

GOD
SENT FORTH
his SON



MADE
OF A
WOMAN

MADE UNDER THE LAW, TO REDEEM
THEM THAT WERE UNDER THE LAW,
THAT WE MIGHT RECEIVE THE
ADOPTION OF SONS

THE NORTHWESTERN
Lutheran

December 20, 1970

GLORY TO GOD IN THE HIGHEST

We praise God:

FOR THE DAYS OF GLORY IN NAZARETH

And the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel said unto her, "Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus. He shall be great and shall be called the Son of the Highest. The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee shall be called the Son of God." — And the angel of the Lord appeared to Joseph in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son and thou shalt call His name Jesus, for He shall save His people from their sins." Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife. (Luke 1 and Matthew 1)



FOR THE DAYS OF GLORY IN BETHLEHEM

And Joseph also went up from Galilee out of the City of Nazareth into Judea, unto the city of David which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary, his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born Son and wrapped Him in swaddling clothes and laid Him in a manger. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them. And the angel said unto them, "Fear not, for behold I bring you good tidings of great joy. For unto you is born this day in the city of David a Savior, which is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men!" (Luke 2)



FOR OUR DAY OF GLORY WHEREVER WE ARE

And the angel said unto them, "Fear not, for behold I bring you good tidings of great joy which shall be to all people." And Simeon said: "My eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of Thy people Israel." (Luke 2)

The Grace Of God That Brings Salvation Has Appeared

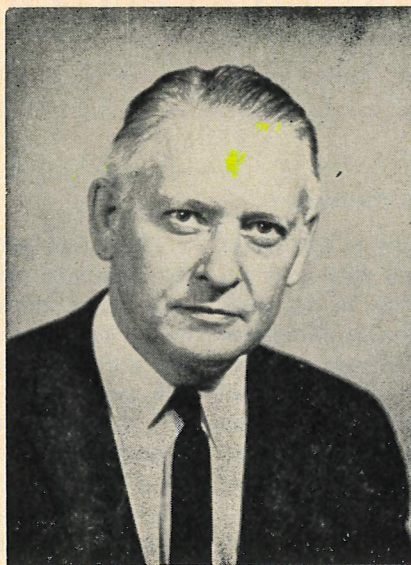
A Christmas Message from President Oscar J. Naumann

When God's people celebrate Christmas, they aim to set forth clearly the cause of their rejoicing. This cause is told in clear words both in the Gospel and in the Epistle for Christmas Eve: "Unto you is born this day in the city of David a Savior, which is Christ the Lord"; and: "The grace of God that bringeth salvation hath appeared to all men."

God's dealing with the human race from the fall of man to the appearance of the angels at Bethlehem reveals His grace. It is that grace, that unmerited love, which we celebrate at Christmas. Its revelation culminates dramatically in the birth of God's Son of the Virgin Mary in Bethlehem. He was made man and was made under the Law to redeem all who were under the curse of the Law. That is why we sing, "Christ the Savior is here!"

On Christmas Eve our children do not tell of the birth of an ordinary child. They tell of the birth of the promised Messiah. They tell of God's grace toward all mankind in sending His Son to be our "great God and Savior Jesus Christ."

Man was created by God to live in fellowship with God. When man by sin destroyed the fellowship God had created, God promised a Savior who would bring about a restoration. Jesus was born and died that we might live



President Oscar J. Naumann

in fellowship with God forever. The Christmas Eve Epistle tells us that He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

Rejoicing at this season of the year is an empty performance unless we rejoice over the grace of God. Christmas is empty glitter without Christ. For Christmas is the festival of our heaven-sent Savior and Redeemer. Without the proclamation of Christ's saving mission to redeem mankind from all its iniquity, there is no grace

of God in the festivals at the year's end.

Our Christmas mission, then, is the proclamation of the grace of God that brings salvation for all mankind. This is the prime purpose for which God has purified us unto Himself as "a peculiar people, zealous of good works."

This "peculiar people," the people that are God's very own, and their mission are also spoken of in I Peter 2:9, 10, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who has called you out of darkness into His marvelous light."

Since we have been "bought with a price," "redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without a spot," let us deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world. Let us point all men to the glorious appearing of the great God and our Savior Jesus Christ. Let us tell them clearly that He was born for them and gave Himself into death for them, and that He has redeemed them also from all iniquity.

Accepting that grace of God in faith we cannot refrain from celebrating Christmas nor from telling its saving truth to others. Once we believe and confess that Christ the Savior is born, the rest of our lives must be a constant doxology: Glory to God in the highest, and on earth peace, good will toward man!

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. | Kings 8:57

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THE TRUE GLORY OF CHRISTMAS

But when the fulness of the time was come, God sent forth His Son. Galatians 4.

What Is the True Glory and Joy of Christmas?

"Why are Japanese Christians so happy at Christmas time?" A young Japanese mother posed this question as she pondered the story of Christ's birth. In the Land of the Rising Sun one must grow his own Christmas tree, planting or replanting it year after year. Or one must diligently hunt through the neighboring nurseries for one that is suitable. Downtown one will see Santa Claus and other Christmas decorations lavishly bedecking the streets and department stores. One will hear Christmas carols—"Silent Night" and all the rest—blaring from speakers on street corners, even though the average passerby cannot understand, let alone grasp their real meaning. This young mother realized that there must be more to Christmas than decorations, a tree, and the buying of gifts to make Christians so happy at Christmas time. How right she was!

He Is Almighty God

That God in the Person of the only-begotten Son, the Second Person of the Holy Trinity, had come to this earth was news, real news to her. The story of His birth was so astonishing as to be almost unbelievable.

In that manger in Bethlehem lay the Son of God. God had indeed "sent forth His Son" as He had promised. This Child, subject to earthly parents, carried the government of all things on His shoulders. This Child born of an earthly mother, yes, this small and helpless Child, is Almighty God. Isaiah says of Him, "His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." Concerning this Child, St. Paul proclaims, "For in Him dwelleth all the fullness of the Godhead bodily." Again, it is written of Him that He is "the image of the invisible God."

Formerly no man could see the glory of God and live. But here in a manger lies the fullness of God, God Himself. Yet, in such a way that even a child can touch Him, in fact, that all can take Him into their hearts. Come to His crib; tell Him your cares; lay all your worries at His feet. He is the "Lord, our Righteousness." He is the almighty God, and can therefore take care of you in life and in death, in time and eternity.

*Hosanna to the living Lord!
Hosanna to th' Incarnate Word!
To Christ, Creator, Savior, King,
Let earth, let heav'n, hosanna sing.*

God's Boundless Love

That God sent forth His Son is glorious news to the Japanese. But even more glorious is the boundless love which moved God to send forth His Son. It was out of love that He sent forth His Son. There certainly was nothing in us or in the world that was lovable. In fact, the world is no more than a houseful of wicked, sinful, shameless people who despise and trespass God's commands. It is for these people, for you and me, that "God sent forth His Son." Would you trade the life of a dear son or daughter or grandchild to save the life of a hardened criminal about to die on the gallows for his crimes? Hardly! But God did not hesitate. Out of pure love He sent His Son, His only Son!

"I have loved thee with an everlasting love," God says in Jeremiah. His love is a love supreme. It has no beginning, no end. It was this great, incomprehensible love of God which moved Him to send His Son. Our hearts are much too small to grasp the length, the width, the height, and the depth of this blessed love.

The Glory of Christmas Revealed

After our Christmas service was over, the young Japanese mother could begin to see the glory of Christmas, to grasp the reason for such happiness at the birth of the Christ-Child whose name "is Emmanuel, which being interpreted is, God with us." "You know," she said, "I don't think the Japanese people really understand what Christmas is all about. But now I know why Christians are so happy." Won't you remember this young mother, all the Japanese, and the people of all our missions in your prayers, so that they, like you, may know the glory and love of God in His Son and rejoice!

*Rejoice, rejoice, this happy morn,
A Savior unto us is born,
The Christ, the Lord of Glory,
His lowly birth in Bethlehem
The angels from on high proclaim
And sing redemption's story.
My soul, extol God's great favor,
Bless Him ever for salvation,
Give him praise and adoration.*

MISSIONARY KERMIT D. HABBen
Lutheran Evangelical Christian Church
Tsuchiura City, Japan



THE TRUE GLORY OF CHRISTMAS

God sent forth His Son, made of a woman. Galatians 4.

The Woman's Seed

With two little words, God Himself in the Garden of Eden pointed to the wonderful, saving miracle to which the Apostle Paul refers in Galatians. They were the words "her Seed." Spoken to the serpent, they were also meant for Adam and Eve who had just fallen into sin. Because they had disobeyed the command of God, they deserved to die—to die in their sin. But God still loved them. To prove His love to them, He immediately promised them a Savior, a Savior who would be *made of a woman*.

God repeated this promise again and again in the Old Testament. Through the Prophet Isaiah God told Israel: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." That was the way the Savior would be *made of a woman*.

