



Welcome to Earth, Thou Noble Guest!

THE NORTHWESTERN
Lutheran

December 24, 1967

A MANGER ONCE BECAME A SHRINE

*A manger once became a shrine
That held Thee, Guest from realms divine. Hallelujah!
There wast Thou laid when Mary bore
Thee, Holy One, as told before. Hallelujah!*

*No voice of man was moved to raise
To Thee a joyous song of praise. Hallelujah!
All, all in Bethlehem was still;
None knew Thee, come by Heaven's will. Hallelujah!*

*But then Thy Father broke the spell,
The tidings of great joy to tell. Hallelujah!
An angel voice rang from the sky,
The glory-sky that showed God nigh. Hallelujah!*

*"Fear not!" he said to hearts distressed
And bade them in Thy birth be blessed. Hallelujah!
Thee, born true flesh, pronounced he then
Much fairer than the sons of men. Hallelujah!*

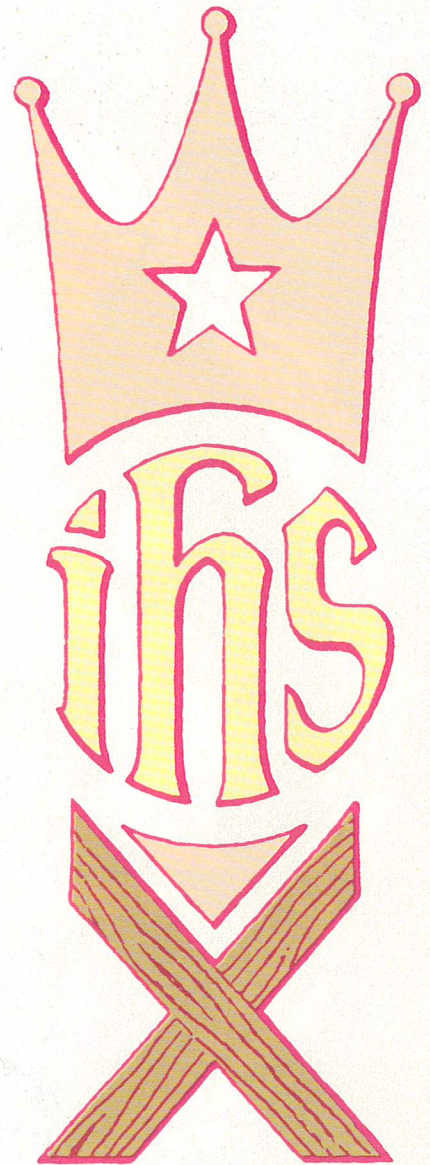
*"A Savior" told Thy mission here:
To ransom men and bring them near. Hallelujah!
And "Christ the Lord" he named Thy name:
Divine Redeemer, e'er the same! Hallelujah!*

*No crib of wood can hold Thee now —
Exalted very high art Thou! Hallelujah!
Yet sinners Thee nearby may find
In all Thy grace tow'rd all mankind. Hallelujah!*

*Enshrined art Thou in Gospel-Word;
Here shines Thy saving glory, Lord! Hallelujah!
Beside this manger will we stand
And marvel, Gift from God's own hand. Hallelujah!*

*Oh, let Thy grace our hearts so move
That we make haste to tell Thy love. Hallelujah!
And grant us, Lord, with Thee to spend
The Christmas that shall have no end. Hallelujah!*

(This may be sung to "Lasst uns erfreuen," LH 15 and 212)



"GOOD NEWS TO EV'RY HOME"

On Christmas Eve, 1535, a white-robed angel stepped into the family room of the Black Cloister in Wittenberg and began to sing:

*From heav'n above to earth I come
To bring good news to ev'ry home . . .*

Unlike the first Christmas Eve, this angel's appearance was expected and it brought no fright to the faces of the assembled children and adults as they listened eagerly to the continuing song of the angel-clad student:

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

This was the beginning of the Christmas Eve celebration that Martin Luther had arranged for his family and friends—the dramatic presentation of his 15-stanza children's hymn, "From Heav'n Above."

Luther had composed this hymn for his own family celebration, modeling it after a familiar folk song of the time, "Ich komm aus fremden Landen her, Und bring euch viel der neuen Mähr." On this particular Christmas Eve, the center of attention in the Luther household was the family manger scene and perhaps (if the story about Luther and the first Christmas tree is true) Christmas-tree candles lent a special glow to the happy scene.

When the angel had finished the fifth stanza which begins,

*These are the tokens ye shall mark:
The swaddling clothes and manger dark,*

the children took up the song which they had diligently rehearsed:

*Now let us all with gladsome cheer
Go with the shepherds and draw near
To see the precious Gift of God,
Who hath His own dear Son bestowed.*

In response to that happy invitation, we can easily imagine the whole assembled group taking up the song:

*Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest!*

The succeeding stanzas carry us to the manger-bed and likely each of the Luther children took a turn at



voicing his tender concern for the newborn child and his wonder at the prospect of God in a manger:

*O Lord, who made and molded all, how did
you come to be so small
That you should lie upon dry grass, the
the fodder of the ox and ass?
And if the world were twice as wide, with
gold and precious jewels inside,
Still such a cradle would not do to hold a
Baby great as you.*

(Trans. Roland Bainton)

And who would call it irreverence if the final stanzas of the hymn brought Hans, Magdalena, Martin, and even little Paul who was only two, to skip about the creche as they sang:

*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.*

Surely, everyone in the room joined in on those wonderful last stanzas. What a happy scene it must have been, this family celebration that centered so simply and beautifully around the birth of the Christ Child! And all without benefit of St. Nick or the exchange of expensive gifts. Afterward undoubtedly there were good things to eat and more singing by everyone with father Luther himself accompanying with his beloved lute.

What a treasure of words and notes Luther has left us in this hymn! Luther has wrapped all of Christmas into a lovely gift for the Christian family—the glad
(Continued on page 436)

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COVER—Christmas in the Home of Martin Luther.

WELCOME
TO EARTH,
THOU
NOBLE GUEST



THROUGH
WHOM THE
SINFUL WORLD
IS BLEST!

All of us who have grown up in Lutheran households or have spent any number of years in a Lutheran congregation are familiar with Luther's Christmas hymn, "From Heav'n Above to Earth I come." The eighth stanza is a prayer addressed to the Christ Child and begins with the words, "Welcome to earth, Thou noble Guest."

The One who once was the Babe of Bethlehem would come into our hearts again this Christmas season, and we would bid Him "Welcome." If we are to welcome Him as a "noble Guest," we should be fully aware just whom we are welcoming. The word "noble" means "possessing eminence and dignity" or again "one of high birth or exalted rank or dignity." Does this Christmas Guest really fit that description? To the human eye, He appears only as a helpless Babe, but to the eye of faith He fits all that the word "noble" implies, and even more.

Isaiah foresaw the birth of this Babe of Bethlehem and exclaimed, "Unto us a Child is born; unto us a Son is given," but he went on further to designate Him as being named "Wonderful, Counselor, the mighty God." That same Isaiah also referred to this Babe as "Emmanuel," and "Emmanuel" means "God with us." St. John calls this Jesus "The Word" and further states that "the Word was God." He then states that "the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

That little helpless Babe was and is God in the flesh! Here God came down to us clothed in our own flesh and blood! From His sweet infant face there beamed a light that is not of earth but of heaven, a glory that is not human but divine. When the wise men came to Herod, they asked, "Where is he that is born King of the Jews, for we have seen his star in the east, and are come to worship him." Worship Him we may, and worship Him we must and will, for He is indeed God in the flesh. He is the King of kings and Lord of lords.

His existence did not begin with His conception and birth. As God He was from all eternity. He was the only Child ever born who existed before His birth, and He was the only Child ever born without a human father, the only Child worthy of adoration and worship, for He was in truth divine. He is indeed the noblest Guest who ever sought entrance into our hearts. At Christmas time we may well say with Luther, "Welcome to earth, Thou noble Guest!"

JOHN O. LANG

*Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest.*

We might well ask whether or not this Babe of Bethlehem can really bring a blessing to the world and to us in particular, and if so, what that blessing really is. As we think on these things, there come to mind words of another hymn, "Behold a Stranger at the Door," words which ask a question and give the answer.

*But will He prove a Friend indeed?
He will, the very Friend you need. (LH 650)*

The world needs Him, needs Him more than it needs anyone else. We need Him, and without Him, we are lost, lost eternally. Ours is in truth a "sinful world." Newspapers, magazines, news broadcasts and telecasts bear witness to the fact that we are living in a sinful world. But lest we ever get the idea that this wickedness is in the world but not in ourselves, the Bible clearly tells us that "there is no difference, for all have sinned," and again that "if we say that we have no sin, we deceive ourselves and the truth is not in us." We too are a part of this sinful world, and Sunday after Sunday, we must confess that "we are by nature sinful and unclean," and that "we have sinned against God by thought, word and deed." The whole world, including us, is hopelessly lost in sin and unable to save itself.

But to this sin-cursed world, the Guest divine came as the Babe of Bethlehem to bring the blessing of salvation.

*He left His radiant throne on high,
Left realms of heav'nly bliss,
And came to earth to bleed and die,—
Was ever love like this? (LH 363:3)*

Over His manger we see the shadow of the cross, and we are made conscious of the purpose for which He became man: that He might shed His blood to pay the price of sin and open up for sinful man the gate of heaven. God has bestowed blessings upon the world and upon each of us in many ways, but the greatest blessing of all is the blessing of life and salvation which God's very own Son came to earth to bring. The angel said to Joseph, "Thou shalt call his name Jesus, for he shall save his people from their sins." Through Him, and Him alone, the sinful world is blest.

*Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest.*

JOHN O. LANG

THOU COM'ST
TO SHARE
MY MISERY



WHAT THANKS
SHALL I RETURN
TO THEE?

The angel that came and sang "From heaven above to earth I come," in the words of Luther's hymn, soon disappeared into heaven. Likewise "the multitude of the heavenly host." But when Luther wrote,

Thou com'st to share my misery,
we are to think of Jesus, "the Word," that "was made flesh, and dwelt among us," Even now He is our Emmanuel, God with us. How God could become man, we cannot understand. But more is involved in Christ's coming.

In Philippians 2, St. Paul exhorts: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men." Most people like to "show off" what they are and have, but this mind was not in Christ. He concealed the "form of God" under the "form of a servant." In the helpless Babe of Bethlehem dwelled all the fullness of the Godhead bodily! We can only bow our heads and exclaim with Paul, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out!" Against this background we understand Luther's words,

Thou com'st to share my misery,
No one will question that the world, past, present and future, lies in misery, "in deepest darkness shrouded." In fact, Paul tells us in Romans 8 that the whole creation groans under the slavery caused by sin. But how did Jesus "share my misery"? To answer is to recite the Bible account of the "days of his flesh," from His birth to His burial. It is enough to say that no suffering or temptation which you and I endure is so severe but that our Lord Christ has experienced the same in a very real manner. The striking difference, of course, is that in all things He was without sin. How comforting it is to know that the eternal Judge is none other than the "Word made flesh," who, as the writer to the Hebrews truly says, can "be touched with the feeling of our infirmities"! No wonder the children sing in their Christmas service:

*Thou comest down from heav'nly spheres
To cheer us in this vale of tears.
O Jesus so sweet, O Jesus so mild.*

Hymn number 56 echoes the thought of Luther's hymn:
*Jesus comes in joy and sorrow,
Shares alike our hopes and fears.*

LOREN SCHALLER

In his Christmas hymn Luther surely looked for a response from the Christian when he wrote:

*Thou com'st to share my misery;
What thanks shall I return to Thee?*

Because He is the noblest of Guests, because through Him salvation is come, because He took upon Himself the form of a servant—because of all these things, we are prompted to give an answer to the question,

What thanks shall I return to Thee?

Christmas is a time of giving. But what gift could we offer Him who is called "Wonderful, Counselor, the mighty God?" St. Paul puts it in these words: "Or who hath first given to him, and it shall be recompensed unto him again?" (Rom. 11:35.) It is true, of course, that our thanks can never measure up to Heaven's Gift of the Christ Child. "Lord, how shall I thank Thee rightly?" we sing with the hymnist (LH 96:3). But grateful hearts will find a way.

Will we not offer Him the thanksgiving of our lips? Surely, we will raise our voices in "psalms and hymns and spiritual songs" (Eph. 5:19). Can you imagine a Christian, regardless of his condition, spending Christmas without hymns and carols of praise and adoration? Whether it be to the accompaniment of the churchly organ, the well-ordered noise of the hospital room, or the sullen pounding of Viet Cong artillery, the believing child of God will offer the newborn King the tribute of his lips.

*Take my lips and let them be
Filled with messages from Thee.*

But the highest and best response is a believing heart. What good is the gift of gold, the frankincense of prayer, the myrrh of repentance unless all flows from a believing heart? "For with the heart man believeth unto righteousness" (Rom. 10:10). And faith comes by hearing the Word of God. But don't we have the very essence of Christmas in the Messianic prophecies of the Old Testament and in their fulfillment in the New? Every Christmas service is built about this inspired center. May we give such devout attention to that sacred Story that in the Christmas afterglow we can say, by the grace of God, with the Emmaus disciples: "Did not our hearts burn within us?" This is the best answer to Luther's question,

What thanks shall I return to Thee?

LOREN SCHALLER

Editorials

"Born of the Virgin Mary" In the story of Christ's nativity His mother Mary is second in prominence only to the Christ Child Himself. And with the possible exception of the doctrine of the divinity of her child, few doctrines of Scripture are so frequently and emphatically denied as the teaching of Scripture that she was a virgin when He was conceived.

Skeptics seem to feel compelled to deny the virginity of Mary in order to reconcile their faith with the facts of life. The assumption is that a virgin birth is impossible to accept because one cannot understand it.

However, men do not operate with this principle in daily life. Let us stay with the matter of birth. Men do not deny the fact of their birth and existence simply because they do not understand the processes of their conception and birth. They take their birth and existence on faith. If they are Christians, they say that God so designed and ordered natural conception and birth. But many, when they are confronted with the unique fact of the Virgin Birth, exclaim, "You can't expect me to believe such an unheard-of thing! I'll never understand it, and so I can't accept it as a fact."

What is it, then, that moves even some who profess to be Christians to deny the doctrine of the Virgin Birth, which is so clearly taught in such passages of Scripture as Matthew 1:18-25 and Luke 1:26-35? It isn't logic. It isn't scholarship. In some cases it may be ignorance of what the Scriptures teach on this subject. But in others it is human pride, which tends to exalt man to the position of God and to make God subject to the limitations of man. This same human pride rules out the necessity for the eternal God's becoming man and rejects it as a fact.

St. Paul has something to say to us lest we judge God by our own limited power and wisdom. He asks, "Who hath known the mind of the Lord or who hath been his counselor?"

As we once again commemorate God's becoming man for our salvation, we can only marvel at God, along with Paul, who was moved to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

This is the reaction of faith to the wonderful works of God. It embraces both the fathomable, such as the laws of nature, and the unfathomable, such as God's love for sinners like us — and the Virgin Birth.

IMMANUEL G. FREY

* * *

Selfless Gifts Much Christmas giving is self-centered. When we give as we get, when we trade gifts and are at some pains to make sure that the gifts are equal or at least proportionate in value, our gift exchange does not rise above selfish considerations.

If we give in order to influence people, to have them pay attention to us, to get them to like us, our giving is no less self-centered. If we give for our own gratification,

because it makes us feel good to give presents, our giving is still centered on ourselves.

But this is Christmas. We give because it is Christmas. Then our Christmas giving ought also to be done as Christmas was given.

To give without counting on a gift in return, to give without trying to gain an advantage for ourselves, to give without looking for a thrill of satisfaction — is this not closer to the giving that God did when He gave His most precious possession, His only Son, to the world at Bethlehem? To give to the unworthy and the unknown, to give where need is — need for clothing and shoes, and bread for the table and medicine for the body; need for comfort and encouragement; need for soul strengthening and peace — this is the kind of giving we sing of in our hymns of joy and praise at Christmas time.

The gifts that will not be under our own Christmas trees, or under the trees of members of our families or of close friends of ours; but rather the faith-born gifts of love that go to some child we have not seen, to some family we have not met, to some needy person whose name we perhaps shall never know, the gifts that are shared for the Savior's sake — this is true Christmas giving. This is giving that follows the way of the Savior who gave His infinitely precious life — freely, selflessly, mercifully.

In the midst of our usual family giving and our gift exchanges with friends or relatives, there must be a place also for this selfless giving. That is the way God gave at the first Christmas.

CARLETON TOPPE

* * *

Christmas At Home Of the four major festivals of the church year, Epiphany, Easter, Pentecost, and Christmas, the last to be introduced was Christmas. If the birth of the Savior was specially noted on the church calendar during the first two or three hundred years, it was at Epiphany, which was the festival that commemorated the manifestation of the Savior to the Gentile world.

Although it is the youngest of the great church festivals, Christmas, more than any of the others, has come to be observed as a religious festival in the home as well as in the church. Grandparents remember how, as children, they would hurry home from church after the Christmas Eve celebration and with growing excitement wait for the rest of the family to assemble. The Christmas tree had been set up and decorated in the unheated parlor behind closed doors. The father or the oldest of the children had slipped into the room and lighted the candles and arranged the gifts under the tree. When at last the door was opened, there was no headlong rush into the room to tear at the wrappings of the gifts. It was more like an orderly procession, and the children took their position before the tree with folded hands, and each one recited a Scripture passage or a stanza

(Continued on page 435)

Missio Dei progress report

A Christmas Gift to the Seminary

The long-awaited gift of the Missio Dei Offering to Wisconsin Lutheran Seminary finally arrived. In a simple groundbreaking ceremony on November 27 President Lawrenz turned over the first shovel of ground for the new library. [For more details and pictures see page 428.]

The \$390,000 building, scheduled for completion by September 1968, will be attached to the chapel wing of the Seminary. Architect's fees and furnishings will add another \$75,000 to the cost of this Missio Dei project. The library, in addition to other service areas, will have stack room for 75,000 volumes. As the need arises the basic design can be expanded to house 125,000 volumes.

At Dr. Martin Luther College the new multipurpose building, a \$1.6 million unit, will be ready for full use after the Christmas holidays. Its official name now is Luther Memorial Union, a tribute to the 450th anniversary of the Reformation.

On September 11, the new dormitory at Northwestern College was dedicated, the first building to be completed in the Missio Dei program. With room for 150 students, it was built at a total cost of \$588,000.

