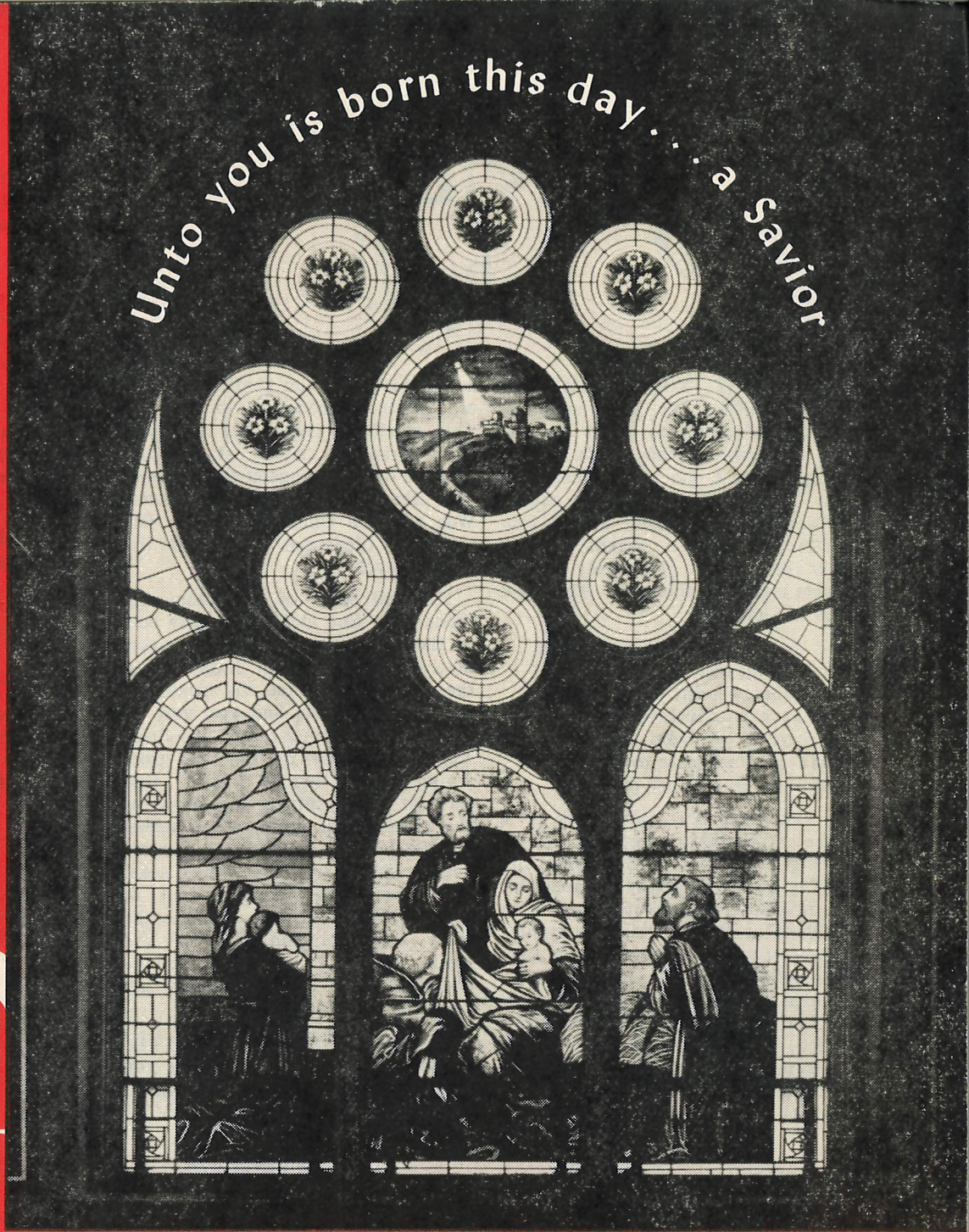


Unto You is born this day... a Savior



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BRIEFS

by the Editor

GOD REST YOU MERRY, — GENTLEMEN. We have added a little punctuation to point up the real meaning of the words. More often than not one hears them sung like this: "God rest you, — merry gentlemen." The "rest" in this connection, of course, means "keep." How does God give truly merry hearts and keep them so? The carol says it plainly:

*God rest you merry, gentlemen,
Let nothing you dismay,
Remember, Christ, our Savior,
Was born on Christmas Day;
To save us all from Satan's power,
When we were gone astray.
O tidings of comfort and joy!*

So this carol does not speak of a mere surface merriment and a short-lived glow of kindness and generosity ("Why can't everybody be like this all the time?") — a frothy concoction whipped up like a Christmas eggnog. It runs a whole lot deeper, too, than the spirit of Christmas which serious-minded men of the world strive after as their ideal. This is the spirit which Charles Dickens urges in "A Christmas Carol." He has the mean, coldhearted, and stingy Scrooge achieve warmheartedness, kindness,

and generosity — in short, the spirit of Christmas according to Dickens. This spirit for many has the halo of "Christian" about it, though Dickens does not once strike the note of: "Remember, Christ, our Savior, Was born on Christmas Day." His spirit of Christmas is all on the human level.

The real spirit of Christmas proceeds from God and His mighty acts as they were enacted in a manger, in a humble home in Nazareth, in the villages and on the roads of Galilee and Judea, and yes, yes! on a cross and within a tomb. All these single acts make up the one great saving act of God in Christ. God through the Scriptures recalls all of this to us — not omitting, but stressing the facts of our sin and Christ's bearing it for us, facts which seem "too grim" and therefore out of keeping with Christmas, even to the more serious-minded men of the world. As God does this, He renews and deepens in us the true joy and peace of Christmas.

It is such a blessed Christmas that we of the Editorial Staff wish you and yours! (See the back page of this issue).

"VEILED IN FLESH THE GODHEAD SEE" is the feature on the page opposite this one. For this fine piece of Christmas poetry we are indebted to Pastor Juul Madson, of Tacoma, Washington. He had submitted these lines as a contribution toward another writing project,

but when we suggested that it be published in this way, he gave his ready consent. Pastor Madson is a member of the Evangelical Lutheran (Norwegian) Synod.

* * * *

SOME THOUGHTS FOR THE NEW YEAR in poetic form appear on page 404. For this we owe our thanks to Miss Dolores Schumann, who is a teacher in St. Mark's Christian Day School in Watertown, Wisconsin.

* * * *

THE NATIVITY WINDOW we have used for our cover is worthy of a little study. Why not spend a few minutes with it?

* * * *

"O CHRISTMAS TREE" is another Christmas "special" you will find in this issue. Some of the facts Pastor Armin Engel presents are familiar; others are not. The connection of Pastor Muehlhaeuser with the use of the Christmas tree in this country we found particularly interesting. It is also good to let the writer refresh us on the symbolism of the tree and the lights, so that these things are more than Christmas decorations to us.

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

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THE COVER — Nativity Window, St. Matthew's Ev. Lutheran Church, Benton Harbor, Michigan; E. Wendland, pastor.

"Veiled in Flesh The Godhead See!"

Matthew 1:18-25

Thou troubled Joseph, who in love thy troth didst plight with Mary,
Let never doubt and fear thy course decide;

Put not thy spouse from thee, for now in answer to thine own dark
human thoughts,

The angel of the Lord would speak to thee.

And great his message, far as heaven past earth beyond thy human
mind!

In solemn words - oh, mark them well! - the truth of heaven profound
sheds clearest light o'er thee:

"Fear not, thou son of David, that which thy Mary hath conceived
is of the Holy Ghost!"

And blest is he who in this word believes.

Now comes the night when He, so wondrously conceived, is born.

As thou dost gaze upon the form of Him who in the manger lies,
Son of thy Mary,

Thou know'st 'tis not thy son according to the flesh, but God
Himself thou seest;

For here in Flesh is veiled the Deity.

