

THE NORTHWESTERN  
**Lutheran**

December 25, 1966



I BELIEVE

in one Lord Jesus Christ,  
the only-begotten Son of God,  
begotten of His Father  
before all worlds,  
God of God, Light of Light,  
Very God of Very God,  
Begotten, not made,  
Being of one substance with the Father,  
By whom all things were made;  
Who for us men and for our salvation  
came down from heaven  
And was incarnate by the Holy Ghost  
of the Virgin Mary  
And was made man.



## STAND LONG! STAND RAPT!

Stand long, stand rapt at Bethlehem!  
Stand with the shepherds! Kneel with them!  
See Christ, the Lord, the Father's Son!  
See Jesus, God and Man, now one!

Lo, very God of very God  
Is come! Proclaim it far abroad!  
Incarnate by the Holy Ghost  
Was He, the Pride of heaven's host.

Of Mary, Virgin, born was He,  
The Light of Light, for you and me.  
For our salvation came to earth  
The Father's Equal. Bless His birth!

He shunned not utmost poverty  
That ours might untold riches be;  
Display of pow'r and might He spurned  
And guilty sinners' pardon earned.

God's Law, that o'er us "Guilty!" cried,  
He kept and fully satisfied;  
Our curse He claimed nor once denied  
And gained our verdict: "Justified!"

Stand long, stand rapt at Bethlehem!  
Stand with all Christians! Praise with them  
The love divine which stooped so low  
That all might heaven's Christmas know.

WERNER H. FRANZMANN



## GOD SENT FORTH HIS SON

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, that we might receive the adoption of sons (Galatians 4:4, 5).

To the Christian, casually observing the preholiday hustle and bustle, it would almost seem to be a heart-warming experience to see so much preparation for the Savior's coming. To all outward appearance the whole world is making ready to receive Him who lies in the manger. The Babe of Bethlehem is pictured in countless cribs. He is the theme of many truly beautiful songs and carols. Reminders of His birth are the message on thousands of greeting cards.

But the warm glow we feel at seeing the apparent acceptance of the Savior is rudely dispelled when we recall how often all thoughts of Christ and His birth are forgotten on the day after Christmas.

Can it be that for the majority the brilliance of the lights and the glitter of the tinsel have hidden the real splendor of Him whose birth we celebrate? It is to be feared so. But that will not happen to us if with child-like wonder we take to heart the simple yet sublime message that St. Paul shares with the Galatians and with us when he writes, "When the fullness of time was come, God sent forth *his Son*" (Gal. 4:4).

### Almighty God in the Manger! Marvel at it!

Think of it! For you and for me God sent His Son. That little infant in Mary's arms, so weak and so helpless, so lowly and humble in His human nature, is at the same time none other than almighty God. Human reason cannot begin to comprehend so great a mystery. We can only marvel at it — and accept with believing hearts what Scripture so abundantly shows to be true.

Already in the Old Testament it was foretold that the Savior would be true God. Speaking of the coming Messiah, Isaiah prophesied, "Unto us a child is born, unto us a son is given . . . and his name shall be called . . . *The mighty God, The everlasting Father*" (Isa. 9:6). The accomplished fact is reported to the shepherds, "Unto you is born . . . a Savior which is Christ *the Lord*" (Luke 2:11).

### Christ Himself Attested to the Marvelous Fact

But God, who in time past spoke by the prophets, has in these last days spoken also by His Son. Christ's own teaching leaves no doubt that He is true God. As if His ministry with its teaching and miracles were not in itself enough, He has left us additional assurance. When He was pressed by His enemies with the question, "Art thou then the Son of God?" He replied in clear and unmistakable terms, "Ye say that I am" (Luke 22:70). Couple with that the fact of His resurrection from the

dead, and we too must say with Peter, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

### The Church Always Has Confessed the Marvel

But surprisingly, in the face of such evidence, the deity of Christ has been under attack from the days of Christ's public ministry down to the present. Men simply will not accept Him for what He is. But there is even in this a bright side. It is to the eternal glory of our God that as a result of controversy about the deity of Christ, believers of all times have been led to express their faith in Christ and to formulate expressions of that faith. A notable example is the Nicene Creed, on which we would do well to meditate as we marvel at the miracle of Christmas.

In the Nicene Creed we confess that we believe in "one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by whom all things were made." These words of course do not explain, but merely state, the marvel of Christ's person. Jesus Christ, the only-begotten Son of the Father, existed before all worlds. He is not a creature of the Father's hand but is begotten of Him, and is therefore true God, of one substance with the Father, co-equal and co-eternal with Him. Far from being a creature, Christ is rather Himself the Creator by whom all things were made (John 1:3). And yet when the fullness of time was come, He allowed Himself to be born poor and lowly in the manger at Bethlehem.

### A Great Marvel to Meet Our Great Need

Why would almighty God stoop to such depths? Because of the boundless love He holds for His creatures, creatures who for their sins should justly have suffered temporal and eternal death. For you and for me "God sent forth his Son." So great is His love! So great was our need! We could be redeemed by no one less than God's own Son.

Thus, if we will but keep in mind who this is in swaddling clothes, that it is God of God, Light of Light, Very God of Very God, then we will see round the manger a splendor that cannot be dimmed by the bright lights or the glitter of Christmas tinsel. Nor will we then be among those who on the day after Christmas forget all about "Emmanuel," "God with us." Rather in awe and holy joy we will all our days be among those who sing:

*Let us all with gladsome voice  
Praise the God of heaven,  
Who, to bid our hearts rejoice,  
HIS OWN SON hath given.*

(LH 97:1)

ARMIN PANNING



## MADE OF A WOMAN

How often we hear people casually dismiss the wonder of the birth of a Savior for a guilty world by remarking something like this: "Christmas is for the children"! If throngs of angels burst forth in jubilation at the miracle manifested at Bethlehem for our unending delight, how much more ought we renew our adoration and awe for the marvel: "Incarnate by the Holy Ghost of the Virgin Mary, And was made man"! For us unworthy human beings and for our salvation the eternal Son, really God, together with the Father and the Holy Spirit, became a human being.

### The Eternal Made of a Woman — Wonder Enough

That a virgin conceives and bears a child, might be sufficient cause to stir us with reverent amazement, but for an omnipotent Creator, who designed humanity's reproductive function in the beginning from lifeless clay, the virgin birth is only incidental to a divine act infinitely more marvelous. The eternal Son of God took on humanity in the Virgin's womb. This Christ Child, descendant of Abraham as far as the flesh is concerned, is God over everything, blessed forever. He is to be worshiped as only God is to be worshiped. This Child is God, made of woman. This is the wonder of the Incarnation: The Eternal is born; in Bethlehem lies the Omnipresent.

It was in keeping with this marvel that the sky should be filled with jubilant angels, even if they had been responding only to the miraculous birth, the wonder of the incarnation. But there is more. The angels were there not just as a chorus performing. They were creatures of God moved to praises, not only for His miracles, but for His merciful kindness to us. Our salvation is their joy.

### Still Greater Wonder: Born to Lowliness

The greatest wonder is not that the Father's Equal became a human being, but that He stooped to become a *lowly* human being, a humble Servant of God, our Substitute, bearing the obligation that was ours and receiving the curse that was our due.

He emptied Himself of the riches of His glory and subjected Himself, not only to common limitations — hunger, thirst, weariness, and sorrow, but He subjected Himself to the meanest of circumstances. A manger for His crib was His introduction to a lifetime of obedience and sacrifice. This Lord of glory was to grow up as a

carpenter's son and to die in the company of two public enemies.

He came, not in majesty to institute law, but in lowliness to bear the Law and endure all its tyranny for us. Shepherds were invited to make the most of this evidence of God's dwelling with us to be a Savior for sinners, and we too can rekindle our joy as we repeat the anthems that bid:

*Marvel now, O heaven and earth,  
That the Lord chose such a birth.*

### Beyond the Manger See Your Need

Look at what is beyond the straw and the swaddling clothes. God's plan was to ransom you from the guilt of sin and to restore you to the purpose for which you were created. God desires to fit you to enjoy partnership with Him. This involves more than just a promise; it requires a Person.

All of us are exiles from Eden because of our sin. Sin has brought the divine wrath and curse upon us. The ransom that is necessary to free us from this curse is greater than you can render; it is beyond human ability. The ransom for the world is too great even for angels to pay.

### Beyond the Manger See God's Answer to Our Need

God had to pay the ransom. The situation called for God to become our Substitute. He took on real humanity in Mary's womb and became our brother to fulfill the ransom for each of us and taste of death for each of us. As the promised Seed of the Woman, He took His place beside us, calling Himself the Son of Man, representative for all mankind. He joined us, wiped out our guilt by His blood, and became the Captain of our salvation.

*There was no other good enough to pay the price of sin.  
He only could unlock the gate of heaven and let us in.*

These are the good tidings, the great joy: The miracle of the virgin birth, the marvel of the incarnation, and the amazing mercy that led God the Son to be our Substitute in serving and in sacrifice. Here is wondrous love that becomes our great Christmas Gift.

