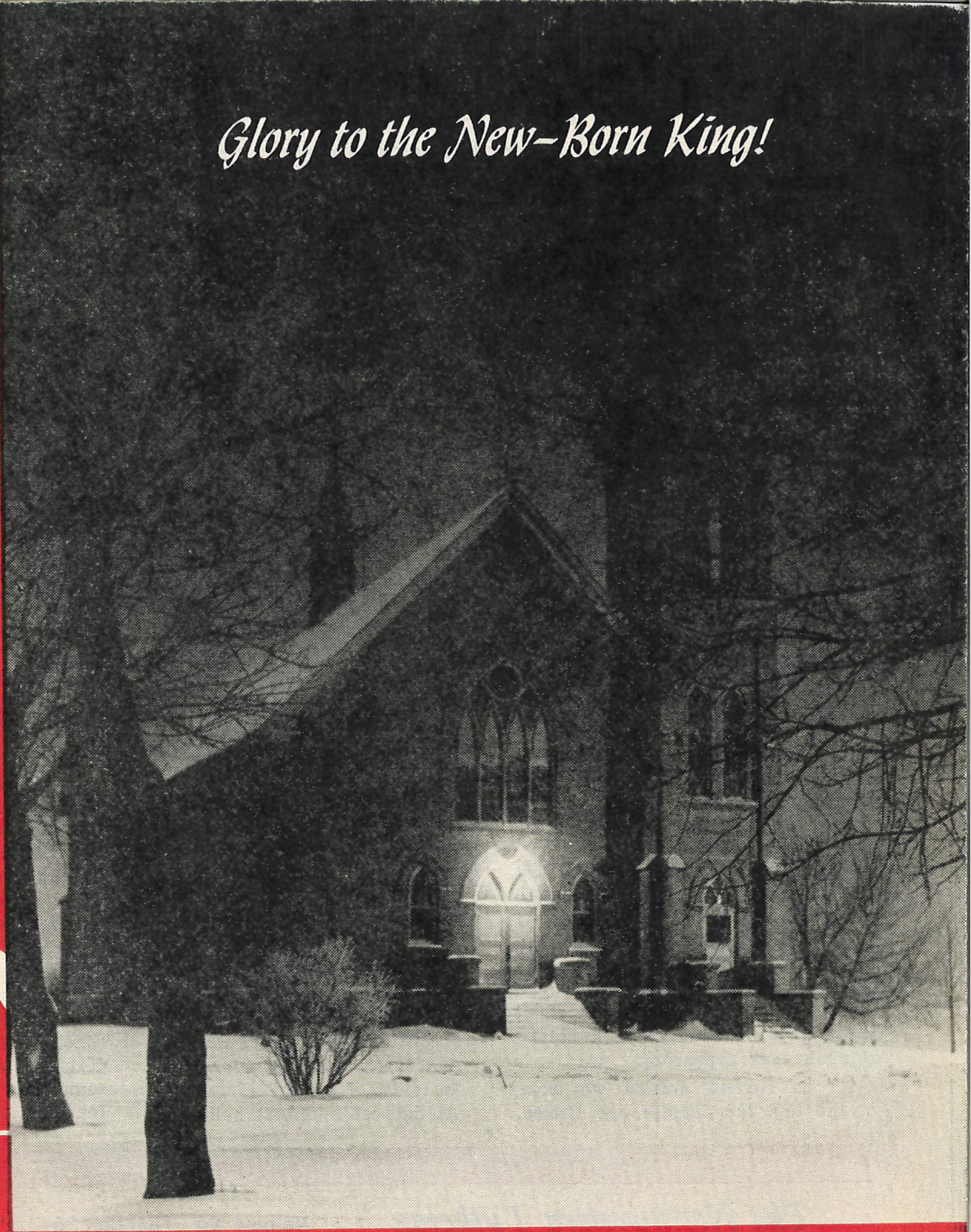


Glory to the New-Born King!



THE NORTHWESTERN Lutheran

Volume 44, Number 26
December 22, 1957



BRIEFS by the Editor

May yours be all the blessings of Him who was born a child long ago, who was "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." That is the Christmas wish and prayer of your editorial board and your contributing editors.

* * * *

THE FINE PHOTOGRAPH ON THE COVER is the work of Pastor Erich C. Schroeder, Milwaukee. He took this picture some years ago while he was pastor of the congregation at Town Liberty, Manitowoc County, Wisconsin. The photograph, incidentally, won him a number of awards. We are indebted to him.

* * * *

THE SYMBOLS ON THE COVER changed with the last issue. (Before that we had symbols of the Trinity.) Our artist arranged the cover design in such a way that appropriate symbols may appear with the change of seasons in the church year. Shall we take a little closer look at the symbols now appearing?

As an Advent symbol we have, at the top, the Scepter and Crown.

It speaks to us of the Kingship of our Lord. Many of our readers will think of the words from the Gospel for the first Sunday in Advent: "Tell ye the daughter of Sion, Behold thy king cometh unto thee." Others will recall the words of the angel to Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: . . . and of his kingdom there shall be no end."

The Christmas Rose is the symbol below the Scepter and Crown. It was chosen, it is said, because this flower bloomed just at Christmas time. At once the prophecy in Isaiah 11:1 comes to mind: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." And who can fail to think of the Christmas carol based on Isaiah's prophecy:

Behold, A Branch is growing
Of loveliest form and grace,
As prophets sung, foreknowing;
It springs from Jesse's race
And bears one little Flow'r
In midst of coldest winter,
At deepest midnight hour.

The Epiphany Star is the third symbol. Its origin is found, of course, in the star that appeared to the Wise Men. But Jesus Himself is the Star, as the prophecy in Numbers 24:17 tells us: "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." It is He whose epiphany or manifestation we have in the Scriptures. From its pages He shines forth with great brightness as the Son of God and our Savior.

* * * *

"GREETINGS FROM MARTIN LUTHER" is the title of the page opposite. You will recognize the selections from Christmas hymns by Martin Luther. The prose passages we have selected from Luther's sermon for the First Christmas Day. It is based on the Christmas Gospel. The translation is ours.

* * * *

TO RECRUIT MORE WORKERS for the Church as pastors or teachers, one congregation in Milwaukee has taken some practical action. When the manpower shortage in Synod was discussed at a voters' meeting, this resolution was adopted: To pay the room and board of any boy or girl from the congregation who takes up studies for the ministry or day school teaching in one of our Synod's schools. They did this out of concern for a critical need, but at the same time they have set an example for other congregations.

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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THE COVER — Trinity Church, Town Liberty, Wisconsin,
S. G. Kugler, pastor.

Greetings from Martin Luther

To shepherds as they watched by night
Appeared a host of angels bright;
Behold the Tender Babe, they said,
In yonder lowly manger laid,

At Bethlehem, in David's town,
As Micah did of old make known;
'Tis Jesus Christ, your Lord and King,
Who doth to all salvation bring.

But what transpires in heaven at this Birth? As much as it is despised on earth, just as much and a thousand times more is it honored in heaven. If an angel from heaven should praise you and your works, surely, you would take that as praise and honor before all the world; surely, you would think: To have that I would gladly bear any measure of lowliness and contempt. Now, what an honor was this that all the angels in heaven could not contain themselves for joy, broke into utterance, and let the poor shepherds on the field hear their voices as they heralded the event, sang in praise of it, and poured forth a joy beyond all measure!

* * * * *

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

"This is the Christ, our God and Lord,
Who in all need shall aid afford;
He will Himself your Savior be
From all your sins to set you free."

This faith is not only that you believe this story to be true, as it is set down; for that would do no good since all sinners, even all the damned, believe that. Concerning faith Scripture and God's Word do not teach that it is a natural work, without grace. But this is the true faith conveying grace . . . that you firmly believe that Christ was born for you, and that His birth is yours, taking place for your good. For the Gospel teaches that Christ was born for our sakes, and that He did and endured all things for our sakes. It is just as the angel said: "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." From these words you see clearly that He is born to us.

He does not say merely: Christ is born, but: To you, to you He is born. Again, he does not say: I bring good tidings of joy, but: To you, to you I bring good tidings of great joy. And again, not a joy which shall remain deposited with Christ, but one which shall be to all people.

"He will on you the gifts bestow
Prepared by God for all below,
That in His kingdom, bright and fair,
You may with us His glory share."

What harm can sin and death then do?
The true God now abides with you.
Let hell and Satan rage and chafe,
Christ is your Brother — ye are safe.

But most clearly does the angel show the Gospel with his words. . . . He does not say simply: I preach to you, but: An Evangel (Gospel) I proclaim to you. I am an Evangelist; my word is an Evangel. Now Gospel . . . means good, joyous tidings, which is to be the preaching of the New Testament. But of what does the Gospel speak? Listen! He says: "I bring you good tidings of great joy." My Gospel speaks of a great joy. Joy to be found where? Listen again: "For unto you is born in the city of David a Savior, which is Christ the Lord."

Give heed, my heart, lift up thine eyes!
What is it in yon manger lies?
Who is this child, so young and fair?
The blessed Christ-child lieth there.

* * * * *

Brightly doth Thy manger shine,
Glorious is its light divine.
Let not sins o'ercloud this light;
Ever be our faith thus bright.

