



On Earth Peace



THE NORTHWESTERN Lutheran

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A Manger Once Became a Shrine

*A manger once became a shrine
That held Thee, Guest from realms divine. Hallelujah!
There wast Thou laid when Mary bore
Thee, Holy One, as told before. Hallelujah!*

*No voice of man was moved to raise
To Thee a joyous song of praise. Hallelujah!
All, all in Bethlehem was still;
None knew Thee, come by Heaven's will. Hallelujah!*

*But then Thy Father broke the spell,
The tidings of great joy to tell. Hallelujah!
An angel voice rang from the sky,
The glory-sky that showed God nigh. Hallelujah!*

*"Fear not!" he said to hearts distressed
And bade them in Thy birth be blessed. Hallelujah!
Thee, born true flesh, pronounced he then
Much fairer than the sons of men. Hallelujah!*

*"A Savior" told Thy mission here:
To ransom men and bring them near. Hallelujah!
And "Christ the Lord" he named Thy name:
Divine Redeemer, e'er the same! Hallelujah!*

*No crib of wood can hold Thee now —
Exalted very high art Thou! Hallelujah!
Yet sinners Thee nearby may find
In all Thy grace tow'rd all mankind. Hallelujah!*

*Enshrined art Thou in Gospel-Word;
Here shines Thy saving glory, Lord! Hallelujah!
Beside this manger will we stand
And marvel, Gift from God's own hand. Hallelujah!*

*Oh, let Thy grace our hearts so move
That we make haste to tell Thy love. Hallelujah!
And grant us, Lord, with Thee to spend
The Christmas that shall have no end. Hallelujah!*

(This may be sung to "Lasst uns erfreuen," LH 15 and 212)

WERNER H. FRANZMANN

Editorials

A Hardy Festival The ill-used rosebush alongside the pavement — drought has curled its leaves, insects have ravaged it, careless passers-by have broken it down; yet somehow it is still alive and green.

Christmas has suffered a fate like that of the disfigured rosebush. Each year this festival is bought and sold like merchandise. Once Christmas was the Christian's answer to the pagan Saturnalia of ancient Rome, but for many today it has degenerated into a holiday little better than a Roman carnival; a spiritual festival has been debased to spirituous merrymaking. The joy of knowing God's good will to men has been supplanted by conviviality; reverence and adoration have lapsed into sentimentality. The world has boldly appropriated a sacred holiday for its own gratification.

Yet, despite such distortion and abuse, the real Christmas survives. Above the blare and discord of the world's observance of the Nativity, the angels' trumpets still sound forth the message of the Savior's birth; the bells of heaven still ring out the good tidings of salvation. Above the cries of the vendors and the hawkers a clear voice still proclaims God's mercy to men. Through the neon garishness and the tinsel glitter the star of wonder still shines with the steady light of divine grace.

God, who once made a branch to grow and flower from the root and stump of Jesse, can work another wonder and keep this holy day green and strong among unhallowed men.

CARLETON TOPPE

* * * *

Rejoice! It will not be easy for the song of the multitude of the heavenly host to make itself heard through the blare of the loud-speakers on Main Street these days. The shepherds who left their flocks to worship a Child lying in a manger will not be followed by the crowds. It is not likely that giving gifts of gold, frankincense and myrrh to the Christ-Child will ever occupy people's minds as does the annual splurge of gift-giving at the time of the national Christmas holidays.

The national Christmas is Big Business, and as long as it remains that we shall have extravagance, luxury buying, advertising at its loudest and most colorful, with Santa Claus as a national hero. Perhaps a day will come, who knows, when some other holiday will capture the national fancy and crowd out Jingle Bells, Christmas cards, and the deluge of advertising that now dominate the scene from Thanksgiving Day till New Year's Day. The Fourth of July was once the Glorious Fourth, the day when patriotism blossomed in all its glory; now the day passes almost as just another day off. That could happen to Christmas, and the day might become a day like Good Friday, or Pentecost, or Easter Sunday. But there is no prospect now of its ever becoming a Christian holiday like Easter, that day of joy, without which we

should never have had a Christmas; for Christmas is meaningful only because it marks the birth of Him who died for us and who proved our reconciliation with God and our acceptance into glory when He rose from the dead.

It will be hard for parents to make the still small voice of the Christian Christmas heard above the noise of the national holiday, but 30, 50, or 60 years from now, the children of today who have the happiness of a Christian home and Christian parents, will remember with gratitude that they were taught to rejoice because unto them a Child was born and a Son was given, a Savior. Everything else about this Christmas will then have sunk into nothingness before the memory of the things that united them with the shepherds who "returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

ERWIN E. KOWALKE

* * * *

God Is Alive This Christmas, in contrast to the always joyful and ever meaningful announcement that Christ is born, comes a new theology which takes as its negative starting point the announcement, "God is dead."

Without entering in upon the complexities of this new "Christian atheism," we can state that if God, as we have come to know Him through Holy Scripture, is dead, then Christ goes with Him. For the coming of the Christ is inseparably bound up with a God who acts in human history — precisely the kind of God these newly prominent religious philosophers reject. Then also the glorious anniversary of the birth of a Savior becomes what it already is to many people: the Festival of Jolly Old St. Nick, whose gifts eventually wind up in the trash can along with everything else subject to corruption by moth and rust.

The truth is, however, that the coming of the Christ was conceived by a personal God, who "so loved the world" that He acted in human history and "gave his only-begotten Son." Without this God, Christianity cannot be "redefined," which is said to be the purpose of the "God is dead" movement; it can only be discarded.

God has managed to survive such attacks before, and so has His Gospel of salvation for sinners through the gift of His Son. He may be dead in the minds of some, but He continues to act in human history, and His Word will endure long after the mortal proponents of strange doctrines have passed on along with their dubious fame.

Convinced by the Holy Spirit that God is alive and that He still acts in their behalf, Christians will this Christmas, as always, rejoice in the gift of the Savior whom a living God has sent.

IMMANUEL G. FREY

And so it was, that, while they where there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. 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 2:6-11).

The Gospel of Christ has always been foolishness to natural human reason and to the unregenerate heart. Incredible too, therefore, are the wondrous events of that first Christmas night as recorded here by the Evangelist, St. Luke.

But once the Holy Spirit produces a change of heart and mind through the simple Gospel declarations, then even the most incredible revelations of Holy Writ are accepted for what they are and always have been, precious saving Truth.

To us, therefore, and to all believing hearts, the wonders of that holy night are not at all incredible, however marvelous and miraculous.

An Astounding Arrival

Under circumstances which could scarcely have been more humble and lowly the almighty and eternal Son of God became also the Son of man, "conceived by the Holy Ghost, born of the Virgin Mary." There is really no need for us to try to figure out how He could have come into the world without the natural means of a human father. Unquestionably, it was a miracle

divinely wrought, the judgments of biological science to the contrary notwithstanding.

If it is difficult for us to comprehend, then imagine how puzzling and bewildering it must have seemed to Mary herself when the announcement was first made to her by the angel. But the angel had added, "With God nothing shall be impossible," and Mary simply took him at his word, humbly accepted the honor which was bestowed upon her and replied, "Be it unto me according to thy word."

