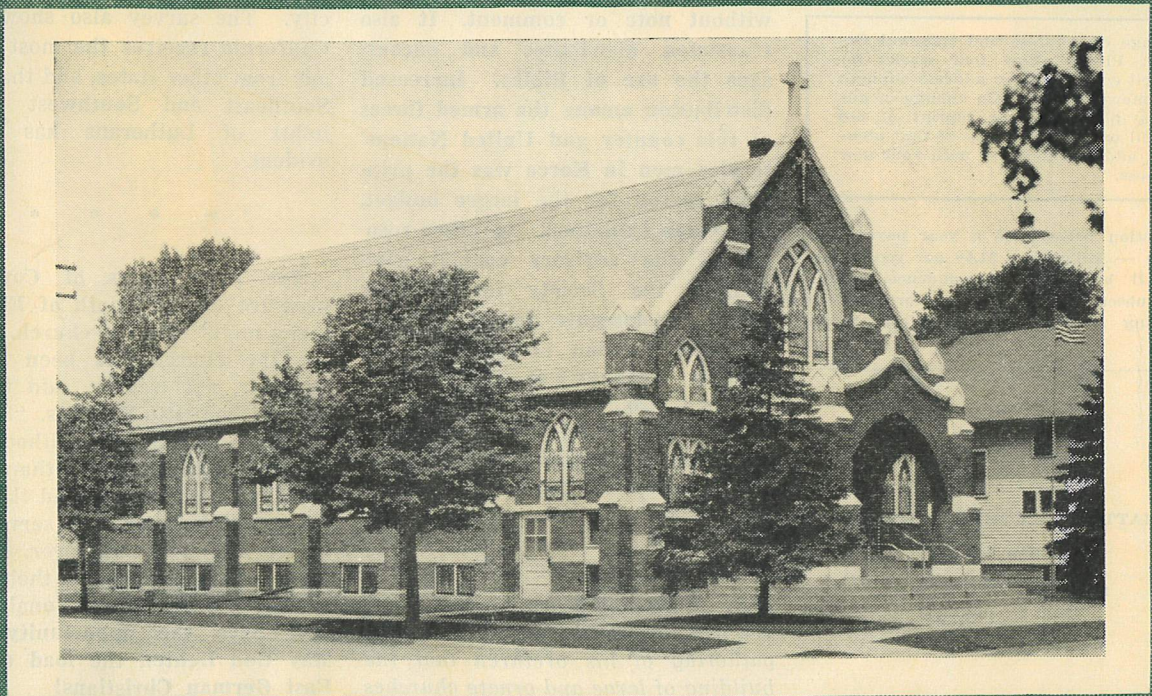


THE NORTHWESTERN LUTHERAN

"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



The Northwestern Lutheran

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Siftings

The *Northwestern Lutheran* does not have a million dollar advertising budget. It cannot inundate a lapsed subscriber with letters, postal cards, and flyers until the unfortunate re-subscribes out of self-defense. The subscription list depends upon the energy of its readers. They must sell it; they must call it to the attention of others; they must ring the door bells. So once more we plead with you to renew your subscription and to bring others into our circle of readers. The cost is only about ten cents a copy and the benefits are beyond calculation. We need your help!

* * * *

The 1953 budget for the American Bible Society will total over three million dollars, the largest in its history, it was announced by Dr. Eric North, general secretary. The budget was voted by the Society's advisory council at its annual meeting in New York where 46 of the 51 major Protestant denominations which support the Society's work were represented. The Society, founded 136 years ago, publishes the Scriptures without note or comment. It also translates, distributes and encourages the use of Bibles. Increased distribution among the armed forces of this country and United Nations' service men in Korea was the principal reason for the larger budget, Dr. North explained. In other resolutions the advisory council commended the Society for printing Bibles, Testaments and Gospels in the new Russian orthography and seeking avenues of distribution: affirmed also its confidence that the Society is "using every practical means to get Russian Scriptures to Russian-speaking people."

* * * *

Dr. E. Stanley Jones is a Methodist. We like the way he talks. He told a gathering of his brethren that the building of large and ornate churches

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BY THE EDITOR

is not the answer to America's spiritual problem; that it is useless to erect impressive sanctuaries for the worship of God if "we don't know how to teach people to find God." He compared many of the churches being built today with the million-dollar post office erected in Pittsburgh a few years ago. "When they got the building finished," he said, "they found they had forgotten to put in a letter slot." He criticized his fellow clergymen for being too hurried and too harassed to teach their congregations the virtue of the "quiet times" of meditation, contemplation, and worship. "If we're too busy to have quiet times in our churches," he added, "we're getting just too busy."

* * * *

By examining a Lutheran insurance company's list of subscribers it was estimated that about 20 per cent of all Lutherans in the United States change addresses in a year's time; about two per cent cross state lines; nearly ten per cent shift from one city to another within the same state; some eight per cent move to a different neighborhood in the same city. The survey also showed that California receives the most Lutherans from other states, and that in the Southeast and Southwest a large influx of Lutherans has become evident.

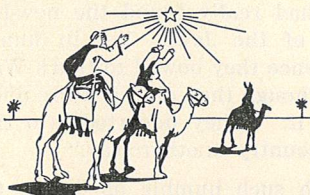
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Ten more years of Communist pressure on the youth of East Germany might ruin the church. But so far the church has been growing stronger, not weaker, said the German Bishop Otto Dibelius. "Spiritual life in East Germany without doubt is much stronger now than in the West, which formerly had the better spiritual life." Church services are better attended than ever, he said. Pastors have stayed with their people bravely. Other professional people who have the opportunity leave. May God lighten the load of these East German Christians!

Jesus Manifested As The Savior Of All Men

Matthew 2, 1-13

THOUGH Jesus was born at Bethlehem as the Savior of all men God did not immediately provide for a world-wide announcement of this blessed fact. God indeed sent His angels from heaven to proclaim the Savior's birth, but this announcement was only heard by a group of humble shepherds. The universal proclamation of the Gospel to all men was not



to set in until the Savior had finished His redemptive work, had given His life as a ransom for all. This does not mean, however, that Jesus was not manifested even at His birth as the Savior of all men. At the presentation in the temple Simeon called the Christ-Child, in whom he saw God's salvation, both the glory of Israel and a light to lighten the Gentiles. But especially also by guiding the Wise Men from the East to the Christ-Child did God indicate that Jesus was indeed the Savior of all mankind.

To Whom He Would Lead All Men

That Is Truly His Will When we read the inspired account of this incident many questions arise in our minds which God did not deem essential to answer for us. We do not know just who and what these Wise Men were. Not even their number is disclosed to us. That we are accustomed to think and speak of three Wise Men is merely due to the three-fold gifts with which they paid their homage. Also the land from which they came is indicated only in a very general way. We are told that they came from the East, which lets us think of the regions of Babylon and Persia, to which Israel had been led into captivity and where many Jews had remained in exile. The nature of their question makes it quite clear, however, that they themselves were Gentiles. Only as Gentiles would

they ask: "Where is he that is born king of the Jews?" Thus we are bidden to see in these Eastern sages the first fruits of Isaiah's prophecy: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." The Christmas message has again deepened our own joy in Jesus as our Savior from sin and death. As we now hear the Epiphany Gospel we are to be reminded once more that Jesus is the Savior likewise of all those who are not yet a part of God's people, and that God is intent upon leading them to Him in faith, even as He did the Wise Men.

Through His Word It is through His Word that God would lead all men to the Savior.

These Wise Men from the East had come to know something of God's Word, of the message of the Savior. They knew of the glorious king who was to be born to the Jews. They knew that He was also their king who held cherished blessings in store for them, for they had made a long and arduous journey that they might find and worship Him. How had they come to this knowledge? They themselves stated: "For we have seen his star in the east." But that was an explanation of their firm assurance that He had now been born. By letting this miraculous star appear God had somehow brought them to this certainty. Their statement about the star did not explain, however, how they had come to know of this Savior King who was to be born of the Jews also for them. We do not hear of any direct revelation of God which had apprised them of this glorious truth. If such a revelation had been granted to them it would seem very strange that they should not have made mention of this greater thing. This seems to indicate that it was in another way that they had come to know of the great hope of Israel. We are led to trace their knowledge back to Daniel and other believing Israelites who during the Babylonian captivity had freely testified in alien lands of the East concerning the Messianic King whom God had promised to raise up in Israel, a

King with an everlasting kingdom who was to be the hope and salvation also of all the Gentiles. It is significant that when the miraculous star now induced them to set out in their quest of this king God so directed them in their journey that they first came to Jerusalem. Before actually finding Him they were to hear more of God's Word concerning Him, they were to hear something of Micah's prophecy.

