

# The Northwestern Lutheran

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*"The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us." 1 KINGS 7*

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## "The Word Was Made Flesh"





## THE CHRISTMAS WONDER

**W**E all love to see wonders and to hear of them. That which is unusual and above the commonplace holds our interest. This is one of the main reasons why people travel, why they read, why they listen to those who have experienced unusual things. Yet the Christmas miracle holds our interest, not merely because it is so amazingly unique, but because it concerns every one of us in the most salutary way. Most wonders, though interesting enough, finally leave us with a feeling of sadness, because they are so far removed from us personally. Here, however, we have a wonder that happened also specifically for you and me. Thus we never tire of having it unfolded to us. It leaves us happier and more contented every time that it is told to us. We love to hear this story, because we know it's true; it satisfies our longing as nothing else can do.

### A Wonderful Person

With the words: "*And the Word was made flesh,*" St. John directs us, first of all, to a wonderful person in the message of the Christmas wonder. We are not left to guess who is meant with "the Word." In previous verses of the chapter St. John has given us a clear explanation: "In the beginning was the Word, and the Word was with God, and the Word was God." "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." "The Word" is the Son of God, who was in the bosom of the Father from all eternity, a distinct person in the Godhead, yet one in essence with the Father and the Holy Ghost, equal in divine glory, power, and majesty, the creator of all things and the source of all life and salvation.

Through words we express ourselves, open our hearts to others, so that they may perceive our thoughts, our feelings, our plans. Through the Son God has permitted us to look into His heart, that we may see all the thoughts of love and all the plans of saving grace with which it is filled toward us sinners. That is why God's Son is called the Word. And the Word, God's eternal Son, was made flesh; on the first Christmas night He was born

a true man of the Virgin Mary. There-with the miracle of miracles transpired. A wonderful person appeared, unlike any other person, one who was and still is true God and true man in one person. Also the virgin mother could not grasp and understand this mystery. She simply accepted in faith the explanation given to her by God's angel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that

us." He came to dwell among lowly men as if he were one of them. Not in the full stature of manhood but as a helpless infant He chose to enter this world. He passed, even as we do, through childhood and youth to maturity, increasing all the while in wisdom and stature. Though without sin, holy and blameless, He shared with lowly men all the woes which sin has brought into this world. As He journeyed about with His disciples during the years of His public ministry He bore, even as they did, hunger and thirst,



WHILE SHEPHERDS WATCHED

holy thing which shall be born of thee shall be called the Son of God." Humbly following her example, true Christians of all ages still accept this explanation in simple faith, confessing: I believe in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary.

### A Wonderful Life

It was not at all the life which we might expect this wonderful person to have led who came to us on Christmas night. "*The Word was made flesh and dwelt among*

sorrow and weariness, perils and discom-forts. Even as they did, He submitted Himself to every duly ordained civil and religious ordinance, only that His obedience in home, church and state was flawless. In sinless submission He finally endured scourging, mockery, crucifixion, and death at the hand of wicked and unjust men in authority.

Most wonderful of all in this wonderful life was this that He, who was in the bosom of the Father from all eternity, withheld from Himself the enjoyment of

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# Editorials

## On Celebrating Christmas

The Christian's celebration of Christmas ought to be different than that of the non-Christian. When we say, non-Christian,

we realize that that is a wide term. It is wider, by far, than the term un-churched. There are many who could not be classed as un-churched, because they do hold membership in some church and, perhaps, attend the services in that church regularly, and yet they may not be Christians, that is, people who confess Christ to be their Savior and Redeemer from sin, death and from the power of the devil. Their Christmas celebration will not differ in the least from that of the un-churched.

Christ, the Savior from sin, will be the very heart of the Christians Christmas celebration. Without Christ there simply is no incentive to celebrate Christmas at all. All the joys of Christmas center in Him who was born of Mary in a stable in Bethlehem. Because the Christian knows this and believes this his heart is light and happiness pervades the home at this blessed season of the year. He enter into the joys of Christmas with this cause for joy—the birth of the Savior—always in the background. We don't mean to say that he is ever repeating this to himself or with a set phrase always reminding himself and those about him of the meaning of Christmas. But it does mean that he is ever conscious of the fact that whatever joys he is experiencing all culminate and procede from the Savior, God's great gift to mankind.

We need to be reminded of this over and over. These reckless and carefree and thoughtless times, concerning the real meaning of Christmas, in which we are living demand that the Christian rehearse to his own soul and to his loved ones the cause of joy during this season of the year—lest we forget and grow callous in our observance of this festival. There is that danger that living in Rome we may be tempted to do as the Romans do, that is, celebrate as those who confess no Savior and know no Savior who was born some 1900 years ago and whose birth we commemorate on Christmas day. Pray God that our Christmas celebration may please Him and bless us.

W. J. S.

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## The Word Was Made Flesh—The Incarnation of Our Lord

The day of the birth of our Lord is upon us. This day and event we celebrate in our church remembering thereby that holy birth that brings salvation to sinful man. We marvel at the ineffable mystery of the Incarnation of the Son of God; we stand in awe before the incomprehensible mercy and kindness of the great God; we rejoice in the revelation of God's love: that the Creator of heaven and earth takes upon Himself the form of our weak

flesh so that in the true likeness of our flesh He may resist the temptations into which we have fallen, bear for us the guilt of our iniquities and suffer for us death which we have merited.

The greatness of the Incarnation of the Son of God is so inestimable, its benefits so far reaching, that the human mind will never be able fully to comprehend it, at least as long as it remains on earth. If the godly heart could grasp one grain of the fullness of the great truth revealed to us through the birth of Christ, it would so fill us with joy and gladness that nothing, nothing could any more sadden us on earth; our whole life would be one which is looking and yearning for the full revelation of the Lord's glory as will be ours to behold in heaven.

Yes so wonderful is the Incarnation of our Lord, His humility and His exaltation, that in all eternity we shall never tire to ponder it, to rejoice in it, and to glorify our God for it.

But oh, how weak our mind, how feeble our thoughts, how meager our imagination, when we approach such revelations of God's own Word like these: "The Word was made flesh and dwelt among us," "God is manifest in the flesh," "In Him (Christ) dwells the fulness of the Godhead bodily," or "Unto us a child is born, unto us a Son is Given," or "Unto you is born Christ, the Lord."

What man can fully comprehend these truths, what words of human language can do justice to them! Who can fully understand and expound the glorious fact that the eternal Son of God becomes a poor child, an obedient Son, a despised man, a condemned creature, a crucified criminal in order that He might deliver those who because of their sinful birth were helpless, guilty, lost, condemned—deliver them from sin, its guilt and power, from death, and from the power of Satan.

"Ah, Lord, Who hast created all,  
How weak art Thou, how poor, how small,  
That Thou dost choose Thine infant bed  
Where humble cattle lately fed.

A wondrous change which He does make!  
He takes our flesh and blood,  
And He conceals for sinners' sake  
His majesty of God.

He serves that I a Lord may be;  
A great exchange indeed!  
Could Jesus' love do more for me  
To help me in my need?

Ah wondrous revelation in which the Love and Grace of God is made known unto you! He deserves all our praise! The Child merits our adoration!

My heart for very joy doth leap  
My lips no more can silence keep;  
I, too, must sing with joyful tongue,  
That sweetest ancient cradle-song:

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

G. W. F.



# THE CHRISTMAS SEASON -- THE WORD WAS MADE FLESH

## THE FESTIVAL OF THE NATIVITY OF OUR LORD

### 1. The Christmas Fact

*Gospel* The Christmas Gospel fills the believer's heart with joy because from it he knows that His salvation rests upon the fact that God so loved the world that He gave His Only-begotten Son. God's own angel proclaims the great mystery of godliness: God is manifest in the flesh! God's Son is true man born of the Virgin Mary. The eternal Son of God becomes a little child. These then are tidings of great joy: Unto you is born this day a Savior, Which is Christ the Lord. He it is through Whom God's glory is restored among men, through Whom peace is established between the holy God and the rebellious sinner, God's gracious good will is now fully evidenced to all.

*Epistle* "The grace of God that bringeth salvation hath appeared to all men." That is what happened when Christ was born. Through Jesus, God gives the undeserving sinner forgiveness of sin, life, and salvation. Because of this new life given him the believer now turns from all ungodliness, breaks with all sinful lusts, and lives soberly and godly in this present wicked world, ever looking for the Savior's appearance in glory on that Great Day.

