

# LUTHERAN


THE NORTHWESTERN

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“Glory to God in the highest”

“The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us.” I KINGS 8:57



# BRIEFS by the Editor

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The future of the Hungarian churches is not so bright, as we may well understand, since the Reds once more are in the saddle. Premier Janos Kadar is supposed to have said, "Free practice of religion as laid down in the constitution of the Hungarian Peoples Republic" will be acknowledged. Over the radio it was announced that the government "wishes in the future to resolve questions arising between the state and the churches through negotiations and agreements." Bishops Ordass, long a prisoner of the Communists, and Bishop Turoczky, also a prisoner of the Reds, were reinstated as bishops of the Church and the Red-appointed bishops were ousted. But just how long this condition will last is another question.

We quote *The Lutheran* on Juke Box Religion. "High on the hit parade during the past year have been songs with religious sentiments. Americans have been humming and whistling *He, Somebody Up There Likes Me, Try a Little Prayer, The Bible Tells Me* so, and a dozen of like nature. The popularity of these songs is encouraging because it 'reflects the tremendous nostalgia people have for things of the spirit,' said Dr. James A. Pike, dean of New York's Episcopal Cathedral of St. John the Divine, in a recent newspaper article. The songs themselves are 'an enemy of true religion,' Dr. Pike added, because they reflect 'the desire to use God as one would a sleeping pill or a shot in the arm.'

"The emphasis that 'God will always say, 'I forgive,'" or that God 'will stand beside me, right or wrong' is incomplete, declared the dean. Conditions like repentance are 'conveniently overlooked' in the songs, which describe 'an ersatz religion, without awe, without mystery, without reverence, without judgment —

and in the end, without reality,' Dr. Pike concluded."

Conditions in Hong Kong, China, are nearing the impossible. The *Lutheran Standard* quotes the Rev. K. L. Stumpf, Lutheran World Service senior representative in Hong Kong, as saying, "Social misery in Hong Kong is unlike anything elsewhere in the world." The *Standard* goes on to say, "The flood of refugees from Communist China has raised the Hong Kong population from 60,000 in 1949 to a present 3,000,000 with 1,400 births every week. Mr. Stumpf said that 100,000 people sleep in the streets at night without shelter, and 60,000 children roam about in Hong Kong without parental guidance. Water shortages often mean that old women with small children must stand for six or seven hours in the sun to fill their buckets which must last their families for 24 hours. "My own family," Mr. Stumpf said, "has in dry seasons one small tub of water a day for four. With it we do all our cooking and wash our clothes and bodies. It is inconvenient for us but absolutely nothing compared to some of the refugee families of eight or ten persons."

As an aftermath of the Suez episode when France and Britain went it alone without the United States and were later forced to withdraw, it is reported that Buddhism got a lift. Now the Buddhist is going to make a determinate effort to revive the Buddhist faith for propaganda purposes. In Asia the Buddhists are determined to carry their faith into "darkest Europe" with a new missionary zeal that will turn lose a deluge of missionaries in Europe. If this comes to pass they will, no doubt, find success.

# Editorials

**The Buried Jewel of Christmas** Today when the Jewel of Christmas, the Christ-child, is all but buried under an avalanche of Christmas tinsel and tradition, how wonderful that we can attend our church and, in spirit, go with the shepherds of old even unto Bethlehem and see this thing which is come to pass, which the Lord again makes known to us.

**The Meaning of Christmas** No one who follows the shepherds thus will be disappointed. They found the Jewel of Christmas, the Babe lying in a manger. They exchanged no gifts on that first Christmas, save the One they had received — the Christ-child. "AND WHEN THEY HAD SEEN IT, THEY MADE KNOWN ABROAD THE SAYING WHICH WAS TOLD THEM CONCERNING THIS CHILD."

Do you pity the POOR shepherds? "AND THE SHEPHERDS RETURNED, GLORIFYING AND PRAISING GOD FOR ALL THE THINGS THAT THEY HAD HEARD AND SEEN, AS IT WAS TOLD UNTO THEM." These joys of Christmas await all who like the shepherds of old again hear and see this truth of Christmas as it is revealed to them in God's Word.

**The Meaning of Christmas to Us** Those, today, who in unbelief mind only earthly things, get nothing out of Christmas — nothing heavenly. But to us whose citizenship is in heaven, Christmas means everything and in the Christ-child we get everything. As the years carry us ever closer to Christmas in heaven, the story of our Savior's birth unfolds in ever fuller dimension — the love of God that sent Jesus.

It will not surprise us to find no gift for Jesus under the world's Christmas trees. But what shall be said if there is no gift for Jesus coming from OUR Christian homes, where our Christmas trees right now are gloriously ablaze with the full Gospel light. What must be said of OUR love for the Christmas Jewel, should Christmas come and go with a deficit for Christ in our church and synodical treasury because WE had no gift for Him. HOW COSTLY WOULD NOT SUCH A CHRISTMAS BE!

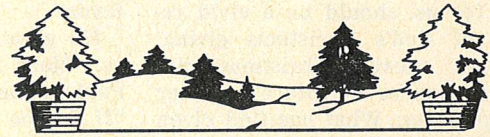
**What Luther Said** "If one does not know the Baby Jesus, it is impossible that one should rightly honor God. Because men do not know and revere this Child, they rage and devour each other. Where this Child is accepted there will be plenty and healing upon earth. For what is it like where Christ is not? What is the world if not a downright hell and nothing but lying, greed, gluttony, drunkenness, adultery, assault, and murder, that is, the very devil? Friends can no more be trusted than foes. But those who hear the angels sing, who know and receive the Baby Jesus and give due honor to God, are like gods to their fellowmen, peaceable, kind folk, glad to help and counsel anyone. When God is honored, then are men friendly,

without hate and envy, each regarding the other as greater than himself and saying, Dear brother, pray for me."

**The Gift of God** May you, dear friends in Christ, find anew the Jewel of Christmas in Word and Sacrament at the altar and pulpit of your church and know in fuller measure the true joy of Christmas — THE GIFT OF GOD WHICH IS ETERNAL LIFE THROUGH OUR LORD JESUS CHRIST!

A blessed Christmas to all our missionaries at home and abroad and to you who support them in word and in deed. May it be to all of us who hear the Word of God and keep it a New Year filled with His grace!

W. R. HOYER.



**The Passing Years** As we take leave of 1956 we ought to be reminded of the vanity of all earthly things. This world is headed inevitably toward the Judgment, and as an accompanying by-product of the Judgment St. Peter mentions in the third chapter of his Second Epistle: "The heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

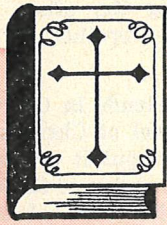
A terrific fire will blaze forth on Judgment Day and generate a degree of heat never before experienced or even imagined. By what means God will set off this terrific explosion and world conflagration, we are not told. Will perhaps some of the planets collide and set the whole universe on fire? We do not know.

We have learned something about the devastating power of a single atom. Toward the end of the late war we had a demonstration of that in Japan. Since then we and the Russians have developed atom and hydrogen bombs with many times that destructive power. Think of all the uranium stored in the mountains of Colorado and Utah and elsewhere. Think of all the atoms stored up in the sun, moon and stars. If these are all set off at once, as they will be on Judgment Day, the entire universe will crash in flames and will be reduced to a pile of ashes in a moment.

Nothing will be able to withstand that cosmic explosion and holocaust of fire. Even the elements will be consumed by it. The rocks will melt, the water will be lapped up, the sun, moon and stars will tumble from their stations and disappear into nothingness. The massive skyscrapers which men have constructed, the mansions and showplaces they have built, the great fortunes which they have amassed and all the things which now engage the thinking and planning of men will go up in fire and smoke, and they will be left with nothing but ashes in their hand.

Why then be so inordinately concerned about earthly things? "Seeing then that all these things shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God!"

I. P. F.



# Studies in What Has God Given Us For Christmas?

## God's Word

Romans 8:31,32

**W**HAT did you get for Christmas? Those who will again be putting this question to us will, of course, have the holiday gifts in mind which are exchanged at Christmas time. Yet this exchange of Christmas gifts, if it has not wholly lost its significance for us, should be a vivid reminder of God's Christmas giving. All of our outward Christmas gifts bid us to ponder Scripture's answer to the question: What has God given us for Christmas? The Apostle Paul tells us, God has given us His love, His Son, all things.