What a present from a just and holy God for human beings of every description and circumstance! What an encouragement for us to celebrate this Christmas with joy and devotion, as God's children, regardless of our age!

ROBERT H. HOCHMUTH

## THE NORTHWESTERN LUTHERAN — Volume 53, Number 26

Official Publication, Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all business correspondence. Second-class postage paid at Milwaukee, Wis.

**Postmaster:** Please send notice on form 3579 to return address given in address on back cover. If none appears there, send notice to Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208.

**Subscription rates,** payable in advance: one year — \$2.00; three years — \$5.00; five years — \$8.00. A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.



## TO REDEEM

If it were not for Good Friday and Easter Sunday, our observance of Christmas would be just as pointless and purposeless as it is for the thousands who annually celebrate these last two weeks of the year in a riotous round of exhausting and feverish festivities. But Christmas does have a purpose. The only-begotten Son of God came down from heaven for a pointed purpose. God sent forth His Son, made of a woman, made under the Law, for a particular purpose. It was a radical one, yet altogether vital and constructive. It was, the Apostle affirms, to redeem them that were under the Law. There should be no doubt about

### The Necessity of It

We are reminded from time to time that ours is a nation of law and that we could scarcely live securely in a democratic society without law. Only outlaws would have it otherwise.

Even so, not all of those who uphold the paramount place of law in a civilized community are always ready to subscribe or submit to the Law of God. With St. Paul, however, "we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). Inasmuch as "there is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20) and "all have sinned and come short of the glory of God" (Rom. 3:23), it is to all of us of the human race that the Law speaks when it says: "Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).

When we take a close and careful look into the Law, therefore, as into a mirror, we see nothing there that flatters or favors us, but only that which convicts and condemns us. Nor does it offer us a way of escape, or even a ray of hope. The verdict that it pronounces is fatal and final — death and damnation. And whether we hear this judgment of the Law or not, whether we get the message or not — the sentence of doom is without appeal.

In this desperate and hopeless predicament it would be worse than folly to expect help from the Law or to be rescued by anyone under the Law. When once the malignancy is discovered by X-ray or other diagnosis, it can hardly be removed or eradicated by repeated diagnosis. Generally, it requires radical treatment. Similarly, one upon whom the death sentence has been pronounced by the law cannot expect to be pardoned by one who shares that sentence with him, any more than a man who

is hopelessly in debt can expect to satisfy his creditors through the aid of his destitute neighbor. (Read Ps. 49:7, 8.)

### The Blessedness of It

But let us acknowledge with Martin Luther that "Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord; who has redeemed me a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy precious blood, and with His innocent suffering and death." Then we are saying with confident certainty that, although our redemption was altogether impossible for any sinful mortal under the Law, it was manifestly possible for Him who for us men and for our salvation came down from heaven and voluntarily submitted Himself to the Law.

And this He did perfectly and completely, when the fullness of the time was come. From His birth at Bethlehem until His death on Calvary He was under the Law as the Substitute for each of us poor sinners. Whatever that Law of God expected of us in the way of righteousness and holiness, He supplied in infinite measure for us. Whatever that Law of God demanded of us in the way of love and obedience, He furnished without fail for us. Indeed, His righteousness God credited to our account.

To redeem us who failed so miserably under the Law, He came down from heaven and took our place under the Law.

And all that the Law threatened to do to us on account of our failure it did to Him in our stead. It accused Him of our iniquities. It charged Him with our transgressions. It condemned Him for our offenses. It sentenced Him to death for our mortal sins and vices. On the cross He died the death of the damned in the stead of us poor humans who were all under the deadly curse of the Law. Now it is a blessed, historical fact: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

Now, therefore, the Law can no longer take it out on us. It has had its day. Its commission has expired. It is out of commission. There's no hope for the Law, or in it, either. "Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4).

Rejoice, believers, this blessed Christmastide! For us men and for our salvation He came down from heaven — to redeem us, once and for all.

MILTON BURK

# Editorials

**To Grace This Art** The attractive art work in this Christmas issue of *The Northwestern Lutheran* is not copyrighted. The same or similar illustrations may be found in *McCall's*, *Better Homes and Gardens*, and *Life*; on record albums, calendars, and store decorations. We are not surprised to see them used also by Hilton's, Whitman's, or Gimbel's.

Yet the Nativity scene is more beautiful as it appears on the cover of this periodical—not, however, because the art work is so unique or so superior that no other reproduction can equal it. What makes it more beautiful is the accord between the art on the cover and the literature on the pages graced by the cover design.

The truth represented in the Nativity scene is the truth proclaimed on the pages of this periodical. The artist's and the photographer's reverent portrayal of the glory of the Christ Child is reflected in the writers' unquestioning homage to the incarnate Christ. The artist's declaration that this infant is our God and Savior is repeated in the writers' subscription to the age-old truths of the Nicene Creed. The message of the scene on the cover is the message of the pages that follow.

The beauty of the cover design is not merely a facade behind which ugliness hides. The attractive exteriors, the tasteful designs, the appealing layouts of many publications today mask repulsive falsehoods. In God's eyes an untruth or a trespass against His Law, no matter how appealing it is set forth, is an ugly monstrosity. Not even the adornment of a religious publication is becoming if it disfigures the beauty of God's holiness and blemishes the glory of His truth.

The essential beauty, the beauty of truth, must lie within. That is the real grace of art "to all true tastes excelling."

CARLETON TOPPE

## Christmas, a Festival

An angel announced to the Virgin Mary that she should bear a Son, conceived by the Holy Ghost, that He should be called the Son of God, and that His kingdom should have no end. And so Jesus was born in Bethlehem, David's city, was wrapped in swaddling clothes and laid in a manger. Shepherds who had been watching their flocks by night came to worship the Child, as did also certain wise men who came to Bethlehem from the East, guided by a star and bearing gifts of gold, frankincense, and myrrh. These are the facts. All the other customs and practices that make Christmas a popular festival are tradition, fiction, borrowings from other festivals, or the fruit of sentiment.

The earliest festivals of the Church were Pentecost, Easter, and Epiphany, the festival of the manifestation of the Lord Christ. The exact date of Jesus' birth is not known, and Christmas as a separate festival was not celebrated before the year 200. According to tradition, three kings came from the Orient to worship Jesus; the Bible does not say they were kings, nor that there were three of them. The number three perhaps became accepted because of the three kinds of gifts that the Bible

mentions. Holly, mistletoe, the singing of carols were contributions of the English. The evergreen Christmas tree may have been introduced by Luther to please his children; the fir tree smothered in pink, blue or yellow flock, and the everlasting aluminum tree are a very recent fantasy.

Christmas as a popular festival developed during the Middle Ages, and the feasting and other observances became so objectionable that the pious Scots suppressed it for a time, and Christmas celebrations were not permitted at all in New England till the early 1800s. Santa Claus is the English name for St. Nicholas. That saint's day was December 6, a day for the giving of gifts to the children. The Dutch brought the custom from the Netherlands to New York, where the English took over the custom of giving gifts, transferred it to Christmas, and renamed the saint Santa Claus. The deluge of Christmas cards began with one single card in 1846.

The undoubted facts concerning the birth of Christ, as we know them from the Bible, do not make Christmas the popular national holiday that it has come to be, that is certain. The voice of thanks to God for the gift of a Savior of sinners may still be heard at Christmas time if one knows where to go to hear it, but the big noise is that of a secular national holiday, not of a church festival. Some of the facts—the Virgin birth, the announcement by the angel, the guiding star, the revelation that Jesus is the Son of God—are often not even believed by those who celebrate with great enthusiasm. Who knows—perhaps the church will some day quietly go back to the observance of the birth of Christ on Epiphany and leave the last week of the year to the revelers and the holiday-makers.

ERWIN E. KOWALKE

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## Christ Is Preached

If a real-life Ebenezer Scrooge lived today, he would undoubtedly have greater provocation for his cynical attitude toward Christmas than his fictional counterpart of the nineteenth century. And his modern expressions of disgust might be even less suited to polite company than the "Bah! Humbug!" which has become his hallmark.

Scrooge would observe that modern Americans are being more or less forced by custom into devoting about two months of the year to preparing for Christmas and the rest of the year to paying for it. He would observe how the name of the Christ Child is used to commercial advantage by many who couldn't care less about Him. He would note that not infrequently people are plied with gifts which they don't need, can't use, and don't want. He would point to the covetous spirit which the material emphasis often creates in the hearts of the young. Scrooge would have a field day—and a considerable amount of justification for his cynicism regarding the observance of Christmas.

