

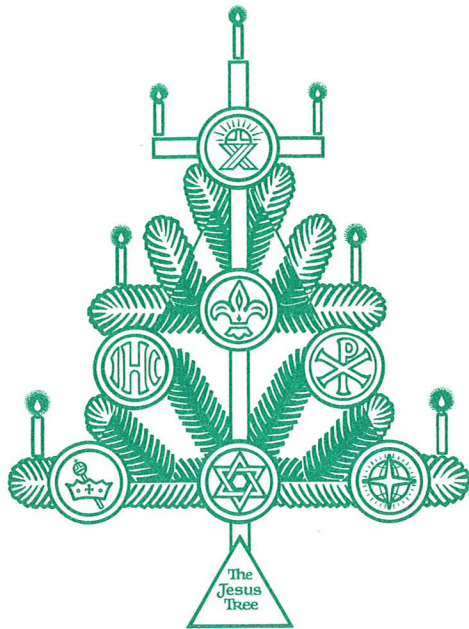
The Northwestern

Lutheran



December 15, 1974

The Jesus Tree



The Jesus Tree, rich in symbolism, appears this year not only on the Christmas issue of *The Northwestern Lutheran*, but on the bulletin for Christmas and on the Christmas Service published by Northwestern Publishing House. It is the creation of Pastor Siegfried Fenske, associate editor at NWPH. The art work was done by Mr. Harold Schmitz of the Art Department.

Basic to **the Jesus Tree** is the cross, for there can be no Christmas without Calvary. The cross calls to mind the words of I Peter 2:24, "(Christ) His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."



The Creator's Star signifies the Messianic prophecies of the Old Testament, among them the prophetic word of Balaam in Numbers 24:17, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel."



The Annunciation Lily, also called the Madonna Lily, refers to the blessed fact that Christ Jesus, the Son of God, became a man by being born of a virgin. This is what the angel Gabriel told Mary, saying, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 2:35).



The Nativity Symbol. Luke describes the birth of Jesus in this wise: "And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger" (Luke 2:7). The *nimbus* reminds us of the words of the angel to the shepherds: "Unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:11).



The Crown and Scepter recall the words of Revelation 17:14, "The Lamb shall overcome them, for He is Lord of lords and King of kings."



The Light of the World is a symbol that expresses Jesus' own words: "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of life" (John 8:12).



The IHC, the first three letters of the name Jesus in Greek, remind us that the angel told Joseph, "And she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins" (Matthew 1:21).



The Chi Rho, the first two letters of the name Christ in Greek, teach us to confess with Peter, "Thou art the CHRIST, the Son of the living God" (Matthew 16:16).

On Earth Peace!

Truckloads of Christmas trees were heading for our city before mid-November. Shopping centers were dressed in holiday finery before Thanksgiving. A constant stream of colorful mail-order catalogs have been arriving for weeks. Disc jockeys are trying to persuade us that the dream Christmas is a white Christmas.

Despite all these outward preparations for a merry Christmas, our news media keep us close to reality by reporting increased crimes, wearisome court trials, energy crises, deadlocked labor negotiations, and threatened strikes. To say nothing about rampant inflation and the betrayal of public trust by so many.



Where can we find peace and assurance in our day? The answer is quite simple. It is not found in men or among men. Sinful beings cannot produce what a sinful world needs most of all. Genuine and soul-satisfying peace can come only from Him who can remove the burden of man's sins.

This our gracious God did for us by sending His Son to be both our Prince of Peace and the Lamb which takes away the sins of the world. That is why only the sinner who recognizes his lost condition can really appreciate the Christmas Gospel. Lasting peace is found only in the Gospel of Jesus Christ, for only Jesus came to save His people from their sins.

Scripture is full of passages that speak of Him as our Savior and our Prince of Peace. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, that we might receive the adoption of sons" (Gal. 4:4,5). For "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. . . . He hath made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him" (II Cor. 5:18,19,21). Because God not only planned our redemption but carried it to its glorious conclusion, "we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Christmas and its message of reassurance from God's holy Word give us a peace which no enemy and no chaotic world can take from us. For us the angel's message is not only a promise; it is an accomplished fact. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10,11).

Knowing that God has established peace for us and for all the world through Christ, we have in Him a constant refuge and a source of strength. Assured that the Lord of hosts is with us, that the God who pardoned Jacob has forgiven us also, we can rest securely under His fatherly protection and can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). How wonderfully God provides for His own!