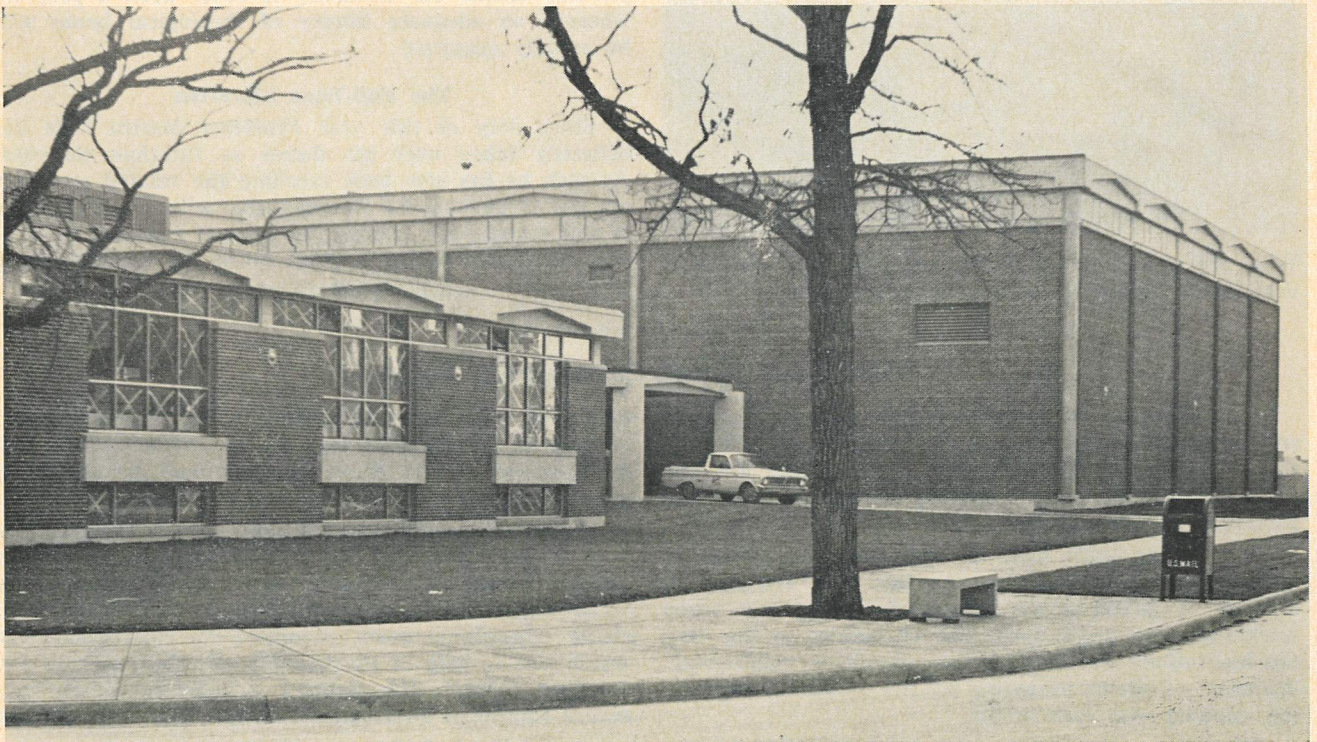
Since there is still much building to be done, we must reach in the months ahead our goal of \$5.5 million, the total of the commitments from our congregations. As of November 30, we have received \$3,535,000, or 64 per cent of our goal. The commitment period ends June 30, 1968.

Preliminary plans for the basic academic unit at Wisconsin Lutheran College (formerly Milwaukee Lutheran Teachers College) are now being studied. "We expect to break ground this spring," reports President Voss, "in order to complete our building by September 1969."

At Dr. Martin Luther College the remodeling of the administration building is well on its way. The cost of this is \$621,000. A \$175,000 administration building is in the planning stage.

And all that rather well takes care of the Missio Dei Offering. Having come this far under God, we have confidence that His grace will also lead us to the successful completion of our Mission of God Offering.

JAMES P. SCHAEFER



THE LUTHER MEMORIAL UNION at Dr. Martin Luther College. (This side looks toward Hillview Hall.)

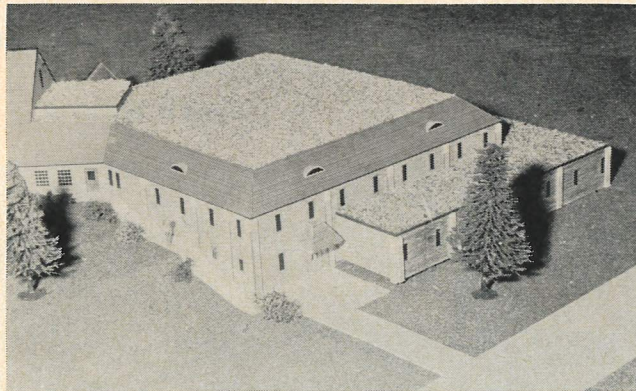
GROUNDBREAKING FOR OUR SEMINARY LIBRARY

The Ceremony Itself

The construction of our Seminary library building, another project made possible by our Synod's Missio Dei offering, was formally begun by a brief groundbreaking service held at one o'clock on Monday, November 27. Professor Armin Schuetze, chairman of the Seminary's building committee, served as liturgist in this service, which was attended principally by our stu-



President Carl Lawrenz turning the first shovel of earth at the groundbreaking for the new library building at Wisconsin Lutheran Seminary. (L. to r. are): Professor A. W. Schuetze; Pastors F. H. Tabbert, H. H. Eckert, A. C. Buenger, and a few of the students.



What the new library building will look like, when it is completed, according to the architect's drawing.

dent body, faculty, service personnel, and the pastors who had come for the Monday lectures of our Fall Pastor's Institute. (Also participating in the actual groundbreaking rites were Professor Martin Lutz, our librarian; Mr. Kurt Kneiske and Professors Heinrich Vogel and Carl Lawrenz as building committee members; and Pastors Adolph Buenger, Harold Eckert, and Frederic Tabbert, as representatives of the Southeastern Wisconsin District of our Synod's Board of Trustees, and of the Seminary Board.)

Facilities the New Building Will Provide

The building now to be constructed will provide the necessary workrooms, offices and study areas of a theological library, and a stack room for up to 75,000 volumes. It will be a building 102 by 93 feet and two levels, and will be attached to the present chapel. On the lower level there will be an assembly room, seating about 100, for seminars, conferences, and audio-visual use. Adjacent to it are to be several listening rooms. On the upper level there will be a married students' lounge. The plans, drawn up by the architectural firm of Lefebvre, Wiggins, and Associates, who were also represented at the groundbreaking, provide for a simple one-story addition to the stack area for 50,000 additional volumes when such expansion becomes a reality.

We have humbly invoked the Lord's blessing upon this building endeavor. With this new library addition the Seminary hopes to offer greater library service, not only to our enrolled students, but also to our Synod's active pastors and teachers. The new facilities and a greatly expanded library will be especially vital when our faculty will have been expanded to a staff of 12, so that the Seminary can inaugurate a summer quarter of graduate work. May the Christian generosity of our people now enable our Seminary to enter upon a program whereby an adequate library of theological books will be rapidly acquired!

The Full-Time Librarian

Since July of this year Professor Martin Lutz has officially taken over his duties as full-time librarian. As such he has also been teaching the related seminary course of Theological Encyclopedia with the beginning of this school year. During this present semester he is at the same time taking a final course at the University

(Continued on page 436)

Wisconsin Synod Scholarship Fund

Approximately 40 students in our Synodical schools will be receiving financial aid this school year — through the Wisconsin Synod Scholarship Fund. These are students that are presently preparing themselves to become pastors or teachers in our Synod.

Now in its third year of operation, the Wisconsin Synod Scholarship Fund earlier this year released an amount of \$4,652.50 for allocation among our seven worker-training institutions. The allocations to the various institutions are based on the number of "ministerial" students — students preparing for the preaching or teaching ministry — at each school.

The Scholarship Fund, which is administered by our Synod's Advisory Committee on Education, receives no

money from the Synodical budget as such. It is dependent entirely on special gifts, legacies, memorial wreaths that are directed to the Fund by individual members, organizations, and congregations of the Synod.

With the growing need for more pastors and teachers, it is to be hoped that the Fund's services can be expanded to help an increasing number of deserving ministerial students that presently find it difficult to meet rising educational costs. Members of our Synod who would like to help in the training of future pastors and teachers through the Synod's Scholarship Fund may secure additional information through their local pastors.

OSCAR J. SIEGLER, Chairman
Wisconsin Synod Scholarship Committee



Studies in God's Word

God's Christmas Gift

Our Childhood Faith All Wrong?

Do you remember reciting Isaiah's prophecies as a child on Christmas Eve? Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 9:6: "For 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." What a thrill that was! But now that we are older, we read in books and magazines and hear from renowned theologians that those words were fulfilled in the days of Isaiah himself, and that they did not speak of Jesus Christ at all. Was the faith of our childhood wrong? Are these some of the childish things we must lay aside? Are the contentions of the critics right?

We have the answer in I Peter 1:10-12: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." They who ignore these words eliminate the Gospel from the Old Testament, and can never really understand it properly.

Read Carefully, and You See God's Gift Being Prepared!

