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S. D. G.*



CHRISTMAS REJOICING – WITH TREMBLING

*Serve the Lord with fear,
and rejoice with trembling.*

*Kiss the Son, lest he be angry,
and ye perish from the way,*

When his wrath is kindled but a little.

*Blessed are all they
that put their trust in him.*

Psalm 2:11-12

The Christmas season is a season of rejoicing. Mary was the first to rejoice, saying: "My spirit hath rejoiced in God my Savior." The shepherds rejoiced, for the angel had told them: "I bring you good tidings of great joy, which shall be to all people." The aged Simeon rejoiced, for his eyes had seen God's salvation. The wise men from the east "saw the star" and "rejoiced with exceeding great joy."

What gave them joy should give us joy too, for their Savior is our Savior. If we are human beings, the Christmas joy is for us, for this great joy is for all people.

The Lutheran poet, Paul Gerhardt, has told us why we must rejoice. This little Christchild is God's most cherished Treasure. Yet God has given Him to us to be one with us and to redeem us. "He becomes the Lamb that taketh Sin away And for aye Full atonement maketh." This is why

this little baby is our salvation.

"But he that believeth not shall be damned." Therefore we must listen to the words of the Second Psalm: "Serve the Lord with fear; and rejoice with trembling. Kiss the Son, lest He be angry; and ye perish from the way."

Although it may seem impossible and contradictory, it is true: our rejoicing in the Christchild must be mixed with trembling. Unbelievers either rejoice without trembling and go to hell in pride and security, or they tremble without rejoicing and go to hell in utter despair. But the Christian life is a life of rejoicing with trembling, rejoicing in what God has given us in the Christchild, and trembling lest by our own sin and weakness we lose what God has given us.

This is what is missing in much of the Christmas celebrating of our day. There is some kind of rejoicing there, but where is the trembling?

Who is afraid of grieving the Christ-child by his life? Who is afraid of losing the blessings of the Christchild by an over-indulgence in worldly cares or pleasures? Who is concerned that by his continued attention to the things of his flesh he may be drifting away from his Savior? Where is the trembling?

Where is the trembling in our own lives? When we rejoice in the Christ-child at Christmas time, does the thought ever occur to us that we may lose out on His blessings by our disobedience? Are we afraid to do something that will offend our Lord, or do we go ahead and sin with unconcern, thinking that after all Jesus loves us and He will forgive our sins later on? Beware! "Rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way."

Martin Luther lectured on Psalm 2 in 1531 or 1532. This is one of the things he said: "There is an important reason why the psalmist united joy with trembling. For if one feels pure joy, smugness follows; presumption follows smugness, but damnation follows presumption. For God cannot tolerate presumption."

What is presumption but deliberately daring to sin against God without fear of consequences? It is a

great danger for us Christians today. For many Christians seem so sure of themselves. Many seem so sure that no matter what Word of God they ignore or bypass God will continue to love them and forgive them and restore them. They tempt God. They want to see how far He will let them go without removing His love from them.

All sins are dangerous. But sins of daring presumption are especially dangerous because we do them contrary to God's Word which we understand full well. This is why God wants us to fear and tremble: that we might escape pride and presumption. God's prophet Isaiah has told us: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word."

Luther continued: "We shall mix our joy and trembling in such a way that we rejoice in God but are disturbed within ourselves." Our Christmas joy must be in God and what He has done for us. In our lives and in our attitudes we find no cause for joy, but only cause for trembling. We should be disturbed about our shortcomings, but not in such a way that we despair altogether. We do rejoice in the Christchild who has won forgiveness for us. Thus our trembling

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is not a trembling of despair. For in our trembling we trust in the Christchild alone for deliverance. For the psalmist says: "Blessed are all they that put their trust in Him."

Tremble therefore when you look at your lives. Fear when you consider your transgressions and your inclination to further transgression. But rejoice in the Christchild. Put your trust in Him. Kiss Him in reverence and respect and honor and service, and all will still be well.

We can and should be absolutely sure of God's forgiveness and His love, but never sure of ourselves. We can sing with Luther:

"What harm can sin and death
then do?

The true God now abides with you.
Let hell and Satan rage and chafe,
Christ is your Brother—ye are safe."

Safe we are. but not because we cannot sin, but because Christ is our Brother. The moment we begin thinking we are safe because we are such faithful believers and men of strong conviction, we don't feel the need for our Brother Christ. Then we are on the way to destruction. "Blessed are all they that put their trust in Him," not in themselves.

Again Luther sings:

"Not one He will or can forsake
Whom Him his confidence doth make.
Let all his wiles the Tempter try,
You may his utmost powers defy."

We can't speak this way against Satan unless we have given up hope in our own efforts to control that raging and roaring lion and are putting our trust in the conquering Lion of the Tribe of Judah, our Lord Jesus Christ. "Blessed are all they that put their trust in Him."

Luther sings:

"Ye shall and must at last prevail;
God's own are ye, ye cannot fail.
To God forever sing your praise
With joy and patience all your days."

