

# The Northwestern Lutheran

*"The Lord our God be with us, as He was with our fathers, let Him not leave us, nor forsake us." 1 KINGS 8:57*

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Prof. Henry J. Vogel  
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## Peace

**T**is Christmas - and once more peace has descended upon a troubled world. The world of Nations has put away its guns and cannon and bombs. The drums of war are stilled.

May God in His mercy preserve this peace!

## Christmas

**"P**ace on earth, good will toward men," so sang the angels when Christ was born in Bethlehem to shepherds in the night.

**S**u the angels still sing softly and tenderly into the ear, the heart of all who know themselves to be sinners and guilty before God.

**"H**ear not, I bring you glad tidings" - of peace, God's peace, Christ's peace. Peace - not as the world giveth, but peace to a troubled heart and conscience-peace through the blood of Christ for "I, even I, cover all thy sins."

**A**nd still the angels sing of peace, eternal peace, to all who make the Christ of Bethlehem their peace.

## THE BIRTHDAY OF THE KING



ON the first page of some family Bibles the head of the house has inscribed the family record; the name of father and mother, the names of the children are listed, their birthdays and other dates are recorded. In like manner our heavenly Father has inscribed the record of his only begotten Son, our Savior Jesus Christ on the pages of the New Testament. The record begins with the genealogy of Christ, Matthew 1. The mother of the Incarnate Son of God is named, the Virgin Mary. The date of His birth is given: it was in those days when Caesar Augustus passed a decree, that all the world should be taxed, and when Cyrenius was governor of Syria. That was the date of Jesus' birth according to the secular calendar. According to God's calendar it was the "fulness of time." The place of His birth is given: Bethlehem in Judea. The name of the Son is given: Jesus. And finally His office is mentioned, "Unto you is born this day in the city of David a Savior, which is Christ the Lord."

We turn to this first page in the New Testament with new interest and new delight each year. Each year at Christmas we read and hear again the message of Christ's birth and celebrate the birthday of our King.

### Is He a King?

But we are prompted to ask, "Art Thou a King then?" Indeed, He is a King. "It came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Rome took a census. How many of all the people that were counted are mentioned in this record? Caesar Augustus, Cyrenius, Joseph and Mary. And why are these last mentioned? Because Joseph was of the house and lineage of David and Mary his espoused wife also. They were descendants of the great

king David. And God remembered them, because God had given king David the promise, "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. — And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." The blessing of the Lord God rested upon the house of David. God remembered His promise to David and kept it. Jesus was born of the house and lineage of David; He is David's Son, of royal lineage. But He is more than David's Son, He is



David's Lord. The glory of the Lord shown round about the shepherds when Jesus was born at Bethlehem. It was that glory which Jesus had in heaven. He is God's own Son, the only begotten of the Father. Yes, He is the King of kings, the Lord of lords.

Caesar Augustus passed a decree that all the world should be taxed. That census was a sign of Caesar's power. And all went to be taxed, everyone obeyed. And yet that mighty prince passed his decree only that Jesus might be born in Bethlehem. The King of kings overruled and still overrules all the plans of men. All kings and rulers on earth finally must obey Him and serve Him.

### This Shall Be a Sign Unto You

But still we ask, "Art Thou a King then?" For we have marked the message of the angel at His birth, "And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Is *He* a King? Every monarch on earth has some sign of majesty and power. But here we find a babe wrapped in swaddling clothes lying in a manger. Now we must not forget that the first announcement of the King's birth was given to the shepherds abiding in the field keeping watch over their flocks by night. These shepherds were directed to go to Bethlehem and to look for a child lying in a manger. The shepherds were perfectly at home in those surroundings; this was their world. Now the King of kings made His home in these surroundings, He made His home in a stable and a manger-bed. There was no sign of His kingly glory, but the shepherds knew this, He is our brother, He is one of us. And thus we behold the King of kings throughout His earthly life. He became one of us, our brother. He took upon Himself the troubles, the sorrows, the sins of men. Finally He was crowned with the crown of thorns, and enthroned upon the cross.

### The Prince of Peace

And that is why the multitude of the heavenly host praised God and said at the birth of our King, "Glory to God in the highest, and on earth peace, good will toward men." When the eternal Son of God condescends to sinful men, that indeed spells good will toward men — it is grace. When the eternal Son of God condescends to sinful men and becomes our brother, He brings peace to men on earth, the peace of God which passeth all understanding. That peace of God is above all peace *with* God through our Lord Jesus Christ. In writing to the Romans St. Paul says, "Being justified

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# Editorials

**A Christ-less Christmas** A Christ-less Christmas is an impossible word to spell. It is even an impossible thing. It is even an impossible word to spell. A Christ-less Christmas is like a food-less meal. There might be an excuse for a food-less table but there is no excuse for a Christ-less Christmas. It may be entirely possible that food is lacking for a meal as is the case in many European countries today, but Christ is always to be had. Those who have not Christ at Christmas, have Him not because they despise the goodness of God that would lead them to repentance and to Christ to accept Him as their Savior, Lord and King. That is the pity of it. We would adjudge people fools who could have food to set before them but refuse it and sit down to a food-less table. Can we say less about people who could have Christ and with Him a happy and blessed Christmas but who refuse Him admittance into their lives and homes?

And yet these people will attempt to celebrate Christmas and keep the feast, at least outwardly. In fact it would seem that just these people, who have not Christ in their celebration, make the most of that Christian day. They make lavish preparations for it; they take neither time nor money expended into consideration. They make elaborate plans for social engagements on that day of days. Their homes swarm with invited guests and together they are happy and their jubilant voices fill the very air. They feast on the fat of the land. But Christ, the heart of Christmas, is not there. He is not known among them. To them Christmas is just a day for merry-making and excesses, a day on which to forget and drown all cares and sorrows of life. All this without Christ who came to seek and save that which is lost and to give rest unto our souls.

Living in such times and surrounded by such celebrations and such merry-making the Christian is in eminent danger of doing as they do, of copying their Christ-less ways. There is grave danger that the world will take Christmas and its meaning out of our hands unless we gird ourselves and put on the whole armor of God and valiantly resist every attempt of the devil to rob us of Christ at Christmas time.

W. J. S.

\* \* \* \*

**Peacetime Christmas** For most of us the coming Christmas will be different in its outward setting than the last few Christmases have been. The heavy pall of war which dampened so many spirits has at last been lifted. Christmas shoppers have been on a buying spree. There is plenty of loose money, and Christmas wares are snatched up almost as fast as they appear on the counters. There are frenzied attempts to make up for the gloom of the wartime years.

And yet a feeling of uneasiness and gloom persists. We cannot get away from the thought that we are living in a very

sick world. There is a fear of what may happen if another war should break out, and there is no guarantee that war will not come again.

The atomic bomb has made people think and makes them quail. What if this terrible weapon should be unloosed upon us! A responsible authority has stated that one such bomb, coupled with poison gas, could wipe out all life in a radius of 1000 miles and that three such bombs dropped in strategic places could destroy all life in our country. There is peace, and yet no peace.

To repeat the message of Christmas: "Peace on earth, good will toward men" has an insincere ring in the ears of many. But that is only because they do not understand of what kind of peace the angels sang on the plains of Bethlehem. It is a peace which rises above war between nations and uneasiness as to the fate which may befall this world. It is a peace of soul and conscience, the peace which flows from the knowledge that God was in Christ and reconciled us unto Himself, that the little Babe born there in Bethlehem left its heavenly throne and came into this world to undertake our redemption, to pay for all our sin and guilt and to make us pure and spotless in the sight of the holy God, whose eternal punishment we had so richly deserved.

Where that assurance dwells there is true peace. Not that the world will escape the terrible instruments of death which it has invented but that there is a better world awaiting us, thanks to the redeeming work of the Son of God who has opened the portals of heaven for us.

The Christmas message lifts our eyes beyond this world and beyond the grave to the eternal mansions above which Jesus has made ready for us. The trouble with us Christians is that we have become so earthly-minded, so attached to this present world that we are losing our vision of eternal things to come. We are so much inclined to set our affections on things on the earth instead of things above.

Christmas, if observed in the right spirit, would give us a new sense of direction, fix our eyes upon the Child in the manger, yea beyond, to the suffering form on the cross and the door swung open by Him who said, "Because I live ye shall live also." If we have caught that message, then Christmas will be truly a Christmas of peace.