In Spite Of Human Hindrances Sinful man does put hindrances into the way of God's Word,

through which He would lead all men to the Savior. When the Wise Men arrived at Jerusalem they found no jubilant rejoicing over the Messiah's birth. As they earnestly inquired concerning the new-born King and told of His star which they had seen in the East they met with ignorance and unconcern, with preoccupation in earthly interests. Their strange inquiries finally reached the ears of King Herod. But the effect was this that Herod was troubled and all Jerusalem with him. Herod feared for his earthly throne in Israel, which he had usurped, and the people were apprehensive of further bloodthirsty measures with which he might seek to insure it. Herod indeed called the chief priests and scribes of the people together, demanded of them where the Christ should be born. He turned to those who, acquainted with the Scriptures, had a full knowledge of God's great promises to Israel. But he did so in the wicked intention of ridding himself of this new-born king, if He had really been born. These religious leaders had no difficulty in giving him the desired information. They pointed to the clear prophecy of Micah that the Savior should be born in Bethlehem. But for them, too, it was dead knowledge. Since they had not been awaiting His birth in that humble village in expectant faith, we also do not hear that they now joined the Wise Men to seek Him there. Yet in spite of their indifference they had to serve God in bringing His Word to the Wise Men that through it they might be guided to their Savior. And in spite of the hypocritical manner in which Herod transmitted it to the Wise Men, this Word revealed its power to induce them to go on in faith to Bethlehem. That this faith, renewed by His Word, might not be

stified by all the discouraging experiences with which they had met at Jerusalem God again let them behold the miraculous star which they had seen in the East. It "went before them, till it came and stood over where the young child was." In His grace and power God so directs and guides all things that the saving power of His Word may not be annulled by human indifference and hostility. He will not permit His own to be tempted beyond which they are able to bear. With the same divine power God also frustrated Herod's wicked counsel against the Savior.

Whom God Would Have All Men Serve

In Joyful Faith "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him." Though the Christ-Child was now no longer lying in a manger, we may be sure that his surroundings were still very humble. There was likewise nothing outwardly grand and magnificent about this young child whom they saw with His mother. Yet with eyes of faith they rejoiced in His hidden glory as their Savior King and were not ashamed to make an open confession of this faith. They fell down before this lowly child and wor-

shipped Him. With such faith, wrought by His Word, God would have all men serve Jesus, though His Savior's glory and dominion are still hidden from our human eyes.

In Bounteous Love "When they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh." They had prepared themselves for this homage of love. Over many a mile from their home in the East they had borne these precious gifts. That others were not bringing like gifts to this child did not discourage them in presenting their own. They gave in faith-born love. Gold seems immediately apparent as being a fitting gift for a king. What about the frankincense, which was commonly burned on altars? What about the myrrh, which was commonly used for embalming? Were these gifts of love to acknowledge the Christ-Child as their divine King who through suffering and death would establish His dominion of grace and salvation? We, at any hand, who are blessed with a full knowledge of this King, of His person and work, have a right to associate this significance with these gifts. May they give us encouragement to serve Jesus with meaningful gifts of love whereby His Savior's glory is magnified before men.

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In Humble Obedience In a dream God directed the Wise Men not to return to Herod. We are not told, however, that God explained this counsel by revealing Herod's hypocrisy and his murderous intentions. God spared them, for it would have meant a severe shock to their faith. Yet without this knowledge God's command must have seemed very strange to them. The old way which they had already traveled would be much easier to follow. We can also imagine that they ardently looked forward to telling those to whom they had spoken of their quest that they had really found the new-born King of the Jews. Yet in humble obedience they bowed to God's Word, even though they did not fully understand it. "They departed into their own country another way."

With such humble obedience God would have all men serve the Savior. There is much occasion for it in our lives. God often directs us upon paths which appear very strange to us and little to our liking, upon paths which according to our judgment actually seem to hinder us in magnifying His glory. Let us richly nourish our faith through God's Word that like the Wise Men we may find strength and willingness to serve Him in humble obedience even when we cannot grasp His thoughts and understand the wisdom of His ways.

C. J. L.

Editorials

"The Old Year Now Has Passed Away"

This line taken from an old hymn calls for sober reflection on the part of every Christian. With the passing of every "old year," another year of our life has also passed away and we are one year closer to the final end of life. This is often not as real to us as it ought to be. It is when death takes one of our loved ones, possibly even one of our own age, that the thought of our own death is brought nearer our consciousness. Yet how many of us think of ourselves as living always "in the valley and shadow of death"? We can understand that the man of the world, the unbeliever, is not willing to let his thoughts and mind dwell on death. To him death is a catastrophe. To leave this world means to leave everything that is worthwhile —

especially the carnal and earthly joys and pleasures. His heaven is on this earth as it has been from the beginning of time. It is his one ambition and always has been to "make *this world* a fit place to live in." Christ sums up the worldling's ambition in Matthew 24, 38: "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage." When death comes and interrupts these activities of the people of the world, they can think of no greater loss. To them it is an end of all joys and pleasures. And, verily, so it is; for after that shall "be weeping and gnashing of teeth," because they have no hope and were without God in the world. The Christian, knowing this fate of the unbeliever from the Scriptures, understands his dread and fear of death, and his disinclination to think of death.

Though there is much of this unwillingness in the Christian to think of death, because of his flesh, yet he knows from the Word of God that we "here have no abiding city, but we look for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). The Christian knows that "our citizenship is in heaven" and that we are only pilgrims and sojourners and foreigners on this earth. Our life on this earth is not an end in itself, rather it is a time of grace in which God would cleanse us from all sin through faith in Jesus Christ and so prepare us for the great life to come. Hence "we weep not," at the death of our loved one "as those who have no hope." We know that they have conquered with Christ and are enjoying the bliss of heaven "where there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

These assurances from our God alone can take away the sting of death and make it possible for us, as the years of our life pass one after the other, to note without fear the passing of each year and the final year of our life. It is well for us to ponder this as we end the old year and enter into a new one.

W. J. S.

* * * *

Inauguration of Our President Within the next few weeks, January 20, to be exact, our newly elected president, Dwight Eisenhower, will be inaugurated in our Capitol city, Washington, D. C. This event, though a secular affair, is of very great interest to every Christian. A very intimate bond exists between the Christian and his government. This bond goes way beyond the choice and will of man in regard to the government. The choice and will of man may enter into the picture; and in the case of our democracy it does enter into the picture. It is the privilege of the citizens of our great country, by the grace of God, to elect their ruler. That creates the natural bond between ruler and people. With many citizens of our land, however, that is the only bond that exists between the government and the governed.

For the Christian there is a higher bond than that, one more sacred and blessed. He knows from the Word of God that God is vitally interested in all governmental authorities and that all must do His will. Paul says Romans 13:1: "There is no power (government) but of God; the powers that be are ordained of God." Whatever the form of government, be it democratic, monarchical, dictatorial or what not, it has its power under God. Knowing this from the Word of God the Christian is conscious of his obligations toward the government. His first obligation is to obey. Paul expresses this Romans 13: (read the whole chapter) "Let every soul be subject (obey) unto the higher powers." To obey does not mean only when it suits us to do so but it means to obey in whatever the government imposes on us whether we like it or not, whether it is a hardship for us or not. Paul makes the "obey" all inclusive. He explains this in verse 7, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom is due; fear to whom fear; honor to whom honor" (is due).

The Christian has no greater and more blessed opportunity to serve his government than the one Paul states in 1 Timothy 2:1: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all in authority." This is a service that every man, woman and child in the church can render to the government. It is true that we remember the government and "all who are in authority" each Sunday in our General Church Prayer. But the Christian will not leave it at that. He will certainly remember them also in his private prayers. He will in this time of confusion and perplexity remember in his prayers the newly elected president and ask the Father of all mercy to make him a blessing for this nation, giving him wisdom and strength to rule his people well so that we may lead "a quiet and peaceable life in all godliness and honesty." God will be pleased with these prayers of His people and will surely bless us.

W. J. S.

Guidance In Godliness

"I SHALL SEND A FAMINE IN THE LAND"

BEHOLD, the days come, saith the Lord God, that I shall send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, and they shall run to and fro, to seek the Word of the Lord, and shall not find it." Amos 8:11-12.

At the time when Amos prophesied, both Israel and Judah were at

the height of prosperity. Universal peace ruled within their borders, and, secure from outward enemies and strong in inward resources, agriculture, commerce, and traffic had yielded their abundance to the welfare of the people. Such material prosperity, however, had produced in both kingdoms its too common fruits — pride, luxury, selfishness, forgetfulness of God and neglect of His holy Word. The sin of idolatry, of forsaking Jehovah, the God of old, and walking in the ways of iniquity had become rife.

Yet such glaring apostasy on the part of the people did not escape God's mind. It had angered His feelings to the utmost, and when His hour was come, He sent forth Amos to rebuke this iniquity and to announce to these reckless sinners the approach of divine judgment. Though not a prophet in the proper sense educated in a prophetic school, this man was called of God from a herdsman to the prophetic office and given the commission: "Go, prophecy unto My people Israel."

With much prudence and great courage Amos carried out his commission. Dauntlessly he proclaimed God's judgments to the people. Listen as he opens his predictions

with the theme: "The Lord will roar from Zion, and utter His voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." And the gravest of all God's judgments is the one expressed in the words quoted above.

The Rejection of God's Message

The inhabitants of the Holy Land had despised and rejected the message of God given them through His prophets. The Word offering them peace with God and His fellowship, was none of their concern, and all His heartfelt pleadings and warnings were cast to the winds. Time and again the Lord had uttered His voice with unmistakable clearness; three times Amos earnestly exhorts them: "Hear this Word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt." But they would not heed the Word nor listen to it; rather did they cast Amos out of their city, saying: "Prophecy not against Israel, and drop not the word against the house of Israel."