But peace on earth is not intended for us alone. God wants it to be the cherished possession of every soul. The glad tidings of Christ, peace on earth through the Savior of all men, is His message of assurance to all people.

The ancient shepherds learned of the Savior's birth through a heaven-sent angel. Since that time, however, the world must hear it from those who by God's grace have found the Christ Child and have worshiped Him. You and I, whom God has led to worship at the manger, take the place of the angels and the shepherds today. What a glorious calling!

Because we know that the message we proclaim to the world is the power of God unto salvation, proclaiming Christ and His redemption ought to be our chief purpose in life. This message alone can give peace to those on earth, because it alone conveys God's unconditional pardon to all men everywhere.

May we who have been so richly blessed by our God and Savior share His pardon and peace with our fellowmen generously! Through our faithful witness God's Holy Spirit will add more ransomed souls to His Church, who will join the heavenly hosts and us in proclaiming, "Glory to God in the highest, and on earth peace, good will toward men!"

Oscar Naumann



Briefs by the Editor

It has been a joy to edit this Christmas issue for you. Not every story nor every article, it's true, will have a Christmas theme, and yet none of them would have been written if Christ had not come among us and spent some 33 years on this earth of ours. In fact, if it were not for the Gospel, we would not be publishing this periodical at all. It is through Christ in the manger and on the cross that the heavenly Father is fulfilling in our lives the blessing which Solomon pronounced when he dedicated the first temple and which has appeared on our masthead ever since January 7, 1914. His words, "The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us," are a fitting prayer for us of the Wisconsin Synod as we this Christmas also recall the 125th year of our existence as a church body.

In this issue Pastor Lauersdorf brings us another installment from the Epistle of James. The Apostle James, a very practical Christian, is nevertheless a preacher of the Christmas Gospel. In the opening words of his second chapter he speaks of our Lord Jesus Christ as "the Lord of Glory." Those words reflect the heavenly glory of the Christmas angels. Pastor Lauersdorf will now turn over his pen to Professor Panning who will lead us into the treasures of Paul's letter to the Colossians.

The accounts of the Inner-City Mission Seminar and of the Campus Pastors' Workshop introduce us to a type of work in which our Synod is still somewhat new. But it accords with the spirit of the Christmas Gospel. God's messenger to the shepherds spoke of "tidings of great joy, which shall be to all people" — meant not only for the uneducated but also for those with a university training — not only for those of German background but also for all ethnic groups. And if you want to savor

the Christmas joy that fills the heart of our Synodical president, read not only his greetings to you on the opening page but also the first three paragraphs of the account on the Inner-City Mission Seminar.

The first Christmas, as we know, took place many years ago. The events of which Pastor Edgar Hoencke writes in this issue took place only 25 years ago. But they are related. The journey would not have been made if Christ had not come to earth and commissioned His own to go out into all the world to preach the Gospel. The Christmas message was part of what motivated two of our pastors, one of them now in glory, to volunteer for this strenuous, four-month journey through Central Africa in search of a mission field.

The news about Dr. Martin Luther College, the reports in *Direct from the Districts*, and the short items in *Looking at the Religious World* all assure us that the pastors and teachers of our Synod and its laymen and laywomen know of nothing more important than placing their trust in Christ and sharing His promises with others.

In this they are no different than Papa Muehlhaeuser who 125 years ago began preaching the Gospel of Jesus Christ in Milwaukee. This year, when you set up your Christmas tree, think of Muehlhaeuser and then let the evergreen and its lights remind you of Him who is the Light of the world and who won for all men life everlasting. A blessed Christmas to you and a New Year dedicated to serving the Lord!

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*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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CHRISTMAS SONG SERVICES

Sunday, December 15
3:00 and 7:30 P.M.

Wisconsin Lutheran Seminary
Mequon, Wisconsin

Christmas 1974

One hundred twenty-five years ago, early this month, three Milwaukee area pastors, who had been born in Germany and received their training there, met at Grace Church and laid the foundation for the constituting convention the following May when the Wisconsin Synod was organized. Later that month, December of 1849, they were to read the Christmas Gospel to their congregations and preach about a Child born in a stable and bedded in a manger some eighteen centuries before.

The three men and their hearers are long dead, and still the message heard in our churches has not changed. This Christmas it will be 125 years that their followers have read the same Gospel and preached the same simple truths to their hearers. Why? Don't we owe the world in which we are living something more contemporary? Won't the world pass us by, if we persist in taking seriously a story written at a time when, so we are told, historical research left a lot to be desired? Aren't we fools to walk in the footsteps of Muehlhaeuser, Wrede, and Weinmann?

