

PROCLAIM THE WONDERS OF HIS BIRTH!



THE NORTHWESTERN
Lutheran

December 21, 1969

RUN, RUN WITH JOY!

Run, run with joy
To see the Boy

Whose birth Augustus Caesar had to aid,
Though he but plans for pow'r and Empire laid;
For through his census God at last fulfilled
What He long, long had prophesied and willed:
The chosen Virgin He would surely bring
To Bethlehem, that angel choirs might sing:
"All glory to the newborn King!" and men
Might take His Gift and sound their glad "Amen!"

Run, run with joy!
The infant Boy

Became the Man His birth with force foretells.
No stir in Bethlehem, no ringing bells,
The lowly pair of David's line, the stall,
The swaddling clothes—oh, mark them one and all,
And see the blessed life for you once led!
The path He followed from His manger bed
Went down and down to utmost poverty,
To make us slaves and paupers rich and free.

With joy now run
To see God's Son!

As Heaven's angel called Him "Christ the Lord,"
As shepherds worshiped Him, so does the Word
Throughout acclaim Him as the One divine
Whose words and deeds with God's own glory shine—
The One who met our need, for He has done
The Father's will: for all redemption won.
Now celebrate the wonders of His birth!
Shout out: "Behold your Savior, sons of earth!"

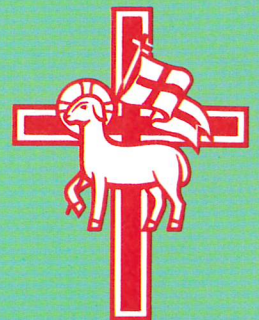
WERNER H. FRANZMANN

PROCLAIM THE WONDERS OF HIS BIRTH!



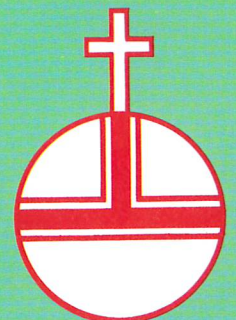
THE WONDER OF HIS INCARNATION

The Chi Rho monogram, an abbreviation of the Greek word for Christ, the Messiah, and the symbol of the manger, signifying that the eternal Word, the only-begotten Son of the Father, "was made flesh and dwelt among us."



THE WONDER OF HIS JUSTIFICATION

The Cross and the Agnus Dei (the victorious Lamb bearing the Resurrection banner), signifying that, as our God-appointed Substitute, Christ was "delivered for our offenses, and was raised again for our justification."



THE WONDER OF HIS KINGDOM

The Cross Triumphant, a Latin cross erected on a banded globe, symbolizing the triumph of the Gospel over the world. It signifies that through the preaching of the Gospel as "a witness unto all nations" Christ brings sinners under the scepter of His grace and leads them to eternal glory.

Great Joy To All People

A Christmas Message from President Oscar J. Naumann

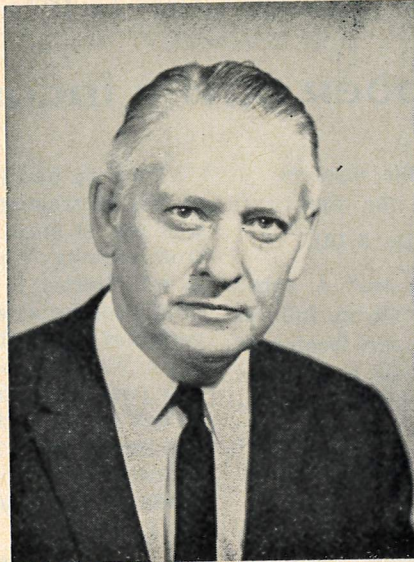
A gift is usually selected for a specific person. Occasionally a person will select one gift to be given to a husband and wife or even to an entire family. We even hear of wealthy men establishing foundations that are designated to benefit large groups of people, at times even thousands of them.

But no human being has ever presented a gift that was able to bring great joy to all people. Only the eternal and gracious God could present such a gift. It is this Gift of God to all people that causes our joy again at this season.

No matter who you are, what you have been, or what troubles your heart and soul today, God's heavenly messenger says to you: "Fear not, for behold I bring you good tidings of great joy. . . . For unto you is born this day . . . a Savior, which is Christ the Lord."

God's promise to fallen mankind has been fulfilled. The Savior is born and this means peace on earth and good will toward men. Rejoice, therefore, because your Savior has assured your peace and your eternal joy. "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" (II Cor. 8:9).

But our rejoicing is not to be kept to ourselves. Anyone who is content to count only his personal profit and advantage at this season has overlooked an essential portion of the Christmas Gospel.



President Oscar J. Naumann

It is true that the angel said: "Unto you is born a Savior, which is Christ the Lord." And no one is to overlook this direct assurance concerning his personal Savior. But once that has been grasped and believed, the angel's announcement must be completed: "I bring you good tidings of great joy which shall be to all people."

Not the shepherds alone, but all people on God's earth are to be blessed by this Gift of God. Not Abraham's physical descendants, the Jewish nation, alone, but all nations of the earth are to be blessed through his Seed. Not one race alone, but all races of mankind have a God-given Savior, the Son of God and Son of Mary, born in Bethlehem's stable and cradled in a lowly manger.

When the shepherds had seen it, they made known abroad the saying which was told them concerning this Child. Thus they shared the good tidings of great joy which shall be to all people.

The Apostle Paul also rejoiced to share that message. He writes in Ephesians 3:6-8: "The Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, that I should preach among the Gentiles the unsearchable riches of Christ."

To all of us who have and believe this Christmas message today is this grace given that we should preach the unsearchable riches of Christ among Jews and Gentiles today. For the angel's good tidings of great joy are still intended for all people today.

May our Christmas worship, therefore, consist of humble adoration of our personal Savior and of a joyous and grateful sharing of this Gift of God with all people! May we celebrate Christmas through personal witnessing of the Gospel and through generous support of our mission to all people!

Through such an observance of Christmas we will be joining the multitudes of the heavenly host, praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men!"

OSCAR J. NAUMANN

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

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PROCLAIM THE WONDERS OF HIS BIRTH!

The Wonder of His Incarnation

"And without controversy great is the mystery of godliness: God was manifest in the flesh"

(I Timothy 3:16).

Look into the manger. What do you see? A baby? Yes, a baby, but a baby in whom dwells "all the fullness of the Godhead bodily" (Col. 2:9). You are looking at real flesh with real human blood in His veins, real human breath in His nostrils. You are also looking at the true God with the real power of God, with the real majesty of God. You are looking at Him "who is the image of the invisible God" (Col. 1:15).

St. Paul sounds excited when he exclaims: "Without controversy great is the mystery of godliness: God was manifest in the flesh." Another translation reads: "It must be admitted the hidden truth of our religion is great — He appeared in flesh." We have the religion which leads to true godliness. No one can deny that this true religion of ours has great mysteries. One of these is the incarnation of Christ. It is a great wonder that He came into the flesh.

Wonderful in Itself

That God was manifest in the flesh is a wonder. The word "manifest" suggests that there was someone to whom He was manifested, someone to whom He appeared in the flesh. But suppose no eye had beheld Him. Suppose no ear had heard the announcement. Suppose no arms had cradled Him. Still His coming into the flesh would have been a wonder. It was wonderful in itself.

Think of what it meant for God to come into the flesh! Before He came into the flesh Christ was not bound by time or space. He had no limits to His knowledge, glory, or power. No sin surrounded Him. He was in the form of God. He was equal with God. He was God. But "he made himself of no reputation and took upon him the form of a servant and was made in the likeness of men" (Phil. 2:7). The Immortal took on mortality. The Infinite became finite. Had no one witnessed it, it would still be a wonder, wonderful in itself.

Wonderful for Us

Our God did not keep this wonder a secret. He did not hoard His marvel to Himself. He took no joy in watching His creatures scurrying helter-skelter in search of the mysteries of true religion. Our God made His miracle of incarnation known among humans. He manifested it. His hosts sang it. His messengers proclaimed it.

We have heard it. We have come to know the wonder of His incarnation. We have been introduced to Jesus who was at once a day-old infant in the flesh and God from eternity. We have become familiar with Him both as our Brother in the flesh and as our Savior. We have grown comfortable in the presence of Him who has experienced in the flesh our joys and sorrows, our pain and fears. We welcome Him as our Friend and Benefactor, "for [we] know the grace of our Lord Jesus Christ, that, though he was rich, yet for [our] sakes he became poor, that [we] through his poverty might be rich" (II Cor. 8:9). Surely, He has been manifested among us. His incarnation is wonderful for us.

Wonderful for the World

Our God did not hoard this wonder. Neither dare we! Maybe we have heard it so often that the edge has dulled for us. Maybe our appreciation is calm and less than excited. But the world is still waiting to hear it for the first time. Millions across the seas would not stay calm if they heard the wonder of His incarnation. Millions in our sprawling suburbs and cramped cities could get excited about the wonder of His incarnation. His incarnation is wonderful for the world because it brings the world exactly what it needs. It brings the world a Human Being with whom it can identify and the true God whom it can worship. It brings the world a Man who was born as man to live in man's world, yet conceived by God to lead man to God's world. His incarnation is wonderful for the world.

Dear Christians, proclaim the wonder of His incarnation! Be a Christmas angel in your community. Tell the real story about that Child. Let your eyes shine when you speak about the Virgin-born. Let your Christmas singing and your Christmas living shout, "Glory! Glory!" You have something wonderful to tell the world. Make Him manifest!

Let us not forget our missionaries in foreign fields. With our prayers and with our gifts let us help them to sing:

Joy to the world, the Lord is come!