Among such are those who say that the Spirit of God was not actually speaking in these prophecies of the days of Caesar Augustus, when Mary and Joseph journeyed to Bethlehem to be enrolled in the census. They point to chapter 7, verse 16:

"For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings," and say that that was fulfilled in the next two or three years. Ahaz, king of Judah, as you know, had called upon the king of Assyria for help against his enemies. Tiglath-pileser had responded promptly. He overran Syria and killed Rezin, its king. Then he occupied all of Ephraim (Israel) east of the Jordan. In the upheaval Pekah, king of Israel, also lost his life. So Matthew evidently was wrong in applying this passage to an event that took place some 700 years later! Was he?

Read the passage again. It does no more than to mention what would happen before the child attained a certain age. It does not date the birth of the child. There are definite indications that Isaiah was aware of a lapse of a considerable amount of time between the two events. In verse 8 of this chapter he speaks of Israel's deportation, which took place 65 years later. The clash between Egypt and Assyria (read verses 17-24) took place under Josiah. And 120 years had to pass before the time of the Babylonian Captivity, when Judah reverted to the status of uncultivated fields. We see that the Old Testament prophecies of Christ's first coming are much like the New Testament prophecies of His second coming: they are so worded that each generation has cause to expect Him. When the fulfillment is there, however, it is unmistakable. So here. "But when the fullness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4).

A Prophet Did Rise Out of Galilee

Of equal importance is the question concerning the place where the Messiah would be openly revealed to men. When Nicodemus in John 7 defended Christ to the members of the Sanhedrin, they answered: "Art thou

also of Galilee? Search, and look; for out of Galilee ariseth no prophet." Were they right? After all, Micah does mention Bethlehem. But Matthew records that from Egypt Joseph, Mary, and Jesus returned not to Bethlehem, but to Galilee. God had revealed this in Isaiah 9:2: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Verse 1 identifies this as the land of Zebulun, Naphthali, Galilee of the nations. It was here that Christ grew up. Here He entered upon His public ministry. Here He preached His Sermon on the Mount, and gathered His disciples. Read Matthew 4:12-17. Neither Matthew nor Isaiah was wrong. We still have reason to celebrate Christmas.

Wonderful Names for a Wonderful Gift

But what does Isaiah say about Christ Himself? Who is He? He calls Him Immanuel, that is, God with us. So also Gabriel: "That holy thing which shall be born of thee shall be called the Son of God." And then the thrilling names in Isaiah 9:6. WONDERFUL—a miracle of God from His conception to His death to His rising again. COUNSELOR—He needs no advisors, but points us to Himself as the way to the Father. THE MIGHTY GOD—Whom shall we fear? THE EVERLASTING FATHER—not that He and the heavenly Father are identical, but that He meets us with everlasting fatherly love, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And: "Lo, I am with you always, even unto the end of the world." He, too, is the PRINCE OF PEACE, the only One who can say: "My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

(Continued on page 436)

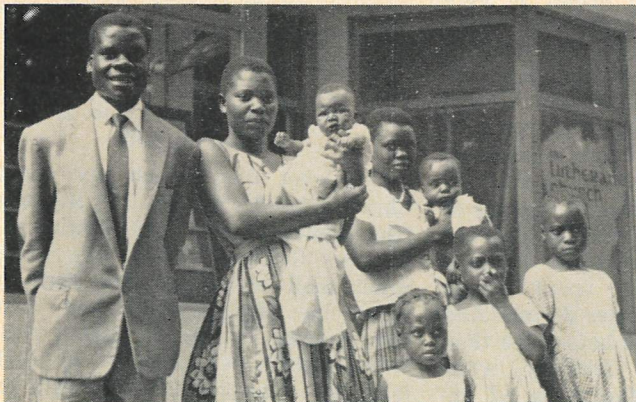
News FROM OUR Missions

Work In the Urbanized Society Malawi, Africa

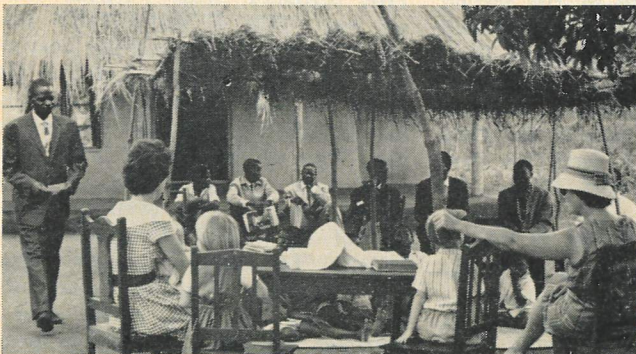
As we read the Book of Acts, we are told that often the Apostle went to the big cities to proclaim the Word. Paul's method was to establish churches in the centers of government, commerce, and education.

Blantyre, Malawi

We, too, are at work in such a city. It is called Blantyre. It is the center of commerce and education for the new country of Malawi, in east-central Africa. The largest city of the country, it is also the seat of many governmental activities. There is an African population of about 30,000, about 3000 whites, and about 3000 Asians. The two buildings in all of Malawi that have elevators are located in Blantyre. One of these is seven stories high.



(L. to r.) Mr. and Mrs. Chafuli and child; Mrs. Phuka and her four children. On the day the picture was taken all five children were baptized.



Confirmation Day at Kamoto. In the foreground are (l. to r.): Mr. Maturika, Mrs. John Janosek, Mrs. Raymond Cox.

Work Begun in 1963

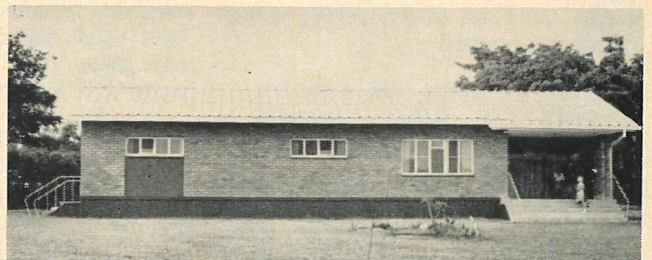
It was in June of 1963 that missionaries Richard Mueller and Raymond Cox together with their families came to Blantyre. Missionary Mueller left Malawi in August 1965 to serve in Lusaka, Zambia. In May 1966 Missionary John Janosek and his family moved to Blantyre from Lusaka. The two missionary families live in comfortable homes provided for them by the Wisconsin Synod.

In this big, bustling city of Blantyre we have one organized congregation. (Other congregations are being organized in the many villages out in the country.) The congregation in the city is still very small. And this has come about after four years of work. Why? This may be the question you are asking. Why is the work going so slowly in this urbanized area?

Why the Work Is Going Slowly

There are several reasons. It has not been too many years ago that the village African was introduced to an urban society. It began when the villagers of Malawi left their homes, their families, their farms, and their way of life to go to Zambia, Rhodesia, or South Africa to work in the mines. They came home with new ideas of city life. They had money in their pockets. They returned to a village life which no longer seemed to hold much charm for them. They had experienced the frills of city life.

Today many villagers have moved to Blantyre. They work as domestics, as clerks, as government personnel, and in various small industries. What do they leave behind when they come to an urban area? They leave many traditional customs. They leave a village society in which the children must give honor to their elders. They leave a society in which marriage is still planned by the elders. They leave a place in which they have grown up with their parents, their relatives, and their



The home of Missionary John Janosek in Malawi. The home of Missionary Raymond Cox is much like this one.

friends. They leave a way of life in which they had to toil or they surely would not eat. When they come to the urban area, they have lost a sense of security which is vital to all.

The "grass" of the city looks greener to these people. They move to the city, but often cannot find work. Thefts abound in Blantyre as a direct result of this. Others do find jobs. With money in their pockets, they are tempted to lead the life of a prodigal.

For these and other reasons the work in Blantyre is far from easy. The whites that come to Malawi—and that includes many Americans—do not seem to be looking for Christ. The Asians who are here are mostly Moslems or Hindus. The Africans are trying to adjust to a new way of life.

Yet the Word of God Does Break Through

It is rather amazing, however, that in spite of all these negative factors, the Word of God does break through these barriers and does turn men to their Lord. There

are men like Mr. Ntambo and Mr. Chafuli. Mr. Ntambo was among the first communicant members of the Blantyre congregation. He left his job with the government and has now finished his first year of studies at our Lutheran Bible Institute at Lusaka, Zambia. Mr. Chafuli faithfully comes to church. He is not content to just sit back and listen. He aids Missionary Janosek in the teaching of God's Word in the congregation. He openly confesses Christ in this spiritually decaying urbanized society.

Some day the little Blantyre congregation hopes to build a church. We can then leave our rented quarters, which are situated in the same building as a clothing factory. Above our church are Asian flats, and the sounding down from them is not always conducive to worship. We shall continue to proclaim the Word of God to all who will hear it. All that God demands of us is that we be faithful in that proclamation. The Lord will then bring forth fruit, in His own way, in His own time, and according to His good pleasure.

RAYMOND COX

DEDICATION OF MISSION CHURCH AND SCHOOL Our Savior, Grafton, Wisconsin

On October 8, 1967, almost 450 attended the dedication service held at the new chapel of Our Savior Ev. Lutheran Church of Grafton, Wisconsin. The men who had previously ministered to the congregation were again called upon to serve in either the morning or the afternoon service. Pastor Larry Zessin, presently of Winona, Minnesota, served as guest liturgist in the morning service. Professor Martin Albrecht of our Wisconsin Lutheran Seminary delivered the sermon, basing it upon Ephesians 5:25-27, and using the theme: "Our New Church Building—A Reflection of Christ's Work."