### His Love

Can this really be true that God has extended His love and favor to us? Stop to think who God really is! His infinite majesty is beyond all human comprehension. He is the eternal, almighty, omniscient, omnipresent Lord, who has made all things and who directs and upholds all things. Of Him the seraphim sang in Isaiah's vision: "Holy, holy, holy is the Lord God of hosts: the whole earth is full of his glory." Before Him we are but lowly creatures, dust and ashes. Moses says of Him, "A God of truth and without iniquity, just and right is he." Everything sinful and unclean is an abomination in His sight. Can it be that He is for us, for *us* who have been conceived and born in sin, who are creatures with unclean hands, lips, and hands?

That would be astounding grace indeed. Yet it was firm reality for the Apostle Paul. When he writes, "If God be for us," he is not merely supposing an enviable situation. He is not merely saying: If God would be for us, if that could and should be true, then we would be in a happy situation. No, the Apostle is emphasizing the fact: God is for us, we can and need have no doubt about it.

How can we doubt it? This is the very truth which God had His angelic messengers proclaim to men on the first Christmas night: "Glory to God in the highest, and on earth peace, good will toward men." This message is still addressed to every sinner. To

the glory of His grace God offers and extends peace to us, peace with Him, invites us to enjoy His good will and favor. At every Christmas season He commends His love anew to our hearts. He wants us to be blessedly certain of His grace and favor.

No greater gift could be given to us. Mark how it moves the Apostle Paul to the triumphant exclamation: "If God be for us, who can be against us?" Yes, who can be effectively against us, if God is for us? Whoever has God on his side is always in the majority.



Our many sins, which we recognize through the Law, do want to condemn us, terrify us with God's wrath and judgment. Yet they may not do so, as in humble faith we embrace God's own assurance of peace and good will toward us. The unbelieving world round about us will continue to be as hostile as ever toward us, seeking to seduce us either by flattery or by threats. Satan, too, will be as intent as ever upon misleading us into misbelief, despair, and other great shame and vice. Yet God who is for us is greater than Satan, the world, and our own flesh. Through His Gospel He holds out to us all the strength that we need to withstand these enemies and to remain victorious. The troubles of life likewise tend to frighten us, to rob us of courage and joy as we look into the future. But how comforting and reassuring to know that the Lord God omnipotent reigneth and is for us, that He guides and directs all things great and small so that they must somehow serve for our good and that of others. In the

Christmas certainty that God is for us we can ever be saying:

This I believe — yea, rather,  
of this I make my boast,  
That God is my dear Father,  
the Friend who loves me most;  
And that, whate'er betide me,  
my Savior is at hand,  
Through stormy seas to guide me,  
and bring me safe to land.

### His Son

St. Paul has more to say concerning God's Christmas giving: "*He that spared not his own Son, but delivered him up for us all . . .*" this is the Christmas message which is again being proclaimed to us: God has given us His Son. God had Him take on our flesh and blood. God did not spare His dear Son, but delivered Him up for us into lowliness, poverty, suffering, and death. This deliverance, already manifest in the manger at Bethlehem, continued and increased until the cross of Calvary. On His incarnate Son God laid the iniquities of us all, let Him be wounded for our transgressions, let Him be bruised for our iniquities. This Jesus God has given to you and me together with all that His deliverance won for us. It is this gift of His Son upon which the gift of God's love and favor rests. Because Jesus has been given to us as the Lamb of God who took away the sin of the world, we can be certain that God is for us, that we sinners enjoy His love and are at peace with Him. So great is the love of God toward us sinners, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.

### All Things

With His Son God has given us all things. That points us to the fullness of God's Christmas giving. St. Paul writes: "*. . . how shall he not with him also freely give us all things?*" All things, first of all, means all spiritual gifts, forgiveness of sins, righteousness before God, peace, joy, strength for a godly life, the blessed privilege of prayer and the assurance

of being heard, comfort in all tribulations, the hope of a glorious resurrection unto eternal life. All things, however, includes also all temporal things, daily bread, health, honor, joy, happiness, and whatever else might be mentioned.

Probably you will want to raise an objection here and say: God has certainly given us a great deal for Christmas, but He hasn't given us everything. He hasn't given me a strong faith, victory in every temptation; He hasn't given me health, wealth, and happiness. Yet how can your objection be sustained in view of the clear word of God's inspired Apostle: ". . . how shall he not with him also freely give us all things?" Shall God give us the greatest gift of all, His dear Son for our eternal salvation, and then withhold any of

the lesser earthly things from us which are really beneficial for us? Paul really means all things, all things spiritual and temporal that can be given, that can be gifts, and that means all good things. Also in I Cor. 3:21 Paul assures us that in Christ all things are ours.

If then you are still lacking certain spiritual gifts, do not conclude that God has not given them to you together with His dear Son, but rather be moved to seek them the more richly in Word and Sacrament where God is extending them to you.

Let us also understand the "all things" correctly in respect to all earthly things. Take a lesson from the Christmas giving that you experienced as a child. Your parents frequently put some of the Christmas gifts which you had truly received

aside for you until you could use them properly and beneficially, and without harm to yourself and others. Our heavenly Father deals with us in the same way. Though all things are ours through His Son He puts only those things into our hands for present use and enjoyment which are really good for us, and to the extent that they are good for us and others. Much that is ours is being held in store for us for a future day in heaven. There, where we and all the saints will be perfected and removed from all evil, He will let us experience fullness of joy and pleasures at His right hand forevermore. Then we will fully fathom the words of His Apostle: "*How shall he not with him also freely give us all things?*"

C. J. L.

## From A Wider Field

Dear Editor:

IT would surely be flattering to think that you have been awaiting a Christmas letter from me. But knowing that the pre-holiday scramble in your editorialage is about the same as in any parsonage, it would be unrealistic to suppose that you have been sitting at the window for days peering through the falling snow for the first glimpse of the mailman carrying a message from this desk. More than likely your eyes and mind have not strayed much from your own desk. Then this will be a surprise, quite in the spirit of the season. Let me wish you a blessed Christmas.

Perhaps this needs a little explaining, although I have it on good authority that Christmas can't be explained. Heard it the other day on TV, where one hears so many things. A certain lady of wealth and worldly distinction was telling her husband why Christmas is such a blessed occasion. She didn't make much headway. She said Christmas was a mysterious force of some kind. She didn't know why, exactly. All she knew was that the world would be a terrible place if there were no Christmas, but that trying to explain it was like touching a beautiful soap

bubble to feel what it was made of. The bubble would burst and disappear. So would Christmas, she said brightly.

Frightening, isn't it? If it were true that the less we talk about Christmas, the longer it will remain to delight us, I should never be writing this letter, because the last thing I would want to do would be to make Christmas pop and vanish out of your life. Happily, all this soap bubble business is only an example of the utter madness that can afflict unbelief.

Christmas not only can be touched; it wants to be touched. For "the Word was made flesh and dwelt among us." Indeed there is a mystery here which escapes our deepest probing. For "God was manifest in the flesh." But the miracle of the Incarnation is the wrapping around the Christmas package that contains the love of God, and there is nothing fragile or elusive about this. Stronger than sin and death, this love invites us to lay hold on it and to live a life of rejoicing through the possession of it. Christ Jesus "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "Blessed are all they that put their trust in him" (Psalm 2:12).

Any blessed Christmas without that is a Jewish myth and far less useful than a soap bubble which might, at least in a small way, serve to help wash out the mouth of some TV and radio performers.

\* \* \* \*

As I said, then: May you enjoy the blessedness of Christmas. And you might know that, when I add a wish for a blessed New Year, this ambitious hope for you is part and parcel of the Christmas Gift from on high. Anything less would be a snare and a delusion. To so many people the offer of a Happy New Year seems to be nothing more than a sort of gambling operation, like a lottery ticket distributed free of charge. Give everybody one, and somebody is bound to collect! Who knows — you may be lucky!

Our approach to the coming year is not a plunge into a game of chance. As surely as all things must work together for good to them that love God, to them who are the called according to His purpose, so surely is the future designed to make God's children blessed. Blessedness is happiness flavored, not by mirth and gaiety but by justification through

Christ Jesus. Such a year is awaiting you and me; either a short one here, or an eternal one.