Let this tell you what the Gospel is, namely, a joyous message concerning Christ, our Savior. Whoever preaches Him properly, preaches the Gospel and pure joy. How can a heart hear a greater joy than that Christ is given to Him as his own? He does not say only: Christ is born, but assigns His birth to us and says: "Your Savior."

So the Gospel teaches not only the account and history of Christ, but conveys and gives it (that is, the Birth) to all who believe it. This is, as we said above, also the true, essential nature of the Gospel. What good would it do me that He had been born a thousand times over and that the loveliest songs concerning this event came to my ears daily, if I did not get to hear that this same birth was meant for me and to be my own? . . . If there had been more things that needed to be preached, certainly the evangelical angel and the angelic Evangelist would have touched on them also.

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

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

Studies in God's Word: God Loves Me Dearly

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I John 3:1.

As we look back to Christmas celebrations of childhood days, we recall how as little ones we would sing the same song in our Christmas service practically every year. It was a German song. It seems to lose some of its simplicity in translation, but this is the best we have been able to find:

"God loves me dearly, planned my redemption;
God's boundless mercy sought even me.
Therefore I'll say again, God loves me dearly,
God loves me dearly, loves even me."

This song isn't especially characteristic of the usual Christmas carol or lullaby. There is no Mary, Joseph, or Christ-child in its words. Even its music doesn't have a catchy lilt or melodious ring. Yet we'd sing it, every year. As we look back to it, however, we feel that this song has a definite place in Christmas memories of those days when Christmas meant so much. It expresses the heart of the Christmas message, a message of which our text reminds us: *GOD LOVES ME DEARLY*.

The Manner of God's Love

"Behold, what manner of love . . ." John exclaims. In this one, simple expression he views the entire scope of God's love as something marvelous in the extreme. How great! How wonderful! How glorious!

This love is so marvelous, first of all, because it is freely given. "Behold, what manner of love the Father hath bestowed upon us." It had to be that way. Of us this same Apostle of love writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "Herein is love, not that we loved God, but that he loved us." This

love of God is, therefore, a free gift, bestowed upon us sinners as a completed act.

It is, furthermore, the *Father's* love. "Behold, what manner of love the Father hath bestowed upon us . . ." Anyone the least familiar with the writings of John will see at once the significance of this word. We recall his most familiar passage, "God so loved the world, that he gave his only begotten Son." In the chapter in which he speaks of the essence of God as love, he emphasizes this fact especially, that the highest evidence of this love is in the sending of His only begotten Son into the world (I John 4:8-10). The love of God is so wonderful to John because it is the love of a Father who gave His only-begotten Son.

It is at Christmas, the festival of our Savior's birth, that we can contemplate the highest demonstration of God's love. For who was it who lay in the manger? It was the true Son of a virgin mother. It was a human Descendant of Adam. Naked He came into this world. Helpless He nestled at His mother's breast. His infant body was wrapped in swaddling clothes. A bed of straw protected Him against the cold night. And yet this helpless child was the "Christ, the only begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by whom all things were made." The Father gave His Son.

Christmas nowadays is cluttered with so many unessential things that one wonders how many really have time to ponder its true meaning. We recall a little poem which expresses this thought:

"All was so simple, all was so plain;
No brilliant trappings, no tinsel skein.
Yet all was fitting — all without flaw —
Man makes the tinsel, God made the straw."

"Behold, what manner of love the Father hath bestowed upon us. . ."

The Purpose of God's Love

". . . that we should be called the sons of God." Thus John so simply sets forth God's loving intention and purpose.

Love is more than goodness. You can be good to people without necessarily loving them. Love goes much farther. If you truly love someone, you have a desire for that person. You want to be with that person. You cannot bear being separated from that person.

God so loved us, that He gave His Son in order to take away the sins that separated us from Him. John writes in one of the very next verses, "And ye know that he was manifested to take away our sins." In these few words the entire purpose of Christ's coming into the flesh is expressed. God became man, so that He might take upon Himself our nature, our flesh and blood, and above all our sins. An old Church Father reflected on this passage from John, "O love above all other love! God becomes man, so that fallen mankind can be taken into God's family. God dwells upon earth, so that the dwellers of earth can be citizens of heaven. God cries, so that man can rejoice."

This loving purpose of God reaches out to all eternity. In the verse following our text John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

As we read this passage in connection with the words of our text, our thoughts go back to that song which we used to sing every Christmas, particularly the last stanza:

"Thus I am praising God's love eternal,
For aye adoring my Savior King.
Therefore I'll say again, God loves me dearly,
God loves me dearly, loves even me."
E. WENDLAND.

Editorials

Is Christ Still Being Blocked Out of Christmas?

For weeks everybody has been looking forward to

Christmas as the outstanding holiday of the year. More time and effort is spent planning for it than for any other holiday. As the very name "Christ-mas" indicates, it was originally intended to revolve around Christ. In practice, the significance of this has been lost to such an extent that a few years ago a nation-wide organization was formed to put Christ back into Christmas.

For us Christians Christ must ever remain in the foreground of Christmas, otherwise we are not observing it as a truly Christian holiday. Has Santa Claus, a heathenish invention, displaced the Christ-child in the hearts and minds of our children? In the midst of the Christmas rush do we forget God's gift of a Savior except for a few moments during the Christmas Eve and the Christmas Day church service? Are our hearts even there so filled with worldly thoughts and preparations that it becomes a mere lip service? If worldly considerations, which have largely taken over, set the tone for us, then let us not deceive ourselves into believing that we are giving the Christ-child its proper due.

Christmas time is the time for the wholesale giving of gifts. We tell ourselves that we give such gifts only in remembrance of God's precious gift of His Son for us that first Christmas. How much of this is actually the case? When we give or receive Christmas gifts, is that what we really think of? Our hearts are gladdened when some loved one has spent much time and effort, to say nothing of money, to select just the gift that we appreciate above all others. Does that remind us that God way back in eternity selected for us the Christmas gift which we needed the most in our lost condition?

Our gracious God does not begrudge us the joy which fills our hearts over the earthly gifts which we receive, but it would be a calamity if the very festival which should bring us closer to Christ builds up a blockade which bars the way for Him into our hearts. God grant that this may not happen to us this year!

IM. P. FREY.

* * * *

All That There is to Christmas

You have tried to make this Christmas a merry one for others. Toys to gladden the hearts of the children, holiday cookies and cakes and candies in keeping with the air of festivity, gifts of love to those who are dear to you, gifts that are sternly practical and gifts that are pleasant luxuries — you have made sacrifices and taken pains to bring this Christmas cheer to others. But is that all there is to Christmas?

You greet many an acquaintance with a cheery "Merry Christmas"; you send many a Christmas card to relatives and friends; and you visit them in their homes to share the season's joys. But is that all there is to Christmas?

You hang wreaths in your windows and arch green branches over your doors. You decorate beautiful ever-

green trees with lights and candles and adorn their boughs with shiny, glittering ornaments. Your home breathes the spirit of Christmastide. But is that all there is to Christmas?

With reverence and joy you hear the beautiful carols played on great organs or sung by full-voiced choirs. You love to attend the children's services and programs to relive in memory the happy Christmas of your childhood. But is that all there is to Christmas?

There is much more to Christmas than that. Not until you have again come to God's holy temple, there to join with the heavenly hosts to sing alleluias to the new-born King; there to hear once more the old, old Christmas that ever renews your Christmas joy — how a Savior was born to save you from this world of sin; there to go again to the lowly manger-bed with the shepherds of Bethlehem, to worship the Lord Jesus — not until you have celebrated God's own Christmas in that way will you begin to know the true meaning of Christ. There — in His church — from His Word — you will learn all that there is to Christmas.

C. TOPPE.

* * * *

No Exit? On the outskirts of Chicago, near a railroad track, is a rather large sign, black on white, with the stern warning: NO EXIT. It gives one a shock and starts a train of thought because of its striking variation from the usual warning: "Dead End Street!" It brings to mind the picture titled "The End of the Trail," which depicts an Indian on a pony lost in a storm.

Life often brings us to a place where we can do nothing but trustingly cry, "Let our going out be blessed."

No exit, no way out — so it seems to some people when they get into apparently hopeless situations. Some struggle on in dark despair. Others, prodded by the Arch-murderer, take the back door out of life: suicide. But that back door opens into a place from which there is no exit forever. It leads into the Inferno, over whose portals is eternally inscribed: "Leave all hope behind, all ye who enter here."

We may "rejoice with trembling" as we enter a new year. We have not passed this way before. And there are giants in the unexplored land. But our Joshua is Christ, our trustworthy Captain.

Now there are dread roadblocks in the way of life, but never a NO EXIT.

Sin is such a block. It may seem too great to be forgiven. But only the heart hardened by unbelief can see no way out. King David, adulterer and murderer, penitently prayed, "Wash me, and I shall be whiter than snow." He was heard, and rejoiced, "Blessed is he . . . whose sin is covered." "As far as the east is from the west, so far hath he removed our transgressions from us."

(Continued on page 408)

Smalcald Articles

XVII. Part II. Art. II. On the Mass

(Continued from previous issue)

If the rule that the Word of God alone shall establish articles of faith is disregarded, and "articles of faith" are defined and proclaimed on the basis of other sources, then thereby the gates have been thrown wide open for abuses of all sorts to come in and plague the Church. The doctrines of the Mass and of Purgatory are sad cases in point. In the next paragraph Luther mentions some very serious abuses, which are almost incredible.