This candid story of the Savior's birth is told so beautifully, so delicately, and so convincingly by St. Luke that it can only confirm in us our conviction that the Bible is God's own credible Word of Truth. Incredible, on the other hand, at least to the naive, are the reported results of a recent survey which indicate that only 57 per cent of all Protestants sampled, and only 66 per cent of the persons surveyed of two large Lutheran bodies, would agree that the statement "Jesus was born of a virgin" is completely true.

An Astounding Appearance

While the Virgin Mary was giving birth to the Son of God in the little town of Bethlehem, there were shepherds in the fields nearby, keeping watch over their flock that silent night. For them it was just another night of quiet solitude.

And then, suddenly, they were struck with a terrible sensation of fear and disquietude as out of the sky there appeared the radiant brilliance of celestial splendor. What is this magnificent, yet dreadful, vision which is dazzling our eyes? Are we dreaming? Is it real? Why do we tremble so; why so sore afraid?

Oh, when the glory of God meets the frailty of man, it is man who is fearfully disturbed by the startling contrast between his own feeble self and the marvelous majesty of God. In the awful nearness of divine grandeur he can only shudder at the thought of his own unworthiness.

Willingly or unwillingly, he must realize at once the unmistakable sinfulness of his nature and the utter helplessness of his condition. Incredible? Not surely to Peter for instance, who, in more mundane circumstances, was moved to cry out, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8).

An Amazing Announcement

That terrible sense of guilt and shame, that alarming fear of just and certain punishment is quickly relieved, however, for the angel of the Lord has good news for the shepherds, glad tidings of great joy, indeed, for all people. No need is there now for fear; no cause for alarm. For He who lies in the manger at Bethlehem wrapped in swaddling clothes is the God-appointed Savior of all mortal sinners.

But how can such a lowly infant restore peace between God and man? How can such an apparently weak and helpless baby perform the tremendous task of rescuing the whole world from the clutches and consequences of sin? How can he possibly be our Savior? It's incredible!

Incredible? Not by any means to us who know and believe that He is Christ the Lord, the mighty God, the Prince of Peace, who took upon Himself the form of a servant, humbled Himself, and became obedient unto death, even the death of the cross. Incredible? Not to us who, with St. John, have beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.

To them that perish the Gospel of His wondrous incarnation is, indeed, incredible foolishness, as is the Gospel of His atoning sacrifice and victorious resurrection. But unto us who are saved it is the power of God unto salvation, credible in every way. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

MILTON BURK

Topic: What Is the Origin and Meaning of the Christmas Tree?

A Lantern to Our Footsteps

Answers Based on Holy Writ

What is the origin and meaning of the Christmas tree? Is some of the meaning lost if we have artificial trees? These are questions a reader asked to have considered during this Christmas season.

Some have tried to trace this custom that is perpetuated in the Christmas tree all the way back to the heathen Egyptians. In connection with the rites during the winter solstice, green date palms were taken indoors. This was significant of "life triumphant over death." However, it is difficult to find a direct historical link between the Christian Christmas tree and this Egyptian rite.

Many Explanations of the Origin

Many legends have arisen to explain the Christmas tree's origin. One traces it back to the first Christmas night. Another legend credits the English missionary to Germany, Winfried, with its origin. At Geismar in Hesse was an ancient oak tree that was sacred to the heathen god Thor. When in 724 A.D. Winfried bravely cut down this symbol of heathen worship, legend has it that a young fir tree appeared. The missionary pointed to it as the tree of life or Christ and told the people to carry the fir tree into their homes and to worship the newborn Christ-Child by the living luster of the tree.

Luther and the Christmas Tree

Still another story traces the origin of the Christmas tree to Luther. One Christmas night he was walking alone through the night when he saw the light of

the moon and stars reflecting from the crystal-covered branches of an evergreen. When he tried to describe this scene that had so deeply impressed him to his wife and children, he was at a loss for words. So he went out, cut down a small evergreen, placed lighted candles on it, and pointed to the tree as picturing the starry sky that shone over the manger when Jesus was born.

In some of these stories it is difficult to determine what is history and what is pious legend. So much appears true: the Christmas tree seems to have its origin primarily in Germany. Its use became widespread there in the seventeenth and eighteenth centuries. By the nineteenth century it had spread to Finland, Denmark, Sweden, and Norway. Prince Albert brought it to England, where it spread rapidly.

The Christmas Tree in America

The first Christmas trees in America were set up by the Hessian soldiers, hired by England during the American Revolution. However, this did not lead to any general use. In 1832 a German professor at Harvard, Charles Follen, set up a tree for his son. In 1847 it appeared at Wooster, Ohio. Four years later, Pastor Heinrich Schwan, who later became president of the Missouri Synod, for the first time placed a Christmas tree into his church in Cleveland, Ohio. So the custom continued to spread.

At times the lighting of Christmas trees met with opposition. It was looked upon as a custom of heathen
(Continued on page 412)

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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Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

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Christmas In Faraway Lands

As Described by Our Missionaries

Christmas In Zambia

As we write these lines, we are sitting alone in a village hotel room that has seen better days. It is over a hundred miles from home. The air is sticky. After a long dry spell the November rains have come. The leaves have again put on a fresh green, and out of arid dust the elephant grass is sprouting. By Christmas time this will be several feet tall.

We have already sent our Stateside Christmas greetings by surface mail in order to cope with postal rates. Last year some of these didn't arrive until February.

These are just a few of the things that make it difficult here to associate Christmas with memories of the past. The weather is turned around. We are not looking forward to traditional festivities. Even the immediate family will be separated by 10,000 miles.

The Husks, Not the Kernel

Most disturbing of all, perhaps, is the fact that the true meaning of Christmas itself has made very little impact on the African. The abuses which we so often deplore are very much in evidence. While the husks are often there, the kernel has been lost. Christmas means celebration. This much the African has learned from the European. And so the African celebrates. Beer parties rage until the early morning hours. Christmas means giving. And so the African has an unabashed way of approaching with outstretched hand and saying, "Klismas."

Every missionary knows how difficult it is to counteract these impressions. How to get across the real truth of God's unspeakable Gift in the person of His Son, and why poor sinners should find in this a real cause for rejoicing! But that is our great task, and surely we can see how much still needs to be done to remove gross darkness and let the true light shine.

Looking Forward to the Real Thing

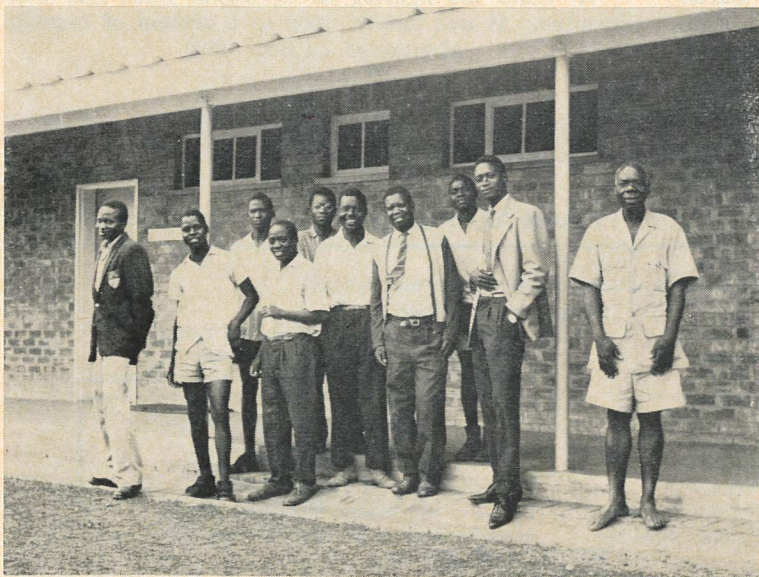
Tomorrow we'll be out in the bush, visiting a preaching station recently begun. We have heard that, since we were there three weeks ago, these people have erected a bush church building. We are eager to see it. This year will mark the first Christmas celebration for most of these people. We can hardly wait to proclaim the Good News of Jesus' birth to them. We hope to hear them sing their first Christmas carols. We know it won't be very fancy. There won't be any gaudy decorations. But for this very reason the message itself will assume greater importance.