\* \* \* \*

Though we are satisfied with either . . . so long as we are called to serve here, we are interested in our state of health. That, and the idea of making New Year's resolutions, suggests that I pass along for your consideration a few suggestions. As you probably know, of late several articles have appeared here and there deploring the physical and nervous condition of much of the clergy. One reads some very pessimistic reports to the effect that too many pastors are suffering from severe strain imposed by the heavy demands of a modern parish, and that the results are cause for concern.

Taking at least a part of that seriously, let me pass along a bit of advice for the new year. Trust in the Lord, but live wisely. *The Christian Century* has offered several suggestions in this respect; nine, in fact. Not all of them seem adapted to a ministry such as ours is, but a few may be worth repeating. Here

is how to take some of the pressure off, says Pastor Wm. Hudnut of Rochester, N. Y.:

"1. Spend three or four mornings every week away from home and office at a place where you can be reached only in case of emergency and where you do nothing but study, pray and write. The pastor who will absolutely keep his morning hours segregated from invasion will find his whole ministry enriched, deepened, tranquilized.

3. However often you must preach on Sunday, prepare only one sermon and use it at the various services. Don't expect people to come to church twice. Very few men can create two good sermons a week; none should have to.

4. Be spiritually creative in your calling (on members, that is) and confine it so far as possible to specific need. Don't feel compulsive about it, and try to educate your people to take the initiative in letting you know when they need you, as they do with their doctor. I am persuaded that much of God's good time is wasted in unproductive calling where there is no specific need. In my

opinion, evening calling particularly, except in case of emergency, should be avoided. Evenings not taken up with important parish meetings or essential social engagements should be reserved for your family. . . . And train your laymen to call, too, especially on prospects. No minister has any business trying to be, or thinking he is, the sole evangelist in the church.

8. Take at least one day off each week. This is easier said than done, but it is vastly important. The endless demands of a busy pastor make some ministers feel that they should work endlessly. This, of course, enervates and frustrates and destroys perspective. A complete change of pace is needed once a week; keep the day for it sacred."

Here ends the lesson. Of course you will say: Half of that is quite impossible. But half of it would be quite a step in the right direction for some of us. Go and work it out as best you can; and may you find understanding in your people, that parish and pastor may flourish.

See you at Bethlehem.

E. S.

## ETERNITY

### Heaven

(Fourth Continuation)

**T**HE Christmas story reminds us very vividly of heaven. There was the heavenly messenger who announced to the startled shepherds the birth of the Savior; and then there came the heavenly hosts who sang: "Glory to God in the highest, and on earth peace, good will toward men." They shouted their joy at the birth of the Savior. His birth meant much to them also. As they rejoice over the sinner who repents, so at Bethlehem they sang for joy that the fulness of time had come when the salvation of sinners was to be prepared. — After finishing their song they returned to heaven.

In our previous study for the Advent season we took our clew from the Introduction to the Lord's Prayer, where Jesus teaches us to

address our requests to God as our Father in heaven. For our Christmas study we turn to the Third Petition: "Thy will be done on earth as it is in heaven." In this petition Jesus brings heaven and earth together. He links God's praying children on earth to His holy ministers whose home is the glorious heaven itself. They belong together: together they are to praise God. So it was at the beginning. But this happy relation had been disturbed by sin. Sin had separated men from their God; it had also broken the bonds that united them with the angels. This breach is now to be healed by Jesus, and the original fellowship is to be restored.

The Third Petition presupposes that the angels in heaven are doing the will of God. They delight to do it. They ever stand ready to do God's

bidding. No assignment is distasteful to them. Although they are grieved by our sins, yet they are ever willing to serve us. Jesus asks us to take the angels' obedience for our pattern, that from them we learn to do God's will with gladness, yes, that we join hands with them and as one great family of God show forth His glory.

The angels pitied man from the time of our fall. They rejoiced that God planned our salvation. When He announced our salvation through the Prophets, the angels studied these prophecies even more eagerly than did the people to whom they were given and who were most directly involved. Peter, speaking about these prophecies and their fulfillment in Christ as proclaimed in the Gospel, adds: "Which things the angels desire to look into" (I Peter 1:12). They

showed their great interest in Bethlehem, and they have not lost any of it yet. Whenever a sinner repents they rejoice. They watch over the progress of the Gospel in the world and admire the wisdom of God, as Paul reminds us. Speaking about his own ministry, that he was preaching among the Gentiles the unsearchable riches of Christ, and that he led men into the fellowship of Christ, he adds: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Eph. 3:10).

In I Cor. 11 he speaks about the proper way of conducting our services, particularly about the modesty which it is fitting for women to exercise. Then he adds that we should observe such rules "because of the angels" (v.10). When we hold our services, the angels take part and rejoice with us; but they are grieved when they see us behaving improperly.

The Third Petition assumes that God's children on earth and the angels in heaven are united. This was brought about by Jesus. In Eph. 1 Paul refers to this in a general way: "That in the dispensation of the fulness of times he (God) might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (v.10). In Colossians he pictures the greatness of Christ: He is the "image of the invisible God," He "is before all things," all things, both visible and invisible, all things in heaven and on earth were created by Him and for Him. And now "it pleased the Father that in him should all fulness dwell; and, 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" (Col. 1:19,20).

Jesus referred to the reunion of heaven and earth not only in the Lord's Prayer; on another occasion He spoke about it in a very solemn way. He had come to John to be baptized and had announced His readiness to fulfill all righteousness. After His baptism He was led by the Spirit into the wilderness, where He was tempted by Satan for forty days. After Jesus' return from the wilderness John pointed Him out as the "Lamb of God, which taketh away the sin of the world." Then several of John's disciples turned to follow



*The people that in darkness sat  
A glorious light have seen;  
The light has shined on them who long  
In shades of death have been.*

*To hail Thee, Sun of Righteousness,  
The gath'ring nations come;  
They joy as when the reapers bear  
Their harvest treasures home.*

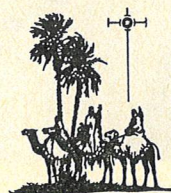
*For Thou their burden dost remove  
And break the tyrant's rod  
As in the day when Midian fell  
Before the sword of God.*

*To us a Child of hope is born,  
To us a Son is given,  
And on His shoulder ever rests  
All power in earth and heaven.*

*His name shall be the Prince of Peace,  
The Everlasting Lord,  
The Wonderful, the Counselor,  
The God by all adored.*

*His righteous government and power  
Shall over all extend;  
On judgment and on justice based,  
His reign shall have no end.*

*Lord Jesus, reign in us, we pray,  
And make us Thine alone,  
Who with the Father ever art  
And Holy Spirit, one.*



Jesus; and they brought also others to Him. Then Jesus started on His way back to Galilee, and just then Philip led Nathanael to Him. Nathanael, as was the custom of pious Jews, had retired to the privacy under a fig tree, there to meditate and to pray. Jesus, who had never met Nathanael before, yet with His all-seeing eye not only saw him under the fig tree praying, but He also looked right into his heart. When Nathanael came near Him He remarked about Him, "Behold, an Israelite indeed, in whom is no guile." Jesus recognized in Nathanael a man who was not looking for an earthly Messiah, but for the true Savior from sin. This insight moved Nathanael to say: "Rabbi, thou art the Son of God; thou art the King of Israel." He believed in Jesus as the Messiah of whom Moses had written and the Prophets.

On this confession Jesus answered: "Verily, verily, I say unto you, Hereafter ye shall see heaven (standing) open, and the angels of God ascending and descending upon the Son of man" (John 1:51). On this flight before his brother Esau, Jacob in a dream had seen a ladder reaching up to heaven with God standing at the head and the angels ascending and descending. That was a dream. Jesus says that in His case that dream will become reality. When Jesus was baptized John saw the heavens opened for a moment, and the Spirit descending. In speaking to Nathanael, Jesus uses a form of the verb which means that the heavens will stand permanently open. The separation between heaven and earth, which was caused by our sin, will be removed, so that the angels can, without hindrance, freely ascend and descend.