Observing the waste, the abuses, and the false emphasis, many of us no doubt find it difficult not to look at Christmas through the eyes of Scrooge. But there are

(Continued on page 420)

# News FROM OUR Missions

## Our Day of Joy and Triumph

### Grace, Falls Church, Virginia

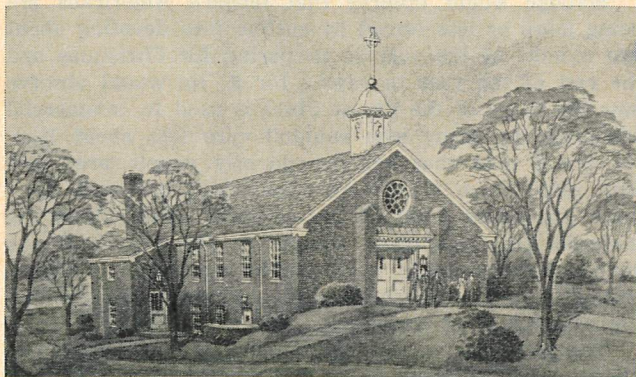
On the morning of November 13 Pastor Ray Wiechmann, the Executive Secretary for Home Missions, very aptly described the overflow crowd of 203 as he spoke on the theme, "You are Happy Tenants in God's House." In the evening service another full house of worshipers agreed with Pastor Leonard Koeninger's sermonic evaluation of the day, "This Is a Church Which Triumphs." It was truly a happy and triumphant day as Grace Lutheran Church of Falls Church, Virginia, celebrated the dedication of the first Wisconsin Synod chapel here in the new Colonial Conference.

#### Three Long Years of Waiting

After more than three years of worshipping in school cafeterias, preaching in the shadow of school Halloween displays, using television trays for baptismal fonts, and serving Holy Communion at tables used for hot-lunch programs, the people of Grace were finally able to worship God in the dignity which befits the Author of our salvation.

#### Built in the Colonial Tradition

To really appreciate the beauty and atmosphere of this new church building, of course, you have to worship in it. We hope you'll do this the next time you visit Washington, D. C. It is a modified version of those colonial churches here in the Old Dominion which were built when George Washington was serving as a member of the building committee. The furniture, including the organ, is done in colonial style, being two-toned in maple and white. The windows are draped with swags in the old Williamsburg tradition. It is a true carry-back to



OUR FIRST CHURCH BUILDING IN THE EAST is that of Grace Ev. Lutheran Church, Falls Church, Virginia.

Old Virginia. We are deeply grateful to the Lord that He opened your hearts, fellow members of the Synod, to make sufficient CEF Funds available for us to erect a church so suited to this area and its tradition.

The church was built at a cost of \$75,000, including the architect's fee. An additional \$8,000 was required to bring the property into line with county codes for parking and drainage. The furnishings, which cost another \$10,000, were paid for out of our local treasury.

#### Bright Prospects

It is now our fervent prayer that this building, which seats 170 in the nave, will soon become too small. We are working toward that goal with the Lord's blessing. In the week prior to dedication the members of Grace made about 50 calls on friends and neighbors extending personal invitations to the festivities. As a result the aisle and the vestibule were filled with the overflow crowd and guests, and visitors outnumbered members better than two to one.

Trying to get down the aisle after the service to meet and greet all the visitors before the press and momentum carried them out the front door gave one the same feeling that the disciples must have had as they drew their nets to shore, hoping they wouldn't break. A very encouraging feature of this record attendance has been that on the several Sundays since then quite a number of these visitors have been back and have become regular worshipers in our services. "This Is a Church Which Triumphs."

#### The Colonial Conference Involved

Before the day was over, it soon became clear that this was not only a great day for Grace but for our entire Colonial Conference as well. It was our privilege to welcome visitors from our sister congregations in New Jersey and Philadelphia. Some had driven over 200 miles to share this day with us. The entire membership of our new preaching station in Baltimore was in attendance.

These conference brethren, although they do not have land or blueprints for their own churches as yet, were genuinely happy for us and told us in so many words that our joy was their joy. To these fine unselfish folks we then made a promise for each one of you. We told them that we felt that the people of the Wisconsin Synod had been extremely generous and prompt in supplying us with our land and chapel, and that we could assure them that you would do the same for them. We know that you will stand behind that promise.

WALTER F. BECKMANN



## INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

### Basically Similar—with Decided Differences

"Is your work in a foreign field much different from the work in the States?" No doubt every missionary sent abroad is asked this question.

The question takes in a lot of territory. To answer it casually is difficult. One could write a book on the subject.

#### No Basic Difference

We must not give the impression that there is a basic difference. Christ's command to us is always the same. We preach and teach the same eternal truths. We make disciples by baptizing. We organize instruction classes and congregations who assemble regularly about the Word of God. We administer the Sacrament of the Altar. We establish synods and institutions for the special training of the ministry of the Word. All this is done under God's blessing and by His power alone.

#### Different Circumstances

Outwardly, however, the work is different in many ways. Unless one actually lives and works in a foreign field, one cannot appreciate this fully. Every land and people have their own peculiarities.

#### Language and Customs

The chief difference is in the language one must learn to speak. "We can't preach Zulu to the Eskimo," is the way one missionary expressed it.

Native law and customs also contribute to the difference. To demand our parliamentary procedure in a village church meeting can end in hopeless frustration. To offer a gift with only one hand is an insult, for so one gives a bone to a dog; and to receive a gift with only one hand is to despise the gift and the giver.

To fail to use the proper formality in greeting can throw up barriers not easily set aside.

Teaching methods, too, must be adapted to the ways of the people. Rigid time schedules are ideals seldom achieved. One can never forget that one must learn these things, if one would work with mutual understanding among people of another race.

#### Living Conditions

The difference in respect to living conditions may not be as great as one may think. Cities are outwardly much the same throughout the world. The concept of convenient living seems to be penetrating even the remotest areas.

But this is only on the surface. It would be naive to think that the outward similarities eliminate the real differences. For instance, because of the present situation in Africa educational facilities are so poor that one has to send his sons or daughters to the States for their high-school education. Another example: a complicated piece of machinery breaks down. Where does one obtain parts or find a competent mechanic? Opportunities for

recreation that would take one out of the daily routine are few. One must be content to mow a lawn or work a garden.

#### Necessary for Understanding

Our people at home indicate in their letters that they are interested in knowing more about all these things, both the frustrations as well as the joys and satisfactions in serving the Lord in other lands.

It would be wrong to gloss over the problems, as though these are all covered by some romantic spirit of adventure. At the same time it would be just as wrong to forget that the experience of bringing Christ to those who know nothing about Him is a privilege so wonderful that it must be shared.

#### More Articles Coming

It is our hope that this series of articles may serve to deepen the understanding of our friends at home for a work which is basically the same, yet has its interesting differences.

*Pastor Ernst Wendland is Mission Superintendent for the Church of Central Africa (Zambia and Malawi).*



THE LUTHERAN CHURCH IN LUSAKA, AFRICA. This is how the interior of the church appeared one Christmas in the past.

What do  
you mean..



# Sanctification?

## THE RELATIONSHIP BETWEEN JUSTIFICATION AND SANCTIFICATION

Though there is a definite distinction between justification and sanctification, and though as Luther puts it, we dare not "mingle and brew together" these two all important doctrines of God's Word, nevertheless, they dare never be disconnected, either. One is impossible without the other, for where there is justification there must also be sanctification, for sanctification follows justification as night follows day. The man who by faith in Christ has been justified without works now serves God with good works, since by the operation of God's Holy Spirit upon his heart he has been "made dead unto sin, but alive unto God."

Paul, who distinguishes between Law and Gospel, also shows us how this is possible. In II Corinthians 5:17 he writes, "If any man be *in Christ*, he is a *new creature*: old things are passed away; behold *all things are become new*." I like the simple but direct way in which Taylor paraphrases this statement of Paul's in his Living Letters: "When someone becomes a Christian, he becomes a brand new person inside. He is not the same anymore. A new life has begun!" Paul also gives the reason why this new life has begun. He says: "For he hath made him (Christ) to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21).

### The Result: Good Works Toward God and Men

This new God-implanted goodness now shows itself in an abundance of good works toward both God and our fellow men, works that both please God and are beneficial to our fellow men. The wonderful undeserved love of God, which we have experienced in Christ Jesus, now awakens within us a counter love for both God and our neighbor. In fact, these fruits of faith flow from our faith as does water from an artesian well. They are never forced; they come naturally.

Thus a justified sinner loves God's House, he gladly hears and learns God's Word, he enjoys walking in the way of God's Commandments, and he relishes the companionship of God as well as of God's people. And loving God's people, he is a friend to anyone who is in need of his friendship, his sympathy, his help. Nothing is too much for him to do for a fellow creature of God in need of his love, no matter what this person's color or class may be. He will always be a good Samaritan. He will go out of his way to "become involved." He will not like the priest and the Levite "pass by on the other side."

Thus justification and sanctification are so intimately bound together by so many fine threads that, if one were to go, the other would go with it. But the more we hold fast to "God-for-us" in Christ, the more "our-being-for-God" by the Holy Spirit will grow and be strengthened.