Indeed, much has changed since that Christmas of 125 years ago. Our forefathers used the German language almost exclusively. They knew nothing about horseless carriages, machines that fly in the sky, bombs that wipe out cities, men that step on the moon. Life was simpler. Is that perhaps why they and their hearers could be satisfied with the simple words of St. Luke?

Let's not be misled. Christmas 1974 dawns on people not really much different from Muehlhaeuser, Wrede, and Weinmann, or the poor of their day, or the haughty of their day. The fact that they heated their homes with wood-burning stoves and lighted their rooms with kerosene lamps doesn't make them different from men and women and children of today, nor make their world so much different. Sin and death have not

disappeared. And, despite the theory of evolution, man has not become better. He still needs that Child born in a stable and bedded in a manger. The reason? Because of what man is and what that Child came to accomplish. One hundred twenty-five years after Muehlhaeuser, Wrede, and Weinmann, we still need to stand at that manger and look at that Child.

He Is One of Us

That Child grew in the womb, even as we did. He was born, and His mother felt the pain. He drew His first breath; it was the same air we breathe. He was wrapped in swaddling clothes, even as our mothers diapered us. He slept, He cried, He ate. Compare Him with our children, and we fail to see a difference. Even in His poverty most children in this world of ours relate to Him. The stable and the manger aren't really so startling at all. When we read the words of St. Luke, we still feel an affinity for Him, even as did Muehlhaeuser, Wrede, and Weinmann. But there was a difference, a difference we need to note.

He Is Greater Than We

No, He wasn't born in a palace, even though He was the descendant of a great king. His mother was no princess, nor was the man into whose care He was placed one of the world's great. They were righteous, godly people, much like our own parents. Then, how was HE different?

When our children are born, we send out announcements that state the name, the parentage, the weight, the sex. So did God in heaven. He sent an angel, and that angel said: "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." Months before the angel had already told Mary and Joseph, "He shall be called Jesus, for He shall save His people from their sins." He could, because He was

God's Son and without sin. He was man to take our place, and God to pay the price.

That's why, 125 years ago, Muehlhaeuser, Wrede, and Weinmann would not have dreamed of preaching anything else on that December 25 than the Christmas Gospel. God in His mercy has kept that Good News a living Word among their descendants. He has given us grace not to be ashamed of Him who was born in a stable and bedded in a manger, who hung on a cross and was forsaken of God. This He did for us even as for our forefathers. And now it's our turn to share the message.

Others Need Him

Somewhere in Arizona an Apache grandmother is telling her little grandchild the story of Jesus' birth — because God let us tell her. Somewhere in Central Africa a black brother is preaching the Christmas Gospel to his congregation — because God let us train him in the Bible School and Seminary. In Hong Kong they are presenting a Christmas service in Chinese — because God invited us to support that mission. In Puerto Rico and Colombia the Christmas joy is being proclaimed in Spanish. In Japan, Pastors Tadashi Yoshida and Fukuichi Oshino are telling their flocks that Christ was born on the other side of Asia to be their Savior. In our home missions, boys and girls are hearing the message of Jesus and His love.

He Is With Us Too!

I know what my pastor will be preaching about on Christmas eve and Christmas day. He will speak to me about the Savior who said, "I am come to seek and to save that which was lost." I need to hear that.

And I'm happy there will be others — young teachers and young pastors — who will continue to proclaim the same truth Muehlhaeuser, Wrede, and Weinmann preached: "I believe 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."

God is indeed being good to you and me on Christmas 1974!

Studies in God's Word



The Christian and the Word of Truth

But be ye doers of the Word and not hearers only, deceiving your own selves. For if any be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way and straightway forgetteth what manner of man he was. But whosoever looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world (James 1:22-27).

What different pictures are used for God's Word! It is a "lamp unto our feet," the only sure lamp in a sinned-darkened world (Ps. 119:105). It is "fire" and "hammer," tearing us down by showing our sins and building us up by showing our Savior (Jer. 23:29). It is "seed" which the Spirit sows in our hearts and through which He produces a harvest (Luke 8:11). It is the "power of God unto salvation," God's power tool for working in the hearts of men (Rom. 1:16).