So must it be, for God's eternal will decreed of old:

"A virgin shall with Infant be, and bring Him forth - not sinful heir
of sinful man, not human flesh alone, but also very God!"

Emanuel! O Name profound! Before the Child of such blest name
we prostrate fall in fear and joy.

Earth now to heaven is joined and echoes with the strain thereof:

God lives with us!

And in this truth 'tis true that we may live with Him.

Juul Madson

Studies in God's Word: The Angel's Christmas Sermon

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

Luke 2:10, 11.

Anyone who is permitted to tell his fellow men the good news regarding Jesus Christ has been given a wonderful privilege. The permission to use the printed page to tell people of the birth of Jesus is a special honor. The Christian eagerly seizes the opportunity and at the same time begins to wonder, "Just what shall I write? What words shall I use to describe this event?" Then a recitation from a children's Christmas Eve service comes to mind:

"The greatest Christmas sermon an angel preached to men:

To you is born a Savior this night in Bethlehem."

The human messenger certainly cannot hope to do better than the messenger sent directly from God, the angel who was permitted to announce, "Fear not, unto you is born a Savior."

"Fear Not"

All was quiet in the fields near Bethlehem where shepherds were doing the same work they had done for a good long time. They were doing the unexciting work of watching over their sheep during the dark night. The chances were that nothing exciting would happen. But then something did happen. "The glory of the Lord shone round about them." Where it had been dark, it became as bright or brighter than day. Unusual, to say the least. We need not be surprised that St. Luke says of the shepherds, "They were sore afraid." They were terrified.

The angel recognized this and reassured them, saying, "Fear not." You don't have to be afraid. That is one way of summarizing all of Christianity. The message strikes a responsive chord because each of us

is afraid — afraid of many things. Our greatest fears, however, are in connection with our feelings of guilt, our recognition of our sinfulness. We are aware of our many sins in our relationship to God Himself. Then our relations with others, with parents, with children, with friends, we have done things we should not have done; we have neglected so often the good we might have done. We feel guilty and so we are afraid.

The angel's Christmas sermon tells us: Don't be afraid! God is not interested in harming you. He does not want to punish or destroy you. He is your Friend. He loves you. He offers to remove all the guilt of all your sins. In order to remove your guilt, He has caused something very wonderful to happen this very night for you.

"Unto You"

In the city of Bethlehem a Baby has just been born. His mother, Mary, has seen to it that He has been wrapped in swaddling clothes. She has no crib or cradle, and so she has placed Him in a manger. She is happy at the birth of her Child. But this Baby is to bring joy to more people than just Mary and Joseph and their relatives and friends. This child has been born "unto you." He belongs to you. The joy connected with His birth is your joy. For this Child is your Savior.

We read almost daily of people who have been rescued from a swirling river or a burning building. It makes interesting reading but it is likely forgotten in a short time because it doesn't really concern us personally. We don't know the people who have been rescued and it really would not have affected our lives any if they had not been rescued. It is only when we personally are rescued from death or from great harm that the rescue becomes really important.

That is why Christmas is important for you. The Jesus born at Bethlehem and laid in a manger was born for you. He is your Savior.

"A Savior"

The angel described the Baby by calling Him "a Savior, which is Christ the Lord." Here is the One who will save you from the consequences of your sin by removing your sin and guilt completely. Here is the One who will save you from the devil by overcoming the devil and giving you the ability to fight against the devil successfully. Here is the One who will save you from death by giving you the certainty of a resurrection to an eternal life.

You wonder, "Will He actually be able to do all this?" Yes, He will. For, you see, He is not just another baby. He is "Christ the Lord." He is God. He is God become man and yet remaining God. He, the God-Man, will be able to do all that has been promised.

We trust that the Child born at Bethlehem will remove your fears and will give you comfort and joy in the salvation He brings.

JOHN SCHAADT.

THE NEW YEAR

Give us, dear Savior,
Hearts without fear,
Trusting Thee only
In this new year.

Give us true courage,
Faith, hope, and cheer,
Patience and firmness
In this new year.

If You take from us
Things to us dear,
Keep us still trusting
In this new year.

If You should call us
In this new year,
Then let us gladly
Die in Thy fear.

Bring us to glory
And loved ones dear,
There e'er enjoying
Heaven's new year.

DOLORES SCHUMANN.

Editorials

Our Private Christmas Hymns

In one respect, selecting hymns for Christmas services is like buying ice cream in Howard Johnson's restaurant — there are too many kinds to choose from. Of the 37 Christmas hymns and carols in the *Lutheran Hymnal* a total of perhaps six can be posted for the services on Christmas Day and on the Sunday after Christmas. A number of deeply spiritual and distinctively Lutheran Christmas hymns gather dust year after year simply because a congregation never gets around to taking them up and singing them.

If our congregations do not have time to sing more than a few of these Christmas hymns, they ought at least to have the privilege of hearing a number of them sung. What better opportunity to hear them than in the children's Christmas Eve service?

Christmas carols have been a stock-in-trade in children's Christmas services. Our familiar carols (including some in our hymnal), however, have been overworked. Every public high school and every grade school in the land sings "Joy to the World" and "It Came upon the Midnight Clear." Crooners smile and posture "Silent Night" and "O Little Town of Bethlehem" over and over again on TV screens. Brassy, blaring loudspeakers on main streets and in department stores make "Hark, the Herald Angels Sing" and "Adeste Fideles" sound as if they have been played by automobile horns. Everywhere hucksters and vendors utilize sacred songs and carols for entertainment and profit.

Fortunately, a number of our fine Christmas hymns have not suffered the same abuse. Widespread popularity has not cheapened such chastely beautiful hymns as "All My Heart This Night Rejoices"; "Come, Your Hearts and Voices Raising"; "Let the Earth Now Praise the Lord"; "From Heav'n Above to Earth I Come"; "Now Sing We, Now Rejoice"; and as many more in our hymnal.

Hymns like these deserve first consideration in our Lutheran Christmas Eve services. We do not have to share such hymns with the world. They help to set our services apart from standardized Christmas entertainment. They do much to make our children's services distinctively Lutheran.

C. TOPPE.

* * * *

Keeping Christ in Christmas "The Word was made flesh and dwelt among us; and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

Thus St. John reports the greatest event in world history since the creation of man. The next great event will be the Second Advent of the Lord of Glory, when He shall come to judge the quick and the dead.

In the same chapter, the evangelist records the saddest report ever made by tongue or pen: "He came unto his own, and his own received him not."

"His own" were first of all the children of Israel, who rejected and crucified Him. But they are not the only ones guilty of this capital crime.

This great sin is also committed by a Christmas-celebrating world, including professing Christians. Traces of a guilty conscience in this respect are evident in the increasing effort to "put Christ back into Christmas." Even worldlings are protesting against the commercializing and paganizing of the Christmas season.

But there is peril in the "pomp and circumstance" connected even with some Christian observances of the Nativity. There is danger that we mistake that vague thing called "the Christmas spirit" for edifying and God-pleasing worship of the Christ-child. We fret and stew about the tinkle and tinsel, the shopping and giving, dress and food, entertainment, until, like Martha of Bethany, we miss "the One Thing Needful."

You could strip Christmas Eve and Christmas Morning of every bit of the trappings you have associated with that festival and still observe the Incarnation of the Son of God with the simple yet transcendent joy that the Virgin Mary confesses: "My spirit hath rejoiced in God my Savior."

Hanns Lilje, reporting on his experiences in a Nazi prison, says in his *The Valley of the Shadow*, "I was immediately taken back to my cell, but I praised God . . . that in this building . . . a Christian congregation had assembled to celebrate Christmas. For it is possible to have external signs of festivity and comfort and joyful celebrations, and yet not to have a true Christian congregation. . . . It is possible for the candles and the lights to blind our eyes, so that we can no longer see the essential element in Christmas; but the people who walk in darkness can perhaps see it better than all who see only the lights of earth."