We cannot fail because we are God's own people, Luther says. In what sense are we God's own people? Because we call ourselves Lutherans? Because we are upright and regular churchgoers? Because we are members of a strictly orthodox and confessionally sound church group? By no means. We are God's own people only because we have been bought with a price, the price of the blood of the Christchild. We are God's own purchased people, and the price was paid not only for us but for all men.

Peter once trusted in himself and denied his Lord. He said: God's own I am, I cannot fail — in a spirit of self-confidence, in a spirit of rejoicing without trembling. Later on he learned his lesson and he mixed trembling with his joy. He wrote in his letter: "God resisteth the proud, and giveth grace to the humble."

The Christchild is too precious a gift for us to carry in our hearts without trembling. If you receive an expensive vase as a gift, you don't play catch with it. You are very careful when you handle it lest you drop it and it be shattered. The Christchild is also marked fragile. This gift is no toy, but a matter of life and death. God is holy in His grace. "Serve Him with fear; and rejoice with trembling."

"We need Thee, blessed Jesus,
Our dearest Friend Thou art;
Forbid that we by sinning
Should grieve Thy loving heart."

D. LAU.

QUESTIONS AND ANSWERS

Frequently questions addressed to our desk are of general interest. This new column will undertake to answer such questions which are perhaps on the mind of others. If you have any questions you would like answered in the SPOKESMAN address them to the editor, W. Schaller, 8624 Valjean Ave., Sepulveda, California 91343. Such questions should always be signed, but your name will be left off upon your request. Questions will be answered by the editor and members of the staff to whom they may be assigned.

W.S.

My child is in public school kindergarten. Recently I found out that part of her school program includes a prayer. What should I do about this?

Though the Supreme Court has ruled against prayers in the public school, many schools still have such prayers. But the ruling of the Supreme Court does put the law on your side. It is now up to Christian parents to make sure the law is being followed. First, contact the teacher and if it is the policy of an individual teacher ask her to discontinue it. If it is a school policy take the matter to the principal. If it is a school district policy write out your objections in a letter to the superintendent of schools. It may be wise to both state your religious objections to such prayers and also to request that the school conform to the law of the land which forbids such prayers. Sometimes the school officials will appreciate your objections. They may have been forced into the policy by political groups which think prayers in school are essential to preserving our national heritage. They may appreciate

it that objections come also from the Christian community and not only from atheists.

Recently I read these words. "It is ordained by God that Negro and white man cannot exist in close neighborhoods. There will always be strife among them." Where are these thoughts expressed in the Bible? Was Ham the first Negro?

These thoughts are not from the Bible. Noah's prophecy in Genesis 9:25-27 draws a broad picture of future history. In this picture he indicates that the Semitics will have world leadership and the Gospel in the first era. Later the children of Japheth will become the leaders. The descendants of Ham will be servants to both. In a general way we can now see the accuracy of the prophecy. But we must be careful not to use this passage as a guide to our behavior toward anyone. It describes but does not instruct. Our instructions from God are clear. Every man is our neighbor and we are to love our neighbor as ourself.

NO FRET

Society is such that we wonder what to say about it. Are we to be sour and rebellious about it? Must every comment score its evils? Must every stance we take reveal rejection of something?

"Love not the world," defined as sinful world, of course, is asked of us. "Is this vile world a friend to grace. To help me on to God?" Of course not. Nor need we detail the many reasons right before our eyes that can make us pray more urgently, "Thy kingdom come." The papers report all that, in news reports, reviews of books and pictures, and in countless essays on dishonesty, suicide, sex, sophistication, and sin. Further exposure in our columns is not called for.

We would rather respond here to the need of our many Christians who are burdened by it. The response is simple and straight from Scripture: "Fret not thyself because of evildoers" (Psalm 37:1). Don't let them and their doings "get you down," and do not let yourself get down into depression thinking about it.

The indicated approach to our life among those who surround us in positive. Do not sit there and fret! Take the whole of Psalm thirty-seven for your charter of liberty from the gnawing pangs of embittered self-imprisonment against evil. Overcome evil with good. Faith is our victory that overcomes the world. The righteous showeth mercy, and giveth . . . The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him

with his hand. The righteous is ever merciful, and lendeth; and his children are blessed by it. You see, they have happy and cheerful parents, outgoing and generous. And that rubs off. Those nuggets of truth are all there in our psalm. And the more you read it, the more you will see that its advice for the burdened in a sinful society is the simple motto, *no fret!*

No, do not sit there and chew your nails, build up bile, develop a case of tension, misery, inaction, and neurosis. "Six days shalt thou labor." That part of the commandment is as therapeutic as is the part about rest, and equally a part of the commandment. There is nothing more obvious in all the Scripture than action. The grouch in the parable of the pounds was the man who did nothing. The saints were always on the move. The patriarchs always had something more to do. David the fighter, builder of the kingdom, active as few have known action, was always shouting, Rejoice, Praise God, Sing! Solomon, who had attained all that heart could wish, and who had everything that success could pour upon him, was the man of gloom in the end. Believers were not first called Christians, but people of the Way, almost men of the road, the glory road at that, pilgrims with places to go and a lot of things to do.