Retribution Must Come

Will a just retribution be spared them? Hardly. Hear what the Lord says: "Behold, the days come, that I will send a famine in the land — a famine of hearing the words of the Lord." What a bitter retribution for the children of Israel! They had wilfully rejected the warnings of the prophets, and now the Word of God and the light of His teaching should fail them; they had despised and rejected the message of God, and now they should be deprived of all communication with God.

God's Gravest Judgment

A famine of the Word of God! It is the greatest calamity, the gravest judgment of God that can befall His people. The words of God are to the soul as bread and water are to the body. Man's bodily constitution is such that food and drink are a necessity to health and physical life; to be even partially deprived of these means starvation, and to be totally bereft of them is to end in death. Even so with the Word of God, that is indispensably necessary for the fellowship of man with God. "Man shall not live by bread alone, but by

every word that proceedeth out of the mouth of God doth man live," Deut. 8:3. Hence, apart from the Word of God, the life of the soul, spiritual life, eternal life, is impossible.

In God's Word Is Life

Need we marvel at this? The Word of God is the repository of all divine blessings. In it God offers Himself for life to the human soul. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," John 17:3. Hence, the Word which God speaks is the Word of Life. Moreover, in all saving relations to man, Christ alone is the sum and center, and Scripture alone reveals Christ as the Way, the Truth, and the Life. Furthermore, the Word is the vehicle of spiritual power. "The power of God unto salvation," is Paul's synonym for the Gospel. All spiritual energy, of course, inheres in the Holy Spirit; but He operates only through or with the Word. It carries the power by which life is given, and spiritual growth is promoted and sustained. In fine, the "engrafted Word," received with meekness, "is able to save our people." Jas. 1:21.

Apart From The Word Is Death

To take away this Word from the human soul is to take from it all spiritual life and communication with God; and this is the very thing being done when God sends a famine of His Word among men. That is a worse famine than the mere want of bread and water. "Fear not them which kill the body," Matt. 10:28. It is the least part of us. Whether it live or die, enjoy or suffer, is a question involving trivial interest, and that, too, only for a limited period. The soul of man and its well-being, however, next to God is of the highest concern. For its injury there is no compensation, for its loss no restitution. When it suffers, the worst has happened.

And that is the case, when the soul suffers the famine of the Word of God. If the knowledge of God be withheld from man, there is no solution of the mysteries of his being; he knows not whence he is from, why he lives, and whither he goes. If the Gospel of Christ be withheld there is no peace for the stricken conscience, no forgiveness of sin, no

access to God in prayer, no assurance of God's lovingkindness, no hope and salvation. If the revelation of the Word be denied, there is no power sufficient to guide and to govern human society in all the spheres of its existence and activities. Marriage, family, government — all are in a state of confusion and dissolution.

Hear And Heed!

What a severe judgment, when God sends a famine of His Word among men! It is the greatest misery for men who have despised and rejected the Divine Word. Though they feel the necessity of hearing the words of God, they shall not find them. "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of Lord, and shall not find it." Hear Saul's cry at Endor: "Bring me up Samuel!" Oh, for one word from his lips, one loving sentence from the mouth of the great prophet!

"Behold, the days come, saith the Lord God." Periods of the famine of the Word of God do come. "The days shall come," says Christ, "when ye shall desire to see one of the days of the Son of Man, and ye shall not see it," Luke 17:22. Oh, miserable state of immortal souls, to be crying to the heavens, and those heavens be hard as brass!

"Behold, now is the accepted time; behold, now is the day of salvation," II Cor. 6:2. Now the Word is ours; let us listen to it with reverence and faith; let us obey it with alacrity and diligence. "Walk in the light while ye have the light, lest darkness come upon you." John 12, 35.

K. F. K.

SIXTY-FIFTH WEDDING ANNIVERSARY

Mr. and Mrs. Carl Hillmann

On the last Sunday of the church year Mr. and Mrs. Carl Hillmann of Emanuel Congregation, Tp. Wellington, Fairfax, Minnesota, the Ladies' Aid and many relatives and friends came to their house of God to thank Him for many blessings showered on them during 65 years of married life. The address was based on Gen. 32, 10a. A thankoffering was gathered for the Lord's work. The Ladies' Aid served the guests after the services. May the peace of God be theirs in the evening of life.

GOTTHOLD ZIMMERMANN.

Mystic Union And The Lord's Supper

ON THE basis of our Savior's work the Holy Spirit brings about a most blessed union with our God. Christ by His holy living and by His innocent suffering and death removed our guilt, which separated between us and our God, and "reconciled" us to our heavenly Father, that is, He gave us a new standing before God; and the Holy Spirit teaches us to accept and enjoy this re-established union.

This union is very close, very intimate. Jesus says that He and His Father will come to us and take up their abode in us. Again, He compares Himself to a vine and us to branches. Just as the branches share the sap of the vine — so close is their connection — so we live by the vigor which flows into our hearts from Christ. He is the Head, we are the members of His body. We are one with Him, just as He and the Father are One.

Our union with Christ is a spiritual one. Our natures are not fused. Christ has His own body, we have ours. In the resurrection He will fashion our vile bodies so that they become like unto His glorious body. But they will not be absorbed by Him, neither our bodies, nor our souls. We remain individual persons, just as He is a Person for Himself. His union with us is a purely spiritual one.

The Union Mediated By The Word

Our union with Christ is not established in any outward way. It does not mean a physical contact, as when we enter the house of a friend or relative and "make ourselves at home." God is a Spirit, and His presence in us is a spiritual indwelling in our hearts. Naturally, this will affect also our bodies. We are not merely spiritual, we are composed of body and soul. These are not two parts in some way joined together, perhaps as you may glue two pieces of wood together. There is between body and soul a most wonderful penetration, permeation, interaction. Every experience of one part affects also the other. If your body is hurt, also your mind will feel the pain; and if your heart is

grieved, this will be reflected in the condition of your body. So it is with the indwelling of God in our hearts. It is spiritual in nature, but it will have its effects also on our body. Paul wrote to the Corinthians: "What? know ye not that *your body is the temple* of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" (1 Cor. 6, 19) If that is the case, can we then misuse our body for fornication? "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (chap. 3, 17).

The indwelling of God itself is a spiritual thing and takes place primarily in our spirit. It is brought about in a spiritual way. We look at the words in which Jesus explained the matter to His disciples. "If a man *love me*, he will *keep my words*; and my Father will *love him*, and we will come unto him and make our abode with him. He that *loveth me not, keepeth not my sayings*. . . . *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, 23. 24. 27).

In this explanation of Jesus we note three things. The first is the emphasis on love: "if a man *love me*" — "he that *loveth me not*" — "my Father will *love him*." This is not a love of infatuation, it is an understanding love, a love which includes faith. — In the second place Jesus stresses the importance of His Word: "he will *keep my words*" — "keepeth not *my sayings*." His words may be briefly summed up in His invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matth. 11, 28). If any one accepts that invitation and clings to that promise, he is keeping the words of Jesus. That means faith, that means love. Thus the indwelling of God is mediated through the Word of Jesus. — In the third place Jesus speaks of the fruit of His indwelling: it is "peace" — a peace of the heart which persists even in the midst of the severest trouble, and drives out fear.

The Lord's Supper

The indwelling of Christ in our hearts rests on His Word, and is brought to us by His Word. He has given us more. He knows how feeble and trembling our hearts are. Hence He tries to reassure our faith in different ways. To His Word He added the sacrament of Baptism, laying the name of the Triune God on us in the ceremony: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is not a different indwelling, a higher degree of union than the one mediated by the Word. It is the same union, but it is sealed to us in a new way.

He instituted His Supper, in which with the bread and wine He gives us His true body and blood to eat and to drink. This is a special way of sealing the union to us, but it does not create a special union, a union of a higher order. The union is the same. It has no special features, which were not found in the union as mediated by the Word and sealed by Baptism.

People have not always been satisfied with this arrangement of God. They looked for something special in the Supper. There were some that assumed that through the Supper a sort of ethereal body were started and nourished in us, in preparation for our resurrection on the Last Day. They called it a resurrection body. This presupposes that the body and blood of our Lord in some way enter into our digestive organs, somewhat after the manner of ordinary food. This is an error which our Lutheran Confessions reject most emphatically, when the opponents of the Scriptural doctrine slanderously imputed to us what they called a Capernaïtic eating.

Although in the Lord's Supper we eat and drink His body and blood orally, yet this takes place according to the nature of these heavenly elements. These are spiritual, and so it is a "spiritual" eating and drinking. The difference in the nature of the elements causes a difference in the manner of the act of oral eating. This appears even in ordinary eating: think of the difference, for instance, of eating soup, or a hard crust of bread, or a tough beef steak. In the Supper the body of Christ is not eaten in a Capernaïtic way. Hence it indicated a serious misconception

when some one said that he partook of the Supper frequently because "it feels so good to have the blood of Jesus coursing through one's veins."