(Reprinted from *The Missionary Lutheran*.)

H. C. NITZ.

* * * *

Paul and Jesus One of the pet peeves of liberalistic and modernistic churchmen is St. Paul. How they rave against him! They look upon him as the great malefactor, the great scoundrel who misinterpreted and misrepresented the original religion and teachings of Jesus. They wish that Paul had never been heard of and that his writings had never been preserved for future generations in the Bible.

All they see in Jesus is the great Model, Pattern, and Wayshower, the great Exponent of the Golden Rule, to do unto others as we would have others do unto us. They deeply resent the outstanding teaching of Paul that Jesus was the Son of God who came down from heaven and died on the cross to atone for the sins of the world and that all who trust in the redeeming blood of Jesus have eternal life. They say that Paul superimposed that doctrine upon the purely moral and ethical teachings of Jesus, that it was an unauthorized invention of Paul, which completely distorted the teachings of Jesus.

(Continued on page 413)

Smalcald Articles

Part III. Art. III. Of Repentance

III

Although repentance cannot be effected in the heart of a sinner without the operation of the Law, yet it is the Gospel alone which ultimately produces it. The work of the Law is preparatory. By driving the sinner to despair it makes him ready to listen to the Gospel-offer of forgiveness. As long as the sinner does not recognize his sinfulness, he will consider the offer of forgiveness as an insult. And as long as he feels that he has it within himself to take care of his guilt, his pride will not permit him to give forgiveness by unmerited grace any consideration. Yet the Law cannot create faith in him in the forgiveness. That can be accomplished by the Gospel alone.

Luther, therefore, warns against the use of the Law alone, without the addition of the Gospel. The two dare not be mixed or confused, but neither dare they be separated. They must be used in conjunction, and in proper order.

Text

- 7) *But whenever the Law alone, without the Gospel being added, exercises this its office, there is (nothing else than) death and hell, and man must despair, like Saul and Judas; as St. Paul, Rom. 7:10, says: Through sin the Law killeth.*

Notes

Luther is here not speaking about an illegitimate use of the Law, or about some abuse of it. He says, "this its office." That is the very purpose of the Law that it should drive a sinner to "despair," that it should bring upon him "death and hell" — yes, "nothing else than" death and hell, without the slightest ray of hope. If a sinner entertains the slightest hope of life and salvation under the Law, if he thinks that he is not completely sinful, but has at least some few traces of goodness in himself; or if he feels that by some effort of his own he can to some extent make good for the wrong which he has committed: then he is not yet ready for the Gospel. It is the function of the Law to make him realize with terror the utter helplessness of his condition.

Luther is here not protesting against the application of the Law. What he is condemning is that anyone use nothing but the Law, or that he use the Law alone. To the Law must be added the Gospel.

Saul and Judas are mentioned as cases illustrating the effect of the Law without the Gospel. Both committed suicide. King Saul was warned by Samuel that "to obey is better than sacrifice." He was warned still more: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15:22, 23). But he neglected the warning. He refused

to admit his guilt. He complained that the Lord would not answer him, as though he had a claim on the Lord's services, and went to inquire of a witch. He died in his sins.

The story of Judas is well known. He had been faithfully and very tenderly warned by the Savior Himself. Without revealing Judas' identity, the Savior on several occasions indicated that He knew of Judas' wicked plans. And on the last evening Jesus spoke to him that mysterious word which none of the disciples understood, but which showed Judas clearly that Jesus knew every bit of his plans, and how far he had progressed in his wickedness: "That thou doest, do quickly," that is, at once, without delay (John 13:27). This word must have struck him like a thunderclap; but he ignored the warning. He also brushed aside the very last warning in Gethsemane: "Judas, betrayest thou the Son of man with a kiss?" (Luke 22:48).

Then, when Judas recognized what he had done, he found no one to proclaim the Gospel of forgiveness and salvation to him. He went to the priests and confessed, "I have sinned in that I have betrayed the innocent blood" (Matt. 27:4); but the "comfort" which he got from them was that that was his own concern: "What is that to us? See thou to that." — The end was that in his despair he hanged himself.

That is what the Law does when no Gospel is added to it. Paul tersely says, "The commandment, which was ordained to life, I found to be unto death" (Rom. 7:10), or as Luther paraphrases it: "Through sin the Law killeth."

The Riches of the Gospel

Why did King Saul hear no Gospel? Why was no Gospel proclaimed to Judas? Was there no Gospel for them? They spurned the Gospel. They had spurned the Law when it was preached to them ever so severely. When they felt the force of the Law, then Saul went to a witch, and Judas went to the chief priests. No Gospel was to be found there.

Yet God has made provision that the Gospel can come to us in various ways. Luther speaks about this in the next paragraph.

- 8) *On the other hand, the Gospel brings consolation and remission, not only in one way, but through the Word and Sacraments, and the like, as we shall hear afterward, in order that (thus) there is "with the Lord plenteous redemption" as Ps. 130:7 says, against the dreadful captivity of sin.*

Notes

About the various forms in which the Gospel consolation may reach a sinner, Luther will speak in greater

(Continued on page 413)

Ⓞ Christmas Tree!

"Here Is the Living Tree"

On Christmas Eve in the year of our Lord 724, the English monk Winfred, who had gone to spread the teaching of Jesus among the Germans, came upon some heathen priests about to offer little Prince Asulf to the god Thor at the oak of Geismar. Winfred averted the deathblow and ordered them to cut down the 'blood' oak. As it fell, a young fir tree seemed to appear miraculously beyond it, which the missionary declared signified the Tree of Life or Christ, of whose birth he then told the people. "Here is the living tree, with no stain of blood upon it. Call it the tree of the Christ-child. Take it up and carry it to the chieftain's hall. You shall go no more into the shadows of the forest to keep your feasts with secret rites of shame. You shall worship Christ at home, with joy and songs and rites of love." From that time Germans who became Christians made the fir tree a part of the Christmas festival, decorating it with gilded nuts and apples to shine like stars.

Luther and Nature

The Christmas tree is the bright jewel in the home at the happy season of Christmas. It was slow in developing into its present form, with decorative hangings, glistening tinsel, and its dazzling lights. The use of the Christmas tree came after the time of the Reformation because of a custom that was started by Martin Luther. One of his recreations was to walk in his garden from whence he had a beautiful view of the meadows and the river Elbe. There, he could walk for hours with a friend, engaged in conversation. Whatever he saw led him to express his admiration for God's wonderful works. Said he: "If a man is happy, there is joy for him in a small tree, aye, a small flower or shrub will give him pleasure, but if he is sad, he hardly dare look at a tree."

Luther and the Christmas Tree

It is conceded by most authorities that Luther should be credited with having first used a decorated tree at Christmas time. The story goes that one Christmas Eve he was taking a solitary stroll over the snow-covered country. As he was walking along, impressed with the beauty of landscape and sky with its thousands of glittering stars, he suddenly came upon a green tree reflecting the silvery moonlight from its crystal-covered needles. The beautiful picture made a deep impression upon his appreciative mind. Upon his return home he attempted to describe the beauty to his wife and children. Suddenly an idea seized him. He went to the garden, cut off a small fir tree, dragged it into the nursery, put some candles on the branches and lighted them.

Christmas in Luther's Home

It cannot be definitely determined just when Luther first brought the Christmas tree into his home to decorate it with fruits, nuts, and lights. We know for certain that he was a lover of nature and of little children. He was accustomed every year to prepare for his family a happy Christmas Eve's entertainment. And for the Christmas of 1534 he wrote his famous Christmas



Luther in the midst of his family

hymn: "From Heaven Above to Earth I Come." We are told that the words and melody of this great hymn came to him while he was writing his Christmas sermon and was at the same time rocking the cradle in which one of his babes was lying. Luther loved to sing with his family. Thus he nurtured a happy Christian spirit. The peace of God and the joy of a believing heart rested upon his house. It was this that the artist had in mind when he painted "Luther in the midst of his family." He showed Luther standing with lute in hand, Katie sitting with the youngest children near by, while the older children were led by their father in a joyous song.