The Virgin Birth

God kept that promise. Matthew and Luke tell us the story of that miraculous birth. Matthew says: "Now the birth of Jesus Christ was on this wise: when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." And Luke continues: "And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger."

That is the Christmas Truth! Christ our Lord, the Son of God, became man, born of a virgin. That is the testimony of Holy Scripture.

Our forefathers accepted this truth. Over and over again they emphasized it as they wrote the Creeds which we confess to this day. In the Athanasian Creed they put it this way: "Furthermore, it is necessary to everlasting salvation that he (the Christian) also believe faithfully the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the world."

Christians all over the world today accept this truth. Every Sunday, Mr. Tonga of Lusaka, Zambia, joins you in confessing his faith in the words of the Apostles' Creed: "born of the Virgin Mary." Once a month, Mr. Ntambo of Blantyre, Malawi, says with you in the Nicene Creed: "and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

Christ's True Manhood

Jesus was, and is, true man. He Himself proved this to His disciples. When Thomas doubted, He said to him, "Behold My hands and My feet, that it is I Myself; handle Me and see, for a spirit hath not flesh and bones, as ye see Me have."

The entire life of Jesus proves that He was truly human. After a long day's work, He slept. After He had gone without food for a long time, He became hungry. When the sun beat down upon Him, He thirsted. And when He heard of the sorrow of His friends, He wept. Yes, Jesus was and is human, even as you and I are.

God's Grace in Using Mankind to Give Men A Savior

If Jesus had not been true man, if He had not been *made of a woman*, then we would have no hope of salvation. The price God demanded for our sins, the death of a perfect man, would not have been paid.

If Jesus had not been true man, He could not have been tempted by the devil, and would not have been able to die. But suffer and die He did to save us from our sins, for He was true man.

If Jesus had not been true man, we would have no hope of coming out of the grave, for no body would have been laid in the tomb. If Jesus had not been true man, we would have no hope of going to heaven, for no body would have gone there before us.

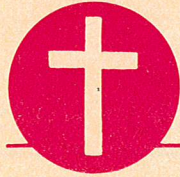
If Jesus had not been true man, the Lord's Supper would be meaningless. There would be no body and blood in that heavenly meal, and, consequently, we would find no forgiveness of our sins there.

But Jesus was, and is, true man. What a comfort this is for us! He knows our human nature. He knows it and has overcome it for us. He has overcome our desire to hurt those who hurt us, a sin which is especially prevalent among the nations of the world today.

Yes, Jesus was, and is, true man. May we never deny this truth, for to deny it is to deny Christ, to deny our salvation, and to deny the grace of God! To deny it is to deny what Luther believed when he wrote:

*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.*

MISSIONARY RICHARD W. MUELLER
Lutheran Church of Central Africa
Lusaka, Zambia, Africa



THE TRUE GLORY OF CHRISTMAS

God sent forth His Son, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons. Galatians 4.

To Redeem Them That Were Under the Law

Precisely why was Jesus born? Without the Bible we would not be able to answer that simple question. Men have decked this season with so many traditions that its real purpose has almost been obscured. Nearly everyone has been so conditioned by the decorations, vocabulary, and sentimental songs of the world that a clear statement of God's purpose in sending Jesus into the world jars their sense of propriety. 'Tis the season to be jolly—but never a word about man being a captive of sin, held in some dirty back room of fear, a virtual kidnap victim who will die if his ransom is not paid in full, and soon! The Lord tells us, however, that this is the very reason He sent His Son to earth: to ransom all the helpless victims of sin. Knowing this we surely have reason to sing carols and decorate our homes, to rejoice with friends and family, to savor life at its sweetest and best, and to enjoy the peace that is ours in the Christ-Child.

When the sun went down on that day when Joseph and his wife came to Bethlehem, each person on earth, whether he knew it or not, was in grave danger of perishing under the condemnation of the Law. There was no man who had lived a blameless life, or who could make payment for the mistakes he had made. And there was no one else to make the payment for him either, no one to pay that staggering debt. From the day man fell into sin until Jesus was born there was only the promise that a Savior would come to purchase man's eternal safety, but as men prepared for bed that holy night He had not yet appeared.

When Jesus was born in Bethlehem, man's situation changed. The hope which had existed only in his heart became fact. God's precious ransom had come to secure man's release from the clutches of the Law.

We live in a day when no one is safe from the peril of kidnapping. Children of rich parents are not the only victims. It is also a threat for grown men, casual travelers, rich and poor, the common man as well as the diplomat. In like manner no one is exempt from the danger of spiritual abduction, and once in its grasp the only ransom that will return us safe to our Father is not gold or silver, but Jesus Christ Himself. He paid the price.

That We Might Receive the Adoption of Sons

When we receive, it is because someone has given. God gave the gift by which all gifts are measured when He gave His Son to us who were strangers and foreigners to His kingdom. In Jesus, God gave us everything—eternal life itself. For He made us His own dear children.

An old man in the hospital at San Carlos, Arizona, listened as Missionary Alfred Uplegger read Luther's Explanation of the Second Article to him in Apache. He heard, in his own language, of the Son of God begotten in eternity and born in time of a virgin, who had come to redeem him and make him His own, that he might live under Him and serve Him in everlasting righteousness. When he heard that glorious truth he raised his wrinkled hands and vigorously, joyfully applauded! He understood the purpose of Christmas—that he, too, might be God's own!

You and I have heard this same thrilling truth. We have what these words give—eternal life! And we are what they call us—God's children!

God has adopted us. We are no longer inmates of some public institution, cared for by someone paid to do it, fed by a stranger, loved by temporary parents. Our Father, through His own Son, has taken us into His care, has given us His name, and made us heirs of His kingdom. Our Lord has a wonderful purpose in sending Jesus into the world. What great blessings we receive from it!

Early this year three little sisters who had spent several months at East Fork Lutheran Nursery were taken to a private home. They looked around silently, went from room to room, listened to what the man and his wife said to each other and to them. Finally the oldest girl said, "I see this is a good place. I think we will stay."

This Christmas season we too will go to our Father's house. We will go from one gracious room to another. We will see His wondrous love and hear His inviting words. We will be surrounded by His strength and affection. May we, too, be moved to say, "Father, I see that this is a good place. I want to stay here with You!"

*Glory to God in highest heaven,
Who unto us His Son hath given!*

MISSIONARY H. EUGENE HARTZELL
Apache Lutheran Mission
East Fork, Arizona

Editorials

“And Abia Begat Asa” In the Sunday paper little Linus took the stage, stood in the spotlight, and began his Christmas recitation with Matthew chapter one, verse one: “The book of the generation of Jesus Christ, the Son of David, the son of Abraham. . . .”

On and on he recited, verse after verse: “Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas. . . .” All the long way down to verse 18: “Now the birth of Jesus Christ was on this wise. . . .”

It was meant to be funny, the small boy reciting the strange sounding geneology of Jesus that most grown-ups skip over.

As children we couldn't figure some of it out ourselves, or why we sometimes saw tears in the eyes of some sitting in the audience on Christmas Eve. That's odd, we thought, that anyone should cry on this Biggest Of All Days.

But the years pass. Comes our turn to sit in the audience and see first one, then all too soon our last child in the Christmas program . . . and then through dimming eyesight the grandchildren one after another . . . still singing the same songs of praise, still reciting the same promises of God that never fail.

But then, that's the story the long geneology of Matthew is telling you. “Jacob begat Judas.” These people, too, passed on to their children the Savior-story.

Children don't think about that, or what it cost us to give them that. Still, on Christmas Eve, we get to see and hear the little children with whom we have shared what in the world means most to us. Like Abraham, Abia, and Asa of old, we have helped hand the torch of faith to a new generation.

JOHN PARCHER

What Christmas Can Teach the Churches A number of American church bodies have fallen upon troubled times. They are beset by financial problems; their membership is declining; doctrinal unrest is disturbing morale and impeding progress; Public opinion is increasingly critical of their role and effectiveness.

These churches are aware of their distress and are striving to regain the ground they have lost. They listen to voices that urge them on to greater social effort, more productive fund-raising, a more effective public relations program, a renewed struggle for doctrinal supremacy (by the liberal left); but the days remain evil.

Why don't they listen to the message of the Christmas angels that “Christ the Savior is born”? Here is God's revelation to man: the sinner needs a Savior; the Savior dies for sinners.

This is the message that has been committed to the Church. Every other teaching of the Church revolves around this Gospel. Nothing the Church proclaims dare

overshadow it or compromise it. It is this message that the world must hear in the Church's preaching, or its preaching is a fraud. It is the preaching of this message alone that God will prosper.

This cure for the ills of the churches is being heard on every street corner and in every shopping mall. Raucous or syrupy though this music of the season may often be, it does declare to one and all: “Christ the Savior is born.”

Must department stores, supermarkets, and savings and loan establishments remind the churches that the Christmas message is the one message that all their preaching and all their service must bring to men?