I. P. F.

\* \* \* \*

**Only Twenty Per Cent** People who have said so much and written so much about the godless universities are all wrong. They are not so godless as people have tried to make them out to be. We say this on the authority of statistics taken at the University of Wisconsin and just released and reported in the *Milwaukee Journal* of December 9. We do not know who compiled the statistics

but it will, according to the reporter, "indicate that religious faith remains unchanged or strengthened in an overwhelming majority of cases." It would be impossible to tabulate all the statistics here and record all the questions put to the students on the basis of which these statistics were compiled. We will report the final result only. Here it is:

	Faith strengthened	Weakened	Unchanged
Freshmen	26%	8%	61%
Sophomores	25%	12%	57%
Juniors	23%	15%	57%
Seniors	26%	20%	41%

We ask you, to get a clear picture, to notice in the table above the "faith weakened" and the "faith unchanged" columns the gradual change that took place

in the faith of the student as he advanced from a Freshmen to a Senior. In the Freshmen year the faith of 8% of the students was weakened but in the Senior year the faith of 20% was weakened and only 41% remained unchanged compared to 61% in the Freshmen year. Nor dare we be too optimistic when we read the statistics of the first column. Much depends on what one considers "faith strengthened." Whether the *Journal* reporter feels relieved or not at the outcome of this test matters little. To a Christian and a Lutheran "faith" and faith do not mean the same thing. Some are satisfied with a student's faith if he confesses that he still believes in God. We are not. We want to know of a student, "What think ye of Christ" and

"whom do ye say that I am?" And we want to hear the clear-cut confession: "Thou art Christ, the Son of the living God," Thou art the Savior of the world whose blood cleanseth us from all sin. That, and that alone, is the Bible faith. Only 20% have experienced a weakening of their faith, says the *Journal* reporter. It may seem little to him but to the Christian it is a calamity that cries to high heaven. Twenty per cent! That is a terrible loss, greater even than we in our most depressed moments dared to imagine. Let those who read this learn anew to appreciate our Christian schools and colleges and pray God to preserve them to us and to our issue.

W. J. S.

## IT IS CHRISTMAS DAY

*What sudden blaze of song  
Spreads o'er th' expanse of heav'n?  
In waves of light it thrills along,  
Th' angelic signal given —  
"Glory to God!" from yonder central fire  
Flows out the echoing lay beyond the  
starry choir;*

*Like circles widening round  
Upon a clear blue river,  
Orb after orb, the wondrous sound  
Is echoed on for ever:  
"Glory to God on high, on earth be peace,  
And love toward men of love" — salvation  
and "release." JOHN KEBLE.*

IT shou'd not be hard to understand why the church commemorates the Lord's Incarnation. It would seem unnatural to us not to do so. Yet this feast is not the oldest in the church calendar. Partial explanation of the tardy acceptance of Christmas may be found in the fact that of course nobody knew the exact date when the holy Child was born. It was several centuries before December 25 was fixed as the date for the commemoration.

The historic church prepared for this great day of Christmas not only with the preparatory season of Advent, but with solemn services on the day before, especially the evening before. These last were called the Vigils of the Feast, people gathering in the church to pass the hours

in songs, prayers and listening to homilies, watching for the coming of the Day. As the midnight hour struck then would burst forth the song of joy, the first In-troit appointed for the day: "The Lord



hath said unto me, Thou art my Son: this day have I begotten Thee."

God has come to men! Christmas is the Festival of the Incarnation. The progressive revelation of God through all

the ages has now reached its climax. The Father draws the veil aside and shows Himself to men by the medium they can best understand, a human personality. How the Incarnation could be we do not know; but we know it is true from faith and experience. You and I, and millions before us, have known God in Christ.

Moreover, the Incarnation means that God not only came to men, but that He completely identified Himself with humanity. Our Lord is fully God and fully man. Christ is one of the race of

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## STUDIES IN THE AUGSBURG CONFESSION

BY PROFESSOR JOHN MEYER

ARTICLE XXVIII  
Of Ecclesiastical Power

X.

THE question concerning the Sunday is not yet concluded. Sunday does not take the place of the Old Testament Sabbath. The Sabbath, indeed, had to be observed by divine command, and whoever failed to observe any one of the prescribed forms and ceremonies concerning it sinned and was guilty before God. Not so the Sunday. Neither the day nor the manner of observing it was commanded or in any way regulated by God. Sunday was established by the

church in the free exercise of our Christian liberty. The question then arises, how came the Sunday observance to be considered as binding on consciences and as necessary for salvation? This question is taken up in the next paragraph, and the error stated both positively and negatively.

There are monstrous disputations concerning the changing of the law, the ceremonies of the new law, the changing of the Sabbath-day, which all have sprung from the false belief that there must needs be in the Church a service like to the Levitical, and that Christ had given commission to the Apostles and bishops to devise new ceremonies as necessary to salvation. These errors crept into the Church when the righteousness of faith was not taught clearly enough. Some dispute that the keeping of the Lord's Day is not indeed of divine right, but in a manner so. They prescribe concerning holy-days, how far it is lawful to work. What else are such disputations than snares of consciences? For although they

endeavor to modify the traditions, yet the mitigation can never be perceived as long as the opinion remains that they are necessary, which must needs remain where the righteousness of faith and Christian liberty are not known.

## NOTES

Very much could, and should, be said about the dangers pictured in these brief words. Rightly they are traced to *monstrous disputations*. To a casual observer their monstrosity may not become apparent at once, for the defenders of the errors here involved run true to form, as St. Paul pictures them in Rom. 16, 18: "By good words and fair speeches (they) deceive the hearts of the simple." All those that ever insisted on some outward forms in the church as being divinely instituted always make it appear as if their demands were founded in the Word of God, though they may, admittedly, not be in a position to quote a definite Bible passage. Yet, in spite of "good words and fair speeches", such disputations are "monstrous," because they rob Christians of the "liberty wherewith Christ hath made us free" (Gal. 5, 1), as will appear if we examine the two errors in connection with the Sunday question.

The first error is stated in the following words: *the false belief that there must needs be in the Church a service like to the Levitical*. We know how God had prescribed the Levitical service of the Old Testament down to the minutest details. Nothing was left to the choice of the Children of Israel. All their festival days, great and small, all the sacrifices that they were to bring, all the rites and ceremonies they were to observe, the foods which they might or might not eat, clean and unclean, the manner in which they must purify things, including their own bodies, in case they had become defiled and ceremonially unclean, even the persons who were to serve as their intermediaries between themselves and their God — all these things were regulated by the Law of God.

St. Paul tells us in Gal. 4, 1ff. that God did this because His children in the Old Testament were still to appear as minors, as not yet of age, and thus to be ruled by "tutors and governors." They were not yet to be given the full freedom of the glorious inheritance which was theirs by promise. — In Col. 2, 17, he adds the reason that the Old Testament ceremonies were to serve the purpose of types and shadows which prefigured the blessings that would be revealed in Christ. Since the body had not yet appeared, how could the Children of Israel select the proper ceremonies that would correctly represent the blessings they were to expect? They might have selected misleading forms, forms that would give them an altogether wrong picture. For this reason also the Epistle to the Hebrews (chap. 8, 5) quotes from Ex. 25, 40: "See, saith he, that thou make all things according to the pattern showed to thee in the mount."

Now Jesus Christ has come and performed His work of redemption. We no longer need vague shadows and patterns to give us a faint idea of the blessing He would procure for us, we have that very blessing in body. We are no longer like minors who must be tutored all the time, we are like sons who have become of age, to whom their father will entrust his estate knowing that they will administer it properly.

Yet there are such as imagine *that there must needs be in the Church a service like to the Levitical*. They imagine that, as in the case of Israel, so also now God has prescribed a certain form of organization for the church, has appointed a certain office, has instituted certain times and ceremonies to be observed, as for instance, the church services on Sunday.

No matter how specious the arguments may appear which the sponsors of the Sunday idea offer, yet they all spring from the basic error, perhaps unbeknown to themselves, that the New Testament church must be organized along Levitical

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### Let Us Keep Christmas

*Whatever else be lost among the years,  
Let us keep Christmas still a shining thing;  
Whatever doubts assail us, or what fears,  
Let us hold close one day, remembering  
Its poignant meaning for the hearts of men.  
Let us get back our childlike faith again.*

*Wealth may have taken wings, yet still there  
are*

*Clear windowpanes to glow with candlelight;  
There are boughs for garlands, and a tinsel  
star*

*To tip some little fir tree's lifted height.  
There is no heart too heavy or too sad,  
But some small gift of love can make it glad.*

*And there are homes — sweet rooms where  
laughter rings,*

*And we can sing the carols as of old.  
Above the eastern hills a white star swings;  
There is an ancient story to be told;  
There are kind words and cheering words  
to say.*

*Let us be happy on the Christ Child's day:  
— GRACE NOLL CROWELL.*

### The Fulness of Time

**"And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed" (Luke 2:1).**

We are supposed to be joyful when Christmas comes around. The Christmas spirit is one of cheer. But it will be very difficult to achieve this mood and keep smiling this year. Not only over in China and England and Europe, but even here in our own homeland.