With our prayers and with our gifts let us help them to make manifest the wonder of Christ's incarnation and to proclaim the wonders of His birth,

And wonders of His love,

And wonders of His love,

And wonders, WONDERS of His love. (LH 87)

THOMAS B. FRANZMANN

[The author is the pastor of St. Mark's Lutheran Church, Citrus Heights, California.]



PROCLAIM THE WONDERS OF HIS BIRTH!

The Wonder of His Justification

And without controversy great is the mystery of godliness: God was . . . justified in the Spirit"

(I Timothy 3:16).

There was Mary—great with child, a child conceived before she was married. What mockery would the world make of that? She could only hang on and believe that God's good will was being done with her.

There was Joseph—going down to register for those outrageous taxes because taxes can't wait, but neither could his carpenter's shop back in Nazareth. With what heavy heart did he watch his wife make those 80 gruelling miles when he could do nothing about it not even when the days were accomplished that she should be delivered! This was the loving, leading hand of God?

There were shepherds—once there was a day when shepherding was an honorable calling. But in those days when there went out that decree from Caesar Augustus, you tended sheep when you couldn't find work anywhere else. But what can you do when you're caught up in the system?

There was Simeon—was he a man of means or a county case, a pillar in the church or just a face in the crowd? We know this: Simeon was a watcher and waiter for the promises of God. But what good are promises, people want to know, when there's a life to be lived now!

There was Anna—a widow of 80 and 4 years, who knew what it is to sit in the mourners' bench when the light has seemingly gone out. Anna had lived her three-score years and ten, and she had to think about that as she carried her flowers out to the cemetery. The time was soon at hand to lie down there herself.

There was Bethlehem—where ordinary people did what people ordinarily do: yearn for the good old days before the Empire Builders upset things with their armies of occupation, and governmental decrees that sent strangers streaming into their crowded streets and inadequate housing. In critical and tense times as these a man had to be careful, mustn't get involved, open the door just a crack, that's it, and tell the man standing there he may use the cattleshed out in back.

Times and Tidings

Into times like that, and into lives like these did God break in with "good tidings of great joy." But be careful. Would the "good tidings" today send the news analysts into ecstasy? Would they please our architects of a brighter, better tomorrow? Is the "great joy" that program of social reform promoted from many a pulpit and longed for in many a pew—better housing perhaps, for the poor carpenter and his family? A restructured social order

entitling every downtrodden shepherd to a ranch of his own? A pension program and an antidote to arthritis for Simeon and aged Anna? Zoning ordinances and immediate withdrawal of troops for the put-upon people of Bethlehem?

The Answer to Man's Real Need

The "good tidings of great joy" is God's answer to man's real problem. Let the angel tell it: "I bring you good tidings of great joy . . . unto you is born a Savior!" It is announced, not argued. The Scripture does not explain it but interprets it: "Great is the mystery of godliness: God was manifest in the flesh, justified in the spirit. . . ."

This is the Father's verdict upon His Son made "manifest in the flesh." He declared Him righteous "who took upon him the form of a servant . . . and became obedient unto death, even the death of the cross." His righteousness, not earned by us, is imputed to us. His death is our deserved death. His rising again is our justification. His Father is our Father by faith, "the Justifier of him which believeth in Jesus."

Good Tidings for YOU

You modern-day Marys, bewildered by the world and wondering at the mysterious ways of God, to you is given "the victory that overcometh the world, even our faith."

To our Josephs, who are having a hard time of it, are tidings given that the One born in Bethlehem is "Immanuel"—"God with us," and still with us, moment by moment, day by day, even when we wander in our dark Egypts.

We who are watching in the fields of our particular calling might well be afraid of Him who draws near in the dark. But now the fear is gone, for it is the Crucified One, the One who died for me and rose again.

To the quiet Simeons among us God gives no narcotics, no drugs to dull us against the pain of this world, but "good tidings of great joy" which enable us to answer away: "Lord, now lettest thou thy servant depart in peace."

To the Annas who have empty chairs at their holiday tables, and to all of us, who are always on our way out to the cemetery, does the Savior still show that death has no hold on them who hold to Him.

To the citizens of small town Bethlehems and big city Jerusalems comes the Savior still: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him."

JOHN PARCHER

[The author is the pastor of Immanuel Ev. Lutheran Church, La Crosse, Wisconsin.]



PROCLAIM THE WONDERS OF HIS BIRTH!

The Wonder of His Kingdom

"And without controversy great is the mystery of godliness; God was . . . preached unto the Gentiles, believed on in the world, received up into glory" (I Timothy 3:16).

Inspired by the mystery and miracle of the birth of God's own Son, the Christian poet sings of the wonder of Christ's kingdom, as it grows through the preaching of the Gospel,

*Lift up thine eyes in wonder;
See, nations gather yonder;
They all come unto thee!
The world has heard thy story,
Thy sons come to thy glory
And daughters haste thy Light to see. (LH 126)*

In our text St. Paul exclaims, "It is commonly acknowledged that the mystery embraced by our faith is a great one: God Himself has appeared in our human flesh! Sinners have been made saints through Christ! Trusting in their Savior they comprise a mighty host, the kingdom of Christ!"

Christ's Kingdom Is Built By Proclamation

Kingdoms are usually built by force and diplomacy. Witness mighty Rome. These have their day; then they pass away.

But our King Jesus builds His everlasting kingdom in the hearts and lives of men by the preaching of the Truth. He tells Pilate, "Thou sayest that I am a king. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

This Truth, He says in the chapter before, is God's Word. It is not merely the record of Jesus' career, but the power of God unto salvation. By its preaching and acceptance in faith it is the power of God enabling lost sinners to overcome fear and doubt, to live as God's people, and to overcome sin, death, and damnation.

This power is freely offered and given to all men, also to the Gentiles. At Christmas poor shepherds received it; it led the Wise Men to Jesus; aged Simeon, with the young Child in his arms, sang of Him as "prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:31, 32).

Christmas is the time of joyful sharing, of the sharing above all else of the saving Word of Truth that gives hope and life. The angel's charge to the shepherds is meant also for us, "I bring you tidings of great joy, which shall be to all people." What a real Christmas gift

we bring our Savior in our mission work, sharing Him with our family, our community, our country, our world!

He has shown His pleasure in blessing all our work and giving us three new foreign fields this year—Mexico, India, and Indonesia. He gives us faithful preaching and also the means for our hearers to receive it by simple faith and trust.

Christ's Kingdom Is Entered By Faith

In St. Paul's words, the Savior is "believed on in the world." Thus he reports that Christ's kingdom covered the earth in his day. The glad tidings of the Gospel "went into all the earth, and their words unto the end of the world" (Rom. 10:18).

It is the same in our day. Little children, lowly shepherds, simple souls may all enter the kingdom freely by faith. And the mighty, the learned, and the wealthy can enter only by this lowly gate, "Except ye . . . become as little children, ye cannot enter into the kingdom of God" (Matt. 18:3).

How beautifully Christmas illustrates this wondrous fact concerning His kingdom:

*How silently, how silently,
The wondrous Gift is giv'n!
So God imparts to human hearts
The blessings of His heav'n.
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still
The dear Christ enters in. (LH 647)*

But this is only the beginning; the best is yet to come.

Christ's Kingdom Leads to Eternal Glory

St. Paul's conclusion, "received up into glory," refers to Christ's return to His full exercise of divine glory and majesty as "the head over all things for the church" (Eph. 1:22).

He is our Head, and as He returns in glory, we, His members and children, may rejoice, for He promised, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3).

In this faith and hope we again observe a happy Christmas,—

*Thus will we sing Thy praises here
With joyful spirit year by year;
And when we reckon years no more,
May we in heaven Thy name adore! (LH 108)*

EDGAR HOENECKE

[The author is the executive secretary of the Board for World Missions of the Wisconsin Ev. Lutheran Synod.]

The First Christmas In Prophecy

Some Christian families set up a manger scene one figure at a time. Early in Advent one sheep appears, then another, then the shepherd with his dog. As Christmas approaches, Mary and Joseph are added. Finally, on Christmas Eve, the figure of the Christ-Child lying in the manger completes the scene.

In a somewhat similar way God's Old Testament revelation filled in many details of the Savior's coming before He was born. The prophecies which our children often recite in Christmas Eve services are like separate brush strokes in a painting, each making its contribution to the total picture. The picture portrays the redemption of God's people through the promised Messiah.

Some think that only the later, Christian reading of the Old Testament saw so many references to the promised Savior. But ancient Jewish readers interpreted these references the same way. The Jewish Christian Alfred Edersheim counted more than 456 passages of the Old Testament which ancient rabbis applied to the coming Savior of Israel. "All the prophets prophesied only of the days of the Messiah," according to a traditional saying. It reminds us of what Jesus Himself said about the Scriptures: "They testify of me" (John 5:39).

Old Testament believers waited for the Messiah to appear. Zacharias, the father of John the Baptist, was surprised to hear that he would have a son and that his son would prepare the way for the Savior; but the coming of the Messiah did not surprise him. He knew that God would save His people, "as he spoke by the mouth of his holy prophets, which have been since the world began" (Luke 1:70).

The Virgin's Son

What did the prophets preach and write? Often a message of judgment, because they lived among a rebellious people; but a message of promise, too, to strengthen the faith of Old Testament believers. When King Ahaz was faced with enemies marching against his capital, "his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind" (Isa. 7:2). To encourage him, the Prophet Isaiah foretold the destruction of his enemies, but added the warning, "If ye will not believe, surely ye shall not be established" (Isa. 7:9).

To strengthen the king's feeble knees, the Lord offered to give him a sign, any sign at all. The king would not ask for a sign, probably because he felt that his situation was hopeless. But the Lord can save; He sent Isaiah to King Ahaz to tell him, "The Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

God prepared to fulfill that promise when He sent an angel to Nazareth, "to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. . . . And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:27-31).