KENNETH W. VERTZ

## HIDDEN GEMS IN OUR HYMNS

### "All My Heart This Night Rejoices"

Perhaps no other hymn in *The Lutheran Hymnal* presents the purpose of our Savior's birth so clearly and simply as does Number 77, Paul Gerhardt's "All My Heart This Night Rejoices." However, this beautiful hymn is 15 stanzas in length, and because of time limitations it is seldom sung in its entirety in our Christmas services. This does tend to detract from the unity of thought and structure which has made it one of Gerhardt's best chorales. Will you not take the time, during these busy days, to enjoy this hymn in all of its beauty by reading all of it as a unit? Make it part of your Christmas heritage. Sing it with your children.

To help you see how well-planned this Christmas Gospel-poem is, we share with you an analysis of the hymn by Eduard Koch, author of a scholarly German work entitled: *Geschichte des Kirchenlieds* (History of the Church Song). The numbers in parentheses refer to the stanzas of the hymn.

"First a trumpet-blast: Christ is born! God's Champion has appeared as a bridegroom from his chamber (1,2). In the following four stanzas the poet seeks to set forth the mighty value of the Incarnation (Christ becoming man): Is it not love when God gives us the Son of His Love (3), the Kingdom of Joy (4), and His fellowship (5)? Yes, it is indeed the Lamb of God who bears the sin of the world (6).

"Now the poet places himself as herald by the cradle of the divine Child (7). He bids (as does Jesus in Matthew 11:28) all men (8), all they that labor (9), all the heavy laden (10), and all the poor (11), to draw near. Then, in conclusion, he approaches in supplication, as did the shepherds and the wise men (12-15). He adores the Child as his Source of life (12), his Lamb of God (13), his Glory (14), and promises to be ever true to Him (15).

"It is a glorious series of Christmas thoughts, laid as a garland on the manger of Bethlehem!"

"Glory to God in the highest!" PHILIP JANKE

## GOALS GAINED

### — UNDER GOD'S BLESSING

We have not reported anything under this heading since November 1965. The goals represent projects which the 1965 Convention of the Synod judged to be such as ought to be carried out in the two years preceding the 1967 Convention. They were, however, designated as "if-and-when" items. The designation meant that the projects in question could not be carried out until the Board of Trustees had the necessary funds on hand or in plain view.

The listing below will cheer you, for it will show you that the Lord of all grace has enabled us to carry out quite a number of urgent tasks.

- A lay missionary for the Church of Central Africa. Mr. Elmer Schneider was commissioned and sent out this past fall.
- Another professor for Wisconsin Lutheran Seminary. Prof. Martin Lutz was installed as librarian and instructor.
- A Dean of Men was called to Milwaukee Lutheran Teachers College. Pastor Milton Burk is now active in this office.
- Funds amounting to \$31,500 could be released for Phase I of Home Missions Expansion Program. Monies from this amount made possible at least six new mission starts. (These moneys were used almost exclusively

for the maintenance of personnel. Property and building costs are defrayed from other funds.)

- Two new professors were added to the faculty of Northwestern College. They are Professors Cyril Spaude and James Thrans.
- The amount of \$2500.00 could be granted to the Evangelism Commission for its important work.
- An additional professor could be called to Michigan Lutheran Seminary. He is Professor Robert Holtz.
- A second man for Spanish Mission work in the United States could be put to work. Candidate Ernest Zimdars was recently commissioned, with El Paso, Texas, and adjacent areas as his field.
- A third Executive Secretary for the Board of Education was called and has begun his work. He is Pastor William Fischer. (See page 419)
- Three new professors were granted to Dr. Martin Luther College. At work in the classrooms are: Professors LeRoy Boerneke, Adolph Wilbrecht, and Glenn Barnes.
- Three additional professors for Milwaukee Lutheran Teachers College have been called. Professors Kurt Eggert, A. Kurt Grams, and Paul Ruege are now instructing future teachers.

How shall we thank the Lord of the Church for using us to turn all these "if-and-when" items into realities?

## GOALS STILL TO BE REACHED

### — UNDER GOD'S BLESSING

- A lay worker for the Christian Chinese Lutheran Mission
- Additional funds necessary for the efficient operation of the Public Relations Committee
- The 9th missionary to serve at the Bible School, the Church of Central Africa
- The 10th missionary for Central Africa
- Phase II of the Home Mission Expansion Program — \$31,500.00
- Promotional Printing (This, in great part, is to provide literature that can be sent to those who inquire about the doctrine, practice, and work of the Wisconsin Synod)
- Restoration of the Church Extension Fund Appropriation (This involves an amount of \$80,000.00)
- The 10th professor for Wisconsin Lutheran Seminary
- An additional professor for Northwestern College
- Two more professors for Dr. Martin Luther College and High School
- Two more instructors for Milwaukee Lutheran Teachers College
- Another professor for Michigan Lutheran Seminary
- A dean of women for Michigan Lutheran Seminary
- A librarian for Michigan Lutheran Seminary
- Buses for the Apache Mission
- Phase III of the Home Missions Expansion Program
- Music Leader-Training Institute
- A Seminary subsidy for the Lutheran Mission in Hong Kong
- A subsidy for the Chinese Graduate Missionaries
- A contact man for the servicemen at Norfolk, Virginia

# Missio Dei progress report

In these festival days we remember the great goodness of God in sending His Son to make His life a sacrifice, reconciling all men to God. Because of this Gift, we will not hesitate to enter into the Christmas joy and to share it with others.

While Christmas gifts are upon us, we also want to remember one which God has given our Synod. The gift is the opportunity to bear before all nations the Name above all names, Jesus Christ. "I have opened a door before you," God is telling us, "which no one can close" (Rev. 3:8, TEV). And God has given us still another gift — the determination to respond to this opportunity.

## The Missio Dei Offering

Part of this response to our opportunity is the Missio Dei (Mission of God) Offering. St. Paul once asked of the nations, "How shall they hear without a preacher?" (Rom. 10:14.) It is still a valid question. The Missio Dei Offering was planned to answer that question. The expansion of our educational facilities, made possible by the Offering, will help to give us preachers and teachers to bring Jesus Christ to all people.

To give every household of the Synod an opportunity to share in this blessed venture, a Synodwide every-home visitation was begun in May. In the six months since about 87 per cent of our households have been invited to share in the Offering. We must still receive reports from 143 congregations comprising 13 per cent of our households.

Congregations reporting as of November 30 have made commitments of

**\$5,295,000.00**

Since this exceeds our original goal of \$4 million by 32 per cent, God has again given us much more than we

asked or deserved. It is quite realistic to assume that our brothers and sisters who have not yet participated will raise the total Offering to \$5.5 million. For this final figure, however, we must wait several more months.

It is equally encouraging that the commitments are being met on schedule. Norris Koopmann, the Synod's treasurer, reports, as of November 30, contributions to the Missio Dei Offering of \$1,285,500.

## Building Progress

When it became apparent that it had pleased God to bless our Offering, the Board of Trustees authorized actual construction on two of the projects for which the Offering was intended. In late summer construction was started at Dr. Martin Luther College on a multipurpose building and on a residence hall at Northwestern College.

The Rev. Conrad I. Frey, president of Dr. Martin Luther College, reports from there that "construction progress has been on or near schedule. Ninety per cent of the concrete work for the basement floor has been completed as well as the footings for the entire building."

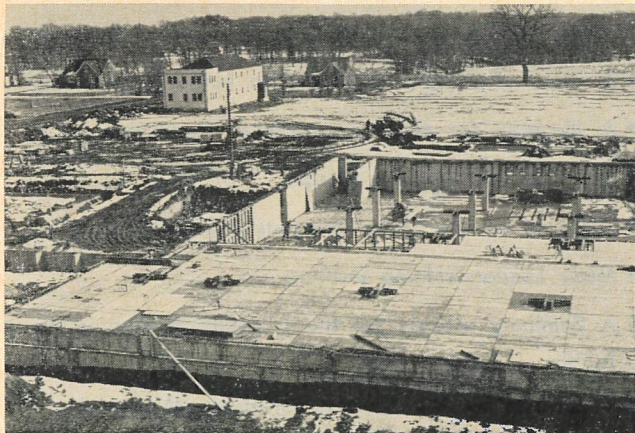
The scheduled date for the completion of the project is the middle of next August. "Whether this date remains firm," he adds, "depends upon the weather and the delivery of steel, which has been slow."

From Northwestern College, the Rev. Carleton Toppe, president, writes that "work remains on schedule with the contractor continuing to pour concrete for the first and second floors. The completion date, July 1, 1967, is still holding."