Are things so different now? The more society changes, the more it remains the same. We must beware of the tricks that the Old Evil Foe uses to lead us into misbelief and despair. Sin is the same, though much of it

may be more accessible than before.

A correspondent reacted to the temptation to fret ourselves because of new ways of doing things: "My question is whether the basic emotions and behavior have so changed in people over the past century or less that we cannot adjust with a wholesome attitude to the environmental conditions in which we find ourselves. I think not. I think we should be less concerned with what we have and what we do with it, and get back to appreciating what we have, appreciate living."

This comment is so proper that we wish to reinforce it with the contents of another letter that is presumed to have been written in the year 100-something. We do not know the author, only the recipient, an inquirer into Christianity by the name of Diognetus. It is a defense of Christianity "in terms of the special place of the Church in society as contrasted with the defects and corrupting influence of paganism."

"Christians are not distinguished from the rest of mankind by either country, speech, or customs; the fact is, they nowhere settle in cities of their own; they use no peculiar language; they cultivate no eccentric mode of life. Certainly, this creed of theirs is no discovery due to some fancy or speculation of inquisitive men; nor do they, as some do, champion a doctrine of human origin. Yet while they dwell in both Greek and non-Greek cities, as each one's lot was cast, and conform to the customs of the country in dress, food, and mode of life in general, the whole tenor of their way of living stamps it as worthy of admiration and

admittedly extraordinary. They reside in their respective countries, but only as aliens. They take part in everything as citizens and put up with everything as foreigners. Every foreign land is their home, and every home a foreign land.

"They marry like all others and beget children; but they do not expose their offspring. Their board they spread for all, but not their bed. They find themselves in the flesh, but do not live according to the flesh. They spend their days on earth, but hold citizenship in heaven. They obey the established laws, but in their private lives they rise above the laws. They love all men, but are persecuted by all. They are unknown, yet are condemned; they are put to death, but it is life that they receive. They are poor, and enrich many; destitute of everything, they abound in everything. They are dishonored, and in their dishonor find their glory. They are calumniated, and are vindicated. They are reviled, and they bless; they are insulted and render honor. Doing good, they are penalized as evildoers; when penalized, they rejoice because they are quickened into life . . . Those who hate them are at a loss to explain their hatred.

"In a word: what the soul is in the body, that the Christians are in the world. The soul is spread through all the members of the body, and the Christians throughout the cities of the world. The soul dwells in the body, but is not part and parcel of the body; so Christians dwell in the world, but are not part and parcel of the world. Itself invisible, the soul is kept shut up in the visible body; so Christians

are known as such in the world, but their religion remains invisible . . . The world hates them because they oppose its pleasures.

"The soul loves the flesh that hates it, and its members; so, too, Christians love those that hate them. The soul is locked up in the body, yet is the very thing that holds the body together; so, too, Christians, though residing as strangers among corruptible things, look forward to the incorruptibility that awaits them in heaven. The soul, when stinting itself in food and drink, fares the better for it; so, too, Christians, when penalized, show a daily increase in numbers on that account. Such is the important post to which God has assigned them, and they are not at liberty to desert it." (Fuller, *Valiant For The Truth*, New York, McGraw-Hill, 1961, p. 9f.)

As the people in both Testaments are not pictured as people who sit and fret, so the Christians in the second

century and in the twentieth have a response that is amazing. The echo is still ringing, as worded by our recent correspondent: "And what do we have? Above all, we have love, the love Christ fulfilled and gave to us. We have individuality. We have the blessings of living in this day and age. What do we do with our blessings? We allow them to grow and develop. Our love flows in generous warmth and kindness to all. We appreciate other people as individuals, loving them first because they also are a creation of God, and helping them out of this love in their every need. And we can give thanks daily to our Heavenly Father for His generous blessings, praying for His guidance that we may use and do all to and for His glory."

We are not at liberty to desert the world. There is a Christian sociology.

Martin Galstad

CHURCH NEWS



Tokyo, Japan

The affairs of Hachiman-Dori Lutheran Church in Tokyo are of special interest to Spokesman readers since that church is in fellowship with the CLC and receives financial assistance from it. It is not surprising, therefore, that many service personnel and trav-

elers from the United States make it a point to visit this oasis. Invariably they are refreshed by the experience. When Mr. and Mrs. John Shepard of San Bruno, California, returned from such a visit we asked them for their impressions. The following account was given by Alice Shepard.

The Word of Hachiman-Dori

When we heard that recent typhoons in Japan had damaged the roof and fences of Hachiman-Dori Lutheran Church, we thought about the much more peaceful day last May when we visited our sister church. We accompanied Navy Lt. Paul and Beverly Sippert, our hosts in Yokohama, to Sunday morning services. A quiet rain was falling as we went through the gate and up the steps into the unfamiliar churchyard at 13-3, 1-Chome, Higashi, Shibuya-Ku, Tokyo. A sign (with a message we couldn't read) at the far side of the yard pointed the way, up a flight of steps, to the church. We were pleasantly greeted at the door by one of the young ladies who assists Pastor Fred Tiefel with his office work during the week. She gave us slippers to wear as we left our shoes among the many others at the door.