We are reminded of a little Christmas poem which ended something like this:

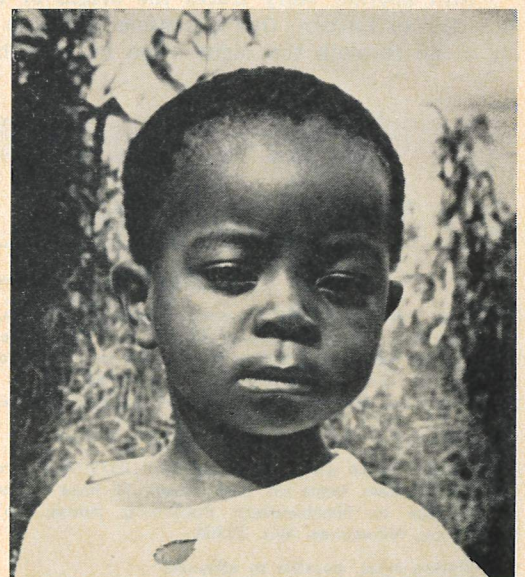
*Man makes the tinsel,
God makes the straw.*

It should be a pleasure to celebrate the Savior's birth in places which remind us that the Son of God was born in a stable, and that He had a manger for His bed.

ERNST WENDLAND



Bringing the Christmas message to their people will be these students from the Bible Institute, Lusaka.



This is one of the little ones for whom Christ came, and to whom He would come through the Glad Tidings we bring them.

"Christmas Box"

Christmas Box — Christmas Box. That is all Christmas means for many an African in Central Africa.

On Christmas morning groups of Africans make their way from house to house singing and dancing. Some are dressed in traditional ceremonial costumes. Some are accompanied by lively musicians. All, sooner or later, find their way to your door begging for their Christmas Box, their Christmas gift. Having received it, many leave to spend the rest of the day and night in drinking and other earthly pleasures.

This the African has learned from a great number of Europeans. The settler did not go to Africa to spread the message of the Christ-Child. They went to find quick wealth. They went because their motto was, "Eat, drink, and be merry; for tomorrow we may be dead."

The African has learned by example. Today Christmas means no more for many a black man than it does for many a white man — Christmas Box, Christmas Box.

The Few Who Know the True Meaning

In spite of the ungodly example which many a white man has set, the Word of God is bearing fruit.

Some of the African people are beginning to realize that we are only traveling on a journey through this life to our home in heaven. They are coming to understand that the pleasures of this world are only for a brief moment. They know that when our eyes close in death, we must stand before the throne of God for judgment.

To these few, Christmas and the entire holiday season has the same meaning as it does for you and me. They, too, are celebrating the season of Advent. They, too, are preparing themselves for the birthday of the Son of God. Voices are being raised in Christmas carols.

On Christmas Day they will gather to hear the wonderful story of that which happened on the first Christmas almost 2000 years ago. The lips of the children will bubble over in hymns of praise to the gracious God who sent His only Son to pay the price of our sin.

A True Concern For Others

Happily, the spirit of Christmas does not stop there. These Christians are looking round and about them. They see the sins into which their fellow man has fallen.



In the true spirit of Christmas the missionaries' children share their good things with those of another color.



Two of those who have not found the true meaning of Christmas. Costumed like this, they make the rounds begging for the "Christmas Box."

They understand that without Jesus Christ, once born a Babe in Bethlehem, their neighbor will not enjoy the blessings of eternal life. This has moved them to bring their offerings so that the joyous message proclaimed by the angels on the hillsides of Judea may be spread even farther.

There are those who have no money, but who realize that their bodies belong to the Lord. These they are offering to the Savior by using them to teach Sunday school and preach from printed sermons. Thus, the true meaning of Christmas is slowly finding its way into the immense continent of Africa.

We ask you to remember us in your prayers. We are but earthen vessels into which the Lord has poured His treasures. We need the wisdom and strength which comes from above to hold them in their truth and purity. May our Triune God guide the words of our lips so that the pathway to heaven may be made bright and clear for many!

May the Lord bless you for the deep interest you have shown in His most blessed work, the work of bringing the Gospel of salvation through Christ Jesus to all creatures! May the Light of Bethlehem shine even more brightly in your homes during this holiday season than it has in the past! May you have a very blessed Christmas!

R. W. MUELLER

Christmas In Japan

Kurisumasu Omedetoo (Christmas Greetings)
from Japan

Retracing the history of Japan, we find that for hundreds, perhaps thousands, of years there was no Christmas in Japan. "And great was the darkness." Somewhere way back in history these people left the Father's house, split off from God's people and took the broad road. Spiritually, the history of Japan has been one of steady descent.

Great is the mystery of the origin of this race known today as Japanese. Even greater is the mystery of God's love in Christ to proclaim to the Japanese in ever-increasing vigor over the past hundred years salvation in the crucified Savior, this newborn Babe, Jesus, who shall save His people from their sins. Christmas is the birth of God's Son into the world to redeem sinful man as God had prophesied throughout the centuries.

Christmas is being celebrated by an ever-increasing number of unbelievers in Japan. To the commercially minded Christmas is synonymous with "sale." In early November I saw the first big Christmas sale sign go up on Main Street. From December 1, the best in Christmas music and carols will create mood atmosphere in the department stores. Santa Claus will come into his own. Christ, however, will not be found here.

Christmas parties will be held in offices, schools, bars in the big cities. There will be drinking and revelry, sometimes worse. Christ will not be found here. To these people Christmas is a time to let yourself go, indulge one's desires, drown the cold facts of life. Escape!

Millions of heathen, however, who are "sincere" in their heathenism will simply try to ignore Christmas. They don't know who Christ is, they don't want to know, and are sure this "foreign" invasion will pass away. The more rural the district, the less evidence of the trappings of Christmas.

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4:4,5). The fullness of time has come for Japan. God has sent over 2,000 missionaries into this land. He has raised up an even greater number of national prophets and preachers. In every metropolis, in every city, in

almost every town, in some villages, in a few rural districts the newborn Savior is believed, worshiped and proclaimed by some. A great light has come to shine in the vast darkness. Now is the time of salvation for Japan!

A great surge of thankfulness and praise to God wells up in our breast when we think of Christmas through your mission in Japan. Your missionaries are the fore-runners, pointing like John to "the Lamb of God which taketh away the sin of the world." He must increase and He is increasing.