This remarkable Word filled James with awe and admiration. For him it was the "Word of truth" by which God works spiritual birth in us and the "engrafted Word which is able to save our souls" (1:18, 21). James knew the preciousness and

power, the worth and work of the Word. So when he now writes about our response to that Word he tells not of what we must produce under our own steam, but of what that Word produces in us. What God's Word asks of us, God's Word acts in us. This we must remember as James in his *Course on Concrete Christianity* talks more about "The Christian and the Word of Truth."

Hear, Hold, Heed

There have always been hearers who fail to do. Their eyes are on the Word, but not their hearts. They hear with the ears, but not with the soul. Their hearing is like looking into a mirror. They look, walk away, and forget what they saw. Like mirror-looking, such hearing is temporary, with the truths soon forgotten and the effects soon failing. Hearing with the ears needs to be followed by holding with the heart and then heeding with the life.

How different is the hearer who also does. He looks into and continues in the "perfect law of liberty." With this phrase James can only be referring to the whole Word of God. He has already called it the Word of truth and the engrafted Word. Now he labels it the law which liberates. Only in that Word is found the message of the one Savior and Liberator from sin. Only through that message are men set free, free from sin and free for service to God.

Some would have James preach about building our own ladder to heaven with the 2 x 4s of our works of the law. No, James knows of only one Liberator, Jesus. He knows of only one ladder, the perfect, complete ladder of Christ's salvation. When

James says, "Do," he is repeating what Jesus said in John 6:29, "This is the work of God that ye believe on Him whom He hath sent." Doing means hearing about the Savior, holding Him in faith, and then heeding His Word of truth.

James' words urge us not to be church spectators this Christmas. Church spectators are like theatre goers who come, laugh or cry for an hour, and then when back home forget. This Christmas don't just watch the shepherds at the manger, kneel with them. Don't just hear the angels sing, join them. Don't just say, "Christ, the Savior is born," make it, "Christ, my Savior is born." Hear, hold, heed the Christmas Gospel. Through it God would change our hearts and charge our lives just as He did in the case of the shepherds. Through it God would move the Christ-Child out of the stable into the inn of our hearts and lives.

Control, Charity, Cleanliness

When Christ lives in the heart, He will also live in our lives. Our religion appears genuine and undefiled by the way we bridle our tongue, turning it from rancid gossip and raucous words to confession of Christ before men. Our religion shows itself also by our charity. Help in distress and relief in despair go quickly to the widow and the fatherless, as well as to all needy. There will be no thought about whether they can repay or whether enough has already been done, just the thought that what is done to one of the least is done unto Christ. Our religion is shown by our personal cleanliness. We can't avoid contact with the world's tar bucket, but we don't have to splash and scrape in it. We are to keep our hearts and heads, our hands and feet unspotted. And we can, through Christ. Control, charity, cleanliness in our lives can follow only when the Christ of Christmas and Calvary is already in our hearts.

And that brings us right back to the Word of truth through which God makes it happen. Through that Word, God puts Christmas into our hearts. Through that Word, God proves Christmas in our lives.

Richard E. Lauersdorf

Editorials

Timeless Tidings Many of the things that would bring joy to us this Christmas season — an improved economic situation, a better behaving social order, evenhanded political justice — were strangely absent that first Christmas, too.

Suitable housing was a problem for the poor carpenter and his family. Taxation was oppressive, and downtrodden shepherds had little chance of ever owning their own ranch. Nobody developed a pension program or a cure for arthritis for Simeon and aged Anna. Occupation troops marched through the streets of overcrowded Bethlehem.

Yet, into times very much like our own God broke in with “good tidings of great joy. . . . Unto you is born a Savior, which is Christ the Lord.”

Shall we pray this season that God change the world a little more to our liking so that we, too, can share in the “great joy”? Or shall we pray that God *change us* so that His “good tidings” can be to us the “great joy” He intended them to be?

This is repentance, not that God change the times or the tidings, but that He so change us that Christ can be to us the Savior from guilt that grinds us down, from the powers of darkness that rule this benighted world, from the icy fingers of death that each day grip us tighter in their clutches.

It is repentance that prepares us for the “great joy” of Christmas. The man whom God sent specially to prepare the people for their Lord, came crying, “Repent ye!” Penitent hearts alone still have the “great joy” that the passing externals of a perishing world can never dampen or destroy.