The Son of David

Perhaps King Ahaz had forgotten the promise given to his greater ancestor, David. David, living about a thousand

years before Christ, had planned to build a temple for the Lord, but this work was reserved for his son Solomon. The Prophet Nathan spoke to David of Solomon and of the building of the temple. But the prophet's main message looked much further into the future—even into eternity. He told David, "Thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever" (II Sam. 7:16).

Twenty descendants of David ruled in Jerusalem, but then the last weak members of David's line were swept away by Babylonian armies. Jerusalem was destroyed, but God's promise stood. It was fulfilled in Jesus, of whom the angel Gabriel told Mary, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33).

Born in Bethlehem

The virgin-born Son of David—believing Israel centered its hopes in Him. *When* He would appear the Lord did not reveal; but He did tell *where* the people should look for the Savior. At about Isaiah's time, the Prophet Micah preached his message of judgment. "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. . . . Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps" (Mic. 3:9-12).

But with the message of judgment for Israel's unbelief and sin there were also words of hope for those who would repent. The hope was directed to Bethlehem: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting" (Mic. 5:2). The Everlasting King, the Son of David, would be born in the city of David.

When the fullness of time came, the Roman emperor's census brought Joseph and Mary to the right place: "And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child" (Luke 2:4, 5).

A Child, True Man

From the very first promise God made it clear that His Savior would not be an angel, nor would He Himself appear among men in His unveiled glory. It would be a child, a man, a descendant of Adam and Eve, who would crush the power of the devil (Gen. 3:15). One family of mankind became the bearer of the promise: the Lord told Abraham, "In thy seed shall all the nations of the earth be blessed" (Gen. 22:18). Abraham, Isaac, Jacob, and all their believing descendants looked forward in faith to His coming and could say with Isaiah, "Unto us a child is born, unto us a son is given" (Isa. 9:6).

The promise was fulfilled in the birth of a human Child: "While they were 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" (Luke 2:6,7). He truly came to us and for us by becoming one of us.

Christ the Lord

Yet He is more than just a human baby. Isaiah said so, too. "The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. 9:6).

God did not permit this aspect of His plan to go unnoticed at Bethlehem. Angels preached to shepherds the same good news that Isaiah had prophesied: "Unto you is born this day in the city of David a Savior, which is Christ the Lord. . . . Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:11-14).

Why should we read the Christmas story not only in the New Testament but also in the Old? There are many good reasons.

1) It was the Old Testament Scriptures of which Paul wrote to Timothy, "From a child thou hast known the

holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). The Old Testament, like the New, proclaims Christ and salvation through faith in Him.

2) In faith we twentieth-century Christians are one, not only with believers of all *places*, but with believers of all *times*. Our faith is not only the faith of Luther and Paul and John, but also the faith of Isaiah, Abraham, and Adam. "Abraham rejoiced to see my day," Jesus said (John 8:56). As we celebrate Christmas 1969, we share Abraham's joy.

3) Our Christian faith is not a creation of the early Church, or of our own Lutheran church fathers. Our God Himself planned our salvation and revealed His one, unchanging plan from the beginning of fallen man's history. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people!" (Luke 1:68.)

PAUL E. EICKMANN

[Professor Paul E. Eickmann is professor of Hebrew at Northwestern College, Watertown, Wisconsin.]

NOTES FROM THE EDITOR'S DESK

● "Wonderful!" — that is the name of the Child whose birth this issue of *The Northwestern Lutheran* celebrates. Long, long before He was born God chose that name. Some 700 years before the momentous event of that first Christmas night God had the Prophet Isaiah proclaim, "His name shall be called Wonderful!"

"Wonderful," the divine name of the pre-incarnate Christ who appeared to Manoah and his wife (Judg. 13:18), is a clear attestation of His deity. In His very person and being this Child is a Wonder. "Wonderful" designates Him as "God of God, Light of Light, Very God of Very God."

Wonderful, too, is His work — our salvation. "Unto us a Child is born; unto us a Son is given!" Mary's Son is Immanuel, God-with-us, yes, God-for-us! These are the wonders of His birth.

* * *

● Special thanks are due to the guest writers who in this issue have helped us to contemplate, urged us to believe, and inspired us to "proclaim the wonders of His birth." The special art work in this issue was planned and executed by Pastor Siegfried Fenske and Mr. Harold Schmitz of the Northwestern Publishing House staff. The explanations of the cover symbols are the contribution of Pastor Fenske. The efforts of all who contributed to this special Christmas issue are deeply appreciated.

* * *

● In his most recent *Newsletter* President Oscar J. Naumann reports: "At the meeting of the Conference of Presidents September 30 and October 1, the manpower situation was reviewed. At that time 36 parishes (46 pulpits) were vacant, three professors (theologically trained) were being called, and a missionary for Central

Africa. So 40 men are needed to fill the vacancies. We will not have that many Seminary graduates in June — just 33. But we look confidently ahead to the larger classes coming up.

"The teacher situation looks a bit better. This year DMLC has supplied only 12 students to serve as emergency teachers. Last year it was 24. The year before that, 36. Of the 21 women graduates who were married during the past summer, only 11 are teaching. Last year 21 of the 23 were called upon to teach. Two graduates were assigned on September 30. Eight more will be ready for assignment in January. There are 54 men and 128 women — total 182 — in the senior class at New Ulm. The junior class has 63 men and 148 women — total 211. The Lord is certainly answering the prayers of His people for laborers in His harvest!"

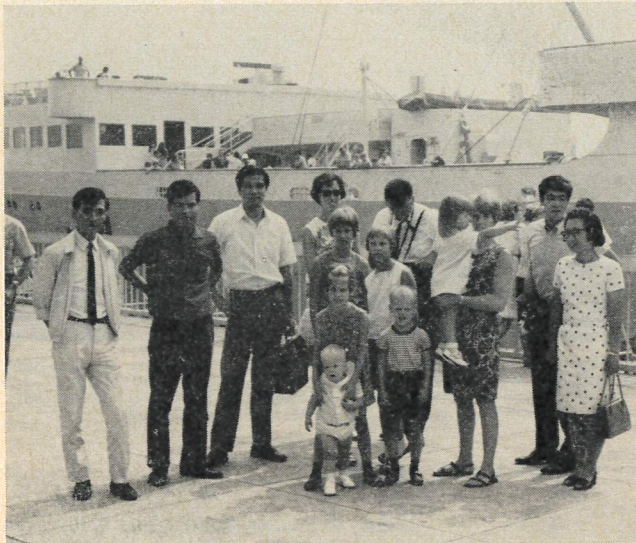
* * *

● In the area of World Missions, President Naumann also reports encouraging news: "The brethren in Mexico are eagerly awaiting the erection of their places of worship. Three or even four more pastors are studying diligently under Dr. David Orea Luna and will soon be asking to be interviewed preparatory to a colloquy. One of them is working among the Aztecas and Huasteca Indians in the Tamaulipas and San Luis Potosi states in Mexico. He serves groups of 80 and 40 members and one smaller one. Another man who has sought out Dr. Orea Luna in the hope of studying the Lutheran Confessions and qualifying for a colloquy is a member of the Azteca Indian tribe. He speaks both Spanish and Azteca. Trained originally in other theological schools, these men are convinced that our confessional position is truly Scriptural." Surely the Lord is giving the increase to the sowing of the seed of His Word!

The Sun of Righteousness Rises With Healing In His Wings in the Land of the Rising Sun

Malachi, the last prophet of the Old Testament, foretold the coming of the Christ-Child in the words, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings" (4:2). Like the morning sun, rising in brilliant splendor in the eastern sky, the Savior of the world appeared in Bethlehem to dispel the darkness of superstition and sin and to bring life and joy and peace to all the world.

Through the missionaries we have sent to Japan that glorious Sun is now also arising in Japan, a land where millions are still sitting in darkness and in the shadow of death. With the arrival of Missionary Harold Johne, who is to head our Seminary for the training of native pastors, a new chapter opens in the history of the Lutheran Evangelical Christian Church in Japan. The arrival of the Johne family on August 19 is recorded in this picture story.



Part of the group awaiting the Johne family at Yokohama, Japan (left to right): Seminary students Yoshida, Suzuki, Yamaguchi, Pastor and Mrs. Norbert Meier and children, Mrs. Kermit Habben and children, Seminary student Oshino and his wife.



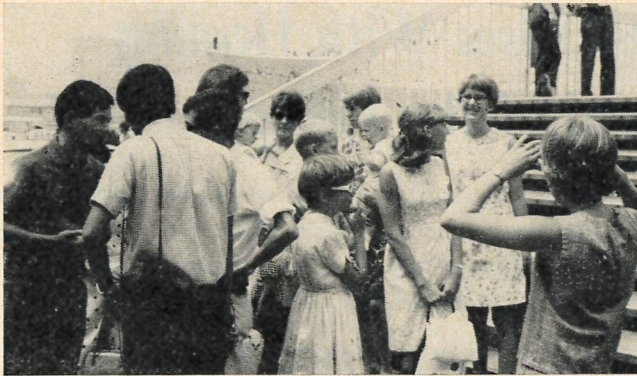
The Johne family disembarking from the steamer after crossing the Pacific.



Clearing customs is the first duty to be attended to upon arrival. While waiting in the Customs Reception Hall, Missionaries Meier and Habben (left) discuss the happy prospects of the work now that another worker has arrived on the field. Meanwhile, Mrs. Johne (facing the camera), loses no time in beginning to ply the other missionaries' wives with the host of questions she has been storing up.