The Christmas Tree and Muehlhaeuser

The Christmas tree is now a favorite Christmas symbol. Nearly everyone has a Christmas tree, but if you had been a child in America a hundred years ago, chances are that you might never have seen one, except in German or Scandinavian communities.

The idea of using a Christmas tree in America was brought to our shores by German immigrants. The use of the Christmas tree was first firmly established in Germany, from where it spread everywhere. In the church the Christmas tree has become emblematic, a symbol of Christ as the Tree of Life. We get an insight into this from an account in a journal of 1840. It tells of a Christmas observance at Rochester, New York:

(Continued on page 413)

News FROM OUR Missions



Miss Gertrude Bluemel, R.N. (left), on her way to Nigeria, Africa, bids good-by to Mrs. Victoria Scaer, Atlantic District representative of the Lutheran Women's Missionary League (Missouri Synod).

LONGTIME DREAM COMES TRUE FOR REGISTERED NURSE

"I've always wanted to go to Africa; I've always wanted to do missionary work," said Miss Gertrude Bluemel, R.N., in response to her recent appointment by the Lutheran Synodical Conference to go to Eket, Nigeria, West Africa, to establish a school for nursing in connection with the

Lutheran Hospital erected there in 1953 at a cost of \$415,000.

The Indiana University-trained nurse said farewell to home folk in Indianapolis on November 10, the day after her commissioning service. She flew from New York to London on November 14, and expects to arrive at Eket on November 21.

At the time of her appointment Miss Bluemel was evening supervisor at Robert Long Hospital. She holds a Bachelor's degree in Nursing Administration, and a Master's in Nursing Education, both from Indiana University. Miss Bluemel is also a graduate of the Lutheran Frontier Nursing Service School of Midwifery with which she recently spent six months as an itinerant nurse in the Kentucky hill country. She is confident that this experience will prove most helpful to her in her new assignment.

Medical personnel from Africa, in the Christian Fellowship Group at the medical center of Indiana University in Indianapolis, further encouraged Miss Bluemel in her interest in doing missionary work in that land. She says that she has been impressed by "the onward and upward struggle of the people to raise themselves to independence from their present status as a British protectorate." "The Nigerians are an education-minded people," Miss Bluemel contends, "because they know that's the only way they can better their present situation."

This is the main reason why she thinks she'll have no trouble in recruiting native young women and men to study nursing. Miss Bluemel is further encouraged by the fact that there are other schools of nursing in Nigeria. In fact, she expects to visit the Nigerian Council of Nurses at Lagos before she sets up the standards and courses for the school at Eket.

Miss Bluemel is a member of St. Paul's Lutheran Church in Indianapolis, where she has taught Sunday school for 21 years and served as superintendent for six years.

A FOURTH WORKER FOR NORTHERN RHODESIA

The Rev. Edgar Greve of the Lutheran Mission, Nigeria, Africa, has accepted the call of our Foreign Mission Board to serve in the Northern Rhodesia field. He is to fill the vacancies of the three present missionaries as they take their furloughs. Then as the fourth missionary he is to help in furthering the planned expansion in this fruitful field.

Missionary Greve was in charge of the entire school system in Nigeria. He has served there about eight years. The Greves have two children.

**Topic: Can I Be Certain of
Eternal Salvation?**



A Lantern to Our Footsteps

God's Reply to Our Questions

"Pastor, can I really be certain that I shall finally be saved?" was the question asked. The answer given was: "Not only can you be certain, but God wants you to be sure; He does not want you to be in doubt or fear." "But isn't such certainty a sign of pride? Isn't it boastful to have and express certainty?" was the further question. Perhaps questions such as this member asked of his pastor have also come to your mind: Can I be sure of eternal salvation? Is it perhaps sinful pride to feel or express certainty?

No Room for Pride

Indeed, pride has no place in the heart of the Christian. "God resisteth the proud, but giveth grace unto the humble" (Jas. 4:6). If we say: "I perform many good works; I am a good Christian; I go to church regularly; I have a strong faith; I therefore can be sure of my salvation," then truly our certainty is a form of pride, and we have a false security. Such pride could well result in losing the very thing of which we are apparently so certain. If salvation would come to us as a result of our own works, then an expression of certainty would surely have to be considered as pride.

No Certainty in Work-Righteousness

What is more, if our salvation were dependent upon our works, then we never could have true certainty. Any expression of certainty would only be self-deception. Relying upon our own works for salvation, we would always have to ask: Have I done enough? Once a young man came to Christ and said regarding the commandments: "All these things have I kept from my youth up" (Matt. 19:20). No doubt, this young man had led an outwardly law-abiding life. But that gave him no certainty. He still asked the question: "What lack I yet?" As long as he trusted in his own works, he could have no certainty. He would always be in doubt and ask what he still lacked. If we hope to get to heaven by keeping the Law, we shall always lack something, for we utterly fail to keep God's commandments perfectly. If we base our hope of salvation upon our works, there can be no certainty.

The Barrier Removed

But can I have certainty of salvation? To answer that let us ask this question: What deprives you of salvation? The answer, of course, is sin. Sin separates man from God. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). But what does God tell us in His Word about our sins? Think of the Christmas story, which is on our minds at the present time. Why was the Christ-child born into

this world? The angel explained to Joseph why the child should be called Jesus: "For he shall save his people from their sins" (Matt. 1:21). An angel-messenger announced to the shepherds: "Unto you is born this day in the city of David a *Savior*, which is Christ the Lord" (Luke 2:11). About this Christ St. Paul could write: "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). Through Jesus that which keeps man out of heaven, that is sin, has been taken away.

For All — For You

Perhaps you say: But can I be sure that I am included? You are still doubtful of your salvation because you wonder whether that forgiveness is also for you. Listen then to John the Baptist as he points to Christ and says: "Behold, the Lamb of God, which taketh away the sin of the *world*" (John 1:29). This is what St. John writes about Jesus: "And 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). St. Paul writes to the Corinthians: "God was in Christ, reconciling the *world* unto himself, not imputing their trespasses unto them" (II Cor. 5:19). For whose sins did Christ die? The whole world's, those of every person in the world. Does that include you? Of course it does.

You Are "White as Snow"

But does He remove all sins? You may still feel uncertain, thinking that some sins that have troubled you very much are not forgiven. Do we have complete cleansing? God gives us the answer in His Word. "The blood of Jesus Christ his Son cleanseth us from *all sin*" (I John 1:7). "As far as the east is from the west, so far hath he removed our transgressions from us" (Ps. 103:12). How reassuringly God speaks to us through the Prophet Isaiah: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Isn't that removal of all sins, complete cleansing? God doesn't only tone down the crimson of our sins; He makes them white, cleanses us completely.

Take God at His Word

Can you, then, be certain of eternal life? God tells you that sin, which keeps man out of heaven, has been removed, forgiven through the blood of Christ. *Your sins are taken away. All your sins are blotted out by Christ's blood.* That is what God says to you in His Word. That is what gives you certainty. Take God at

(Continued on page 413)

The Voice Of The Church Union Committee

A Progress Report Joint Doctrinal Committee

Members of our Synod's Standing Committee in Matters of Church Union are continuing to meet with members of similar committees of the synods of the Synodical Conference in an effort to remove the differences which have arisen in the Synodical Conference. The method is to try to draw up a joint statement of agreement concerning the doctrines which play into the differences, as well as concerning the areas of practice. We are herewith presenting some of the information which was reported to our General Synodical Committee by our Church Union Committee in October.