John Parcher

“What Shall I Do With Christ?” Pontius Pilate, the presiding Roman official at the trial of Jesus Christ, offered the accusing mob a choice between Jesus and Barabbas. They chose Barabbas. Thwarted and bewildered, Pilate then asked, “What shall I do then with Christ?”

These words, appropriate during Lent, seem rather out of season at Christmas. However, as one observes the spirit which prevails in the modern observance of this high festival, Pilate’s notorious question does come to mind.

The birth of Jesus Christ is the ostensible reason for the big celebration. His very name is the root of the label applied to it. During the Christmas season His name receives public billing at least equal to that of Santa Claus. But paradoxically, like Pilate, most of the celebrators don’t know what to do with Him.

Christ comes along with the Christmas presents. But the general reaction to Him is similar to the reaction to a gift which the puzzled recipient cannot identify and which he cannot figure out how to use. He sets it aside, and in the course of time it may wind up as a curious article in a White Elephant gift exchange.

To keep the festival from becoming too frivolous, some of the more serious-minded may seek to attach some significance to Christ’s birth, thus providing some justification for the big celebration and lending some dignity to the observance. Accordingly, Christ is held up as the symbol of world peace and brotherly love. But even this falls flat when one takes into account the 2,000 years of fighting since His birth and the dim prospects for any real change in the situation. Thus the question, “What shall I do with Christ?” persists.

A sober look at man’s real problem and God’s perfect solution, which is the theme of the whole Bible, unravels the mystery. Those who read the Bible in faith know what to do with Christ. That makes their day and their life.

Immanuel Frey

Polls And Assurance Our country’s well-being is constantly being monitored. Our nation is not yet in the intensive care ward, but there are alarming symptoms causing those who count its pulse and read its temperature to feel they ought to keep a close watch on its condition.

There are monthly polls and charts of crop prospects and trade balances, car sales and factory layoffs; there are regular reports on how we are faring in the arms race, in our fight against crime and cancer, and how people feel about civil rights. Those who are concerned with the health of our morals and the tone of our morale continue to remind us that all is not well with our land.

This pulse and temperature taking reflects uneasiness and anxiety about our country’s economy, stability, and security. Thoughtful Americans are worried about the future. The graphs and studies are not reassuring. Each week seems to bring more depressing news than the last.

These public polls and diagnoses only disclose the failures you as a Christian know will and must take place in a world of sin and folly. You can’t afford to be anxiously dependent upon them. Look beyond the fluctuating gauges and wavering graphs to certainties and sureties.

“Christ is born!” The Son of God came into the flesh to live and die to free you from sin and evil. He came to earth to save you and to help you in your need. Here there is no harm, no ill, no fear, no despair. Here is certainty and peace and joy. Here is assurance beyond graphs and charts and polls. “Christ is born!”

Carleton Toppe

Inner-City Mission Seminar

November 6-9, 1974

"This has been a wonderful week in the life of our Wisconsin Synod. It has been a week which would have been beyond the dreams of our forefathers who would have been happily amazed to see it."

That to which President Oscar J. Naumann had reference in his opening greeting to the delegates to the Inner-City Mission Seminar was the fact that the week of November 3-9, 1974, was a week in which the General Board for Home Missions had met on Monday and Tuesday, a Campus Pastors' Workshop had been conducted on Wednesday, and the final three days were being devoted to the third annual Inter-City Mission Seminar.

"Less than 30 years ago all of our mission outreach was under the direction of one board. Today, under the rich blessing hand of our God, we have two major divisions, World and

Domestic, with our Board for Domestic Missions finding it desirable to divide itself into several specialized areas so that our mission and ministry can be more efficiently carried

out. God be praised! And may His blessing attend your deliberations so that His Gospel message may be shared with all people of every race, tongue, and culture!"

Two essays were presented to the delegates. Prof. Gerald Hoenecke of our Wisconsin Lutheran Seminary noted in his paper, "The Power of the Word to Cross Cultural Lines," that the Word which is "sharper than a two-edged sword dividing bone from



Panel discusses, "What brought me to the Lutheran Church?"

Campus Pastors' Workshop

November 6, 1974

A lively and productive workshop for campus pastors serving our Wisconsin Ev. Lutheran Synod was held on Wednesday, November 6, 1974, at the Synod Administration Building in Milwaukee. Approximately one-third of the Synod's 142 campus pastors were in attendance. The meeting was chaired by Pastor Larry Pautz of West Bend, Wisconsin, chairman of the Student Services Committee. The Student Services Committee is one of five executive committees in the Special Ministries Board.