At last the tedious chore of clearing customs is finished, and the welcoming and arriving mission workers are able to visit and become better acquainted with one another.



It's an uphill climb — through the cultural and language barrier — for the newly arrived missionary and his family. But, coming both at the behest and under the promise of the Lord Jesus, "I will be with you," every Christian missionary can say with Paul, "I can do all things through Christ which strengtheneth me."



West meets East — The Habben children, Maria and David, playing with their neighbors. Missionary Johnne and his wife fully expect that their six children will similarly soon adjust to their new environment.



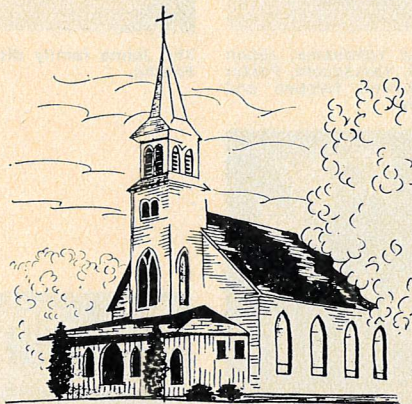
Missionary Norbert Meier (left) is eager to receive a first-hand report from new coworker, Missionary Johnne, on the plans of the mother church in America for expanding the work in Japan. Mrs. Meier and children are in the center of the picture.

Dedication of Entry

Trinity, Lake City, Minnesota

"Let the beauty of the Lord our God be upon us; yea, the work of our hands, establish thou it." In that spirit of the Psalmist Trinity-Lincoln of rural Lake City, Minnesota, on October 26, 1969, dedicated a new entry to its house of worship. The Rev. Paul T. Otto of Frontenac led the celebrating congregation in the liturgy, and the Rev. Herbert Muenkel of Zumbrota delivered the message. His text was Psalm 118:19, and his theme was "The Gates of Righteousness." For the edification of the afternoon gathering he spoke of opening those gates, leaving those gates, and finally closing these gates to all the enemies of God's house. Pastor Muenkel is the visiting elder of the Red Wing Conference.

The 30' x 19' entry has a cloakroom, a mothers' room, and a covered access to the nave of the church. To comple-



A pen-line sketch showing the new entry attached to the church building of Trinity Congregation, rural Lake City, Minnesota.

ment the New England style of the existing structure, the exterior is done in the traditional "board and batten" motif. The interior features exposed rough-hewn beams complemented by a ceiling of cedar decking. The walls are of elm, and the foyer-area floor is in cory tile. The handrails of English oak coordinate with the exposed

beams in brown stains. The floor area of the cloakroom is covered with dense-woven red carpeting, which was also then laid throughout the entire worship area. The stained-glass windows are designed to depict the Holy Trinity, after whom the congregation is named. The large central windows celebrate Christ and His work among men. Flanking this complex of windows is one representing the Father and one the Spirit. The corner windows serve to recall the smoke and fire with which God led Israel for 40 years.

The existing building was erected in 1902. Several minor changes have been made in it, yet the main structure remains as constructed. The congregation organized in 1883 under the direction of St. Peter's Congregation of Belvidere. The parish numbers in excess of 400. The present pastor is William Ziebell. The ink drawing of the church was done by the Rev. Paul Otto.

WILLIAM ZIEBELL

Pastor Waldemar R. Hoyer Leaves for Vietnam

Pastor Waldemar R. Hoyer of Resurrection Ev. Lutheran Church, Rochester, Minnesota, was inducted into a one-year term as our Synod's civilian chaplain to Southeast Asia by Pastor Clayton Krug, secretary of the Lutheran Spiritual Welfare Commission, on Sunday afternoon, October 26. Pastor Krug based his message on Jesse's words in I Samuel 17 directing David to see how his brothers fared in battle and to minister to them. Pastor Darryl Bruemmer of Grace Ev. Lutheran Church, Oronoco, and Vicar John Ibsich, who is serving Resurrection Congregation in the interim, assisted in the service. The offering was designated for the programs of the Lutheran Spiritual Welfare Commission.

Friends, relatives, and congregation members gathered for the induction service and then expressed personal wishes for God's blessing on Pastor Hoyer's work after the service at a luncheon in the Resurrection Lutheran Church basement.

Pastor Hoyer was called by the WELS Lutheran Spiritual Welfare Commission to serve our servicemen for one year in Vietnam and Southeast Asia. Members of Pastor Hoyer's congregation, of his family, and fellow clergymen gathered at the Rochester airport on October 30 as Pastor Hoyer began his trip to the Far East. On his first stop, which was in Hawaii, Pastor Hoyer visited our WELS congregation and conducted services there on November 2. The next step took him to Japan, where he conferred with our missionaries before flying on to Hong Kong. After visiting our Chinese Ev. Lutheran Church in Hong Kong, Pastor Hoyer completed his journey, arriving in Saigon to begin his service in the civilian chaplaincy among our servicemen.

In Saigon Pastor Hoyer was met by Pastor Melvin Schwark, who has served our men in this capacity during the past year. Pastor Schwark introduced the new chaplain to his work before leaving at the end of November and returning to his congregation in the United States.

The Psalmist David speaks in the 139th Psalm of the wonder of the Lord's omnipresence: "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." It is to our servicemen living and fighting in the dangerous conditions of war-torn Vietnam that we



This group gathered to see Pastor Waldemar R. Hoyer off at the Rochester, Minnesota, airport on October 30 as he left for Vietnam (left to right): Mrs. Oscar Patzer, Gary Patzer, Mrs. Kenneth Gawrisch, Pastor Kenneth Gawrisch, Pastor Hoyer, his daughter, Marge, Mrs. Waldemar Hoyer, Mr. Robert Raasch, the president of Resurrection Congregation and a member of the WELS Coordinating Council, Elizabeth Hoyer, Eric and Clayton Raasch, Vicar John Ibsich, and Mrs. Robert Raasch.

send our civilian chaplains to bring them personally the reassurance of our gracious, forgiving, ever-present Lord and Savior, who guides and directs us all in every walk of life.

May the Lord continue to bless this civilian chaplaincy! May the Lord strengthen and preserve both our chaplains and those they serve!

JOHN IBISCH

THANK YOU, PROFESSOR KOWALKE!



Prof. Erwin E. Kowalke

This issue brings the last editorial from the pen of Professor Erwin E. Kowalke as a member of the Editorial Staff of *The Northwestern Lutheran*. Professor Kowalke has asked to be relieved of this responsibility in order to be able to devote more time to his work of translating Professor August Pieper's commentary on the second part of the Book of Isaiah. For the past 10 years, ever since stepping down in 1959 from the presidency of Northwestern College, Watertown, Wisconsin, a position he had held for 40 years, Professor Kowalke has faithfully served his Savior and his Synod in the ministry of the printed Word. In particular, he has shared with our readers the benefits of his historical research into our Synod's early history endeavoring to awaken in all a deeper appreciation of our Synodical heritage. For the service he has rendered so faithfully and so well, we on behalf of our many readers say, "Thank you, Professor Kowalke!"



Studies in God's Word

Reflections of Christmas From Rome to Colossae

— Philemon 17-21

If thou count me therefore a partner, receive him as myself.

If he hath wronged thee, or oweth thee ought, put that on mine account.

I, Paul, have written it with mine own hand, I will repay it — albeit I do not say to thee how thou owest unto me even thine own self besides.

Yea, brother, let me have joy of thee in the Lord. Refresh my bowels in the Lord.

Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

Appeal to Fellowship

How far could Paul go? He had called Onesimus his son, "begotten in my bonds" (v.10), his own heart ("bowels," v.12), and a "brother beloved, specially to me" (v.16). What more could he say to commend Onesimus to Philemon as he continued his string of appeals? "Receive him as myself!"

How could Paul have expected Philemon to receive him himself? As a "partner." Ordinarily, the term referred to the kind of intimate friend who had common interests, common feelings, and common work. Among fellow Christians the word took on deeper meaning: "Philemon, as partners, you and I share the same faith, the same Lord, the same blessings, the same goal. We are fellow members of the Communion of Saints. And so, too, is Onesimus, my son. Since I cannot come to you in person now, receive him as you would receive me — in my place as a fellow believer."

Restitution Promised

If the injury of Onesimus' flight, the financial loss it had cost Philemon, still stood in the way, there was a simple solution. As Paul had owned Onesimus as his son, he stood ready to assume a father's responsibility. He would pay whatever Philemon would calculate as his indebtedness. "Here is my bond, signed with my own hand." At whatever cost to himself, Paul wished the two to be in perfect Christian fellowship without any hindrance, real or imagined.

As Paul encouraged Philemon to figure his loss and put it on Paul's account, so he reminded Philemon to assess his own indebtedness to Paul and weigh it in the balance. Would not Philemon agree that he owed his own soul to Paul, God's tool in his own conversion? Would there not be a balance "besides" after Onesimus' debt was paid?

Joy and Confidence

Paul's gentle reminder of Philemon's debt to him touched on another point. Philemon, as well as Onesimus, was a spiritual son of Paul. As a good, obedient son brings credit and joy to the father, so Paul yearned for his son's (i.e., Philemon's) filial response to bring joy to his heart. "Cheer and refresh my spirits ('bowels') in Christ." Partners in Christ! Brothers in Christ! Father and son in Christ! Joy and refreshment in Christ!

With a note of finality Paul concluded his appeal for Onesimus. "Having reached this confidence in you that you will listen to and heed the words that I write, I have penned this epistle to you. What is more, having come to know this about you that you

do more than is asked, I am sure that in this case also you will do more than I say."

Paul rested his case. Without a hint of legalistic coercion, it was an impassioned appeal filled with Christian compulsion. Who would dare to say that Paul's words did not hit their mark in Philemon's heart? Would he not receive Onesimus as a brother — and even as a son?