CARLETON TOPPE

Jesus Demoted A group of scholars some years ago concluded that the term governor, as we understand it, implies that Pontius Pilate held a higher position than he actually occupied. They suggested a different term. A journalist with a sense of humor seized upon this information and captioned the news article pertaining to their findings: “Pontius Pilate Demoted.”

In much that is said and written about Jesus Christ today He is likewise demoted. He becomes, in effect, a sort of symbol of man's aspirations for world peace, temporal prosperity, and universal brotherhood.

Jesus once rejected an offer to head up a kingdom conceived for the purpose of translating these aspirations into reality. His fellow citizens, having observed His miraculous power in feeding more than 5,000 people with virtually no food, wanted to make Him their king. Jesus declined.

He occupied a higher position, and He came for a higher purpose. His position is designated and His purpose set forth in the name chosen for Him before He was born: “Thou shalt call His name Jesus, for He shall save His people from their sins.”

By entering upon a program of social and economic reform Jesus would only have been treating the symptoms, not the cause, of man's troubles. The cause is separation from God through sin. The cure is reconciliation with God through redemption from sin. This is the work for which Jesus was sent.

A reformer is not what the world needs. This is mere swatting at flies. What the world needs is a Savior from sin. Jesus was introduced as such at His birth in the words of the choir of angels: “Unto you is born this day in the city of David a Savior, which is Christ the Lord.”

Scholarly debate over terms may result in a slight demotion for Pontius Pilate. But faith in the Word of God upholds Jesus as the Savior.

IMMANUEL G. FREY

CEF—Challenge and Crisis

Observing the power of God's grace at work is always a humbling experience. Such an experience has been ours in the home mission program of our Synod during the last decade. The beginning of the sixties was filled with a degree of fear and doubt. A confessional battle for the truth of the Gospel was being waged within the Synodical Conference. Our Synod, soon to become part of the "isolated five per cent" of American Lutheranism, was represented in only 16 states and 54 city areas of our land.

Sense of Mission

But the grace of God was at work in the hearts of our members. A renewed sense of mission sought to extend the faith as well as to defend it. At the same time concerned Christians began to request us to serve them with the Gospel in areas remote from WELS congregations. And your Synod responded.

Today as a result your Synod has congregations in 34 states and is doing exploratory work in three more; 117 city areas of 50,000 population or more are being served. In the decade 1961-70, 148 new mission congregations were established.

The Challenge Continues

And the challenge to faith and commitment continues. Presently 30 groups of Christians have invited us into areas new to our Synod. We are serving them on a temporary basis until we can investigate fully the feasibility of establishing a mission to reach the unchurched in their metropolitan areas. Many others have also approached us. The goal of 16-18 new mission openings per year approved by the 1969 Synod Convention appears inadequate in view of the opportunities. And yet even this goal may not be reached in the decade ahead. A severe cutback may be necessary.

Frustrations

Why? What has changed? Not too much at first glance. Throughout the past decade the members of our Synod have been informed again and again of the frustrations that face

new mission congregations which must wait five or six years or more for their own worship facilities. The faithful do not mind worshiping in a school, a real estate office, a restaurant, a beauty parlor. The missionary and people, however, do meet resistance from the unchurched. It is heart-rending, then, to receive the report from the mission board after three or four years of faithful work that even land purchase must be deferred again for six months. The backlog of requests in existing missions has reached the \$5 million mark.

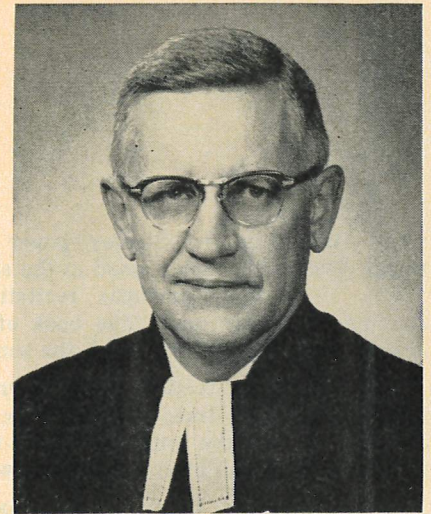
An additional complication in recent years is INFLATION. An 18 per cent increase in building costs in the past three years has cut deeply into the number of chapels we can finance despite the willingness of mission congregations to take on repayment schedules of \$40.00 to \$50.00 per communicant per year.

Insufficient Funding

But does not our Synod provide funds for the Church Extension Fund to overcome the inflationary trend and increased needs? Not really. Outside of bequests, memorials, and special gifts given directly to the CEF by individuals and individual congregations only \$900,000 was received in CEF appropriations from regular Synod offerings from 1953 to 1969. No money flowed into the CEF from the special fund drives during this period. The Synod in balancing its program in recent years has found it necessary to shortchange the CEF. A crisis in the home mission program has resulted.

The Crisis

The 1969 Synod Convention recognized this fact and authorized an annual appropriation to the CEF from the regular Synod offerings. In the two years of this biennium slightly over \$1 million will be added to the CEF. But inflation has more than eaten up this amount. Unless there is an increase in the level of annual appropriations to the CEF it will become necessary to reduce our mission openings from the 17 in calendar 1970 to 13 or less in the years ahead.



Pastor Norman Berg
Executive Secretary
Board for Home Missions

This sounds unthinkable in the light of the increasing number of groups asking us to serve them and the increasing number of young men graduating from our Seminary.

You and the Crisis

A reduction in opening of missions lies ahead—UNLESS—unless a very substantial increase in the amount of CEF cash is made available for loans to mission congregations. Increased offerings to our Synod's regular budget will make possible an increase, rather than a decrease, in CEF appropriations in the year's ahead. And this depends on YOU. Individually you may not have a substantial amount of money to add to the CEF, but you and your 265,000 fellow members can make a responsible commitment to the Synod's budget through your congregations this year.

In this way you can rise to meet the opportunities the Lord lays before you when concerned Christians in Alaska and Alabama, Connecticut and California, Texas and Tennessee, call us to serve them. You can raise your stewardship sights to the heavens from which the Lord pours out His blessings, including that of mission fields to be harvested for Him.

If stewardship without mission is hopeless—with no real purpose—then mission without stewardship is helpless.

NORMAN W. BERG

Bringing Christmas Back to Asia

"WE HAVE SEEN HIS STAR IN THE EAST, AND ARE COME TO WORSHIP HIM," Matthew 2:2.

"Thinking of Christmas as the festival of just another Western religion, how surprised our Japanese friends are to discover that Jesus lived in Asia."

These words of Missionary Richard Poetter remind us of the fact that Jesus was not only born in Asia, but that the Good News of His birth reached some of the most remote regions of Asia long ago.

What kind of revelation of the Gospel promise would have induced "wise men from the East" to come to worship "the King of the Jews," when "His star" appeared to them? Their faith may have rested upon the prophecy of Balaam at Moses' time: "There shall come a Star out of Jacob, and the Scepter (Savior-King) shall rise out of Israel" (Num. 4:17). It may also have been based on the inspired Word spoken by Daniel much later concerning "the Ancient of Days," who would set up "a kingdom which shall not be destroyed" (Daniel 7). Daniel's influence was great, for King Nebuchadnezzar "made him master of the magicians, astrologers, Chaldeans, and soothsayers" (Daniel 5:11).

After Jesus' ascension the Apostles penetrated with the Gospel and the story of Christmas eastward to India and beyond.

There are strange, unexplained similarities and points of contact in Oriental literature which lead to the conclusion that the Gospel was known not only in western Asia, where Jesus was born, but in Oriental countries like China and Japan, too. The sign, or konji, in the accompanying picture, brushed by Mr. Jonathan Tan, means "justification" in Chinese. This compound konji consists of the sign for "I, myself" under the sign of "the lamb." Thus, "I under the lamb"

means to be justified. It is not certain that this refers to "the Lamb of God," our Savior, but Christian missionaries have used it as a point of contact in teaching the vicarious atonement through Christ.

What is certain, however, is that such similarities are not clear enough to lead the millions in Asia to the Savior without declaring unto them "all the counsel of God." These, too, though they may once have had the Gospel, are included, when St. Paul asks: "How shall they believe in Him

羊 = LAMB } = JUSTIFICATION
 我 = I, MYSELF } = TO BE JUSTIFIED

舟 = 8 } = 8 months (people)
 月 = months } in a boat
 ↑ means
 boat (Noah?) a seagoing vessel

of whom they have not heard?" (Rom. 10:14.) All these are included in our Synod's expanding world mission program herein described as "bringing Christmas back to Asia."

HONG KONG AND TAIWAN

"Gung hee yuen an!" is a Chinese Christmas greeting. It is heard also in non-Christian circles in Hong Kong and Taiwan. Christmas is welcomed by these as a stimulus for business and a season for merrymaking.