In the afternoon service Pastor Keith Roehl of Grove City, Ohio, served as the liturgist. Pastor John Raabe preached the sermon on the basis of Psalm 63:1-5, pointing out that on this day of dedicating our sanctuary we should really think about five sanctuaries, namely, those of the heart, the school, the church, the home, and heaven.

The chapel is in the lower level. It has a seating capacity of almost 200 in the pews, while 75 more can be seated on folding chairs. There are two spacious classrooms on the upper level. The entire building cost \$65,000,

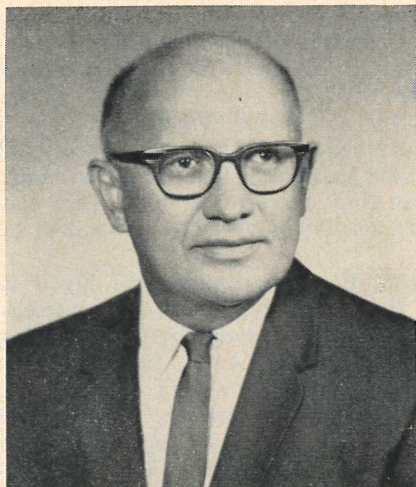
which was obtained from the Church Extension and the Church Expansion Loan Funds. A considerable saving was realized through general contracting and finishing work that was done by the members of the congregation.

The first exploratory services were held in the basement of a member, beginning in November 1964. Later most of the services were held in the American Legion Hall of Grafton. The congregation was incorporated in 1965. At present there are 103 souls in Our Savior Lutheran Church, with 27 voting members and 65 communicants. Our Savior Lutheran School was begun this year with all eight grades and kindergarten. The teacher is a 1967 DMLC graduate, Mr. James Bilitz.

It is the prayer of the members of Our Savior Lutheran Church at this time of the 450th Anniversary of the Reformation that the Word of God may always have free course in this place and not be bound, that many may come to hear of the all-sufficient, vicarious sacrifice of our Savior, and that all who hear the Word of God from the pulpit and in the classrooms may say with joyful hearts in the spiritual distress of these last times, "A Mighty Fortress is our God, a trusty Shield and Weapon."
HERBERT WINTERSTEIN

Our Savior Lutheran Church, Grafton, Wisconsin. The picture shows members and friends gathered for the dedication service.





Harold E. Wicke

MEET THE MEN WHO WILL WRITE "STUDIES IN GOD'S WORD"

PASTOR HAROLD E. WICKE, 55, was born at Jackson (Kirchhayn), Wisconsin, where his father was a teacher in David's Star Lutheran School. He had his preparatory schooling at Winnebago Lutheran Academy. Then he attended Northwestern College, graduating in 1934. Following the completion of his Seminary training in 1937, he was pastor of Bethlehem Lutheran Church, Hortonville, Wisconsin, for 13 years. Thereupon he served St. Peter's of Weyauwega, Wisconsin (1950-1958). Since 1958 he has been associate pastor of St. Mark's Lutheran Church, Watertown, Wisconsin. Pastor and Mrs. Wicke have two children, a son and a daughter .



Paul E. Nitz

PASTOR PAUL E. NITZ, 41, was born the son of a missionary among the Apaches, Henry C. Nitz. The place of birth was Whiteriver, Arizona. After one year of public high school, he went to Northwestern for the rest of his high-school education and his college training. After graduation in 1948, he went on to our Wisconsin Lutheran Seminary. He served as a tutor at Northwestern College for a year before he was assigned to Faith Lutheran Church, Tacoma, Washington, in 1953. He remained there until 1961. Since then he has been pastor of Centennial Lutheran Church, Milwaukee, Wisconsin. Pastor and Mrs. Nitz have eight children.

WE THANK YOU!

We herewith express our deep gratitude to Pastor Paul Wilde and Professor Milton Burk for their work, faithfully and most ably discharged, during the past years. Pastor Wilde has contributed to "Studies in God's Word" for four years. He asked to be relieved since he has become the chairman of the Board for Information and Stewardship. Professor Burk began his writing for *The Northwestern Lutheran* in March 1962. Formerly the pastor of St. Philip's Congregation, Milwaukee, he is now Dean of students and professor at Wisconsin Lutheran College.

HIDDEN GEMS IN OUR HYMNS

"All Praise to Thee, Eternal God"

As the 450th anniversary year of the Reformation draws to a close, we call your attention to "the first Christmas hymn of the Reformation." It is No. 80 in *The Lutheran Hymnal*. Admittedly this is not one of the popular Christmas carols being played and sung in such a variety of settings during these weeks of December. Perhaps this is because the melody is not similar enough to what most people usually associate with a Christmas song. Your hymnal informs you that it is an ancient melody, composed in about the year 1400. It may be that the hymnal arrangement of this melody somewhat mars its original, simple beauty. If you have the opportunity, ask an organist who is acquainted with the plain song and the chant to illustrate for you how this tune sounded originally. The smoothly flowing rhythm might just happen to "grow on you."

But now look at the content of this hymn; notice how effectively it reveals the true meaning of Christmas. An old Latin sequence is thought to be the "seed" from which

the hymn grew, with Luther adding a number of stanzas of his own. The sequence says: "Now we all give thanks to the Lord, by whose birth we are set free from Satan's power. Therefore we join the angels in singing, 'Glory to God in the highest!'"

Jesus is both true God as well as true man. To some this is a paradox—a seeming contradiction. Yet we know it to be true, and in each of the 5 stanzas of this hymn there is an allusion to this twofold nature of Christ. Stanza 1 speaks of Him as "eternal God," who is "clothed in garb of flesh and blood," even though He owns the universe. Stanza 2 reminds us of the virgin birth of Him before whom the very skies bow down. This little Child, Jesus, provides eternal spiritual rest for weary sinners (stanza 3). The promise of heaven for the Savior's people is our reason for singing, "Hallelujah!" after stanza 4.

"For this our joyful songs we raise
And shout our thanks in ceaseless praise. Hallelujah!
Praise ye the Lord!"

PHILIP R. JANKE

The Christian and the World

IN IT, BUT NOT OF IT

HOW SHALL I ANSWER THE EVOLUTIONIST?

"The world is 4.5 billion years old." "All living things have developed by chance from a common ancestor." "Man is an animal. The Genesis account is an old-fashioned myth." These are only a few of the many statements which evolutionists use to promote their theory of origins. How can the Christians who believe in a miraculous creation by God in six ordinary days answer this attack on their faith?

This is an important problem especially for young Christians who often must study under people who attack their faith with the arguments of the evolution myth and must associate with them. A proper understanding of true science and the *scientism* of our modern day is necessary. Such an understanding will meet the attack of the evolutionist. Nevertheless, we should be fully aware that the best defense against this unbelief is a strong faith based on God's unchanging truth.

Relative Truth vs. Absolute Truth

Although the evolution theory is often presented as scientific fact, the truth remains that it is a theory based on faith—faith in man's relative truth, which changes from time to time. Science cannot prove evolution in the laboratory or in the field. It is a theory based on presuppositions and assumptions.

Often Christians are confused when they discover that science can neither prove evolution, nor prove creation. Christians accept the fact of creation by faith as the evolutionist accepts the theory of evolution by faith, but Christian faith is not rooted in man's relative truth. Christian faith is based on God's absolute truth which is changeless.

Creation Cannot Be Observed Scientifically

True scientific knowledge is gained through experimentation and by observation of past or present events. When God created all things, no man was present to record data and observe God's methods. After six days God stopped creating. His creation was finished and perfect. Since creation is no longer occurring, science cannot observe or experiment with it. Science can only deal with the natural laws set up by God to keep His creation functioning, and it can observe only those events which have taken place since creation. An understanding of the natural laws and events can give no insight into how the creation was accomplished. Only God the Creator can give an account of creation, as He does in His inspired Word. A believer, therefore, accepts what God tells him by faith and does not expect proofs from science.

Distinguish Between Science and Scientism

Since the Holy Spirit has not caused natural man to accept creation as an answer to origins, he bases his faith on scientific theory. The popular opinion today is

that science can give answers about origins, but a science which tries this is not true science based on fact. It is *scientism* based on faith in a theory of evolution. Many who accept this theory do so because it is said to be scientific, but they really have not examined the facts. The pressure to accept so-called modern ideas is especially strong for young Christians. In fact, whole church bodies have given in to the pressure to accept evolution as a fact and the Genesis account as a myth. It is important to realize that no scientific fact contradicts the Bible. Only natural man's interpretations and theories conflict with God's Word.

A point-by-point analysis of the theory of evolution is not really necessary to show that the positions of the Christian and of the evolutionist are too far apart for a common area of agreement to exist.

A Great Gulf Between the Christian and the Evolutionist

As children of God, we believe in a six-day creation and a relatively young earth. The evolutionist needs billions of years with a succession of chance events to try to explain the origin of the world. Evolution's long ages are based on theories and assumptions and not on facts.

God's almighty power called the universe into existence. Hebrews 11:3: "It is by faith that we understand that the universe was created by God's Word, so that what can be seen was made out of what cannot be seen" (TEV). God created all living things and commanded them to reproduce each after its own kind. In His wisdom He gave living things the ability to change within the limits of their own kind. That mutations produce changes is certainly true, but these changes do not produce one kind of organism from another. The changes are only within the limits of the created kinds. There is no evidence to show that organisms are changing or ever have changed from one kind to another. The theory of evolution requires such changes in a sequence of increasing complexity, and the fossil record is said to show such changes. However, thorough examination of the fossil record shows a large number of extinct types of organisms; but they can all be classified into groups of the same kinds of organisms living today.