We must be very careful that we do not ascribe a special union with Christ as the fruit of His Supper. This carefulness is missing in the Common Confession when it says about the Supper: "Christ is not only present at the celebration of the Sacrament, but in this Sacrament He enters into *the most intimate* communion with the members of His Church, bringing to them His body and blood by which He made atonement for their sins." It is not a "most intimate" union, more intimate than the one created by the

Word and sealed in Baptism. It is, as Luther expressed it in the Smalcald Articles, only another "way" in which the Gospel "gives us counsel and aid against sin," because "God is super-abundantly rich in His grace."

We partake of the Lord's Supper frequently, not because there we look for some special union with God, but because our heart needs ever again a new strengthening of our faith in the union which Christ has won for us by His suffering and death and which the Holy Ghost brought to us in our new birth, a strengthening which Christ has promised us will be effected through His Supper.

J. P. M.

In The Footsteps Of Saint Paul

DR. HENRY KOCH, MORRISON, WISCONSIN

Paul And Silas Leave Philippi After An Honorable Discharge

WE behold the providence of God in the refusal of Paul to leave the prison and Philippi without an honorable discharge. If the Gospel message should suffer no harm, the blame for the atrocities committed against Paul and Silas would have to be placed where it belonged, on the civil Roman authorities and the fickle populace. At the same time Paul revealed an exceptional keenness and alertness of mind. He and Silas might have gained their freedom in a comparatively easy way. The cause of the Gospel, however, would only have suffered by the pursuance of such a course. Irreparable harm would have been caused not only in Philippi, but also in the surrounding region. News and rumors spread rapidly even in those days. The mission of Paul would have been frustrated not only in Philippi and Macedonia, but also in Greece, whither he desired to go.

Paul Refused Freedom

Various angles of consideration were necessary on the part of Paul. The jailer of the prison could not be left to the mercy of the Roman authorities. He and his household had accepted Christ in true faith.

The new Christian religion had gained a foothold in the household of a subaltern of Rome. Was there no danger of its spreading? What would Rome say? Would it not be best to squelch such a movement? Furthermore, the preaching of Paul and Silas within the prison had induced the other prisoners not to flee. What would be their reaction, if Paul also left them to the mercy of the authorities and only thought of himself? The influence of the Gospel over their hearts would have been killed. Then too he had to consider the effect his escape into freedom would have on the populace. Every person in Philippi knew at this time, why Paul and Silas had been cast into prison. The slave masters and the mob had seen to that. Paul was spreading a "dangerous religion," one aimed at the overthrow of Roman prestige and authority. That was the dastardly claim. It was also generally known that neither Paul nor Silas nor the other prisoners had sought escape. If Paul had accepted the degrading freedom offered by the Roman officials, would he not have revealed himself as a man of low character, who merely sought his own freedom and was indifferent toward

the fate of the other unfortunate victims. Both the slave masters and the public would have taken advantage of that and continued with their false accusations. All this Paul had to take into consideration, if he wanted to counteract a misguided public opinion and a further miscarriage of the law. We are convinced that the Holy Spirit guided the very thoughts of Paul and put the words into his mouth: "Let them come themselves and fetch us out." At this moment in the life of Paul we feel the truth of the words of our Lord: "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10:19-20.) What a comfort is it not to a faithful servant of the Lord to know that the very words he is to speak for the cause of Christ will be given him! "Lo, I am with you alway!"

Through the refusal of Paul and

Who are the Violators?

Silas to seek their own freedom either by flight or by being dismissed as unwonted vagabonds the attention of the whole city of Philippi had been focused on them and their Gospel, on their "new religion." Now it became evident that the Roman authorities were the ones who had transgressed the sacred law of Rome and not these men, who had been accused of it. The called guardians of the law had now become its greatest violators. Death might be their lot, if this became known in Rome.

The wrong that had been committed against Paul and Silas could not be undone, but at least the honor of the Gospel and its messengers had been restored. This proved to be of greatest importance for the future. Who cannot but see the mighty hand of God and confess: "What hath God wrought!" (Num. 23:23.) The head of the Church had stood by His faithful servant in that most critical moment.

And now let us also view the importance of Paul's insistence to be led out of the prison by the authorities on the members of the congregation and their future work for the cause of Christ in that city and region. If Paul and Silas had not been vindicated and the blame placed

where it belonged, the chances for future mission work in Philippi would have been set at naught. The individual members would have been exposed to the same shameful treatment. For his own person Paul would have gladly suffered shame and disgrace, but the honor and glory of God were at stake and had to be upheld.

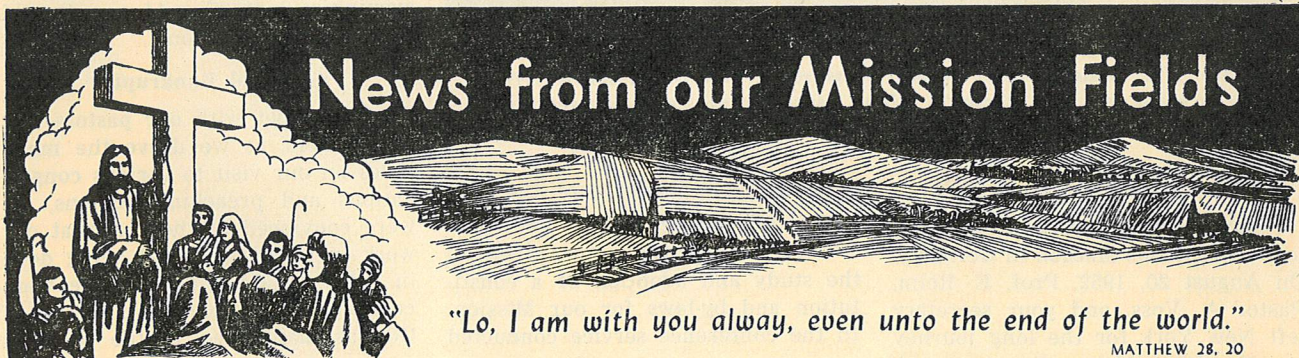
Paul Bids Farewell to the Church

For all of the above mentioned reasons it was highly necessary that Paul and Silas visit the Christian congregation assembled in the house of Lydia. It certainly would have given their faith a severe blow, had Paul and Silas left without bidding them adieu. It was self-evident for Paul to comfort the brethren in their sorrow and concern. Just as

the Christians prayed for the release of Peter in Jerusalem, we can imagine the Christians in Philippi doing the same for Paul and Silas. While Peter had to leave Jerusalem secretly to escape the vengeance of Herod and his henchmen, Paul and Silas could visit the brethren without peril of life, comfort them, and then depart for Thessalonica. With hearts filled with joy and with tears in their eyes the members beheld the released messengers of God and were grateful for their words of comfort. It became increasingly clear to them that Paul and Silas would have to leave ultimately. They were satisfied, when they knew that the cause of the Gospel had been vindicated.

Paul did not leave the young congregation without the comfort of the

Gospel and the guidance of faithful co-workers. Luke and Timothy remained at Philippi to strengthen the brethren, while Paul and Silas left for work in other fields. They had not been forced to flee as in previous instances. They wanted to comply with the wish of the public authorities in the interest of less friction and of a more favorable atmosphere for the work of the congregation in Philippi. The Lord had prevented the torch of the Gospel from being extinguished in Philippi and they could now be its torchbearers into seemingly enlightened and yet so dark Greece. With glad hearts they left the Christians to the care of Luke and Timothy and hastened on to new fields, to which the Lord would direct them.



News from our Mission Fields

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

MATTHEW 28. 20

FROM THE LAND OF THE REFORMATION

Cold Figures

AMONG the cold figures of our Synod's annual budget, we find that \$61,470.00 is needed for our Refugee Mission work in Germany. Now no budget figures are ever very heart warming. It is therefore the purpose of this column to take these figures of the Synod's budget and to translate them into terms that strike responsive chords in your hearts. The basis of these appeals will always be your love for the Savior, who loved you first, and gave His life for you. It is such love that will want to hear about its neighbor's great need and call for help. Then, too, we shall gladly report how your labor of love, your prayers and offerings, have not been in vain in the Lord.

Before we hear the story behind that budget figure, we want you to meet the Executive Board of our

Refugee Mission. The three members are: Pastor Harry Shiley of Waukesha, Wisconsin; Mr. Herman Fricke of Milwaukee and Pastor Alfred Maas of Michigan. Pastor Maas, the executive secretary of the board has recently visited our mission stations in Germany, and brings you now this welcome mission news from the Land of Reformation . . .

Refugee Mission

"The official designation for our Mission in Germany is *Church of the Evangelical Lutheran Confession in the Dispersion*. Our Mission in Germany has become well known, and we are confident very near and dear to us under the name *Refugee Mission*. But whatever the name we use to refer to this work of our Synod, the work still remains the same, namely the opportunity and the privilege to

preach the Word and administer the Sacraments in the land of the Reformation to the many refugees and displaced people throughout Germany. Then, too, to bring the means of grace to many German Nationals, who would otherwise not come under their gracious influence."

Planted and Transplanted

"This Mission had its beginning in Poland in May 1924 among citizens there of German extraction. Work continued until 1945 when pastors and people were compelled to flee their homeland, Poland. They were soon scattered throughout the length and breadth of Germany. An old Mission had been violently transplanted, but a new Mission had been born. We urge you to read the stirring story of this Mission in the Synod's Centennial History Book — *Continuing in His Word*."