The sanctuary is a modest room. A table at the front, with a painting of Jesus over it, serves as the altar. A small organ is at the back. The melodies we heard would have been familiar to you, though the lyrics would not — they were in Japanese. We visitors sang in English, pausing often to listen to the strong voices singing our familiar hymns in a language we could not understand. The sermon was delivered in Japanese by Mr. Shigeta, one of the laymen, and since we could not understand, we were given material in English to read during the sermon. Following the service, the Pastor addressed the congregation in English, and his comments were repeated in Japanese by

the Chairman. We then met the organist, our hostess in Tokyo — Mrs. Tiefel. We were also warmly greeted by the Japanese Christians, some of whom spoke English.

Pastor Tiefel has lived in Japan about 14 years, and Mrs. Tiefel nearly that long, and they both speak Japanese. They were generous in sharing with us their knowledge of the culture and customs of Japan and in describing efforts to tell some of the 10 million people in Tokyo about a Savior who has given them eternal life.

They have devoted many hours to writing and translating Christian literature suitable for this vast audience. Some words — justification, propitiation, sanctification — common in our religious vocabularies, are hard to define in English, let alone translate into an Oriental language. For a time, the men of Hachiman-Dori met with Pastor Tiefel one evening a week to assist in translation, and sometimes a whole evening would be spent on one word. How else could a meaningful translation be made?

Hachiman-Dori is not a neighborhood church; its members live many miles apart and travel by train or bus — sometimes for an hour and a half each way — to reach the church. Its membership is transient, and they need Christian literature in their own tongue to carry with them to their new situations. The congregation has started a Sunday School on the far side of Tokyo — all of the children are from non-Christian homes. One of the families now lives in New York City, another in Madrid, Spain; and the men conduct services in their homes. Though the present church



After Christmas Eve services of our church in Tokyo, Japan. 1965

Mrs. Tiefel welcomes her niece, Miss Judith Tiefel of Denver, with Red Cross staff in Korea.

Mr. and Mrs. John Shepard with Pastor Tiefel in the garden of Hachiman-Dori Church.

Wedding described in accompanying article.



membership is not large, perhaps thousands have passed through, and who can guess the number who have learned to know Christ through the words written in Japanese?

An innovation of our sister church is the continual use of the lay preacher. Since there is only one ordained minister affiliated with the CLC within thousands of miles of Japan, a number of the Japanese Christians who have a good foundation of Biblical knowledge have learned to conduct services. Thus if their teacher must leave for a while, or should become ill, work and worship need not stop. Pastor Tiefel writes the sermons in English and they are translated into Japanese. The laymen, on a rotating basis, conduct the services, while the pastor participates as a member of the congregation.

Before we began our travels to other parts of Japan, we heard plans for a wedding that was to take place the following Sunday. We were told that, while there had been several Christian weddings previously, this was the first that was dominated by a Christian spirit in all of the accompanying aspects. Even the go-between and the master of ceremonies for the banquet, a separate affair, were Christians.

It was a real joy to be with these Christians of Tokyo. Their language and customs are so foreign to our own, and yet there is a close bond in the love of the Word which we have in common with them. Like an oasis in the desert is Hachiman-Dori Church among the Buddhist temples and Shinto shrines.

NOT IN VAIN

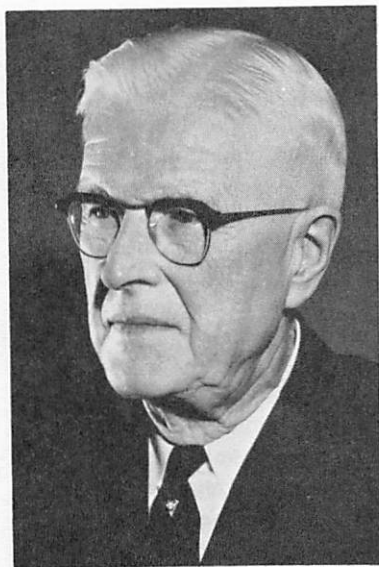
The Rev. Gerhard Pieper of Fond du Lac Wisconsin has been privileged. God gave him the grace of serving Him in the public ministry of the Word for 54 years. Anyone who has tasted the joy of this work will agree that Pastor Pieper has been favored in an unusual degree. His time of active duty was at least 10 years beyond the normal.

It is clear that the grace of this time was not received by him in vain. Some 570 people attended a special service on September 25 as Luther Memorial congregation gratefully acknowledged the blessings they have enjoyed through the years of Pastor Pieper's ministry among them.

"Today we glory in the grace of God," said guest preacher Arvid Gulerud of Eau Claire, Wisconsin. He expounded the first portion of I Corinthians 15 as he showed how grace works in such a case as this. The spirit of festal thanksgiving was enhanced by three anthems sung by the church choir and the pupils of the Christian Day School. The president of the congregation, Mr. Douglas Haertl, expressed the feelings of the congregation in a brief address and presented a purse. Pastor Pieper responded by asking God's continued blessing upon the congregation.