He adds, however, that this will be mediated by the "Son of Man," namely, by the Word which was made flesh, by the promised Seed of the woman. From Him and on Him will the angels ascend and descend. Through Him the heavens have been opened for us also. This is our joy at Christmas:

*He opens us again the door  
Of paradise today;  
The angel guards the gate no more.  
To God our thanks we pay.*

(To be continued)



## News from our Mission Fields

"Lo. I am with you always, even unto the end of the world."

MATTHEW 28 20

### THE MISSION THAT WAITED EIGHTEEN YEARS

#### From Tent to Tabernacle

**Y**OU have read of late in this column of chapels that were built and dedicated before the missionary arrived in the field. This dedication story is unique for the opposite reason. . . . Zion English Ev. Lutheran Church, Center Line, Mich., dedicated its new church on April 22, 1956. This was a signal event in the life of the congregation, for in the eighteen years of its existence never before had it had a real church building. It was with great joy, therefore, that the congregation —

especially the oldtime members — saw the realization of their prayers and hopes on April 22.

#### The Heavens Rejoiced With the Members

For a congregation noted for having inclement weather on days of its special events this was also a day to remember, for it was a day of mild spring weather — and dry. Over 700 persons took advantage of this fact to attend the three services, with 363 coming to the morning dedicatory service.

#### Dedication Day

The local pastor, the Rev. Irvin W. Weiss, was in charge of the ceremonies and preached the sermon. In the afternoon the Rev. Gerhard Press, president of the Michigan District, preached the Word. The evening message was delivered by Pastor Raymond Timmel, Toledo, member of the Synod's Board of Trustees.

#### Special Gifts by Members

The church is of modified colonial design, 94 feet long and 30 feet wide, with a projection at the rear of nine feet. The traditional red face-brick is set off by a white roof and white trim. The cross on the tower is more than fifty feet above grade, while the bell in the tower was brought from Pennsylvania and donated by one of the members. Most of the furnishings were gifts of the members and various organizations within the congregation.

#### How Amiable Thy Tabernacle

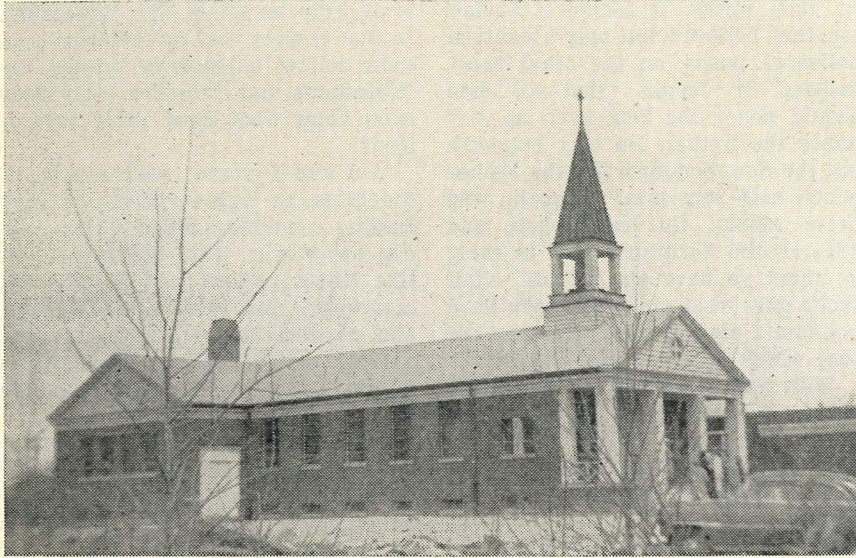
The church furniture is stained white, with various parts trimmed in red which matches the carpeting of the center aisle and the chancel. The focal point of the church is the seven foot crucifix above the altar. The four foot figure of Christ was hand-carved in Italy, and, affixed to a dark cross, stands out in bold relief against a plain white background. Lending added emphasis to the crucifix by their simplicity are the two large candleholders on the altar.

The church, including the balcony, will seat 250 people. On the main floor there is also a sacristy, cry-room, and the pastor's study. The basement has the usual washrooms, boiler room, plus a small meeting room, cloakrooms for children and adults, with the major portion being



Interior — Zion English Ev. Lutheran Church  
Ten Mile Road and Eureka Road  
Center Line, Michigan





Zion English Lutheran Church, Center Line, Michigan  
Irvin W. Weiss, pastor

used for Sunday School purposes. The church's three acres of land allows ample room for landscaping and parking.

#### Helped by the C.E.F.

The church was able to be built by a loan of \$25,000 from the Church Extension Fund and by the willingness of the people to raise all the rest of the necessary funds to complete the building. This meant giving the difference between the loan and the more than \$70,000 spent on the building.

Because of the large amount of work done by the members, the structure's worth is a great deal more than the cash outlay. This, however, should prove — humanly speaking — a good investment, because the area in which the church is located is a rapidly growing suburb of Detroit. The many people who may learn to know the Savior through the preaching and teaching of His Word should make this seem like a small investment for so great returns.

W. R. HOYER.

## Is It True?

Is it true that religion ought to be taught in our public schools?

The California Citizens Association argues that religion should be taught in our state schools as follows:

"The Preamble to the Constitution of California reads: 'We, the people of California, grateful to Almighty God for our freedom... do ordain this Constitution.'

"The Declaration of Independence acknowledges God as Creator, God of nature, supreme Judge of the world; and divine Providence. It is He who has endowed all men with certain inalienable rights, among which are life, liberty and the pursuit of happiness. These are religious truths acknowledged by the great documents of our history and woven into the

fabric of our civilization. Yet they may not be taught to our youth in the schools of our many states."

So the argument runs like this: The Constitution and other State documents teach there is a God. Our schools do not teach about God. This is wrong since the Constitution mentions and acknowledges God.

The argument starts with a fallacy and ends with a fallacy.

The fallacy is found in this: The Word of God gives to no governing body the right to make religious pronouncements. According to the Bible, the government is not and cannot be a teacher of religion, even though it is ordained of God. Here are a few Bible passages which teach this: "For rulers are not a terror to good works,

but to the evil... But if thou do that which is evil, be afraid, for he beareth not the sword in vain; for he is a minister of God, a revenger to execute wrath upon him that doeth evil... They are God's ministers, attending continually upon this very thing (collecting taxes)..." Romans 13. To Timothy, Paul wrote that the government is given "that we may lead a quiet and peaceable life in all godliness and honesty." I Tim. 2:2. Peter tells us that government makes "men's ordinances" (laws). In as far as men's ordinances do not conflict with God's Word we must obey for conscience' sake. All this shows us that government is placed over our bodies, but not over our souls.

So the California Citizen's Association's argument from the Constitution is silly. If the founding fathers wanted to state some basic religious truths, that is alright; but that does not make them teachers of religion, nor are we conscience bound to subscribe to what they call religious truths.

Our Savior also teaches this basic separation of Church and State when he says: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Public schools are tax-supported; they are state-controlled. At best they are instruments for our bodily welfare. But by their very nature they should not nor cannot teach religion.

But you cannot educate without religion. That is true. The best solution is a private school, like our parochial schools.

Is it true that religion can be taught in the public schools? We heard one argument in the last bulletin. Now for another:

The editor of "Christian Economics" writes: "For years we have advocated a joint attempt on the part of Catholics, Protestants and Jews to select portions of the Scripture that might be read in the public schools to the satisfaction of all groups." He then reports that the Board of Education of New York City had made an effort to do this, but that the Jewish rabbis refused to cooperate.

Good for the rabbis. They, at least, are smart enough to realize that the moment a portion of the New Testament is read, the Bible is made a Christian book. They rightly find in this an infringement of their religious liberty.

From the above, we see that the claim is made that certain parts of the Bible do not have a sectarian flavor and are acceptable to all religious faiths. By "sectarian flavor" is meant the portions of Scripture which teach the divinity of Christ.

The point for us to establish is this: Is there any part of Scripture that does not teach Christ as the only Savior of the world?

Our Savior Himself answered this question once and for all time. He said that there is no part of the Bible that does not proclaim Him as God and Savior of all. This answer is found in John, chapter 5.

Jesus was here arguing with the rabbis of his day — the scribes and Pharisees. Their claim was that the Old Testament did not proclaim Him as Savior of the world, but that it taught their religion of being saved

by good works. It taught a Savior, too, they believed, but only a political deliverer. Jesus, on the other hand, insisted it taught "that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." Then he told these rabbis: Go back again, and "Search the Scriptures, for in them *ye think ye have eternal life*" (but that's only what you think, you have not found eternal life) "for they are they which testify of me." John 5:39.