The Text

16) *Secondly. From this it has followed that evil spirits have perpetrated much knavery by appearing as the souls of the departed, and with unspeakable lies and tricks demanded Masses, vigils, pilgrimages, and other alms.*

Specters

When children of departed parents neglected to have Masses read or chanted for their parent's souls, to release them from Purgatory, or when they neglected to heed the warnings of the priests that more Masses must be celebrated, then it would happen that the departed souls appeared and bitterly complained about such neglect. They also would do some damage in the home or in the barn of the children. Diseases or accidents would come upon the cattle or members of the family.

Luther in the text assumes that in such cases it was the devil who impersonated the departed souls. That is not impossible. The devil, the liar from the beginning, is shrewd and powerful. He certainly was more than pleased with the errors of the Mass and of Purgatory. The idea of work-righteousness, which these abuses inculcated in the minds of the people, greatly tended to weaken their faith and their ability to withstand him, and it greatly helped to increase his stranglehold on their hearts. Why should he not occasionally with new lies try to reenforce the original error? He may well have caused many of the reported apparitions.

But it is rather probable that it was not ordinarily the devil himself in every case, but more likely that some money-hungry priest impersonated the departed soul and "perpetrated the knavery."

Necromancy

In forbidding various forms of sorcery, God said to the Children of Israel: "There shall not be found among you . . . a necromancer" (Deut. 18:10, 11). — When the rich man in hell pleaded with Abraham to send Lazarus back to earth to the rich man's house, in order to warn his easygoing and thoughtless brothers, he was curtly denied: "They have Moses and the prophets, let them hear them. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead" (Luke 16:29, 31). — Would this same God who so sternly forbade

necromancy and who denied the rich man's request, would He use departed souls of parents to remind their forgetful children of their duty?

Those tormenting specters definitely were not the souls of departed parents or other relatives.

Would God perhaps use for His own purposes the services of the devil and let him impersonate such departed souls? The answer again is a decided No. He may permit such things as a judgment on people who neglect "the love of the truth," but never as a regular reminder. When Jesus cast out evil spirits, these would frequently shout somewhat like this: "Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy one of God." Did Jesus welcome this testimony of the demoniac in Capernaum, and similar testimony of others? No, He rebuked the evil spirit: "Hold thy peace, and come out of him" (Mark 1:24, 25).

When Paul began to preach the Gospel in Philippi "a certain damsel possessed with a spirit of divination" cried after him and his companions: "These men are the servants of the most high God, which show unto us the way of salvation." But this grieved Paul, and he cast out the evil spirit from the damsel (Acts 16:16-18).

Neither Jesus, nor Paul in His service, were ready to accept the testimony of the devil. Such apparitions, then, in connection with Purgatory and the Mass should make every believer extremely suspicious; most likely the cause for which they are pleading is a fatal error.

What Stand Did the Papacy Take?

Let us suppose that some children who were remiss in their assumed "duty" to have more Masses celebrated for their departed parents were then troubled in their conscience, and in their fear imagined to have seen apparitions of their departed parents. Let us even assume that such apparitions actually came to them: what then would have been the obvious duty of the priest to whose care their spiritual welfare had been entrusted? Was it not to instruct them from the Word of God, both on salvation by grace alone, and on matters of necromancy? And what was the duty of the Pope, who claimed to be the head of the Church? He should have been horrified at the false doctrines, and still more that the abuses were supported from sources which the Scriptures clearly condemn. But neither Pope nor priest was ready to do his obvious duty; rather, these apparitions received the full backing of both. — The Pope again showed himself to be the Antichrist.

Luther complains in the next paragraph:

17) *All of which we had to receive as articles of faith, and to live accordingly. And the Pope confirmed these things, as also the Mass and all other abominations. — Here, too, there is no yielding or surrendering.*

(Continued on page 408)

Subject: AIR CASTLE FAITH.

Dear Editor:

One of the most touching and soul-stirring statements of our Savior is the question He asked at the close of a tender parable that teaches us how intensely God desires to help and deliver His elect in their troubles. "Nevertheless," Jesus adds, "when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

We are almost inclined to feel sorry for our Lord as we read this; we are tempted to say that He must have been feeling very "low" to express such a pessimistic doubt. Surely, we say, there will be true believers left on earth when He comes. Scripture testifies to this. We need only read Matthew 24:14 in connection with Isaiah 55:11, or study I Thessalonians 4:15-17 to be convinced that the Day of Judgment will dawn upon such on earth who shall lift up their heads and know that their redemption draweth nigh.

The answer to our Savior's question must be: *By the grace and power of God, yes!* Yet the question weighs heavily on us and we ought to know that it was not asked in a spirit of pessimism, but as a warning. Jesus was divinely aware of the conditions that will prevail in the last times. If anyone doubts that we are living in them now, he should open his eyes and see what is being done, not only to corrupt the Gospel, but to hide from men the very meaning of faith itself.

Take as an example the report given to the public and submitted to millions of professing Christians by the World Council of Churches through its "Faith and Order Conference." The small portion of it which I want to quote to you will illustrate what Satan has accomplished within the Protestant church in his efforts to abolish faith altogether.

Speaking of the degree and the kind of agreement that supposedly binds the member churches of the World Council together, the report says:

"We have found ourselves bound together in a common faith that impels us to a common witness, despite the variety of doctrinal standards found in our churches. 'Faith' here means something more than 'doctrine,' though closely related to

From a Wider Field

doctrine; it means the trustful response of the whole man to God's self-revelation in Christ. Primarily, the faith we share is a common commitment to the high calling of God in Christ Jesus, and a common mission to bring to all mankind the message of the great salvation He offers. When this faith becomes a message (kerygma), it demands an intellectual expression and begins to be articulated into doctrine. The articulation of doctrine must never become an idol (i.e., an end in itself) but is ministerial to the Church's inner life of worship and nurture and her outgoing mission to the world. The Church needs a massive and vertebrate form for her faith, and finds abundant material in God's self-revelation for such a reasoned-out message, but Christian doctrine must never be divorced from Christian devotion and obedience, and must therefore never wholly abandon the poetry of faith for the prose of doctrinal elaboration. If this partnership between faith and doctrine is maintained, we may expect consensus in faith to be accompanied by a high degree of consensus in doctrine, and this is indeed what we find among ourselves."

When you examine this high-sounding bit of ecclesiastical prose carefully, you will find among the occasional true statements a well-constructed gas chamber in which the Scriptural concept of saving faith is scientifically executed.

Ask a mature Christian what he means when he says: I believe, and he will tell you that he has learned and puts his trust in what God teaches us in His Holy Word. The Christian's faith understands and embraces the truths of the Gospel and rests its hope on them. Without those truths there can, of course, be no faith; for no man can believe where there is nothing to believe.

Now ask the World Council Report what faith is. The answer it gives is that its "common faith" is "the trustful response of the whole man to God's self-revelation in Christ." This sounds very good until you discover that "God's self-revelation

in Christ" is not the same as "the Word of God" in our sense. Somehow, the faith that supposedly binds the churches of the World Council together "despite the variety of doctrinal standards" is a faith that exists before it accepts the written Word of God, before it embraces or confesses any specific doctrines.

In what does such faith trust? What was it that created in blind and hostile human hearts a faith which, when it "becomes a message . . . demands an intellectual expression and begins to be articulated into doctrine?" Here is a neat bit of spiritual construction work! First comes the roof; then you erect a foundation for it. First faith, then doctrine! Oh, indeed: we have a common faith, only our doctrines are different!

This, then, is what men have made of saving faith. It does not grow out of the teachings of Holy Scripture. It accepts Christ, but not necessarily what the Bible teaches. If this "faith" wants to express itself, it finds plenty of material "in God's self-revelation," and sets up doctrines that appeal to it. And since there is a "common faith" to begin with, we can hope that by and by all will come to agreeing on which doctrines they want to proclaim.

Although the World Council Report in a later paragraph claims that "the center of our doctrinal consensus is Christ Himself as the sacrificial Savior of the world in whom God bore the sins of mankind and founded a new humanity," the phrase "in whom God bore the sins . . ." reveals the well-known fact that there is no agreement among the member churches on how the Atonement for our sins was accomplished or wherein the "great salvation" actually consists. Yet they have "a common faith."

I bring to your mind, dear Editor, the words of Dr. Franz Pieper in his *Christian Dogmatics*:

"Scripture teaches, furthermore, that saving faith is always faith in the Word of Christ, faith in the external Word of the Gospel, which

Christ commanded His Church to preach and to teach (Mark 16:15, 16; Rom. 1:1, 2). This external Word is both the object of faith ('Believe the Gospel,' Mark 1:15) and the means by which faith is created ('Faith cometh by hearing,' Rom. 10:17). A belief whose object is not

the Word of Christ as we have it in the Word of His Apostles (John 17:20) and which is not the product of this Word, is according to the Scriptures a delusion, ignorance, and a human fabrication (I Tim. 6:3, 4; I Cor. 2:1-5: 'faith in the wisdom of men'). The faith which is not based

on the external Word is, as Luther puts it, nothing but an air castle."

It is apparent that our Lord will find a good deal of such "faith" on earth when he comes. May He preserve us from its snares.

With cordial greetings:

E. SCHALLER.

Keep Your Christmas Lantern Lit!

