminds us very forcefully of a paragraph in the message which the President of Synod delivered at Northwestern College: "We are told by some that our churches should do more for the young. They suggest new organizations that provide safe environment, social life, recreation, and amusement for our children and adolescents. We cannot here and now discuss this subject. But we can call attention to the fundamental fact from which all thought on this matter must proceed: God Himself has founded an organization to which He entrusts the care and training of the young: which he has ordered and equipped so wisely that no other organization can supplant it or compete with it, and which He holds accountable for the faithful performance of its duty — the CHRISTIAN HOME." It will be a sad day when the home must compete with the church for the attention of the children.

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If the news coming from India is reliable, India may have a law in the near future prohibiting child marriages. A bill was introduced into the national parliament some time in October of this year designed to prevent child marriages. The proposed law if enacted would raise the marriageable age of

boys from 10 to 20 and that of girls from 14 to 15. Even though this is young enough yet it is an improvement over the old Indian custom. One stipulation of the bill would protect girls under 18 from ill-matched marriages, for instance, with men over 45. The author of the bill did not fail, however, to mention the fact that the evil of child marriage is not a blot on the history of India alone but that it is prevalent in Christian countries as well. The bill was referred to a committee with instructions to report at the next session of the legislature.

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*New York State became the first state in the Union to outlaw racial and religious discrimination in the admission of students to institutions of higher education. This "Fair Education Act" passed the last session of the New York legislature. The law makes it illegal for any university or college to refuse entrance to a student because of color, race, creed or national origin. If religious institutions wish they may file a statement with the state educational department explaining that they wish to limit their student bodies to members of their own denomination and that they have elected to consider their schools religious or denominational institutions. This would give them a free hand in the choice of their students.*

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Sometimes God uses the evil to bring forth good. At the meeting of the United Nations which drafted a "Bill of Rights" for all nations it was the representative of the Russian government that put sense into the heads of the representatives of other nations. The representatives of Brazil insisted that the words "all men are created in the image and likeness of God" should be inserted in the first article of the United Nations declaration on human rights. The Russian delegates correctly protested that the "idea that man is created in God's image 'is much disputed' in the Soviet Union" and he might have as correctly added in many so-called Christian lands. Anyway, such a statement has no place in a national or international political statement. It makes no sense.

It is estimated that there are about 2,000 lepers in this country. This report comes from a meeting held at Chicago of the American Mission to Lepers. This meeting was held in October from the 21-22. This society is making heroic "efforts to change the attitude of people toward this dread disease and to lift the morale of those afflicted." Dr. Eugene R. Kellersberger, general secretary, pointed out "that, contrary to general belief, leprosy is not highly contagious, is not hereditary, and that considerable progress has been made in its treatment." The society works to provide better care not only for these but for all lepers in all parts of the world. Most of the sufferers are found in India, Burma, China, Japan, Korea, and Africa.

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*The United States, so the "Christian Century" reports, now has its first "Council of Churches and Jewish Synagogue." It has been formed at Lock Haven, Pennsylvania, and its establishment was reported to the meeting of the Inter-Council Field Department held here last week. During the past six months ten new church councils have been formed and seven more are "in process of formation." Many Jewish synagogues have been affiliated with church councils in past years, but the Lock Haven council is the first formally to include the fact of synagogue membership in its title. And so the altruism of the "Christian" churches takes on a wider scope. The Jew with his denial of Christ is being welcomed. Yes, their is danger in unionism. It is easier by far to start a ball rolling than to bring it to a stop once it gets under way.*

We are forced to repeat our announcement made in the last issue of the "Northwestern Lutheran" in regard to the size of this issue. The Publishing House is still getting settled in its new home, and for that reason is unable to produce at top speed. We hope our next issue will appear in its usual size.

Editor.



X

Synod  
C. J. Niedfeldt  
7623 W. State St.  
Aumatonza 13, Wis.