Our Christian Chinese people have adopted many of our Western Christmas customs, including the religious greetings which are exchanged, the Christmas tree, the holly, baubles, and tinsel, to which are then added Chinese lanterns and paper decorations.

The Christmas Eve services in the three Hong Kong churches are followed by caroling. Some groups of



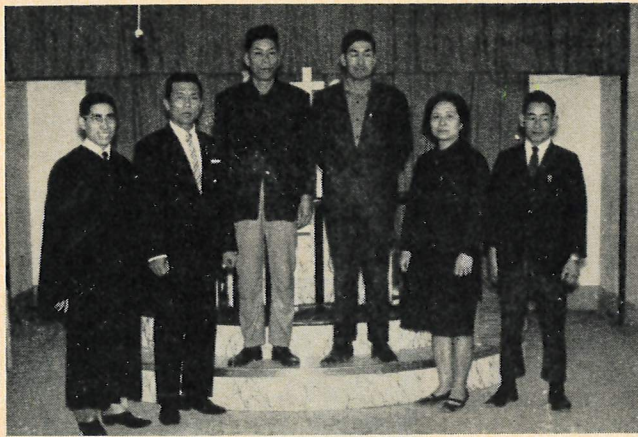
Hong Kong: Vicar Joel Chueng and Friendly Counselor Paul Behn officiating at a Christmas baptismal service at which over 100 were baptized

carolers sing until dawn. A joint service is held on Christmas morning at the City Hall, attended by many friends and inquirers. Christmas is also the day on which large groups are baptized and confirmed.

Peter Chang writes: "Twenty years ago I also was one living in spiritual darkness. In 1950 I celebrated my first Christian Christmas. For the first time I realized what it truly meant to have Christ in my heart, and what Christians meant when they sang: 'Joy to the world, the Lord is come!'"

"As I think back now and compare this Christmas with my first Christmas, I can only praise and thank the Lord for all that He has done for us. Today we have two primary schools, a Lutheran high school, a seminary, a radio Gospel broadcast,

Bringing Christmas Back to Asia



Above — Taiwan: Vicar Victor Chueng's adult confirmation class



Right — Japan: The congregation at Oarai at Christmas at the home of Mr. Nemoto

and a large staff of workers, to say nothing of the hundreds of baptized and confirmed Christians. Still, Christmas 1950 and 1970 are alike in this respect: We still celebrate the birth of Christ by reaching out to those who are still in darkness."

Pastor Chang might have added: "We also have a daughter church on Taiwan which is flourishing." The two Chinese pastors who are serving this island church have gathered groups at Taipei, at TaiChung, and at Everlasting Happiness Village. The latter group may be able to celebrate Christmas in the little church which is now in the process of being built.

JAPAN

"Kurisumasu Omedetoo!" is the Christmas greeting spoken everywhere in Japan, also by those who observe a heathenized Christmas, one without Christ. Carols are played in the stores, greetings and gifts are exchanged, parties are held, but not to honor the Son of God who became man at Christmas.

"Ours is indeed a little flock," Pastor Richard Poetter writes. "At times there is a great loneliness in our hearts for the homeland, the home church, our family and friends—especially at Christmas!"

"But, then it is also a wonderful time here for us. We read the same, sweet Christmas story and sing the same carols—in Japanese, of course—for that is our language in the home and in the church. Ikuko (Mrs. Poetter) makes many cookies. Greetings and packages arrive from home. Friends drop in. The children are happy.

"But, above all, our Christmas is a time of joy, because we share what we once received so richly at home with our Japanese people—the story and the glory of Christmas! When at the Christmas services we finally see some of those with whom we have labored and prayed, our joy is full. Carols are sung at hospitals and orphanages, and little gifts are brought, but, best of all, the Gift of God, our Savior.

"Memories of Christmases past come to mind. We think back to them fondly and gratefully. But chiefly, we think forward to the opportunities the Lord has given us in this land. After all, to bring but one soul to Him, that is truly a most blessed, happy Christmas!"

INDONESIA

With increased Christian missionary activity Christmas is also observed

more widely in this vast island republic in the South Seas. But, as in so many other parts of Asia, the legend of Father Christmas has practically obscured the Good News of the birth of the Lord Jesus.

From Java Pastor Martinus Adam writes: "Our Indonesian government has appointed December 25 and 26 as the Christmas holy days. All offices and schools are closed. The President of our country delivers a Christmas speech over radio to the Christian people. The Christmas ceremony is quite simple, especially in the country churches. When the Muslim people meet us during the Christmas season, they always say: 'Selamat Hari Natal dan Tahun Baru!' (A peaceful Christmas and a happy New Year!)

"Yes, our people have a burning thirst for Shalom (Peace) that is brought only by the King of Shalom who came to earth 2,000 years ago. But this Shalom can only be heard by our people, if you who are His people for so many years obey the command of your King: 'Go and preach the Gospel to every creature!'

"Accept our deep thanks for sharing with us the glad tidings of Christmas!"

Bringing Christmas Back to Asia



Indonesia: Pastor Martinus Adam (right) with children and adults baptized and confirmed on May 2, 1970



India Rural Gospel Mission, Madras, India

BALI

Christmas is timeless; the joy over the Christ-Child fills Christian hearts the whole year through.

Thus there was Christmas joy on May 2 of this year in the ancestral compound of the ex-kings of North Bali at Singaradja. A service was held on the long veranda in the name of the Triune God, and three adults were confirmed and four children were baptized into the Lutheran faith.

A Christmas sermon was preached on the message of the angel: "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!" Christmas joy was evident in the faces of the little congregation. It also reached the heart of Mr. Bagus Pudjah, the driver who had brought us to Singaradja. After the service he came forward and said, "Sir, I am a Hindu. But I see that the Lutheran is a happy religion; I would like to learn more about it."

Are we always aware of the fact that ours is a happy faith? Would we not work at our post in the Lord's kingdom with more joy and zeal, if we were?

God's Word is being fulfilled through our missionary efforts, also in Java and Bali: "Surely the isles shall wait for Me . . . to bring thy

sons from far . . . unto the name of the Lord thy God . . . because He hath glorified thee" (Isa. 60:9). And the next sentence of this chapter is also going into fulfillment: "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee." At Hong Kong the son of the ex-king of North Bali, Anak Agung Dipa Pandji Tisna, is studying to become a Lutheran missionary to bring the "happy religion" of Jesus Christ, God's only-begotten Son, to many more of his people on Bali!

INDIA

Christmas is not a holiday in India, for to most of India's teeming millions the birth of Jesus has no meaning.

For Christians the observance begins quietly many days before the festival. The shallow externals are missing; the deep, spiritual meaning of Christmas is emphasized. It is true, the houses are freshly whitewashed, garlands of mango leaves are hung in the homes, and a branch of the tamarind is brought in as a Christmas tree.

Our Lutheran India Rural Gospel Mission has no place of worship, nowhere to gather but on the street or in the humble cottages of its people. Still, there is rapture and peace in the hearts of the worshipers over the mystery of the coming of the Son of God unto our world. This Christ-

mas, Evangelist T. Paul Mitra and his wife will very likely celebrate the day of Jesus' birth in the United States, since he plans to study at our Seminary. God grant that, despite the dross and froth of the material and commercial American Christmas celebration, they may find among us also holy joy, faith, and peace in Jesus' birth!

Thus let us bring Christmas back to Asia!

EDGAR HOENECKE
Executive Secretary
Board for World Missions

Christmas Prayer from West Java

By Mr. Jonathan Tan

*The jam-packed, restless floors
Of large department stores
Display the novel toys
For children's Christmas joys.*

*The timely Christmas tree
Gleams cheerful, all can see:
The Lord is here with us!
Now naught can sever us.*

*Let's sing the carols sweet and mild
Of God and sinners reconciled,
Of peace on earth through Jesus' birth,
Good will to man in all the earth!*

Looking at the Religious World

INFORMATION AND INSIGHT

COMMUNION HYMN CRISIS?

The Inter-Lutheran Commission on Worship, searching for new hymns for Holy Communion services, found not a single hymn, among the more than a hundred submitted, about which it could become "enthusiastic." The purpose of the search is to provide Communion hymns that "will help to bring the consciousness of the worshiper and the congregation into the present day."

One member of the subcommittee in charge of the project was so depressed that he was moved to declare publicly the existence of a "crisis in faith" and of a threat to the "vitality of the church's devotion." If the hymn search does not succeed, he fears that "there will be no longer any way left for people to give meaningful words and music to eucharistic praise."

Granted, a good 1970 Communion hymn would be a welcome addition to those we now have. However, the assumption that the lack of such a contemporary hymn of necessity spells spiritual crisis and poverty seems to be the overdrawn and unwarranted conclusion of one who is taking the current youth hysteria and relevancy kick a little too seriously. Most of us will just not buy the proposition that Communion hymns have to be under 30 to be relevant and useful.