Christmas is worship. Advent is worship and preparation for the spiritual pilgrimage to the manger of Bethlehem. Advent services and Bible classes lead the Japanese believers through centuries of grace and prophecy leading up to fulfillment. Penitence, thankfulness, faith increase as we read time and again, "It is written." God's promises are sure. Christmas is worship, and so they come, young and old, to church or humble chapel, to public hall or humble home, wherever the Christ is to be worshiped. Oh, how He loved us! Oh, how we love Him! What makes it so thrilling to us personally is that at least remnants of the Yamato Clan, our brother Japanese, will be with us in all eternity — through the Christ-Child.

Christmas is evangelism, Gospel preaching, telling the good news. "And when they had seen it, they made known abroad." Shepherds are humble folk and so are our Christians, but Christmas makes us one and all evangelists. We walk the streets singing the carols. We try to reach all with the spoken message, the written message. Our radio message brings the true Christmas to many listeners. The Sunday-school children prepare a Christmas message to bring to the orphans, the old folk at the Home. The poor are visited and helped. As the Lord prospers us, as He gives the increase, as He increases our faith our small witness in this vast population increases. We believe He can bless these beginnings and turn them into an avalanche.

Oh, come, let us worship and bow down, all ye peoples, all ye races, all ye tongues. Visualize it! Does it not make your heart merry? This is the Merry Christmas we wish you from Japan and our Lutherans here.

RICHARD A. POETTER



Gathered for the Christmas worship in 1964 was this group in Mito City, Japan. Pastor Richard Poetter stands to the left of the tree; at the far right is Mr. Igarashi.

Christmas In Puerto Rico

It is warm. A gentle breeze makes its way across the island, cooling and refreshing. It carries with it strains of music, some familiar, some very "different," mingled with shouts and cries of "Felicidades," happiness, or "Felices Pascuas," Merry Christmas. You are spending a Christmas in Puerto Rico.

The first impression, though, is startling, because so many things are the same. One can buy fragrant firs and all the trimmings, stores and homes wear their customary red, green, and gilt decorations, and the people appear and become just as harassed as the day draws close. But there are differences. The island possesses its own traditions. Some are more charming than others. One of the earliest to appear are little children with makeshift instruments of tin cans and other discards rendering their versions of native songs and carols. Actually they are imitating the old and traditional custom — the singing of "Aguinaldos," Christmas carols. "Aguinaldos" are light and happy and tell of the Nativity or of The Three Kings. But not all are religious. One "aguinaldo" states: "Tonight is the night before Christmas / A night to eat roast pig / To get a bellyful / And to drink rum." The "aguinaldo" is sung to the accompaniment of a native, four-string guitar, the "guiro" and the "maracas" (both gourds) and "palitos" (two short sticks). These carols are often sung on the way to an early Christmas mass celebrated during the nine days prior to Christmas.

Christmas in Puerto Rico is an extended celebration, lasting from the start of the early mass until a week after Epiphany. Business is not as usual. There are many parties.

Here Christmas Eve is more important than Christmas Day, and Epiphany, January 6, Three King's Day, is more important than either. The observance of Christmas Eve consists of the traditional Midnight mass, the singing of the "Aguinaldos" going to and from the church, and the "Cena," the Christmas Eve supper eaten after church. The customary food at this feast, which the children attend, is crisp and tasty roast pig, rice and chicken, and several native holiday delights. There is also an ample supply of native and Spanish sweets.

On Christmas Day, Santa Claus is welcomed wholeheartedly by the children, but it still is not the day most known for gift-giving. While you are worn out by shopping at Christmas time, the Puerto Ricans retrace their steps once again in the early days of January as they prepare for Epiphany and the arrival of those Three Kings and the presentation of their gifts. The children on the eve of the day set out boxes of grass for the camels of the Wise Men. In the morning the grass has disappeared, and the gifts of the visitors are there in place of it.

However, our celebration of Christmas and the commemoration of the birth of our Lord will be in a style more familiar to you, since it will be carried out more in the North American tradition. It will, of course, be centered in the Word of God. However, since we do not yet have a church building, this will involve the home much more than the Christmases which we remember. Not only will the home be the center for the family Christmas celebration, the private, and the family meditations and the telling of the Christmas story, but our homes will also be the scene for our Christmas wor-

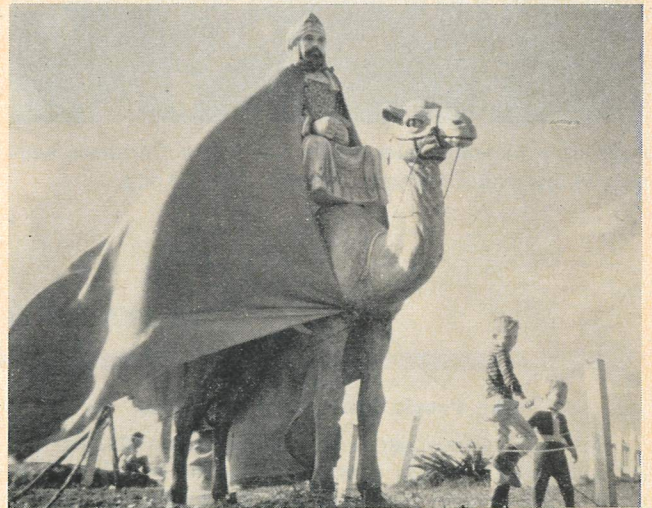
ship with the small group which gathers around God's Word week after week.

In contrast to the native Christmas Eve, ours will be the silent night for the family meditation. We do not plan the traditional children's Christmas Eve service since we have only two children over five years old. We do, however, plan a Christmas Day gathering to "welcome into home and hearts and lives the Babe of Bethlehem." The children will also take part with their songs and recitations in His honor, and our "service" will follow the form which has become familiar to us, which includes hymns, Scripture reading, and messages, both in Spanish and English. Some of the children are also planning to add to the bilingual nature of our devotion by singing "Noche de Paz," "Silent Night" in Spanish. We eagerly hope that our little group will be augmented and increased for this special occasion since we have invited the servicemen and the families of our Synod who are in our area.

Would you like to join us in observing our "Puerto Rican" Christmas? If your vacation, or only your thoughts, can bring you here we would be most happy to have you join us. Come early, for we will be making our trip to Bethlehem again this year.

Your Christian Missioners,

Pastor Rupert Eggert and family
Pastor Roger Sprain and family



One of the "Three Kings" in front of the Capitol at San Juan.



Three self-styled minstrels singing "Aguinaldos."

Christmas In Hong Kong

Already in mid-November the daily newspapers in Hong Kong were printing articles whereby they sought to encourage all business establishments to plan elaborate Christmas decorations. The reason given, was that they would help to make the Christmas season more festive in spirit. This is the one and only apparent reason for the holiday decorations. With less than 10 per cent of the four million population in the Colony being Christian, it is quite evident that Christmas and all its decorations are next to a mockery, a meaningless act. During the last two weeks in December, the people of Hong Kong are in the midst of a preparation for the 10 day holiday of Chinese New Year in January. At this time involved ceremonies are observed in an attempt to appease the gods for man's failures in the past year and above all to gain their favors for the year to come.



Missionary Kenneth Seim is here leading a Christmas worship in Immanuel Lutheran Church, Hong Kong.

Hence the populace knows not our heavenly Father nor the precious gift of His Son to man. Christmas is but a word, or as the Chinese often say, a "western holiday."