Ordained in 1912

The Rev. Mr. Pieper was ordained on August 11, 1912, following preparatory training at Concordia College, Milwaukee; Northwestern College, Watertown; and the Lutheran Seminary, Wauwatosa, where his father, the late Prof. August Pieper, served



Pastor Gerhard Pieper

as an instructor for many years.

Following ordination he served pastorates at St. John's Lutheran Church, Allegan, Mich., 1912-15; the Cambridge-Pardeeville Parish, 1915-22; St. John's Lutheran Church, Baraboo, 1922-28; St. Peter's Lutheran Church of Fond du Lac, Wisconsin, 1928-60; and Luther Memorial Church (CLC) from the time of its organization in 1960 until his retirement.

In recent years Pastor Pieper had been serving as assistant pastor at Lutheran Memorial. In April of this year a stroke impaired his health to a point where he was no longer able to carry on in the active ministry. He now resides with a daughter and son-in-law, Mr. and Mrs. Robert Firle of Brookfield, Wisconsin. Mrs. Pieper, the former Bertha Wernecke of Manitowoc, Wisconsin, died in 1962.

ILC WELCOMES AN OLD FRIEND

"With the full realization that by each Call whereby the Lord sent me to work in His Kingdom He brought to pass again the saying that is written: 'My strength is made perfect in weakness' (2 Cor. 12:9), I have the boldness to accept this Call as His will. I ask only this, that as He made evident His strength to cover my weakness in times past, so He will now graciously continue to show His strength to His glory and to the welfare of our pastoral training program."

With these words the Rev. Gordon Radtke concluded his letter of acceptance to the Board of Regents, Immanuel Lutheran College. His plea for aid found reassurance in the words of the installation text as chosen by retiring professor E. Reim:

"The God of our Lord Jesus Christ, the Father of Glory . . . give unto you the Spirit of wisdom and revelation in the knowledge of him; The eyes of your understanding being enlightened . . ." (Ephesians 1:17-18)

We have reason to be grateful for the humble earnestness of our new seminary teacher. We see so much intellectual arrogance in educational circles, also in the schools of theology, and such pride always kills the Christian spirit. The ideal for our teachers is still the attitude of Samuel when he said, "Speak, Lord, thy servant heareth."

The student body expressed its gratitude for the gift of another teacher by means of Dressler's setting of "Let All the People Praise the Lord" under the direction of Prof. R. Dom-

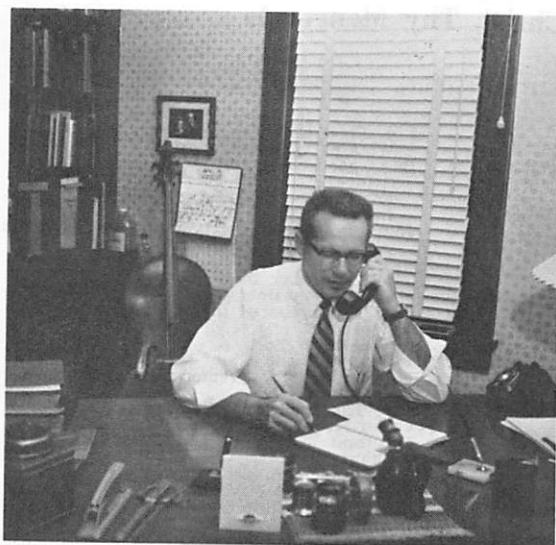
mer. The rite of installation was conducted by the Rev. E. Albrecht, chairman of the Board of Regents and — by an interesting coincidence — son of the Rev. Theo. Albrecht who had installed Radtke in his first charge in 1944.

According to the terms of his call, Professor Radtke is to teach primarily in the seminary department, especially in the field of Old Testament interpretation. He will teach a few courses in the other departments, however, according to a new policy whereby the special gifts of all the faculties are to be pooled in the interests of the over-all objectives of the entire school. For him this will mean a college course in psychology and a high school course in religion during the second semester.

Not New To Teaching

Although the new professor has been a pastor throughout the 22 years

of his ministry, he has always been an ardent advocate of Christian education and frequently a classroom instructor. While at Wabasha, Minnesota, he began and taught a day school of 36 pupils besides performing his usual pastoral duties. From 1947-1950 he served a congregation in Red Wing, Minnesota, where he led the congregation in establishing a day school, while also serving a mission congregation in Bay City, Wisconsin. While at Belle Plaine, Minnesota, he urged on the development of the existing day school into a three-room setup with a full time principal. During that time (1950-1953) he also ministered to the Home for the Aged in that city and worked as a member of a district mission board. During his pastorate in Monroe, Michigan (1953-55), the congregation there built a quarter million dollar educational plant for its Christian day school.



**Pastor Radtke
in his office
at Mankato.**

Professor Radtke's last and most prolonged ministry prior to arrival in Eau Claire was with Immanuel congregation of Mankato, Minnesota. While there he was able to give great help to the development of our present ILC, for the college was actually begun as a project of this large and well established parish. For confessional reasons this church had become an independent congregation in 1956 and almost immediately took steps to continue provisions for Christian training of its youth on the secondary and college level.