Sessions were opened with a worship service conducted by Dr. Wayne Schmidt, campus pastor at Madison, Wisconsin. He led the group in a reading of Luther's Explanation of the Ten Commandments and the

Apostles' Creed. This was followed by a celebration of Holy Communion.

The forenoon session was devoted to the reading and discussion of an essay prepared by Pastor Ronald K. Heins, Wauwatosa, Wisconsin. Speaking on "The Role of Lutheran Collegians and Our Wisconsin Evangelical Lutheran Synod's Campus Ministry," Pastor Heins noted that our Wisconsin Synod was a late-comer to the secular campus, in fact, that we had not given it very serious consideration until after the split with the Missouri Synod in 1961. Since we are rather new to the work, he added, unity of purpose had been difficult to achieve in our approach to the campus ministry. Some look upon

this work as no more than a "conservation of souls," others looking upon it as "mission in action." There have also been differing attitudes toward the role of Lutheran Collegians in the work on the campus. He pleaded for a joining of hands and a working together.

"The secular campus," he stated, "is probably one of the ripest mission fields open to our church today. At no other time in the life of an individual will you find the receptivity to the Gospel that you find amid college students in their first years on campus. . . . If you do not reach them during college, you may never reach them."

Speaking on the role of Lutheran Collegians, he added: "Lutheran Collegians can and has been used most effectively as an organizational base. In much the same way in which a mission congregation uses its hard-core Wisconsin Synod families to

marrow" is also able to bridge any and all cultural and racial barriers, both real and imagined.

The second essay, presented by Prof. Arnold Koelpin of our Dr. Martin Luther College, evoked both lively and thoughtful discussion. His paper, "What is Scriptural and What Is Traditional in Lutheran Church Work?" focused attention on the centrality of the Biblical doctrine of justification by grace through faith.

That essential content of the Gospel message can not, dare not, and must not change! The *form* in which this message is presented, having passed through a variety of cultures down through the centuries, has changed and will of necessity change again so that the saving Word is most effectively communicated to the listening worshiper.

Saturday morning featured a panel discussion on the topic, "What

Brought Me to the Lutheran Church" and "Problems in Adjusting to Lutheranism." Six fellow Christians who are members of four different inner-city congregations, all of whom happened to be black and all of whom joined our fellowship via the route of adult instruction, led the discussion.

The common theme that was expressed by all was the fact that the chief *attraction* that the Wisconsin Evangelical Lutheran Synod had to offer was its insistence upon preaching and practicing that which is taught in the Bible, God's Word in truth! That was the magnet, and a persistent willingness to share it was the vehicle, which caused them to join us as brothers and sisters in the faith.

Some "problems" in adjustment were and are inevitable. Mentioned were a seeming lack of friendship and fellowship between congregations, a hymnal and liturgical heritage far different from that to which they had been accustomed, and the difficulty of black youth identifying with an almost solidly white clergy and teaching corps.

As the moderator, Pastor Daniel Gieschen, chairman of our Domestic Mission Division, brought the Seminar to a close on Saturday noon, he noted that the body had resolved to meet again next year, the subject matter to be a discussion of the practical application of the principles presented in the essays, with particular emphasis on the implications of Professor Koelpin's dissertation.

With a history of almost 125 years behind us, seminars, workshops, and meetings of all types can easily become futile and fruitless exercises of the comfortable assuring one another that it is good to be "at ease in Zion." This seminar was a multihued segment of Zion, all of them persons who are indeed comforted by the sweet Gospel but who will not be comfortable until all of our pluralistic society has heard the greatest love story ever told, that God in Christ has saved *people* — not color! There is still work to be done for many a year — as many as God will give us.

Pastor Kurt F. Koeplin



Members of Inner-City Mission Seminar

reach out in the communities of our nation, so Lutheran Collegian members can form the hard core of Gospel workers for your campus ministry. Students can be very effective in working with their peers."

Stressing the importance of work on campus and the WELS role in it, he continued: "There is no other church body supplying what God in His grace permits us to bring. There is no place where the need is so great and the harvest so ripe. What is harvested and trained on the campus returns our investments of time and resources many times over. We may never establish a congregation on the spot but we will be building congregations across our country. . . . As youth searches for truth, may those who have the Truth be given the courage and daring to share it."

The afternoon session focused on a review and critique of the Handbook for Campus Ministry.