REFUGEE MISSION CONFERENCE IN GERMANY 1947

Pastor Wm. Bodamer, our former missionary in Poland, second from left in front row, and Pastor A. Maas, center front, executive secretary of the Refugee Mission Board, were our Synod's representatives.

Reports from a Second Visit

"Once again, it has been our privilege to visit this Mission in Germany. On August 20, 1952, Prof. E. Reim, Pastor A. Voss, and your secretary left New York for the long journey to Frankfurt/Main, Germany. A very pleasant and uneventful flight brought us to our destination on August 21 at 1 A.M. Two students, Frederic Kosanke and Bernard Henschke, met us at the airport. Thereupon Pastors A. Schlender and L. Zielke met us at the downtown office of the P. A. Airways."

Conference at Oberursel

"Your committee at once entered upon the work it had come to do. The schedule of visitation and work was reviewed and definitely fixed. First and foremost on this schedule was the conference with the ten pastors of the Western Zones. The conference convened August 21-27. The meeting place was Oberursel, some 17 miles outside Frankfurt — home of the Lutheran Seminary of the United Free Churches of Germany."

"President G. Maliszewski submitted a very informative report. Pastor John Forchheim presented a very timely essay on Eph. 1, 3-14 and 2, 1-10. Very ably and al-

together scripturally were the doctrines of election and conversion treated. Much time was given to the study and adoption of a constitution and by-laws for our Mission. In the conference service conducted

in the seminary chapel, Prof. Reim delivered the sermon. All pastors partook of Holy Communion."

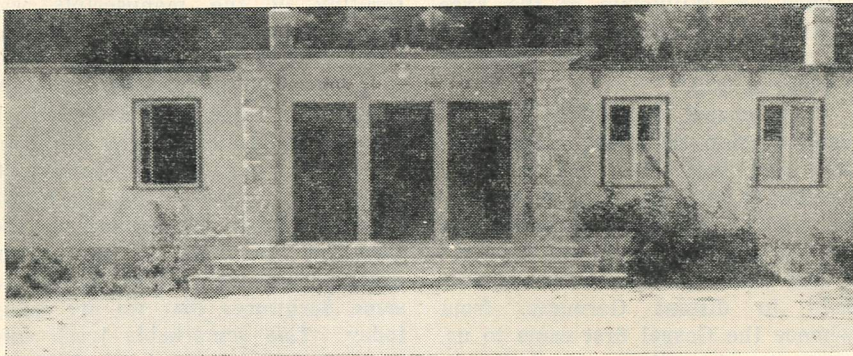
"Your committee met with the faculty at Oberursel on August 28 and 29. The days after this meeting until September 6 were set aside for visits to the congregations and preaching stations of our Mission. We included especially all congregations where buildings have been erected and where building is contemplated in the near future. September 8-10 were spent in Berlin. Suffice it to say that we met with many pastors here and enjoyed some of the sessions of the Free Church of Germany meeting for an anniversary Synod in Berlin. Here, too, we consulted with Kirchenrat Lic. D. Schulz. From there we went to Paris and met with President Kreiss of the Ev. Lutheran Free Church in France and Pastor Wolf. On the evening of September 14 we returned to New York and home."

Spiritual Bankruptcy

"As we met with our pastors and with others, as we drove the many miles on our visit to various congregations and preaching stations, we were convinced of the fact that our work in Germany is not being done in vain. Again and again we were constrained to extol the grace of God as manifested in the work of



1952 CONFERENCE AT OBERURSEL, GERMANY



SEMINARY RECITATION BUILDING — OBERURSEL

our Mission. True the fond hope of building a large, visible, self-supporting Church in Germany in a short time, has not been realized. There are many reasons for this. It would appear that in spite of the bitter experiences of the recent past, the German National, on the whole, remains indifferent to the Church. Rankst materialism prevails. War, it is true, has brought about a saner evaluation of religion with some. They, however, form a very small minority of the German people, in fact, this is true of only two or three per cent of the people. The masses in Germany are devoid of all true Christian knowledge. A religious vacuum exists in Germany. This vacuum must and will be filled. How important, then, that we support the work of our Refugee Mission to the fullest possible extent. God moves in a mysterious way His wonders to perform. No matter how great the odds, our work in His fear and love will not be done in vain."

Sad Statistics

"Much publicity is given the so-called mass participation of the Christians in Germany on special church days and festivals. Let us not be deceived by such reports. Read them carefully. Investigate their real significance. Germany claims some 25,000,000 evangelical Christians. Only 500,000 of this number are active Christians. Reliable statistics show that only 1% of the people in Berlin attend church, while 7% attend in Stuttgart. In some rural areas the percentage is down to zero. The average attendance of German nationals in cities is only two per cent. Communion attendance in Germany averages only five per cent."

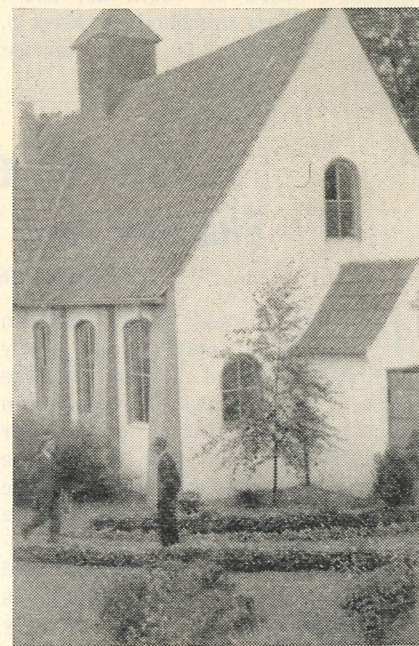
Help Is Needed

"The work in our Mission is a very difficult, and time and again, a very disappointing work. We in our Mission are chiefly concerned about the many refugees in Germany. Since they are scattered throughout Germany our missionaries must travel many miles to serve their charges. Each and every one of them should have a car of his own. They are unable to supply and operate them out of their meager salaries. Should we not supply the need? Disappointing to our missionaries is that after intensive work many refugees are gathered about Word and Sacrament, the number is suddenly reduced through emigration and by resettlement. It is only natural that the missionary looks them up in their new homes. Thus new preaching stations are constantly added. Many of the refugees are going to the Ruhr area in quest of employment. As a result, more

missionaries must be placed in the French zone of Germany."

"Here is a mission endeavor that stands in need of our continued, undiminished, yes, increased support. Of all Churches in Germany our Mission is the poorest in things temporal. The offerings of members barely cover the necessary local running expenses. Pastors and people wish to thank our Synod, thank you, for the past help received. They implore us not to become weary."

"The members of our Mission are still in need of physical relief. True, they are able to exist on the wel-



CHURCH AT VAREL WHICH YOU HELPED BUILD



THEIR MISSION FESTIVAL A FRUIT OF OURS

fare money received by them. Clothing and shoes, however, are very essential items. Send all gifts of clothing to Mr. Otto Schlender, Wiesenstrasse 1, (16) Limburg/Lahn, Germany, U. S. Zone. Mr. Schlender is accredited with the customs officials and he knows where best to distribute the gifts."

Mission Festival at Varel

"Sunday, August 31, your committee took part in the Mission Festival at Varel/Oldenburg. Two services were held. The first, 9:30 A.M. your Executive Secretary delivered the message based on Matt. 28, 18-20. Pastor A. Voss preached on Mark 9, 17-27. At the 3:00 P.M. service

Pastor Th. Willkomm of the Free Church of Germany based his sermon on 2 Cor. 3, 2-3 and Prof. Reim on 1 Peter 2, 9-10."

"This chapel, erected in 1949 by your mission offerings, seats some 300, and was filled by attentive hearers in both services. A substantial part of the mission offering was sent to our Apache Indian Mission."

May this report from the mission field in distant Germany, from whence the Gospel first came to us, serve to strengthen our faith, to make us more zealous in the work of the Lord. For it is by such Mission news that you know your labor is not in vain in the Lord.

T. H.

As We See It The RSV And The Manuscripts

BY PROFESSOR E. REIM

THERE are many things that can be said in favor of the newly published Revised Version of the Bible. It is our intention to mention some specific points in one of our next issues. But first it will be necessary to remove another of the many false impressions that have been created, and for which the commercialism of the publishers and the sensationalism of the public press are responsible in approximately equal measure. We are referring to this business of the manuscripts.

It must be disturbing to the average Christian to read in a national magazine that there are "6,000 errors in the New Testament alone," or to be told that a prominent pastor of a sister synod endorses the RSV as "an accurate translation of the original text, based on a careful scrutiny of more than 4,000 manuscripts," whereas "the translators appointed by King James had just 24 manuscripts." The situation becomes worse when somehow the impression is created that the disturbing changes found in certain passages of the RSV are based on a mysterious new manuscript or manuscripts which are the exclusive property of these modern translators. The result of all this confusion must almost inevitably be to raise serious doubts in the minds of sincere Christians, causing them to wonder whether they can still trust their

Bible and accept the teachings based upon it.

What are the Facts in the Case?