Instead of Constant Improvement, Degeneration

The evolution theory teaches a constant improvement in nature, an increase in complexity among living things; but nowhere can we find evidence that this is happening. We rather find much evidence that the opposite is occurring. Today much evidence of degeneration can be shown in a once perfect system. As children of God, we believe in the fall into sin which affected God's entire creation. The degeneration of creation is a fact observable by science which can better be understood in a Biblical framework, namely, as a result of sin.

The Clash in the Field of Geology

Evolution geology teaches that billions of years of slow change in the earth's surface is responsible for the present-day features of our earth. However, careful study and an honest interpretation of geology will reveal that present features of the earth could only have been produced by a catastrophe of worldwide proportions and not by long periods of slow change. As children of God, we believe in a universal flood which involved the entire world. The Genesis Flood is a geological fact which the evolutionist chooses to ignore, yet evidence clearly shows that a flood of tremendous proportions is responsible for the fossil record and many of the geological features of today's earth.

Three Major Events—No Agreement Here

An examination of the positions of Christians and evolutionists on three major events in the earth's history: the Creation, the Fall into sin, and the Flood, reveals no common ground of agreement. A Christian knows that the facts of science fit into a Biblical framework per-

fectly, and he believes in the Creation, the Fall, and the Flood. The evolutionist does not believe in Creation; he does not believe in the Fall into sin and its effects; and he does not believe in the Genesis Flood. There is no common ground for agreement! The facts of science prove neither position. We accept creation by faith in God's unchanging truth. The evolutionist has faith in man's relative truth. We must not be fooled by a so-called science which promotes a theory that it cannot prove. The Christian position is strongly based on God's declaration. Evolution is a myth.

May God grant us more young Christians who will study the facts of science within the Biblical framework and who will in strong faith willingly accept the admonition of Saint Paul; "See to it, then, that no one makes a captive of you by using human wisdom and worthless deceit which are based on the teachings handed down by men, and on the ruling spirits of the universe, and not on Christ" (Col. 2:8—TEV)!

ROBERT W. ADICKES

The New Sunday-School Course Enjoys Excellent Reception

The long-awaited new Sunday-school course is now available and in use. For some time pastors and teachers have been searching for Sunday-school-course materials that would meet their needs. The searching was done for a number of reasons. Some were looking for a new format; some wanted more teacher helps; some wanted greater variety in pupil activities; some wanted more specific home assignments and periodic messages for the parents. Have we satisfied all the seekers? Hardly! We never set ourselves that goal because we knew it was not attainable. We appreciate the suggestions that were made and are still being made. Some were incorporated into the course, especially those that were helpful in carrying out the aims of the course.

If orders, letters, and comments are any gauge, we must conclude that the new course is being received very well. The announcement by the Publishing House that the new course materials would be available for the 1967-1968 school year was first made in July. Yet more than 850 congregations introduced the new course this fall. Additional congregations are introducing the course in the second quarter. The course is also being used in some congregations of The Lutheran Church—Missouri Synod, the Church of the Lutheran Confession, the Evangelical Lutheran Synod, the American Lutheran Church, and other Lutheran bodies.

Comments on the Content

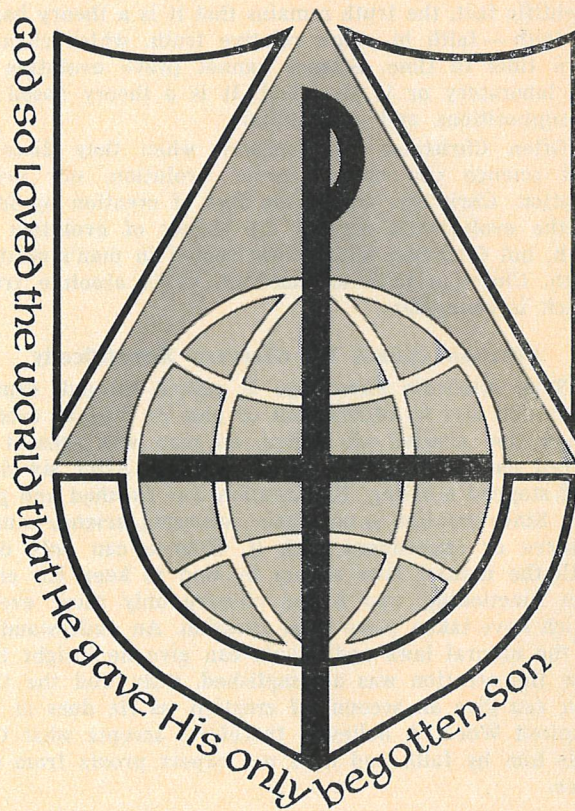
Here are some of the comments we have received regarding the content of the course.

"Sunday schools in our conference had the opportunity to review and use the new Sunday-school materials, and we feel they are a great improvement. It is an excellent job well done."

* * *

"We were among those who were constantly applying pressure to get the new course out. . . . We appreciate the thoroughness of the new course. It is just what we are looking for in the mission fields."

"Many people in the area of the Southwest are disturbed over the materials their church bodies are disseminating, and this (the new course) is to them a breath of fresh air. It is sound and does not apologize for being Scriptural through and through."



"I am grateful that your Synod has produced and is making available Sunday-school materials that are true to Scripture. I am impressed with the soundness and thoroughness of your course."

First Concern in Sunday-School Materials

What should we look for in a good Bible-study course for children? The course must be teachable. It must be planned and developed on the basis of sound teaching and learning procedures. But this is not of greatest importance. Good pictures, maps, and pupil activities are desirable, but these things should not be our first concerns. The quotes above from letters we have received point out that which should receive first consideration.

The course must be Bible-based and true to Scriptures. It must be helpful in leading children to know and acknowledge their sin and to find their Savior. The purpose of our course, "The Story of God's Love," is not merely to teach our children moral precepts to guide them in Christian living. Nor is it the primary purpose of this course only to teach the children some Biblical facts. The prime purpose of our course, "The Story of God's Love," is to make known to our children the love of God in Christ Jesus, their Savior. We want them to see God's love in the creation and preservation of the world and of man. But especially do we want to have our children see God's love in His plan of salvation for sinful mankind. In both the Old and New Testament Bible stories we trace and make clear God's love for all sinners.

* * *

What They Are Saying About the Teacher's Helps

We have also received comments such as these regarding the *Teacher's Guides*.

"Our Sunday-school staff has been introduced to your new Sunday-school teaching series and is very enthusiastic about it. This is the first order from your publishing house, but we certainly do not expect it to be the last. We are especially pleased with the activity kits which are a part of each lesson—and, more importantly, the adherence to Scriptural truths that are contained therein."

* * *

"Our teachers are pleased with the new course. They like the step-by-step directions in the teachers' guides and the fine summaries of the lessons that are given in the pupils' texts."

* * *

"The course we were using from another publisher gave us teachers a great deal of information about the contents of the Bible story, but the teachers' manuals did not give us enough directions for teaching the Bible story. I often felt unsure of myself, because I did not know whether I was teaching correctly the truths which the Bible stories contained."

"The teachers' guides that accompany this course tell me clearly what the truth is that I am to teach from each story. They also tell me exactly what I must do to draw the truth from the Bible story. The teachers' guides in this course are a great help, especially for the untrained teachers."

More About the Course

The Bible-story course, "The Story of God's Love," offers specific and detailed teaching and learning suggestions to the teacher, the parents, and the child. Every lesson has a stated Biblical truth. It shows how the truth is to be developed on the basis of the Bible story that the teacher presents to the children. The lessons in the *Teacher's Guides* suggest steps, questions, and thoughts that the teacher can use in the discussion of the Bible story. All of these lead logically from the aim of the lesson to the truth of the Bible story. Specific suggestions are also offered to help the teacher in applying the truth of the lesson to the lives of the children. The quarterly mission stories are intended to be used with lessons that contain mission themes, in order to give the children information and inspiration for the mission work we are doing today.

The Bible passages that are to be memorized are introduced in the discussion of the lesson. Thus the teacher can relate them to the events in the Bible story. This helps to make them more meaningful to the children. The graded Catechism and prayer courses are divided into convenient weekly assignments.

Sunday-school teachers and parents appreciate the lesson summaries that are given in the *Pupil's Text* after each Bible story. This section, which is titled "Learning from God's Word," also provides the teacher and pupils with a convenient assignment and review guide. It contains the truth that was developed in the lesson, fact questions, the application of the truth, memory passages, and a prayer. The graded pupil activities that accompany the course help to reinforce the facts and truths learned in the lesson. They also encourage further reading and research.

May the Lord of the Church graciously bless the labor of the many hands and minds that have contributed to the production of this Bible study course, "The Story of God's Love"! May it prove helpful to teachers and pupils alike in searching the Scriptures, and in learning to know ever more fully the great love of God in Christ Jesus, their Savior!

ADOLPH FEHLAUER

Editorials

(Continued from page 426)

from the hymnbook. Perhaps all would join in singing a Christmas hymn. Grandfathers will remember the fresh cool smell of the balsam fir tree and the faint warm odor of burning candles.