Matthew 5:16 — Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

The "Christmas rush" seems to get under way in earnest about this time every year. Following Thanksgiving Day, crowds descend on the stores; we start to worry a little more about getting those Christmas cards out; presents, wrappings, tree decorations, fruit cakes and cookies, Christmas programs — all seem to demand our attention and our time. Sometimes there just aren't hours enough to take care of all these things. When Christmas finally comes, it may seem more like a letdown than the height and climax of all the busy preparations. Why is this?

Permit me to illustrate.

There had been an accident at a railroad intersection. The night had been dark; a car had smashed into the side of a freight train. There were no signal lights at the crossing, but there was a watchman. When a lawsuit was brought, this watchman was a key figure in the trial. Again and again the question was directed to him on the witness stand: "Did you wave your lantern?" Just as often his answer was repeated: "Yes, I did wave my lantern." The railroad

won the case and no damages were awarded. The defense attorney was happy and relieved. "I was really worried when they kept asking you whether you waved the lantern," he said. "That didn't worry me," answered the watchman, "I was afraid they were going to ask me whether the lantern was lit!"

Surely, there is no time in the year better than this Advent-Christmas season for the Christian to "wave his lantern." Newspapers, stores, radio and TV remind everyone many times a day that "Christmas is coming." However, if Christmas is to be an "uplift" for hearts and lives instead of a letdown — "it's all over again for another year" — then we must do a better job than that watchman. We must remember the reason we are to wave the lantern: so that its light will shine out.

We are waving a dead lantern: if we send Christmas greetings and presents because "they sent one last year and will expect it"; if we decorate our tree and yard to get ahead of the neighbors; if we are kind and generous at this time because we want men to see it and glorify US; if we rush around so much that we forget that the reason for Christmas

is because God the Father, in love for us sinners, sent His only-begotten Son from heaven to earth, to be born a true man, that He might take our place in the suffering and on the cross which we by our sins deserved, wash us from all uncleanness and be our Way to God the Father and heaven.

Our Christmas light is lit: if we glorify our Father for the gift of His Son, our Savior, in all of our Christmas preparations; if we take the time to remind the children that the Christ-child, and not Santa Claus, is the reason for Christmas; if we through the Word and prayer prepare our own hearts for Christ's coming; if we let the light from Bethlehem's manger shine through our words and actions so that men may see what God's Gift means to us, and be led to glorify God for His Gift to them also.

May this spirit light hearts and minds with a lasting Christmas glow!

F. G. KOSANKE.

(Note: This item was published in the *Red Wing* [Minn.] *Daily Republican Eagle* well in advance of Christmas. That is why it seems dated. But we wished to bring you the food for thought it contains just the same.)

EDITORIALS

(Continued from page 405)

From tribulation there may seem no way out. But as our days, so shall our strength be. Romans, chapter 8, is one of the many bright searchlights that show the exit. Distress, persecution, famine, sword — "in all these things we are more than conquerors through him that loved us." "Nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." In fact, "the path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:18).

And even death, that unavoidable turn in the road, is not "the end of the trail." Christ has abolished

death. "He that believeth in me, though he were dead, yet shall he live." Therefore, like Paul, we have a God-given desire to depart and be with Christ, which is far better. Physical death is for the believer the exit from the land of the dying into the land of the ever-living.

H. C. NITZ.

SMALCALD ARTICLES

(Continued from page 406)

These words require no further discussion. They are clear. May God strengthen our faith in, and our faithfulness to, His Word, and fill our hearts with horror against every aberration.

(To be continued)

J. P. MEYER.

**Question: Will A Just God
Condemn All the
Heathen Who Have
Never Heard the
Gospel?**



A Lantern to Our Footsteps

God's Reply to Our Questions

You are thinking of the many people living, perhaps, in Africa, or in Asia, who have never had an opportunity to hear about Christ. Will they all be condemned to hell? The question implies that God, if He is just, surely cannot do that. Your human reason, your mental logic tells you that to condemn them would not be fair.

"Is There Unrighteousness With God?"

Before we proceed to the question itself, let us stress this fact: God is just and fair in all He does, and we have no right to question it. When the Apostle Paul referred to something that appeared like divine injustice he wrote: "What shall we say then? Is there unrighteousness with God? *God forbid*" (Rom. 9:14). Are we men, whom God has made, going to set ourselves up as judges of God, our Maker? "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20). We must also remember that our human reason is far from perfect; it has been blinded by sin. Would we, using this sin-blinded reason, accuse God of injustice? Let us take care when we are tempted to judge God, the Lord of heaven and earth. Let us not presume to do what lies beyond us.

Facts We Must Remember

But now to the question. We read in Scripture: "All have sinned, and come short of the glory of God" (Rom. 3:23). Does this also include all heathen? Does it include those who never heard of Christ? Of course it does. "The imagination of man's heart is evil from his youth" (Gen. 8:21). That applies to *all* mankind, doesn't it? There is no exception.

And what do we all without exception deserve because of sin? "The wages of sin is death." "The soul that sinneth, it shall die." In Romans 5:12, St. Paul writes: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." So what is the situation for all of us by nature, for you, me, the heathen Hindu, the native unbeliever in the heart of Africa? We are all in the same boat. We all are sinners who deserve nothing but eternal damnation. That is the first fact you must remember in connection with our question.

Fact number two to remember is one that should lead us to marvel. God in His mercy and grace desires the salvation of all men. In Christ forgiveness has been won for all mankind and with it eternal life. St. Paul writes to Timothy about God our Savior, "who will

have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). For whose sins did Jesus give His life? John answers under inspiration: "He is the propitiation for our sins: and not for ours only, but also for the sins of the *whole world*" (I John 2:2). Is not this a most amazing fact that God should have punished the sins of all men in the person of His own Son, the innocent Christ? What mercy and grace that is! What a miracle of love!

We marvel still more when we see that God the Holy Ghost also leads men to a knowledge of that salvation and to accept it in faith. He accomplishes that in man, who is sinful, perverse, obstinate. But whoever does not know and believe in Christ Jesus, the Redeemer, will be lost. "He that believeth not shall be damned." Whoever then among men, and this surely includes also all heathen nations, does not know Christ as His Savior and fails to believe in Him is on the way to eternal damnation. Not because God desires that, but because of unbelief.

Marvel at God's Grace — and Work!

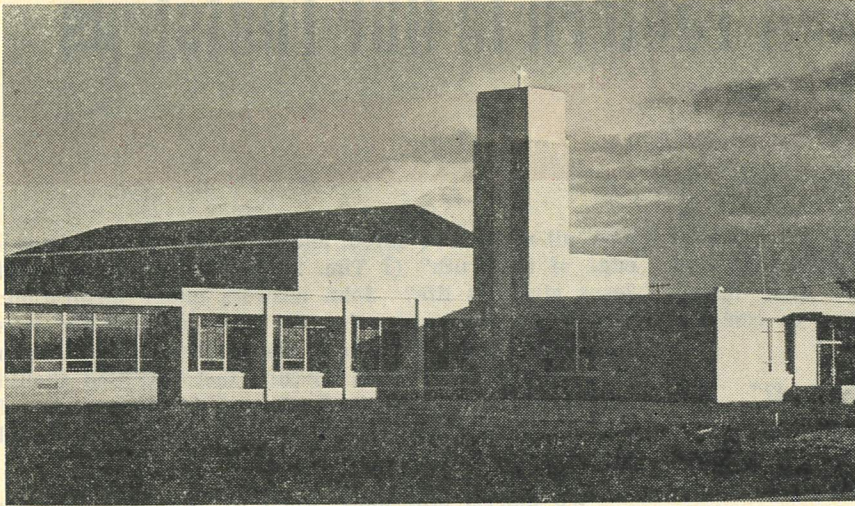
As you consider the above facts, do not begin to reason with God, to call God's justice into question by saying: But the heathen never had a chance. Rather marvel at the fact that God in mercy and grace still saves people who by nature deserve only damnation. Thank God that you are among those who have learned to know and believe in the Savior. Thank Him from the bottom of your heart.

But don't forget the heathen; don't now dismiss them from your mind as though they are no concern of yours. Rather than questioning God's justice ask yourself: What have I done to bring Christ to them? Remember if there are heathen who have not had an opportunity to hear the Gospel, the blame rests not with God, but with you and me, with us Christians. For God provided for their hearing the Gospel by commanding Christians: "Go ye into all the world, and preach the gospel to every creature." To what extent have you helped? Have you supported the work with generous gifts? Have you taken the time to pray for this work, to pray earnestly and fervently? Have you considered devoting your whole life to this work? Have you given a son or daughter to become a pastor, missionary, or teacher?

Indeed, every heathen that knows not Christ is on the way to hell; you and I have much work to do.

A. SCHUETZE.

A Momentous Event For Fox Valley Lutherans



Fox Valley Lutheran High School, Appleton, Wisconsin

The new Fox Valley Lutheran High School building was dedicated to the glory of God on Sunday, November 17. This event enabled the members of the Wisconsin Synod congregations of the Fox River Valley area to pass the third milestone in this project. (See the history on page 411.)

Because of the bad weather, the act of dedication took place inside the auditorium. Spacious as it is, it was filled to overflowing for this occasion. More than 1700 people gathered to glorify God for His great goodness. Architect LeVee gave the keys of the new school to the chairman of the building committee, Mr. Melvin Prahl of Neenah. He in turn gave them to the chairman of the High School Association, the Rev. F. Heidemann, who also served as liturgist for the service.