A Consensus Committee, appointed earlier in the day, proposed the following resolution, among others, to the participants of the workshop: "That the objectives of campus ministry in the WELS be made the same as those of Home Missions in general, namely, to reach the unchurched, to conserve membership in WELS, and to serve on request those people who share our confessional concern." Also proposed was the creation of a priority list for full-time campus missionaries — now numbering only two. The plea was voiced that the posts be filled wherever the need is evident and urgent. Before adjournment at 4:00 P.M., the above matters were placed into the hands of the Special Ministries Board to seek ways of implementing them. Further suggestions may be submitted to Pastor Larry Pautz, chairman of the Student Services Committee, or to Mr. Alfons Woldt, executive secretary of the Special Ministries Board.

Mission Safari

Part I



Pastors Edgar Hoenecke and Arthur Wacker

"All ashore that are going ashore!" blared the ship's loudspeakers for the last time. The cargo was stowed belowdecks and the hatches were battened down. Bells rang, and on Pier Four, Brooklyn, the stevedores cast off her lines as the freighter *African Crescent* slowly nosed out into the dark sea bound for Capetown at the tip of Africa. It was eleven o'clock on Saturday night, April 20, 1949.

Down in the ship's hold, wedged between the cargo, stood a gleaming white *caravan*, as a safari wagon is called in South Africa, with a large gold cross and the words "Lutheran African Mission — Exploratory Expedition" lettered on its sides.

Up above, in one of the six passenger cabins, two Wisconsin Synod pastors, Arthur Wacker and Edgar Hoenecke, settled down for the first night of three weeks at sea and the four-month assignment of the General Mission Board "to explore the African continent for a promising mission field."

Into All the World

Until then the Wisconsin Synod had no foreign, heathen mission of her own. The decision to open one in Africa was the result of a resolution passed by the "happy convention" of 1945 which directed the mission board "to gather information regarding foreign fields that might offer opportunity for mission work by our Synod."

The delegates of 1945 had reason to be happy. The war was almost over and the boys would soon be coming home. The huge, crippling debt of the Synod (\$752, 649.69) had been paid off after a strenuous, 10-year effort. The Board of Trustees was able to announce the creation of a \$350,000 reserve fund, a long-overdue salary increase for all Synodical workers, and an annual budget addition of \$25,000 for the Church Extension Fund to help open new home missions.

With a thankful spirit the convention then also approved the program to look into opportunities for world mission expansion.

Four Years Later

The mission board lost no time. It selected Africa as the continent to be explored and authorized a team of two pastors to search for a promising field.

However, after three years, no one had been found to undertake the assignment. Then Pastor Arthur Wacker of Scio, Michigan, a member of the General Mission Board and one of the early movers of the world mission cause, consented to go. Though he still had five children at home, and though his wife had recently died, he nevertheless was moved to go because of his great concern about world missions and his fear that the program would not survive the 1949 convention, if the exploration had not been made.

Looking for a teammate, he turned to the man whose congregation had not been able to release him for the work two years before because of a major relocation program. Pleading the urgency of the cause before the voters' assembly of St. Peter's of Plymouth, Michigan, Pastor Wacker succeeded in getting this mission-minded congregation to grant their pastor a leave of absence after Easter, not to exceed four months.

Hectic Preparations

Fifteen weeks, half of them the weeks of Lent and Easter, remained before the deadline for departure on the long journey.

What areas of the vast African continent could be explored? Where to begin? What would the roads be like in the remote regions where it would be most likely still to find a mission field not yet occupied? What means of transportation would be needed to provide both traveling and living facilities for two men cut off for months from the conveniences they were accustomed to?

Passports had to be secured, also visas and other documents, such as police and health certificates, international drivers' licenses, and letters

of credit. The plan was to visit the countries south of the equator, then to travel north to be joined by Dr. William Scheppe in exploring the Upper Volta region of French West Africa.

Efforts to purchase a used safari wagon failed because of cost. The two men had to design and supervise the building and equipping of their own vehicle. They purchased a one-ton Dodge Power Wagon chassis, with four-wheel drive and power winch, and had two Detroit firms build a body and cab of sheetsteel on it. The finished caravan, fitted with two bunks, a refrigerator, a stove, three lockers, a folding table, and an extra gasoline generator, weighed 5½ tons on a one-ton chassis with single, rear wheels.

The vehicle was delivered during Holy Week. Willing hands helped install the equipment and load it with provisions. Everything was ready for the planned departure on Monday, April 25. The final document was obtained at New York the day before sailing.