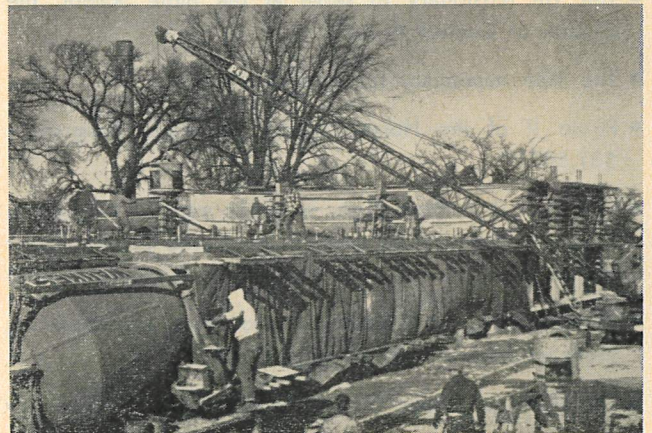
## From Planning to Building

The Rev. Carl J. Lawrenz, president of Wisconsin Lutheran Seminary, reports that the Seminary Board is "awaiting schematic design drawings of the first stage of our new seminary library building."

*(Continued on next page)*



MISSIO DEI — DR. MARTIN LUTHER COLLEGE



MISSIO DEI — NORTHWESTERN COLLEGE

## Zwemer Centennial

According to divinely planned parenthood, the thirteenth of 15 children was born in a Michigan parsonage in 1867 and was by his mother placed in his cradle with a prayer that newborn Samuel would become a missionary.

Students of mission history will thankfully observe the centennial of the birth of Samuel M. Zwemer, of whom Latourette, the church historian, has correctly said: "No one through all the centuries of Christian missions to Muslims has deserved better than Dr. Zwemer the designation of Apostle to Islam."

In 1891, Zwemer and his friend, James Cantine, established a mission in Basra on the Persian Gulf. "In spite of very great difficulties, and with but few converts, this mission has continued to the present day to labor and pray and hope for the salvation of the people of Arabia," writes William M. Miller in *The Sunday School Times* (Nov. 5, 1966).

Zwemer later made his headquarters in Cairo, the intellectual center of Islam. He wrote many books and articles, published *The Moslem World*, and edited it for 35 years. He was ceaselessly active to the end of his long life. He died April 2, 1952, just before his 85th birthday.

Of Zwemer's activity Mr. Miller writes: "From Cairo he went forth with tireless zeal on long journeys to almost every part of the Muslim world, organizing conferences of Christian workers to consider and plan for the evangelization of Muslims, and inspiring others to undertake in faith a task humanly speaking impossible. What Dr. Zwemer urged

others to do he did himself. Wherever he was — on trains, on shipboard, in bazaars of Muslim cities, and even in mosques — he was ever seeking to engage people in friendly conversation about Christ. His pockets always had a supply of Christian literature that he left in the hands of those with whom he had spoken."

"In spite of very great difficulties, and with but few converts" — how typical of most mission endeavors (at least in the beginning): a situation that should move the home front to fervent prayer instead of indulging in impatient criticism of the missionaries. The true friend of missions is thankful to know that the sower is sowing the Seed.

## Crooked Yardstick

"A crooked changeable yardstick" is what *The Sunday School Times* (Nov. 12, 1966) in an unusually forthright editorial calls the doctrinal standards of liberal religion. "Why no heresy trials?" asks the heading, and continues:

"The idea of heresy presupposes the idea of truth. The very concept of a lie is nonsense unless there is truth. To put it bluntly, you can't have a heresy trial of someone like Episcopal Bishop James Pike unless you believe there is truth in Christianity that remains binding upon its adherents, and does not change with the whims of passing generations.

"The sorry spectacle of a professing body within Christendom contenting itself with a tongue-lashing of its recalcitrant bishop is vivid evidence that the idea of binding truth is no longer basic to the foundations of our society. Truth and error are

thought to be medieval concepts that went out with the Spanish Inquisition and the Salem witch burnings. Our age is supposed to be wiser and more tolerant; we allow for so-called differences of opinion, even within the professing church, which in reality are deviations from the truth of Christianity as it was given to us by the Holy Spirit in Scripture.

"Presiding Bishop John Hines said heresy trials are 'outdated,' they are not a workable way to settle matters of faith, and are a 'throwback' to the days when the church tried to repress and penalize unacceptable opinions.

"The bishops, instead of calling Bishop Pike's utterances and writings heresy, or untruth, said they were 'offensive . . . highly disturbing . . . irresponsible . . . cheap vulgarizations.'

"At the end of their four-day session, the bishops resolved that 'Christian truth requires constant rethinking and restating in every age.' This is what Bishop Pike has been saying all along, and he knows other bishops have said it before, and will continue to say it.

"Ours is not a day of heresy trials because it is not a day of believing there is a difference between the opinions of man and authoritative truth—an absolute standard—against which a man's utterings must be judged.

"Strange indeed that man will accept physical standards of truth, and build his technology upon it, but when it comes to the matter of eternal spiritual truth, on which his destiny depends, he is content to ride with a crooked, changeable yardstick."

## Missio Dei Progress Report

(Continued from page 416)

Constructing the library in two stages was suggested by the Synod's Planning Board for Educational Institutions. The first stage will contain the basic service portion. The second stage, to be built later, will add stack room sufficient to realize the ultimate goal of a 125,000-volume library.

Except for some minor changes the master site plan of Milwaukee Lutheran Teachers College has been approved

by the Planning Board, according to the Rev. Robert J. Voss, the College's president. The College is now seeking approval from the Board of Trustees to proceed with plans and specifications for the first building on its own campus.

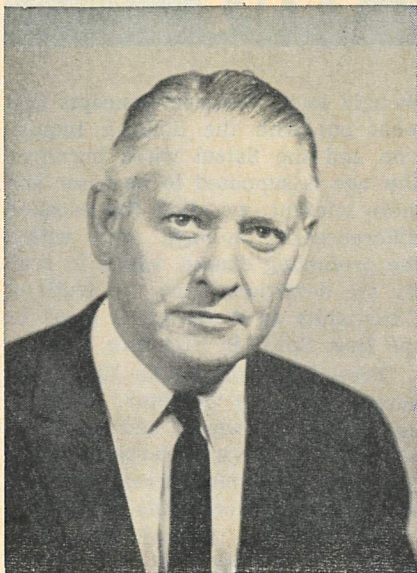
In view of such happy developments in these Christmas days we ought together pray that very old prayer:

Lord, Thou hast given so much;  
Give one thing more —  
A thankful heart!

JAMES P. SCHAEFER

## A Greeting From President Naumann

*Dear Readers of Our Northwestern Lutheran:*



In the name of the Child of Bethlehem I greet you at this holy season! As we hear again and again the sacred record of His birth, may our hearts be filled with joy and peace eternal! For He, the Holy One, came to take the place of the guilty and to bear the curse of our sins. He came to earn for us by His perfect life the righteousness that avails before God. He, who had made heaven and earth, came to be sacrificed for our redemption. Through His death by crucifixion He paid for the guilt of all mankind. Thus He gained forgiveness and eternal peace for all.

That is why we join the heavenly host of angels and sing: "Glory to God in the highest, and on earth peace, good will toward men!"

What a blessed exchange He made for us! He gave His riches and took our poverty. His humble birth into our flesh, His perfect life of love and holiness, His being made a curse for us, has earned for us forgiveness of all sins and the adoption of sons into God's family. Eternal riches and priceless treasures are freely given to us and to all the world in His Gospel.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich!"

This is the reason we cannot but join the heavenly host of angels and sing: "Glory to God in the highest, and on earth peace, good will toward men!"

May the truth of His incarnation for the redemption of all mankind be the heartbeat of your life now and forever!

OSCAR J. NAUMANN

## Volume Ten — Number One

### *A Milestone for Meditations*

In October 1966 the issue of *MEDITATIONS* marked "Volume Ten, Number One" came out of the bindery at the Publishing House, as the accompanying photo shows. At such a milestone we naturally pause to indulge in some reflections.

A committee from the Publishing House Board of Directors for several years before 1956 had studied the matter of producing our own devotional booklets. The determination to move ahead with this project was a strong factor in the Board's decision to call a full-time editor. When the undersigned began his work in this office in 1956, the Board gave him the work on this project as his first and most urgent assignment.

A little over a year later *MEDITATIONS* appeared. It was for the first quarter of the 1957-58 church year (December 1957 and January, February 1958).

That first booklet had a circulation of about 26,000. In the years following the number of subscriptions rose steadily. This was true in spite of the fact that no extensive advertising campaigns were carried on. But we must have enjoyed a very effective form of advertising. We mean satisfied *MEDITATIONS* readers who recommended it to others. Volume Ten, Number One was printed in a quantity of 54,500.

In reflecting on the past 10 years since starting work on *MEDITATIONS*, the editor is conscious of a deep debt of gratitude to many. In addition to the Devotional Booklet Committee, other members of the Board, and the Publishing House manager, Mr. Schaefer, there are all these:

Associate Editor Siegfried Fenske and Artist Harold Schmitz, who over the years have given invaluable counsel and help;

The 70-some writers of our Synod and a dozen men of the Evangelical Lutheran Synod who have

regularly contributed a week or more of devotions each year.

The men who have helped with outlining for *MEDITATIONS* from time to time;

All the brethren in the ministry who have supported this endeavor in their congregations and have given the editor needed encouragement and advice.

We beseech your prayers for the future of *MEDITATIONS*.