*Introit* Unto Us a Child is born, unto us a Son is given: and the government shall be upon His shoulder. And His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. O sing unto the Lord a new song: for He hath done marvelous things. "Grant, we beseech Thee, Almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held in the old bondage under the yoke of sin." (Collect.) All the ends of the earth have seen the salvation of our God: make a joyful noise unto the Lord, all the earth. The Lord hath made known His salvation, His righteousness hath He openly showed in the sight of the heathen. Hallelujah. Oh, come, let us sing unto the Lord, let us worship and bow down before Him. Hallelujah. (Gradual. Psalms 98 and 95.)

\* If no service be held on second Christmas Day, Luke 2, 15-20, should be included in the Gospel for Christmas Day.

## SUNDAY AFTER CHRISTMAS

### 2. The Son of God Made Under the Law

*Gospel* "Behold, this Child is set for the fall and rising again of many in Israel." Thus Simeon by inspiration of the Holy Ghost predicts the future of the child Jesus. The salvation which God "had prepared before the face of all people, a light to lighten the Gentiles and the glory of His people Israel," will not be universally accepted. Some will be offended at His doctrine, and will perish, others will be won by God's grace and will rise through Him to life and salvation. — The child's life and death would cause His mother much anguish. — The faith of Mary Joseph, Simeon, Hannah forshadowes the faith of all who put their trust in God's word, return thanks, and proclaim the Gospel to others.

*Epistle* "When the fullness of time was come, God sent forth His Son made of a woman, made under the law, to redeem them that were under the law." With the coming of Jesus, God removes the guardianship of the Old Testament ordinances and places all who will believe in God's Son as their Savior into the position of God's own children. As children of God we are heirs of God, heirs of all that Jesus obtained for us by His obedience unto death. This is God's Christmas gift to us, an everlasting gift.

*Introit* Thy testimonies are very sure: holiness becometh Thine House, O Lord, forever. Thy throne is established of old: Thou art from everlasting. The Lord reigneth, He is clothed with majesty: the Lord is clothed with strength, wherewith He hath girded Himself." Almighty and Everlasting God, direct our actions according to Thy good pleasure, that in the Name of Thy beloved Son, we may be made to abound in good works." (Collection.) Thou art fairer than the children of men: grace is poured into Thy lips. My heart is inditing a good matter, I speak of the things which I have made touching the King: my tongue is the pen of a ready writer. Hallelujah. The Lord reigneth, He is clothed with majesty: the Lord is clothed with strength, wherewith He hath girded Himself. Hallelujah! (Gradual Psalms 45 and 93.)

## NEW YEARS DAY

### 3. The Circumcision and the Name Jesus

*Gospel* When Mary's son and God's own child was eight days old He was circumcised and given the name Jesus in accord with the direction given by the angel. Circumcision was given to Abraham by God as a sign of His covenant of grace, that in Abraham's seed all the nations of the earth should be blessed. Here now is the promised Seed, in Whom all the promises God made to Abraham and his children centered. The circumcising of the sinless Son of God is to be a seal of the blessings that God had bestowed upon those who in faith accepted the covenant of the circumcision. Jesus is truly the One through Whom Jehovah brought salvation.

*Epistle* "As many as have been baptized into Christ have put on Christ." Our Lord instituted the Sacrament of Holy Baptism to take the place of the Jewish rite of circumcision. Through baptism we enjoy all the rights and blessings of our sonship. By baptism we are justified and as justified children of God are now without distinction of person or position of all that is Christ's. And so as baptized Christians we are descendents of Abraham receiving the blessings God promised to the patriarch.

*Introit* O Lord, our Lord, how excellent is Thy name in all the earth: who hast set Thy glory above the heavens. What is man that Thou art mindful of Him and the Son of Man that Thou visitest Him? Thou, O Lord, art our Father and our Redeemer: Thy name is from everlasting. God, Who hast made Thine only-begotten Son the Savior of mankind and didst give Him the name Jesus mercifully grant that we who worship His name on earth may joyfully behold Him in heaven." (Collect.) All the ends of the earth have seen the salvation of our God: make a joyful noise unto the Lord all the earth. The Lord hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen. Hallelujah. God, who at sundry times and in divers manner spake in time past by the prophets, hath in these last days spoken unto us by His Son. Hallelujah. (Gradual. Psalm 98. Heb. 1.)

G. W. FISCHER.



## TABLE OF DUTIES

### Concerning Civil Government

*Let every soul be subject unto the higher powers. For the power which exists anywhere is ordained of God. Whosoever resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1-4.*

#### III.

**A** CHRISTIAN, according to Paul's instruction, must always regard his government as an institution of God for the "good" of the citizens, a "minister of God to thee for good." In 1 Tim. 2, 1, 2, Paul admonishes and exhorts us to pray for our government, in order "that we may lead a quiet and peaceable life in all godliness and honesty." In neither place does Paul point out in detail the matters in which governments will endeavor to keep order for the benefit of the citizens. In other places of Scripture some of the things are referred to, not in order to tell governments how they should operate, but to point out some of the "good" which God bestows on us through our government, and for which we ought to thank Him.

#### Some Affairs of Governments

When the Pharisees tried to entangle Jesus in His own talk they asked Him: "What thinkest thou? Is it lawful to give tribute unto Caesar, or not?" (Matth. 22, 17). They realized that by paying taxes to the Roman government they would be acknowledging it as their legitimate government. They meant to imply that this must be against the will of God, who had chosen Israel to be His own peculiar people, whose king He would be Himself. Jesus then simply asked for a piece of the tribute money, and they handed Him a penny bearing the image and superscription of Caesar. That was the money that was in circulation among them. They used it every day in their business transactions. In other words, there was no question at all whether they should or should not acknowledge the Roman government; they were doing just that every day by

using Caesar's money. Hence: "Render unto Caesar the things that are Caesar's.

One of the first concerns of every government is the money that is to be used in the land. If a government does not control the finances, if it does not see to it that every penny is an honest penny, if it cannot stem reasonably either inflation or deflation, it may soon suffer a total collapse. Hence governments will regulate business, adjust claims, supervise inheritance, in short, all matters in which money is involved.

As a second matter we mention marriage and family life. Everybody realizes, even without knowing the Sixth Com-



mandment of the Law of Moses, that marriage must be kept inviolate. God Himself wrote this truth into the hearts of men. And history shows abundantly that those nations fare best among whom chastity is cultivated and matrimony is held in reverent esteem. When the family breaks down, when divorces increase, then the bars are let down for a flood of other evils to rush in. Hence it is in the interest of government to protect its citizens in their home and family.

It may often happen that a government must choose between two evils. Moses, by God's command, regulated the civil affairs of Israel. He did not restrict the right of divorce to cases of adultery, but admitted other causes and prescribed an orderly procedure. Why? Jesus says to the Pharisees: "Moses because of the hardness of your hearts suffered you to put away your wives" (Matth. 19, 8). To avoid greater confusion, perhaps bitter strife and bloodshed, he regulated an evil which he could not check entirely.

Many more instances might be mentioned how government protects life and limb, property and good name of its citizens and in a general way establishes honesty, equity, fairness, justice in its domain. In one word, it cultivates civic righteousness.

#### Civil Government and the Church

"The minister of God to thee for good," so Paul says about government. Does this include religion?

There is only one "religion" that deserves the name, that is the Christian religion. What is religion? The Bible does not contain the word, but it describes religion to us very clearly as a union and communion of the heart with God. When Paul asked the Corinthians: "Examine yourselves, whether ye be in the faith, prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13, 5) he thereby spoke about their religion. In his first epistle to the Corinthians he expressed the same truth in these words: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (Chap. 3, 16). Jesus described religion to us when He said: "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" (John 14, 23). St. John calls this a "fellowship" with God (1 John 1, 3); and Jesus compares it to the union of a vine with the branches (John 15, 5). — That is religion.

Governments have rarely been able to resist the temptation of arrogating the regulation of religion to themselves, directly or indirectly. In our country we have a separation of Church and State, and God has graciously preserved it to us so far.

Religion is not to be the concern of government. When Jesus told the Pharisees to render unto Caesar the things that are Caesar's, He added very significantly: "and unto God the things that are God's." All matters of religion and the cure of souls have been committed by our Lord to the Church.

We shall not attempt to discuss this matter in our own words but quote a passage from our Augsburg Confession, which bluntly summarizes: "The power



of the Church and the civil power must not be confounded."