The Mind of Christ Reflected

Since our thoughts are tuned to the Birth of our Savior, we can see the imprint of the event of Christmas on the Epistle to Philemon.

Paul so closely identified himself with the runaway slave that he was to him as a brother, as a son, as his own heart and flesh ("bowels"). In connection with this identification Paul took upon himself the entire debt of Onesimus. Therein lies the parallel. Christ took upon Himself our entire debt, "for we are all His Onesimi, if we believe it" (Luther).

In order to assume our debt in reality, however, our Savior had to take our place in reality. Whereas Paul could identify himself with Onesimus only "in the Lord," the Son of God truly identified Himself with us *in the flesh*. He actually became Man, "conceived by the Holy Ghost, born of the Virgin Mary." As true Man He could — and did in effect — say to the Father: "If these My brethren have wronged Thee, or owe Thee ought, put that on Mine account. . . . I will repay it!" And He did! On the cross! Christmas made it possible. Christmas is forgiveness!

PAUL E. NITZ

Editorials

Christmas Still Comes the Same Way Bethlehem was ill prepared for Christmas. No home in the village had a Christmas tree; there were no holly wreaths on the doors. No lights twinkled out the spirit of the season, and no carols sang out the message that Christ was born.

It was an everyday, a workaday Bethlehem to which the first Christmas came. Craftsmen were plying their trades, shopkeepers were hawking their wares, shepherds were tending their flocks. Parents were anxious about their children; the aged were burdens on their families; the sick and the handicapped could not earn a livelihood. In the village there was hardly a home into which pain and loss had not entered.

Today Christmas comes to homes that are garnished, to churches festive in their adornment, to communities aglitter for the Yuletide holiday. Today it comes to a world that seems prepared to welcome it.

But the lives to which it comes are still the lives to which it came in Bethlehem. Science and technology, medicine and psychiatry have not altered their everyday, workaday character. Drudgery and monotony still burden daily tasks; bodies and minds are still victims of mishap and disease; homes are still driven by discord and depressed by lost hopes. Pain and loss still invade our lives today.

There is only one hope for our world as there was for theirs. There is only one joy for our lives as there was for theirs. For a fallen world, then as now, that hope and that joy were given in the blessed Savior's birth at Bethlehem. Nothing else about Christmas really matters.

CARLETON TOPPE

* * *

What Can Be Done About It? Near the end of his First Epistle, St. John wrote that we know that "the whole world lieth in wickedness." He assumes that his readers knew that, and through St. John the Holy Spirit assumes that we too know that the whole world lieth in wickedness. If we know that, there is no reason why we should be especially shocked when we see wickedness becoming bolder and bolder in our day. Why should we ask: "What is the world coming to?" when we read of unashamed lewdness and of violence in the streets that used to seem so safe. The world is not coming to something new and strange. It is just being itself. Wickedness is characteristic of the world. It was so in St. John's day, and it is so in our day. Our day is no worse, nor any better either, than St. John's day.

What does St. John do about wickedness in his day? He continues with something else that we all know: "And we know that the Son of God is come and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ" Giving people an understanding that the Son of God is come, and teaching them to know that in Him is

life and truth and purity, is the way that the Holy Spirit uses to separate us and others from wickedness and its temporal and eternal consequences.

In this same chapter St. John also wrote: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Faith in Christ is the victory that overcomes the wickedness in which the world lies. If we want to demonstrate against wickedness and do something practical and effective against it, let us, as God has given us means, spread that faith that overcometh the world.

ERWIN E. KOWALKE

* * *

A New World The world today is in sorry shape. It doesn't take a confirmed cynic or an inveterate pessimist to make this assertion, and it can be made in spite of such spectacular recent achievements as placing men on the moon. Wars and riots; open defiance of parents, police, and the courts; treason, subversion, desecration of the flag, and draft-card burning; rampant breakdown of marriages and breakup of homes; baldfaced defense of immorality and perversion; drug abuse and alcoholism — just about any kind of corruption you can name, all are common in our age. They add up to a gruesome and frightening situation, and they are a cause of deep concern and apprehension on the part of all responsible people.

We commend the loyal citizens and the dedicated civil authorities who are making concerted efforts to combat these evils of society. But amid all the programs, seminars, and campaigns aimed at lessening the evil and promoting the good we as a church are still directing our efforts to the preaching of the Gospel.

How can this be justified at a time when the foundations of society are crumbling and when our efforts could be directed toward the terrible problems which are afflicting society in our time? The truth is that it needs no justification. It is the only answer to the problems.

We, too, desire a perfect society and a perfect world. But we also know that this perfection will never be brought about in this world. Like Peter "we look for new heavens and a new earth, wherein dwelleth righteousness." The problem is sin, and the solution is universal redemption. This has been accomplished by God's Son Jesus Christ, and this is the Gospel which we are engaged in preaching.

With evidences of corruption breaking out all around us we don't want to dissipate our efforts swatting at flies or patching up leaks. A new world is possible. It is, in fact, promised in the Gospel. And that is why we continue to preach the Gospel with its message of righteousness, peace, hope, and life in a society which is destroying itself.

IMMANUEL G. FREY

All Aboard! Oldtimers in a small western town talk about the day when the trains still stopped there. The local handyman around the depot prided himself in his humble helping to make a great railroad run efficiently. So it happened on a sultry summer day that he whistled to the engineer and shouted: "Hey, Bud, move this thing up about 50 feet, will you." The engineer obliged. But in no time flat the conductor came tearing down the platform, screaming: "This train doesn't move unless I say so." At which point the baggageman replied: "It moved, didn't it?"

It's been around a long time, that particular problem: Who has the say-so? "Yea, hath God said?" was Satan's cunning question long ago to undermine the authority of God's spoken Word. Centuries later a lone monk of Wittenberg, summoned to stand before the assembled authorities of church and crown, put his finger on it: "Unless I can be shown from the SCRIPTURES that I have erred, I cannot, I will not recant."

So the skirminishing continues. The Roman Synod of Bishops recently convened to do battle over this very

business. Basically, the issue is not celibacy of the clergy or higher hemlines on the nuns' habits, liturgical reform or birth control. Pope Boniface said it first: "To obtain eternal salvation every soul must be subject to the Roman Pontiff." And his latter day counterpart, the golden-crowned Primate of Rome, robed in richly embroidered silk and satin, is still insisting: "This train doesn't move unless I say so."

Sadly, the bishops battling to outmaneuver that "one who exalteth himself above all that is called God" are only trying to get their own foot on the throttle. Neither side has an open ear for "Thus saith the Lord."

Long ago when the crowds were leaving in large numbers, and it was becoming dangerous to go against ecclesiastical opinion, Jesus asked: "Will ye also go away?" Answering for himself, for the Twelve, and a good many of us since, Simon Peter said: "Lord, to whom shall we go?"

"Thou hast the words of eternal life."

JOHN PARCHER

oh, come, let us worship!

Our Lutheran Liturgy

THE NUNC DIMITTIS

"Nunc dimittis" is the Latin for "Now lettest Thou depart," the first words of the New Testament canticle spoken by Simeon when Mary and Joseph brought the Christ-Child to the Temple for the purification according to the Law of Moses.

Simeon evidently was an old man when the above-mentioned incident took place. Just who this Simeon was we do not know, except that according to Luke 2:26 it had been revealed to him by the Holy Spirit that he would not die until he had seen the Lord's Christ with his own eyes. We read furthermore that the Holy Spirit led him into the Temple at the time when Mary and Joseph had brought the Child. When he saw Jesus, he knew that this was the Christ, for he took the Child in his arms and then offered his wonderful song of thanksgiving: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

How simply and how beautifully Simeon expressed his faith! He waited, yes, waited long, for this moment. He called this little Child his "salvation"; but He was to be not only his salvation, for this Messiah had been "prepared before the face of all people," for the entire world. He recognized Him as the light for both the Gentiles as well as for the Children of Israel.

And such He is for us. How fitting, therefore, that

we sing this same canticle when we have partaken of Christ's body and blood in Holy Communion! The same blessing which Simeon felt is ours also, for again we are at peace with God, having received the assurance of the forgiveness of sins.

Luther did not use this song in either of his Sunday services. At his time the Nunc Dimittis was used frequently in the evening services. It had been used a long time before Luther's day, namely, in the Communion service of the ancient Spanish liturgy. At Luther's time it was also in the orders of service in the churches of Nuremberg and Strassburg. It was used extensively in the Swedish Lutheran services as early as 1531. Evidently the widespread use in the Swedish Lutheran church brought about its acceptance in the Lutheran church in general. Another reason why the Lutheran church readily accepted it as part of the Communion service is that the song emphasizes our interpretation of the Sacrament, in that it stresses the thought that Christ is a gift sent to us and prepared for us by God Himself; the Roman Catholic interpretation, on the other hand, considers the Sacrament an offering of man to God.

It is with joy and thanksgiving that we are privileged to sing this hymn after having received Communion, for it sums up for us what has taken place as a result of our partaking of the Sacrament.

MARTIN ALBRECHT

The Christian and the World

IN IT, BUT NOT OF IT

WHAT THREAT DOES COMMUNISM POSE FOR THE CHURCH?

A regular item in clergymen's mailboxes for some time has been literature raising a warning voice against the growing threat of Communism in this country and the world. These publications pull no punches. Individuals, organizations, and movements which are thought to espouse the Marxist philosophy are named and exposed. Recent targets have been the Black Panthers, the SDS (Students for a Democratic Society), public-school sex education, and sensitivity training programs, to mention but a few.

There are many who see this as the biggest challenge the Church has today, to get busy and fight Communism. Are they right? What threat does Communism pose for the Church?