WERNER H. FRANZMANN



TAKING NOTE OF THE OCCASION when Volume Ten, Number One of *MEDITATIONS* came out of the trimmer were (l. to r.): in front, Mrs. Edna Spella and Miss Alvina Kamps, two workers; in the rear, Pastor W. H. Franzmann, editor of *MEDITATIONS*, Publishing House manager Herbert Schaefer, and Pastor Melvin Schwenzen, chairman of the Publishing House Board.

## FIFTY YEARS OF SERVICE

The Lord has granted Mr. Emil Trettin, Executive Secretary of the Board of Education of our Synod, the privilege and joy of 50 years of service in the public ministry of the Word of God. Ten of those years were spent as teacher in St. John's Congregation in Stanton, Nebraska. For 23 years Mr. Trettin served Jerusalem Congregation as teacher, organist, and choir director. In 1949, Mr. Trettin accepted the call as Executive Secretary of the Board of Education — Wisconsin Synod. He succeeded Mr. F. W. Meyer, who had served the Synod as the first Executive Secretary of the Board of Education. Mr. Trettin has also served the church in a number of other capacities as member of various boards and committees.

The 50 years of service that Mr. Trettin has been privileged to give to his Savior and to the church was recognized in a special service at Jerusalem Church, Milwaukee, on October 2, 1966. All the faculties of our Christian day schools and high schools were informed of this special service. A good representation of teachers was present at the service, as well as the members of the Board of Education. Prof. Martin Albrecht, chairman of the Board of Education, preached the sermon. The ladies' choir of Jerusalem Church that Mr. Trettin had directed for 28 years sang several anthems. A reception followed after the service. This gave the many friends and guests an opportunity to meet Mr. and Mrs. Trettin, congratulate them, and wish them the Lord's blessing.

The Editorial Board of *The Northwestern Lutheran* implores the Lord to grant Mr. Trettin His abundant blessing both in his work and his personal life.



Mr. Emil Trettin

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## Pastor Wm. E. Fischer Is Installed as Secretary of Part-Time Education



Pastor William Fischer

William E. Fischer, 41, has assumed his duties in the office of the Board of Education — Wisconsin Synod as Secretary of Part-Time Education, an office created by resolution of the Synod Convention of 1965. He was installed in his new office in a service held at Redemption Lutheran Church, Milwaukee, on November 6. The Rev. Clarence Koepsell, Oshkosh, secretary of the Board of Education, preached the sermon, basing it upon I Corinthians, 2:1-5. The rite of installation was performed by Prof. Martin Albrecht, chairman of the Board of Education, assisted by Pastor Koepsell, Prof. Carleton Toppe, and Pastor Marcus Liesener. The choir and the children of Redemption Lutheran Church, under the direction of Mr. Donald Holzhueter, beautified the service by means of fitting music. After the service a reception was held in the meeting room of the school building.

Pastor Fischer is the son of the late Pastor Gervasius Fischer, who had been pastor in Madison, in Town Grover, and in St. Jacobi, Milwaukee, Wisconsin, and in Mankato, Minnesota. Pastor Wm. Fischer graduated in 1947 from Northwestern College, Watertown, having received both his preparatory and his college education at that institution. He then entered the Seminary in Mequon but interrupted his seminary studies to teach in Christ Lutheran School of Milwaukee for one year. He was graduated from Wisconsin Lutheran Seminary in 1951 and was assigned to establish Redemption Lutheran Church. The congregation was organized in 1952. Pastor Fischer has served the congregation since its beginning.

Pastor and Mrs. Fischer, nee Gladys Herrmann, are the parents of four children: Mark, a student of the preparatory department in Watertown; Laurie, Christie, and Beth at home. The Fischer family will make its home at 5760 North 35th Street, Milwaukee, after Christmas.

## Editorials

(Continued from page 411)

some good things about it too, even with its modern trappings, over which we Christians can rejoice.

We are reminded of the attitude of the Apostle Paul when those who were envious of his prominence seized upon his imprisonment as an opportunity to promote themselves by preaching the Gospel. He actually rejoiced. He exclaimed, "What then? Notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Christ's name and Christ's Gospel are proclaimed more often and more widely in the Christmas season than at any other time of the year—so much so that it is difficult even to tune it out. From all sides we hear it, that Christ, the Virgin's Son, the Seed of David, the Light of the World, the Savior is born. Surprisingly often, even

in the market place—in carols, hymns, and readings—the Gospel is proclaimed in its simple purity for everyone to hear.

It may help to loosen the pocketbook, and it may be used as a gimmick to melt sales resistance; but the fact remains that whether in pretense or in truth Christ is preached. No one but God knows how many people have been brought to faith or led back to the faith of their childhood by the echoing and re-echoing of the news that the Savior has come.

Any Scrooge can be cynical about Christmas. Every Christian can find much to decry and deplore about the modern celebration of Christmas. But we thank God for those ways and those means through which Christ is preached at Christmas, unwitting and hypocritical as this may sometimes be. And, like Paul, we therein do rejoice and will rejoice.

IMMANUEL G. FREY

### NAMES REQUESTED for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Huntsville
Colorado	Fort Collins*
California	Alpine-Le Mesa Concord (Oakland) Redding Redlands Sacramento San Diego San Jose Simi Valley (Ventura Co.) Whittier (La Habra, Montebello, Pico Rivera, La Mirada, La Puente)
Florida	Cutler Ridge (Miami) Merritt Island Orlando West Palm Beach
Illinois	Joliet* Tinley Park (S. Chicago)
Iowa	Davenport (Quad City)*
Kansas	Hays-Stockton Kansas City Topeka Wichita
Maryland	Baltimore*
Michigan	Kalamazoo Portland Utica
Minnesota	Duluth-Superior Moorhead Faribault*
Montana	Missoula*
Nebraska	Columbus
New Jersey	North Brunswick
New Mexico	Albuquerque*
Ohio	Akron Cleveland Grove City (Columbus)
Oregon	Salem
Pennsylvania	King of Prussia (Philadelphia)
South Dakota	Brookings
Texas	Dallas-Duncanville El Paso Houston San Antonio Waco*
Virginia	Falls Church (Wash., D.C.)

Wisconsin	Eau Claire Grafton Little Chute Shawano Waupun* Wauson
Canada	St. Albert-Edmonton, Alberta

\* Denotes exploratory services.  
(New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

### LIST OF CANDIDATES

#### Northwestern Lutheran Academy

The following candidates have been nominated for the position of President of Northwestern Lutheran Academy, Moberg, S. D. These names are additions to an older list, as requested by the Board of Control. (See the May 1, 1966, issue of *The Northwestern Lutheran*.)

Prof. LeRoy Boerneke, New Ulm, Minn.  
Pastor George W. Boldt, Morton Grove, Ill.  
Pastor Daniel Habeck, Toledo, Ohio  
Prof. Lloyd Hahnke, New Ulm, Minn.  
Pastor Harold Johnse, St. Paul, Minn.  
Pastor Clarence Koepsell, Oshkosh, Wis.  
Prof. Paul W. Kuske, Saginaw, Mich.  
Pastor Daniel W. Malchow, Milwaukee, Wis.  
Prof. Jackson R. Petrie, Fond du Lac, Wis.  
Prof. LeRoy Ristow, Fond du Lac, Wis.  
Pastor H. E. Russow, Hadar, Nebr.  
Pastor Theodore Sauer, Manitowoc, Wis.  
Prof. Wayne Schmidt, Onalaska, Wis.  
Prof. Armin Schultz, Saginaw, Mich.  
Pastor Robert Sievert, Montrose, Minn.  
Pastor Jerome Spaude, Flint, Mich.  
Pastor Harry Wiedmann, Burlington, Wis.  
Prof. William G. Zell, Watertown, Wis.  
The Board of Control will meet at Northwestern Lutheran Academy on Jan. 10, 1967, 10 a.m., to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than Jan. 9, 1967.

R. C. Heier, Secretary  
Akaska, S. Dak. 57420

### NOMINATIONS FOR PROFESSORSHIP Northwestern College

The following have been nominated for the Greek professorship at Northwestern College, Watertown, Wis.:

Pastor Daniel Buske, Hazelton, N. Dak.  
Pastor Henry F. Koch, Sault Ste. Marie, Ontario, Can.

Pastor Richard Lauersdorf, Ontario, Wis.  
Pastor Jerald Plitzweit, Sheboygan, Wis.  
Pastor Darvin Raddatz, Beaver Dam, Wis.  
Prof. LeRoy Ristow, Fond du Lac, Wis.

Correspondence concerning these nominees should be in the hands of the undersigned not later than Jan. 5, 1967.