In sharp contrast to the general meaninglessness and emptiness of Christmas in Hong Kong, the people of the Christian Chinese Lutheran Mission share the blessings of a Christmas in honor of Him who once was the humble Babe in Bethlehem. Special Christmas school-closing programs and services are scheduled as well as Christmas church services and song services. Also at this particular time, members are added to the church through adult confirmation and baptisms. We expect to confirm 25 and baptize 40. Thus we too, though far away in miles, share with you, our fellow believers in America, the true joys and blessings of Christmas.

MARLYN SCHROEDER



First and second year students in the Seminary. These men are training to proclaim Christ's birth in Christmas seasons to come. Pastor Marlyn Schroeder, acting Friendly Counselor, is at the far right.

HIDDEN GEMS IN OUR HYMNS

"The People That in Darkness Sat"

In our various services and devotions during the Advent and Christmas seasons we almost certainly hear or read portions of the ninth chapter of Isaiah. In this chapter, especially in the first nine verses, there are a number of significant and beautiful prophetic references to the Christ-Child of Bethlehem. Matthew refers to this prophecy in the fourth chapter of his Gospel (vv. 12-16). John Morison also had these words of Isaiah before him when he composed the hymn: "The People That in Darkness Sat" (LH 106). In fact, this hymn was first published in a book entitled *Translations and Paraphrases* (1781). It is, indeed, a rather skillful paraphrase of Isaiah's prophecy.

Who are these people who sat in darkness? They are, first of all, the people of Galilee among whom the Savior conducted an extensive ministry (see verse 1 of the prophecy and Matthew 4:13, 15). The true light of the Gospel had been extinguished among them. Their religion was outward formalism and work-righteousness. In a wider sense, the people in darkness were the entire

Jewish nation, yes, the whole human race. By nature we are all spiritually blind and dead. A miracle was required to rectify this condition.

This miracle is the "glorious light" (stanza 1). Its source is the manger in Bethlehem. Its rays reach out to all parts of the world. It is the promise of eternal salvation to all who accept Jesus as the Messiah, the Savior from sin. It is He who came to "break the tyrant's rod" (stanza 3) by defeating Satan's wicked plans. "The day when Midian fell" is a reference to the Lord's deliverance of Israel through His servant Gideon (Judges 7:1-14). How much greater is not our Savior's deliverance of the whole human race!

Thanks be to our merciful God that "To us a Child of hope is born, To us a Son is given. . . ."

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

PHILIP JANKE

The Christian's Response To Evolutionism

A Series of Nine Articles Dealing With Evolutionism

THE AGE OF THE EARTH

How old is the earth? This question is inevitably asked by everyone who considers the relationship between science and religion. It is also asked by the person who is imbued with a sincere desire to find out all he can about God's Creation.

It makes little difference to the Christian whether the earth is old or young. He can operate in either one. The majesty, wisdom, grace, and mercy of God are not diminished or changed in any way because of a young or an old earth.

The Evolutionist Needs Time

For the evolutionist it does make a difference. He needs time and much of it. Some evolutionary scientists have said that the rise of a single new species of animal requires at least 500,000 years! The theory also states, "Given enough time, the impossible becomes the inevitable." The evolutionist's theory is utterly without basis if the earth is young.

No Direct Answer in Scripture

How old is the earth? The Bible gives us no direct answer. It is commonly held that the age of the earth is about 6000 years. In many Bibles the year 4004 B.C. is found in the margin at Genesis 1:1. The Hebrew manuscripts give no date for Creation. This date was first placed into the margin of the Authorized Version in 1701 by the Anglican Archbishop James Ussher. He computed this date by adding the lifespans of people mentioned in the genealogies of the Old Testament. Upon closer study, we find these genealogies to be rather unreliable for determining dates. Abridgments and omissions are common. The holy writers often omit names from their genealogies, depending upon their purpose. For example, in I Chronicles 6:6-10 we find a genealogy of 10 priests. In Ezra 7:3ff. we find the same genealogy, but with only five priests mentioned. Five names have been omitted. Another example is found in Luke 3. There the writer traces the genealogy of Christ back to Adam. Here he mentions a name, Cainan, which is not found in Genesis 11, where part of this same genealogy is also recorded. There are other examples. It would seem that genealogies were not given to establish precise dates or ages. There is one in Genesis 5 which shows how the human race spread over a large part of the earth. In Genesis 11 the emphasis is on the spread of the descendants of Shem after the Flood.

Methods of Dating Now Considered Obsolete

What scientific clues do we have as to the age of the earth? In the past various methods have been used, such as the rate at which rock strata were believed to have been laid down, the rate of increase of the salinity of the ocean, the rate at which land and rock are worn away, and others. All of these suffered from the same fatal weakness, namely, that the rate of these changes could not be considered to be constant, as the proponents of these theories had postulated. As a result, these methods are now considered obsolete by scientists.

Radioactive Dating

A method which is widely used today by scientists to determine the age of the earth is radioactive dating. This method is based on the rate of radioactive decay of certain elements into other elements. Uranium is a good example. This element emits particles and rays at a very definite rate. Nothing seems able to change this rate of decay. Temperature, pressure, magnetic and electric fields, and gravitational field have absolutely no effect on the rate with which uranium emits these particles and rays. When it gives off these particles and rays, the uranium itself changes into other elements, ultimately ending up as lead. If we were to start with one pound of uranium at the beginning of our lifetime, only one one-hundred millionth of a pound would have changed into lead by the end of our life. This is a very slow process.

Some Measurements of the "Radioactive Clock"

Nevertheless, the rate at which these changes occur is very definite and has been accurately measured. From such measurements it can be shown that it would take 4.5 billion years for half of our pound of uranium to change into other elements, finally into lead. Thus, 4.5 billion years is called the "half-life" of uranium. In 4.5 billion years eight ounces of lead would be left, and there would be eight ounces of other elements. At the end of nine billion years, half of the eight ounces of uranium would have changed into other elements, so there would now be 12 ounces of these elements and four ounces of uranium. In 13.5 billion years, the uranium would be down to two ounces and the amount of the other elements would be 14 ounces.

Actually, the amount of these other elements would be somewhat less than 14 ounces, because some matter is always lost in the form of subatomic particles which accompany this type of reaction. But these round numbers serve to illustrate the principle. This "radioactive clock" can be used to determine the age of a substance, if it contains uranium. The substance is analyzed for its uranium and lead content. Then the ratio of lead to uranium is computed. If the ratio is low, the substance is young, for not much of its uranium has had a chance to change into lead. If the ratio is high, the substance is old. On the basis of this method, the age of the earth is given as about 4.5 billion years.

Is the Rate Really Constant?

How accurate is the "uranium clock?" Actually, it leaves much to be desired. It is based on a number of assumptions, many of which are unwarranted. First, the rate of radioactive decay is assumed to be constant. We can only say, though, that it is constant as far as we can determine at this present time. We really know very little about "time" anyway. From the theory of relativity we learn that time is not the absolute, changeless quantity we once thought it was. Could the rate of radioactive decay have been different in the past?

Was All the Lead Radiogenic to Start With?

Secondly, it is assumed that the rock in the beginning contained only uranium and "nonradiogenic lead." "Nonradiogenic lead" is lead that was not formed by radioactive decay. It has an atomic mass of 204 atomic mass units, while radiogenic lead has an atomic mass of 206, 207, or 208 atomic mass units. These forms of the same element having different atomic masses are called "isotopes." If God had placed some radiogenic lead into the rock at the time of Creation, this would give the rock the appearance of having some age right at the very beginning, at "time zero." It is perfectly plausible that God may have done this. Did He not create Adam with an appearance of age? Adam was created as an adult, not as an infant. He may have had an "age" of 25 years or more at "time zero." We would also think that at least some of the animals and plants were created with similar appearances of age, and likewise the rocks.