With this word, Jesus answers the editor of "Christian Economics" and anyone else who thinks there are portions of Scripture which do not teach Christ as the Savior of the world.

The rabbis of New York know the implication of that passage. To deny that one passage, they have to do

away with the whole New Testament. In that respect they are smarter than their fellow unbelievers among the Protestants and Catholics, who don't even know what their Bible says of itself.

You and I cannot read a page of the Bible, as true believers, without finding something about Christ hidden away in it. That includes books like Esther, where God is not even mentioned, and Ruth, and Proverbs, and portions like I Cor. 13, or the Sermon on the Mount. These, some believe, don't teach Christ as the Savior.

We simply cannot allow the claim that certain portions of Scripture can be read in the schools, because they are "non-sectarian." The thought is as obnoxious to true believers, as the thought of reading the New Testament in school is to the Jews.

## Martin Luther And The Reformation

### Early Life

Martin Luther was born Nov. 10, 1483, at Eisleben, Germany. His parents were John and Margaret Luther.

Six months after Luther's birth his parents moved to Mansfeld, where his father worked in the mines. Martin entered grammar school in Mansfeld at an early age.

1497 — Luther sent to Magdeburg to attend Latin school. Here not quite a year.

1498 — Luther sent to Eisenach. Here he had to support himself by begging as he had done in Magdeburg. Was befriended and provided a home by Frau Cotta.

1501 — Luther entered the University of Erfurt. Erfurt a better school in Germany. It was here in the university that Luther first found the complete Bible. He was amazed to learn that the Bible is such a large book. Before Luther was only acquainted with the pericopes (systems of Gospel and Epistle lessons). He saw I Samuel 2:6ff and said, "That book is written for me!"

1505 — Luther acquired his Master of Arts degree. In 1502 he had acquired his B. A. degree. He devoted himself to the study of law. Luther went through terrors and conflicts — very troubled over his sins. All his learning "seemed to make hell hot-

ter." One of Luther's close friends was murdered, which was a very terrible shock for Luther. During this time, on a trip from home, lightning struck near. Thereupon he made a vow to St. Ann that he would enter the monastery if she would protect him. Even in childhood he had entertained the idea of becoming a monk, but it was at this moment that he decided and made a pledge.

July 17, 1505 — Luther entered the Augustinian Convent at Erfurt. He sought peace from his mental battles in the cloister, but the torture in mind and body by the thought of his sins continued. Luther was told that if he still had sins not yet absolved, there was still purgatory. He was still a member of the faculty at Erfurt. Had not begun to study theology — this came later at Wittenberg.

May 2, 1507 — Luther ordained to the priesthood. The priest gave him power to offer up Christ (in the mass) for the sins of the living and for the dead. If someone did not complete a mass, he was subject to the church's ban. This almost happened to Luther, but his friend helped him to finish.

1508 — Luther suddenly brought to Wittenberg University to teach.

1509 — Luther commenced to study theology while lecturing on Aristotle.

He started to preach in a little shack in a compound of Wittenberg cloister. Luther got off to a wonderful start as a preacher. He had a very large attendance. He preached the message of pardon from God for sinners. Also in this year he was called to U. of Erfurt.

1510-1511 — Luther sent to Rome as emissary to bring before the Pope for settlement the quarrel which had sprung up between seven monasteries of the Augustinian order and their vicar-general. Luther had thought of Rome as the Holy of Holies — he thought the priests there were very consecrated, but when he arrived he was very disappointed. "Instead of a city of prayers and alms, of contrite hearts and holy lives, Rome was the seat of shameless revelry, mockery, hypocrisy, jeering impiety. 'If there be a hell,' such was a common saying, heard in that city, 'Rome is built on it.'" A few months later, after his return, Luther received the degree of Doctor of Divinity. He became a very profound student of the Scripture.

In 1517, Pope Leo X issued a bull granting plenary (full) indulgence, i. e., full pardon of one's sins, to all who would donate to the building of St. Peter's Church in Rome. Leo made this proclamation that he might refill his coffers which he had emptied

by his extravagance. Pope Leo gave the license to sell indulgences in Germany to the highest bidder, the Archbishop of Mainz and Magdeburg. He in turn hired John Tetzel, a Dominican monk, to sell the indulgences for him. (An indulgence is "the remission of the debt of temporal punishment due to sin after its guilt has been forgiven." — Quoted from a Catholic periodical.) This is how Tetzel went about selling indulgences: He would enter a city with drums banging, ringing of bells and other noises. He would set up a large red cross in front of the high altar of the cathedral and preach about the good virtues of his wares. Beside this he would put a large box to receive the money taken in from indulgence sales. Pointing to the red cross Tetzel would say, "This cross has as much efficacy as the cross of Christ." "I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls by my indulgences than the Apostle did by his sermons." "At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory and flies to heaven."

Now, it so happened that citizens of Wittenberg journeyed over to Jueterbock to buy these indulgences of Tetzel and in the confessional told Luther so. When he refused to absolve their sins because of their willful neglect to try to live more God-pleasing lives, they showed Luther they had already been absolved by buying Tetzel's indulgences. This episode started Luther to oppose the sale of indulgences most strenuously. By this time Luther's knowledge of the Holy Scripture had been deepened considerably. He had been led to believe that we are justified and saved from our sins and from the wrath of God through the righteousness, suffering, and death of Jesus Christ. He believed that a Christian must experience true sorrow for his sins, that it must be repentance from the heart—the very opposite of what John Tetzel and the Catholic Church was teaching through its sale of indulgences.

#### Luther's 95 Theses

And so, determined to get this whole matter of the indulgence traffic settled, and also to take men like John Tetzel to task for it, Luther drew up a series of 95 theses — that is, 95 points for discussion, which then he wanted to use as the basis

of a discussion among the different professors at Wittenberg. Luther was striving for clarity—he wanted to know how the Catholic Church did stand on these different matters of doctrine. To this end, then, Martin Luther nailed his 95 theses to the Castle Church door at Wittenberg where all people could read them. The very first thesis read: "Our Lord and Master Jesus Christ, in saying: 'Repent ye,' etc., intended that the whole life of believers should be penitence."

Violent opposition arose from the Catholic Church, which he faced admirably. Finally the Pope through his legate, Cardinal Cajetan at Augsburg, asked Luther to say one word that would make the Pope forget the whole matter — Revoco (I recant) — but Luther would not. Luther demanded that he be convinced of his error from Scripture, but Cajetan could not. For awhile the whole matter simmered down, but then in 1519 it began again. At Leipzig, Germany, Luther and Dr. Eck were to hold a debate. So well did Luther debate that he put Eck to silence. Eck, however, sought to excommunicate Luther, and so in October of 1520 there arrived at Wittenberg the Pope's decree of excommunication. Luther took this decree and burned it publicly in the market place. Thus his break with the Roman Catholic Church was complete. He had defied the Pope.

To combat Luther's teachings and opinions and to put him to silence Pope Leo caused the Diet at Worms, Germany, to convene on January 6, 1521. Luther was summoned to this diet. Here Luther was accused and humiliated. On a table was a collection of his writings. He was asked if he was willing to retract what he had written. Now, we must remember that what he had written was gotten from his study and knowledge of the Holy Bible. Thus many of his writings were contrary to Catholic doctrine, since many of the doctrines of the Catholic Church are not taken from the Bible but from decrees of their Councils, decrees of their Popes, and from tradition. And so, on the following day, standing before the Emperor and many nobles and churchmen, Luther said, "Since your most Serene Majesty and the princes require a simple answer, I will give it thus: Unless I am convinced by proofs from Scripture or by plain and clear reasons and arguments, I

cannot and will not retract, for it is neither safe nor wise to do anything against conscience. Here I stand. I cannot do otherwise. God help me! Amen."