W. A. Schumann, Secretary  
612-5th St.  
Watertown, Wis. 53094

### NOMINATIONS FOR PROFESSORSHIP Northwestern College

The following have been nominated for the mathematics professorship at Northwestern College, Watertown, Wis.:

Mr. Leland Dahlberg, Palos Heights, Ill.  
Mr. Willis Hadler, Bylas, Ariz.  
Mr. Luther Kolander, Milwaukee, Wis.  
Mr. Thomas Kriewall, Madison, Wis.  
Mr. Fred Littau, San Manuel, Ariz.  
Prof. Elwood Lutze, Manitowoc, Wis.  
Prof. John Micheel, New Ulm, Minn.  
Mr. Robert Otterstatter, Fort Atkinson, Wis.  
Prof. Theodore Pelzi, Moberg, S. Dak.  
Mr. Carl Schwertfeger, Brentwood, Calif.  
Prof. Philip Strohm, Lake Mills, Wis.  
Prof. David Umnus, Appleton, Wis.  
Pastor Edward Werner, South Shore, S. Dak.

Mr. Elmer Wohler, Milwaukee, Wis.  
Correspondence concerning these nominees should be in the hands of the undersigned not later than Jan. 5, 1967.

W. A. Schumann, Secretary  
612-5th St.  
Watertown, Wis. 53094

### CALL FOR NOMINATIONS

#### Executive Secretary for Home Missions

The General Board for Home Missions herewith requests the members of the Synod to submit names in nomination for the office of Executive Secretary for Home Missions, which is vacant because the Rev. R. L. Wiechmann has accepted a call into the parish ministry.

Letters of nomination should contain the qualifications and experience of the men named. It is to be borne in mind that a Synod resolution states that the Executive Secretary for Home Missions is to be a theologically trained man.

All letters of nomination should be submitted to the secretary of the General Board for Home Missions, the Rev. H. Paustian, 1025 East Main, Watertown, Wis. 53094, no later than Jan. 31, 1967.

H. L. Engel, Chairman  
The General Board for Home Missions

### APPOINTMENTS

Special Committee to make preparations for the observance of the 50th Anniversary of the Southeastern Wisconsin District, and the 450th Anniversary of the Reformation in 1967:

Pastor Arthur F. Halboth, Chairman  
Mr. Thomas H. Wehe, Treasurer  
Teacher Paul Jungkuntz  
Teacher Edgar Wiechmann  
Teacher Harold Hosbach  
Pastor Robert Kleist

To the District's Commission on Evangelism, to replace Pastor William Fischer, Pastor Reginald Pope.

District Director of Public Information:  
Pastor Robert Kleist.

Special Committee to review the time of District Conventions:

Pastor Melvin Schwenzen, Chairman  
Teacher Fred Biedenbender  
Teacher Kenneth Kolander  
Teacher Richard Schlavensky



Teacher James Fenske  
 Pastor Herbert Kruschel  
 Adolph C. Buenger, President  
 Southeastern Wisconsin District

**AN OFFER**

To any mission congregation: One baptismal font, also white and green paraments for altar, lectern, and pulpit. Contact: Pastor James Kiecker, Holy Cross Luth. Church, Daggett, Mich. 49821

**AN OFFER — ALTAR APPOINTMENTS**

An altar set, consisting of a cross, candleholders, flower vases, and a missal stand, is available to any mission congregation free. These altar appointments are in Mexican "silver." For further information, write to: Pastor Silas R. Kruger, 141 E. Mohave Road, Tucson, Ariz. 85705.

**CALENDAR OF CONFERENCES**

**MINNESOTA**

**RED WING PASTORAL CONFERENCE**

Date: Jan. 17, 1967.  
 Place: Zion, Hokah, Minn., E. G. Hertler, host pastor.  
 Time: 9 a.m. C. L. Serwe, preacher (D. Seifert, alternate).  
 Agenda: Exegesis of Eph. 5:15-33, J. Henderson (Eph. 6:1-9, R. Zehms, alternate); Casuistry paper: "A Study of Money-Raising Gimmicks used by Churches," R. Goede ("From Whom did Jesus Christ Redeem and Ransom Us?" N. Sauer, alternate paper).  
 Darryl G. Bruemmer, Secretary

**NORTHERN WISCONSIN**

**RHINELANDER PASTORAL CONFERENCE**

Date: Jan. 9, 1967.  
 Place: Zion Church, Rhineland, Wis.; D. Kock, host pastor.  
 Communion service: M. Radtke, preacher (T. Spiegelberg, alternate).  
 Agenda: Ephesians, by J. Radloff; Gaining and Instructing Adults, T. Spiegelberg.  
 Ethan Kahrs, Secretary

**SOUTHEASTERN WISCONSIN**

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Place: St. Luke's Church, Knowles, Wis.  
 Time: 9 a.m., Jan. 17, 1967.  
 Preacher: W. Nommensen (alternate, W. Schink).  
 Agenda: Exegesis of I Cor. 10, H. Lemke; Augsburg Confession, Art. III, E. Froehlich; Ways in Which Legalism Creeps into our Ministry, H. Schwertfeger; Reports and Conference Business.  
 Alternate Papers:  
 Exegesis of Gen. 13, M. Westerhaus; Exegesis of I Cor. 11, W. Bartelt; Augsburg Confession, Art. IV, E. Weiss.  
 Martin O. Westerhaus, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Pastor**

**Kesting, Herbert**, as pastor of St. Peter's Ev. Lutheran Church, Mishicot, Wis., by A. L. Schmeling; assisted by Armin Engel, R. P. Otto, T. F. Stern, W. A. Geiger; Nov. 20, 1966.

**Instructors**

**Fleming, Roger**, as instructor in Religion and English in Lakeside Lutheran High School, Lake Mills, Wis.; Nov. 6, 1966.

**Schlomer, John**, as instructor in Social Studies and athletics in Lakeside Lutheran High School, Lake Mills, Wis.; Nov. 6, 1966.

**Teachers**

**Boehme, Mark**, as teacher in the Apache Lutheran Mission at Peridot, Ariz., by H. E. Rosin; Aug. 28, 1966.

**DeNoyer, George**, as teacher in Martin Luther School, Neenah, Wis., by G. Jerome Albrecht; Sept. 11, 1966.

**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
 CURRENT BUDGETARY FUND**

**1966 Pre-Budget Subscription Performance**

Ten months ended October 31, 1966

	Subscription Amount for 1966	10/12 of Annual Subscription	Offerings Received in 1966	Per Cent of Subscription	Offerings Received in 1965	Per Cent Increase for 1966
Arizona-California	\$ 72,637	\$ 60,531	\$ 54,835.37	90.6	\$ 48,811.90	12.3
Dakota-Montana	108,750	90,625	86,748.38	95.7	83,264.21	4.2
Michigan	483,368	402,806	369,675.05	91.8	358,137.60	3.2
Minnesota	538,745	448,954	455,317.41	101.4	442,118.34	3.0
Nebraska	99,586	82,988	81,999.85	98.8	80,767.74	1.5
Northern Wisconsin	573,858	482,381	473,855.44	98.2	468,685.79	1.1
Pacific Northwest	22,260	18,550	17,001.56	91.7	19,782.84	14.1*
Southeastern Wisconsin	707,917	589,931	542,087.72	91.9	534,450.39	1.4
Western Wisconsin	635,829	529,858	503,334.24	95.0	472,338.47	6.6
<b>Total</b>	<b>\$3,247,950</b>	<b>\$2,706,624</b>	<b>\$2,584,855.02</b>	<b>95.5</b>	<b>\$2,508,357.28</b>	<b>3.0</b>

\* Indicates a decrease

**MISSIO DEI CONTRIBUTIONS**

Total to October 31, 1966

Arizona-California	\$ 27,809.90
Dakota-Montana	36,564.60
Michigan	131,937.03
Minnesota	144,044.41
Nebraska	42,053.65
Northern Wisconsin	227,957.33
Pacific Northwest	10,883.35
Southeastern Wisconsin	272,174.46
Western Wisconsin	170,984.38
Gifts sent to Treasurer's Office	8,314.23
<b>Total</b>	<b>\$1,072,723.34</b>

**CURRENT BUDGETARY FUND**

Statement of Income and Expenditures

Four months ended October 31, 1966, with comparative figures for 1965

	1966	1965	October 31 Increase or (Decrease)
<b>Income</b>			
Pre-Budget Subscription Offerings	\$ 919,496.91	\$ 959,776.20	(40,279.29)
Gifts and Memorials	19,319.69	16,593.57	2,726.12
Pension Plan Contributions	21,843.68	—	21,843.68
Other Income	808.22	1,395.81	(587.59)
<b>Total Income</b>	<b>\$ 961,468.50</b>	<b>\$ 977,765.58</b>	<b>(16,297.08)</b>
<b>Expenditures</b>			
Home Missions	331,987.81	314,158.10	17,829.71
World Missions	171,824.53	157,096.93	14,727.60
Worker-Training	394,974.18	412,326.01	(17,351.83)
Benevolences	174,179.22	124,672.75	49,506.47
Administration and Promotion	78,719.29	102,974.29	(24,255.00)
<b>Total Expenditures</b>	<b>\$1,151,685.03</b>	<b>\$1,111,228.08</b>	<b>\$ 40,456.95</b>
<b>Operating Gain or (Deficit)</b>	<b>(190,216.53)</b>	<b>(133,462.50)</b>	<b>(56,754.03)</b>

Norris Koopmann, Treasurer  
 3512 West North Avenue  
 Milwaukee, Wisconsin 53208

**Meyer, John A.**, as principal of Redeemer Ev. Lutheran School, Tucson, Ariz., by S. Krueger; Sept. 29, 1966.

**Mail Address**

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 Trujillo Alto  
 Puerto Rico 00760

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**Sprain, Roger**  
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**DeNoyer, George**  
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**Meyer, John A.**  
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 Tucson, Ariz. 85705



# A Lantern to Our Footsteps

*Answers Based on Holy Writ*

**Topic: What Does Isaiah  
7:14-16 Mean?**

These three verses read as follows: (14) "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. (15) He shall eat curds and honey when he knows how to refuse the evil and choose the good. (16) For behold the child knows how to refuse the evil and choose the good, the land before whose two kings you are in dread will be deserted." In the above quotation we have combined the translation of the King James Version and that of the Revised Standard Version. This combination presents a clearer and more correct translation of the entire section than either taken alone.