Scripture

As some of the readers of *The Northwestern Lutheran* know, among the reports which were presented to our District conventions this summer was the report of our Church Union Committee. This report included the statement on Scripture which had been adopted by the Synodical Conference Committee. When this statement was presented to the Synodical Conference at its last convention, a few revisions were suggested. Concerning this matter, the October report of our Church Union Committee said: "The joint statement on Scripture was accepted in the final form in which it is to be presented to the individual synods for adoption. The suggestions submitted by the Synodical Conference convention were taken under advisement. The revision which was made pertained chiefly to the adoption of the following two sentences: 'For since God is the Lord of history and has revealed Himself by acts in history and has in the Person of His Son actually entered into man's history, the historical framework in which the Gospel message is set becomes an essential part of the inspired Word just as much as the spiritual truths revealed in it.' 'Rather, the Canon has, by a quiet historical process which took place in the worship life of the Church, imposed itself upon the Church by virtue of its own divine authority.'"

Antichrist

It had previously been reported that a joint statement on the Antichrist had almost been completed. Now our Church Union Committee could report that the final antithesis had been adopted by the Synodical Conference Doctrinal Committee. It reads: "We reject the idea that the teaching that the Papacy is the Antichrist rests on a merely human interpretation of history or is an open question. We hold rather that this teaching rests on the revelation of God in Scripture which finds its fulfillment in history. The Holy Spirit reveals this fulfillment to the eyes of faith. (Cf. *The Abiding Word*, Vol. II, p. 764.) Since Scripture teaches that the Antichrist would be revealed (II Thess. 2:6,8) and this prophecy has been clearly fulfilled in the history and development of the Roman Papacy, it is Scripture which reveals that the Papacy is the Antichrist." The report

concludes: "The entire synthesis on the Antichrist was then adopted for release as a further joint statement from the committee to be submitted to the various synods for study. We hold that through firm yet very patient testimony we have obtained a joint statement which clearly states that it is Scripture which reveals to us that the Papacy is the Antichrist and that this teaching is not therefore subject to the uncertainty of a human interpretation of history."

The report says: "The work of our joint committee on Area I of this assignment has been completed." Area II covers the doctrines of Atonement and Justification, the Dynamic of the Christian Life, and Scouting. Area III covers the doctrines of Grace, Election, Conversion, Church and Ministry, Fellowship, and practical questions like Unionism, the Military Chaplaincy, and Discipline.

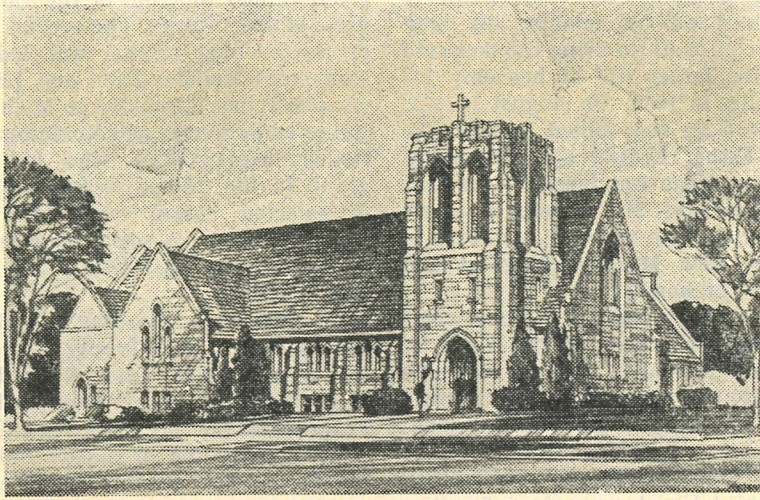
Church and Ministry

Since the matters assigned to Area II had previously been discussed, the Synodical Conference Doctrinal Committee in its October meeting began intensive study of the matters assigned to Area III, especially the doctrine of the Church and Ministry. Our Church Union Committee reported: "Wednesday forenoon was devoted to the discussion of our presentation on the Church. The discussion centered particularly on the point: 'The specific forms in which believers group themselves together for the fellowship and work of the Church . . . have not been prescribed by the Lord to His Church.'" The report also says that a number of the joint committee "appeared to welcome what they considered their first opportunity really to understand the Wisconsin Synod's viewpoint on the doctrine of the Church. Though these discussions on the Church did not yet terminate in full mutual understanding, they represented a very determined effort to come to grips with the issues involved. We believe that this discussion should be continued as planned at our next meeting with further patient efforts to establish the necessary foundation for a subsequent discussion of sound fellowship principles. We hold that the divergencies in the application of Scriptural principles of fellowship in the Synodical Conference occur particularly where groupings are involved which not all recognize as the Church at work."

Future Meetings

With important synodical conventions coming up in 1959, the Synodical Conference Doctrinal Committee wants to be as far along with its assignment as then is humanly possible. To make sure that its members would not commit themselves to other meetings and thus delay the work of the Committee, the Committee not only set a date for meetings on January 19-21 at St. Louis, but also on April 27-29 at Chicago. Let us pray that the Lord may let His truth prevail, and for our own representatives ask single-hearted loyalty to His Word and a rich measure of Christian love and patience.

KARL F. KRAUSS, C.U.C. Member.



St. John's Ev. Lutheran Church, West Bend, Wisconsin

**A CENTURY OF GRACE, GROWTH,
AND GRATITUDE**

St. John's Lutheran Church,
West Bend, Wisconsin
1858 - 1958

On July 13, Founder's Day, the congregation celebrated in two morning services. Pastor Paul Oehlert of Kaukauna, a son-in-law of the sainted Pastor Eduard Hoyer who served St. John's for 37 years, was the

festival speaker. The large stained glass "Resurrection" window, placed as a memorial to the founders, and three narthex windows were dedicated to the glory of God on this happy day. Then, accompanied by a trumpeter and singing "O Lord of hosts, whose glory fills the bounds of the eternal hills and yet dost come, in Christian lands, to bless the schools built by our hands," the congregation walked in a body to

**YOUR RELIEF COMMITTEE
REPORTS**

The more that this committee seeks to carry out the directive of Synod, namely, that of expanding its work into the field of general relief, the more it discovers that here is truly an area which gives many opportunities to our Synod and its members to give practical expression to their Christian charity and love. From the shivering children of Korea to the homeless refugees from Hungary, to the starving natives of Rhodesia, one finds little lack of opportunity to do good unto all men wherever they might be.

In response to the appeal aimed at alleviating some of this need, we are happy to report that many of our congregations have already begun to respond in a most heart-warming manner so that, since July, nearly 20,000 pounds of used clothing have been received. Thus also, there are

those whose gifts of money have shown their deep concern for the suffering peoples of the world. To those we are deeply grateful.

But as one views the many and dire needs that still exist, we must admit that we have only begun to scratch the surface. True, we could not expect to answer every need in every place. But we can as a body of Christians, inspired by love and compassion, certainly help to alleviate much of the suffering of our fellow human beings.

How can our congregations and members assist in carrying out this God-pleasing program of relief? As has already been mentioned, clothing is much in demand. Clothing collections will be a continuing part of this program. We hope that it will become an annual project in every congregation.

But there is also a continuing need for funds. In fact, at this time it is an emergency need. Because of

where its new 9-room school with gymnasium is being built. It was an impressive sight. Here the cornerstone-laying service took place. Pastor Henry Anger, who served St. John's from 1920 to 1930, also assisted at this service.

On October 26 and November 2, two confirmation reunion services were conducted at which two former members, Dr. Paul Peters, Thiensville, and the Rev. Rudolph Horlamus, Madison, preached. Classes as far back as 1881 and 1882 were represented.

The morning services on November 9 concluded the centennial celebrations. Pastor Gerhard Kaniess of Kewaskum was the speaker. A fellowship dinner for church members was served in the church hall.

Pastors who served St. John's: Pastor Roell 1858-1863; Pastor George Vorberg 1863-1865; Pastor Carl Gausewitz 1866-1872; Pastor Ernst Mayerhoff 1872-1883; Pastor Eduard Hoyer 1883-1920; Pastor Henry Anger 1920-1930; Pastor Herman Klingbiel 1930-1938; Pastor Waldemar P. Sauer 1939-.