### The Augsburg Confession on the Separation of Church and State

This is the opinion of our teachers: "That the power of the Keys, or the power of the bishops, according to the Gospel, is a power or commandment of God, to preach the Gospel, to remit and retain sins, and to administer Sacraments. . . . This power is exercised only by teaching or preaching the Gospel and administering the Sacraments, according to their calling, either to many or to individuals. For thereby are granted, not bodily, but eternal things, as eternal righteousness, the Holy Ghost, eternal life. These things cannot come but by the ministry of the Word and the Sacraments. . . . There-

fore, since the power of the Church grants eternal things, and is exercised only by the ministry of the Word, it does not interfere with civil government; no more than the art of singing interferes with civil government. For civil government deals with other things than does the Gospel. *The civil rulers defend not minds, but bodies and bodily things against manifest injuries, and restrain men with the sword and bodily punishments in order to preserve civil justice and peace. Therefore the power of the Church and the civil power must not be confounded.*"

"After this manner our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God."

J. P. M.

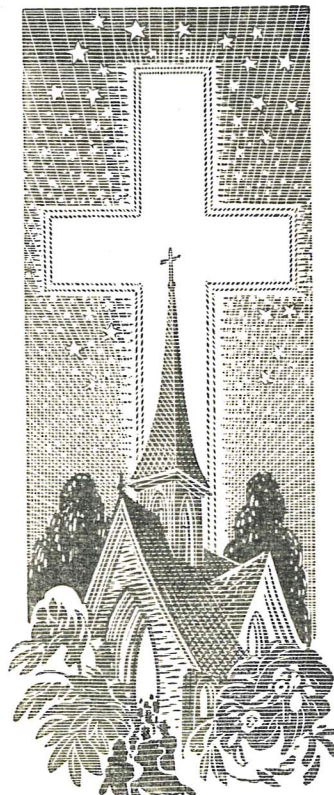
## THE PRINCE OF PEACE

"PEACE on earth!" So the angels sang on the fields of Bethlehem when Christ the Savior was born. When John the Baptist was born, who was to be the forerunner for the coming Messiah, then his father Zacharias prophesied concerning the Lord, whose way John would prepare, that He was "to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1, 79). St. Paul tersely says of our Savior: "He is our peace" (Eph. 2, 14). In describing the kingdom of God he says: "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14, 17).

### Earthly Peace

The Christmas song of the angels is often misunderstood as though they were referring to temporal peace. People imagine that wars ought to cease. Since we have just passed through a terrible world war; since the peace negotiations are making only little progress, and reveal rather serious differences between the victor nations; since there is even much talk about another world war as being inevitable: people complain that the promised peace of Christmas was a delusion. The angels must have been in error, or the Church failed in her mission.—Moreover, our country is hampered in its recovery by a

deluge of strikes, one man even defying our government and plunging the nation into inconvenience and hardship, harming his fellow citizens in their health, burden-



ing his conscience with disease and death that may result from his move. Again people ask, Where is the peace about which the angels sang?

Temporal peace certainly is a wonderful blessing. When we pray for our daily bread, the petition for peace is included. When there is no peace in the land, then it is difficult to make an honest living; and how can we enjoy the possessions that we may acquire? Just remember the comparatively light restrictions to which we submitted during the war, and those that we now suffer in the unrest of the land! Everybody should be willing to bring great sacrifices if only peace can be maintained.

Temporal peace is not the peace that Jesus came to bring. Temporal peace may be the only peace that the world understands, but which it is not able to maintain, nor willing to yield much in the interest of maintaining it. Men call it peace when they can have their own way without opposition or trouble. Jesus did not come to bring that kind of peace. In speaking about His peace He said: "Not as the world giveth give I unto you" (John 14, 27). And St. Paul says that "the peace of God passeth all understanding" (Phil. 4, 7).

### The Peace of Jesus

Jesus said about the nature of His own peace: "Let not your heart be troubled, neither let it be afraid" (John 14, 27). Jesus' peace does not consist in this that He outwardly removes evil and strife. No, He rather expects His followers to take up their cross in following Him. Yet He promises them peace, a peace of the heart which can remain calm and cheerful in the midst of trials and tribulations. Instead of removing outward troubles Jesus so strengthens the heart that it conquers these evils. His is not a soft and flabby peace, His is a strong, victorious peace.

Such peace is possible only where sin has been forgiven and guilt has been removed. Then we know that God is not our opponent, He is not angry with us on account of our sins. There is nothing to separate between us and Him. If God be for us, who can then be against us? If God is for us, then what harm can befall us? Yea rather, all things must work together for good to them that love God.—This is precisely what Jesus did for us. The Lord laid on Him the iniquity of us all. He became the Lamb of God which taketh away the sin of the world. He who



knew no sin was made sin for us, that we might be made the righteousness of God in Him. He had to give up His peace for a while. He wrestled with Satan, who tempted Him in the wilderness. He came to grips with death, and His sweat became as it were great drops of blood falling down to the ground. And on the cross, how was His heart torn with bitter agony when He exclaimed: "My God, my God, why hast thou forsaken me?" But this was the chastisement of our peace. Through His warfare our warfare came to an end and a lasting peace was established.



### Peace in the Midst of Trouble

The peace that Jesus prepared for us is not an outward peace, it is the peace of the heart. The 110th Psalm prophesied of Jesus that He would reign in the midst of His enemies (v. 2). His kingdom, His rule, consists in this that He grants peace to us, His peace, and He makes His peace so strong that no enemy can destroy it. It stands unshaken in the midst of all attacks.

This world is a vale of tears. It is under the curse because of sin. And Christians in this world must bear their full share of sorrows. But that will not rob them of their peace. Though it pains them, they can remain cheerful under the heaviest cross.

Christ crucified, the founder of our peace, is foolishness to the world. If only in Christ Jesus we can have peace, then the world, which rejects Him, stands condemned with all its efforts and all its righteousnesses. For that cause it hates the Christians. "In the world ye shall have tribulation," Jesus said. Such hatred of the world will not even respect the closest family ties. "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his

father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matth. 10, 34-36). Yet the peace of Christ will prevail even under those trying circumstances.

A still severer test awaits our peace. We love our Lord because He has reconciled us to God. But there is still in us the Old Adam, who will not let us do what our grateful heart desires. In every Christian "the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. 5, 17). The struggle at times be-

comes so hot and painful that Paul once exclaimed: "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7, 24). This battle need not disturb our peace: it is but a test of its strength. It would be a disturbing symptom if this struggle did not go on in us. With Paul we can triumph: "I thank God through Jesus Christ our Lord" (Rom. 7, 25).

### The Word of Peace

Jesus sent His disciples to proclaim the Gospel unto the nations. That is the message of His peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Is. 52, 7).

Here our peace meets the severest test. There are differences among the churches. Some adhere very faithfully to the Word of peace, while others do not. But then the latter insist very vehemently that for the sake of peace and harmony we should condone their error. Shall we tolerate it when the Word of peace is falsified? That would endanger our very peace. When the Word is lost, the peace which it brings is lost. For the sake of

the peace of the heart we may have to forgo outward peace in the church. We hear a few remarks of Luther.

"We shall be very willing to maintain peaceful relations outwardly with such as teach errors, but in doctrine and church fellowship we will have nothing to do with them." — "We will not have peace with those who deliberately, against their conscience, violate one or the other article of Christian doctrine." — "It is a thousand times better to keep the Word of God than to lose the Word of God while retaining (outward) peace."

On the fields of Bethlehem the angels sang of Peace on Earth. As long as we heralded the Prince of Peace with their hold fast the Word of peace we shall enjoy that peace under the banner of the Prince of Peace.

J. P. M.

## THE CHRISTMAS WONDER

(Continued from page 402)

this intimate communion and expressed His fellowship with the Father in the only way in which we can do so, through trustful prayer. He did so even during the dark hours on the cross when He, the sinless one, was forsaken by the Father as we sinners alone deserve to be forsaken through all eternity.

### A Wonderful Glory

This wonderful person and His wonderful life ceases to be a perplexing mystery to us, however, when we consider also His wonderful glory. St. John writes: "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This glory which they beheld in Jesus let John and his fellow disciples see the saving mission of this wonderful person who dwelt among them, it let them see the gracious purpose of His life of lowliness. It was a glory which could only shine forth from the Only Begotten of the Father. The disciples saw it shine forth when Jesus healed the sick, when He cleansed the lepers, when He raised the dead. They saw it shine forth in His preaching and teaching. They saw it shine forth in His perfect, sinless life. Above all they saw it in His bitter passion and death, in His glorious resurrection, in His ascension into heaven.



All this glory which they beheld in Christ was full of grace and truth. That is, the disciples saw revealed in it God's unmerited love and mercy toward lost mankind, His saving truth, the way of salvation that He had provided for sinful men. Through the Holy Spirit they realized that this wonderful person who was both true God and true man had appeared to be their mighty Savior, the only kind of Savior who could save them; they realized that with His sinless life in human lowliness He had fulfilled the demands of God's holy law for them; they realized that in humbly bearing all the punishments of sin, even death and God-forsakenness, He had borne all the curses of

sin for them that they might have life eternal.