## **The First Verse Is Clear**

A reader asks this question about these verses: "Matthew 1:22, 23 tells us that the virgin birth of Christ was foretold in Isaiah 7:14. So there can be no doubt about that. But what does Isaiah 7:15, 16 mean?" What verse 14 says is indeed clear to anyone who accepts Scripture as inspired. There is no question but that Isaiah foretells the birth of Christ from a virgin. Matthew, referring directly to this prophecy, tells us how it was miraculously fulfilled.

The two verses that follow have often been a puzzle. What do they say? What do they mean? They are a continuation of the prophecy that speaks of the virgin-born Immanuel. They are a continuation of the sign which God is giving the unbelieving king Ahaz in this prophecy.

## **Curds and Honey — Evidence of Poverty and Need**

Verse 15 describes the kind of food which Immanuel will eat when "he knows how to refuse the evil and choose the good," in other words, when he reaches the age of discretion. Curds and honey—but what kind of food is that? What is its significance? We shall briefly sum up the way this was explained years ago in an article on this passage. This food was evidence, not of riches and surplus, but poverty and need. This is seen from what is said later in verses 17-25. The people remaining in the country will no longer farm the land. They will raise a few head of cattle, have curds as their food and the wild honey, and this without any mention of bread. This pictures the pitiful, disgraceful condition of Israel at the time when the Savior comes. This shows how the glorious God-Man, the child called Immanuel, humbled Himself. "Though he was rich, yet for your sakes he became poor" (II Cor. 8:9).

## **Desolation: Israel Shorn of Its Glory**

But what will cause this desolation? The reason is given in the text verse. Even before the child Immanuel reaches the age of discretion, the land will be laid waste. Syria and Ephraim, whose kings Ahaz at this time feared, will be deserted. Also the land of Judah, the southern part of Palestine, will "become briers and thorns" (v. 23). This has been summed up in another article on this passage in the following words: "The description of this desolation and the ensuing poverty is, of course, to be understood figuratively. Judah was not a place of briers and thorns in the literal sense of the word when the Messiah was born. It was, however, shorn of all its glory prior to Immanuel's birth and contemporaneously with it. It is this desolation which is being revealed to the house of David."

## **A Sign of Judgment to Unbelieving Ahaz**

All of this is given as a sign to unbelieving King Ahaz. Although we recognize a wonderful promise of the coming Savior in these words, to Ahaz in his unbelief this prophecy was a sign that spelled judgment. It proclaimed judgment upon him, the king, and his royal house. It would become desolate. By the time David's greater Son would be born, this unbelieving king's descendants would no longer be kings. Indeed, the people of Israel will have lost its glory and be a people under submission to the heathen.

We can paraphrase our entire passage to bring out its meaning as follows: King Ahaz, God is going to give you a sign which will be a judgment upon you in your unbelief. God is going to send His Son, Immanuel, born of a virgin. He will be born into a pitiful, downtrodden nation so that he will eat the food of poverty. For by that time your proud kingdom, the whole land of Palestine, will have fallen into the hands of the heathen; your own family will have lost the throne.

The words spoken to Satan in the Garden of Eden, announcing to him his defeat at the hands of the Seed of the woman, was a wonderful Gospel promise to man in his sin. Even so this sign, given as a judgment against unbelieving Ahaz, is a reassuring prophecy of the coming of the Son of God into our human flesh for our eternal redemption. The Gospel of the birth of the virgin's Son is indeed to the unbeliever a "savor of death unto death," but to those who see in Immanuel their redemption it is the "savor of life unto life." ARMIN SCHUETZE

## UPON OUR LORD'S NATIVITY

### A THREEFOLD LITANY OF PRAISE

**OUR FATHER IN HEAVEN**, Thou Giver of the Christmas Gift, long before the world came from Thy creating hand, even in eternity, Thou didst plan and determine for mankind lying in bitter poverty a gift which was rich beyond all telling.

*O Father, we laud and magnify Thy glorious name.*

Through the centuries Thou didst point forward to Thy Gift, the divine Savior. Thy Gospel promise brought many to faith in Him and so made them rich beyond all understanding.

*O Father, we laud and magnify Thy glorious name.*

When the time was right for Thee, Thou didst present Thy Gift in the place and in the manner announced long before: Thy Son, born of a Virgin, born in lowliness, born at Bethlehem.

*O Father, we laud and magnify Thy glorious name.*

Through the centuries since then Thou has presented in Thy Gospel Word, and still dost present today, Thy Gift, the Savior of the world.

FOR THIS THY GRACE AND FAITHFULNESS, O FATHER, WE LAUD AND MAGNIFY THY GLORIOUS NAME.

**OUR BLESSED LORD JESUS**, Thou Gift from the Father's hand, what thanks shall we render to Thee for Thy nativity? The Father in love did not withhold Thee from us sinful men. In Thine amazing love Thou didst not withhold Thyself from us.

*Our Lord and Savior, we laud and magnify Thy glorious name.*

Thou didst not shrink from the bitter cost to redeem us sinners. Thou didst choose to be conceived by the Holy Ghost and to be born of the Virgin Mary. Thus didst Thou become our Christmas Gift, to make us rich for time and for eternity. For, though Thou wast God no less than before, Thou didst not use Thy divine power and majesty, but didst follow the path of lowliness and poverty.

*Our Lord and Savior, we laud and magnify Thy glorious name.*

As the lowly Servant of God, Thou didst fulfill the Law for us. As our Mediator Thou didst endure the penalty of sin which was the due of guilty men, even death as one accursed. For us men and for our salvation didst Thou come down from heaven. That salvation Thou hast accomplished once and for all, for all men of all time.

FOR THIS THY LOVE AND GRACE, OUR LORD AND SAVIOR, WE LAUD AND MAGNIFY THY GLORIOUS NAME.

**O HOLY GHOST**, Thou Dispenser of the Christmas Gift, Thou didst inspire the prophets of old to prophesy of the coming Messiah, and through their prophecies Thou didst create in the hearts of many faith in Him who should redeem Israel.

*O Holy Spirit, we laud and magnify Thy glorious name.*

In the fullness of time, Thou didst overshadow Mary, so that she conceived the Holy One of God and gave birth to Him who is Christ the Lord.

*O Holy Spirit, we laud and magnify Thy glorious name.*

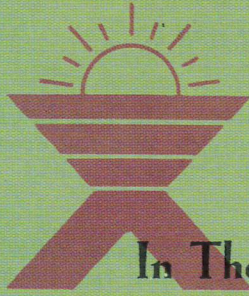
Since that great day of the Savior's nativity Thou hast constantly been bringing the tidings of great joy to disconsolate men and hast put the joy of salvation into the hearts of many.

*O Holy Spirit, we laud and magnify Thy glorious name.*

Through the Good News of salvation in Christ alone Thou hast brought us to faith and hast made us to share in the Christmas Gift. Thou hast even made us the bearers of good tidings to others, witnesses of Christ, who was and is true God, who came down from heaven and became man for us men and for our salvation.

FOR THIS THY GRACE AND MERCY, O HOLY SPIRIT, WE LAUD AND MAGNIFY THY GLORIOUS NAME.





## In The Name Of Jesus, The Word Made Flesh!

Again we stand in spirit at Bethlehem's manger — and we are deeply stirred. For here we see Him who was God and became man, yet did not cease to be God. We know the purpose of His nativity: "I believe in one Lord Jesus Christ . . . , God of God, . . . who for us men and for our salvation came down from heaven." Or in the words of the hymn:

Child of wonder, virgin-born,  
King of all creation,  
On this happy Christmas morn  
Come for our salvation!

This is our common faith, a strong bond uniting you and us. Therefore we are not merely using a "nice" phrase which is proper at this season, but are extending a greeting with a wealth of meaning when we say:

## A BLESSED CHRISTMAS in Christ, Our Lord and Savior!

*The Editorial Board and the  
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and all its workers.*