With this answer Luther stated his confession to remain faithful to Scripture and to God. From then until his death on Feb. 18, 1546, Luther devoted many long hours in study of God's Word and in writing articles and books which clearly and accurately state Scriptural teachings. He translated the entire Bible from its original languages into the German language, that the common folk also might study the Word of God which Luther loved and cherished so fondly. We must remember and honor Luther as a profound instrument in God's hand, who led the Church back to these three chief fundamentals upon which our beloved Christian faith and doctrines are based:

Sola Scriptura — Scripture alone

Sola Fides — Faith alone

Sola Gratia — Grace alone

God be thanked and praised for Martin Luther and his Reformation!

\* \* \* \*

#### DID YOU KNOW THAT:

The Lutheran Church is the largest Protestant Church in the world, numbering 80,000,000 adherents?

Ours was the first church to send missionaries to the American Indians?

The first Protestant pastor to land in North America was a Lutheran, coming eight months before the Pilgrims landed at Plymouth Rock?

The first book translated into any American Indian language was Luther's Small Catechism?

The first president of the Continental Congress was a Lutheran?

The first man to unfurl the Stars and Stripes was a Lutheran — General Herkimer?

The first American Naval flag was made by a group of Lutheran women?

Washington's army at the battle of Trenton was composed largely of Lutherans?

It was a Lutheran boy who called a Lutheran sexton to ring the Liberty Bell?

A Lutheran was the first speaker of the House of Representatives?

The first Protestant hospital in America was built by Lutherans?

ARTHUR J. CLEMENT.



## Dedications

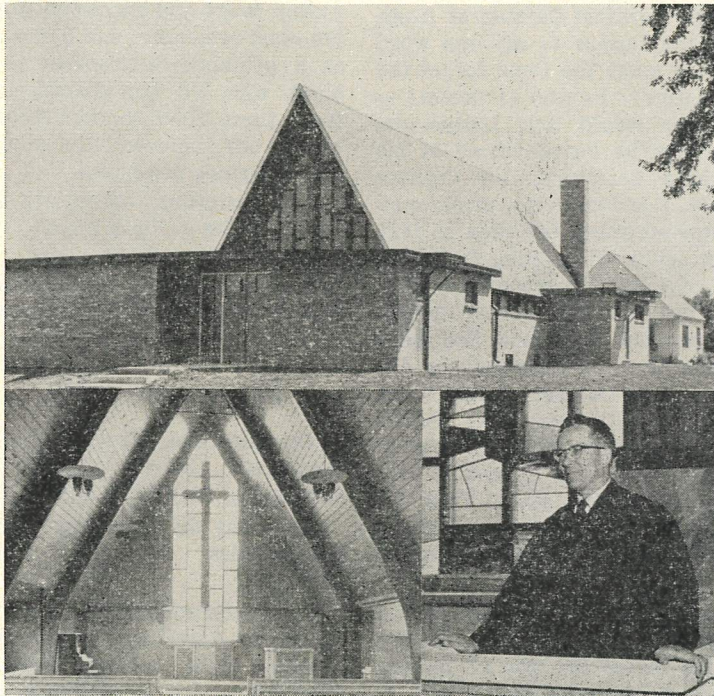
### CHURCH DEDICATION

**St. Andrew's Ev. Lutheran Church  
St. Paul Park, Minnesota**

St. Andrew's is one of our Synod's missions, organized in 1947.

The first church was a basement church, completed in 1948, and used up to the present time. The new church was begun in 1955 with

Dedication Sunday was September 30, 1956. There were two services. Pastor Luther Voss of Milwaukee was guest speaker at the morning dedication service, and President O. J. Naumann preached for the afternoon festival service. Both services were well attended; about three hundred were at the afternoon service.



**St. Andrew's Lutheran Church, St. Paul Park, Minnesota  
Pastor G. J. Ehlert**

groundbreaking ceremonies in May, cornerstone laying in August, and completed in September of 1956 at a cost of \$35,000, furnished.

Construction was done by E. J. Schoenrock and Sons of Oshkosh, Wis., and Hazen, N. Dak., without whom the job could not have been possible for the amount expended. Much of the labor was furnished by parishioners.

This was truly a day of thanksgiving for the congregation. We are especially thankful for the loan of \$25,000 from our Wisconsin Synod Church Extension Fund.

St. Andrew's now has a fine new church and a parsonage, completed in 1951. The congregation now numbers 209 souls, 110 communicants. The present pastor is G. J. Ehlert.

G. J. EHLERT.

### SCHOOL DEDICATION

**Winona, Minnesota**

It was a day of thanksgiving and rejoicing when, after a temporary setback, St. Matthew's Congregation

of Winona, Minn., could dedicate its new school on September 16.

Two dedication services were held. The Rev. Oscar Naumann, president of Synod, and the Rev. R. J. Palmer,

pastor of Pilgrim Lutheran Church, Minneapolis, were the guest speakers for the morning and afternoon services respectively. The Rev. A. L. Menicke, pastor of the church, read the dedication rite at the morning service while the door of the new building was opened by Morton A. Schroeder, principal of the school.

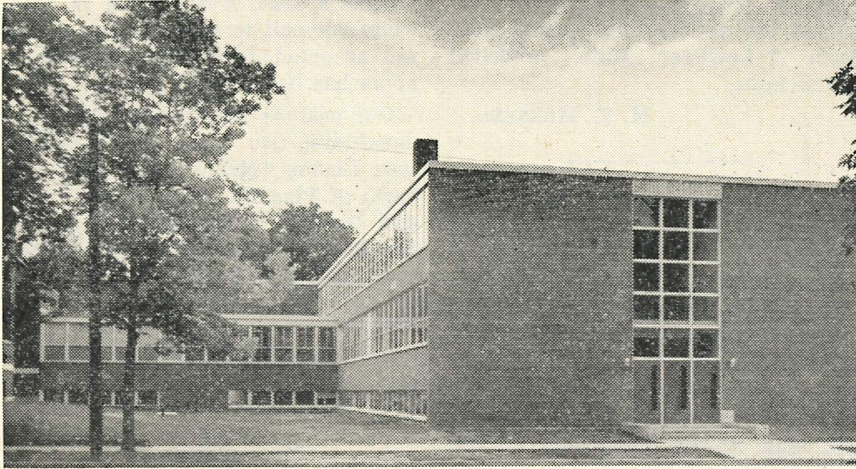
The building is designed to serve the entire congregation. It contains classrooms for the school, rooms for the Sunday School and Vacation Bible School, meeting space for societies, and a gymnasium-auditorium for all the members.

Space has been provided for 10 classrooms in the building which cost approximately \$300,000.00 including furnishings. Only the rooms in the basement and on the first floor are in use. Those on the upper floor are to be finished when needed.

The building is L-shaped and connects to the north end of the church. The last-west wing contains a 50- by 88-foot gymnasium-auditorium, a music room, a faculty room and office. The north-south section has two floors of classrooms and a basement. A new central heating plant for the church and school was installed. A kitchen in the basement of the school opens onto a corridor, where school hot-lunches are served, and into the church basement social room.

Because of a lack of building space the congregation bought five lots north and east of the church. Two houses standing on the lots were dismantled, and two are being used as teacherages.

Organized in 1920, St. Matthew's Congregation has sent children to St. Martin's School in the city since 1939. Beginning in 1941, the congregation supplied one or more teachers at the school. Bus transportation was also provided. In 1946 an expansion program was set up which led to the erection of the present education unit. When the building was not completed for the opening of the school in the fall of 1955, space for the elementary classes was provided in the church basement, while the junior high school pupils continued to attend St. Martin's School. Classes run from kindergarten through the ninth grade. The present enrollment is 148. Children from the mission which the congregation organized in Goodview also attend the school. The mission, the Rev. Burnell Beyers, pastor, provides one teacher.



St. Matthew's Lutheran School, Winona, Minnesota

The present teaching staff is: Miss Phyllis Predoehl, Mrs. Donald Morton A. Schroeder, principal, Kiekbusch, Vicar Donald Tetzlaff, Gordon Synhorst, Miss Marie Roekle, A. L. MENNICKE.

## Anniversaries

### SIXTY-FIVE YEARS IN MINISTRY CELEBRATED

On Reformation Day the pastors of the Arizona-California District gathered at Grace Church, Glendale, to turn back the clock on memory more than 65 years. In a special service, which was attended by more than 200 friends and brethren, it was our high privilege to help Pastor



Pastor Francis Uplegger

Francis Uplegger celebrate the 65th anniversary of his ordination and the completion of more than 67 years in the work of the kingdom of God. District President E. Arnold Sitz preached the sermon. Pastor Wm. Wiedenmeyer, chairman of the Pastoral Conference, led in the anniversary prayer. Pastor Joel Gerlach, secretary of the Pastoral Conference, read a few of the many congratulatory messages that had come in and presented the jubilarian with various gifts. After the service a reception, sponsored by the Ladies Aid of Grace Church, was held in the parish hall of the church.