This wonderful glory of Christ, full of grace and truth, is to be also our key to the understanding of the Christmas wonder. It is to let us see anew that the wonderful person who appeared on Christmas is our mighty Savior, the only Savior who could save us. It is to let us see in the wonderful life upon which He entered on the first Christmas Eve our salvation, our deliverance from sin and guilt unto eternal life. Thus to understand the Christmas wonder is to have Christmas joy. God grant it to us all anew and forever.

C. J. L.

## THE BIBLE AND CHRISTIAN DOCTRINE

There are some who believe that the Bible is the Word of God, but that Christian doctrines are made by the Church. These think that the introduction of doctrines into the church is the cause of divisions, schisms, and denominations in the Christian Church. They feel that if the church would drop its doctrines and return to the simple teachings of the Bible then there would again be one Christian church on earth.

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We agree with these people that if all churches would return to the clear teachings of the Bible and be ready to apply such teachings to the individuals' life and to congregational practice the Christian Church one earth would be united into one large body of believers in Christ Jesus. To think however that the doctrines of the church are the cause of divisions in the church can only apply to those doctrines which are not based upon the Word of God.

\* \* \* \*

**What Is a Christian doctrine?** A Christian doctrine is a summary or statement of a certain truth taught in the Bible. If you gather together everything the Bible teaches concerning God the

Father, Son, and Holy Ghost, and then summarize these truths into a statement, you then have the doctrine of the Holy Trinity; if you gather all the passages in the Bible that teach us how the Bible is God's Word and summarize these truths you have the doctrine of the Holy Scriptures. And so all true doctrines of the Bible are the summary or statement of all that the Bible teaches concerning certain phases of our faith and life.

\* \* \* \*

**What are false doctrines?** When a church or a preacher of the Word of God is not ready to accept the clear teachings of the Bible, or will accept only certain ones while he disregards or rejects others, or insist upon putting his own interpretation upon certain passages, or insists on adding thoughts of his own to what the Bible teaches, then he is establishing false doctrines. To the extent that he teaches otherwise than God's Word teaches he becomes a false teacher and the church misled by him becomes a sectarian or false church. Against such the Bible warns us repeatedly: Matthew 7, 15; Romans 16, 17; Jeremiah 23, 31; 2 Pet. 2, 1; etc. The Bible also teaches that such false teachers will have a following: Luke 6, 26; Matthew 24, 24; 2 Tim. 4, 3, 4; 2 Tim. 2, 18, etc.

**How do Christian doctrines originate?** Let us take just a few examples. When in the early church teachers began to teach falsely concerning God the Father, Son, and Holy Ghost, then the Church restudied all that the Bible taught concerning the triune God and in summarizing all these Bible teachings there came into being the doctrine of the Holy Trinity. This doctrine was set down simply and clearly in the Apostle's Creed. When Arius about 300 A.D. taught that Jesus Christ was not coeternal with God, the Christian Church in restudying all the Bible taught about the person of Christ established the doctrine of the Deity of Christ which was publicly confessed especially in the Nicene Creed. And so in defence against false teachings the true Church from time to time found it necessary to formulate the true teachings of the Bible. So also our Lutheran Church in defence both against the errors of Papacy and the Reformed Churches set down the teachings of the true Word of God in the Augsburg Confession, the Formula of Concord, and others. These are not new and man made doctrines but a summarized formulation of doctrines clearly taught in the Scriptures. The most important of these doctrines are contained in Luther's small catechism.

\* \* \* \*

**Why should we have a clear knowledge of Christian doctrines?** The principal text book of all religious teachings must be the Bible. Yet we do not only teach Bible stories, or make a survey of the books of the Bible, but draw from the Bible the most important doctrines as Luther has excellently summarized them in his catechism. The knowledge of these doctrines help to establish our faith in showing us clearly how we as baptized Christian are saved from sin, death, and hell and how we as God's children can do those things which are pleasing to Him. A clear knowledge of such doctrines will also aid us in defence of our faith against false teachers, of which there are so many today. A correct knowledge of the essential Christian doctrines will also aid us in our Bible reading by guarding us from faulty interpretation of some of the passages of the Bible which can only be cor-



rectly understand when studied in the light of many other passages, or which are not clear because they are given to us in the form of translation and would be clear to us, if we had a knowledge of the original Hebrew and Greek.

\* \* \* \*

**So let us not belittle the importance of Christian doctrines.** Let us not be misled to believe that they are the cause of so many divisions in the church. The reason for so many sects is that man will not always accept the clear and simple doctrines of the Bible, eliminate certain parts from the Bible, or add his own teachings to those of God's Word. God tells us that the Bible is *profitable for doctrine*. (2 Tim. 3, 16.) After Jesus had finished the sermon on the Mount we read: "When *Jesus* had ended these say-

ings, the people were astonished at *his doctrine*: for he taught them as one having authority, and not as the scribes. (Mt. 7, 27, f.)" St. Paul exhorts pastor Timothy to "hold fast *the form of sound words*" which he heard of Paul (2 Tim. 1, 13). It is by means of Scriptural doctrines that we know those who are with us teaching the true Word of God. To this Paul admonishes us: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all speak the same thing*, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1, 10) The Bible is indeed the Word of God, but so are also the doctrines taught in and drawn from the Bible, the Word of God.

G. W. FISCHER,  
*St. Jacobi Messenger.*

## A LAYMAN'S VIEW ON THE STRIKE EPIDEMIC

MR. A. A. MANKE  
NORFOLK, NEBRASKA

**H**AS any man or any group of men a right to strike? Generally not; it depends.

Strikes, whether justified or not, have occurred for hundreds of years. If our good American people don't wake up and come to their senses, no telling where strikes will end in our land.

This present epidemic, however, recalls to mind a condition that has existed and which has never been given the serious consideration it deserves: the underpaid ministry.

All church members know and probably others know at the bottom of their heart that ministers and teachers are being shamefully underpaid.

Although this is not an affair of the church it would not hurt to mention here the St. Paul teachers' strike. The teachers of St. Paul and Minneapolis did go on a strike. We will not debate the issue whether it was right or wrong. Judging, however, from the usual wages paid teachers, those in St. Paul and Minneapolis were likely deserving of higher pay.

It is certainly a sad thing that salaries were not advanced voluntarily thereby

avoiding the strike. In our opinion the faculties probably held off as long as possible to preserve the dignity of their office and out of respect for the school board and the public.

This forces another thought upon us. What if the ministers of Christ are held off much longer on a meager salary? We wonder how many of our people have ever given serious thought to this? Naturally, their ministerial duties place them on a much higher level. As servants of Christ they would never go on a strike, much as they would be justified in so doing in the eyes of the world. But out of respect for their high calling, ought not the Christian church members quit holding out on them. There is a saying, "Don't ride a willing horse to death." Moreover the Scripture says, "The laborer is worthy of his hire, Luke 10: 7 and again 1 Tim. 5: 18 "The laborer is worthy of his reward."

Years ago, we remember, the ministers' and parochial school teachers' salary was largely made by donations from members of the congregation of, say, a sack of flour (valued at about \$1.05) and a quarter of a porker (valued at about \$2.00), etc.

Today salaries are, of course, mostly on a cash basis. But to arrive at a reasonable salary today compared with years ago, flour is now about \$3.00 per sack and a porker sells for about \$50 to \$60 (a quarter \$12.50 to \$15.00) and necessarily retails at a considerably higher figure. Considering, then, the present high cost of living and comparing it with those former conditions the ratio is about 6 to 1. Hence, to arrive at a figure for those times, we could safely say on that basis, he would be entitled to *six times* as much — amounting to about \$360 per month. In case of a teacher, whose previous salary was about \$40 per month, about \$240 per month today.

These facts are hard to dispute, and the average church worker would not expect such proportionate salary advance, even though they would seemingly be entitled to it.

But the picture is not yet complete. Were it not for the fact that our pastors and teachers have a conscience and are men who seek the welfare of both soul and body of all members, both young and old, in conformity with their calling; were it not for this fact many more of them would seek other and more profitable employment. Let us give them credit and thank God for the interest they have taken in our successive generation, watching over the spiritual wellbeing of their members without salary consideration. There is something about it which those in that calling know best, and why.

Viewing the matter from an erudite standpoint, we know that it requires the acquiring of a great store of knowledge by hard and long study to become a minister or teacher, much more than the average business man needs to gain good employment at much more pay.