It might be well at the outset to examine a number of basic Communist doctrines, specifically as they pertain to religious belief and morality. J. Edgar Hoover in his book, "A Study of Communism", writes, "Communists claim that . . . there is no Supreme Being, or God, responsible for either the creation or the preservation of the universe.

"Communists allege that man does not have a spiritual soul destined for immortality and that he is not essentially distinct from other forms of life.

"Communists conclude that all religions and all moral codes derived from spiritual concepts are based on fantasy.

"Communists say that primitive man devised a Supreme Being in order to account for the violent forces of nature and to justify his own inability to explain the unknown. This Being served as someone to whom primitive man could pray and offer sacrifices for deliverance from such occurrences as thunder and lightning, earthquakes, volcanic eruptions, tornadoes and tidal waves. From this early beginning, Communists say, fixed patterns of prayer and other forms of worship developed, and religion became an important part of man's life.

"Communists then explain that the 'ruling class' exploits religious beliefs to preserve its privileged position in society. It is able to do so, Communists claim, because religion teaches such virtues as brotherly love, forgiveness, meekness, and resignation to one's fate with the promise of a supernatural life of eternal happiness. In following such teachings, Communists say, the poor and oppressed remain passive in the face of exploitation by the 'ruling class.' Therefore, Communists subscribe to the theory expressed by Marx that religion is 'the opium of the people.'"

Is there a threat to the Church in this godless philosophy? To ask the question is to answer it. The Christian Church has no choice but to condemn unequivocally this atheistic code of belief and behavior. But it would do well to keep things in their proper perspective. Communism is not the first "ism" that Satan has set against

the Church of Jesus Christ, nor is it necessarily the last. The history of the Church teaches that it has never been without its enemies, both within and without. Liberalism, materialism, and evolutionism are but a few of the others rearing their ugly heads in our day.

The question is, how is the Church to deal with a threat such as Communism poses? The danger is that it will forget that the weapons of its warfare are not carnal, but spiritual. Unlike the Church of Rome or the Calvinistic Churches, our Lutheran Church does not regard itself as a social reform movement (Augsburg Confession, Article XVI). Article XXVIII of the Augsburg Confession clearly teaches that the Church's responsibility is "to preach the Gospel, to remit and retain sins, and to administer the Sacraments." Social and political ideologies are not the concern of the Church as such, though Christians as individuals will naturally concern themselves with them.

It is safe to say that Communism would not have made nearly the inroads it has, had the Church remained true to its calling. It does this not by futile efforts to control legislation or to influence the administration of government, but by laboring patiently and persistently to increase the number of those whose hearts have been renewed by the Spirit of God and whose lives are governed by that Spirit. Not by invading political assemblies, but by entering the pulpit with an emphatic and convincing proclamation of the whole Gospel of Christ does the Church make the greatest contribution to its own safety and well-being and that of the nation.

The dangers threatening the Church today are great. But our Lord and Master, the great Overshepherd of the flock, has equipped us with powerful weapons, equal to the battle. Our cause is not lost. Let us hear again His promise: "I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Let us heed the Apostle's exhortation: "Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the spirit, which is the word of God" (Eph. 6:10-17).

*With might of ours can naught be done, Soon were our
loss effected;
But for us fights the Valiant One, Whom God Him-
self elected.
Ask ye, Who is this? Jesus Christ it is, Of Sabaoth Lord,
And there's none other God; He holds the field for-
ever. (LH 262:2)*

MARTIN P. JANKE

APPOINTMENTS

Pastor Robert Johnston to the District Board of Education, to fill the unexpired term of Pastor John Chworowsky.

Pastor Theodore Olsen to the Synod's Committee on Relief, representing the Metropolitan-North Conference.

Teacher Herbert Rupprecht to the District's Board for Student Aid, to fill the unexpired term of teacher Donald Holzhueter.

Pastor Marvin Otterstatter, chairman, Mr. Franklin Woldt, Pastor Wayne Bartelt, Mr. Carl Klitzke, Pastor Robert Michel, to the District Board for Information and Stewardship.

Pastors David Witte, chairman, Harry Wiedemann, Reginald Pope, Gordon Snyder, to the District's Commission on Evangelism.

Adolph C. Buenger, President

APPOINTMENTS

To fill existing vacancies, Pastor Charles Flunker of Newton, Iowa, has been appointed as Visiting Elder of the Central Conference. Pastor Richard J. Kuckhahn of Batesland, S. Dak., has been appointed as Visiting Elder of the Rosebud Conference; Pastor William Goehring of Aurora, Nebr., as the Secretary of the Nebraska District. Pastor William Leerssen of Winner, S. Dak., has been appointed as the Rosebud Conference Representative of the Nebraska District Commission on Evangelism; Pastor William Gabb of Columbus, Nebr., as a member of the Constitution and Legislation Committee; Pastor Wilfred A. Wietzke of Oskaloosa, Iowa, as chairman of the District Board for Student Aid; Pastor Henry G. Meyer of Fort Morgan, Colo., as the Northwestern Lutheran Reporter for the District; Pastor William Gabb as a member of the District Nominating Committee representing the Southern Conference.

Gerald E. Free, President
Nebraska District

APPOINTMENTS

Pastor Irvin Weiss has been appointed to the Synod Nominating Committee to take the place of Pastor R. Scheele, who has moved from the District.

Pastor Theodore Frey has been appointed to the District Nominating Committee to take the place of Pastor William Krueger, who has moved from the District.

Mr. Claude Hessee has been appointed to the Michigan District Mission Board to fill the unexpired term of Mr. Harold Schuessler, recently deceased.

Waldemar J. Zarling
Michigan District President

CALL FOR CANDIDATES

Because Professor Micheel has accepted a call to Dr. Martin Luther College, the Board of Control of Martin Luther Academy is requesting the members of the Synod to nominate men to fill this professorship. The man to be called should be qualified to teach mathematics, particularly advanced algebra and geometry, and to coach football.

Nominations and pertinent information concerning the candidates must be in the hands of the secretary no later than Jan. 9, 1970.

Erwin Walz, Secretary
Martin Luther Academy
Board of Control
17 1st St. NE
Fairfax, Minn. 55332

CALL FOR CANDIDATES

A new professorship has been authorized by the 1969 convention to take the place of temporary teaching help at Martin Luther Academy. The Board of Control is therefore requesting the members of the Synod to nominate men to fill this position. The man

to be called should be qualified to teach physical education and science, particularly biology and physics, and to do some coaching. Kindly include pertinent information concerning the nominee.

All nominations must be in the hands of the undersigned by Jan. 9, 1970.

Erwin Walz, Secretary
Martin Luther Academy
Board of Control
17 1st St. NE
Fairfax, Minn. 55332

CALL FOR NOMINATIONS

Prof. James Fricke has recently accepted a call to Northwestern College, Watertown, Wisconsin. The Board of Control of Michigan Lutheran Seminary, therefore, requests the members of the Synod to submit the names of candidates for this professorship. These men should be qualified to teach in the areas of English and music.

Nominations should be in the hands of the undersigned no later than Jan. 15, 1970.

Daniel Kirk, Secretary
The Board of Control
Michigan Lutheran Seminary
319 W. Taylor St.
Flint, Mich. 48505

CALL FOR NOMINATIONS LIBRARIAN

After 20 years of dedicated service to Dr. Martin Luther College, Professor Herbert A. Sitz has announced his retirement, effective when his replacement is called and is prepared to assume the office of librarian. The Board of Control, therefore, petitions the members of the Synod to submit nominations for the office of librarian.

Candidates should have a sound academic background with a deep concern for the functions the library serves in the total campus community. Some administrative ability is desirable as well as the ability to establish close working relationships with both students and faculty members.

Candidates nominated and called who do not possess academic experience in library science would be expected to pursue graduate work in this field as stipulated and provided for by the college.

The librarian will be expected to do some classroom teaching, although on a limited basis. The college will adjust to the teaching field of the man who assumes the office.

Nominations should be in the hands of the undersigned no later than January 3, 1970.

Gerhard C. Bauer, Secretary
DMLC Board of Control
8730 Nicollet Ave.
Bloomington, Minn. 55420

REQUEST

The Library of Dr. Martin Luther College at New Ulm, Minn., is in dire need of two long out-of-print items which may be found in the libraries of one or more of our pastors or teachers. The items are Leupold's EXPOSITION OF GENESIS, and the 1954 LUTHERAN CYCLOPEDIA edited by Erwin Lueker. Should there be anyone among the readers of this periodical who may be ready to dispose of a copy of either of these publications, I would be happy to hear from him.

Herbert A. Sitz, Librarian
Dr. Martin Luther College
New Ulm, Minn. 56073

NORTHWESTERN COLLEGE CONCERTS

Feb. 15 — 4:00 p.m. — Pop Concert
March 15 — 8:00 p.m. — Easter Concert
April 26 — 8:00 p.m. — Spring Concert
June 3 — 7:30 p.m. — Commencement Concert
Dr. Arnold O. Lehmann
Director of Music

REQUEST FOR COLLOQUY

Pastor Henry J. Behrens, and St. Paul's Lutheran Church, Grant Park, Ill., have terminated their membership in The Lutheran Church — Missouri Synod for reasons of conscience. Pastor Behrens has requested a colloquy preparatory to membership in the Wisconsin Evangelical Lutheran Synod.

Adolph C. Buenger, President

REQUEST FOR COLLOQUY

Pastor Thomas C. Pfothenauer of Ottawa, Ontario, Canada, having withdrawn from The Lutheran Church — Missouri Synod, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. His congregation, St. Paul Ev. Lutheran Church, voted on November 23 also to apply for membership in our Synod. Correspondence concerning the applications may be directed to the undersigned.