In the 86 years of the existence of our Christian day school, 59 teachers have served our congregation's children. The present enrollment is 224. A Sunday school now serving 150 children has been conducted since 1939.

W. P. SAUER.

an ever-increasing flow of clothing (it costs 7½ cents per pound to ship and distribute the clothing overseas), and because of a recent appeal from our missionaries in Northern Rhodesia (\$3,000.00 were sent there in October to help stem the starvation threat due to crop failures), the Relief Treasury is practically destitute. It must have funds if it is to continue its work as directed. We hope, therefore, that all congregations and members will remember also this means of bringing relief by their periodic collections and gifts to the Relief Treasury.

"As we have therefore opportunity, let us do good unto all men" (Gal. 6:10). The opportunities are not lacking. If the Lord also has given us the means, shall we not use them to do good?

The General Relief Committee
— Wisconsin Synod

JOHN WESTENDORF, Secretary.

FORTY YEARS IN THE HOLY MINISTRY

Roy Bernhard Gose, son of Frederick C. Gose and his wife Catherine nee Mertz, was born November 15, 1894, in Chicago. He received his elementary education in the Christian day school of Immanuel Congregation of that city, and renewed his baptismal vow through the solemn rite of confirmation in 1908. The influence of his devout parents and his consecrated Pastor Sievers prompted young Roy to prepare for the holy ministry. He entered Concordia College in Milwaukee in 1910 and was graduated with honors in 1915. Later the same year he enrolled at the Concordia Theological Seminary in St. Louis, Missouri, for a three-year course of specialized training.

On August 11, 1918, Candidate Gose was ordained and installed in his first charge in Reeder, North Dakota. Working in this area was strenuous; preaching stations were as far as 75 miles to the south and 80 miles to the north, and had to be reached on horseback. A year later the young pastor was called to be assistant pastor in the large Nazareth Congregation in Milwaukee. The year following, Pastor Gose accepted a call from the Wisconsin Synod to serve as missionary in Globe, Arizona, and the sparsely populated neighboring area. The sickness of his wife compelled him to leave this territory the next year and organize a new mission in Mankato, Minnesota, which charge he served seven years. He also taught summer school at Bethany College while in Mankato. In 1928 Pastor Gose came to Wisconsin to the Upper Peninsula. There he served the Jacksonport parish for eighteen years until 1943.

Since March of that year Pastor Gose has been active in institutional mission work in this area. At present Pastor Gose's "congregation" comprises more than 500 blood-bought souls precious in the sight of Jesus. His people are mental or tubercular patients, aged or orphans housed at the neighboring state, county and city institutions.

The family life of Pastor Gose, like that of every child of God, was a mixture of health and sickness, of joy and sorrow. On November 30, 1920, Pastor Gose was united in holy wedlock with Gertrude Pape of Milwaukee. Sickness beclouded the Gose home almost uninterruptedly until the Lord brought relief to the suf-

fering pastor's wife and sorrow to her husband by sending his messenger of death to bring the departed into the larger life of heavenly joy and bliss in 1930. On August 1, 1932, Pastor Gose was joined in marriage with Esther Krowas of Jacksonport. This marriage was blessed with four children: Lois, Mrs. Stanley Sperger; Frederick, with the U.S. Air Force in Clovis, New Mexico; Margaret and Esther, at home.

Pastor Gose had his personal cross to bear for years in the form of physical infirmity. Still he was able to share the experience of the Apostle Paul and rejoice with him in saying: "I can do all things through Christ which strengtheneth me" (Phil. 4:13), and, "I take pleasure in infirmities . . . for when I am weak, then am I strong" (II Cor. 12:10).

Our earnest hope and fervent prayer is that the God of love and mercy will grant His servant many more years of blessed labor, and enable him to lead many to know and receive Jesus, the Christ, as their personal Savior. May the Master's assurance, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me," give patience, strength and courage for the difficult but blessed work until the final call, "Well done, thou good and faithful servant," brings him the crown of glory and the reward of grace in the Father's house of many mansions!

HAROLD O. KLEINHANS.

CHURCH MUSIC WORKSHOP 1958

The third annual Church Music Workshop of the Milwaukee-Watertown area was held in Watertown on November 7 and 8, with a total of 149 organists, choir directors, parochial-school teachers, pastors, and friends of good church music in attendance.

Dividing the time between the fine facilities of Northwestern College and the beautiful new church of the host congregation, Trinity Lutheran, the members talked, studied, listened, and sang their way through three satisfying sessions.

The opening session on Friday evening began with a round-table discussion led by Prof. Ralph Gehrke on the subject, "Music in the Divine Service." Good group participation was elicited by the use of true-false and multiple-choice statements on the

meaning and function of the various parts of the Liturgy. The second part of the evening session was led by Professors Meilahn Zahn and Hilton Oswald, music directors at Michigan Lutheran Seminary and Northwestern College respectively, who led the group in the discussion and singing of selected choral music for the Trinity Season. A social hour in the College dining hall closed the evening activities.

On Saturday morning a Matin Service was held at Trinity, at which the host pastor, the Rev. Kurt Timmel, was liturgist, Pastor Gerhard Franzmann the preacher, and Prof. Bruce Backer the organist. Following the service, Professor Backer of Dr. Martin Luther College discussed and demonstrated organ music for the Trinity Season. The remainder of the morning session was devoted to a partial presentation of a choral program, "The Christian Life — An Interpretation in Word and Song," by The Lutheran Chorale, a newly formed 60-voice choir of Milwaukee.

After a generous sampling of the hospitality served up by the ladies of Trinity Congregation, the group reconvened for the final session of the Workshop which began with a presentation of the topic, "Wedding Music, Theory and Practice." Vocal and organ processions and solos suitable for the Lutheran wedding service were demonstrated by organist Hildegard Eggert and vocalists Doris Bork, Verna Duwe and Lois Quandt of Milwaukee. The final hour of the Workshop was devoted to a panel and group discussion on The Aims of the Choir Rehearsal, moderated by Professor Oswald, with Pastor Roland Welch and Teachers Hertha Sievert and Gerhard Mueller as panelists.

The Workshop closed with singing of Luther's setting of the Creed, "We All Believe in One True God," with the group looking forward to the fourth meeting in the fall of 1959.

KURT EGGERT.

GIFT OF GRATITUDE

Mr. and Mrs. Ben Lemke, at the occasion of their 39th wedding anniversary on Thanksgiving Day, November 27, 1958, donated to the Church Extension Fund \$100.00. This gift will help in supplying the crying need for money to loan to mission congregations toward chapels.

H. GIESCHEN.

SMALCALD ARTICLES

(Continued from page 406)

detail in a later part of these Articles. Here he stresses that it was God Himself who saw to that. He mentions the means which God Himself appointed to convey and seal the comforting assurance of forgiveness, namely, the Word and the Sacraments.

Although death and hell are very real curses, and though thus the terrors and despair of a sinner are not the result of some imaginary evil, yet with God there is real redemption from these very real evils, just as real as is the curse, but plenteous to undo all the damage done by sin. The Gospel sets the sinner free from the captivity of sin. Where sin abounded, grace does much more abound.

This Gospel creates the faith which appropriates the offered forgiveness, the faith which overcomes the terrors and despair inflicted by the Law, and brings heavenly peace into the heart.

That is true repentance: on the one hand, terrors over the sins committed, and on the other, faith in the forgiveness of sins, proclaimed by the Gospel.

(To be continued)

J. P. MEYER.

EDITORIALS

(Continued from page 405)

And yet when we compare the teachings of Paul with those of Jesus, we find that they are in full harmony regarding the way of salvation. Did not Jesus teach exactly the same thing when He said: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; or when He said: "I am the way, the truth and the life, no man cometh unto the Father but by me"? What Paul taught was not a later invention by him but a reiteration of the teachings of Jesus. This way of salvation constituted the very heart of Christ's message to a world hopelessly lost in sin.