Let us make a comparison with the medical profession. While we are all thankful for the wonderful attainments of medical men who are doing wonders for the bodily comforts of humanity, yet how much more essential is the ministry and are the Christian teachers who teach us the wisdom of heaven.

In consideration of this we deplore the low salaries of these men. They tend to divert gifted students from these callings to the detriment of church and school.



# Siftings

BY THE EDITOR

**Baptists and State Funds.** Sharp debate on the use of federal and state funds for church-supported institutions arose during the annual sessions of the Missouri Baptist general associations, *Religious News Service* reports. "If we object to the use of public funds for transportation of parochial students in buses, we must keep our hands off government money for Baptist hospitals," President Walter P. Binns of William Jewell College told the delegates. He pointed out that there is a difference between accepting government money for tuition of students at Baptist colleges and accepting it for hospitals. "The first is for service rendered," he said, "the second is a gift."

\* \* \* \*

**Methodist Episcopal Union.** A paragraph from the *Christian Century* on this subject: "The next step in church union should be a merger of the Methodist and Protestant Episcopal churches. This merger would involve no violation of the fundamental principles of either church. It is logical, possible and desirable. It is timely. It should be attempted. . . . These two communions have a common origin, common articles of religion, a comparable form of government. That is a good deal. . . . The common origin of Episcopalians and Methodists is dramatized by the fact that their articles of religion are similar. . . . the 39 articles of the Anglican statement have become 25 articles in the Methodist version. . . . Let commissions be established and the necessary spade work proceed. Now is the time."

\* \* \* \*

**Editor Dies.** "The passing of Dr. L. G. Abrahamson, editor emeritus of *Augustana*, official Swedish organ of the Augustana Synod, removed one of the most colorful figures from the scene of contemporary Lutheranism. The deceased editor was one of the few remaining links

between the pioneer period of the Augustana synod and the present day. . . . After a fruitful parish ministry of 28 years, Dr. Abrahamson was called in 1908 to become editor of *Augustana*. . . . In 1940 he retired from active service, at which time he was named editor emeritus of the *Augustana*." The *Lutheran Outlook* reports.

\* \* \* \*

**Restrictions on Church Construction to Continue.** Congressman Paul Shafer in Washington, D. C., said he had been informed by the Office of Housing Expediter that restrictions on church construction cannot be lifted at this time. Joseph L. Rauh, acting housing expediter, turned down Shafer's request that government agencies lift all church building restrictions.

\* \* \* \*

**Freedom of Speech for Everyone?** When a San Francisco atheist recently was permitted to air his views over the radio, a flood of indignant telephone calls and letters inundated the station of origin. Were these attacks warranted? On July 19 last the Federal Radio Commission faced this question when it affirmed that freedom of religion includes the right of expression of those who reject all faith. The *Christian Century* takes hold of the charge: "Religious liberty includes the liberty not to be religious. Otherwise the term has no meaning. Every citizen has the right and, in our opinion, the obligation to criticize attacks on religion. But no believer in freedom of speech has a right to attack a radio station for permitting a person who dissents from the views of the majority to express his opinion."

\* \* \* \*

**Bus Issue Goes to Supreme Court.** The question, whether it is lawful to apply state funds to the support of school busses for the parochial schools, has finally come

## The Northwestern Lutheran

to the supreme court of the land. Debate began on November 20 on a case originating in New Jersey. The American Civil Liberties Union has filed a brief in support of the defendant. The brief deserves particular attention because the A. C. L. U is not a religious body. It makes three points: "(1) The statute and resolution (public funds for parochial school busses) are violative of the federal constitutional guarantees respecting religious freedom and the fundamental doctrine of separation of church and state inherent therein. (2) The appropriation through statute or resolution of public funds for transportation of parochial school pupils is in aid and support of such schools and of the religion and religious tenets taught there, and constitutes state support of religion in violation of the said constitutional provisions. (3) The decision of this court in the Cochran case should not be considered as controlling in this case." The Cochran case involved the loan by the state of Louisiana of textbooks to parochial school pupils. The brief adds: "This measure . . . constitutes a definite crack in the wall of separation between church and state. Such cracks have a tendency to widen beyond repair unless promptly sealed up." It is impossible to present the case from this angle more clearly.

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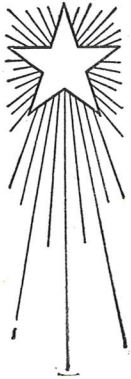
**Letting Down the Bars.** Administration of confirmation has always been limited to the bishops in the Roman Catholic Church. Now a new ruling has been made by the Sacred Congregation of the Sacraments in Rome. The ruling explains that though the "Sacrament" of confirmation is not absolutely necessary for salvation, it is a "most wonderful means of fortifying the Christian soul in the daily fight against temptation" and decrees that after January 1 priests may administer confirmation to those in danger of death from serious illness "lest the sacrament might be lacking to so many young and adults in danger of death."



## CHRISTMAS JOY

By PASTOR CARL H. BUENGER,  
KENOSHA, WISCONSIN

*"Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."* LUKE 2, 10, 11.



Again the joyous Christmas season is here. Our thoughts are again directed back through the ages 1900 years ago to that lowly stable in the town of Bethlehem. What is it that happened there over 1900 years ago that all the Christian and un-Christian world should celebrate this day? It must have been a great and momentous, a most glorious and significant event. And still when we hear the story of the birth of the Christchild who was born there, there is so much lowliness, so much poverty, that we might well say: What is that to us? Joseph and Mary, humble folks of Nazareth coming down to Bethlehem to be taxed according to the decree of Caesar Augustus, the Roman Emperor. No room is found for them in the inn. They spent the night in a humble stable, and there a child is born, wrapped in swaddling clothes, and laid in a manger upon hay and straw. Why make so much of this? That is long past history, an event of every day occurrence, nothing to make such ado about, you might say.

But what do we see today after over 1900 years? Weeks of hectic preparation, of kindest solicitude and highest expectation precede the annual return of this day. The business world has capitalized and commercialized this season and millions of dollars are spent in advertising by press and radio, and immense quantities of Christmas goods are presented to the eager shoppers. Millions of Christmas boxes have been mailed to the men and women in the service of our country all over the world by their anxious loved ones at home. Millions more presents and greetings will be mailed to those in the home land. Our Postal Department has

the heaviest load of mail and parcel post and double the help is required to deliver these presents and greetings on time. The business world is having the most tremendous trade in the year. Signs to shop early appear everywhere. Millions of programs and entertainments are presented by churches and societies, by groups and individuals every where. At no time of the year do we see such charitable activity to provide "Christmas cheer" to all the unfortunate in institutions, public and private, in the home and in the commonwealth as at this Christmas time. Why all this?

In vain you will ask the man of this world. All the year round his mind is on money, business, health and happiness. Others are interested only in eating and drinking, in pleasures and amusement. They have no time left for that little child in the manger. Others more seriously minded ponder over the happenings in the world. But for that one message which was brought to the shepherds watching their flocks by night in the fields of Bethlehem they have no ear or no understanding. That is God's message to the war stricken world. Christmas without this message lacks all the hope and comfort, the courage and strength, the good cheer and joy which God so earnestly desires to give them.

And this is God's Christmas message to each and every one, the message of the Angel to the shepherd's on the field:

*"Fear not, for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."*

"Fear not," the angels say to the frightened shepherds. Pious men, God-fearing men, they truly were, they waited for the promised Messiah, but when the glory of the Lord shone round about them, they were sore afraid. Fear is a sign of a guilty conscience. It was so in the garden of Eden after Adam and Eve had sinned and had lost the holy image of God. And that is the lot of every sinful man. Before men we may appear holy and righteous.

But when the glory of the holy God shines round about us, all our glory fades away into insignificance, and fear of a guilty conscience grips our heart. We are facing the holy God, and woe is us in the light of His Holiness. Only His holy Word can banish this fear from our hearts with its blessed assuring comfort: Fear not. And this word is the power of God unto salvation to every one who believeth. Blessed is he that believeth.