Waldemar J. Zarling, President
Michigan District, WELS

REQUEST FOR COLLOQUY

Pastor Chalmer Westhoff, Bremen, Kansas, having terminated his membership in The Lutheran Church — Missouri Synod for conscience and for confessional reasons, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence regarding the applicant may be directed to the undersigned.

Gerald E. Free, President
Nebraska District

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHEASTERN CONFERENCE —

PASTOR-TEACHER CONFERENCE

Date: Jan. 26, 27, 1970.

Time: 10 a.m.

Place: St. John's Lutheran Church, Westland, Mich.

Agenda: Wedding Regulations, J. De Ruiter; How to Teach Children to Sing Two-part Harmony, Teacher and pupils from St. John's; Visits to the Bereaved after the Funeral, E. Frey; Exegesis of Philemon, J. Graf; Is the Wisconsin Synod Changing?, G. Tiefel.

Communion service: Mon. at 7:30 p.m.

Preacher: D. Laude (alternate, W. Valleskey).

K. Haag, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN SOUTH

PASTORAL CONFERENCE

Date: Jan. 3, 1970.

Time: 9 a.m. Holy Communion.

Place: Nain Lutheran Church, West Allis, Wis.

Host: Gordon Snyder.

Preacher: Melvin Schwenzen (Gordon Snyder, alternate).

Agenda: The Book of Revelation, P. Eckert; Critical Evaluation of the CPH Hymnal Supplement, Prof. M. Albrecht.

D. A. Witte, Secretary

ORDINATIONS AND

INSTALLATIONS

Installed

Pastors

Doelger, Marvin F., as pastor of St. John's Ev. Lutheran Church, Caledonia, Minn., by C. Serwe; Nov. 23, 1969.

Moke, David F., as assistant pastor, Holy Trinity Ev. Lutheran Church, New Hope, Minn., by E. Bode; Nov. 23, 1969.

NEW TIME OF SERVICE

Divine Savior Ev. Lutheran Church
Indianapolis, Indiana

Sunday School and Adult Bible Study —
9:30 a.m.

Worship Service — 10:30 a.m.

Services are conducted at the Lawrence Lions Community Building, 4749 Richardt Ave., Indianapolis.

Thomas C. Spiegelberg, Pastor
1540 W. 72nd Street
Indianapolis, Ind. 46240

**NAMES REQUESTED
for Our New 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. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arkansas	Little Rock*
Alabama	Birmingham
Arizona	Yuma*
California	Escondido Novato (Marin County)* Oceanside Santa Barbara Torrance*
Colorado	Fort Collins Grand Junction
Connecticut	Hartford
Florida	Holiday (Tarpon Springs) Jacksonville* West Palm Beach*
Illinois	Aurora Palatine Peoria
Indiana	Fort Wayne Indianapolis
Louisiana	Slidell (New Orleans)
Massachusetts	Pittsfield
Michigan	Howell Jackson Montrose
Minnesota	Alexandria Brainerd Excelsior Faribault Prior Lake
Missouri	St. Joseph*
Montana	Bozeman*
New Mexico	Albuquerque
North Dakota	Jamestown*
Ohio	Cuyahoga Falls (Akron) North Columbus*
Oklahoma	Oklahoma City Tulsa*
Oregon	Bend* Corvallis*
South Dakota	Huron* Pierre* Spearfish
Texas	Angleton/Freeport Austin Fort Worth* El Paso
Virginia	Norfolk
Washington	Bremerton* Kennewick (Richland-Pasco)
Hawaii	Honolulu

CANADA

British Columbia	Kelowna
Ontario	Wallaceburg*

*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

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to

the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

EXPLORATORY SERVICES

Fort Worth, Texas

Immanuel Lutheran Church, 7109 Grapevine Highway, No. 8 (Richland Hills), Fort Worth, Tex. 76118, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve the Fort Worth area and including Hurst, Richland Hills, Euless, Carswell Air Force Base, Fort Wolters, River Oaks, and Haltom City. Services are held Sunday morning at 8:45. The Fort Worth Contact is Mr. Gordon Neubauer, 2521 Shirley Ave., Fort Worth, Tex. 76109, phone 1-817-926-8782. Pastor Walter A. Diehl at 9422 Clearhurst Drive, Dallas, Tex. 75238, phone 1-214-348-6069 is in charge. Information concerning prospects would be appreciated.

Walter A. Diehl, Chairman

FORT COLLINS, COLORADO

Sunday worship services are being held at 9 a.m. with Sunday school and adult Bible class at 10 a.m. in the Seventh-day Adventist Church on Pitkin and Whedbee Streets. Please send names of WELS members or mission prospects to:

Pastor L. T. Tessmer
1304 Le May Avenue
Phone: 484-2604
Fort Collins, Colo. 80521

WORSHIP SERVICES IN PEORIA AREA

Wisconsin Synod worship services are held each Sunday at 7:30 p.m. Place of worship is now Bob Aswege Insurance Office, 109 S. Main St., Creve Coeur.

NEW MISSION REQUESTS NAMES

Please send the names of families that may be interested in establishing a congregation of our Synod and living in Westerville, Gahanna, Worthington, or in the north part of Columbus, Ohio, to:

Pastor Keith Roehl
391 Kingswood Drive
Grove City, Ohio 43123

LAS VEGAS, NEVADA

The California Mission Board is attempting to evaluate and compare various possible new home mission fields which come to our attention from references and requests. With commercial, chemical, and aircraft interests contributing to substantial growth in the Las Vegas area, we need to update all information regarding interested persons and potential prospects for possible WELS home mission work there. Send names, addresses, and pertinent information to:

California Mission Board, WELS
Pastor Robert Hochmuth, Chairman
3451 Eden Dr.
Santa Clara, Calif. 95051

**JACKSONVILLE, FLORIDA
EXPLORATORY SERVICES**

Exploratory services are now being held in Jacksonville each Sunday evening at 6:30. Until further notice, services will be conducted at the Hardage Funeral Chapel, 5540 Arlington Road. If you know anyone in the Jacksonville area that might be interested in a WELS church, please contact the undersigned.

Richard L. Wiechmann, pastor
Rt. 2, Box 80
Maitland, Fla. 32751

SERVICES — WALLACEBURG, ONTARIO

Exploratory services are being conducted each Sunday in Wallaceburg, Ontario. Time of Service: 7:30 p.m.

Place: Gillard and Minnie Streets
Pastor: A. H. Maaske, 8328 Kenney, Detroit, Mich. 48234. Phone: (313) 923-7941.

REQUEST FOR NAMES

Salt Lake City, Utah

The Colorado Mission District Mission Board is considering the possibility of exploratory services in Salt Lake City. If you know of persons in this general area who would be interested, please send their names to our missionary-at-large:

Pastor L. A. Tessmer
1304 Le May Ave.
Fort Collins, Colo. 80521

HONOLULU, HAWAII

Regular monthly services are being conducted at the Fort Shafter chapel annex. Regular time is the 3rd Sunday at 4 p.m. Until a resident pastor is installed the local contact is: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter. Phone 86-1856.

On the mainland address correspondence to Pastor Paul Heyn, 9130 Southern Rd., LaMesa, California 92041.

NOTICE TO SERVICEMEN IN SAN ANTONIO

Servicemen stationed in the vicinity of San Antonio, Texas, are to be informed that Our Savior Lutheran Church is now worshipping in its own facilities at 133 Zachry Drive at 10:30 a.m.

INFORMATION REQUESTED

We urgently request all pastors and parents to submit the names of all mentally retarded persons at Northern Wisconsin Colony, Chippewa Falls, Wis.; Southern Wisconsin Colony, Union Grove, Wis.; Central Wisconsin Colony, Madison, Wis.; Bethesda Lutheran Home, Watertown, Wis.; and all other similar institutions throughout our Wisconsin Ev. Lutheran Synod. If possible also give their ages and the degree of their mental deficiency — mild, moderate, or severe. May we have your cheerful and willing cooperation in this important matter.

Pastor Louis A. Winter, Secretary
Mission to the Mentally Retarded
1535 Evans St.
Oshkosh, Wis. 54901

WELS SERVICES IN TOKYO, JAPAN

Wisconsin Synod servicemen and civilians stationed in Tokyo or visiting there, are urged to get in touch with our WELS missionary in Tokyo, Pastor Norbert R. Meier, regarding worship services. His address and telephone number are given below.

If you desire to have him call on a patient in a hospital or on a base, be certain to give him the exact location and name of same, since there are many army installations in the Tokyo area.

Pastor Norbert R. Meier
2-17 Saiwai-Cho, 3 Chome,
Kurumi Machi, Kitatama-Gun
Tokyo 188, Japan

ATTENTION PASTORS!

Have you ordered the braille materials available for your blind members? If not, please do so NOW. Please consult the brochure you received. Only you received this information. Order now from Pastor D. Grummert, 1435 Adams St. N.E., Minneapolis, Minn. 55413.

ROCHESTER, MINNESOTA, CHAPLAINCY

In the absence of Pastor Waldemar Hoyer, now civilian chaplain in Southeast Asia, the patients are to be referred to Pastors Ralph Goede and Norman Sauer at Lake City, Minn., or Vicar John Ibsch, Resurrection Ev. Lutheran Church at Rochester. Phone (507) 282-8280. Tell patients to identify themselves as Lutherans WELS.

NOTICE!

Pastor Waldemar R. Hoyer

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Hoyer at 329 Vo Tanh.