The guest speaker for the service was the First Vice-President of the Wisconsin Synod, the Rev. I. Habeck of Milwaukee. His sermon was based on the words of Luke 2:14, "Glory to God in the highest." The Fox Valley Lutheran High School Choir, directed by Mr. Kurt Oswald, sang two selections during the service.

The new building is located at the corner of North Oneida Street and Highway 41 in the city of Appleton. There is ample room for future expansion and for an athletic field on the fifteen acre tract. The building is all on one story, with an exterior of face brick and Bedford stone. The

interior finishes and construction are exposed acoustical masonry building unit walls.

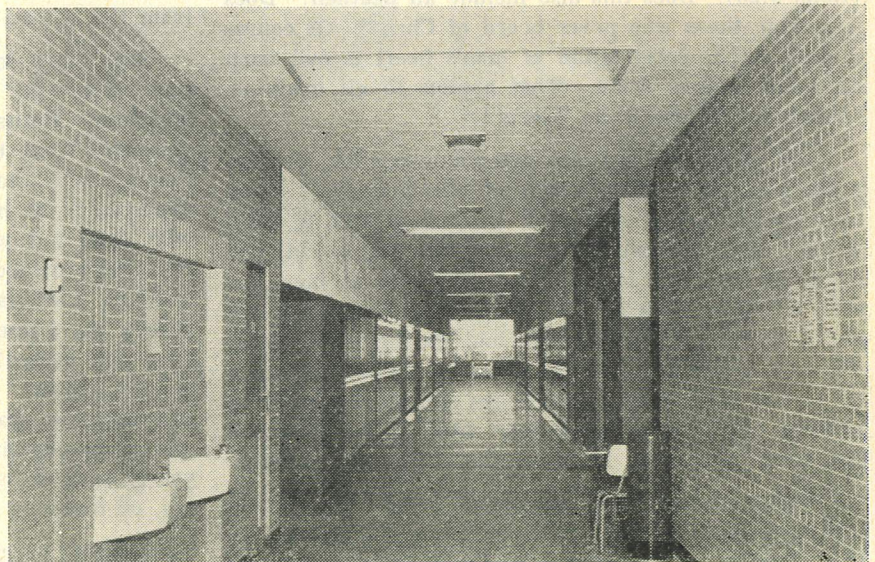
The administration area, comprising an outer office, vault, storage room and principal's office, is located to the left of the main entrance. To the right of the entrance the cafeteria, home economics room, kitchen, and storage rooms are located. The auditorium-gymnasium is located straight ahead of the main entrance. A stage measuring 25 by 50 feet is located at one end.

The academic area has six classrooms, a library-study hall, a science

room, a teachers' lounge, health room, restrooms, and storage rooms. The girls' shower room and dressing room is located off the gym. The boys' shower and dressing room is in the basement with easy access to both the gym and the athletic field. The heating plant is also located in the basement.

The architect for the building is Raymond LeVee and Associates, Inc., of Appleton. The general contractor was the P. G. Miron Construction Co. of Appleton. August Winter and Sons of Appleton had the plumbing and heating contract, and the Keil and Werner Electrical Company of Neenah was the electrical contractor. What had begun as whispers and dreams in the early 40's, stands now as an answer to those dreams — a Lutheran high school in the Fox River Valley area. To God in the highest be all the glory. He moved the hearts of the people of the area to move forward in faith. He moved them to pray, plan, and contribute. He moved them to donate countless hours of labor. This school stands as testimony of the power of the Gospel. It does produce the faith which expresses itself in works of love for Him.

May what God has accomplished here be an incentive for Lutherans in other areas also!



Corridor in the Academic Area, Fox Valley Lutheran High School, Appleton, Wisconsin

A History Of Fox Valley Lutheran High School

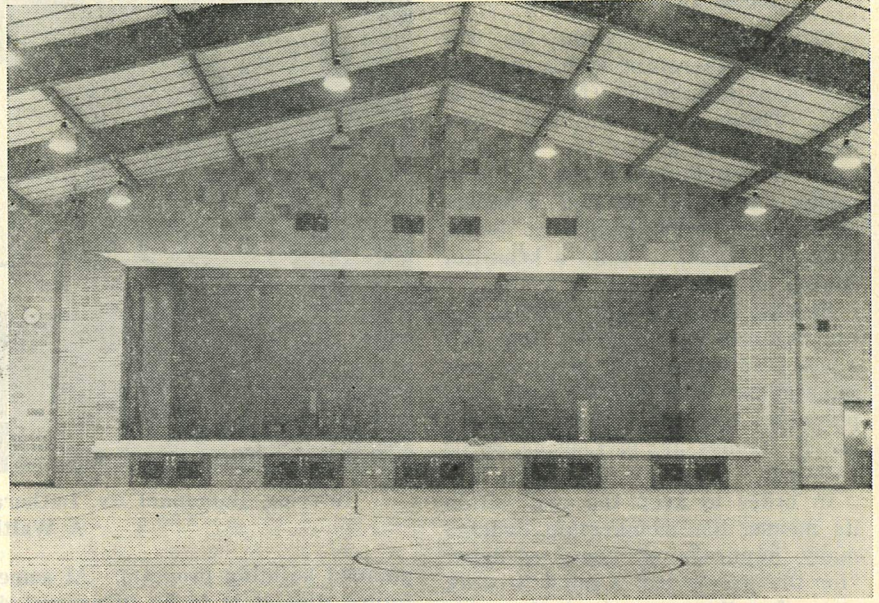
More than ten years ago Wisconsin Synod Lutherans in the Fox Valley took steps toward a Lutheran high school. The first concrete step taken, however, was the formation of the Fox Valley Lutheran High School Association in a meeting held at St. Matthew's Lutheran Church in Appleton, Wisconsin. This was in May of 1948. That same year the first drive for funds was conducted, and fifteen acres of land were purchased. That site, on Highway 41, is now occupied by the building pictured and described above.

In the following years, the plans for erecting a school building could not be carried out. Even after the association was reorganized in 1952, and new plans were made for raising funds, the actual opening of a high school seemed some years in the future.

But in July of 1953 the City of Appleton offered an abandoned public school for temporary use. Though there were many questions and doubts in the minds of the Association members, they decided to move ahead in faith and to open the school that very fall. A temporary faculty was hastily gathered. Mr. Richard Buss was persuaded to interrupt his studies at the Seminary. He taught all the academic subjects. He was, however, assisted by three area pastors. The student body consisted of eight students. In spite of this humble beginning the Board of Regents at this time authorized an architectural firm to draw plans for a building that would accommodate 300 students.

SECONDARY SCHOOLTEACHERS CONFERENCE OF THE WISCONSIN SYNOD

The above conference, now one year old, held its fall meeting on November 7 and 8 at the St. Paul's Lutheran School, Fort Atkinson, Wisconsin, in conjunction with the Wisconsin State Teachers' Conference. The faculties of five Wisconsin Synod secondary schools were in attendance, namely, those of Fox Valley Lutheran, Manitowoc Luther-



Gymnasium, with Stage, Fox Valley Lutheran High School, Appleton, Wisconsin

The opening of the second school year saw an enrollment of fifty-three students. Pastor Harold Warnke had become principal of the school. In the 1955-56 school year the enrollment grew to 120, and in the following year to 182. Meanwhile the faculty had been augmented considerably. All these developments gave great impetus to the gathering of funds. Early in 1954 the Association had resolved to build. Ground for the new building was broken in August of 1956. Then on November 17, 1957, followed the glad day of dedication.

By the opening of this school year the student body had grown to 278. There is now a faculty of seven men. They are:

Harold Warnke, Principal
Gerhard Kaniess Hoge Bergholz
Gerald Mallman Ronald Proehl
Kurt Oswald Loren Schaller
This faculty is assisted by five instructors.

We close this brief history with the words used to conclude the story in the dedication booklet:

"Praise ye the Lord. . . . Praise him for his mighty acts: praise him according to his excellent greatness." Psalm 150:1, 2.

an, Winnebago Lutheran Academy, Wisconsin Lutheran of Milwaukee, and Luther High School of Onalaska (La Crosse). The faculties of Northwestern College and Dr. Martin Luther College were represented by Prof. E. Scharf and Prof. M. Galstad, respectively.

Election results were as follows: J. Pelzl, president; F. Manthey, treasurer; C. Sitz, program committee member.

The several faculties presented materials on the following teaching

helps: Field Trips, Audio-Visual Aids, Grading Helps, and Student Assistants.

W. HOEPNER, Secretary.

TWENTY-FIFTH ANNIVERSARY
Mr. Ervin Humann, teacher, St. Paul's Lutheran School, Stevensville, Michigan, November 17, 1957.

TWENTY-FIFTH ANNIVERSARY OF ORDINATION
Pastor Herbert Witt, August 21, 1957, at Valentine, Nebraska. The speaker was the Rev. E. C. Birkholz.