It is also in place to ask how many good Communion hymns can be produced on demand or how many of them any century can be expected to supply. A perusal of our *Lutheran Hymnal* reveals that it contains only one Communion hymn with a tune and only three with texts less than 250 years old. The Reformation century from 1500 to 1600 produced only one of our Communion hymn texts, and it took Luther to do it. The previous century also contributed only one,

and it took Hus to do it. Only one century, the seventeenth, has given us more than three Communion hymn texts; and only one, the sixteenth, has given us more than three tunes.

The conclusion seems to be that good Communion hymns aren't overly abundant at any given time and that we can make the old do without any "crisis in faith."

WHO RECRUITS PASTORS?

In a United Methodist survey of 2408 theological students at its seminaries more than half of them said that the most influential factor in their decision to enter the ministry was their pastor. Parents were named less frequently.

What is the situation in our church body? No similar survey has been made, but there is no special reason to suppose that our pastors are less energetic and effective in this respect. No doubt, they are ably aided and abetted by the teachers in our Christian schools. It is also to be expected that parents and others make their influence felt.

What is to be done when pastoral vacancies continue and call for improvement and intensification in recruitment efforts? We would certainly hope that pastors and teachers would continue and increase their efforts. They are, however, only a small minority and are already seemingly supplying yeoman service.

The large majority, the parents, have special reason to ponder the conclusions of one of the men who conducted the survey mentioned in the opening paragraph. Prof. M. Judy of Perkins Theology School stated: "Keener insights and better understanding on the part of parents, pastors . . . and church laity in general can assist youth in their formative years to keep the ministry a live

option in their thinking as one among other choices for vocation."

MAN BITES DOG

These days it is not news when church conferences and conventions pass resolutions condemning business corporations for alleged ecological or economic sins. Social action extremists will even on frequent occasions demand that erring firms be punished by a boycott with a halo.

It is news when the beleaguered business community gets up nerve enough to strike back at the erring ecclesiastics. This past summer the Ohio Conference of the United Church of Christ formally condemned Gulf Oil's operations in the African colonies of Portugal. Members were urged to turn in credit cards as a sign of protest against what was termed "the major role played by Gulf Oil Corporation in maintaining the suppression and suffering endured by the African people." Gulf Oil struck back.

The firm first of all demanded an immediate retraction of the resolution. If none is forthcoming, Gulf warns that it may bring defamation charges against the church body.

The biting back is a welcome sight, not because of a preference for colonialism over self-determination or because of any oil investment, but because of a firm belief that the healing oil of the Spirit is the concern of the Church and that the drilling of oil is someone else's business.

"SECULAR" CHAPEL

A federal court recently ruled that the compulsory chapel attendance at U. S. military academies is not in violation of the religious freedom guarantee of Amendment One. The argument of the academies and the court is that attendance, not worship,

is being required and that such attendance is to acquaint future officers with the role of religion in the lives of the men in the ranks and is therefore "purely secular" in purpose and effect.

Religious groups that oppose such compulsory chapel attendance promise that appeals to the Supreme Court will be made. Three denominations are presently seeking a policy change at the department level. A change in Defense Department policy and in the court ruling is something most of us would desire.

It is difficult to cope with the concept of a "purely secular" chapel attendance that is regular and required. A contradiction of terms is involved and something more serious. Our church body has long held that the military view of religion is not ours and that we should not become involved in its chaplaincy system. The idea of a "purely secular" chapel illustrates how alien that military view of religion actually is.

OCCASIONAL CUP

A recent Vatican ruling states that the Roman bishop may now decide

when the laity in his diocese can receive both bread and wine in the service of Holy Communion. No wine is to be given, however, when large numbers of communicants are present because of the danger of spilling the "precious blood."

Here is another instance of the so-called "new" Rome actually proving to be the same old Rome. Article XXII of the Augsburg Confession, written in 1530, presents a clear and compelling case for "Both Kinds in the Sacrament." Rome rejected the statement then and is, in effect, still rejecting it by continuing to insist on only one kind in stipulated circumstances.

Withholding the cup when there is a chance of spillage is, of course, consistent with Rome's error of transubstantiation that the consecrated wine ceases to be wine and is transubstantiated into blood. If spilled, blood is spilled, not wine, according to the error. Rome is still erring in doctrine and in practice, even though there has been some change in the practice.

BELOW AVERAGE

The most recent statistical reports of our own church body and the

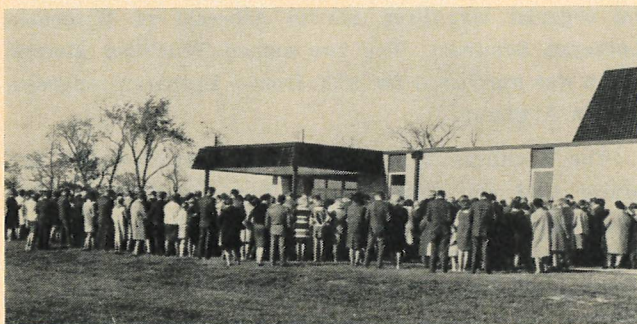
Lutheran Council in the United States of America reveal that Wisconsin Synod work-at-large giving compares favorably with that of other Lutherans in our land. The Lutheran average in this respect is one dollar out of every five contributed for all purposes. In our church body the ratio is one out of four.

There has been a commendable increase in our work-at-large giving in the past years, as well as in our contributions for local purposes. This has occurred at a time when most church bodies have been forced to curtail programs.

Are we in danger of overextending ourselves? That can never actually be the case according to what our Lord teaches us about our love to Him. That does not even appear to be the case when we carefully scrutinize statistical reports. Our contributions for all purposes average out to \$103.70 for every communicant. This is not even as much as the average for all Lutherans in our country, which stands at a little over \$106.

EDWARD C. FREDRICH

Dedicating a School at the Age of 106



Dedication of Peace Lutheran School, Hartford, Wisconsin

October 18, 1970, is a day the members of Peace Congregation, Hartford, Wisconsin, will find hard to forget. Under ideal weather conditions, the Lord granted the 106-year-old congregation the privilege to dedicate its new Christian day school to His glory and service. In a special afternoon service, Pastor Adolph C. Buenger, president of the Southeastern Wisconsin District, addressed the congregation on John 6:68: "Today You Dedicate Your School to the Truth."

The school building is a steel-frame unit, built to take advantage of the natural terrain. The exterior is of brick veneer, matching the brick on the new church. The upper outside walls consist of a unique stone-panel veneer. The school's 19,000 square feet of space provide six spacious classrooms, an office, a nurse's room, utility areas, bookstore, visual-aid room, and a high-school-size gymnasium which can be divided into three basketball courts if desired. The school is so constructed that a second floor of six classrooms can be added when needed. It is heated by electricity; cooling is provided for the gym and office areas.

In 1968 the congregation voted to open a Christian day school in the educational wing of its church, beginning with the primary grades. The intermediate grades were added the following year. This fall the new school opened its doors to an enrollment of 114. Its faculty consists of the following: Mr. Alan Treder, principal; Mrs. Robert Diener, Mrs. Monte Schmiede, and Miss Lois Smith.

It is the prayer of Peace Congregation that in its school generations will be trained not ashamed to confess God and His holy name.

D. H. KUEHL, Pastor

THREE VETERAN EDUCATORS HONORED

On Sunday, November 15, 1970, three veteran educators, Mr. Adolph Fehlaue, Prof. Victor Voecks, and Mr. Theodore Pelzl, were honored in two anniversary services.

The service honoring Prof. Voecks and Teacher Pelzl was held in the Dr. Martin Luther College auditorium. Preaching for the occasion was Pastor O. Engel, chairman of the DMLC Board of Control. President Oscar Naumann also addressed the jubilarians.

Prof. Victor Voecks has completed 40 years of service, all of them at Dr. Martin Luther College, where he is presently teaching religion and social studies. He came to DMLC as tutor

in 1930, after graduating from the Wisconsin Lutheran Seminary. As a member of the faculty, he served 13 years as the school's registrar, and the last 10 years as vice-president.

Mr. Theodore Pelzl graduated from DMLC in 1920. He then taught for three years in Tawas City, Michigan, and for two years in Mankato, Minnesota, before coming to St. Paul's School in New Ulm, where he served for 42 years. He is now serving as part-time instructor in organ at DMLC. This year marks his 50th in the teaching ministry.

Friends and colleagues marked Mr. Adolph Fehlaue's 40 years of serv-

ice in the ministry of the Word in a special service held at St. James Ev. Lutheran Church in Milwaukee, Wisconsin. Pastor Martin Petermann of St. Paul, Minnesota, secretary of the Synod's Board for Parish Education, preached the sermon.

Mr. Fehlaue is the Executive Secretary of the Board for Parish Education. After graduating from DMLC in 1930, he taught in the following schools: St. Peter's, Helenville; Jerusalem, Milwaukee; St. James, Milwaukee; and St. Paul's, Appleton. In 1959 he became Assistant Secretary of the Board for Parish Education, and in 1968 the Executive Secretary.