It would indeed be quite easy to be bitter and cynical; to be angry at the perversity and wickedness of men; even to drop into despair. And it would not be so difficult to fall on our knees in contrite confession of our own share in the world's sin and guilt. But to be glad and make others glad will be hard — except, of course, for the thoughtless and blindly selfish.

However, there is another side to the matter. What kind of a world was it into which Jesus came that first "Silent Night"? It was strangely similar to our own. When the candles glimmer in the

home, and we think of the stars shining over the shepherds, the angel song, the Wise Men, and the face of Mary as she gathers her babe to her heart, we are apt to forget what was taking place elsewhere.

"Caesar Augustus," the emperor, receiving divine honors as a god! Filching freedom from his subjects. Triumphant with brute force and subtle deceit over the weaker nations round about. Militarism was rampant. The Jews were subjugated by the Romans and ground under its iron heel. They were "taxed to death" to pay for all this "Prussianism." "All world" — that is, all the countries and provinces of the entire Roman empire — was "enrolled" (as the new version has it) for the purpose of taxation and a census of the available man power for war. Before long Jerusalem was to be stormed and left a smoking ruin.



We might remember, too, the state of affairs in the church. The leaders were the Pharisees, the Scribes and the Sadducees. The Highpriesthood was sold to the highest bidder and made a source of revenue of his family and relatives. The traffic in sacrificial animals and money exchange was only one "graft" of many. Social life was demoralized and thoroughly corrupt — far beyond what we deplore in our own day. God looked down not only on the "little town of Bethlehem," but also on imperial Rome. This was the world into which "God sent forth His Son."

Meanwhile let us not forget Zacharias and Elizabeth, Joseph and Mary, Simeon and Anna, Zebedee and Salome. That is, the hundreds and thousands scattered here and there, shining lights in the darkness, waiting for "the Desire of the Nations" and "the redemption of Jerusalem." God does not leave Himself without witnesses in any age. He has

His seven thousand who have not bowed a knee to Baal and who still listen for the footfall of the Redeemer.

In view of all this we have no reason to despair. The long look across the centuries will fill us with a quiet, confident hope. Jesus has come and we are not orphaned. Instead of defeatism, the situation — exactly as we see it and as it is — should be an incentive to even more faithful service. Especially the service of bearing testimony to the truth of God and of making known to the world that there is a Savior from sin and its dread consequences and from the tyranny of the enemy whom Jesus called the liar and the murderer from the beginning.

Because our choice is between God and mammon, between the Prince of Peace and the hosts of darkness.

Luke tells us into what kind of an environment John the Baptist and the apostles were called to preach the Law and the Gospel. It was the same world grown worse. But for this very reason they were sent to herald the Word of God and there was no uncertain sound to the clarion voices of their proclamation.

"This day shall Christian tongues be mute,  
And Christian hearts be cold?  
O catch the anthem that from heaven  
O'er Judah's mountains rolled,  
When burst upon that listening night  
The high and solemn lay,  
'Glory to God; on earth be peace':  
Salvation comes today."

C. J. S.

— Bible Banner



## THE ANGELS' CHRISTMAS JOY

WHEN the angel on the fields of Bethlehem announced to the shepherds: "Behold, I bring you good tidings of great joy, which shall be to all people," did he deliver this message just because he had been instructed to do so? Was he himself not interested? His words do not make the impression as though he was acting only as a careful carrier of somebody else's words, but without any personal concern in the matter. They fairly ring with personal joy.

Similarly, when Gabriel announced the birth of John the Baptist to Zacharias in the temple, he acted as though he took it for a personal affront when Zacharias doubted his words: "I am Gabriel that stand in the presence of God." It is as though he could not understand how his wonderful message of "joy and gladness" could find such a cold and doubting reception, while his own heart was deeply stirred by it. When the same Gabriel, six months later, announced the birth of Jesus to Mary, we cannot help but feel the warmth of his heart in the tone in which he addressed her: "Hail, thou that art highly favored; the Lord is with thee: blessed art thou among women."

And when we hear the angel choirs singing at Bethlehem: "Glory to God in the highest, and on earth peace, good will toward men," we feel their joyful heart throbs and see them fairly bubbling over with happiness.

*The Meaning of Their Joy.* — What was it that made the angels so happy at Christmas? It was more than a general happiness. The angels are always happy to carry out God's orders. So when God sent Gabriel to Zacharias and to Mary he joyfully did as he was instructed. When the angel preacher was sent to the shepherds he felt the same happiness in doing the errand. The angels always enjoy to sing God's praises, be it as Isaiah heard them: "Holy, holy, holy, is the Lord of hosts," or as the shepherds did at Bethlehem.

But at Christmas they had a special reason to be happy. They love us. They had pity on us because we were lost in our sins. And now they were happy that the Savior had come who would rescue us from our sin, from death and damnation. They were happy that henceforth they could carry sinners at their death, like Lazarus, into Abraham's bosom.

*The Interest of the Angels.* — There are several striking passages that mention the angels' interest in God's plan of salvation, of which Christmas is a part.



St. Peter says in his first epistle that the prophets of old "testified beforehand the sufferings of Christ and the glory that should follow," the same things that are now preached in the Gospel. Then he adds: "Which things the angels desire to look into" (chap. 1, 12). The angels know as much about God's plan of salvation as He revealed of it; but now since the fulfillment is beginning, they are anxious to learn more and more.

What do the angels do to satisfy their desire for more knowledge? In Eph. 3 St. Paul tells us that God unfolds the "mystery" of His plan of salvation by making the Gentiles "fellow heirs" of

the promise and members of "the same body," namely the church, and then adds in v. 10: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." The angels very carefully watch how God builds His church on earth, they watch the work of our Savior, they watch the work of the Holy Ghost, they watch the planting, the growth, the struggles, the victories of the church, and in this way penetrate deeper and deeper into the mystery of God.

Paul admonished the Corinthian Church that women should appear properly and modestly attired in their divine services "because of the angels" (1 Cor. 11, 10). Angels are present in our meetings, and any improper conduct on our part will grieve them.

*How does Christmas Affect the Angels?* — Are the angels interested in Christmas only because they love us and rejoice in our salvation? Or do they in some way share the blessings of our Christmas? It is true, as the Epistle to the Hebrews declares, that Jesus did not take on Him the nature of angels (chap. 2, 16), yet also they were benefited by Christ's work. Col. 2, 20: "Having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth or things in heaven." The angels had not sinned, but by the sin of man the whole order of the universe had been disrupted; angels, made by God to be ministering spirits (Ps. 104, 4), were through sin separated from men, whom they were appointed to serve. Now Jesus is born to restore the things that had been ruined through sin, to reunite what had been torn apart. The angels rejoice, now also their relation to men on earth, whom they are eager to serve, will be restored to its original beauty.

If the angels rejoice at Christmas, should not we much more?

J. P. M.



## SPIRITUAL WELFARE COMMISSION

EV. LUTHERAN JOINT SYNOD OF WISCONSIN AND OTHER STATES  
FOR MEN AND WOMEN IN MILITARY SERVICE

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**C**HRISTMAS 1945 — how different from those of '41 — '42 — '43 and '44. Gone this Christmas is the haunting fear which gripped the hearts of millions in other years of this decade. Gone this Christmas is the nerve wracking anxiety of waiting for tomorrow's reports of today's casualties of war, the killed, the wounded, the missing in action. While no clouds of war could ever be dark enough to prevent the Star of Bethlehem from penetrating to shed its reassuring and guiding light upon the hearts of the faithful, still with war's-end that heavenly messenger of a Savior born will shine the brighter upon fear-freed hearts which once trembled for loved ones on the battlefields and lanes of earth, sea and sky.

Christmas 1945 — how different for thousands of returned servicemen and women and their families, reunited for the festivities of this, the most joyous and blessed day of days, Christmas, the birthday of our Savior Jesus Christ. But what of those still separated at Christmas time by miles and miles of land and the vast expanse of the seven seas? What of those still patiently and dutifully "sweating it out" at home and abroad? Does Christmas 1945 number them among the "forgotten legions" as far as their church is concerned? Did the churches' concern for them cease with the cessation of hostilities? How has war's-end and the return of thousands of our servicemen and women affected the S. W. C. and its efforts?