Since the art of printing was discovered about 500 years ago, books which are older than the 15th century had to be copied slowly by hand, one by one. That under those circumstances a tired scribe's pen might slip, or that in a roomful of copyists someone might misunderstand the dictation of the reader, that is something which every young stenographer of today will readily understand. That is how errors could and did get into the manuscripts.

But they got into these manuscripts one by one, some into one and some into another. There is therefore no single manuscript which contains all 6,000 of these errors. Nor do the manuscripts of the preceding century have, let us say, only 5,000 errors, and perhaps only 4,000 in the century before that. In fact, many of these errors were so obvious that they were immediately recognized and thrown out by subsequent copyists, just as a typist will correct an obvious slip made by her predecessor.

Comparing Manuscripts

Out of these conditions there arose what may be called both a science and an art, namely the careful and critical comparing of texts. This

scrutiny of the manuscripts was practiced by an ancient scholar, Origen, over 1700 years ago. It led to a never-ending process of proof-reading. It resulted in a text which through the course of the centuries remained remarkably consistent. When one checks the Scripture passages which are quoted in the Christian literature of any given century, one finds them to be the same Scriptures that we are using today. This remarkable truth concerning the history of our Bible is something that needs to be brought out anew in these days of confusion. Surely, God's almighty hand has wonderfully preserved His Word!

A New Find

That the translators of an earlier day had only a few manuscripts to work with, and that many more have been found since then is after all quite natural. For such discoveries every earnest student of Scriptures has been very grateful. The important thing to know is that thereby the text has suffered no substantial changes. There was one sensational find, only about five years ago, when some rolls of manuscripts were found in a cave near the Dead Sea which were about 1,000 years older than any other portion of the Old Testament which had previously been found. Yet these very old scrolls, when examined by experts, show a text that is almost precisely the same as the one with which scholars have been working since medieval times (see *Reader's Digest*, December issue, page 39). This accuracy of the Hebrew text is acknowledged also by the following statement from the official *Introduction to the Revised Standard Version of the Old Testament* (page 24): "Biblical scholars recognize now more clearly than ever before that during the past nineteen hundred years, since the destruction of the Jewish State in 70 A. D. at the hands of Rome, the consonantal text of the Hebrew Bible has remained virtually unchanged."

In this connection we would also like to quote from *Introduction to the New Testament*, page 42, where we read that "out of the thousands of variant readings in the manuscripts, none has turned up thus far that requires a revision of Christian doctrine." This sober statement reflects the true state of affairs far better than the irresponsible in-

accuracies and extravagant claims of the press.

This really also indicates the answer to our other question, whether these modern translators had some special secret manuscript, of which other scholars knew nothing, or to which they had no access. The simple fact is that such new manuscripts have immediately become the common property of all Bible scholars. Such discoveries are news. Photostatic copies of the new manuscript are made, and soon the necessary references to it are included in the footnotes or margin of the next editions of the standard Greek or Hebrew texts, as for instance the New Testament editions of Nestle.

These are the texts which scholars of our day use in their translation, interpretation, and study of the Scriptures. They may use only one of these editions, or they may perhaps choose their readings from the several that are available, as was done

by the translators of the RSV. This is what the *Introduction* means when it states: "The Greek text of this Revision is not that of Westcott-Hort, or Nestle, or Souter; though the readings we have adopted will, as a rule, be found in either the text or the margin of the new (17th) edition of Nestle (Stuttgart, 1941)."

Any Bible student can buy these texts. Nestle is the one which we use at our Seminary. The personal copy of this writer is the 19th edition of Nestle, 1949. Our students probably have even newer editions.

No, the new manuscripts are not secret. Nor have they changed the text in any essential point. They have rather confirmed what we could already know by faith, namely that in the Holy Scriptures we have God's own Word, which He Himself has most wonderfully preserved throughout the ages.

We need have no misgivings about the reliability of our Bible.

Gifts are uncertain, while bills arrive with unfailing regularity.

A New Source of Income

So the private colleges are worried. There is a source of money, however, which is now being rather successfully tapped. That is industry, manufacturing companies, corporations, large and small. *Newsweek* list 24 regional organizations of colleges from New England to Oregon which solicit funds from business and industry for the support of higher education. Wisconsin colleges have also banded together for the same purpose and are now making an appeal to the Wisconsin Association of Manufacturers, with every prospect of success. The federal tax law of 1936 permits corporations to deduct 5 per cent of net income for contributions to charitable and educational organizations. This deductible 5 per cent is a rich source from which the college organizations hope to draw in order to wipe out deficits and put up much-needed buildings to take care of greatly increased enrollments.

Northwestern College has also been asked to join the Wisconsin organization in its appeal to Wisconsin industry and business, but has declined to do so.

Why Refuse?

Why not accept money if it is being offered? For one thing, it has not yet been offered; it is being asked for. Our school was not founded by the general public or by business organizations and does not primarily serve them. It was founded by our church and has the specific purpose of serving our church by educating those who wish to enter the ministry. Our school was founded by our church, it has faithfully served the church, and we can confidently depend on the church to support its school and to provide it with the funds it needs to continue in service.

Our Endowment is Sure

Our endowment in terms of cash invested is not very large. But we have an endowment which is much more reliable than invested funds, useful as such endowments may be. As our most reliable endowment we have the interest and loyalty of our congregations, who know that this is their school to which they look for the pastors who will some day serve them with the preaching of the

Northwestern College

IN this issue of the *Northwestern Lutheran*, or in an early succeeding issue, there appears an acknowledgment of gifts received by Northwestern College during the year just past. The total amounted to almost \$5,000.00, most of it in cash. For several years certain Ladies' Aids have sent gifts at Christmas for the purchase of dormitory furniture; many memorial wreaths have been sent for special purposes; and individuals gave sizeable sums for the purchase of books for the library. The total of \$5,000.00 in one year is unusually high, because of one gift of \$2,500.00 for library books. These gifts in past years made it possible to furnish a large part of the dormitory with new double-deck beds, and this year to install a loud-speaker system in the auditorium, to purchase a good tape-recorder for use in the classrooms, and to build up a fund for the purchase of books and equipment for which no provision is made in the regular budget.

Finances in Private Colleges

Mention of these gifts brings to mind the problem of financing higher education in private colleges, other than those like Northwestern College which are supported wholly and

directly by the churches that they serve. The private colleges in the country, even those with very large endowments, are finding themselves very hard pressed to meet the ever increasing costs of operation.

The money with which these colleges operate comes from three sources: student fees (72 percent), endowment (12 percent), and gifts (13 percent). Student fees in these colleges have been increased from 50 to 75 per cent in the last ten years, but there is a limit beyond which they cannot go without losing many students. One school now charges \$2,000.00 a year for tuition, board, and room.

Increased Enrollment and Cost

Since 1930 enrollment in private colleges has increased from 563,736 to 1,064,450; while in the same period income from endowment, on which the colleges so largely depended, has virtually been cut in half. At the same time costs have increased by fifty per cent. The colleges hesitate to ask for federal aid, because in the measure in which federal government subsidizes them it will also control them, and the private colleges will to that extent cease to be private.

Gospel. This feeling of loyalty in our congregations and the feeling of responsibility for the building and upkeep of their school has kept us in operation since 1865 and will continue to do so through hard times and easy times.

We, Not Business and Industry

The support of all our schools is the responsibility of our congregations, and it would be contrary to good principle and common prudence to beg funds from business and industry and thus shift the responsibility and the privilege of supporting their own schools from the congregations to business men whose interest may be partly an interest in education, but who also look upon their contribution as a welcome deduction on their income tax report, rather than a gift to God and the cause of His Gospel.

We do not look to the general public or to industry for support of the schools which are an essential part of our mission work. On the other hand it is nevertheless well to remind our own business men that when they are approached for contributions to the support of higher education, they remember that they have schools of their own that look to them for their support and are dependent on it.

We are not worried, but shall continue to have faith that our own people, business men, farmers, laborers, all, will remember their schools in their prayers, with the work of their hands, and with their gifts.

Northwestern College School Year, 1953-1954

The opening date for the school year of 1953-1954 at Northwestern College has already been set. It has been our custom to begin the new year on the Monday after Labor Day. But Labor Day will come late next year — September 7. That would delay the opening till September 14. So for this one year we shall break with custom and open on the Wednesday after Labor Day, September 9.

We expect that there will be vacancies in the dormitory for 50 or 60 new students, provided that we can continue to use all three floors of the old dormitory. We already have 20 applications for rooms in the dormitory and would urge those who intend to enter in September to prepare for the ministry to make their

applications early, so that we can inform other applicants well before the opening date whether or not they can be accepted.

Preference in the dormitory will be given to those who wish to prepare for the ministry, but others will be accommodated if there is room.

E. KOWALKE.

FIFTIETH WEDDING ANNIVERSARY

Mr. and Mrs. Fred Boettge

On Sunday, November 16, Mr. and Mrs. Fred W. Boettge, members of Grace Evangelical Lutheran Church, Oshkosh, Wisconsin, were privileged to observe their golden wedding anniversary. Their three sons and one daughter were present with them for this occasion. A reception and dinner were held in the Fellowship Hall of the church. The undersigned briefly addressed words of encouragement to the couple on the basis of 1 Samuel 7, 12c.