"For, behold, I bring you good tidings of great joy, which shall be to all people." So the angel continues in his Christmas message. Good tidings are good news. They do not convey grief and sadness. The angel's message is "good tidings of great joy." This message dispels gloom and sadness, fear and anxiety and fills the heart with a "great" joy. This joy is so great that it drives out all sorrow and fear and fills the heart with blessed confidence and trust in God our dear Father who loves us and has given His only begotten son for us. This joy is not only for a chosen few and selected, but unto "all people." No one is to be excluded, all are privileged to share this joy, to all it is offered freely without any condition or restriction — to ALL the world, to YOU whoever and wherever you are. And what causes this great joy? Hear the angel's message, as he continues:

"For unto you is born this day in the city of David a Savior which is Christ the Lord." That little child in the manger at Bethlehem is "born." In him God has revealed His wonderful love that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, John 3, 16. This only begotten Son of the Father is true God co-equal with the Father and the Holy Ghost in all power, glory and majesty. He is born of the Virgin Mary as a true man but being conceived by the Holy Ghost is without sin, holy and righteous, the only truly innocent child ever born. Do you marvel at this? This is the mystery of mysteries, the miracle of time, revealed to us by God Himself, the adoration of the angels, the glory of the saints in etern-





ity and sinners only hope in life and death. So it was foretold by God from the beginning to our first parents after they had fallen away from God by their disobedience. It is the "woman's Seed" that crushes the serpent's head, Abram's great reward, Zion's Helper, Jacob's Lord, the Virgin's son born in Bethlehem, in the city of David.

"A Savior, Christ the Lord." He is the promised Savior sent by God to save His people Israel. He saves them from their sin, He bears it all and suffers death on the Cross. He has redeemed us from all sin from death and the power of the devil, not with gold or silver, but with His holy precious blood and with His innocent suffering and death. He brings peace on earth, good will toward man. He opens the Father's heart to us that we as His dear children may come to Him with all our troubles, griefs and cares as dear children with fullest confidence in His love, care and protection. He opens unto us the door to heaven, to our Father's Home, as we journey through this vale of sorrow in fullest confidence that He will lead us safely on until we stand in our Fatherland. He is "Christ the Lord" so the angel concludes his message Christ the anointed of the Father, anointed with the Holy Ghost beyond measure as our Prophet, Priest, and King. What a joyful, wonderful, peaceful, hopeful message! "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation." 2 Cor. 5: 19.

This message is brought to you of the great joy in the Child in the manger. It brings you and assures you of the greatest blessing heaven and earth can offer: God the Father, YOUR father, God the Son, YOUR brother and God the Holy Ghost, YOUR Comforter. This is the most precious, the most blessed, the most satisfying, the ever abiding Christmas present for you. And that is why we Christians celebrate Christmas.

Open your heart wide to receive it. Do not set the barrier of self-conceit and self-righteousness before your heart, then Jesus can not enter into your heart with His Christmas joy. Do not let despondency and the anxious cares for earthly things so fill your heart that there is no

room for Him there. But open it wide and receive Jesus, your Savior, your Lord, and rejoice with the happy children of God your Father in the great joy: Unto ME is born this day MY Savior and MY Lord. And then you will know why You celebrate Christmas not as the children of the world, but as a true child of God the Father in all eternity.

Merry, Merry Christmas indeed.

## CHRISTMAS DAY

Praise God the Lord, ye sons of men,  
Before His highest throne!  
Today He opens heaven again  
And gives us His own Son.

*"Fear not, for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, Which is Christ the Lord." — LUKE 2, 10-11.*

This is the Christmas message of the angel of old, a message ever new, a message of good cheer, of comfort, peace and hope to all the world, to everyone in the world troubled with fear, doubt, misgivings, anxiety, grief, and pain.

You may be lying on your bed of sickness, suffering pain; you may be feeble and infirm through old age; you may be confined to a hospital or institution for treatment of a lingering illness; you may be poor and unfortunate; you may have a

heavy load of grief and sorrow;—FEAR NOT, the Lord knows all, the Lord has gone through it all, He knows, He understands all. For you there is joy in the Christmas message, "For unto YOU is born this day a SAVIOR — YOUR SAVIOR — Christ the Lord."

He has compassion on you, He feels with you, He saves, He heals all your diseases, He dispels all your fears. He supplies all your wants. Open your hearts to the Christmas message, trust in Him, and you also will find peace, joy, and happiness.

He came to save from the greatest of all ills, from sin. He is the promised Messiah for sinful man. He suffers and dies for them, He bears our guilt and punishment. He opens to us the Father's heart, Who forgives all sins and assures us of His good will and of His desire to help us in all our woes. He has opened heaven for us again. He bids you come to Him in these words, "Cast all your care upon Him for He careth for you." All things must work together for good to them that love God.

O rejoice, dear Christian heart in this glorious Christmas message, "Christ the Savior, is here!"

He opens us again the door  
Of Paradise today;  
The cherub guards the gate no more;  
To God our thanks we pay!  
C. H. B.

## PIONEERING IN IOWA

BASED ON A REPORT BY PASTOR J. B. ERHART

**I**N the latter part of January, 1945, the Rev. J. B. Erhart, who had been called as general missionary, left his former field at Pueblo, Colorado, to begin his new work in the state of Iowa. It was to be work in a rich and populous state where, according to the judgment of the Mission Board, there were still many souls in need of the Gospel. The Lord's blessing upon the work of His kingdom, which the missionary had experienced in the past, encouraged him to begin his labors with the cheerful confidence that the Lord would also be with him in this new undertaking.

The missionary had been promised a home in which to live while seeking out and establishing a field, but all that was

found available was the former chapel of the Washington, Iowa, congregation — and that for only thirty days. After moving in, the missionary and his wife immediately began searching southeastern Iowa for a more permanent place to live. City after city was searched, but ever dinning in their ears were the refusals: "Sorry, there is nothing to rent; sorry, there is nothing in that price range to buy." The West Wisconsin District Mission Board was ever on the alert to help in any way possible, but when a property was found someone else would invariably buy it while the missionary was trying to arrange the financing. Since the missionary and his family were unable to find a place



to live, another thirty days were allowed them in their home at Washington. Finally, in the early part of March, 1945, a house was found at Oscaloosa, Iowa, but the price was much above that which the Mission Board had allowed. Since, however, the time was again near for moving, it seemed imperative that this house be taken. Remembering the friends in Mis-



souri who had helped him to acquire property at other places, the missionary made a hurried trip to see them. They were willing to buy the house and to rent it at a figure far below that asked for similar property, so that the missionary and his family would have a home and he might devote his whole attention to his missionary work.

On March 15, 1945, two days before the missionary moved into the newly rented house at Oscaloosa, he had received a petition from a number of unchurched people of the city to give them pastoral service. On Palm Sunday, ten days later, the first service was held in the missionary's home with 16 people present. Eighteen services later, when the attendance had increased to 117, Grace Lutheran Church of Oscaloosa moved to the YMCA, which, however, again became inadequate at the end of a year. During this time a search of the city for a church home was undertaken, but nothing appeared to be available. Neither vacant lots, nor houses that might be converted at a reasonable price, nor any material fit for building could be found. The congregation in the meantime grew to 135 souls, 54 communicants, 16 voting members, and many prospective members were awaiting developments. During the first year of its

existence this church group had raised about \$1,300.

In June, 1946, it was discovered that the Presbyterian Church was to be sold, which is situated one block east of the square in the finest section of the city. It is 110x60 feet and its circular pews, fan-shaped on a sloping floor, seat about 250, with ample room to extend seating capacity for several hundred more. The building is brick and tile on rock foundation with a slate roof. It has 12 rooms at the rear of the auditorium and a full basement arranged for kitchen, lounge, dining room, restrooms, and assembly-room. Thus it was evident that it would be a sufficient building for the life of the congregation. The back rooms could very well serve as a parsonage and still leave sufficient rooms for Sunday school classes. Though the church building is old and in need of redecorating, it was felt that an interested congregation could easily take care of this.

Many letters from the congregation and from interested friends went to Synod officials pleading for a loan for the purchase of this property. Knowing that the congregation was in need of such a church as theirs, the Presbyterians in the meantime waited patiently and even turned down other offers of more money. When Grace congregation finally had to leave the crowded quarters at the YMCA the Presbyterians were willing to grant them the use of their auditorium with its pipe organ for the entire Sunday afternoon until Synod's boards would reach a decision on a loan for the purchase of the building. It was understood, however, that if no purchase could be made Grace Congregation would have to vacate the church immediately. Those who visited Oscaloosa and saw the situation first-hand heartily agreed with members of the congregation that the loan ought to be granted by the Synod. The people of Grace Church eagerly awaited a favorable decision before their opportunity to buy this church would be lost.

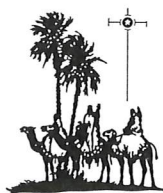
Finally the good news came that the loan was granted. The General Missionary may now make his home in the newly purchased church, and his present home may be sold and the money returned to the friends who helped in the time of need. He will be enabled to extend his

labors to other fields in Iowa which seem to offer promise for fruitful mission work. The members of Grace Lutheran Congregation of Oscaloosa observed Thanksgiving Day, 1946, with deep gratitude toward God for His blessing of a house of worship. They also wish to thank their brethren through whom the Lord bestowed this blessing upon them.