Generally its program of service is continuing as it has the past five years. That the number being served decreases each month needs no explanation. However, our mailing files still list more than 13,000 of our members in the armed forces, with more than 800 still confined to hospitals and rehabilitation centers. The rate of discharges each month is about 2,000 compared with 100 new inductees each month. This ratio has been fairly stable since October.

That many of those still in the service desire the continuance of our spiritual literature mailing program is evidenced by the numerous letters and cards received daily from the servicemen expressing that desire. The following are samples of such letters:


*Calcutta, India. — Dear Sirs: I wish to express to you again my thanks for the services rendered to me by you through your Spiritual Welfare literature. It has been a wonderful help overseas that would have been hard to do without. That together with the "Northwestern Lutheran" has been church for me. I haven't had the good fortune to have had Lutheran companions over here, so it has been a most important link. . . . Now that the war has come to a close, I hope it doesn't mean an end to your work. Even after our civilian army has been demobilized, your work will be of prime importance. If we are going to continue putting men into the army even for a short period of military training, your work will continue to be of utmost importance. A boy of eighteen taken from his home and placed in the army will meet the greatest battle against his Christianity of his entire life, and he certainly needs to have his church with him in every possible way. I hope and pray that my church will continue to stand by its boys in their battle against the devilish philosophies that they will face in the service. . . . Thank you again, and may God continue to bless your work.*

*Sincerely yours.*

*Fleet Post Office (Pacific). — Dear Sir: This is one of the many Christian servicemen you have been sending religious reading material. I wish to express my appreciation. You people have been perfectly swell to me. I do not have any idea who turned my name in to you people, but I really thank them a lot. You see I don't think it was my pastor, because I belong to a Baptist Church. Since*







*I have been overseas, I have never gotten to church services often, because of the war situation. That is where your material would come in. I wouldn't read it over just once, I would read it a great many times. It really is swell to be able to read an inspiring message of faith in a War Torn World. . . . I want to thank you people again for sending me the nice reading material. The purpose of this letter is that this month I am leaving Japan for the U. S. A. to get my discharge. By the time you get this letter I will be almost home, so if you wish to continue sending me the religious papers, I will gladly appreciate them. A Christian Friend.*

*Philippine Islands. — Gentlemen: I should like to express my appreciation to you for the pamphlets, sermonettes, and prayers which you have sent to me so regularly each month. In spite of my frequent changes of address, as I moved to different, widely-separated parts of the earth, they never failed to reach me. And they never failed to remind me of my home church and of the solid foundation which my faith is to me. I also liked very much the way in which your literature was illustrated. Even my non-Lutheran friends read this literature and were impressed by it. I wonder, are you planning to put your literature into book form? I'm sure many service people would want a copy — I know I'd like one. I shall never forget how my church did not forget its service people. Sincerely yours.*

Our full and part-time contact pastors who are serving the hospitalized, indicate by their monthly reports that little if any decrease in this type of service has taken place. With the concentration of the hospitalized in certain areas, as is now shown by their address changes, it is probable that more full-time contact pastors for this type of service will be called in the near future.

Then, too, more and more of our pastors, and even some not of our persuasion, are requesting quantities of our surplus supply of literature for local and mission contact distribution. In some cases reprints of certain issues have been necessary to meet this demand.

The stenographic department of our office has in the past month been decreased by two workers. The remaining force however is pressed by discharge notices, transfers, and address changes of the still active military personnel and the routine detail necessary to maintain efficient service. The congregations of Milwaukee continue to supply large groups of weekly volunteer workers who render yeoman service at mailing time, and without whose help the efficiency of our mailing program would be seriously hampered.

May the Prince of Peace, whose advent into this world as the Babe of Bethlehem we joyfully commemorate in these days, more and more shed abroad in the hearts of men that "Peace of God which passeth all understanding."

E. R. B.

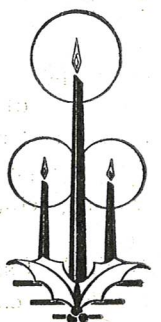
**IMPORTANT—**

**That discharge notices be sent to our office promptly.**

**That names and addresses of new inductees be sent on regular form cards.**



**S. W. C. information bulletins and offering envelopes are still available.**



## CHRISTMAS IN OTHER LANDS

BY CARMEN MALONE

**I**N England bells ring at midnight throughout the land to announce the arrival of Christmas. Very early in the morning the children go about the streets singing Christmas carols. The houses and churches are prettily decorated with ivy and holly. Most families have Christmas trees and their Santa Claus is called St. Nicholas. The families who have fireplaces have yule logs which are usually cut the year before so that they may be thoroughly dry before they are used. A yule log is placed in the fireplace and lighted with a piece of the log burned the year previous.

In Germany the children have Christmas trees and greatly enjoy them. Just before Christmas Eve some one strangely dressed calls at each house and inquires if the children have been good. He carries a large bag and a bunch of switches. If the children have been good, he opens the bag and throws nuts about. If a child has not been good, a switch is left to be used in punishing him. The man is called "Ruprecht."

The Dutch children's St. Nicholas drives a white horse so they clean their wooden shoes, fill them with oats and hay for the horse, and in the morning wake to find their shoes filled with candy and toys.

Christmas in Belgium is much like that in Holland except that the children put carrots in their shoes instead of oats and

hay. The Santa Claus of Denmark is good "Brownie Nisse," a little old man with a long grey beard who lives underground. Spain and Portugal have three Santa Clauses, the "Three Kings."



The Swiss children place one shoe outside the door for two Saturdays before Christmas. If they have been good, they will find candy and nuts in their shoes. Christmas Eve they go to bed early and awaken the next morning to find a loaded Christmas tree.

The French Santa Claus is "Pere Noel," which means Father Christmas. He visits each home and rewards good children. Ruprecht, who carries switches for bad children, comes with Noel. The children place their shoes in one corner of a room and Noel leaves their gifts in them.

In Italy Santa Claus is a lady called "Befana" and she is supposed to ride on a broomstick. The Italian people have Christmas logs for their fireplaces but do not have Christmas trees. Their gifts to each other are placed in a large urn or vase standing on a table.

In Sweden preparations of Christmas begin two or three weeks before Christmas. Houses are cleaned, new clothes are made for the children, and then the cooking begins. All kinds of cakes and cookies are made. The children select and trim their own Christmas trees. Sometimes presents are thrown in at the windows and no one sees where they come from.

In Norway Christmas is somewhat the same. The children prepare their own trees which are lighted at five o'clock Christmas Eve. On Christmas day all animals are given extra food. A sheaf of wheat saved from the harvest, is fastened to a pole erected near the house for a feast for the birds.

*The Lutheran Companion*

### THE BIRTHDAY OF THE KING

(Continued from page 298)

— that is forgiven — we have peace with God through our Lord Jesus Christ." The assurance of God's grace and forgiveness brings peace to our troubled souls. But the peace of God includes more. Jesus our King has said, "Peace I leave with you, my peace I give you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14, 27. It is true, there are often circumstances and conditions

in our life which combine to break and spoil our tranquillity. The end of the war, for example, has not brought the end of all our cares. But the peace of God shall keep your hearts and minds through Christ Jesus. The assurance that the Lord is with us still, that He will not leave us nor forsake us, that all things must work together for good to them that love God makes us hopeful, cheerful, and undaunted. The promise of our Lord is, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Is. 26, 3.

The kings of this earth set our world into motion and commotion. Caesar Augustus did so with his decree. To a troubled, restless world Christ comes with His peace. A life without Christ is a life without peace. Without Him one may have excitement, pleasure, success, all that the world has to offer, but peace never!

Let us receive Christ the King of kings into our hearts, and He will fill our hearts with joy and peace in believing.

A. P. V.

# Siftings

BY THE EDITOR

**The Success Of The Million Dollar** collection authorized by our Synod is in the hands of our pastors and members and on their conscience. If our synod and our schools for which this offering is asked are to continue to serve the Lord and the church this collection **MUST** be a success. The end of this year of grace 1945 is rapidly drawing to a close and its end will tell the story of the work done by the individual pastors and churches for this offering. We hope to be able to hear that the whole sum has been collected. If we fail to reach our goal it will not be the fault of the committee which did its work well but the fault will rest upon the heads of those who did not do their work at home. God grant us good news.