Mailing address:

WELS Box 56, APO SF 96243

**WISCONSIN EV. LUTHERAN SYNOD
BUDGETARY FUND OFFERINGS FOR 1969**

Ten months ended October 31, 1969

	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California	\$ 110,717	\$ 3,115	\$ 5,203	\$ 119,035
Dakota-Montana	128,635	382	258	129,275
Michigan	609,374	2,178	7,687	619,239
Minnesota	653,751	10,399	7,478	671,628
Nebraska	125,939	1,045	446	127,430
Northern Wisconsin	742,492	13,559	2,848	758,899
Pacific Northwest	36,769	1,251	—	38,020
Southeastern Wisconsin	898,782	22,727	5,155	926,664
Western Wisconsin	789,249	23,543	47,341	860,133
Sent Direct to Treasurer.....	—	—	29,840	29,840
Total — 1969	\$4,095,708	\$78,199	\$106,256	\$4,280,163
Total — 1968	\$2,869,219	\$79,620	\$ 96,208	\$3,045,047

1969 PREBUDGET SUBSCRIPTION PERFORMANCE
Ten months ended October 31, 1969

	Subscription Amount for 1969	10/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California.....	\$ 134,270	\$ 111,892	\$ 113,832	101.7
Dakota-Montana.....	162,677	135,564	129,017	95.2
Michigan.....	768,949	640,791	611,552	95.4
Minnesota.....	819,684	683,070	664,150	97.2
Nebraska.....	154,130	128,442	126,984	98.9
Northern Wisconsin.....	974,553	812,128	756,051	93.1
Pacific Northwest.....	47,519	39,599	38,020	96.0
Southeastern Wisconsin.....	1,202,422	1,002,018	921,509	92.0
Western Wisconsin.....	1,006,606	838,838	812,792	96.9
Total — 1969	\$5,270,810	\$4,392,342	\$4,173,907	95.0
Total — 1968	\$3,683,523	\$3,069,602	\$2,948,839(A)	96.1(A)

Note (A) — The information for 1968 has been adjusted to include Pension Offerings for comparison purposes.

CURRENT BUDGETARY FUND
Statement of Income and Expenditures
Twelve months ended October 31, 1969, with comparative figures for 1968

	Twelve months ended October 31		Increase or Decrease*	
	1969	1968	Amount	Per cent
Income				
Prebudget Subscription Offerings	\$4,807,706	\$3,547,478	\$1,260,228	35.5
Gifts and Memorials	135,306	116,527	18,779	16.1
Pension Plan Contributions	98,341	99,870	1,529*	1.5*
Bequest	73,019	10,733	62,286	
Income from NWPH	21,562	16,562	5,000	30.2
Other Income	4,550	2,786	1,764	63.3
Total Income	\$5,140,484	\$3,793,956	\$1,346,528	35.5
Expenditures				
Worker-Training	\$1,322,195	\$1,216,554	\$ 105,641	8.7
Home Missions	1,010,899	956,627	54,272	5.7
World Missions	687,450	581,879	105,571	18.1
Benevolences	716,615	684,050	32,565	4.8
Administration and Services	375,358	310,392	64,966	20.9
Appropriations	435,937	269,196	166,741	61.9
Total Expenditures	\$4,548,454	\$4,018,698	\$ 529,756	13.2
Operating Gain	\$ 592,030			
Operating Deficit**		\$ 224,742**		

Accumulated Deficit, July 1966 through October 1969, \$198,816

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

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

CLOSING DATE FOR DISTRICT CASHIER

December 31, 1969, is the closing date for remittances of offerings by congregations to their District Cashiers.

Beginning January 1, 1970, remittances from congregations are to be sent directly to the Synod's Fiscal Office. Future closing dates will be the last business day of the month.

Norris Koopmann, Treasurer

NEW MISSION KIT

"Latin American Missions" kit now available from Audio-Visual Aids office. Kits 25c; set of 15 pictures for same \$5.95.

AVAILABLE FROM THE AVA OFFICE

A 7½ ips tape from our civilian chaplain, Pastor Melvin Schwark, which he sent to the Synod convention in New Ulm describing his work and activities among our servicemen in Vietnam. The tape also includes personal testimony from several servicemen. Order by number Tape 4 (Schwark).

OFFER

The following items are available from Messiah Ev. Lutheran Church, Milwaukee, Wis.: A B Dick Mimeograph Duplicator, 2 coffee urns, and silverware. For more information contact:

Pastor Vaughn Vogel
2015 E. Fernwood Ave.
Milwaukee, Wis. 53207

OFFER

One white, three-piece set of paraments with emblems and gold fringe. The altar parament is 64" x 20", that for the pulpit 31" x 16", and the lectern hanging 3" wide. Will be given free of charge to a mission congregation. Write to:

St. Paul's Ev. Lutheran Church
R. 1
Hopkins, Mich. 49328

OFFER

St. John's Lutheran Church of Hatchville, R. 2, Spring Valley, Wis., will give away a set of green altar paraments, including the white linen, to a mission church. We will prepay shipping charges. For further information contact:

Dorcas Society
c/o Mrs. Lyall Dallman
R. 2
Spring Valley Wis. 54767

PEWS WANTED

Our Saviour's in Madison, Wis., would like to obtain about 16 feet of straight (not curved) used church pews. Further details from:

Rev. A. V. Kuster
13 S. Hancock St.
Madison, Wis. 53703

REQUEST

Redeemer Ev. Lutheran Church of Tomahawk, Wis., a mission congregation, is in need of a kneeling bench or pad for the communion rail. If any congregation has such a bench or pad available, please contact:

Pastor John A. Braun
539 South Gate Dr.
Tomahawk, Wis. 54487

NOTICE!

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL
Wood, Wis.

CENTRAL STATE HOSPITAL
Waupun, Wis.

WISCONSIN STATE PRISON
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder
7131 Auburn Ave.
Wauwatosa, Wis. 53213
Tel: (414) 453-5413

THE WONDERS OF HIS BIRTH

A Litany to Extol Our Lord's Nativity

I

V: Lord Jesus, as we behold Thee lying in the manger:
R: Thy lowliness does not make Thee seem a stranger.

V: With eyes of faith we see true God in Thee:
R: The Son begotten in eternity.

V: By Thee were made all things in earth and heav'n:
R: By Thee our daily breath and bread are giv'n.

V: Yet Thou didst choose in crib and stall to lie:
R: That we might live and reign with Thee on high.

V: Now hear us, God-man, raise to Thee our praise:

R: (sung) **Hail to the Father's Son who came
From heav'n to sinful earth!
Then sing for joy! Loud, loud proclaim
The wonders of His birth!**



II

V: O Lord, what mind can know, what tongue can tell:
R: The wonder: Thou with men as man dost dwell?

V: And yet a greater myst'ry stands revealed:
R: All Thy great might and pow'r for us concealed.

V: On Thee was laid all our iniquity:
R: O'er Thee was poured God's wrath—for you and me.

V: But when Thou hadst as One accurséd died:
R: God, raising Thee, declared Thee justified.

V: From all men's guilt He there pronounced Thee free:
R: Then we through Thee, our Substitute, are free.

V: Incarnate God, of Thee our song shall be:

R: (sung) **The Son redeemed and justified
All guilty sons of earth.
Then clap your hands! Tell far and wide
The wonders of His birth!**

III

V: The angel hosts once at Thy birth rejoiced:
R: In glorious song their glad thanksgiving voiced.

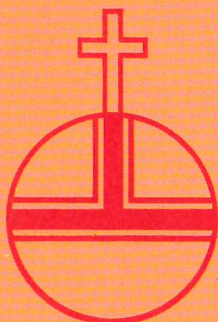
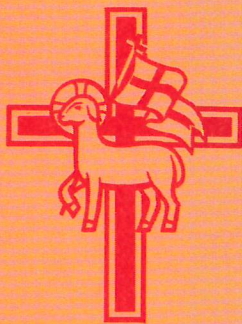
V: No less their joy when Thou from death didst rise:
R: They saw men pardoned, guiltless in God's eyes.

V: And now they see Thee rule on high as King:
R: And Thy Glad Tidings to a lost world bring.

V: Now Thou, the Lowly, homeless at Thy birth:
R: Dost find a home in countless hearts on earth.

V: Our heart and soul now rings with joy that sings:

R: (sung) **Our King brings men from ev'ry clime;
In grace He rules the earth.
Then, Christians, praise in song sublime
The wonders of His birth.**



WERNER H. FRANZMANN

PROCLAIM THE WONDERS OF HIS BIRTH!

In this holy season we are privileged once again to hear the glorious Christmas Gospel: "Unto you is born this day in the city of David a Savior, which is Christ the Lord!" Let us not hear the familiar story with mere passing wonderment as do so many who are untouched, unmoved by its thrilling message. Rather, let us pause to ponder, then to praise, and finally to proclaim the *wonders* of our Savior's birth,

- *The Wonder of His Incarnation*, that the eternal Word, the only-begotten Son of the Father, "was made flesh and dwelt among us";
- *The Wonder of His Justification*, that as our God-appointed Substitute He "was delivered for our offenses" and was raised again for our forgiveness;
- *The Wonder of His Kingdom*, that through the preaching of the Gospel as "a witness unto all nations" He brings sinners under the scepter of His grace and leads them to eternal glory.

Across the manger in Bethlehem flits the dark and threatening shadow of the cross. But it foreshadows salvation. It marks the Child cradled on the hay as the Savior, *our* Savior.

As we contemplate the miracle of Christmas, the mystery of God's great love, do not our hearts pound with excitement and burst with joy? Can such joy be contained? Must it not be shared? Must not these wonders be proclaimed?

A BLESSED
AND JOYOUS CHRISTMAS
TO ALL OUR READERS!

*The Editorial Board and the Contributing Editors of
THE NORTHWESTERN LUTHERAN*

*The Board and Management of the
Northwestern Publishing House
and all its workers*