C. J. L.

## CHRISTMAS DAY

Christ is born, the great Anointed,  
Heaven and earth His praises sing!  
O receive Whom God appointed  
For your Prophet, Priest, and King.



Again the glad Christmas tidings are proclaimed: "Unto you is born a Savior Who is Christ the Lord." There in the lowly manger at Bethlehem we again be-

hold the greatest of all children in deepest poverty. We see the Son of the Father in heaven, born of the Virgin Mary, sent by God according to His promise to save us from our sins, to open unto us again the gates of heaven, to bring peace on earth and good will to men.

O let us hasten unto Bethlehem to see the Child in the manger. Let us hear the message of the angel and be assured that the Child is indeed the long-expected Savior, Christ the Lord. "Thou shalt call His name Jesus, for He shall save His people from their sins," so the angel proclaimed to Joseph and Mary. Jesus means Savior, Redeemer, Healer, One Who makes good, Who fills all our wants. And there is none other name given in heaven and earth whereby we shall be saved. So let us receive Him into our hearts, accepting Him, believing in Him with child-like trust, and worshipping Him in true thankfulness.

He is the Anointed Christ, anointed with the Holy Ghost without measure, to be our Prophet, Priest, and King. As our Prophet He teaches us through His word. As our Priest He has brought the all-atoning sacrifice when He died on the cross. As our King He rules and protects us, and will safely lead us to His glorious kingdom.

O rejoice, rejoice: CHRIST IS BORN!  
C. A. B.



**CONCERNING THE COLLECTION  
WISCONSIN SYNOD BUILDING FUND**

Districts	Amount Required	Amount Remitted
Dakota-Montana .....	\$ 33,516.00	\$ 37,114.17
Michigan .....	105,240.00	96,045.34
Minnesota .....	204,084.00	153,686.54
Nebraska .....	28,290.00	23,736.17
Pacific Northwest .....	5,838.00	5,989.22

North Wisconsin .....	237,624.00	224,889.20
Southeastern Wisconsin ..	272,682.00	218,231.61
West Wisconsin .....	251,040.00	180,991.22

Totals ..... \$1,138,314.00      \$ 940,683.47

Mr. Ungrodt's total on December 7, 1946, was \$968,756.20.

G. W. FISCHER, *Finance Secretary.*

1321 W. Mitchell Street,

Milwaukee 4, Wisconsin.

**CHRISTMAS LITURGIES  
REQUESTED**

May we again remind all pastors and teachers at this time that we are building up a collection of Christmas liturgies for the Seminary Library at Thiensville. No doubt many pastors and teachers have again compiled a children's Christmas service this fall. We would appreciate it greatly if we could receive two copies of each new children's service compiled this year. Those who still have copies of older liturgies which they have not sent to us are also kindly requested to send them now.

Please address to Seminary Library,  
Box 953, Thiensville, Wisconsin.

ADALBERT SCHALLER,  
*Librarian.*

**ANNIVERSARIES**

**FIFTY-FIFTH ANNIVERSARY  
SERVICE**

On Friday evening, September 27, the members of St. John's and Bethlehem congregations assembled in the spacious church of St. John's congregation, where the Rev. H. A. Gamber delivered a sermon based on the text Ps. 126, verse 3. This service was arranged by the Men's Club of St. John's in honor of Teacher Paul Denninger who resigned last June after completing 55 years of teaching in our Day schools. During these many years of service in the church, Mr. Denninger taught in but three schools: Racine, Wisconsin; Lansing, Michigan, and since 1922 at St. John's in St. Paul.

After the services, the audience repaired to the church hall where several brief addresses were made and congratulatory messages read. The Men's Club membered the jubilarian with a beautiful

gift. As is customary on such occasions, refreshments were served.

Mr. Denninger is still active in the congregation, assisting in organ and choir work.

J. W. W.

**EIGHTIETH ANNIVERSARY**

St. Paul's Ev. Lutheran Congregation  
Town Franklin, Milwaukee County



On the 27th of October St. Paul's Ev. Lutheran Congregation of Town Franklin was privileged to take note of another milestone in her history, her eightieth anniversary. For another five years since the Diamond Jubilee the Lord has been gracious in His dispensation of

the divine Word and Sacraments, granting their unhindered preaching, teaching, and administration in church and school. In grateful recognition of this the congregation assembled for two divine services on the designated Sunday, both for the purpose of praising the Lord of the Church and of being exhorted and encouraged. The latter was carried out by guest speakers for the occasion.

In the German morning service the Rev. Wm. Sauer of Milwaukee preached the sermon. His text was Psalm 77, verses 6 and 12. Pastor Sauer called upon the congregation to look back upon the years of God's activity in its midst and to think upon His wonderful deeds done in behalf of the members. The speaker then concentrated upon three particular blessings of God enjoyed by the members: The gift and preservation of His Gospel; the gift and preservation of the unity of

the Spirit; the gift of past and present growth and success through His grace. The gift of the Gospel is the joyful news that Christ has died for our sins according to the Scriptures. The basis for true unity is and always must be the Word of God, never the word of men. Although adjudged illiberal by some, a Christian congregation can thus hope for successful growth because it is God who preserves, and that through His omnipotent Word.

In the English evening service a large gathering heard the Rev. Paul Pieper of Milwaukee, who spoke on Isaiah 49, 6. In this prophetic text the Lord gives the Messianic promise concerning the "Servant," who is Christ. This Glorious One, whose work is with His God, will gather together the preserved of Israel and will be a Light unto the Gentiles. All the people of the world shall know Him as their only Salvation. Of this, the speaker pointed out, a Christian congregation should be cognizant, and she should become aware of the fact that it is her duty and sacred obligation to foster the progress of this Light of the world, lest she, the congregation, should fall far short of her reason for existence and become defunct. It was pointed out that we must emphasize the necessity of recognizing the significant position of a Christian congregation in an evil world. Reference was made to the sad fact that too often in an older congregation the first love has grown cold. A congregation who has had the privilege of enjoying the Gospel for so many years surely does not want to lose it now. An exhortation was made to hold fast to that which we have, that no man may take our crown.

May St. Paul's, thus exhorted and encouraged, renew her efforts in the harvest of dearly bought souls.

G. SCHALLER.



**FIFTIETH WEDDING ANNIVERSARY**

Rev. and Mrs. M. J. Hillemann

On Thanksgiving Day, November 28, Rev. and Mrs. M. J. Hillemann of Norwalk, Wisconsin, were privileged to celebrate their fiftieth wedding anniversary. Rev. R. C. Hillemann, a son of the honored couple and, at the same time, their son, conducted a brief service for the couple in connection with the Thanksgiving Day service, using the same text that had been used at the wedding fifty years ago, Psalm 119, 94, "I am thine, save me."

The celebration in the home of the honored couple consisted of a pleasant afternoon and evening spent around the family hearth in the company of the children and grandchildren. Congratulations, and gifts received from members of congregations that had been served by Rev. M. J. Hillemann, added to the joy of the day.

May God grant the aged couple a pleasant life's evening. H. GIESCHEN.

**SEVENTY-FIFTH ANNIVERSARY**

St. John's Ev. Lutheran Church, Helen Township, McLeod County, Minnesota, celebrated the seventy-fifth anniversary of its founding on Sunday, August 18, 1946. Two anniversary services were held, in which the following pastors preached: Pastor Edgar Streufert, Glencoe, Minnesota; Pastor G. W. Fischer, Milwaukee, Wisconsin, son of a former pastor of this congregation; and Professor E. R. Bliedernicht, New Ulm, Minnesota. The congregation had hoped to dedicate a new pipe organ on this day, but conditions obtaining in our days did not permit it. We hope, however, that we shall be granted this joy next year.

The congregation was founded in 1871 and has been served by the following pastors: J. M. Schuermer, 1872-1899; H. Hupfer, 1900-1908; G. N. Fischer, 1908-1917; A. Jul. Dysterheft, 1917-1942; the undersigned since 1942. May our faithful Lord bless and keep us in the coming years. To Him be all the glory forever! H. H. SCHALLER.

**ORDINATIONS AND INSTALLATIONS**

(Authorized by the Proper Officials)

**Pastors**

Werner, A., in St. Paul's and Friedens Congregations, Cataract, Wisconsin; by E. G. Toepel; A. Berg, assisting; first Sunday in Advent, December 1.