IM. P. FREY.

O CHRISTMAS TREE!

(Continued from page 407)

"In front of the pulpit stood an evergreen tree, ten to twelve feet in height, brilliantly illuminated and adorned with a great variety of toys, sweetmeats, etc., suspended from the branches. A wreath extended across the house with three different colored lanterns suspended from it, each bearing an appropriate motto. Around the tree were seated the little children, perhaps forty or fifty in number, with their pastor, Mr. Muehlhaeuser, in their midst. Their exercises consisted of prayer, singing appropriate hymns, and a thorough catechising of the children by Mr. Muehlhaeuser on the various points connected with the event they commemorated. . . . The whole scene and proceedings were rare and interesting; the house was excessively crowded. . . .

The exercises were all conducted in the German language, except a few explanatory remarks in English. . . ." It is interesting to note that the Christmas tree first appeared in a Lutheran service conducted by the Reverend John M. Muehlhaeuser who later served as the first president of our Wisconsin Synod, 1849-1859.

The Meaning of the Tree and the Lights

The use of the evergreen tree at Christmas time has become a beautiful and well-established custom. Man, it has been said, has always longed to prolong the day and scare away the terror of darkness. Hence, light has become the symbol of faith, of saving knowledge, and of Christmas joy. The proper conception of putting lights on the Christmas tree is that of glorifying our Lord and Savior Jesus Christ. And for that reason lights burn more brightly on Christmas Eve everywhere in honor and remembrance of Him whom the New Testament not only calls the "bright and morning star" but "the light of the world" (Rev. 22:16; John 8:12; 9:5).

As long as the Christmas tree is not the end and aim of our festive joy, but merely the symbol of the Tree of Life, Christ, our Savior, and as long as the tree lights keep reminding us that He was "a burning and a shining light," (John 5:35; 1:9; Isa. 60:1) — yea, the true Light that is come into the world, our celebration will remain a God-pleasing custom that may properly be fostered among all Christians.

Can you not hear the echo once again: "This shall be the sign of your new worship"? See, how it points to the sky whence came God's own Child this night to pour out His blood as an all-sufficient sacrifice to appease the wrath of God. Him you shall henceforth worship. Carry the newborn Christ-child into your home and heart, and there continue to rejoice by the glitter of the tree's luster and sheen. "I am like a green fir tree. From me is thy fruit found" (Hos. 14:8).

ARMIN ENGEL.

A LANTERN TO OUR FOOTSTEPS

(Continued from page 409)

His Word. Let your faith rest securely on those promises of God, for God will not go back on them.

Not Pride, But God-given Certainty

Such certainty also will not be a form of pride; it is no sinful boast, for it is certainty based on the reliability and faithfulness of God and His promises. They are sure; therefore we can be certain.

Look, then, not at your own works, your own efforts, or even into your own heart for the assurance of your salvation. But look to Christ, to the Word of God, to the Gospel-promises in the Scriptures. Look for certainty into the manger at Bethlehem, where lies the eternal Son of God, the Word made flesh, Jesus, who saves His people from their sins.

ARMIN SCHUETZE.

Bethesda Lutheran Home

Bethesda Cuts Back Services

Bethesda Lutheran Home administration has had to curtail long-sought-after and hard-to-obtain services in its program to improve the lot of the mentally deficient given into its care. While spiritual values and training concepts are placed first in importance, one cannot escape the need to provide custodial services to those who will always remain children mentally. No matter how much one may need or desire an education, one must first have the necessities of life in order to live and then make use of the facilities of learning. On this basis Bethesda Lutheran Home must temporarily (we hope), curtail extended services in the area of training, social service, psychological testing and treatment, therapy and related facilities. This has been a heartbreaking decision.

Curtailment not Discontinuance

Word has been passed around that Bethesda was discontinuing the entire training program, or its therapy services, or its social services. This is not true. But retrenchment had to be made. There are still five teachers in the academic and social adjustment division of the school services instead of eight plus a principal. In the manual arts training division a similar reduction in staff was necessary. In social services full-time workers have had to be reduced to part-time services pending a better financial climate. All areas of service have suffered a curtailment, but those enumerated received the greater cut for obvious reasons. We cannot give the "children" less food, or less shelter, or inadequate clothing although savings must be made in these areas also, but we must cut where the lesser harm may result. There will always be differences of opinion as to such curtailment, even as there is a difference of opinion when expansion takes place. As we see it, as God gives us guidance, as we consult with those whose opinion we value, we shall do the best we can to use the gifts assigned to our disposition to the best advantage of those placed in our care.

Why Curtailment?

As the year 1957 was our best for quite some time in financial gifts for

the operation of the place of mercy, so the year 1958 was quite the other. In operational costs there was an increase of \$200,000 over the previous year. This was due to the operation of three new buildings and the addition of increased staff for an improved program. At the same time there was no increase in the amount of gifts forthcoming to meet these additional costs although each previous year had seen an increase for the support of this most worthy of welfare activities. When the indebtedness in borrowed funds had reached \$100,000 by the end of June in addition to other indebtedness for expenditures previously contracted for, a reduction in hard-won improvements of treatment and care was the inevitable consequence.

What Is the Situation Now?

In July the Board of Directors of the Home considered the recommendation of the administrative staff with regard to the curtailments it was believed must be made. These were approved in part with instructions to delay certain parts thereof as long as possible. One of the latter was the suggestion to cut the remuneration of employees for their services by 10%. Since the income as compared to the expenses in July came within a few hundred dollars of being equalized, this portion of the recession was delayed by one month. A similar situation existed in August. But in September receipts of contributions took a nosedive and a deficit in excess of \$10,000 occurred. In October the 10% salary cut went into effect and a layoff of employees was accelerated to a total of 25. At the end of October, with increased receipts and decreased expenditures, a gain of \$13,000 brought us within financial balance. But it will take from four months to perhaps a year to be able to re-establish a normal pay scale. In the meantime we hope that we will not lose too many employees. Some will leave, but we estimate 90% will remain, willing to contribute more than their share to keep this work of mercy on as high a level as possible.

New Admissions

At the end of October, 44 new patients had been enrolled in 1958. Some waiting lists in certain age and

sex groups are now exhausted. At the same time most of our vacant areas made possible by the use of the new buildings have been filled. Our greatest need is for space for children under 18 years of age, both boys and girls. The reason for this is that we lack funds to be able to complete a remodeling program in the old dormitory required by the State of Wisconsin. This area will provide beds for 80. As soon as funds for capital expansion become available again we plan to complete areas piecemeal so that a gradual intake can be accomplished. Had funds been available, this area would now be ready for occupancy, but this work, too, had to be stopped the end of June. We were able to mortgage some farm land to cover the expenditures made for this work up to that time. Will you pray for additional blessings so that Bethesda may soon again be able to help our fellow Christians in need with children who should come to Bethesda to make use of our facilities? God bless you for it!

CLARENCE F. GOLISCH,
Executive Secretary.

† MRS. SARAH ELIZABETH EHNIS †

Mrs. Sarah Elizabeth Ehnis was born October 5, 1871, at Saline, Michigan, the daughter of John Schleh and his wife, Sarah nee Katz. In early infancy she was received into God's covenant through the Sacrament of Baptism and after receiving a Christian training in the chief doctrines of the Christian religion, renewed her baptismal vow through the rite of confirmation, March 29, 1885, in Trinity Lutheran Church at Saline. On June 4, 1895, she was united in holy wedlock with the sainted Pastor George Ehnis. In 1945 Pastor and Mrs. Ehnis were privileged to celebrate the 50th anniversary of their wedding. This union was blessed with seven children, five of whom survive their parents. Pastor Ehnis died on April 3, 1951.

Mrs. Ehnis was a devout Christian who loved her Savior and found comfort, help, and strength in the means of grace. She was a faithful helpmeet to her husband in the parishes which he served, Plymouth, Livonia, Wayne, and then St. Paul's in Monroetown, Michigan.