CHURCH DEDICATION

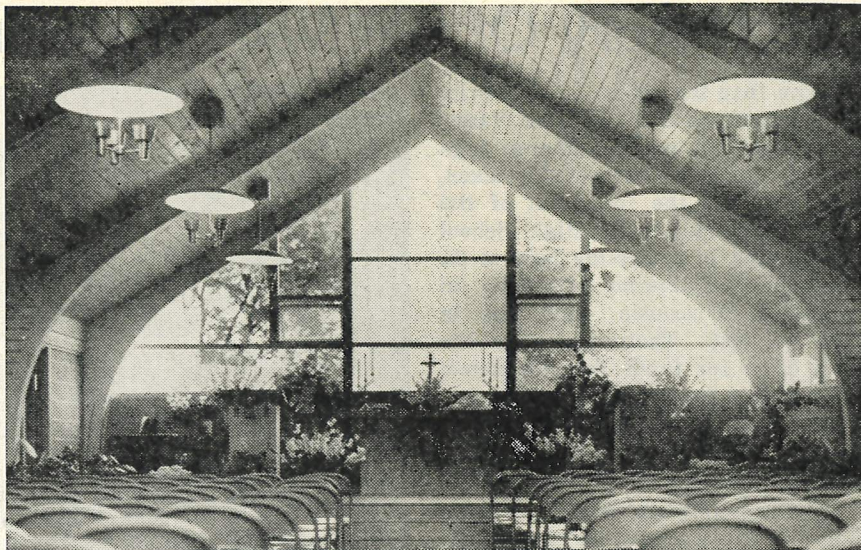
Immanuel Ev. Lutheran Church South Lyon, Michigan

"The God of heaven, he will prosper us; therefore we his servants will arise and build" (Nehemiah 2: 20). These words inspired God's faithful people in the days of Nehemiah to rebuild the walls of Jerusalem. Such words and promises encouraged God's people at South Lyon, Michigan, to build a beautiful church to His glory.

Because of its steady growth, the congregation felt for some time that a well-planned building program was imperative. To help with the future planning, the congregation engaged Mr. K. Krauss, Jr., of Lansing, as its architect.

In order to keep the cost within its means, the membership donated many hundreds of hours of labor "for the people had a mind to work . . . for they perceived that this work was wrought of our God."

The building, of solid masonry construction, is only the first unit of a



Interior, Immanuel Ev. Lutheran Church, South Lyon, Michigan;
A Walther, pastor

planned building program. At some future time it is to be incorporated into a much larger church building.

The speakers and liturgists for the September 8 dedicatory services

were: A. Maas, K. Krauss, A. Baer, and A. Walther.

May God continue to bless our humble efforts to His greater glory, for Jesus' sake. A. WALTHER.

FIFTIETH ANNIVERSARY OF ORDINATION

Of Pastor J. Martin Raasch

On September 8, 1957, the members of St. Paul's Congregation of Lake Mills, Wisconsin, together with members of the Central Pastoral Conference, gathered to celebrate the fiftieth anniversary of ordination of Pastor J. Martin Raasch. Pastor R. W. Mueller, president of the Western Wisconsin District, delivered the sermon and Pastor Walter E. Zank served as liturgist. Mr. Walter E. Topel, president of St. Paul's Congregation, spoke in behalf of the congregation. At a social gathering following the service, Pastor L. C. Kirst was the toastmaster.

Pastor Raasch was graduated from Northwestern College in 1903 and after attending Nebraska University for one year, continued his studies at our seminary at Wauwatosa, graduating in 1907. His first call was to Leavenworth, Washington, where he served for four years. On October 29, 1911, he was installed as pastor of St. Paul's Congregation of Lake Mills, which he has served for forty-six years. Pastor Raasch has served the Lord faithfully and

the Lord has blessed his efforts. His fiftieth anniversary in the holy ministry permitted him to realize one of his most cherished ambitions, the erection of a new Christian day school.

For over forty years Pastor Raasch served the Central Conference as financial secretary.

May the Lord continue to bless the labors of His servant.

W. E. ZANK.

ANNIVERSARIES

On Sunday, August 25, Mr. and Mrs. Paul Raddatz, members of Zion Ev. Lutheran Church, Olivia, Minnesota, were by the grace of God privileged to observe the 40th anniversary of their marriage. In the company of relatives and friends who had gathered at the church parlors, the undersigned addressed them on the Word of God found in Psalm 128. May God be with them in the evening of their lives.

On Sunday, October 20, Mr. and Mrs. Stanley Renstrom, members of Zion Ev. Luth. Church, Olivia, Minnesota, were privileged by the grace of God to observe the 25th anniversary of their marriage. The undersigned addressed them on the basis

of Psalm 100. May God continue to be their Staff and Stay.

I. F. LENZ.

GOLDEN WEDDING ANNIVERSARY

On October 9, 1957, Mr. and Mrs. Arthur Werth, members of St. John's Lutheran Church of R. 2, Loganville, Wisconsin, were privileged to observe their golden wedding anniversary amidst family and friends. May God continue to guide them until He brings them to their heavenly home.

N. RETZLAFF.

GOLDEN WEDDING ANNIVERSARY

On Sunday, October 13, 1957, friends and relatives of Mr. and Mrs. Louis C. Schrupp joined them in the celebration of their golden wedding anniversary in St. John's Ev. Lutheran Church of Wood Lake, Minnesota.

The undersigned addressed the jubilarians on the basis of I Sam. 7:12, a text chosen by the Christian couple. May the God of all grace continue to abide with them in the eventide of their life.

L. O. HUEBNER.

A GIFT WORTH CONSIDERING

Christmas is here again. In commemoration of God's great Gift to His children, we give gifts to our children. What could be more fitting than to give them a monthly gift which glorifies the Giver of all good gifts and of the Gift of gifts? Such a gift is the monthly children's magazine which our Synod has established and has gone to considerable expense to maintain for the last thirty-eight years: *The Junior Northwestern*.

By offering *The Junior Northwestern* to you at a very nominal cost, the Synod shows you that it is interested in providing wholesome reading material for your children and in giving them material to read which will draw them closer to their Savior.

A quick glance at its contents will assure the reader of its purpose. A monthly article entitled "Search the Scriptures" does exactly what its name implies. Beginning with the Book of Genesis, it has presented a carefully worked out sequence of Biblical truths in language that children can understand. "Living With Jesus" takes the reader back to the days when Jesus walked this earth.

Through its description of life during Jesus' time, it often clarifies Bible passages which might otherwise remain obscure.

In past issues, two series of articles, one called "Synodical Sightseeing" and the other "Sowing the Good Seed," gave children a picture of the synodical institutions and of the manner in which our Synod carries out the great commission with which the Lord has entrusted His Church; namely, to preach the Gospel at home and abroad. To round out this section, the magazine is opened with a devotional reading.

Individual pages are given over to nature study, reviews of wholesome books, quizzes, crossword puzzles, and a "Mystic Message." A page to a page and a half are saved for printing what "Our Readers Write." Several pages are reserved for short stories and busy work for "Our Little Ones."

Because this magazine brings wholesome literature into your home, it deserves the consideration of all parents. For less than ten cents a month you can give your child, your god-child, or a neighbor's child, a gift that will be appreciated twelve times a year. Above all, you will be

giving them a magazine that will bring them a monthly message from Jesus.

† MRS. EDWIN SAUER †

Mrs. Esther Sauer, widow of Prof. Edwin Sauer, died very suddenly on September 17. The immediate cause of death was a post-operational bloodclot. She was recovering very rapidly from a major operation and was to be released from the hospital on the very day that the Lord summoned her to her eternal rest. Not only the members of her family, but a host of friends and acquaintances were shocked by her sudden death.

Mrs. Esther Sauer, nee Schaller, daughter of Prof. John Schaller and his wife, Emma nee Mum, was born at New Ulm, Minnesota, on January 26, 1891. She received her elementary education in St. Paul's Christian Day School. Pastor C. J. Albrecht confirmed her in St. Paul's Lutheran Church of New Ulm on March 27, 1904. Her confirmation memory verse was the comforting assurance of the Lord to His elect: "Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine."

DAKOTA-MONTANA DISTRICT

July 1, 1956, to July 1, 1957

Western Conference

	Budget	Building Fund	C.E.F.	Other
Aberdeen, C. Spaude	\$ 309.12	\$ 96.41	\$ 109.05	
Akaska, K. Biedenbender	1,190.00	26.00	20.00	
Billings, N. Meier	164.15	34.43		
Bison, V. Greve	565.00	77.27		
Bowdle, P. Albrecht	2,187.14	245.85	50.00	
Burt, G. Cares	245.85	529.40	74.00	7.00
Carson, G. Enderle	529.40	529.16	62.05	
Circle, J. Spaude	529.16	259.64	44.54	
Dupree, J. Brandt	259.64	35.57	8.90	
Ekalaka, L. Wurster	35.57	562.48	82.42	
Elgin, G. Cares	562.48	358.41	28.76	
Faith, J. Brandt	358.41	360.99		
Faulkton, L. Grams	360.99	345.65	48.79	
Flasher, G. Enderle	345.65	3,284.30	258.16	53.78
Glenham, H. Kuske	3,284.30	2,630.00	130.36	
Hazleton, E. Schulz	2,630.00	257.10		
Hettinger, T. Van der Bloemen ..	257.10	231.87	29.00	
Ipswich, L. Grams	231.87	239.90		
Isabel, J. Johannes	239.90	444.48	160.00	
Jamestown, H. Rutz	444.48	2,086.96	146.85	
Leith, G. Cares	2,086.96	196.27	23.17	12.30
Lemmon, V. Greve	196.27	1,020.00		15.00
Livingston, N. Barenz ..	1,020.00	563.46	34.75	54.95
Mandan, R. Pope	563.46	2,268.21	138.20	
McIntosh, G. Birkholz ..	2,268.21	440.00		
Mobridge, H. Kuske	440.00	2,294.63		
Morristown, G. Birkholz..	2,294.63	910.05	35.00	41.57
Mound City, D. Lindloff..	910.05	1,025.75		45.00
Paradise, G. Enderle	1,025.75	519.83		33.00
Presserville, J. Spaude ..	519.83	417.72		64.50
Rapid City, D. Sellnow ..	417.72	1,351.12		119.00
Reeder, T. Van der Bloemen ..	1,351.12	297.61	70.55	38.50
Roscoe, W. Schuetz	297.61	3,937.36		182.75
Sturgis, D. Sellnow (V.P.)	3,937.36	100.86	21.50	
Tappen, E. Otterstatter ..	100.86	1,922.37	76.75	
Terry, L. Wurster	1,922.37	975.98	55.75	85.00
Timber Lake, J. Johannes ..	975.98	131.84	14.00	40.00
Tolstoy, K. Biedenbender ..	131.84	354.10	25.48	29.50
Trail City, J. Johannes ..	354.10	198.45		60.00