May our Lord richly continue to bless these men who are serving so faithfully in the teaching ministry!

FESTIVAL OF DEDICATIONS



Chancel of St. Luke Ev. Lutheran Church, Little Chute, Wisconsin

On September 13, 1970, St. Luke Ev. Lutheran Congregation, Little Chute, Wisconsin, was privileged to dedicate a new church, a new parsonage, and a church organ to the glory and service of the Triune God.

In the 10:00 A.M. service, the mission congregation dedicated its new church to the worship of God. The Rev. Marvin Radtke, Eagle River, Wisconsin, was the festival speaker.

In September 1967, the congregation purchased 4.8 acres of land in the village of Little Chute. In January 1969, Architects Boettcher and Ginnow, Neenah, were engaged to design a "first unit" chapel. On May 31, 1970, the congregation moved from the theater on Main Street, which had served as temporary place of worship for 4½ years, to its new church.

The new building has an area of 3534 square feet. It is constructed of cocoa-colored concrete block with a scissors-truss-roof construction. The structure is almost

square, with the nave in the middle; the coatroom, transept, and sacristy on the right; the multipurpose area on the left. The flexible design of the multipurpose area allows it to be used for fellowship as well as for overflow and Sunday school. The nave can seat 115, with overflow increasing the seating to 250.

St. Luke's new parsonage was dedicated in the 3:00 P.M. service. The Rev. J. Dahlke, Weyauwega, Wisconsin, was the guest speaker. The ranch-style residence, which measures 67'x26', includes a living room, kitchen, three bedrooms, study, and a double garage. It took just three months to construct.

In the 7:30 P.M. service, the congregation dedicated its church organ to the praise of God. The sermon was delivered by Pastor Carl Voss of Green Bay; the festival organist was Prof. Martin Albrecht of Wisconsin Lutheran Seminary. The two-manual Wurlitzer electric organ was purchased for \$500 from a Lutheran congregation in Appleton.

The members of St. Luke Congregation thank and praise God for giving our fellow Christians of the Wisconsin Ev. Lutheran Synod the heart to do mission work, and for making the Church Extension Fund and Parsonage-Teacherage loans available to carry on the ministry of the saving Gospel. We wish to thank in particular the anonymous donor from the Milwaukee area who paid the cost of all sand and gravel aggregate for the construction of the church—a sizable gift indeed! It is remarkable that in our day of rising costs, land could be purchased and a church and parsonage erected for only \$92,000. But "with God nothing is impossible." "Sing unto Him, sing Psalms unto Him; talk ye of all His wondrous works" (Ps. 105:2).

JAMES R. DIENER, Pastor

One Hundred Years of Grace At Grace

On September 20, 1970, the members of Grace Ev. Lutheran Church of rural Goodhue, Minnesota, were permitted by God's grace to observe their 100th anniversary. Pastor F. Kosanke, Elkhorn, Wisconsin, a former pastor, addressed the congregation in the morning service on the words of I Peter 2:1-10. Pastor M. Lenz, Minnesota District president, addressed the members in the afternoon service, basing his words on Psalm 100.

It was in 1970 that a group of seven families desiring Lutheran services asked Pastor C. Bender of Red Wing to minister to their spiritual needs. The congregation today numbers 197 souls and 152 communicants. It has had four churches and three school buildings, of which two



Grace Church, Rural Goodhue, Minnesota

churches and two schools were destroyed by fire, caused by lightning. It is God's grace that upheld the members of Grace Congregation so that they did not waver in their faith because of these trials which beset them during their 100 years of existence.

In 1880 Grace Congregation entered into a working arrangement with St. John's of rural Goodhue to form a dual parish. These two congregations, in turn, were instrumental in forming St. Peter's in the village of Goodhue in 1912.

For many years the congregation operated its own school. Since 1966, members have sent their children to St. John's School.

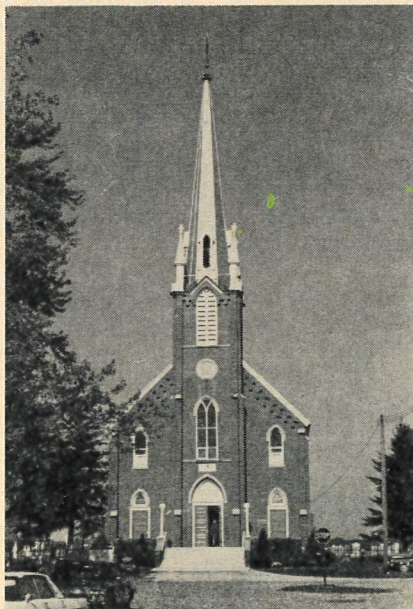
To God all praise and glory!

WARREN J. HENRICH, Pastor

100 Years of Gospel Preaching in the Same Building

In a day when newly-born sister congregations are holding worship services in school buildings, halls, and mortuaries, Salem Ev. Lutheran Congregation of Scio Township, near Ann Arbor, Michigan, counts it a signal blessing to be able to observe the 100th anniversary of her church building. After first worshiping in a log cabin for about three years and then in a frame church, increased membership soon made necessary the erection of a larger house of worship. The decision to build the present church was made in 1868. The cornerstone was laid on May 3, 1870, and dedicatory services were held on October 9, 1870.

The building, a beautiful structure with a brick exterior, a lofty spire reaching toward the heavens, and interior woodwork of native black walnut and butternut, was built and furnished at a cost of \$14,000. The general appearance has changed but little since the day of dedication, so that the church has become a landmark in the State of Michigan. The hundredth anniversary was observed by completely redecorating the interior and laying new carpeting. But



Salem Ev. Lutheran Church
Ann Arbor, Michigan

the original furnishings remain intact.

The present edifice was erected during the pastorate of Pastor Stephen Klingmann. Under his leadership and that of his successors the congregation grew to such an extent that almost all of the 450 seats were occupied on a Sunday. In later years, the exodus from the farm to the city

caused the membership to decline. Recently, however, the growth of suburbs has also affected Salem Congregation. Her pews are gradually being filled again.

The observance of the building's centennial on October 11, 1970, was marked by morning and afternoon services at which two sons of the congregation were guest speakers. Pastor E. Renz of Tampa, Florida, reminded the congregation that her house of worship is the gate of heaven, basing his words on Genesis 28:17. Pastor F. Schulz of Kenosha, Wisconsin, used John 3:1-16 to remind the congregation that "This Is a Day of Jubilation for Salem Congregation." The undersigned was the liturgist at the morning service, and Pastor A. Baer of Adrian, Michigan, at the afternoon service.

In commemoration of 100 years of God's grace and mercy, Salem's members not only praised the Lord for His bountiful goodness, but mindful of the many sister congregations who do not yet enjoy a house of worship of their own, designated the anniversary offerings for beginning new missions and helping erect chapels where they are so sorely needed.

L. HALLAUER, Pastor

WHAT DO YOU MEAN — "I AM"?

"I AM THE GOOD SHEPHERD"

John 10:11, 14

A Beautiful Picture

Certainly it is hard even at Christmas to think of such a peaceful pastoral scene as shepherds and sheep in an age so full of polluting factories, polluted air, lakes, and rivers; frustrating freeways, wars and rumors of wars, protest marches, and urban and campus unrest. But the common folk to whom Jesus spoke of Himself as the Good Shepherd well understood what He meant. Many of them were shepherds, who knew firsthand all that was involved in being a good shepherd, even to the point of laying down their lives for the lambs and sheep of their flocks. Is it any wonder then that Christians the world over have always loved to speak and sing about Jesus as their Good Shepherd? To do so makes Jesus very real to us, brings Him closer to us, and makes Him a more understandable as well as lovable Person.

A Meaningful Picture

Being our Good Shepherd, Jesus knows us, knows how weak and frail we are. He knows that we like sheep are constantly in grave danger of getting lost in the deserts and mountains of this sinful world, yes, even of falling prey to our worst enemy, the wolf, that is, the devil, who is daily seeking to devour us. Knowing this, He was concerned about us, so concerned that He became "involved" in our race when, as the Christmas story tells us, He took upon Himself our flesh and blood and dwelt among us.

Being concerned about us, He knows each one of us by name. He has even written our names in His Book of Life, so that no one can ever pluck us out of His hand. Isn't this a most wonderful, meaningful fact! If you could say, "President Nixon knows me and oc-

asionally writes me," you would consider that quite a distinction, wouldn't you? Well, Jesus is far greater than President Nixon or any of the world's great rulers. Yet He knows us personally and has also sent us a "Letter," our Bible, wherein He would speak to us every day, if we will only let Him.