How much of the Lead Derived from Uranium?

Thirdly, there is some evidence that not all lead of atomic mass 206, 207, and 208 is radiogenic. In one given sample of material, how is one to determine how much of the lead actually developed from uranium (radiogenic)?

The Problem Created by "Daughter Elements"

Fourthly, there are really 13 intermediate or "daughter" elements in the change from uranium to lead. We have been using a simplification thus far, by referring only to uranium and lead. The presence of these daughter elements definitely gives any sample which is under consideration an appearance of age.

The "Meteorite Method of Dating"

Closely related to radioactive dating, and, in fact, dependent upon it, is a method known as the "meteorite method" or the "abundance of isotopes method." It assumes that the earth and meteors originated at the same

time, and that both of them had the same isotopic composition, i.e., the meteorites contained several isotopes of lead in a certain ratio, and the earth contained these same isotopes in the same ratio. The earth, however, contains an appreciable amount of uranium, while the meteorites are largely iron and contain an insignificant amount of uranium. In rock which is part of the earth, the amount of one particular isotope would increase as the uranium changed into lead, and the isotopic ratio would change. In the meteorite, there would be little or no change in the ratio of isotopes, since there is very little uranium present. By comparing the ratio of isotopes in the earth with the ratio of isotopes in the meteorite, a determination of the age of the earth could be obtained. The value obtained is about 4.5 billion years, the same as that obtained by radioactive dating.

The Weakness of This Method

This method is subject to the same unreliabilities as the radioactive dating method. This is to be expected, since they are closely related. Its basic weakness lies in the main assumption that the isotopic ratios for meteorites and the earth are the same in the beginning. This is not at all certain.

How old is the earth? The Christian must humbly say, "I do not know." Scripture gives no precise calendar, although it gives the impression of an earth younger than the estimates of some scientists. The Bible does not tell us the exact date for the beginning of the earth's existence any more than it divulges the date for the end of it. The methods of science are based on assumptions. Neither side can be sure. Regardless of the real answer to this question, the Christian will always regard Creation as a once-in-eternity event which surpasses human understanding. It was an act in which the entire universe was created for him and an act in which man was especially created in God's image.

LUTHER O. SPAUDE

A Lantern to Our Footsteps

(Continued from page 405)

origin. That the heathens used it cannot be denied. But over against this, it was pointed out that the evergreen adorned with gifts and lights was rich in Christian symbolism and meaning. Some of the German Christmas songs and carols like *O Tannenbaum* and *Helle Lichter* abound in symbolical application of the Christmas tree to Christianity.

The Symbolism of the Tree

The green leaves or needles are faithful, not withering and becoming dry in the cold. They speak of hope and steadfastness, which give comfort and strength to the Christian at all times. Even in the cold of winter the boughs of the Christmas tree are green and so proclaim that the winter of death is overcome; sorrow is put away. The eternal tree of life, of which man was deprived when he was driven from Paradise because of sin, has now blossomed forth anew for us in Christ.

Still others have seen in the evergreen a reminder of Christ's deity. The Child of Bethlehem was both God [Note: This is the fourth article in this series. — Ed.] and man, "who would spring up like a tender plant, should always be green and flourishing, and live for evermore."

The lights that adorn the tree are meaningful. They tell us of the eternal Light that has shone into the darkness of the world to bring heavenly joys. The tree burning with its wondrous lights reminds us of that wondrous night in which the Savior was born. Now every night is full of lighted candles. Another song points out that the candles soon burn out, but Jesus alone can prepare for joys that never fade.

The Christmas tree is adorned with gifts, which call to mind the gifts from heaven which the Christ-Child brings. The tree, so beautifully adorned, reminds us that the love of God will make of us an adornment for Paradise.

In general, the lighted and gaily decorated tree is evidence of the festive spirit that fills the hearts of Christians at the coming of the Savior of the world.

Should we use artificial trees? Here we are not involved with any scriptural Yes or No. But it would seem that some of the meaningful symbolism is lost when an aluminum tree replaces the fresh green of a natural tree. Personally, we much prefer the genuine to the artificial. Yet, who can presume to set down rules for a custom that has arisen quite spontaneously? Let each do what will give him most meaningful joy at the time of Jesus' birth!

ARMIN SCHUETZE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

THE VIRGIN BIRTH: MIRACLE OR MYTH?

"I believe . . . in Jesus Christ, His only Son, our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary. . . ."

Familiar words, beloved words, meaningful words, *relevant* words — words which over the years have brought solid hope and lasting comfort to countless Christians. Since the earliest centuries of the Christian era these majestic phrases of the Apostles' Creed have been joyously confessed by children of God as an accurate expression of their childlike trust in the Miracle of Christmas. "Conceived by the Holy Ghost; Born of the Virgin Mary." Fantastic, yet factual! Incredible, but true!

Faith Grasps the Miracle

Down through the corridors of the seven centuries since Isaiah's day God's promise had echoed and re-echoed: "Behold, a virgin shall conceive, and bear a son!" God had promised. God kept that promise. "When the fullness of the time was come, God sent forth his Son, made of a woman. . . ." "Late in time behold Him come, Offspring of a virgin's womb." Staggered, the mind of man can only gasp: a biological impossibility! How can this thing be? The angel of the Annunciation answers: "With God nothing shall be impossible!" Mystified but satisfied, the humble child of God kneels in spirit before the crude cradle in Bethlehem's barn and murmurs in awe and adoration: "Emmanuel . . . God with us!"

Killjoys in the Church

There have, of course, always been those who seek to rob the Christian of his true Christmas joy. It is to be expected that the ever-present atheist will scoff at any talk of a God-Man and refer with a knowing smirk to the Babe of Bethlehem as the illegitimate product of an adulterous union. But by far the most insidious attacks against the Truth of the Virgin Birth have come from *within* the framework of the visible Church. The Arian and Nestorian heresies which rocked the early Church (by denying the deity and

dual natures of Christ) were promoted and espoused by *leaders* in the Church, not by rank unbelievers.

God "Irrelevant" Today

Unfortunately the situation is still the same this Christmastide of 1965. In recent months both the secular and religious press have been filled with reports of the new "death of God" theology that is permeating much of American Protestantism. The prominent leaders in this movement claim that "even if there once was a God, he no longer speaks to man." They assert that "talk of a divine or otherwise supernatural force is meaningless and irrelevant" since such "God-language" is not related to the experience of modern man.

Theological Double Talk

These "enlightened" theologians are described by Louis Cassels, religion writer for United Press International, as "casting overboard doctrines which have been at the core of the church's teaching for 2000 years." Mr. Cassels stated: "The attempt to 'reinterpret' the Christian gospel has been under way for a good many years. But until recently, it was carried on in *theological double talk* which few laymen could follow." (Emphasis ours.)

Quaint "Myths"

One common example of the "theological double talk" employed by these modernists is their use of the term "myth" to explain away the miracles of Scripture. Mr. Cassels continued: "There is tacit understanding among most of the re-interpreters that any biblical account of a physical miracle must automatically be labeled mythical." They usually define a "myth" as a quaint literary form designed to get across an underlying spiritual "truth" to the unsophisticated reader or hearer.