The sturdy young school was turned over to the CLC when that body was organized in 1960. When ILC was later moved to its present campus site in Eau Claire, Radtke and Immanuel congregation proceeded to organize a new local high school for the benefit of the congregation's students who could not get to Eau Claire.

So it is that Professor Radtke goes to teach in an institution that has always been close to his heart. He was one of its fathers; he served as one of its board members after it became a synodical school; and now he joins its faculty.

Residence Under Construction

Gordon Paul Radtke was born June 10, 1919 in Milwaukee. He graduated in 1940 from Concordia College, Milwaukee. After two years at Concordia Seminary, St. Louis, and summer work at Milwaukee State Teacher's College, he enrolled at Wisconsin Lutheran Seminary at Thiensville, where he was graduated in 1944. His wife, Claudine nee Krueger, came from West Allis, Wisconsin. The couple has two children: Jonathan, 18, and Johanna, 16. After a brief stay in rented quarters in Eau Claire, the family will move into a residence now being completed for them on the campus.

O Jesus Christ, Thy Manger Is

1. O Jesus Christ,
Thy manger is
My paradise at which my soul reclineth.
For there, O Lord,
Doth lie the Word
Made flesh for us; herein Thy grace
forthshineth.

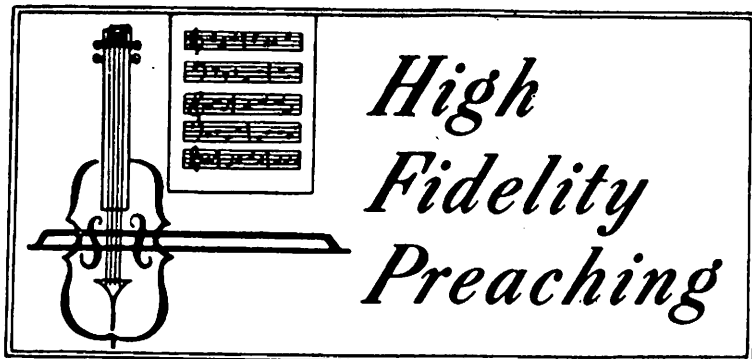
2. He whom the sea
And wind obey
Doth come to serve the sinner in great
meekness.
Thou, God's own Son,
With us art one,
Dost join us and our children in our
weakness.

3. Thy light and grace
Our guilt efface,
Thy heavenly riches all our loss
retrieving.
Immanuel,
Thy birth doth quell
The power of hell and Satan's bold
deceiving.

4. Thou Christian heart,
Whoe'er thou art,
Be of good cheer and let no sorrow move
thee!
For God's own Child,
In mercy mild,
Joins thee to Him; — how greatly God must
love thee!

5. Remember thou
What glory now
The Lord prepared thee for all earthly
sadness.
The angel host
Can never boast
Of greater glory, greater bliss or gladness.

6. The world may hold
Her wealth and gold;
But thou, my heart, keep Christ as thy true
Treasure.
To Him hold fast
Until at last
A crown be thine and honor in full
measure.



C. THUROW

EPIPHANY MUSIC

Christmas has come and gone. No, not really gone. The date can pass, but not the joy. Thanks to God's Word, which keeps His children from being altogether swallowed up and turned in their tracks by the tawdry glitter of the world's *christmas* celebration. That is not Christmas; it is Santa Claus, it is gifts wildly given, it is millions of dollars frivolously spent by perverse and sinful man. It is many things, but Christmas it is not. Only God's Word can lift our eyes of faith far above all this and keep them sighted on the true Christmas, which is the Christchild, the Child from God. Christmas is Immanuel, God with us. God has kept His promise; He dwelt on earth to redeem lost mankind.

Because we expend so much energy on Christmas, even on the church activities, we may be weary and inclined to make little of the great festival that so closely follows, namely Epiphany. The date will be Friday, January 6th, but most churches will

observe it on the nearest Sunday. We are the losers in this tendency to slight Epiphany. Celebrating Epiphany does not mean leaving Christmas and going on to some other great truth. Not at all. It enriches and enlarges our Christmas joy by adding and emphasizing another truth along with it.

Epiphany means a manifesting or showing forth; it is God's glory that is here shown forth. How? That little child is not an ordinary child, as modern theologians would have us believe. Epiphany sets this child before us as true God, whom all the world will finally acknowledge as such — some in true faith but most men even while they are gnashing their teeth in angry frustration on the Last Day. Fittingly, the ancient Epiphany Gospel is Matthew 2:1-12, the wise men coming from a far corner of the world to worship their Christchild. Other texts during this season throw light on various portions of this Epiphany truth, especially the text

that ends the season — the transfiguration of Christ. How our faith has been bolstered! Now we confidently join Peter in confessing, “Thou art the Christ, the Son of God!”

As one might expect, there is not much Epiphany music on records. Fortunately, one of the recorded works is magnificent, J. S. Bach’s Cantata No. 65, “*All they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord.*” That is both the title and the opening section. It is Isaiah 60:6, the prophecy fulfilled through the wise men. After this majestic opening chorus, Bach wants to make the point that the prophecy *IS* fulfilled. He does it astonishingly — with the quiet beauty of the fourth stanza of “A child is born in Bethlehem, Hallelujah.” This is not in the hymnal but available in several easy choir versions.