The Lord granted our departed sister the physical strength and help

which enabled her to attend divine services regularly up until the last two Sundays of her pilgrimage in this world. On Tuesday, October 28, twenty-three days after her 87th birthday, it pleased God to call our sister from the Church Militant to the Church Triumphant.

The departed is mourned by a son, William; four daughters, Mrs. Lawrence McCarthy, Mrs. Irving Heck, Mrs. Harold Wagner, and Mrs. Henry Stasne; also 13 grandchildren and 12 great-grandchildren.

Funeral services were conducted at Zion Ev. Lutheran Church, Monroe, Michigan, on Friday, October 31. The undersigned preached the sermon. Pastor Marvin Otterstatter had charge of the committal service at Roselawn Cemetery, Monroe, Michigan. "Blessed are the dead that die in the Lord."

G. M. CARES.

LIST OF CANDIDATES

The following have been nominated for the position of Associate Literary Editor, who is to direct the art and lay-out work for books and other materials published by our Northwestern Publishing House:

Pastor James De Galley,
Milwaukee, Wisconsin
Professor R. Fenske,
Moberge, South Dakota
Professor Siegfried Fenske,
Milwaukee, Wisconsin
Pastor Charles Found,
Phoenix, Arizona

A REQUEST

St. Paul's of New Ulm is in need of Wisconsin German hymnals, large or small, new or used. Please contact A. Wandersee, Box 214, New Ulm, Minn.

NOTICE

Pastor Edward Krueger, now serving as First Vice-President of our District, has asked to be relieved of his duties as Visitor of the Fox River Valley Conference. Pastor Elwood Habermann has consented to serve as Visitor until the next regular meeting of the Fox River Valley Delegate Conference. Pastor Habermann's address is 208 South Pine Street, Kimberly, Wis.

OSCAR SIEGLER, President
Northern Wisconsin District

NOTICE

The Metropolitan North Conference of the Southeastern Wisconsin District will have its organization meeting on Monday, January 5, 1959, at St. Matthew's Ev. Lutheran Church, 444 W. Melvina St.
Preacher: 1st Vice President Ad. Buenger.
Essay: Prof. F. Blume.
Time of Communion Service: 10:00 a.m.
Dinner will be served at noon. Please announce to the host pastor, Arthur F. Halboth, 419 W. Melvina St., Milwaukee 16, Wisconsin.

ARTHUR F. HALBOTH
President, Southeastern Wis. District.

Professor Ralph Gehrke,
Watertown, Wisconsin
Robert Kirst, New Ulm, Minnesota
Dr. Henry Koch, Morrison, Wisconsin
Professor Cornelius Trapp,
New Ulm, Minnesota

In soliciting communications concerning the qualifications of these candidates it may be well to repeat that besides sound theological judgment the new position calls for a man who has artistic ability and an understanding of art and lay-out work adaptable to various types of printing. Communications should be in the hands of the undersigned by January 15, 1959. The Board of the Northwestern Publishing House will meet on Monday, January 26, 1959, to call a man from the above list.

GERALD HOENECKE, Secretary
Box 953
Thiensville, Wisconsin

CAMP MANAGER WANTED

The Lutheran Campsite Association of the Michigan District — Wisconsin Synod, is receiving applications for a camp manager-administrator. This is year-around work. Applications for this position may be obtained by writing Mr. Karl Stasne, 5825 Parkside, S.M.T., Monroe, Michigan.

The purpose of the Association is to operate a Lutheran camp for the primary purpose of including the teaching of the Lutheran Church, Wisconsin Synod, and the living practice of our faith, with the recreation of our membership, with pref-

erence of our youth. Also, the campsite facilities may be used for activities of pastors, teachers of the member churches, and as an aid to our mission work.

In May of 1958 the Association purchased 40 acres of land on Kilarney Lake in the Irish Hills. Kilarney Lake is in Lenawee County, east of the intersection of U.S. 112 and M-50. Deadline for filing applications is January 1, 1959.

A REQUEST FROM SOME OF OUR MISSIONS

Pastors, do you have members moving to any of the Florida communities listed below? If so, please send their names and possibly addresses to the pastor serving that community, as indicated in this listing:

Bradenton, Palmetto, Elwood Park, Oneco, or Anna Maria Island — to the Rev. James L. Vogt, 2704 Manatee West, Bradenton, Florida.

Largo, Indian Rocks, Redington Beach, Madeira Beach, Treasure Island, Tampa, Sulphur Springs — to the Rev. Howard W. Kaiser, 10555 52nd Avenue North, St. Petersburg, Florida.

St. Petersburg, Gulfport, Pasadena, Pass-A-Grill, Pinellas Park — to the Rev. William E. Steih, 4845 25th Avenue North, St. Petersburg 13, Florida.

CALENDAR OF CONFERENCES

RHINELANDER

PASTORAL CONFERENCE

Time: Jan. 5, 1959, at 10:30 a.m.
Place: Zion Ev. Lutheran Church, Rhineland, Wis.
Preacher: M. Radtke (communion service 10:30 a.m.).
Papers: Making the Most of the Church Year (M. Radtke); How to Decide a Call (F. Weyland).
WILLIAM HEIN, Secretary.

COLORADO MISSION DISTRICT

DELEGATE CONFERENCE

Place: Grace Lutheran; 2410 2nd Ave., Pueblo, Colo. E. C. Kuehl, pastor
Time: Tues., Jan. 27, 1959, at 1:00 p.m. to Thurs., Jan. 29, at 4:00 p.m.
Those desiring lodging and/or meals must inform the host pastor at least two weeks in advance.
CARL M. THUROV, Secretary.

ORDINATIONS AND INSTALLATIONS

Pastor
Boeder, Charles, as pastor of St. Paul's Lutheran Church, Hale, Mich., and Our Savior's Lutheran Church, Glennie, Mich., by K. Vertz; assisted by M. Kell and J. Spaude; Nov. 23, 1958.
Teacher
Nolte, Waldemar H., as principal of St. Matthew's Lutheran School, Winona, Minn., and as teacher in the junior high-school department by A. L. Mennicke; Oct. 5, 1958.

CHANGE OF ADDRESS

Pastors
Schroeder, A. H., 7131 Auburn Ave., Wauwatosa 13, Wis.
Birkholz, Gerhard, Box 297, Lake Benton, Minn.

MISSION FESTIVALS

Fifteenth Sunday after Trinity
Epiphany Church, Racine, Wis.
Offering: \$500.00. E. Jaster, pastor
Sixteenth Sunday after Trinity
Bethany Church, Hustisford, Wis.
Offering: \$1,568.00. E. Froehlich, pastor.
Seventeenth Sunday after Trinity
St. John Church, T. Cold Spring, Wis.
Offering: \$378.25. R. R. Hoenecke, pastor.
Eighteenth Sunday after Trinity
Zion Church, Morrison, Wis.
Offering: \$2108.25. Dr. A. H. Koch, pastor.
Christ Church, Menominee, Mich.
Offering: \$407.00. Theo. Thurov, pastor.
Nineteenth Sunday after Trinity
Trinity Church, Brillion, Wis.
Offering: \$2,326.07. V. J. Slegler, pastor.
Bethany Church, Fort Atkinson, Wis.,
Offering: \$373.28. R. R. Hoenecke, pastor.
Twentieth Sunday after Trinity
St. John Church, T. Gibson, Wis.
Offering: \$429.56. Ralph Unke, pastor.
Good Shepherd Church, West Bend, Wis.
Offering: \$654.11. M. T. Bradtke, pastor.
St. John Church, Riga, Mich.
Offering: \$619.71. C. H. Schmelzer, pastor.
Twenty-fourth Sunday after Trinity
St. John Church, Two Creeks, Wis.
Offering: \$518.82. Ralph Unke, pastor.



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

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