May the Lord God who has promised "even unto your grey hairs I will carry you" grant to this Christian couple an un failing measure of grace.

ERNST LEHNINGER.

CALENDAR OF CONFERENCES

EASTERN PASTORAL CONFERENCE OF THE SOUTHEAST WISCONSIN DISTRICT

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

DODGE-WASHINGTON PASTORAL CONFERENCE OF THE SOUTHEASTERN WISCONSIN DISTRICT

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

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: Olive Lutheran Church, Appleton, Wisconsin.
Time: Tuesday, February 10, 1953, at 9:30 a.m., beginning with Communion service Wednesday, February 11, 1953, at 9:00 a.m.
Sermon: Waldschmidt; alt. Warnke.
Papers: Exegesis of Matthew 16, 21-23, Thierfelder; Condition of the Church at Philadelphia Applied to Today, Oehlert; Doctrine of the Ministry: euaggelidzo, kyrusso, homologeo — defined, distinguished, and applied, Bergholz; Engagement from the Christian Viewpoint, Boettcher; Galatians 5, Sippert; Names of God in the Old Testament, Zink; Isagogics of Haggai, Krueger; New Translation of Nahum, Pussehl; Introits of the Church Year, Sippert; History of New Testament Canon, Voigt; Charac-

The Northwestern Lutheran

ter Study of Abraham, Brandt; The Sin of Lying, Croll.
Please notify the host pastor, R. E. Ziesemer, 112 W. Franklin, if you desire lodging or will be unable to attend.
DELMAR C. BRICK, Secretary.

SOUTHEASTERN MICHIGAN PASTOR TEACHER DELEGATE CONFERENCE

Place: Hope Church, 10766 Morang at McKinney, Detroit, Michigan.
Time: January 26 and 27. Opening session Monday at 10:00 a.m. Communion service Monday evening at 7:30 p.m. Preacher: K. Krauss; alternate: A. Baer.
The program for the conference will be announced at the opening session.
Please announce before January 15 to the host pastor, Pastor W. Valleskey, 16581 Evanston, Detroit 24, Michigan.
O. L. SCHLENNER, Secretary.

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: St. Matthew's, Winona, Minnesota. A. L. Mennicke, host pastor.
Time: Wednesday, January 21, 1953, at 9:30 a.m. Communion service, Howard Henke, speaker.
Topics: What are the Requirements of Koinonia? N. Kock.
Book Report, J. Bast.
Church Management, W. Hoffman.
W. J. KOEPESELL, Secretary.

WINNEBAGO PASTORAL CONFERENCE

The Winnebago Pastoral Conference will meet February 9 and 10 at Martin Luther Church, Neenah, beginning with a Holy Communion service at 9:00 o'clock. Members wishing to stay overnight are asked to inform Pastor Paul Hartwig, 432 S. Lake St., Neenah, Wisconsin.
Topics: Habakkuk, E. Lehninger; Hebrews 10, E. Lochner; Christian Day Schools for Groups of Smaller Congregations, W. Hoepner; History of Preaching, C. Krug; The Doctrine of the Universal Priesthood — Its Relation to Music in the Church, T. Zuberbier; the Scriptural Concept of the Term 'Fear of God,' H. Wicke; Zephaniah, W. Weissgerber; The Revised Standard Version of the Bible, W. Schaller.
Preacher: E. Lehninger; alternate, R. Voss.
OSCAR SIEGLER, Secretary.

SOUTHWESTERN PASTORAL CONFERENCE MICHIGAN DISTRICT

Time: January 26 and 27.
Opening: 10:00 a.m.
Place: Dowagiac, Pastor G. Struck.
Kindly make reservations for lodging early.
Program: Jonah, C. Kipfmiller; The First of the Seven Letters to the Congregations in Revelation, H. Hoenecke; Is Psychiatry Supplanting Pastoral Care?, J. Brenner; Ephesians 3, Exegesis, Wm. Krueger; Veterans' Organizations, R. Biesmann; Representative at Conference Sessions, Michigan Lutheran Seminary.
Preachers: R. Biesmann (R. Gensmer).
R. C. BIESMANN, Secretary.

ROSEBUD DELEGATE CONFERENCE OF NEBRASKA DISTRICT

Time: February 10 and 11, 10:00 a.m.
Place: Zion Lutheran Church, Valentine, Nebraska. K. Molkentin, host pastor.
Speaker: M. Bradtke.
Alternat: A. K. Hertler.
Assignments: "A Short Review of the Canon," R. Kleist; "Isaiah 41," Hy. Lehmann; "Conscience," M. Volkman; "Is Being a Member of the V.F.W. Right or Wrong?" L. Wenzel; Continuation of "A Mutual Discussion of the Catechism of Differences," M. Volkman.
Please announce to host pastor and furnish brief summary of your assignment.
A. K. HERTLER, Secretary.

NOTICE

We offer free, except postage, one nice small Communion Set consisting of cup, plate, flagon, and host box and one larger size cup and plate, to any mission congre-

gation of the Wisconsin Synod. Write for same to Rev. J. B. Erhart, Cochrane, Wisconsin.

Any mission congregation desiring desks for its school for the price of shipping charges is asked to contact Teacher Waldemer Stindt, c/o St. Peter's Ev. Lutheran School, Weyauwega, Wisconsin.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials) Installed

Teacher

Stindt, Waldemer, as teacher and principal in St. Peter's School, Weyauwega, Wisconsin, by Harold E. C. Wicke; Fourth Sunday after Trinity, July 6, 1952.

MISSION FESTIVALS

Fifteenth Sunday after Trinity
Our Savior's Church, Jamestown, North Dakota.
Offerings: \$589.98. W. Schuetze, pastor.

Twentieth Sunday after Trinity
St. James Church, Cambridge, Wisconsin.
Offering: \$274.79. Gustav Meyer, vacancy pastor.

Twenty-third Sunday after Trinity
Grace Church, Oskaloosa, Iowa.
Offering: \$53.58. Leonard Schmidt, vacancy pastor.

ACKNOWLEDGEMENT AND THANKS

The following donations were received by Northwestern Lutheran Academy: Bethany Lutheran Mission League, Fort Atkinson,

Wis., \$10.00; in memory of Mrs. E. H. Puhlman, Hazel, So. Dak., \$10.00; Emanuel Lutheran, Hazel, So. Dak., \$10.00; in memory of Mrs. J. Gilbert, Bentley, No. Dak., \$5.00; Ranville, So. Dak., Ladies' Aid, \$10.00; in memory of Mrs. Conrad Kuehner, Madison, Wis., \$10.00; in memory of Mr. Hiram Crow, Lemmon, So. Dak., \$44.00; in memory of Rev. W. F. Sauer, Milwaukee, Wis., \$100.00; Mt. Calvary Lutheran, Esteline, So. Dak., \$45.00; St. Paul's, Henry So. Dak., \$5.00; Immanuel's, South Shore, So. Dak., \$17.00; St. Martin's, Watertown, So. Dak., \$25.00; St. Peter's, Goodwin, So. Dak., \$5.00; St. Paul's, White, So. Dak., \$11.00; St. John's, Mazeppa, So. Dak., \$8.00; Bethlehem, Raymond, So. Dak., \$57.00; Mr. Oscar Meyer, So. Dak., \$21.75; Trinity, Elkton, So. Dak., \$58.00; Immanuel's, Ward, So. Dak., \$27.00; Trinity, Hendricks, Minn., \$5.00; A.A.L., Ripon, Wis., \$5.00.

R. A. FENSKE.

For the following gifts received by Northwestern College during the past several months we express to the donors our sincere thanks and appreciation.

For the library: N. N. Columbus, \$2,500; N. N. St. John's (Mo. Synod) Watertown, \$16; Local 42, AAL, Marshfield, \$25; in memory of Mrs. O. Niemann, Milwaukee, \$8.00; in memory of Rev. Julius Gamm, First Lutheran Church, La Crosse, \$2.00 and \$567.16; in memory of Fred Kraft, Larsen, \$11.00; in memory of Mrs. G. C. Groth, \$67.50; \$25.00; \$5.00 (H. and M. Zolin); \$25.00 (Mrs. D. H. Lando, Jr.); Harold Haefner, La Crosse, \$50.00; Mr. and Mrs. Rene Claudon, San Francisco, \$50.00; in memory of LeRoy Kohlwey, \$39.40; Mrs. V. Pautz, Kenosha, \$100.00; Rev. Eggert, \$3.00; Miss Gertrude Schlueter, \$25.00; in memory of Mrs. G. Schroeder, Eitzen, \$10.00; Ladies Aid, East Bloomfield, \$54.00; in memory of Rev. W. F. Sauer, \$100.00; Mr. R. H. Gehrke for loud speaker system, \$500.00; Divinity Lutheran Ladies Aid, Milwaukee, \$25.00.