\* \* \* \*

**What Is The Future Of The Lutheran Church In Germany?** This question is in the minds of many Lutherans these days. In fact one can hardly pick up a church paper, even those outside of the Lutheran church, without reading something about the weal and woe of the Lutheran Church in Germany. There is much speculation as to its reorganization. The opinion is quite general that the new organization has in mind the complete separation of church and state as we know it in the United States. Bishop Theophil Wurm, one of the leaders of the Evangelical Church in Germany is in favor of such a reorganization. That will mean that the Christians in Germany will have to build their own churches and support their pastors and teachers without the aid of the state as was the case heretofore. If the church reorganizes on this basis, we believe, only good can result and blessings untold.

\* \* \* \*

**It Is Estimated** that nearly two billion (\$2,000,000,000) dollars will be expended during the next few years for the erection and renovation of churches in the United States. The Roman Catholic Church, of course, has great plans for

the future and most of the two billion will be used by her. But many Protestant and Lutheran churches are planning new buildings as well. This is interesting enough. But we would like to have some one tell us how large the debt on these projects will be that will be carried over into other years and what plans have been made to ultimately liquidate these debts. We well remember the spending spree that followed the other world war and also the day of reckoning.

\* \* \* \*

**The Lutheran Church In Norway** and its future will interest us. The *Lutheran* carries this item: "Norway is intensely interested in rapid expansion of a new political movement within her borders. The development is essentially the reverse of the Communist activity which the Norwegians recently removed from their established government.

"With their platform based directly on the Bible, this Christian People's Party says: 'We saw during the war what it means to let bad people take over a government. . . . We wish active Christianity to be the foundation of our state.' They are neither anti-Semitic nor anti-Catholic, but none of those faiths can be candidates for election, though they may become party members. Strikes and boycotts are barred in favor of mediation. They want farms to be mechanized, fisheries subsidized, communication and power lines extended. They want religion — the Lutheran — emphasized in their school, and supervised by the church."

\* \* \* \*

**China And Japan** are not proving to be the ready open door for the missionaries as was expected. So much was written about being prepared as soon as the war is ended to send men into these oriental countries with the Bible. But as things are now in these countries the missionaries will have to wait. China is far from becoming settled. Civil wars are going on everywhere, and engrossing the attention of the people. In Japan the United Church of Christ (a union of all

churches in Japan except the Catholic and the Episcopal) called the *Kyodan* which was organized in 1941 by government decree seems to have the upper hand and will continue to function. The United Church seems to lay claim to property formerly controlled by denominations including the Lutheran churches and parsonages. This friction will do the churches and the missionaries no good in Japan and may prejudice the cause of Christianity.

\* \* \* \*

**A Boy And A "Vision" And Twenty-five Thousand People** would be the heading of an interesting story if the thing had not collapsed. In the Bronx, New York City, this was to happen. Joseph Vitola, a nine-year old boy, claimed to have had a vision. The Virgin Mary appeared to him each night for some time and told him that a well would spring up on the lot in the Bronx on the seventeenth night. It caused a great stir, especially among the Catholics. On the seventeenth night they came and placed votive lights and statues and flowers and kept the vigil. The boy Joseph Vitola came and prayed but nothing happened. But it rained that night in the Bronx and on that lot and the boy and all the people who gathered got wet. The boy had no more visions.

\* \* \* \*

**Anent Our Thanksgiving Services** a correspondent in the *Lutheran Standard* had this to say: "Since the Federal Government has made it a legal holiday for the express purpose of giving thanks to God, the least we Christians should do would be to hold services in the houses of God. Very few Lancaster churches held services today. True, some had a service last night so that they would be free today to go to their family dinners, hunting, etc. But that is not setting a proper example to the world. It is only compromising with the world and easing our conscience. It seems to me that we are not putting first things first."

## "ALL THE CHURCH WANTS IS MONEY ANYWAY", MRS. ALIBI FELLOWAY

THE other day for the nth time that well worn alibi was given by someone who long years ago had fallen from church and had her children confirmed only to let them too fall away one by one. Now that the last of her children is in line for excommunication, after repeated admonitions have failed, the mother revealed the cause for the attitude of her children after confirmation. Said she: "I can get along without the church. I can go into my own room and pray. All the church wants is money anyway. And when I die there will be someone to bury me." It is too bad such people can find ministers to bury them, and that such ministers make themselves guilty of such people's sins. We want to answer Mrs. Felloway's alibi about the church always wanting money, to keep others from falling into a similar delusion by which Satan deceives those whom he has firmly in his clutches to pull them to hell. Hell, you know, is plastered with alibis.

"Who wants the money?" Do you mean by church, the invisible body of all believers in Christ? This Church does not want money. All this Church wants is the Gospel and the Sacraments. Its members want to be constantly reminded of their Baptism, to grow in wisdom, and to be strengthened in their saving faith by means of the Lord's Supper, so that they may more and more overcome their sinful flesh. The members of this church want to serve the Lord by doing His will; they want the assurance that through death they will enter eternal life.

For the means of grace and for salvation the Church needs no money. God offers His salvation to all by grace without money and without price. In fact God tells us that all the riches of the world could not buy a place in heaven for one soul.

Why does the church need money? A congregation is an organization of Christians who have banded themselves together to do their Savior's will: hear and learn the Word of God, administer the Sacraments, and preach the Gospel to all the world. To supply this need the as-

cended Lord has given to His Church ministers and teachers. (Eph. 4, 11.) These the congregations call to preach and administer the sacraments publicly and to teach the Word of God in their midst. It is the Lord's will that the members share with these servants of the Word all good things which the Lord has given the Christians. (Gal. 6, 6; 1 Cor. 9, 14.) So rather than let each family take turns in supporting the ministers and teachers for a few weeks each year, the congregation provides a home for them and also agrees to pay them enough for a living (in a rich and large congregation they naturally would have a better living than in a poor and small one). The weather conditions demand that the congregation have buildings in which to conduct its services and to teach its children. It costs money to erect buildings and its costs money to keep them in repair and to keep them warm. The Christians of a congregation gladly contribute from their income for all these purposes because they know that it is the Lord's will that they do so and because they need ministers and teachers to preach and teach the Word of God to them.

The Christian congregation should also seek from its midst those who are able to teach and preach, prepare them for such offices, and then either send them out to preach the Gospel to the world or call them to preach and teach in their own midst. The work becomes very easy when a congregation then joins other congregations to establish Higher Schools for the training of pastors and teachers. A congregation feels the need of joining others in sending men out into mission fields and jointly supporting such institutions and missionaries. So a Christian congregation will join a Synod because it knows the Synod is doing that work which every congregation should be doing and every Christian will therefore gladly support this work of the Synod.

Why does a congregation have to ask for money so often? Because not enough of the members have enough love for the

Lord and His work to supply the needs of a congregation by voluntarily bringing liberal contributions. No one would be happier than the pastor and the church board, if all we would have to do is tell our people the needs of the church and know that every member of the congregation will bring whatever means he can spare to provide the necessary funds to supply the needs. That is exactly what one-third of our congregation has been doing, and if the other two-thirds would do likewise, no one would ever ask anyone for money. But now some of those who voluntarily bring their money to the Lord (about a third of our people pay two-thirds of our bills) have to go out and ask many others to help support the church and the missions which is the duty of all members alike. Then sometimes those who are always pinching the pennies when it comes to the Lord's work regardless of how they squander the dollars otherwise, complain: "The church is always asking for money."

You heard the story about the husband who complained to his pastor that his wife was forever pestering him for money and was really making life miserable for him by constantly nagging him for it. "Well that is too bad," said the minister, "how much do you give her?" "O," replied the man, "I have not given her any yet." — So let's cut out this silly talk about the church always wanting money. The church is you, and if the church is short of money the reason lies with those who are not giving the necessary funds.

When Mrs. Alibi Felloway goes into her closet to pray, her prayers are in vain, for the Lord tells her as He did Paul, that He wants obedience first of all. God's blessing cannot rest upon her prayers as long as she despises preaching and the Word of God and the Sacrament and as long as she does not praise God's name in the congregation by attending services and by refusing to preach the Gospel to the world. Hell is plastered with alibis. Mrs. Felloway. G. W. F.