Valley City, M. Lutz	922.46	102.75	103.00
Watauga, G. Birkholz ..	369.73		
Winnet, Vacant	371.00		
Zeeland, E. Klaszus	1,211.45	73.26	56.93
			65.71

Eastern Conference

Altamont, V. Thierfelder ..	1,041.45	32.10	16.00
Argo, C. Reiter	354.84	70.51	81.35
Clark, M. Schroeder	771.78		
Clear Lake, D. Gieschen ..	1,944.39	118.00	151.00
Dempster, H. Witte	743.64	44.50	48.30
Elkton, W. Lindloff	1,437.90	158.50	109.00
Estelline, H. Witte	980.00	122.26	95.00
Florence, C. Hanson	335.36	47.00	
Gary, L. Hahnke, (V.P.) ..	889.83	123.85	47.50
Germantown, W. Beckendorf	625.03	55.00	12.00
Goodwin, V. Thierfelder ..	638.86	32.10	80.00
Grover, C. Albrecht	2,725.07	191.51	413.93
Hague, R. Zimmermann ..	1,181.65	49.79	113.86
Hendricks, C. Reiter	1,181.65	49.79	113.86
Henry, C. Hanson	813.98	80.00	
Hidewood, D. Gieschen ..	957.31	94.00	100.00
Mazeppa, M. Elbs	1,269.84	71.25	199.50
Rauville, M. Elbs	750.61	62.40	
Raymond, M. Schroeder ..	587.36	131.00	
Sioux Falls, H. Birner	530.45		84.00
South Shore, W. Beckendorf	128.04	60.00	38.50
Ward, W. Lindloff	1,121.31	154.50	102.50
Watertown, W. Schumann ..	6,847.42	1,430.65	
West Badger, C. Albrecht ..	205.72	17.50	14.00
Willow Lake, R. Zimmermann	1,119.66	78.65	44.00
Watertown, A. Kell	373.90		27.00

Memorial Wreaths

In Memory of — Sent in by	Amount
Frank Packernigg — P. Albrecht	\$ 5.00
Mrs. Minnie Peters — R. Zimmermann	2.00
Mr. Amos Seiler — R. Zimmermann	3.00
Mr. Henry Gackstetter — C. Reiter	5.00
Mr. Otto Fuerstenau — C. Albrecht	50.00
Mr. Herbert Fuerstenau — C. Albrecht	45.00
Mrs. Emilie E. Kuhlman — C. Albrecht	40.00
Mrs. F. Rust — H. Witte	15.00
Mr. John Propst — D. Gieschen	5.00

JAKE G. LEIDLE, Treasurer.

After finishing her elementary education, she attended Dr. Martin Luther College. When her father accepted a call to our Seminary, she moved with her parents to Wauwatosa, where our Seminary was located at that time. On January 5, 1911, she became the wife of Pastor Edwin Sauer. The Lord blessed their union with one son and seven daughters. One daughter died at an early age.

Mrs. Sauer lived in the parsonages at Merna, Nebraska, Green Lake, Wisconsin, Morton and Goodhue, in Minnesota. In the year 1928 she returned to New Ulm, the place of her birth, when her husband accepted the call to Dr. Martin Luther College. New Ulm remained her home until her death. Her lifetime spouse, Prof. Edwin Sauer, was called to his eternal rest on October 16, 1947. Mrs. Sauer attained the age of 66 years 7 months 21 days. Funeral services were conducted by her pastor in St. Paul's Church of New Ulm on September 19. Her mortal remains were laid to rest beside her husband in St. Paul's Cemetery, there to await the resurrection of all flesh.

The departed is survived by her children, Miss Doris Sauer of Milwaukee, Pastor Norman Sauer of Hutchinson, Minnesota, Miss Naomi Sauer of New Ulm, Miss Charlotte Sauer of St. Paul, Mrs. Edward Braun of Milwaukee, Mrs. Donald Kelly of New Ulm, Mrs. Edmund Baer of Valentine, Nebraska. There are nine grandchildren.

Mrs. Sauer is survived also by the following brothers and sisters, Pastor Herbert Schaller of Bloomer, Wisconsin, Prof. Winfred Schaller of Winnebago Academy at Fond du Lac, Mrs. Edmund Reim of Thiensville, Wisconsin, Miss Ruth Schaller of Milwaukee, Pastor Egbert Schaller of Nicollet, Minnesota, and Pastor Gilbert Schaller of Lamont, Illinois.

W. J. SCHMIDT.

GOLDEN WEDDING ANNIVERSARY

Mr. and Mrs. John Bohnsack, lifelong members of Friedens Ev. Lutheran Church, Lanesburg Township, New Prague, Minnesota, were privileged by the grace of God, to observe their golden wedding anniversary on November 10, 1957, in the presence of their children, relatives and

friends. The undersigned addressed the honored couple on Psalm 23, their original wedding text. May the Lord, who has been with them these many years with His grace and mercy also abide with them in the evening time of their life.

ALFRED MARTENS.

FIFTIETH WEDDING ANNIVERSARY

Sunday, November 24, Mr. and Mrs. Julius Duesterhoeft celebrated their 50th wedding anniversary with a reception and a fitting service in the church basement. Pastor Martin Lemke addressed them on the basis of Psalm 23. May the Good Shepherd continue to supply all their wants

until they dwell in the house of the Lord forever!

M. LEMKE.

TWENTY-FIFTH ANNIVERSARIES

The members of St. Paul's Congregation, Platteville, Wisconsin, together with pastors from the Central Conference of the Western Wisconsin District celebrated Pastor Borgschatz's 25th anniversary of ordination and installation as well as the 25th wedding anniversary, October 20, 1957. After a fitting service for the occasion, a well-arranged social hour and luncheon had been prepared by the ladies.

W. T. MEIER.

MICHIGAN DISTRICT July 1, 1957 to September 30, 1957 Southwestern Conference

Pastor — Congregation	Budget	Bldgs.	Church Ext.	Non-budget
L. Meyer, Allegan	\$ 141.90	\$	\$	\$
W. Westendorf, Bangor	185.75			
H. Juroff, Battle Creek	256.09			
W. Zaring, Benton Harbor	117.55			
E. Wendland, Benton Harbor	322.91			
G. Struck, Dowagiac	218.29			
E. Tacke, Eau Claire	430.65	40.19		
J. Thrams, Muskegon	280.63			
L. Meyer, Otsego	54.85			
W. Westendorf, South Haven	1,165.23			
H. Zink, Stevensville	863.16		140.00	
H. Walther, Sturgis	203.30			

Southeastern Conference

Adrian	474.60			
A. Baer, Ann Arbor	69.55			
O. Kreie, Belleville	146.20			
I. Weiss, Center Line	406.06			
W. Henning, Detroit, (including \$6.40 from Sunday school)	355.06			
W. Vallskey, Detroit	540.30			
E. Zell, Detroit	269.88			
E. Frey, Detroit	375.00			
H. Hoenecke, Detroit	381.35		50.00	
J. DeRuitter, Detroit	148.05			
R. Baer, Dexter	229.77		37.00	
A. Bauman, Findlay	210.16			
A. Mueller, Flat Rock	72.90			
H. Buch, Greenwood	336.99		12.00	
K. Krauss-L. Koeniger, Lansing	2,529.48	600.00		
F. Zimmerman, Lansing	200.00			
J. Westendorf, Livonia	257.20			
W. Koelplin, Livonia	490.08			
P. Kuske, Maumee	85.85			
R. Mueller, Monroe	114.30			
G. Cares, Monroe	1,026.10			
M. Otterstatter, Monroe	217.25			
A. Walther, Northfield	294.25			
E. Hoenecke, Plymouth	679.56			3.80
A. Wacker, Scio	2,092.80		54.00	
A. Walther, South Lyons	35.68			
A. Jeschke, Tecumseh	600.00			
E. Renz, Toledo	750.00			
R. Scheele, Toledo	340.00			
L. Rasch, Warren	117.35			
A. Bloom, Waterloo	639.55			
G. Press-R. Schultz, Wayne	1,585.22			
K. Koelplin, Williamston	409.12			
H. Buch, Yale, (including \$30.00 from church council)	213.54		40.00	

Northern Conference

M. Schroeder, Bay City, (including \$35.00 from school children)	957.00			
M. Spaude, Bay City	150.00			
J. Brenner, Bay City	1,570.00			
E. Kasischke, Bay City	1,135.00			
H. Schultz, Brady, (including \$3.00 from Ladies Aid Society)	152.10		21.00	
H. Schultz, Chesaning, (including \$3.00 Ladies Aid and \$3.00 Sunday school)	324.20		6.00	
R. Voss, Clare	189.16			
R. Freier, Custer	293.45			
M. Kell, Durand	142.93			
E. Leyrer, Elkton	113.75			

NOTICE

Request is herewith made for suggestions or recommendations concerning prospective Lutheran high school teachers in the following branches: Commercial subjects (male or female teachers), Home Economics, Girls' Physical Education.