Spaude, Dr. Paul W., in Salem Lutheran Church, Newport, Woodbury Township, Minnesota; by E. J. Zehms; C. P. Kock, E. W. Penk, F. Tabbert, G. Haase, P. R. Kurth, P. Zitzmann, C. J. Nuerenberg, assisting; second Sunday in Advent, December 8.

Brose, Clemens A., in Emanuel Lutheran School, St. Paul, Minnesota; by G. A. Ernst and G. A. Thiele; twenty-second Sunday after Trinity, November 17.

**CHANGES OF ADDRESS**

**Pastors:**

Werner, A., Cataract, Wisconsin.  
Raabe, John, 411 South Main Street, Fond du Lac, Wisconsin.  
Koeninger, L. L., 404 Snyder Street, Ann Arbor, Michigan.

**CALENDAR OF CONFERENCES**

**DODGE-WASHINGTON COUNTIES PASTORAL CONFERENCE**

Place: Peace Lutheran, Hartford, Wisconsin.  
Time: Monday, January 13, 1947, 10 A. M.  
Essay: Buenger's "Ordination"—H. Schultz.  
Preacher: E. Pankow (W. Reinemann).  
H. A. SCHULTZ, Secretary.

**ACKNOWLEDGMENT AND THANKS**

The following sums of money have been received for Dr. Martin Luther College Library: A memorial wreath by Mr. and Mrs. Floyd Mattek for Audrey Last, Mishicot, Wisconsin, \$3.00; another memorial wreath by Vernon Mensch, Lake Benton, Minnesota, for Grandfather Philip Mensch, \$10.; another by Mr. and Mrs. O. Hill, Aurora, South Dakota, for Mrs. Paul Lubke; a donation by the Wisconsin State Teachers' Conference in the amount of \$84.91. To all donors I herewith express our cordial thanks. E. R. BLIEFERNICHT, Librarian.

In memory of Mrs. August Metke memorial wreaths totalling \$23.00 were given for the Children's Friend Society, and \$4.00 for the Deaconess Hospital, Beaver Dam.

In memory of Mrs. Minna Zeidler memorial wreaths totalling \$16.00 were given for the Children's Friend Society, \$17.00 for the Home for the Aged, \$2.00 for the Church Extension Fund. H. LEMKE.

To commemorate the golden wedding anniversary of the Rev. and Mrs. M. J. Hillemann of Norwalk, Wisconsin, November 28, 1946, Mr. and Mrs. W. H. Pape of Medford, Wisconsin, donated \$2 to the music department of Dr. Martin Luther College, New Ulm, Minnesota. EMIL D. BACKER, Music Department.

**MEMORIAL WREATH**

A memorial wreath of \$3.00 was given to the Dr. Martin Luther College Music Department by Mrs. Herman Kremin and Mrs. Martha Wegner, both of Milroy, Minnesota. The above amount was donated in memory of the late Mrs. B. Ehrreich of Marshall, Minnesota.

Our heartfelt thanks are herewith expressed to the kind donors. EMIL D. BACKER, Music Department.

**MISSION FESTIVALS**

- Twelfth Sunday after Trinity**  
St. Jacobi Church, Glenham, South Dakota.  
Offering: \$1,030.90. Karl G. Bast, pastor.  
St. Peter's Church, Kekoskee, Wisconsin.  
Offering: \$448.33. R. O. Marti, pastor.
- Thirteenth Sunday after Trinity**  
Zion Church, Morrison, Wisconsin.  
Offering: \$1,400.00. E. Froehlich, pastor.
- Fourteenth Sunday after Trinity**  
St. John's Church, Sleepy Eye, Minnesota.  
Offering: \$1,044.75. Wm. C. Albrecht, pastor.
- Seventeenth Sunday after Trinity**  
St. Paul's Church, Onalaska, Wisconsin.  
Offering: \$265.55. E. G. Toepel, pastor.  
Zion Church, Moberge, South Dakota.  
Offering: \$640.00. Karl G. Bast, pastor.
- Eighteenth Sunday after Trinity**  
Zion Church, Rhinelander, Wisconsin.  
Offering: \$4,919.90. Ervin Scharf, pastor.  
St. Jacobi Church, Township Theresa, Dodge County, Wisconsin.  
Offering: \$74.00. R. O. Marti, pastor.  
St. John's Church, Town Trenton, Wisconsin.  
Offering: \$290.24. Theo. Frey, pastor.
- Twentyeth Sunday after Trinity**  
Mount Zion Church, Kenosha, Wisconsin.  
Offering: \$46.85. E. H. Huebner, pastor.  
St. John's Church, Root Creek, Wisconsin.  
Offering: \$336.42. Wm. C. Mahnke, pastor.

**Twenty-third Sunday after Trinity**  
St. Andrew's Church, Milwaukee, Wisconsin.  
Offering: \$101.53. L. F. Karrer, pastor.

**CORRECTION**

**Sixteenth Sunday after Trinity**  
St. Matthew's Church, Benton Harbor, Michigan.  
Offering: \$4,125.00. H. C. Haase, pastor.

**BOOK REVIEW**

**Stewardship in the New Testament.** A study in the Teachings of St. Paul Concerning Christian Stewardship. By Holmes Rolston (Presbyterian). 156 pages, 5 1/2 x 8. Paper covers. Price, \$1.00. (John Knox Press.)

The tenor of this book may readily be seen from the following sentences found on page 55: "When a man accepts the death of Christ as God's atonement for his sin, there should be a fundamental shift in his attitude toward life. The Christian no longer lives to himself. He must live unto Him who for his sake died and rose again." In this spirit the various problems of life are discussed: concerning work, possessions, time, abilities, tithing, etc. It is pointed out that a Christian will employ all things at his disposal to further the Gospel and to build the kingdom of God.—The discussions are sane and sober throughout. JOH. P. MEYER.

**New Testament Guide,** by John H. Bratt (Reformed.) 153 pages, 5 1/2 x 8. Blue cloth covers. Price, \$1.50. (Eerdmans Publishing Co.)

The purpose of this book is to stimulate a connected study of the books of the New Testament. It is well adapted for discussion in Bible classes, demanding, however, a careful preparation on the part of the pastor, because the "Guide," although it is "penetrative" is by no means "exhaustive." The main feature is a convenient outline of each book of the New Testament, with brief introductory information about the author, the first readers, the occasion, the specific aim, etc. This presentation in each case is followed by a set of Questions, and another of Projects and Discussions. JOH. P. MEYER.

**The Papacy Evaluated,** by Pastor E. G. Behm, Calvary, Wisconsin. Print: Northwestern Publishing House, Milwaukee, Wisconsin. Pages 171. Price, \$1.25. Paper covers.

This book on the papacy is different from the many we have read on this subject. It is so easy to read and it is so easy to follow the author's arguments. The contents of the book grips one. Here are the headings of the seven chapters: 1. The Catholic Church and the Bible. 2. The Bible Way and the Catholic Way. 3. Falsifications and Fabrication. 4. False Claims for Catholic Authority. 5. Idolatry in the Catholic Church. 6. The Papacy' Record on the Pages of History. 7. Rome's Distortion of Marriage. Every chapter it reveals the false claims of the Roman Catholic Church. This book ought to find a place on the book shelf of every Protestant home and especially Lutheran home. Buy it; read it; study it. The book is worth twice the price asked for it. W. J. S.

**Northwestern Lutheran Annual for the Year 1947. Gemeindeblatt-Kalender auf das Jahr 1947.** Print: Northwestern Publishing House, Milwaukee, Wisconsin.

Every home of our Synod ought to possess one or both of these books. They are a storehouse of information on many subject. They list all the ministers and teachers of our synod with their addresses and also those of the other synods of the Synodical Conference. This information is invaluable in our day of travelling across the country. With the aid of this book it will be an easy matter to find a church of our synod or one affiliated with us. It also informs you on postal rates and regulations. Besides you will find much edifying and entertaining reading matter. Still the price is very reasonable at 25c the copy. W. J. S.

**Amerikanischer Kalender fuer Deutschlutheraner auf das Jahr 1947. Lutheran Annual, 1947.** Concordia Publishing House, St. Louis, Missouri.

These are the annuals of our sister synod Missouri. They both contain the usual tables for reference—chronological and statistical. The reading matter consists of historical matter, well illustrated, of the Founding of Synod. The price is 25c the copy. W. J. S.

**CHURCH BELL**

The First Ev. Lutheran Church, Aurora, Nebraska, has a fine church bell which it will donate to any church within our Synod for cost of transportation. Write Pastor Milton F. Weishahn, 715 Ninth Street, Aurora, Nebraska.



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