St. Jacobi Messenger

## NEWS FROM NIGERIA

EXCERPTS FROM LETTER RECEIVED FROM MISSIONARY CARL RUSCH,  
DATED NUNG UDOE, NIGERIA, JULY 30, 1945

WHEN days ago we were in Afa Anyam, where we have a fair-sized congregation which behaves quite well. The leading headman there reported that he had been in contact with the Ibiango Clan, in Anang territory, for several years; they had requested him to manage their new school, not yet opened. Upon inquiry it developed that this clan of fifteen villages now has no schools, and only six Qua Iboe churches, two not functioning and three with delapidated buildings, and some Spiritual Christ Army churches, which were also very small. 'Some day,' he suggested, 'I will take you over there.' 'Some day?' I snorted. 'Why not tomorrow?' 'Wellllll!' Everything the African does seems to need much time for such preparations. 'It is only about fifteen miles from here.'

"Those fifteen miles were really thirty. The Ibiango Clan lies to the West of the Aba-Opobo Road. We turned into the bush at the 32nd milepost from Aba, and wound around and around until we came out in the clearing of a chief's compound. Along the way we had picked up the paramount chief of one of the two tribes in the clan; thus we were fortunate in having the two head chiefs for the palaver. To have two whitemen visit him was somewhat out of the ordinary routine of this chief's secluded life, so he opened

the main room of his house for the palaver. I wish you could have been the third!

"Our hearts b'ed for these poor natives. Thousands of people! Yet, not even one infant school in the entire clan! The six Qua Iboe churches are weak and rather ineffective; if they had amounted to anything they would after these many years have had schools at their side. The founder of the Spiritual Christ Army churches (a branch of the Salvation Army, even more corrupt than the parent stock) offered us all those churches, with a total membership of about 200. The woman now in charge, had previously told Mr. Inyang that she would give them all to us. On the floor of the one we visited I found literature of our friends the Jehovah Witnesses. Only three of the two dozen or so men present had been baptized, probably in the Sp. C. Army Church — which is a "baptism" with a flag and not with water. A little Qua Iboe and some Christianized paganism is all these thousands of folks have for their spiritual comfort!

"There I saw the purest heathenism I have ever seen in this land. When we see those conditions, we realize that Ibesikpo has really made progress. All twins, of course, are murdered. Their mothers are immediately sent out into the bush

without food, clothing or shelter, never again to return to their village or family. I was told that all twin-mothers die of starvation or exposure. The Sp. C. Army lady offered to go into the bush to rescue these twins IF she had the backing of the white man, because she would be killed by the natives if she went alone. I believe her. Widows must wear their hair in about 100 curls, the size of Vienna sausages, and must not wash their hair or bathe their bodies for a year after the death of the husband. The women are almost totally naked, and the children are so, even those in their teens. Polygamy, with all its evils, is unchecked. No children in school. Practically no one knows Jesus.

"What would your answer be if you had been sitting there, hearing these chiefs ask for help? I looked at Konz; Konz looked at me. 'We shall come.'

"Mr. Inyang then told us of another clan, further into the bush, that is just as pagan. Next weekend he will visit them to gather information and to tell them about the Lutheran Church and the Savior. If God wills, we shall repeat the words, 'We shall come.'

"Please add several more men to the list of workers to be sent us. Or should we reply, 'We shall not come.'?"

STUDIES IN THE AUGSBURG  
CONFESSION

(Continued from page 301)

lines. They fail to grasp the fundamental difference between the two covenants of God, the Old and the New Testaments. The Prophet Jeremiah rejoiced in the fact that the Lord would make a new covenant: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah" (chap. 31, 31). The Epistle to the Hebrews makes this application of Jeremiah's prophecy: "In that he saith *A new covenant*, he hath made the first old. Now that which decayeth

and waxeth old is ready to vanish away" (chap. 8, 13). Yet, the sponsors of the Sunday idea refuse to let go of the old covenant forms, they insist on patching some of the Levitical ceremonies on the free services of the children of God in the New Testament. They fall under the judgment of Paul (Gal. 5, 4): "Christ is become of no effect unto you whosoever of you are justified by the law: ye are fallen from grace."

The second error, in fact one underlying the first, is stated by our fathers in these words: *the righteousness of Christ was not taught clearly enough*. The "righteousness of Christ," that is the sum and substance of the Gospel message.

Jeremiah prophesied concerning it: "In those days and at that time will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved and Jerusalem shall dwell safely; and this is the name whereby she shall be called, the Lord our Righteousness" (chap. 33, 15, 16). Christ our righteousness, that is the basic theme of all of Paul's epistles. In 2 Cor. 5, 21, he says very tersely: "For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." As long as this great truth is alive in the hearts of Christians, they will

cherish the freedom wherewith Christ made us free, being assured that their sins have been forgiven, the heavy demands of the Law no longer weigh them down, particularly the ceremonial law, having now outlived its usefulness, being completely abrogated. But when Christians begin to lose the love of the truth, when they tire of and grow indifferent to the righteousness of Christ, then they will introduce all kinds of foreign elements into their church work, as for instance, among other things, Sunday legislation. The connection between an underestimating of the righteousness of Christ and an overemphasis on externals, like organization or Sunday, is pointed out by Paul in his Epistle to the Galatians: "Now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements? . . . Ye observe days, and months, and times, and years" (chap. 4, 9, 10).

It was the neglect of the central doctrine of the Gospel in the Catholic Church that paved the way for the bishops to arrogate to themselves the authority to legislate on Sunday observance, and other rites and ceremonies. And at all times, a stress on externals is a sure indication that the righteousness of Christ is no longer being properly appreciated.

## IT IS CHRISTMAS DAY

(Continued from page 300)

humans. What significance this adds to the Scriptures: "But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Christmas Day is a commemoration of the human birth of our Lord at Bethlehem. It should also be a celebration of His birth in our hearts. It is a joyous time. Filled with thoughts of God's boundless love toward us we must lift our voices in praise and adoring gratitude. How can a church keep its doors closed on this day, as some Reformed sectarians do among us even today? Christians who understand must know that this is the Day of Days, the Feast of

Feasts because on this day God came most fully into the world of man and is still with us, transforming you and me and others into His sons and daughters.

*Lutheran Herald*

### NOTICE

Mr. Herbert Schaefer of Milwaukee, Wisconsin, has been appointed Manager of the Northwestern Publishing House to succeed Mr. Julius Luening who is retiring after forty-eight years of faithful and efficient service.

Mr. Schaefer will assume his duties as manager of the Publishing House in January, 1946.

*The Board of Directors of the  
Northwestern Publishing House  
PAUL PIEPER, Chairman.*

## ANNIVERSARIES

### FORTIETH ANNIVERSARY

Immanuel Ev. Lutheran Church  
South Shore, South Dakota

On Sunday, October 28, the members of Immanuel Ev. Lutheran Church of South Shore, South Dakota, assembled in their house of worship to mark the fortieth anniversary of the organization of their congregation and the dedication of their church building. A morning service was held at 10:30 in which Pastor F. Kolander of Lakefield, Minnesota, who served the congregation from 1922 to 1927, addressed his former charge. In the afternoon Prof. R. Fenske of Northwestern Lutheran Academy, Mobridge, South Dakota, delivered the sermon. A Thankoffering of \$155.00 was gathered by the congregation for Synod's Building Fund.

Immanuel Ev. Lutheran Church was organized March 6, 1905, by members of congregations near South Shore who moved near or into the village. They laid immediate plans for a house of worship, which was build during the summer and dedicated October 29, 1905. Prof. Ackerman of New Ulm, Minnesota, and Rev. P. Hinderer, who was called to serve the newly organized congregation along with the congregations of Germantown and Mazeppa Townships, preached the de-

dications sermons. During the weeks following, a newly purchased pipe organ was installed and dedicated November 12.

The congregation was served by Pastor Hinderer from 1905 to 1919. He was succeeded by Pastor C. Bast who remained until 1922. He was replaced by Pastor F. Kolander who served until 1927 when Pastor A. H. Lenz came to the parish. In 1932 began a vacancy which lasted five years, during which time the congregation was served by Pastors L. B. Erhart and G. Schlegel of Rauville until finally in 1937 candidate H. C. Buch accepted the call to South Shore. Pastor Buch left for another charge in 1939 and was succeeded in 1940 by the present pastor, C. E. Found.

A basement was added to the church building in 1928, at which time new pews were also installed. A parsonage was purchased in 1940, and in 1942 plans were made for the complete renovation of the church building which included modernizing the heating system and re-decorating the interior with Nu Wood. The building was rededicated at a special service held July 2, 1944.

During the forty years of the history of Immanuel the following ministerial acts were performed: 227 baptisms, 196 confirmations, 34 marriages, 54 funerals. At the present the congregation numbers 149 communicants, 195 souls and 38 voting members.