Time has wrought changes in Christmas Eve in the home. Central heating has done away with the cool parlor. Lighted candles on a tinder-dry tree are too dangerous. But the tree is still there and it still glows with color. The tree may have metal or synthetic needles and the lights are fed with electricity, but the children are uncritical and may be as thrilled today as their grandparents were when they were little children. The

tree, the lights, the gifts in their gay wrappings are just the framework of Christmas Eve in the home. If the observance in the home is a continuation of the service in the church, at bottom a rejoicing in the Lord, then the framework doesn't matter. Let the framework change with the times. That is natural and inevitable. If the Christ Child continues to be the heart and soul of Christmas Eve, the Figure enclosed by the framework, then all is well. If He is clearly at the center of the celebration, then the trappings that go with Christmas in the home will not stray out of bounds. They will be like the 400 pomegranates of bronze and the many other decorations that graced the Temple of Solomon—just decorations indeed, but serving as a setting to show forth the glory of God.

ERWIN E. KOWALKE

NOTES FROM THE EDITOR'S DESK

JUST A GLANCE AT THE COVER of the special Christmas issue is enough to show that our Christmas observance in these pages is held in the afterglow of another observance, that of the 450th anniversary of the Reformation. Not only is this evident from the illustration showing Luther and his family about the Christmas tree. It is there also in the theme of the issue, "Welcome to Earth, Thou Noble Guest," a line from Luther's hymn, "From Heav'n Above to Earth I Come."

THIS CHRISTMAS HYMN OF LUTHER'S is discussed by Professor Kurt J. Eggert. He is the head of the music department at Wisconsin Lutheran College, Milwaukee, Wisconsin. This article is followed by four brief meditations on the eighth stanza of the hymn (LH 85). The first two devotions were written by Pastor John O. Lang. He is the pastor of St. Paul's Lutheran Church, Columbus, Ohio. Professor Loren Schaller wrote the other two meditations. He is the principal of Manitowoc Lutheran High School, Manitowoc, Wisconsin.

AGAIN WE ARE IN DEBT to two men for the cover and the artwork which adorns this issue. They are the conceptions of Pastor Siegfried Fenske, associate editor at Northwestern Publishing House. They were executed by Artist Harold Schmitz, of the Publishing House staff.

THERE IS A MESSAGE in the artwork, of course. Lest we merely look at the symbols and say, "How nice!" or "How pretty!" we asked Pastor Fenske to give a brief explanation of the symbolism used in this issue. You will find it on page 438.

ANOTHER ECHO OF THE REFORMATION is very audible in the Christmas litany (inside the back cover). In the second section of it we used passages from Hymn 80 in the *Lutheran Hymnal* for the responses. One pair of lines in the first section was also adapted from the hymn. Did you know that this is the first Christmas hymn that came out of the Reformation? Luther had one German stanza to begin with. Based on a Latin stanza of the 11th century, it was one of three hymns in German which the Church permitted to be sung in the services at Christmas, Easter, and Pentecost. Luther wrote six more stanzas to go with the original one. In 1523 or 1524 Luther sent out for Christmas a broadsheet, something like a flyer, of "All Praise to Thee, Eternal God," that had on it the seven stanzas and the music of the ancient melody (about 1400) to which the original first stanza had been sung. Our hymnal contains a translation of five of Luther's seven stanzas.

"GOOD NEWS TO EV'RY HOME"

(Continued from page 423)

Good News of a Savior from sin, reverent wonder at God in a manger, the simple adoration of a believing heart, and the exultant joy of singing with the angels.

Sad to say, most of us are perhaps too self-conscious in our day (or too distracted with Santa customs) to fashion our family Christmas celebration after the example of the Luther family. But whether at home or at church, as we gather with our children on Christmas Eve, no richer experience can we have than to join in singing "From Heav'n Above." A dramatic presentation of the hymn, as Luther intended, is not at all out of place in the children's service on Christmas Eve, if only it be done with simplicity and reverence, by happy and believing hearts.—Luther made this hymn for the children, but what adult Christian would be more than a child on Christmas Eve?

KURT EGGERT

GROUNDBREAKING FOR OUR SEMINARY LIBRARY

(Continued from page 428)

of Wisconsin—Milwaukee to complete his requirements for a Master of Arts degree in library science.

Two Classrooms Gained

The new library building will release room for two larger classrooms on the second floor of the administration wing of the Seminary, where the present library is housed. The space will also allow for some needed offices for faculty staff members. Even at this time, with our enrollment of 46 Juniors, 35 Middlers, and 32 Seniors, another larger classroom would be very desirable for those courses in which these classes meet as a unit. Additional larger classrooms will be even more imperative during the next school year, when we expect all three classes to exceed their present size.

CARL LAWRENZ, President
Wisconsin Lutheran Seminary

Studies in God's Word

(Continued from page 429)

Again, the critics: "But He was never called Immanuel or any of those names in chapter 9 of Isaiah!" True, they were not His given names. That was "Jesus." But the same angel who said to Joseph, "Thou shalt call his name JESUS; for he shall save his people from their sins," also said, "And they shall call his name Emmanuel." Thereby he indicated that all these

precious names are comprehended in the name Jesus, are but an unfolding of its precious content. Our faith has made the correct identification.

Jesus the Gift of God's Love to Us

But read the words once more! "Unto us a child is born, unto us a son is *given*." Given by whom? By God; the same God who in this Christmas Season gives us the faith to believe that these prophecies speak of Jesus Christ, the gift of

God's love. Didn't Christ Himself say: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?

These prophecies may confuse the critics, but they fill our hearts with joy. Time, place, name—Isaiah was right on all three, for God spoke through him. The Immanuel of Isaiah is God's Christ, His Christmas gift to the world.

HAROLD WICKE

CORRECTION

In the December 10, 1967, issue (p. 419) there was an error in listing the subscription prices for **The Northwestern Lutheran**. The second line should read: **Three years...\$5.00.**

NAMES REQUESTED for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Huntsville
Alaska	Anchorage
California	Alpine-Le Mesa Concord (Oakland) Fort Ord Lancaster Monterey (Salinas) Redding Sacramento (Citrus Heights) Salinas San Jose Thousand Oaks (Ventura Co.) Whittier (La Habra, Montebello)
Colorado	Fort Collins*
Connecticut	Hartford*
Florida	Cutler Ridge (Miami) Orlando West Palm Beach*
Illinois	Belvidere Mundelein Tinley Park (S. Chicago)
Indiana	Indianapolis
Iowa	Davenport (Quad City)
Kansas	Hays-Stockton Kansas City (Overland Park) Topeka Wichita
Maryland	Baltimore
Michigan	Jackson* Kalamazoo Portland Utica
Minnesota	Duluth-Superior Faribault* Moorhead St. Cloud*
Missouri	St. Joseph* St. Louis*
Nebraska	Columbus
New Jersey	North Brunswick
New Mexico	Albuquerque*
Ohio	Cleveland Grove City (Columbus) Stow (Akron)
Oklahoma	Oklahoma City
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings
Texas	Dallas-Duncanville El Paso* Fort Worth* Houston San Antonio
Virginia	Falls Church (Wash., D.C.)
Washington	Renton
Wisconsin	Eau Claire Lancaster Little Chute New Berlin* Prairie du Sac Shawano Waupun
Canada	St. Albert-Edmonton, Alberta

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

CALL FOR NOMINATIONS

Board of Education — Wisconsin Synod

The Board of Education — Wisconsin Synod herewith invites the constituency of the Synod to nominate candidates qualified for the office of Executive Secretary of the Board of Education, to replace Mr. Emil Trettin, who is retiring at the end of this school year. Nominees shall be men who are trained and experienced educators. The candidates nominated for this position should be qualified to carry out the following duties:

1. Coordinate the work done in the department of schools and in the department of part-time agencies in the Board of Education;
 2. Manage the office of the Board of Education;
 3. Plan and supervise the production of promotional materials for all Christian education agencies;
 4. Serve as editor-in-chief of the "Lutheran Educator";
 5. Supervise the production of educational materials for the Christian day schools.
- Pertinent information should accompany the nomination.

All nominations must be in the hands of the undersigned by December 29, 1967.

Board of Education — Wisconsin Synod
Pastor Clarence Koepsell, Secretary
905 Nebraska St.
Oshkosh, Wis. 54901

APPOINTMENTS

Pastors Harold Wicke and Paul Nitz have been appointed contributing editors for our NORTHWESTERN LUTHERAN to succeed Pastors Paul Wilde and Milton Burk respectively. They will be writing the copy for "Studies in God's Word." May the Lord bless their service in this ministry of the printed Word!

Pastors Philip Janke, Rolfe Westendorf, and Gordon Snyder and Professor Alfons Woldt have been appointed to the Circulation Committee. Their chief duty is to work closely with the Editorial Boards of the Synod's periodicals in promoting a wider circulation of these periodicals. They will represent THE NORTHWESTERN LUTHERAN, the GEMEINDEBLATT, the WISCONSIN LUTHERAN QUARTERLY, and the JUNIOR NORTHWESTERN respectively. May the Lord bless their efforts and give them the wholehearted cooperation of all members of our Synod in this ministry of the printed Word!

Oscar J. Naumann, President

DISSOLUTION AND MERGER

St. John's Ev. Lutheran Church, Altamont, S. Dak., and St. Peter's Ev. Lutheran Church, Florence, S. Dak., have voted to dissolve their congregations. Their members have joined neighboring congregations.

Immanuel Ev. Lutheran Church, South Shore, and St. Luke's Ev. Lutheran Church, Germantown, S. Dak., have merged. The new congregation calls itself Our Savior's Ev. Lutheran Church, South Shore, S. Dak. Our Savior's Ev. Lutheran Church, South Shore, S. Dak., and St. Peter's Ev. Lutheran Church, Goodwin, S. Dak., have voted to form a parish with the Rev. Edward Werner of South Shore as the pastor.