For Dormitory Furniture Fund: Mission Aid Society, Beaver Dam, \$10.00; Ladies Aid, Tess Corners, \$25.00; in memory of Rev. Arnold Schultz, Trinity, Milwaukee, \$509.24; Ladies Aid, Norwalk, \$15.00; St. John's Ladies Aid, Jefferson, \$25.00; Dorcas Society, St. Jacobi, Milwaukee, \$25.00; in memory of Rev. F. Weindorf, St. Paul's, Plymouth, Nebr., \$50.00; in memory Mrs. L. Mallow, Sugar Island, \$8.00; Ladies Aid, First Lutheran, La Crosse, \$25.00; Mrs. John Frohmader, \$50.00; in memory of Mrs. G. C. Groth, American Mutual Fire Ins. Co., L. Sieker, \$10.00; Ladies Aid, Bethany, Appleton, \$14.50; in memory of Mrs. A. Wendt, Marshfield Church Council, \$16.00; N. N. Watertown, \$5.00; Christ Church, Baileys Harbor, \$10.00; Zion, Jacksonport, \$25.00; Indian Creek, Hustler AAL, \$10.00; in memory of Mrs. G. C. Groth, from Mrs. D. Lando, \$3.00; Lutheran Ladies Aid, Reedsville, \$10.00; in memory of Mr. G. C. Groth, L. L. Sieker, \$5.00; Ladies' Missionary Society, Lake Mills, \$5.00; Lutheran Girl's Club, Lake Mills, \$10.00. From Mission Circle No. 1, Eagle River, 3 sheets, 2 rugs, 4 pillow cases for the sickrooms.

Vegetables, potatoes, canned goods, and groceries have also been delivered to the college by the following: Randolph Ladies Aid, congregations at Waterloo (Rev. Nitz); Slinger (Rev. Gilbert); Farmington (Rev. Eggert); Menasha (Bethel Congregation); Appleton (St. Matthew's); Beaver Dam (Rev. Kirst); Hartford (Rev. von Rohr); Morrison (Rev. Koch); Ixonia (Rev. Pagels); Brillion (Rev. Siegler); Weyauwega (Rev. Wicke); also the following cash gifts for the college kitchen: Slinger, \$5.00; Beaver Dam, \$11.00; Morrison, \$3.00; Weyauwega, \$8.00. Christmas cookies for all dormitory students from St. Marks' Ladies Aid, Watertown, enough for three meals. To those who left similar gifts at our kitchen door without leaving a name we also express our sincere thanks.

E. E. KOWALKE.

Winnebago Conference
July, August, September, 1952

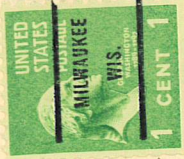
Congregation — Pastor	Budgetary
Caledonia, St. John, Armin L. Engel.....	\$ 74.50
Campbellsport, Immanuel, H. A. Kahrs.....	411.88
Dundee, Trinity, H. A. Kahrs.....	255.22
E. Bloomfield, St. John, H. Marcus Schwartz.....	153.25
Eldorado, St. Paul, W. A. Wojahn.....	153.25
Eldorado, St. Peter, W. A. Wojahn.....	416.78
Fond du Lac, Faith, Robert J. Voss.....	1,728.17
Fond du Lac, Good Shepherd, W. O. Pless.....	10.00
Fond du Lac, Redeemer, R. Reim.....	544.10
Fond du Lac, St. Peter, Gerhard Pieper.....	509.40
Forest, St. Paul, O. Siegler.....	137.05
Green Lake, Peace, Clayton L. Krug.....	630.00
Kewaskum, St. Lucas, G. Kaniess.....	88.16
Kingston, Zion, O. A. Sommer.....	379.25
Manchestser, St. Paul, Wm. Wadzinski.....	283.15
Markesan, St. John, George Kobs.....	153.37
Marquette, St. Paul, Wm. Wadzinski.....	341.22
Mears Corners, Trinity, Paul G. Hartwig.....	1,951.58
Mecan, Emanuel, W. J. Oolhafen.....	592.47
Menasha, Bethel, Arnold Tiefel.....	123.90
Montello, St. John, Oelhafen, W. J.....	35.55
Neenah, Grace, W. F. Wichmann.....	878.40
Neenah, Martin Luther, Paul G. Hartwig.....	
Neenah, Trinity, G. A. Schaefer.....	
N. Fond du Lac, St. Paul, B. G. Kuschel.....	
Oakfield, St. Luke, Clarence Koepsell.....	
Omro, Zion, R. D. Ziesemer.....	
Oshkosh, Faith, Howard Kaiser.....	
Oshkosh, Grace, E. Lehninger.....	
Oshkosh, Immanuel, T. J. Mittelstaedt.....	
Oshkosh, Martin Luther, Harold O. Kleinhans.....	
Pickett, Grace, E. T. Lochner.....	
Princeton, St. John, Walter Stroschein.....	
Redfield, Zion, Armin L. Engel.....	948.86
Red Granite, Trinity, Paul C. Eggert.....	
Ripon, Mt. Zion, R. D. Ziesemer.....	165.91
Salemville, St. John, O. A. Sommer.....	
Seneca, St. Paul, Paul C. Eggert.....	
Van Dyne, Zion, W. Weissgerber.....	389.52
Wautoma, Peace, A. D. Laper.....	495.15
Weyauwega, St. Peter, Harold Wicke.....	1,612.45
Winchester, St. Peter, Armin L. Engel.....	526.55
Winneconne, St. Paul, Harold Grunwald.....	765.18
Confidence Total	\$ 14,561.62
District Total	\$ 43,902.36

Respectfully submitted,
GERALD C. HERZFELDT, District Treasurer

MEMORIAL WREATHS
Northern Wisconsin District
Third Quarter — 1952

In Memory of — Pastor	Amount
Mrs. David Balte — L. H. Koeninger, Manitowoc.....	\$ 5.00
Emil Bartel — H. Marcus Schwartz, E. Bloomfield.....	3.00
Robert H. Beyer — W. E. Pankow, New London.....	5.00
Mrs. Wm. Boehringer — W. G. Haase, Two Rivers.....	5.00
H. Borchert — W. Roepke, Marquette.....	2.00
Mrs. Julia Braemer — K. F. Toepke, Algoma.....	7.00
Mrs. Herman Buchholtz — Harold Wicke, Weyauwega.....	6.00
Lucius Collar — W. A. Gieschen, Greenville.....	17.50
Mrs. Emma Glocke — W. E. Pankow, New London.....	17.00
Mrs. Adam Herwig — P. Th. Oehlert, Kaukauna.....	10.00
Mrs. G. A. Hoffmeister — J. J. Wendland, Zachow.....	10.00
Herman Jennerjohn, Sr. — W. A. Gieschen, Greenville.....	5.00
H. Lippert — R. Waldschmidt, Ellington.....	2.00
Miss Helen Lutz — B. G. Kuschel, N. Fond du Lac.....	2.00
Mrs. Walter Mankowsky — P. Th. Oehlert, Kaukauna.....	6.00
Paul Meyer — P. Th. Oehlert, Kaukauna.....	16.00
Mrs. Ernest Miller — Theo. Thurow, Menominee.....	5.00
Mrs. John Mueller — R. E. Ziesemer, Appleton.....	5.00
August Oestreich — L. H. Koeninger, Manitowoc.....	10.00
Jane Paulmann — L. H. Koeninger, Manitowoc.....	3.00
Mrs. W. Pieper — W. Roepke, Marquette.....	7.00
Mrs. Wm. Pingel — F. M. Brandt, Appleton.....	3.00
Mrs. Wm. Pingel — R. Waldschmidt, Ellington.....	2.00
Milton J. Plumb — W. E. Pankow, New London.....	3.00
Mrs. LeRoy Ristow — Rev. G. Bunde, Crandon.....	3.00
W. Roepke — W. Roepke, Marquette.....	2.00
Mrs. Wm. Romberg — Harold Grunwald, Winneconne.....	156.25
Mrs. Frank Rothe — E. H. Krueger, Green Bay.....	52.00
Mrs. Chester Schultz — H. A. Kahrs, Campbellsport.....	1.00
Mrs. Louis Schultz — W. A. Gieschen, Greenville.....	14.00
Anna Schumaker — W. Roepke, Marquette.....	5.00
Mrs. Otto Schwerin — W. A. Gieschen, Clayton.....	16.00
Mrs. Amelia Serrahn — K. F. Toepke, Algoma.....	9.00
Mrs. Clarence Siemann — Theo. Thurow, Menominee.....	21.00
Dale Skarvoda — W. G. Haase, Two Rivers.....	9.00
John Sommer — Gerhard Pieper, Fond du Lac.....	54.00
Louise Stacker — W. A. Gieschen, Greenville.....	23.00
Herbert Umnu — L. H. Kroeninger, Manitowoc.....	3.00
George Velte — H. Marcus Schwartz, E. Bloomfield.....	20.00
Gustav Zittlow — H. E. Pussehl, Wrighton.....	4.00
Total	\$ 548.75

Respectfully submitted,
GERALD C. HERZFELDT, District Treasurer.



Jan. 53

7 N
George Molkenin
Route 14 Box 398D
Milwaukee 14, Wisconsin

SUBSCRIPTION RATES

EFFECTIVE JANUARY 1, 1953

NORTHWESTERN LUTHERAN

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

JUNIOR NORTHWESTERN

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

QUARTALSCHRIFT

	\$2.00
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All Subscriptions Payable In Advance

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

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

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

Suggestions and ideas are welcomed by the Committee on Publications.

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

IRWIN HABECK
HENRY JUST