May the Lord who has blessed Immanuel these past years fill each member with a renewed zeal in their service to the Lord and abide with each with His rich blessings and gifts of grace ever freely offered through Word and Sacrament.

C. E. F.

### SIXTIETH ANNIVERSARY

St. Matthew's Ev. Lutheran Church  
Iron Ridge, Wisconsin

St. Matthew's Ev. Lutheran Church of Iron Ridge, Wisconsin, celebrated the sixtieth anniversary of its organization on the twenty-sixth Sunday after Trinity, November 25, 1945. Two divine services were conducted, the one in the English language at 9 o'clock and the other in the German language at 10 o'clock in the morning. Prof. A. Schaller of the Ev.

Lutheran Theological Seminary at Thiensville, Wisconsin, delivered the sermon in each of the services. His text for the sermon in the English language was Phil. 1, 3-11, and the text for the sermon in the German language Ps. 132, 13-18.

According to the records fourteen Lutheran Christians gathered for a meeting on September 5, 1885, for the purpose of organizing a Lutheran congregation. This newly organized congregation was apparently united with St. John's Ev. Lutheran Church of Woodland, Wisconsin, in a parish until the year 1890.

Since 1916 St. Matthew's Church has maintained a complete Christian day school, in which, depending upon the number of pupils enrolled, one or two teachers were engaged.

May the Lord, our God and Savior, also henceforth abide with St. Matthew's Ev. Lutheran Church with the pure doctrine of His holy Word and the Sacraments and preserve the members in the fellowship of the true faith for the salvation of many immortal souls and to His glory.

F. ZARLING.

**GOLDEN WEDDING  
ANNIVERSARY**

Mr. and Mrs. Herman Ludeking

Mr. and Mrs. Herman Ludeking, lifelong and faithful members of St. John's Ev. Lutheran Church, Ridgeville, Wisconsin, were privileged by the grace of God to celebrate their golden wedding anniversary on December 1, 1945. The undersigned gave a brief address on Psalm 84.

C. E. B.

**ANNOUNCEMENT**

Prof. G. R. Martin, professor at Milwaukee Lutheran High School, has accepted the call to the new professorship at Michigan Lutheran Seminary. However, he will continue teaching at Milwaukee Lutheran High School until the close of the school year.

O. Frey, Secretary.

**CALENDAR OF CONFERENCES**

**NORTHERN PASTORS' AND  
TEACHERS' CONFERENCE**

The pastors and teachers of the Northern Conference of the Michigan District will convene Monday and Tuesday, January 21 and 22, at St. John's Congregation, Zilwaukee; R. Koch, pastor.

Papers: Doctrinal Affirmation, A. W. Hueschen, O. J. Eckert, W. Franzmann. Bring your own copy along! "Fundamental and Nonfundamental Doctrines," O. J. Eckert; Roundtable Discussion, "An Evaluation of the Junior Northwestern," R. Sievert; Exegesis of Isaiah 61, R. Hoenecke.

Sermon: C. Leyrer, (E. Leyrer).

Confessional: B. Westendorf, (A. Westendorf).

Kindly announce early.

M. R. Toepel, Secretary.

**SPECIAL LAKE SUPERIOR  
PASTORAL CONFERENCE**

The Special Lake Superior Pastoral Conference of the North Wisconsin District will meet January 15, 1946, at 9:30 at Powers, Michigan. F. Dobratz, pastor.

Work: The Doctrinal Affirmation, Rev. George Tiefel leading in the deliberations.

A. A. Schabow, Secretary.

**ONE DAY PASTORAL CONFERENCE  
DODGE-WASHINGTON CO. CONFERENCE**

Place: Peace Church, Hartford, Wisconsin.

Time: Monday, January 7, opening with communion service at 10:00 A. M.

Speaker: F. Gilbert (A. Dornfeld).

Bring your "Doctrinal Affirmation."

H. A. Schultz, Secretary.

**INSTALLATION**

Authorized by President Karl F. Krauss of the Michigan District and assisted by the pastors M. C. Schroeder, E. E. Kasischke, Ralph Schaller, and James Vogt, the undersigned installed the Rev. Nath. Luetke as pastor of New Salem Ev. Lutheran Church at Sebewaing, Michigan, on November 11, the twelfth Sunday after Trinity.

May the Lord of the Church bless both pastor and congregation.

Address: Rev. Nathanael Luetke, 105 S. 4th street, Sebewaing, Mich.

A. W. Hueschen.

**ACKNOWLEDGMENT AND THANKS**

In memory of Joseph Kulishek, Sr., Belle Plaine, Minnesota, Mr. and Mrs. Harvey Ruehling donated to Dr. Martin Luther College Library, New Ulm, Minnesota, the sum of \$2.00. Our cordial thanks to the kind donors.

E. R. Bliedernicht, Librarian.

**PASTORS PLEASE NOTE**

In submitting notices of mission festivals please submit:

1. The Sunday on which mission festival was held (Sunday in the Church Year, not date).
2. Name of Church.
3. Place.
4. Offering: \$.....
5. Pastor's name.

Notices for the Gemeinde-Blatt should be mailed to its editors.

**MISSION FESTIVALS**

**Fifth Sunday after Trinity**

St. Paul's Church, Marquette, Wisconsin.

Offering: \$79.98. Wm. Wadzinski, pastor.

**Ninth Sunday after Trinity**

St. John's Church, Reedsville, Wisconsin.

Offering: \$700.00. Harold H. Eckert, pastor.

**Thirteenth Sunday after Trinity**

St. Paul's Church, Manchester, Wisconsin.

Offering: \$533.21. Wm. Wadzinski, pastor.

**Sixteenth Sunday after Trinity**

Trinity Church, Jenera, Ohio.

Offering: \$1,912.57. J. Gauss, pastor.

**Nineteenth Sunday after Trinity**

Christ Church, Brady, Michigan.

Offering: \$719.28. Roland H. Hoenecke, pastor.

St. John's Church, Juneau, Wisconsin.

Offering: \$625. M. J. Nommensen, pastor.

St. Matthew's Church, Benton Harbor, Michigan.

Offering: \$5,000.00. H. C. Haase, pastor.

Christ Church, Menominee, Michigan.

Offering: \$368.37. Theodore Thurow, pastor.

St. John's Church, Minneapolis, Minnesota.

Offering: \$1,440.00. Paul C. Dowidat, pastor.

**Twentieth Sunday after Trinity**

Faith Church, Platte, South Dakota.

Offering: \$77.43. Ralph Unke, pastor.

Peace Church, Hutchinson, Minnesota.

Offering: \$1,356.68. Arthur W. Koehler, pastor.

St. Paul's Church, Tomah, Wisconsin.

Offering: \$861.75. H. Schaller, pastor.

**Twenty-first Sunday after Trinity**

Martin Luther Church, Oshkosh, Wisconsin.

Offering: \$436.00; Sunday School \$25.00; total

\$461.00. Harold O. Kleinhaus, pastor.

St. Paul's Church, Monroe Twp., Michigan.

Offering: \$130.85. H. A. Muehl, pastor.

Redeemer's Church, White Butte, South Dakota.

Offering: \$109.68. H. E. Rutz, pastor.

St. John's Church, Wrightstown, Wisconsin.

Offering: \$398.16. Gerhard Struck, pastor.

(Correction.)

**Twenty-second Sunday after Trinity**

St. Paul's Church, Hale, Michigan.

Offering: \$130.28. Gustav Schmelzer, pastor.

**Twenty-fifth Sunday after Trinity**

Grace Church and Coolidge Lutheran Mission,

Casa Grande, Arizona.

Offering: \$28.65. Karl F. Molkentin, pastor.

**Twenty-sixth Sunday after Trinity**

St. Andrew's Church, Milwaukee, Wisconsin.

Offering: \$96.15. L. F. Karrer, pastor.

**INCARNATION**

PLINY A. WILEY

O STAR! That from Jerusalem  
Didst guide the wise men on their way;  
As thou ledst them to Bethlehem,  
Be thou our guiding star, we pray.  
O light! That lightest every man  
Of earth upon his destined way;  
Thy radiant beams proclaim the plan  
Transforming night to cloudless day.

O love supreme! Transcendent love!  
Compassionate in grace so free.  
My Lord Christ left His throne above,  
Upon His cross atoned for me.  
O truth of God! Which may not err.  
It speaks the power of endless life.  
Each faithful soul a worshiper  
In truth's fair shrine, in peace not strife.