Pastor Francis Uplegger was born in Rostock, Mecklenburg-Schwerin, Germany, on October 29, 1867. He took his pastoral training at Concordia Ev. Lutheran Theological Seminary, St. Louis, Mo., having had the rare privilege of sitting under such theological stalwarts as Dr. Walther, Dr. Franz Pieper, and Dr. Stoeckhart. It is believed that he is the only student of Dr. Walther who remains active today in the ministry. As a part of his seminary training, Pastor Uplegger vicared for two years in the Wisconsin woods near Auburndale and Junction City. He was ordained on July 26, 1891, at

Hermansfort, Shawano County, Wis. In his 65 active years the 'Old Gentleman,' as he is affectionately known among his brethren, served congregations at Hermansfort, Wis.; at Sterling, Ill.; in the Gillette-Hayes parish in Wisconsin where his interest in the American Indian was first aroused through his contact with the Potawatomie Indians; in Helsingoer, Denmark; in Hamburg, Germany; in Butler County, Iowa; at Sault Ste. Marie, Mich.; at Greenville, Wis.; and at Newton, Wis. In 1916 he became director of the Lutheran High School in Milwaukee, where he served until he accepted his present call into the Apache Mission in 1919. He was named superintendent of the Mission in 1936, and is still active both as missionary and as superintendent.

Pastor Uplegger is a man of many talents and of wide interests. He has a special aptitude for languages. Among those that he speaks fluently are English, German, Apache, Norwegian, and Danish. He has a reading knowledge of Hebrew, Greek, French, and Latin with a smattering of several others. This talent has been placed at the disposal of the work of the Gospel in Apacheland here in Arizona. When Pastor Uplegger first arrived on the scene, the Apaches had no written language. Our missionaries were handicapped by the fact that they were required to reach the Indian exclusively through interpreters. Pastor Uplegger not only acquired a speaking knowledge of the Apache, so that he is able to preach and to speak to the Apache directly, but he has created a written language, compiled a grammar and a dictionary, all of which have been placed at the disposal of our other missionaries in this field. He also composed hymns in the Apache, translated others, and compiled them into a hymnal, so that the Apache Christians may sing of God's wondrous love in their own language.

During his 36 years in Arizona Pastor Uplegger has also been privileged to stand as a theological pillar among his brethren. His mark has been left upon an unusually large number of pastors and teachers. Until recently it was taken for granted that with only a few exceptions the candidate of theology from the Seminary remained in Arizona only long enough to receive a call back into the Middle West. So it was that many budding young pastors had the privilege of sitting under Pastor Uplegger

at conferences and in private. For many years there was hardly a conference or a convention in Arizona that did not include at least one theological discussion by Pastor Uplegger. Among these was an exhaustive commentary on Revelation which was presented in installments over a period of almost twenty years.

However, despite his great learning, or perhaps by God's grace because of it, even a slight contact with this white-haired man of God will leave no doubt in anyone's mind that his life is built around one great passion: that lost sinners may know the salvation that is theirs by faith in the Son of God and that saved sinners may be preserved in the way that leads to the eternal mansions.

May God's hand continue with this brother and may his life and work continue to be fruitful in the work of the kingdom.

R. H. ZIMMERMANN.

#### FIFTIETH ANNIVERSARY

Zion Ev. Lutheran Congregation at Eitzen, Minn., was privileged to celebrate the golden wedding anniversary of Pastor and Mrs. Frank Ehlert on Aug. 26, the 13th Sunday after Trinity. Pastor Ehlert has served the Eitzen congregation since April 2, 1924.

The festivities began at 2:30 p.m. with an appropriate worship service in the church. Pastor Lloyd Lambert of La Crosse, Wis., the Visiting Elder of the Mississippi Valley Conference, conducted the service and preached the sermon. Later a social gathering and luncheon was held in the church parlors. The honored couple received a number of gifts from relatives and friends, and a purse from the members of the congregation.

Pastor and Mrs. Ehlert were blessed with two sons and two daughters, all of whom were present, together with the 16 grandchildren. The sons are Norbert of Thiensville, Wis., and Pastor Gerhard of St. Andrew's Church in St. Paul Park, Minn. The daughters are Myrtle, wife of Pastor H. F. Muenkel, Zumbrota, Minn., and Marcella, wife of Floyd Mattek, teacher in Emmanuel Lutheran School at Montello, Wis.

On Sept. 16, 1956, the congregation at Eitzen arranged a similar festive occasion to mark Pastor Ehlert's 50th anniversary in the office of the holy

ministry. Pastor Lambert again conducted the service, and Pastor Rud. Korn of Lewiston, Minn., preached the sermon.

H. F. MUENKEL.

#### SIXTIETH WEDDING ANNIVERSARY

On Sunday, Nov. 18, 1956, Mr. and Mrs. Schick, members of St. Paul Lutheran Church, Tacoma, Wash., were privileged to celebrate their 60th wedding anniversary. A brief service in memory of the occasion was held at the conclusion of the regular morning service. The Schicks were later presented two plaques, one being the Shepherd Psalm and the other a memento plaque of their anniversary. May the Lord, their guide and helper hitherto, sustain them also in their remaining days.

PAUL G. MADSON.

#### ANNIVERSARY Pastor Arno W. Voigt

Pastor Arno W. Voigt was born at Howard's Grove, Sheboygan County, Wis., on October 29, 1906. He received his elementary education in a little country school at Chili, Wis., near Marshfield. He was graduated from the Wausau High School in June 1922. The same fall he enrolled at Northwestern College at Watertown, under a special course for six years, being graduated with the class of June 1928. At this time the decision was made to enter into the Ministry of our Lord, and he continued his studies at our Snyod's Seminary, then located at Wauwatosa, for one year, and at the new Seminary at Thiensville for two years. Upon graduation in June 1931, he was ordained by Pastor G. Pieper at St. Peter's Lutheran Church at Fond du Lac, so that he might become vacancy pastor at St. Paul's Ev. Lutheran Church in Green Bay, serving the congregation at that time for a period of two months.

Immediately thereafter he received a call to become pastor of Immanuel's at Shirley, to which St. Paul's of Pine Grove joined a year later to form one parish.

He was united in marriage with Miss Marion Sabrowsky on September 16, 1931. The couple made their home at Shirley for 10 years, from

October 9, 1931, to November 12, 1941, when our call to serve as our pastor was accepted, from which time their home has been in our midst.

Our pastor's family consists of two daughters, two sons, and a son-in-law; Lianne (Mrs. Russell Schlittenhart) of Phoenix, Ariz., Sue, Richard and Douglas at home. One granddaughter, Lynda Jo, was happily welcomed a year ago.

From

*St. Paul's Anniversary Leaflet.*



#### MISSION

We stand agog with wonder,  
Observing Thy seed grow;  
The heathen over yonder,  
Where Thou Thy Word didst sow,  
No more their idols worship,  
They bear Thy banners high;  
Their torch of faith they burnish,  
They know their Bridegroom's nigh.

There are yet countless millions  
Still out there in the cold,  
Longing for Thy pavilions —  
The warmth of Thy sheepfold,  
Where Light their souls surrounding,  
Where love and peace is theirs;  
They yearn with hopes unbounding  
To loosen Satan's snares.

Help us to spread Thy Gospel  
To every heathen land,  
From cold North to the tropics,  
To hot Moroccan sand;  
Let them seek Thee by daytime,  
Kindle Thy shrines by night;  
Their hearts to Thee be inclined,  
Their darkness turn to Light.

The night is fast approaching,  
The sun is sinking low,  
Darkness on day encroaching,  
Soon all sunlight must go,  
While yet the light is glowing,  
Let's heed our Master's call:  
The harvest wheat is bowing,  
Come, labor, one and all.

May all the heathen gather  
While here, before Thy feet,  
To be with Thee forever,  
Beside Thy heavenly seat;  
Master, send me, Thy servant  
Into Thy field so white,  
To labor there with fervor,  
Till all have seen Thy Light.