The Rev. O. SIEGLER
R.R. 1, Mt. Calvary, Wis.

CALENDAR OF CONFERENCES
MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: Immanuel Ev. Lutheran Church, La Crosse, Wis., W. E. Gutzke, pastor.
Date: Tuesday, Jan. 21, 1958.
Time: 9:30 a.m. Communion service with sermon by Mennicke (Miller).
Agenda: Essay by Prof. John Meyer; Discussion of Romans 16:17, 18, Chairman M. Hanke, Moderator.

Brethren of the Conference will please excuse, if unable to attend.
E. P. PANKOW, Secretary.

NORTHERN CONFERENCE
MICHIGAN DISTRICT

Pastor-Teacher Conference meets January 27 and 28, 1958, at Christ Church, Swan Creek (Saginaw), Pastor L. Lothert. Preacher: T. Frey (alternate: R. Gensmer). Preacher: T. Frey (alternate: R. Gensmer). Please send excuses or requests for lodging to the host pastor in due time!

PAUL H. WILDE, Secretary.

CONVENTION OF THE EVANGELICAL LUTHERAN SYNODICAL CONFERENCE

The dates are August 5 to 8, 1958. The place is Lakewood, Ohio, SS. Peter and Paul Lutheran Church.
Convention headquarters — the Cleveland Hotel.

H. J. A. BOUMAN, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)

Installed

Pastors

Heckendorf, Harvey, in St. Peter's Lutheran Church, Eldorado, Wis., by Robert Reim; assisted by Donald Bitter; and in St. Paul's Lutheran Church, T. Eldorado, by Donald Bitter; assisted by Robert Reim; Oct. 13, 1957.

Hertler, Alfred, in St. Paul's Ev. Lutheran Church, North Freedom, Wis., by B. G. Hertler; assisted by Pastors Herb. Kirchner, Gustav Neumann, Reginald Siegler, Nathan Retzlaff; Dec. 1, 1957.

Kolander, E. E., in Zion Lutheran Church, T. West Lynn, Hutchinson, Minn., by Norman E. Sauer; assisted by H. A. Hempel, J. Raabe, M. Kunde; Dec. 1, 1957.

Lemke, Martin, in St. John's Lutheran Church, T. Ridgely, Fairfax, Minn., by W. F. Vatthauer; assisted by H. H. Kesting; Nov. 17, 1957.

MISSION FESTIVALS

Thirteenth Sunday after Trinity

St. Paul Church, Plymouth, Nebr.
Offering: \$667.95. H. C. Schmitker, pastor.

Sixteenth Sunday after Trinity

St. Luke Church, Watertown, Wis.
Offering: \$660.00. I. G. Uetzmann, pastor.
Zion Church, Morrison, Wis.
Offering: \$2,004.00. Dr. H. A. Koch, pastor.

Twenty-first Sunday after Trinity

Immanuel Church, Waupaca, Wis.
Offering: \$644.01. P. R. Kuske, pastor.

B. Westendorf, Flint	678.26		2.25	
E. Boniek, Flint	87.48			
R. Holtz, Flint	1,192.85			
A. Kehrberg, Frankenmuth	254.27			52.00
A. Schwerin, Freeland	515.00			
A. Schultz, Glennie	34.30			
A. Schultz, Hale	168.63			
R. Voss, Hamilton	84.25			
O. Drevlow, Hemlock	705.03			
W. Krueger, Kawkawlin	410.90			
H. Lemke, Lincoln				5.00
R. Freier, Manistee	153.09			
E. Hillmer, Marlette	227.55			
E. Hillmer, North Branch	40.69			
K. Vertz, Owosso	1,500.00			
F. Schroeder, Pigeon, (including \$5.00 Ladies Aid and \$15.00 40th Wedding Anniversary, Mr. and Mrs. Ernest Fluegge)	788.35		13.00	139.25
T. Kuske, Remus	41.00			
P. Wilde, Saginaw	120.00			
O. Frey, Saginaw	520.59	4.00		71.00
H. Eckert, Saginaw	596.52			
O. Eckert and R. Gensmer, Saginaw	1,253.35			15.50
R. Freier, Scottville	143.36			
T. Frey, Standish	98.45			
N. Maas, St. Louis	455.50			
W. Steih, St. Petersburg, Fla.	175.00			
L. Lothert, Swan Creek	121.25			
M. Kell, Swartz, Creek	173.55	70.00		
R. Frey, Vassar, Sunday school	41.11			
T. Horneber, Zilwaukee	632.25		41.63	48.05
Totals	\$ 37,671.46	\$ 714.19	\$ 503.38	\$ 248.10

Memorials

(Included above)

In Memory of — Sent in by	Amount
Henry Fuoss — Brady	\$ 21.00
Debra Luplow — Chesaning	6.00
Mrs. Helen Hecht — Frankenmuth	14.00
Mrs. Laura Buch — Frankenmuth	1.00
Fred Kolb — Frankenmuth	5.00
Hilbert Beyerlein — Frankenmuth	1.00
Mrs. Pauline Schindler — Frankenmuth	3.00
Fred Pagels — Frankenmuth	3.00
Mrs. Anna Hartner — Frankenmuth	7.00
Mrs. Ida Wuepper — Frankenmuth	7.00
William Hartman — Frankenmuth	2.00
Mrs. Fred Buch — Greenwood	12.00
Theodore Hayward — Lincoln	5.00
Mrs. George Schneider — Kawkawlin	7.00
James Eckinger, Sr. — Kawkawlin	5.00
Mrs. Amelia Kullick — Kawkawlin	2.00
Paul Bradley — Pigeon	5.00
Adam Fahle — Pigeon	2.00
Mrs. Bertha Schumacher — Pigeon	7.00
Mrs. Earl Stirrett — Pigeon	4.00
George W. Schaible — Scio	114.00
Mrs. Fred Buch — Yale	40.00
Mrs. Emma Welss — Frankenmuth	7.00
Henry Ruthenbeck — Frankenmuth	2.00
Mrs. Fred Elftman, Sr. — Pigeon	13.00

ALWIN R. BURKHARDT—Cashier.

SOUTHEASTERN WISCONSIN DISTRICT
REPORT ON OTHER PROJECTS AND CHARITIES

July 1, 1956, to June 30, 1957

	Dodge-Washington Conference	Eastern Conference	Milwaukee Conference	Southern Conference
Receiving Project or Charity				
Bethesda Lutheran Home	\$ 228.97	\$ 2,205.42	\$ 2,604.34	\$ 1,532.72
Lutheran Children's Home	670.96	2,784.32	5,375.72	1,152.59
Home for Aged Lutherans	5.00	712.47	1,081.41	
Institutional Missions		1,085.25	5,014.76	217.32
Radio Committee	5.00	100.30	369.64	
Wisconsin Lutheran High School		56,785.17	143,828.47	
St. Philip's Lutheran Mission		870.25	50.93	
Racine Lutheran High School		206.82		263.85
Remedial Summer School		145.28		
Luth. Institute for the Deaf, Detroit, Mich.		49.65	20.00	
Lutheran Hour	8.00	19.00	61.00	175.57
Dr. Martin Luther College Library Fund			7.00	
Lutheran Hospital, Beaver Dam	5.00		4.00	
Thiensville Seminary Gift Fund			24.00	
Ladies Auxiliary Home for Aged			50.00	
Milwaukee Lutheran High School			8.00	
Sunday School Mission			34.22	
Wisconsin Luth. High School Ladies Guild		15.00	104.00	
Apache Indian Mission	10.00	25.00		
East Fork Orphanage		62.50		
Northwestern College Building Fund		3.00		
Lutheran Home for the Aged, Belle Plaine, Minn.			10.00	
Divine Peace Sunday School			7.00	
Calvary Mission Sunday School			7.00	
Divine Peace Lutheran Mission			30.00	
Winnebago Lutheran Academy, Fond du Lac, Wis.	263.06			
Wheatridge Sanitarium, Wheatridge, Colo.	78.10			
Lutheran Children's Home, Addison, Ill.				194.89
Lutheran Home for the Aged, Arlington Heights, Ill.				12.50
Valparaiso University				189.30
Totals	\$ 1,274.09	\$ 65,121.41	\$ 158,637.49	\$ 3,728.74

RAYMOND MAAS, Financial Secretary.



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 th' angelic host proclaim,
"Christ is born in Bethlehem."

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

Your Editorial Staff and the Northwestern Publishing House

7-N
George Molkentin
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Jan 58