Space forces us to pass over the beauties of the middle portion. The cantata closes with a chorale, sung to the beloved tune, “The Will of God Is Always Best,” LH:517. The words are the tenth stanza of a hymn-gem by Paul Gerhardt, “Into the heart and mind of God, My heart and mind I also give.” I urge this cantata without reservation. Even if you enjoy nothing more than just good hymns, you will certainly cherish the chorale portions — and soon be relishing the entire work.

The mention of Paul Gerhardt reminds us that this great writer of about 125 Lutheran Hymns is represented in our hymnal by only 21 hymns. We know of very few translations of his other hymns. Here is an opportunity for some Christian with a knowledge of German and a gift for poetry to perform a great service. Gerhardt’s hymns preach pointed sermons that can comfort and strengthen our Christians — if only they could have them in English. We pray the Holy Spirit to interest someone in this great need.

But now to our record. It is a good time to buy because the overside has Cantata No. 6, “Abide with us, for it is toward evening, and the day is far spent.” This is Luke 24:29, Jesus’ heart-warming encounter with the Emmaus disciples, the Gospel for Second Easter Day. Early in the cantata we hear the first two stanzas of “Lord Jesus Christ with us abide” (LH:292). The closing chorale is just as gripping, “Lord Jesus Christ, Thy power make known,” (LH:261:2). Critics agree that both are great cantatas; they disagree only as to which is the greater.

The SCHWANN CATALOG lists no other recording of No. 6. It does list another of No. 65. I have it, but this MHS is far superior. Order MHS-653, mono or stereo, \$2.50, from *The Musical Heritage Society, 1991 Broadway, New York 10023.*

2. Lord Jesus Christ, Thy power make known.
For Thou art Lord of lords alone;
Defend Thy Christendom that we
May evermore sing praise to Thee.

THE THINGS THAT COME TO PASS

G. SYDOW

During Reformation season we again spent a few hours with our old friend Boehmer and his scholarly work on Luther. He has quite a few pages dealing with research on the charge that Luther was an "unrefined barbarian," and does not say that it was not so. In reading what Luther himself wrote and what contemporary witnesses said of him, Boehmer writes, "the feeling may indeed come over us that we have wandered into a guard-room by mistake, so coarse, so low, so crude, and even gross does the tone of the conversation seem." And again, "the old man uses indecent expressions of an anatomical nature so frequently and unrestrainedly that the brain reels. Also he keeps for polemical purposes a whole menagerie into which he pitilessly thrusts his opponents . . . he drives them off with the swine-stick like wild pigs, or beats them like a rough peasant with the threshing-flail without ever flagging." Admittedly, all this may shock us. We don't care to see Luther pictured quite this way.

But this isn't the whole story. Boeh-

mer continues, "It is therefore all the more surprising that the honest Mathesius declares that Luther never indulged in indecent conversation . . . It seems then, that to understand this tone we must again give ear to the spirit of the times. If we do this, if we wish ourselves 350 years back, we soon realize that the tone prevailing at Luther's table and in his writings is not in the least contrary to the tone of good society in Germany, nor yet in France or England, or even Italy."

The times were like this. "Modest womanhood of that time possessed the delicacy of feeling of a modern Hamburg fish-wife . . . For the good manners of the sixteenth century were, to our ideas, not good manners at all. Just as people in general were far from clean in their methods of eating and drinking, unparticular as they were about fleas, lice and other vermin, so they were, to our ideas, universally unclean in their literary habits."

Considering Luther in his setting should keep us from imitating him in name-calling. A strange malady often besets Christians. They think that those who oppose them can be dealt with only in terms of belittling, name-calling, mockery and derision. In spite of good manners, in spite of what is honest and fair, even in spite of what Scripture says about loving our neighbor and giving evidence of a regenerate heart that does its best to speak well of him, open season is declared on all opponents, with continual jeering and scorn quite in order. There are times when we need to remember that the Eighth Commandment hasn't been repealed just because we have an issue with others.

The Bread of Life

JUDGES

The judges were chiefly rulers, not legal officials. Since they were representatives they show the rise and fall of Israel's faith-life. The period ends with the last of these judges, Samson, a Nazarite. Judges are succeeded by kings, and kings by *the* King — the true Nazarite, the Lord Jesus Christ.