Pike's Perversions

Episcopalian Bishop James A. Pike of California is one of the more notorious exponents of this "new" theology. Bishop Pike unashamedly speaks of the doctrine of the Trinity as "outdated, incomprehensible and nonessential," as being nothing more than "excess luggage" in this modern

age. Regarding the doctrine of the Virgin Birth, Pike says, "I don't see anything special about the birth of Christ. He was a man whose openness was such that in him God broke through totally" When accused of heresy on this score, the bishop replied: "Literal belief in the Nativity narratives . . . is not required to be affirmed in our Church. I don't think the son of God category is a very useful one." Pike assumes that Joseph was the actual human father of Jesus and he blithely labels the doctrine of the Virgin Birth as "the paradox which the myth presents so well" — whatever that's supposed to mean!

(Dis) Honest to God

Another modernist who loves to attach the "myth" label on much of Scripture is John A. T. Robinson, Anglican Bishop of Woolwich, England. In his recent (1963) controversial book, *Honest To God*, Robinson has this to say about the birth of Jesus:

"The supranaturalist view of the Incarnation can never really rid itself of the idea of the prince who appears in the guise of a beggar. . . .

"But suppose the whole notion of 'a God' who 'visits' the earth in the person of 'his Son' is as mythical as the prince in the fairy story? Suppose there is no realm 'out there' from which the 'Man from heaven' arrives? Suppose the Christmas myth (the invasion of 'this side' by 'the other side') — as opposed to the Christmas history (the birth of the man Jesus of Nazareth) — has to go? Are we prepared for that? . . . Cannot perhaps the supranaturalist scheme survive at least as part of the 'magic' of Christmas?

"Yes, indeed, it can survive — as myth. For myth has its perfectly legitimate, and indeed profoundly important place. The myth is there to indicate the significance of the events, the divine depth of the history. . . . But we must be able to read the nativity story without assuming that its truth depends on there being a literal interpretation of the natural by the supernatural. . . ."

Plain Dishonesty

Heard enough double talk? You will be interested to hear how a

Jewish theologian, Dr. Samuel Sandmel of Cincinnati, sizes up such mocking intellectuals. Writing in the Phi Beta Kappa journal, *The American Scholar*, Dr. Sandmel doesn't hesitate to call a spade a spade:

"I can find it admirable in a Christian to say that he believes in the Virgin Birth or in an ex-Christian to say that he disbelieves. But when a theologian informs me that the Virgin Birth is not to be taken literally, I confess I am not moved to admiration. At the best, these ancient terms now become mere slogans, catchwords, that seek from religious antiquity an authority and

sanction to which in the reinterpreted sense they are not entitled.

"At the worst, these reinterpreted terms raise seriously the question of the intellectual integrity of the users."

We agree with this Jewish scholar; in plain language, we can only label as basically *dishonest* all such devilish dealers in double talk who "by good words and fair speeches deceive the hearts of the simple."

Our Christmas Joy

Do not allow the clever manipulators of words to rob you of your joy

in the Miracle of Christmas. In simple, childlike faith let your hearts thrill to the great "Good News" as expressed by Luther in jubilant verse:

*"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."*

MARTIN W. LUTZ

Direct from the Districts

Southeastern Wisconsin

Strengthening Program

New to our Southeastern Wisconsin District was the "Strengthening Program" this fall. Pastor Norman J. Barez, who took an active part in this endeavor, submitted this evaluation: "Because of the gracious mercy of our Lord and His abundant blessings, our Synod is privileged to do more work for Him through the many opportunities He is placing before us. The praesidium of our Southeastern Wisconsin District, recognizing these blessings, initiated a program this fall to present this heart-warming information to the people of our District by means of a special 'Strengthening Service' which was held for each congregation that extended the invitation to us. We pray that the joy which fills our hearts in thankfulness to our Lord for these blessings might also be felt by each of our members throughout our Synod, and might cause them to ask of our God a greater measure of faith in Jesus, so that our love for Him might abound more and more, and greater, loving service be forthcoming from our people. We humbly ask it of Thee, O Lord."

Dedication

Woodlawn Ev. Lutheran Church, West Allis, Wisconsin, recently dedicated its new four-level parsonage. This all-brick veneer home was built by the "Wausau controlled construc-

tion." It was erected and fully enclosed in just one day. Donated labor has effected a great saving for the congregation.

Open House at Wisconsin Lutheran

On January 9, Wisconsin Lutheran High School will have open house for the afternoon and evening for new freshmen. Actual registration for the 1966-67 school year for new students is scheduled for January 24-28.

A Legacy to the Seminary

On November 6, 1965, the Wisconsin Lutheran Seminary received a legacy of \$7,649.14 as one of the beneficiaries of the Hattie Schmitz estate. Mrs. H. Schmitz was a member of First Lutheran Church, Manitowoc, Wisconsin.

News of Congregations

Siloah Congregation, Milwaukee, has granted releases to both its pastors to serve the church at large in special capacities. Pastor Luther Voss has accepted the call from the Lutheran Spiritual Welfare Commission to serve as a civilian chaplain in Vietnam to our servicemen serving our country there. What a blessing that we are allowed to serve our members without confessional compromise! Pastor Voss plans to be in the war zone by Christmas. Pastor Paul Eickmann, who had served the same congregation, has accepted the call to our Northwestern College,

Watertown, Wisconsin, to teach Hebrew.

St. Michael's Ev. Lutheran Congregation was founded at Parkside Lutheran Church, Milwaukee, Wisconsin, with 26 communicants. This is a German-speaking congregation, which will invite immigrating Lutherans from Germany into its midst to serve them with Word and Sacrament. Professor R. W. Mohrhardt of our Wisconsin Lutheran High School was called as the part-time pastor.

Anniversaries

Mr. and Mrs. Gottlieb Miller and Mr. and Mrs. Charles Zibell, both couples of St. Lucas Ev. Lutheran Church, Milwaukee, were privileged to celebrate their fiftieth wedding anniversary.

Mr. and Mrs. William Polzien of St. Jacobi Congregation, Milwaukee, also celebrated their fiftieth anniversary. Mr. Polzien is a longtime custodian of the congregation.

After 53 years of faithful service in the public ministry, of which 43 years were at St. Peter's Church of Milwaukee, Wisconsin, Pastor Paul Pieper has retired. St. Peter's Congregation wished to express its appreciation and gratitude to its faithful pastor. A testimonial dinner was arranged in his honor on September 19 in the cafeteria of the Wisconsin Lutheran High School. Very many of Pastor Pieper's present and former members were present, giving evidence of the esteem in which they hold their former pastor. May the Lord give Pastor and Mrs. Pieper a peaceful evening of life!

On November 7, many brethren in the ministry and friends of Professor Armin Schuetze of our Wisconsin Lutheran Seminary gathered at the

EARLIER COPY DEADLINES

The Northwestern Lutheran

The Editorial Board of *The Northwestern Lutheran* has decided to get the copies into the mails four days earlier than heretofore. This step was decided on in an effort to speed mail deliveries and in the hope of offsetting delays in the mail.

The change will mean earlier copy deadlines. Our regular contributors have already been informed. We request all who submit items for publication to observe these deadlines. They occur three weeks less one day before the publication dates. The publication dates will remain the same.