† MR. F. W. MEYER †

Mr. F. W. Meyer was born November 8, 1891 at Buffalo Lake, Minnesota. He was baptized and confirmed in the Christian faith. After confirmation he attended Dr. Martin Luther College. He graduated in 1913. The following Lutheran schools were served by Mr. Meyer:

- Green Bay, Wisconsin, 1914.
- New Prague, Minnesota, 1915-1921.
- Arlington, Minnesota, 1921-1928.

Fond du Lac, Wisconsin, 1928-1936. Since 1936 he served as Executive Secretary of the Board of Education, Wisconsin Synod. The Lord of life and death called him home November 22, 1948, at the age of 57 years and 14 days. On the 26th of November his mortal remains were laid to rest in Graceland Cemetery.

He is survived by his wife Lydia; four daughters, Ruth, Norma, Marie, Lois; one sister, Mrs. Martha Evermann, and other relatives and friends.

A Letter of Condolence

"The hand of God is upon us, bruising and humbling our spirit. You are mourning the death of a beloved Christian husband and father, we feel deeply the loss from our ranks of a brother in Christ and a faithful fellow-worker in the Church.

"Nevertheless He who is now causing us to grieve rightly calls Himself "the Father of mercies and the God of all comfort," and He does not leave us comfortless in these hours of sorrow, if we will only let Him show us His gracious working in the life of the departed. Translated into the kingdom of the beloved Son of God through the Sacrament of Holy Baptism, he enjoyed throughout his life the protection, guidance, and blessings of our Heavenly Father.



"It was God's grace that called him into the public ministry of feeding the lambs of the Good Shepherd, at first, directly, as a teacher in our Christian day school, and in later years indirectly, as the Executive Secretary of our Board of Education.

"The requirements of this office are high: a clear and deep conception of the Gospel and of its place in the training of the young, a goodly measure of pedagogical knowledge and skill, and the tactfulness that enables a man to be a leader among his brethren. We who have worked with him know that the Lord gave him grace to employ his talents faithfully in the service of the Church. He stood uncompromisingly for sound, Christian, principles in education; he was painstakingly conscientious in the performance of his duties; and he labored without thought of self as long as the Lord gave him the strength for his task.

"He has gone to his rest, but his work will go on, in the schools that he fostered so lovingly, and in the lives of those who have enjoyed, and are enjoying, the blessings of our Christian day school.

"In the sincere submission of faith, we bow to the will of our God, "whose thoughts and whose ways are not our ways," knowing that His thoughts and ways are thoughts and ways of grace and wisdom, and lay hold firmly on the comforts of His promise: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Yours in our Christian faith and hope,  
The Ev. Lutheran Joint Synod of  
Wisconsin and Other States,  
By JOHN BRENNER, *President*.

The above letter, though addressed to the family of our departed brother in Christ, we deem of such general import that we felt constrained to pass it on to our readers. — Ed.

SIXTY-FIFTH ANNIVERSARY  
ST. PAUL'S EV. LUTHERAN CHURCH  
Green Bay, Wisconsin

By the grace of God, the St. Paul's Ev. Lutheran Church, Green Bay, Wisconsin, was privileged to celebrate the 65th anniversary of its organization on the second Sunday in Advent. Pastor Fred Bergfeld, as guest speaker, delivered an inspiring message of encouragement and hope, based on Rev. 7, 9-12. To God be glory, thanksgiving, and honor forever and ever.

A. W. VOIGT.

GOLDEN WEDDING  
ANNIVERSARY

MR. AND MRS. WILLIAM SCHMIDT  
Sleepy Eye, Minnesota

In the midst of their children and many other relatives and friends Mr. and Mrs. William Schmidt of St. John's Congregation, Sleepy Eye, Minnesota, were privileged to celebrate their golden wedding anniversary on Sunday, October 31. The undersigned conducted a brief service befitting the occasion.

G. HOENECKE.