APPOINTMENT

Pastor Edward Werner has been appointed Eastern Conference Representative on the District Board for Information and Stewardship as well as Eastern Conference Representative on the District Board for Evangelism in place of Pastor David Krenke, who has resigned from these offices.

Arthur P. C. Kell, President
Dakota-Montana District

EXPLORATORY SERVICES

Spearfish, S. Dak.

Worship services are being held at 10:30 a.m. at the Rifle and Pistol Club in the city camping grounds. Please forward names and addresses of people or students of Black Hills State College who may be interested to:

Pastor Martin R. Hahm
2109 Baldwin St.
Sturgis, S. Dak. 57785

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHEASTERN CONFERENCE PASTOR-TEACHER CONFERENCE St. Stephen's Lutheran Church Adrian, Michigan

January 22, 23, 1968

Agenda: The Values and Perils of Christian Scholarship; The Lake Mendota View of Administration; Exegesis of 1 Pet. 4:1-19; Initial Views on the Concept of Synod's Newest Executive Office; The Teacher's Stewardship of Summer Time.
Host pastor: Daniel Gieschen.

Preacher for the communion service: Edward Binchoff; Glenway Backus, alternate.
Keith Haag, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Jan. 9, 1968.

Time: 9 a.m., Communion service.

Place: St. John's, Minneapolis.

Preacher: M. Bradtke (H. Sturm, alternate).

Agenda: Helping the Delinquent in the Church Toward Greater Faithfulness, H. Johne; Government Aid to Parochial Schools, discussion to be led by M. Petermann.

Paul Siegler, Secretary

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MANKATO CONFERENCE CHURCH MUSIC WORKSHOP

Date: Jan. 28, 1968.

Time: 2 p.m., registration; 2:30 Session.

Place: St. Peter's, St. Peter, Minn.

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Jan. 8, 1968.

Time: 9 a.m. Communion service.

Place: Zion, Rhinelander.

Preacher: W. Goers, Jr. (alternate, E. Kahrs).

Agenda: A Study of the C.I.C., M. Radtke; Christian Education Agencies as a Mission Arm, T. Nommensen; Liturgy Workshop, J. Kieselhorst.

E. Kahrs, Secretary

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WINNEBAGO PASTORAL CONFERENCE

Date: Feb. 19, 1968.

Time: 9 a.m. Communion service.

Place: Grace, Oshkosh, Wis.

Preacher: W. Zickuhr (J. G. Albrecht, alternate).

Agenda: Isa. 1, C. Rosenow; Eph. 4, J. Petrie; "This We Believe," M. Janke.

P. Kolander, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 16, 1968.

Time: 9 a.m. Communion service.

Place: Trinity, Town of Berlin.

Speaker: Pastor H. M. Schwartz.

Agenda: Exegesis of Romans 8:18ff, Richard Weber; Ecumenicalism and Romanism — book review, R. A. Schultz; Pastoral Counseling in Impending Divorce Cases, M. W. Zank; Discussion of "This We Believe," H. P. Koehler; Mission Reports, E. E. Prenzlow and G. O. Krause.

David Witte, Secretary

LORD, COME THIS CHRISTMAS TIME AGAIN

A Christmas Prayer

Lord, come this Christmas time again,
As once You came for sinful men.
Come, fill my being with Your joy;
Let me this season well employ.
Give me a heart that will display
True godliness in ev'ry way
And love sincere — so let it swell
That my expressions all will tell:

"My Jesus came to earth for me!
He is my Lord, my Majesty!
Sin made of me a wretched blight,
Yet I was precious in God's sight.
His love I cannot comprehend,
That for this soul His Son He'd send.
He gives me faith Him to receive,
His Spirit sends, and I believe.

"My God is Love, I will not fear;
In all life's trials He is near.
My spirit sings with eloquence
That He is all my Confidence.
If He spared not His only Son
For me and my salvation won,
Then, surely, freely He will give
Good things to me while here I live.

"Whatever time for me decrees,
Be home my place or overseas,
My God, who knows my ev'ry hair,
Will send His angel to me there.
An heir with Christ, I walk with pride;
I walk with Jesus by my side.
He dearly loves me — I am still;
He works through me His gracious will."

Blest Spirit, well my heart prepare;
Let Jesus reign supremely there!
Let Christian love within me grow
That many may my Savior know.
Let me with energy relate:
"My God is good; His love is great!"
Let all my life a witness be:
"My Jesus came to earth for me!"

Eleanore Cares
(Mrs. Gerhard Cares)

THE SYMBOLISM IN THIS CHRISTMAS ISSUE

THE KING OF KINGS

THE NAME OF JESUS

THE LOWLY MANGER



Welcome to earth, Thou noble Guest,

Through whom the sinful world is blest!

Thou com'st to share my misery;

What thanks shall I return to Thee?

THE CROWN symbolizes the kingly office of Christ, the "Lord of lords, and King of kings" (Revelation 17:14; 19:16). It also symbolizes the "crown of life, which the Lord hath promised to them that love him" (James 1:12; Revelation 2:10 and 3:11; I Peter 5:4). The star in the crown is not a Christmas symbol, but a Messianic symbol of our Lord Jesus Christ, the Star of Jacob (Numbers 24:17; Revelation 22:16).

THE IHS monogram is derived from the first three letters of the Greek word for Jesus (IHCOYC). It is used here to symbolize the fact that the King of kings became man that He might be the Savior of sinful man ("... thou shalt call his name JESUS; for he shall save his people from their sins," Matthew 1:21; Acts 4:12).

THE MANGER symbolizes the humble birth of our Lord Jesus Christ, who, though He was rich, yet for our sake became poor, that we through His poverty might be rich (II Corinthians 8:9; Philippians 2:7; Galatians 4:4).



EARTH'S NOBLEST GUEST

A Litany of Praise Upon the Festival of Christmas

O ETERNAL SON OF THE FATHER, as we again contemplate Thy holy Nativity, our hearts are overcome with awe and wonder, for Thou art the Word who wast in the beginning with God, and Thy goings forth have been from everlasting.

**Thou art th' eternal Son of God,
Now clothed in garb of flesh and blood.**

Thou, with the Father and Holy Ghost, art the Creator of the world, for all things were made by Thee, and without Thee nothing was made that is made.

**The Maker of all men and things art Thou;
A Brother to us creatures Thou art now.**

Thou didst join with the Father and Holy Ghost in planning the redemption of sinners lost through their own guilt. In that eternal council Thou didst agree with all Thine heart to pay the dread price to set us and all men free. By Thine own will Thou wast "the Lamb of God slain from the foundation of the world."

**Though "Holy, Holy, Holy" is Thy name,
Yet Thou didst will to bear our guilt and shame.**

As we behold Thy eternal majesty and power, Thy holiness and Thy will to save sinners, we all join to say:

**INCARNATE GOD, TO THEE WE RAISE,
WITH LIPS AND LIVES, UNCEASING PRAISE.**

O JESUS, SON OF DAVID, born long ago in royal David's city, we stand in joy and wonder as we mark the manner of Thy birth, for Thou didst choose to be born of the Virgin Mary, who by the Holy Ghost had conceived Thee, Thou holy Son of God.

**Once did the skies before Thee bow;
A virgin's arms contain Thee now.**

Not only didst Thou become man. Thou, noblest Guest for all the earth, didst come in great humility, being born in a stable, in a town of no renown, among men who paid no heed.

**Forlorn and lowly is Thy birth
That we may rise to heav'n from earth.**

From Thy birth Thou didst go on from lowliness to lowliness. Though Thou didst possess all majesty and power, Thou in love to us sinners didst not use them to awe and dazzle men, but Thou didst humble Thyself in order to fulfill the Law perfectly in our stead and to bear its awesome penalty for us. Thou, O Christ, hast once suffered for sins, the just for the unjust, that Thou mightest bring us to God.

**Thou camest in the darksome night
To make us children of the light,
To make us in the realms divine,
Like Thine own angels, round Thee shine.**

In such boundless love hast Thou given Thyself for us as an offering and a sacrifice to God for a sweet-smelling savor. This Thy love for us sinners never ceases, for Thou art Jesus Christ, the same yesterday, today, and forever. Therefore with all the angels and with all the saints in light we glorify Thy precious, saving Name and say:

**INCARNATE CHRIST, TO THEE WE RAISE,
WITH LIPS AND LIVES, UNCEASING PRAISE.**

*In the Name of Jesus,
Great David's Greater Son!*

In spirit we again go back to the city of David in order to witness the great thing God did there. He sent His very Son into the flesh to do and to suffer all things necessary for our redemption. The Son made flesh has done and has suffered those things. Therefore we should not make the mistake of thinking and acting as though nothing had happened beyond the manger. Then our Christmas joy would be meager, indeed. Thank God, the manger led to the lowly, holy life led for us! Thank God, the Child of Bethlehem became the God-Man of Golgatha! For this very reason our Christmas joy is full and complete. Therefore, too, our hearts speak to yours as we say:

*A JOYOUS CHRISTMAS
in the Redeemer
Once Born at Bethlehem!*

*The Editorial Board and the
Contributing Editors of
THE NORTHWESTERN LUTHERAN
The Board and Management of
Northwestern Publishing House
and all its workers.*