To be specific, we here give the publication dates and the corresponding copy deadlines for the next 10 weeks.

| <i>Publication date</i> | <i>Copy deadline</i> |
|-------------------------|----------------------|
| January 23..... | January 3 |
| February 6..... | January 17 |
| February 20..... | January 31 |
| March 6..... | February 14 |
| March 20..... | February 28 |

For the Editorial Board
Werner H. Franzmann

Seminary Chapel to render the Lord of the Church praise and thanksgiving for the 25 years which He has granted Professor Schuetze to serve in the public ministry in parish congregations, the mission work, and in various institutions of higher education of our Synod. May the same Lord of the Church keep Professor Schuetze faithful in this ministry as professor at our Wisconsin Lutheran Seminary as He has enabled him to serve on the faculty in the past with manifest blessing!

HARRY WIEDMANN

APPOINTMENTS

Mr. Anton Lusthoff of Mt. Lebanon Congregation and Teacher Donald Helwig of St. Peter's Congregation, both of Milwaukee, have been appointed by the Board for Information and Stewardship to fill vacancies on the Audio-Visual Aids Committee. They succeed Mr. Chas. W. Groskopf and Teacher Gerhard A. Gilbert. Pastor Reuel Schulz is chairman, Pastor Paul Nitz is secretary.

Pastor Edward J. Werner of South Shore, S. Dak., has been appointed to fill the vacancy on the Board of Control of Northwestern Lutheran Academy, Moberge. The vacancy was caused by the resignation of Pastor David J. Plocher, who now lives in Wichita, Kans.

Professor Carl Leyrer of Northwestern College has been appointed chairman of the Pastor-Teacher Recruitment Committee. Professor Robert Voss had asked to be relieved of the chairmanship on this committee.

Teacher Herbert Rupprecht has been appointed to the new Standing Committee for Salary Review to replace Teacher Glenn Barnes, who has accepted a call to Dr. Martin Luther College. The name of Mr. Robert Barnes in *The Northwestern Lutheran* of Nov. 14, 1965, page 367, was a typographical error. OSCAR J. NAUMANN

NEW MISSION IN SHAWANO AREA

The Wisconsin Synod has started a mission in Shawano, Wis., and the first service was held Nov. 7. The worship services are at 8 a.m. every Sunday morning in the meeting room of the Shawano National Bank. Please send names and addresses of any prospects to:

Rev. L. G. Zwiig
Route 1, Box 51
Bonduel, Wis. 54107

**RECORDS AVAILABLE
DMLC Concert Choir**

Now available at Dr. Martin Luther College or at the Northwestern Publishing House: Recording of the 1965 concert choir. Price: \$3.50. Postpaid from DMLC, ONLY \$4.00. — The 1963 recording is still available at the same price.

M. Zahn
DMLC Music Department

**SCHEDULE OF CONCERTS
Northwestern College**

February 13 4:00 p.m. Band "Pop" Concert
March 27 8:00 p.m. Easter Concert
May 1 8:00 p.m. Spring Concert
ARNOLD O. LEHMANN, Music Director

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA DELEGATE CONFERENCE

Time: Jan. 25, 1966.
Place: King of Kings Ev. Lutheran Church, Garden Grove, Calif.
Agenda: Is there a Relationship Between Political Conservatism and Confessional Lutheranism? by Joel Gerlach; An Analysis of the Modern Heresy: the Denial of the Resurrection of the Flesh and the Immortality of the Soul, by R. Waldschmidt.
R. WALDSCHMIDT, Secretary

GADSDEN PASTORAL CONFERENCE

Place: Grace, Warren, Ariz.; D. Redlin, pastor.
Dates: Jan. 25, 26, at 10 a.m.
Speaker (Tues. evening): V. Glaeske.
Agenda: Christ in the Books of Moses, C. Metz; Exegesis of I Cor. 2, M. Nitz; What Do the Scriptures Teach About the Millennium? R. Neumann; What Does Luther

Say of the Scriptures? K. Hering; The Message to the Church at Ephesus (in Rev. 2), R. Paustian.

V. H. WINTER, Secretary

MICHIGAN

SOUTHEASTERN

PASTOR-TEACHER CONFERENCE

Date: Jan. 24, 25; Zion Lutheran Church, Toledo, Ohio.
Communion service: Mon., 10 a.m. (G. Tiefel, preacher; R. Stieve, alternate).
Agenda: Exegesis: I Pet. 1:13-25, R. Baer; What Can Be Done to Improve Our Post-Confirmation Christian Education Throughout Our Congregations? V. J. Schultz; Biblical Chronology and the Age of the World, H. Hoenecke; The Final Session of Vatican II, E. Frey.
R. F. WESTENDORF, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: Jan. 18, 1966.
Place: St. John's, Frontenac, Minn.; C. Serwe, host pastor.
Time: 9 a.m. Communion service. Wm. Lindloff, preacher (H. Muenkel, alternate).
Agenda: Exegesis of Eph. 4:17-27, D. Bruemmer; How Should New Bible Translations Be Used in the Congregation? H. Muenkel; The History of Ordination, F. Werner.
NATHAN RETZLAFF, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: Monday, Jan. 10, 1966, at 9 a.m.
Place: Good Shepherd Lutheran Church, Burnsville, Minn.; R. Drews, host pastor.
Preacher: R. Drews (Wm. Wiedenmeyer, alternate).
Agenda: Spiritual Implications of the Theory of Evolution, F. Fallen.
J. G. HOENECKE, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Place: Zion Ev. Lutheran Church, Rhinelander, Wis.
Date: Jan. 3, 1966, at 9:30 a.m. (Communion service).
Preacher: J. Kingsbury (E. Leyrer, alternate).
Agenda: Glory of God, E. C. Leyrer; Women Suffrage in the Church, F. Bergfeld.
J. RADLOFF, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Zum Kripplein Christi Ev. Lutheran Church, T. Herman, Wis., M. Westerhaus, pastor.
Date: Jan. 18, 1966.
Communion service: 9 a.m.
Preacher: B. Hahn (alternate: C. Henning).
Essays: Exegesis of I Cor. 9:14-27, A. von Rohr; Augsburg Confession—Article I, P. Huth; A Review of the Principles of Homeletics, C. Henning.
Alternate Essays: Exegesis of Mal. 3, M. Croll; Exegesis of Gen. 10, 11, B. Hahn.
CARL J. HENNING, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Date: Jan. 18, 1966.
Place: St. Michael's Lutheran Church, Fountain City, Wis.
Communion service: 9 a.m. (Lloyd Lambert, preacher; Donald Lindloff, alternate).
Papers: Differences in the Teaching of the Doctrine of the Church in the Light of Articles 7 and 8 of the Apology, G. Albrecht; Sermon Study: Rev. 2:8-11, W. Gutzke (alternate theme: Proper Preaching, F. Miller).
LARRY I. ZEISSIN, Secretary

CHANGE OF ADDRESS

Pastor Harstad, Norman B. (ELS)
626 Landing Road North
Rochester, N.Y. 14625 (listed in Evangelical Lutheran Synod clergy roster).



We wish you this Christmastide,
And implore God to give you,
Peace and joy in the Savior
Once born in Bethlehem,
And for the New Year
Confidence toward God the Father,
Whose good will has been secured
Through this same Christ, our Lord.

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