Furthermore, in that beautiful "Letter" He tells us all about Himself, all about what He has done for us, so that we weak and wandering sheep might be perfectly safe and secure in His loving care. Yes, in that "Letter" He tells us that He loved us so much that He "gave His life for the sheep." Oh, the wonder of a love like that! Who can even fathom it? One would not expect a shepherd, even a good shepherd, to go to that extreme for sheep that refused to listen to him or follow him. Yet that is exactly what our Good Shepherd did for us, who have all gone astray, who have turned everyone to his own way (Isa: 53:6). He was thrown to the wolves that we might be spared falling into their clutches forever. He was plunged into the depths of utter forsakenness by God so that we might not be abandoned by God for all eternity. That is certainly "love divine, all love excelling."

How then can we shrink from confessing that we know Him, or refuse to follow Him or listen to His voice instead of the lying voices of hireling shepherds who don't care a snap about us? Only if we follow Him now, if we listen to His voice now, can we be assured that "goodness and mercy shall follow us all the days of our life." Only then will He guide us with His rod and staff when we inevitably must walk through the dark valley of the shadow of death. As our Good Shepherd He not only walked this way before us, walking it alone, but He will be right there with us, all the way, bringing us safely into "the House of the Lord," where we shall dwell with Him forever.

KENNETH W. VERTZ

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Luchterhand, Lyle, as pastor of St. Matthew's Ev. Lutheran Church, Niles, Ill., on July 19, 1970, by G. W. Boldt, authorized by A. C. Buenger (S.E. Wis.).

Installed

Pastors

Dorn, Harold, as pastor of Faith Ev. Lutheran Church, Anderson, Calif., on Nov. 8, 1970, by A. C. Young, authorized by I. G. Frey (Ariz.-Calif.).

Gawrisch, Kenneth H., as pastor of Grace Ev. Lutheran Church, Waupun, Wis., on Nov. 15, 1970, by R. D. Roth, authorized by K. Gurgel (N. Wis.).

Kugler, Samuel, as District Missionary for the Nebraska District, on Nov. 8, 1970, by L. Gruendeman, authorized by G. E. Free (Neb.).

CHANGE OF ADDRESS

Pastors

Bode, Elden M.
3319 W. 10th Ave.
Kennewick, Wash. 99336

Dorn, Harold
1331 Pinion Ave.
Anderson, Calif. 96007

Haag, Keith
1014 N. 17th St.
Manitowoc, Wis. 54220

Haase, H. C.

768 McAlister Ave.
Benton Harbor, Mich. 49022

Kelm, Paul E.

20 Williams St.
Pittsfield, Mass. 01201

Kobs, George

819 Richards Ave.
Watertown, Wis. 53094

Luchterhand, Lyle

9200 Milwaukee Ave.
Niles, Ill. 60648

Meyer, Louis W.

Lake Benton, Minn. 56149

Scheele, R. W.

440 Fifth Ave. S.W.
Hutchinson, Minn. 55350

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Place: Zion Ev. Lutheran Church, Rhineland, Wis.

Time: 9 a.m. Communion service.

Date: Jan. 4, 1971.

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

Agenda: Evaluation of Confirmation Age of

Children, J. Braun; The Christian Citizen in

His Community, N. Stellick.

Walter Goers, Jr., Secretary

NOMINATIONS

Northwestern Publishing House

The following were nominated for the position of associate editor at the Northwestern Publishing House:

Pastor Lyle Albrecht, Warren, Mich.
Pastor Richard Balge, Madison, Wis.
Pastor James Diener, Little Chute, Wis.
Pastor Joel Gerlach, Garden Grove, Calif.
Pastor H. Eugene Hartzell, East Fork, Ariz.
Pastor Philip Janke, Menomonee Falls, Wis.
Pastor Armin Keibel, Martinez, Calif.
Pastor David Kock, Rhineland, Wis.
Professor David Kuske, Onalaska, Wis.
Pastor Paul Nitz, Milwaukee, Wis.
Pastor John Parcher, La Crosse, Wis.
Pastor Joel Prange, Redding, Calif.
Pastor Richard Shekner, Chicago Heights, Ill.
Professor Cyril Spaude, Watertown, Wis.
Pastor George Tiefel Jr., South Lyon, Mich.

Any correspondence regarding these candidates should be in the hands of the secretary of the Board of Directors of the Northwestern Publishing House by Jan. 15, 1971.

Mr. Herman P. Gieschen, Secretary
2131 N. 72nd St.
Wauwatosa, Wis. 53213

CALL FOR NOMINATIONS WISCONSIN LUTHERAN SEMINARY

Nominations for the fourteenth professorship, which has been assigned to the fields of Church History and Homiletics, are hereby solicited from the members of the Synod. Nominations must be received no later than Jan. 8, 1971, by

The Seminary Board of Control
Pastor Emil G. Toepel, Secretary
614 East St.
Baraboo, Wis. 53913

THIS IS YOUR HOUR!

The Galatians passage, the theme of our Christmas issue, speaks of the Father's great Christmas action in sending His Son to be our Savior. It also speaks of this as happening at a definite time in man's own history, but a time of God's own choosing. God had brought the history of man to that fullness necessary for the birth of Christ. The passage also speaks of us believers as sons of God, and thus lifts our eyes to the inheritance prepared for us in heaven and to the consummation of all things at the end of time.

In the meantime, however, God has chosen this day for us; and there is work to be done and hearts to be won. God is using our Synod mightily in doing this work on the home front, in Home Missions, and in World

Missions. In this issue, the Home Mission department comes to you with a special plea concerning the Church Extension Fund and the regular budget as they affect the work of missions in the continental United States. World Missions shares with you the joy of converts to the Christian faith. The three meditations were written by missionaries of the World Field on three continents. An article of special interest to all who love missions — and what believer does not! — is the one written by the Executive Secretary of the Board for World Missions. It is an outpouring of his own personal experiences as he quotes from his correspondence with missionaries in the Far East. I join the readers of this issue in expressing thanks to these brethren and wishing them a special measure of

God's strength in their fields of labor. It seems clear, doesn't it, that this is the hour God has appointed for us of the Wisconsin Ev. Lutheran Synod to begin in a real way to share the Gospel with others. That's why He gave it to us in such rich measure.

The special art work in this issue was planned and executed by Pastor Siegfried Fenske and Mr. Harold Schmitz of the Northwestern Publishing House staff. We appreciate their efforts.

And now may the love of the Father, the grace of the Spirit, and the birth of Jesus, the only-begotten Son of the Father, fill the hearts of you, His adopted sons and daughters, with true Christmas joy and the knowledge that this is your hour!

HAROLD E. WICKE, Editor

NAMES REQUESTED For Our New 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. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alaska	Kenai Peninsula*
Arizona	Yuma
California	Fresno
	Novato (Marin County)*
	Oceanside
	Pasadena
	Riverside
	Torrance
	Victorville*
Connecticut	Danbury
Florida	Fort Myers*
	Jacksonville
	West Palm Beach*
Georgia	Atlanta
Illinois	Aurora
	Jacksonville*
	Palatine
	Peoria
	Rockford*
Indiana	Fort Wayne
Louisiana	Slidell (New Orleans)
Maryland	North Washington Area
Massachusetts	
	Pittsfield
Michigan	Grand Blanc*
	Howell
	Jackson
	Montrose
Minnesota	Brainerd
	Excelsior
	Inver Grove Heights*
Montana	Bozeman*
Nevada	Las Vegas*
North Dakota	Jamestown*
	Minot*
Ohio	Cincinnati*
	North Columbus
Oklahoma	Tulsa
Oregon	Bend*
	Corvallis*
Pennsylvania	Allentown*
	Pittsburgh*
South Carolina	
	Columbia
South Dakota	Pierre
	Yankton*

Texas	Angleton/Freeport
	Austin
	Clear Lake City
	Forth Worth
	Mercedes*
Utah	Salt Lake City*
Virginia	Norfolk
Washington	Bremerton
	Kennewick (Richland-Pasco)
Wisconsin	Cedarburg
	Hubertus
	Stevens Point*
Hawaii	Honolulu

	CANADA
British Columbia	
	Kelowna
Alberta	Barrhead*

*Denotes exploratory services.

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

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the **Synod's Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

EXPLORATORY SERVICES

ROCKFORD, ILLINOIS

Exploratory services are being conducted for the Rockford, Loves Park, and North Park area at the Harlem Boy's Club Building, Elm at Evans, North Park, Ill. Worship is at 9 and Sunday school at 10 a.m.

Names of persons interested should be sent to:

Pastor Kenneth A. Gast
1651 Cedardale Dr.
Belvidere, Ill. 61008

CINCINNATI, OHIO

WELS exploratory services are now being conducted each Sunday at 8 a.m. in the Taylor Elementary School, 3173 Springdale Rd. (N.W. Cincinnati). If you know of anyone in the Cincinnati area who might be interested in a WELS church, please contact the undersigned.

Pastor Oliver H. Lindholm
924 Cliffside Dr.
New Carlisle, Ohio 45344

SOUTH BEND, INDIANA

Exploratory services were begun on Sunday, Nov. 1, 1970, and will be held each Sunday morning at 8 a.m. EST in the meeting room of the St. Joseph Bank & Trust building located at the corner of US 31 and Darden Rd. in South Bend, Ind. If you know of anyone in the Niles, Mich., Elkhart and South Bend, Ind., area who might be interested in WELS services, please contact the undersigned.