Jan. 2—6:11-18	Gideon — the least of the weakest clan 34,1
Jan. 3—6:19-24	The (angel of the) Lord is active 34,2
Jan. 4—6:25-32	Defending heathen notions 34,3
Jan. 5—6:33-40	Shades of grey in the banners of faith 34,4
Jan. 6—7:1-8	Passing the army physical examination 262,1-2
Jan. 7—7:9-18	The battle plans of idiots and believers 262,3-4
Jan. 8—7:19-25	He shall dash them like a clay vessel 25,1
Jan. 9—13:1-7	Nazariteness — complete dedication to Jehovah 25,2
Jan. 10—13:8-14	What to do with excellence? 25,3
Jan. 11—13:15-25	His name truly wonder-full 25,4
Jan. 12—14:1-4	Marriages are made in heaven 25,5
Jan. 13—14:5-14	The Spirit of the Lord mightily upon him 25,6
Jan. 14—14:15-20	In hot anger he did the Lord's work 26,1
Jan. 15—15:1-8	Vengeance belongs to the Lord 26,2
Jan. 16—15:9-20	In the strength of the Lord of hosts 26,3
Jan. 17—16:1-3	Women his gates to the cities 26,4
Jan. 18—16:4-14	The Philistines are upon you?! 26,5
Jan. 19—16:15-21	A Nazarite no more 26,6
Jan. 20—16:22-28	A Nazarite in need of <i>the</i> Nazarite 55,1-2
Jan. 21—16:29-31	More in death than during his life 55,3
Jan. 22—18:1;19:1;21:25	No king — no allegiance 55,4

RUTH

"In the days when the judges judged" — during the days of Eli. We see here the "other side" of Israel's faith-life. It comes upon us as refreshing as a morning sun after a night of storm and destruction. It is a contrast supplement to the book of Judges; it shows the true spirit of Israel; it exhibits the mysterious connection between Israel and the Gentiles; and traces the genealogy of David, the shepherd king, ancestor of the Savior-King of men.

Jan. 23—1:1-14	Attracted by her way of life 397,1-3
Jan. 24—1:15-22	And won over by her God 397,4-6
Jan. 25—2:1-13	Refuge under friendship and compassion 623,1-2
Jan. 26—2:14-23	Kindness and kinship under one King 623,3

Jan. 27-3:1-13	A woman of worth is like a thousand jewels	471,1-2
Jan. 28-3:14-18	He will settle the matter today	471,3-4
Jan. 29-4:1-12	Bethlehem Ephrathah in the land of Judah	471,5
Jan. 30-4:13-22	Another Gentile ancestor to <i>the</i> Nazarite	471,6

N. HARMS

**CHURCH OF THE LUTHERAN CONFESSION
TREASURER'S REPORT**

July 1, 1966 to December 1, 1966

BUDGETARY

RECEIPTS:	November	To Date
Offerings	\$ 9,270.86	\$35,442.96
Memorials		3,044.00
Revenues, Tuition	328.00	7,101.00
Revenues, Board & Room	1,010.00	11,966.00
Revenues, Other College		405.00
Interest Earned, 1965-1966		100.04
Total Receipts	\$10,608.86	\$58,059.00
DISBURSEMENTS:		
General Administration	\$ 258.64	\$ 1,338.16
Insurance	50.00	875.00
Capital Investments	633.00	3,386.48
Home Missions & Administration	3,846.75	18,306.06
Japan Mission	550.00	2,750.00
ILC Educational Budget	3,187.11	16,336.49
ILC Auxiliary Services Budget	4,445.11	13,245.12
Total Disbursements	\$12,970.61	\$56,237.31
Cash Deficit - or Balance + this Period	-\$ 2,361.75	+\$ 1,821.69
Cash Deficit July 1, 1966		- 2,282.58
Cash Deficit December 1, 1966		- 460.89

Respectfully submitted,
LOWELL R. MOEN, Treasurer
1309 7th Avenue N.W.
Austin, Minnesota 55912

COMPARATIVE FIGURES

	November	5 Months
Budgetary Offerings Needed	\$ 8,349.82	\$41,749.10
Budgetary Offerings Received	9,270.86	\$35,442.96
Surplus	\$ 921.04	
Deficit		\$ 6,306.14
Budgetary Offerings '65-'66	\$ 8,567.84	\$39,993.47
Increase '66-'67	\$ 703.02	
Decrease '66-'67		\$ 4,550.51

CALLS ACCEPTED

The Rev. Bertram Naumann has been released by St. Paul's of Marquette, Michigan, to accept the call of Messiah church in the West Allis-Milwaukee area. He plans to preach his initial sermon there on Christmas Day.

The Rev. Robert Reim has been released by Gethsemane of Spokane, Washington, to accept the call of Immanuel, Mankato, Minnesota. He expects to move shortly after the first of the new year.

Wisconsin Pastoral Conference

Place: Sem House, ILC, Eau Claire, Wisconsin.

Time: January 22-24, 1967, beginning with the Sunday evening meal, continuing until Tuesday noon.

Program: 1. Further discussion of Pastor B. Naumann's paper: To whom do we owe the Gospel? 2. Continuation of Hebrews Exegesis (3:1ff) — Arvid Gullerud. 3. In recognition of the 450th anniversary year of the Reformation a study of one of Luther's treatises — Egbert Schaller. 4. Isagogical study of Zephaniah — C. M. Gullerud. 5. The Blameless Ministry — Egbert Albrecht.

Preacher for the Monday evening communion service — Paul Koch; alternate, E. Reim.

Please announce or excuse to the host pastor, A. Gullerud.

Paul Fleischer, Secretary

Ruth Schaller
304 N. Broad Street
Mankato, Minn. 56001

NEW ADDRESSES

Professor Gordon Radtke
Immanuel Lutheran Seminary
517 W. Grover Road
Eau Claire, Wisconsin 54701