O Holy Spirit! Gift from heaven,  
Thou Comforter of troubled men,  
Thy Pentecostal presence given  
Still reconciles to God again.  
O Church of Christ! Elect thou art,  
Built on the resurrected Son.  
His empire is each human heart.  
His will shall everywhere be done.

O covenants both old and new!  
In which are law and gospel blent.  
In centuries all men find Thee true;  
O Holy Writ! Divinely sent.  
O Christ-child! In a manger born  
To win us back to hallowed ways;  
We hail Thee on each Christmas morn,  
To Thee accord this hymn of praise.

NEBRASKA DISTRICT

June 30, 1945 to September 30, 1945

Central Conference

Reverend	Budgetary	Non-Budgetary
E. Knief, Des Moines.....	\$ 50.55	\$
H. Hackbarth, Stanton.....	201.50	34.50
H. Spaude, Hadar.....	551.88	
L. Sabrowsky, Sioux City.....	44.87	
R. Bittorf, Hoskins.....	88.02	4.25
I. Frey, Council Bluffs.....	8.00	

Colorado Conference

H. Witt, Lamar.....	14.80
W. Wietzke, Montrose.....	52.50
L. Krenke, Colorado Springs.....	7.37
L. Krenke, Cowan.....	9.47
I. Frey, Denver.....	6.47

Southern Conference

E. Hahn, Gresham.....	437.71
E. Brelling, Geneva.....	395.64
G. Frank, Rising City.....	271.58
A. Hertler, David City.....	260.00
A. Habben, Hastings.....	75.75

Rosebud Conference

R. Unke, Herrick.....	15.67	
H. Fritze, Valentine-Zion.....	510.37	2.00
D. Grummert, Batesland.....	19.37	
D. Grummert, Martin.....	10.15	
D. Grummert, Long Valley.....	9.67	
S. Kugler, Burke.....	213.20	
L. Grothe, Colome.....	245.03	
N. Sauer, Naper.....	512.87	
E. Ploetz, Wood.....	30.57	
E. Ploetz, Mission.....	220.31	
L. Grothe, Winner.....	167.44	
E. Weise, Valentine-Calvary.....	159.70	
	\$ 4,588.46	\$ 40.75

Memorial Wreaths

In Memory of	Reverend	Amount
Mrs. Katherine Bittorf.....	R. Bittorf.....	\$ 14.00
Wm. Degner.....	Theo. Schmidt.....	1.00
Fred Porath.....	H. Fritze.....	2.00
Olive Olsen.....	L. Grothe.....	1.00
John Roeder, Sr.....	H. Hackbarth.....	30.00
Sgt. Norman Taege.....	H. Hackbarth.....	5.00
Paul Belz.....	H. Hackbarth.....	14.00
Fred Dimmick.....	H. Hackbarth.....	2.00
		\$ 69.00

Monies for memorial wreaths dispersed as follows:

For Spiritual Welfare Committee.....	\$ 14.00
Negro Mission.....	3.00
Lutheran Children's Home, Omaha.....	9.00
Lutheran Hour.....	22.50
Dr. Martin Luther College.....	4.50
Old Peoples Home, Omaha.....	6.00
Fremont Orphanage.....	2.00
Indigent Students.....	3.00
Home for the Aged.....	5.00
	\$ 69.00

F. A. SWOBODA, District Cashier.

MICHIGAN DISTRICT

July 1, 1945, to September 30, 1945

Southwestern Conference

Reverend	Budgetary	Non-Budgetary
L. Meyer, Allegan.....	\$ 73.55	\$
E. Lochner, Dorr.....	121.85	
C. Klonka, Dowagiac.....	16.10	
E. Lochner, Hopkins.....	706.48	
A. Hoenecke, Muskegon Heights.....	248.00	
H. Zink, Stevensville.....	56.72	
H. Hoenecke, Sturgis.....	138.50	3.00

Southeastern Conference

A. Baer, Adrian. Including \$5 from Ladies' Aid.....	24.00	
H. Buch, Darlington.....	27.14	1.00
K. Vertz, Detroit.....	191.21	32.00
E. Rupp, Detroit.....	270.67	
W. Valleskey, Detroit. Including \$18.44 from Sunday School.....	92.49	
G. Albrecht, Dexter.....	56.03	
E. Hoffman, Eaton Rapids.....	15.50	
R. Frey, Findlay.....	48.70	
A. Tiefel, Greenwood. Including \$2.50 from Ladies' Aid.....	237.50	
J. Gauss, Jenera. Including \$10.00 from Arthur Steiner, \$5.00 Thanksoffering from Milt. Marguart; \$5.00 from S/Sgt. R. Wineland; \$25.00 from Pvt. Hubert Rauch; \$30.00 from John and Armin Von Stein; \$50.00 from Sunday School.....	1,872.64	
K. Krauss, Lansing.....	682.52	
E. Hoffman, Lansing.....	78.92	
T. Sauer, Livonia.....	136.68	
S. Westendorf, Monroe.....	266.78	5.00
A. Wacker, Scio.....	1,684.51	
H. Engel, Saline.....	122.48	
A. Maas, South Lyons.....	165.00	
J. de Ruitter, Tecumseh.....	166.32	
J. Martin, Toledo.....	620.75	37.00
F. Zimmerman, Toledo.....	84.83	
A. Bloom, Waterloo.....	52.85	
G. Press, Wayne.....	569.69	

Northern Conference

M. Schroeder, Bay City.....	258.99	
A. Westendorf, Bay City.....	2.00	
J. Vogt, Bay City.....	42.36	
D. Metzger, Broomfield.....	186.33	
R. Hoenecke, Brady.....	71.10	
E. Leyrer, Clare.....	135.17	
W. Sauer, Elkton.....	168.65	
R. Hoenecke, Chesaning.....	64.95	
A. Kehrberg, Frankenmuth.....	105.45	7.00
B. Westendorf, Flint.....	451.44	
E. Leyrer, Hamilton.....	19.24	
W. Steih, Kawkawlin.....	85.35	3.00
E. Rupp, Manistee.....	145.97	
R. Schaller, Mayville.....	7.30	
W. Voss, Owosso.....	179.82	
A. Hueschen, Pigeon.....	750.00	
D. Metzger, Remus.....	305.59	5.00
O. and O. J. Eckert, Saginaw.....	756.59	15.00
O. Frey, Saginaw.....	220.85	
H. Eckert, Saginaw.....	145.36	
G. Schmelzer, Sebewaing.....	350.25	4.00
E. Rupp, Sheridan.....	44.70	
J. Zink, Sterling.....	137.60	
C. Leyrer, St. Louis.....	123.75	
A. Voges, Vassar.....	36.39	
R. Koch, Zilwaukee.....	155.11	

Total .....\$ 13,779.02 \$ 110.00

NOTE: Of the Non-budgetary money there was \$55.00 for Church Extension and \$55.00 for Non-Synodical activities.

Memorial Wreaths

(Included in above monies)

In Memory of	Sent in by	Amount
Jacob Wiedman.....	Bay City, Bethel.....	\$ 2.00
Martin R. Weiland, Jr.....	Bay City, Bethel.....	3.00
Joseph M. Strieter.....	Bay City, St. John's.....	2.00
Christ Willnow.....	Adrian.....	2.00
Mrs. H. E. Heyn.....	Adrian.....	22.00
Edmund Schierenbeck.....	Darlington.....	1.00
Mrs. H. Heyn and John Eckoff.....	Detroit, Mt. Olive.....	32.00
Mrs. Elizabeth Zueker.....	Frankenmuth.....	3.00
Walter Voorheis.....	Frankenmuth.....	2.00
Mrs. Louise Gugel.....	Frankenmuth.....	2.00
Mrs. Fred Priehs.....	Greenwood.....	12.50
Norman Fischhaber.....	Kawkawlin.....	3.00
Carl Oerther.....	Monroe, Zion.....	8.00
John Ulrich.....	Remus.....	3.00
Fred C. Trier.....	Saginaw, St. Paul.....	5.00
Mrs. Anna Schramm.....	Saginaw, St. Paul.....	5.00
Mrs. Amelia Ruthig.....	Saginaw, St. Paul.....	1.50
Robert Heusel, Jr.....	Scio.....	4.00
Robert Ottomar Franke.....	Sebewaing.....	4.00
Fred H. Weideman.....	Sturgis.....	3.00
Mrs. Herman Wisnofski.....	Toledo, Zion.....	37.00
Harry Freeman, Jr.....	Toledo, Zion.....	141.75

ALWIN R. BURKHARDT, Treasurer.