Pastor Richard Shimek
P.O. Box 264
Eau Claire, Mich. 49111

NAMES REQUESTED

RALEIGH, NORTH CAROLINA

Anyone interested in the possible establishment of a WELS mission in Raleigh, N. C., please contact Mr. and Mrs. Roger Kaus, 4816 Metcalf Dr., Raleigh, N. C. 27609.

NOTICE

An altar cloth with frontlet (70"x23") of green velvet, plain with a gold fringe, and a pulpit fall (20"x32") of the same materials and with inscription IHS, to any mission congregation.

Rev. Herbert J. Lemke
Zion Lutheran Church
Hartford, R. 3, Wis. 53027

NOTICE!

Pastor Roland Ehlke

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Ehlke at 329 Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 96243

Direct from the Districts

Dakota-Montana

Organ Dedication

On September 20, Immanuel Ev. Lutheran Church of Elgin, North Dakota, was privileged to dedicate a new Conn electronic organ. The local pastor, David Neuman, was in charge of the festival service.

Sunday School Institutes

The annual meeting of the Western Sunday (Saturday) School Teachers' Institute was held at Mobridge, South Dakota, on September 20, with 71 teachers and pastors in attendance. An essay entitled, "Power Beyond Word," was read by Pastor F. Fedke of Hettinger, North Dakota. After a supper served in the Academy dining hall, the assembly reconvened to hear a paper on "Christian Stewardship," by Pastor G. Rothe of Bismarek, North Dakota. The offering in an amount of \$62.30 was designated for the new mission in Pierre, South Dakota.

On September 27, First Lutheran of Gary, South Dakota, was host to the annual Sunday School Teachers' Institute of the Eastern Conference. About 100 teachers gathered to hear a practical lecture by Prof. G. Heckmann of Dr. Martin Luther College, entitled: "The Art of Questioning."

Youth Rallies

The Youth Group of the Western Conference met for its fall rally in Glenham, South Dakota, on October 18. The meeting opened with a film entitled, "Creation vs. Evolution," followed by a lively discussion. Entertainment and supper brought the day to a close. Attendance was 106.

The young people of the Eastern Conference held their fall rally at First Lutheran of Gary, South Dakota, on September 20. The 90 youths in attendance were divided into groups for a discussion of some of the top tunes. Prof. D. Brick gave a short presentaion on Dr. Martin Luther College, and also showed an

interesting series of slides on Lutherland.

Groundbreaking in Canada

October 25, 1970, was a happy day for the members of the mission in St. Albert, Canada, who were privileged to break ground for their new church on that day. Pastor D. Deutschlander serves this mission.

Minnesota

Two-Classroom Addition at Gibbon

On Sunday, September 13, 1970, Immanuel Lutheran Church, Gibbon, Minnesota, dedicated a two-classroom addition to its Christian day school. Prof. M. Burk, Dean of Martin Luther Academy, New Ulm, Minnesota, preached the dedicatory sermon. Basing his remarks on Luke 11:28, he reminded the congregation of the blessings of a Christian school.

Immanuel Congregation constructed the original brick building in 1927 as a one-room school, replacing a frame structure built before the turn of the century. When a second teacher was added in 1938, an 18'x30' room on the ground floor, previously used for the meeting of various organizations, became the second classroom. The third teacher was added in 1967. Classes were conducted in the church basement until the new classrooms were completed.

The classrooms, which measure 30'x30', each contain a unit ventilator, cabinets, and a sink with water fountain and hot and cold running water.

The \$55,000 addition also includes a teachers' office, and an athletic storeroom. The former ground-level classroom has been converted into a confirmation-instruction classroom.

Northern Wisconsin

From the Volga to Oshkosh

Immanuel Lutheran Church, 338 N. Eagle Street, Oshkosh, Wisconsin, was

privileged to observe its 50th anniversary on Sunday, October 18, with two special services. At the 9:00 A.M. service guest speaker was the Rev. Martin Nommensen, first pastor of the congregation (1920-22). The Rev. Robert Hartman of Lake Mills, Wisconsin, preached in the 3:00 o'clock afternoon service. An anniversary dinner was served at noon.

Immanuel Lutheran Church was organized in 1920 by German immigrants who had lived in the Volga district in Russia. Members did most of the construction work in building their first church at 1135 Arthur Avenue. For many years worship services were conducted in German, with but one English service a month. The pastors also served the Lutheran congregation in Pickett for many years.

Pastor T. J. Mittelstaedt had the longest pastorate in the history of the church, serving from 1942 to his death in 1963. It was during the latter part of his ministry that steps were taken to plan the present church building. Pastor G. Unke served both Immanuel and Faith Congregations of Oshkosh from 1964-67, and was followed by Pastor John A. Ruege. When he accepted a call just recently, the two congregations decided to call pastors on their own again. Plans at present call for the building of a parsonage on the church grounds. At present Immanuel Congregation has a membership of 282 communicants, totaling 353 souls.

Southeastern Wisconsin

Speaks on Noah's Ark

On November 5, 1970, Wisconsin Lutheran High School hosted the Eastern Wisconsin Branch of the Bible-Science Association, Inc. The executive director of the Bible-Science Association, the Rev. Walter Lang of Idaho, discussed "The Search for Noah's Ark." Slides were shown picturing the wood retrieved in the 1955 expedition and picturing the various strange stone monuments and carved figures on the slopes of Ararat. The Rev. Lang reported that the Moslems now accept Mt. Ararat as the site of the Ark. Formerly, they held that Mt. Al Judi, 250 miles away, was the location. About 135 people attended the Association's meeting.

A Litany of Rejoicing in

THE TRUE GLORY OF CHRISTMAS

I

- V: Lord Jesus Christ, Thou didst become a Child and wast laid in a lowly manger, but Thy Word reveals Thy eternal glory:
R: "Whose goings forth have been from of old, from everlasting."
V: Son of God most holy, Thy mother Mary praised God because "He hath regarded the low estate of His handmaiden," but Thy Word reveals her as having part in Thy plan of salvation:
R: "I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head, and thou shalt bruise His heel."
V: Ruler of heaven and earth, there was no place in Bethlehem worthy even to house Thy humanity, but Thy Word reveals why Thou didst come:
R: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David."



Oh, rejoice ye Christians, loudly,
For our joy hath now begun;
Wondrous things our God hath done.
Tell abroad His goodness proudly
Who our race hath honored thus
That He deigns to dwell with us.

Joy, O joy, beyond all gladness,
Christ hath done away with sadness!
Hence, all sorrow and repining,
For the Sun of Grace is shining!



II

- V: Lord Jesus Christ, we humbly confess that before Thee we are but dust and ashes, but Thou dost comfort us, saying:
R: "The Son of man is come to seek and to save that which was lost."
V: Sinless Son of the Virgin, we confess that we were conceived and born in sin, but Thou dost assure us:
R: "The Son of man hath power on earth to forgive sins."
V: Savior of men, we confess that we can do nothing to save ourselves, but we rejoice to hear Thee say:
R: "But for this cause came I unto this hour."
V: Incarnate Son of God, we confess that we are too often earth-bound, but Thou dost lift our eyes on high, saying:
R: "I will come again, and receive you unto Myself; that where I am, there ye may be also."
V: Only begotten Son of the Father, we see the true glory of Christmas in Thy Word to Nicodemus:
R: "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."

Lord, how shall I thank Thee rightly?
I acknowledge that by Thee
I am saved eternally.
Let me not forget it lightly,
But to Thee at all times cleave
And my heart true peace receive.

Joy, O joy, beyond all gladness,
Christ hath done away with sadness!
Hence, all sorrow and repining,
For the Sun of Grace is shining!

Rejoice in

THE TRUE GLORY OF CHRISTMAS

Join us and all saints of God in rejoicing over the birth of Jesus Christ as we confess our Christmas joy in the words of the Nicene Creed.

We rejoice in *the Glory of the Person*
Who was Sent:

“And I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By Whom all things were made.”

He it was who came at Christmas!

We rejoice in *the Glory of the Way*
He was Sent:

“Who for us men and for our salvation came down from heaven And was incarnate by the Holy Ghost of the Virgin Mary And was made man.”

That's how He came at Christmas!

We rejoice in *the Glory of the Purpose*
for which He was Sent:

“And was crucified also for us under Pontius Pilate, He suffered and was buried; And the third day He rose again according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.”

That's why He came at Christmas!

A BLESSED AND JOYOUS CHRISTMAS
TO ALL OUR READERS
AND TO ALL WHO CONFESS CHRIST WITH US!

The Editorial Board and the Contributing Editors of
THE NORTHWESTERN LUTHERAN

The Board and Management of the
Northwestern Publishing House
and all its workers

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