By GEO. E. WRIGHT.

**A DAILY GIFT**

A beautiful day from the hand of God  
Is a gift we may not spurn.  
'Tis made of minutes rich in grace  
And hours, which quickly turn —

Into the twilight and then into night;  
And happy are those who have  
walked

Close to the Lord, as Enoch did,  
And in prayer with God have talked;

Who used each moment to glorify  
Him,

And served Him in some small way,  
And who, in repentance, were found  
'neath the cross,

At the close of a beautiful day.

ADELINE WEINHOLZ - MOELLER



**BOOK  
REVIEWS**

*The Wise Men* by Morella Mensing,  
16 pp. 8 1/4 x 10 1/4, paper, 25 cents.  
Published by Concordia Publishing  
House, St. Louis, Mo. 1956.

This fascinating presentation of the well-known Epiphany Gospel relates in simple terms and gripping narrative the story of the visit of the Wise Men at the cradle of the newborn Christ-child. It was written for small children by Morella Mensing, supervising teacher of the first grade at the campus school of Concordia Teachers College, River Forest, Ill.

The booklet is profusely illustrated with sixteen pictures portraying the various episodes of the story, lithographed in full color, each covering more than half of a page. The type used is large and very legible, and resembles manuscript printing regularly taught in the lower grades of our schools, so that children should be able to read the story for themselves at an early age.

The story is embellished with sufficient detail, explanatory matter, and dialogue to hold the interest of a child. The element of suspense is

introduced effectively at times as an added aid in maintaining the attention of the youthful reader.

This booklet should contribute much to the proper understanding of the Epiphany story on the part of small children, and should heighten their love for their Savior, the Christ-child born at Bethlehem, and revealed for the first time to the Gentiles at the visit of the Wise Men from the East. It is herewith heartily recommended to our children.

H. J. VOGEL.

**URGENT CALL FOR HELP**

East Fork Mission, Whiteriver, Ariz., is in immediate need of an institutional cook. We will consider the possibility of either male or female in good physical condition. If interested, write to the undersigned for further particulars.

REV. E. H. SPRENGELER.

**BOOK WANTED**

One copy of Selle's "Trostruennlein" (German book of devotions for the sick). Send postcard stating asking price to M. Herrmann, pastor, Box 272, Kendall, Wis.

**CHANCEL FURNITURE**

Free to any congregation needing same. Consists of altar, pulpit, lectern, baptismal font, hymn tablets. Set of liturgical hangings for church year, like new, \$25.00. You must arrange shipping. M. Herrmann, pastor, Box 272, Kendall, Wis.

**CALENDAR OF CONFERENCES**

**FOX RIVER VALLEY PASTORAL  
CONFERENCE**

Place: Immanuel Lutheran Church, Black Creek, Wis., A. Wood, pastor.  
Time: Tuesday, February 12, 1957, 9:00 a.m.  
Preacher for the Confessional Service:  
P. Oehlert; alternate: W. E. Pankow.  
F. W. HEIDEMANN, Secretary.

**DODGE-WASHINGTON PASTORAL  
CONFERENCE**

Place: St. Paul Lutheran Church, Slinger, Wis. (F. Gilbert, pastor).  
Date: January 9, 1957, 10:00 a.m.  
Preacher: Mielke (Reinemann).  
W. F. SCHINK, Secretary.

**NORTHERN CONFERENCE  
MICHIGAN DISTRICT**

Pastor-Teacher Conference meets January 28-29, 1957, at New Salem Ev. Lutheran Church, Sebawaing, K. Neumann, pastor. Communion service at 9:00 a.m. Monday; sermon by O. Frey (R. Frey). Please do not fail to send requests for meals and lodging to the host pastor.  
PAUL H. WILDE, Secretary.

**RHINELANDER PASTORAL  
CONFERENCE**

Place: Christ Lutheran Church, Eagle River, Wis., M. Radtke, pastor.  
Date: January 7, 1957.  
Preacher: G. Unke; alternate, F. Weyland.  
The conference will open with a communion service at 10:00 a.m.  
C. SCHLEI, Secretary.

**MISSISSIPPI VALLEY PASTORAL  
CONFERENCE**

Date: Wednesday, January 16, 1957.  
Time: 9:30 a.m.  
Place: St. Michael Church, Fountain City, Wis.; Roland Welch, host pastor.  
Preacher: Lloyd Lambert (opening communion service).  
1. Exegesis: Heb. 9:11-15, Herbert Jaster.  
2. Cursory study: Book of Job, Burnell Beyers.  
3. Practical study: The Common Scripture Texts Relating to Divorce and Separation, Rudolph Korn.  
4. Biographical study: Missionary Robert Moffat, Frederic Nitz.

With regard to your presence at the conference and communion, kindly inform the host pastor of your intentions. Dinner will be served.

ROLAND WELCH, Secretary.

**ORDINATIONS AND  
INSTALLATIONS**

(Authorized by the Proper Officials)  
Installed

**Pastors**

**Biesmann, Roman C.**, in Calvary Lutheran Church, Abrams, Wis., by Wayne Schmidt; First Sunday in Advent, December 2, 1956.

**Franzmann, Werner**, as Literary Editor of Northwestern Publishing House at Garden Homes Church, Milwaukee, Wis., by G. Schmeling; assisted by G. Hoenecke, M. Schwenzen, and H. Vogel; Twenty-second Sunday after Trinity, October 28, 1956.

**Kosanke, Frederic**, in Grace Church, Goodhue Twn., Goodhue, Minn., by H. F. Muenkel; assisted by D. Hoffmann; and in St. John's Church, Goodhue Twn., Goodhue, Minn., by N. Luetke; assisted by H. F. Muenkel, D. Hoffmann, G. Barthels, H. Schwertfeger, and R. Goede; First Sunday in Advent, December 2, 1956.

**Krug, Clayton**, in Trinity Church, Waukesha, Wis., by M. L. Stern; assisted by L. Hallauer, H. Woyahn; Fifteenth Sunday after Trinity, September 9, 1956.

**CHANGE OF ADDRESS**

**Pastors**

**Biesmann, Roman C.**, Box 559, Abrams, Wis.

**Krug, Clayton**, 1076 White Rock Avenue, Waukesha, Wis.

**MISSION FESTIVALS**

**Seventeenth Sunday after Trinity**  
St. James Church, Cambridge, Wis.  
Offering: \$326.17. A. F. W. Geiger, pastor.

**Twentieth Sunday after Trinity**  
Trinity Church, Brillion, Wis.  
Offering: \$2,260.39. V. Siegler, pastor.

**Twenty-first Sunday after Trinity**  
St. Peter Church, Oak Grove, Wis.  
Offering: \$569.30. A. Dobberstein, pastor.

**Twenty-third Sunday after Trinity**  
St. Andrew Church, Milwaukee, Wis.  
Offering: \$292.00. L. Karrer, pastor.

**SOUTHEASTERN WISCONSIN DISTRICT**

**Memorial Wreaths**

November, 1956

	SYNOD	OTHER
In Memory of — Sent in by	Budgetary	Special Charities
M. W. — S. Hillmer .....	\$ 5.00	\$
Mrs. H. Doman — R. Wiechmann ....		9.00
Mrs. Edgar Moeller — R. Schoeneck..	5.00	

Rev. I. Albrecht — W. Pless .....	5.00		
Mrs. Mary Rusch — W. Pless .....		13.00	
Mrs. Anna Knoll — J. Brenner .....		12.00	
Mrs. Minnie Arndt — J. Brenner .....			2.00
Erwin E. Marks — H. Koehler .....			10.00
Jesse E. Miller — P. Pieper .....			10.00

\$ 10.00 \$ 39.00 \$ 22.00

G. W. SAMPE, District Cashier.



*Wishing you  
A Blessed Christmas  
and  
A Happy New Year*

Hark the herald-angels sing  
Glory to the new-born King,  
Peace on earth, and mercy mild,  
God and sinners reconciled.  
Joyful, all ye nations, rise,  
Join the triumph of the skies;  
With the Angelic host proclaim,  
'Christ is born in Bethlehem.'

Hark! the herald-angels sing  
Glory to the new-born King.

**Northwestern Publishing House**