The men rightly felt that thus far the Lord had indeed smiled upon the venture.

Enthusiastic Cooperation

The project would have failed without the Lord's blessing and the hearty understanding, help, and encouragement of the people who stayed at home. The immediate families and congregations of the two pastors sacrificed willingly, once the decision had been made, and followed the two wayfarers with their prayers as they groped their weary way through Africa.

Letters and help came from every area of the Synod. Especially the members of the Southeastern Michigan Conference took an active part. How often the playing of the tape of the farewell service at Scio on April 19, with its sermon, prayers, songs, and warm words of farewell, cheered the tired travelers as they camped in remote regions of Africa where only the shriek of the hyena and the throb of the drums had broken the stillness of the night before! How reassuring to hear the Pastors' Chorus sing *Beautiful Savior* in such a setting!

The Explorers

Had the journey been planned as an ordinary safari, it would have been difficult to find two men more incompatible than the two engaged in it. One was a rugged outdoorsman; the other had difficulty in adjusting to the unsettled life. Either the dust or the mud of the trail made house-keeping in the cramped quarters most difficult. Water was hard to come by; at times there were three weeks between baths and the laundering of clothes. Shaving was usually forgotten until some town or mission hove into view.

Pounding along in the truck 14 hours a day, with the hot African sun raising the temperature in both the cab and the men, some clashes were inevitable. When days dragged on into weeks, and weeks into months, and the sought-for mission field had not been found, doubts began to vex them. The fields that had been discovered presented such serious problems that they began to ask themselves: Is this perhaps the wrong approach? Can one actually find a promising mission field by driving through a country with no knowledge of the native language? Will the Lord answer our daily prayer and guide us to the right field?

Mutual candor, a sense of humor, the willingness to accept criticism, and, above all, the daily reminder from God's Word that repentance and the remission of sins should be preached in Jesus' name among all nations, always saved the day. The overriding conclusion of the matter always was the same. The Lord has commanded and the Lord has promised; so carry on!

The two men became and remained close friends to the end. Having seen the fruits of his labor in Africa, Pastor Arthur Wacker was called to his heavenly rest on January 10, 1974, just one day short of 25 years after he had pleaded the cause so eloquently at Plymouth in 1949.

In Part II, which will appear in the next issue, Pastor Hoenecke, long-time executive secretary of the Board for World Missions, will write about:

**The Exploration
The Right Field Found
Under the Baobab Tree
and
Journey's End**

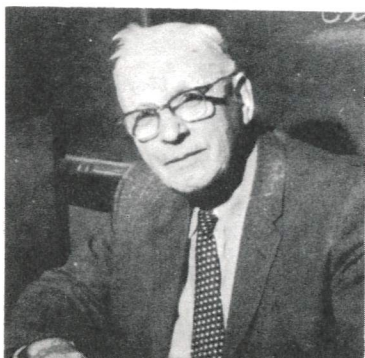
The Caravan





New Gridiron

**Prof. Oscar Levorson
A Servant Called Home**



On September 2, 1974, our Lord called to the heavenly home His servant, Prof. Oscar Levorson. Professor Levorson was a member of the faculty of Dr. Martin Luther College from 1922 until 1963, when he retired from teaching. During his years at DMLC he taught English and Norse. He will be best remembered as a teacher of English in the high-school department. Since he enjoyed sports of all kinds, he also coached while on the hill.

He loved his students very much. Many a former high-school student will remember the rides through the countryside of Minnesota which he took in Prof. Levorson's automobile.

Prof. Oscar Levorson was born at Lake Mills, Iowa. During his college years he attended Luther College at Decorah, Iowa. Later he served his country during World War I in

France. After his return to the States, he earned a MA degree at the University of Iowa. When the Evangelical Synod was formed in 1919, in protest against liberalism in the Norwegian Lutheran groups, he became a member of that conservative group.

After his retirement he lived on his farm near Lake Mills and spent the last few years in a nursing home in that town.

Funeral services were held on September 5, 1974, at Somber Lutheran Church, with Pastor A. Merseeth officiating. Fourteen of his former colleagues from DMLC and MLA attended and served as honorary pallbearers.

New DMLC Gridiron Dedicated

Homecoming 1974 was a special event for students, faculty, alumni, and friends of Dr. Martin Luther College. The football game against Northwestern College of Watertown on October 5 was the first game in the new bowl on the campus of DMLC. It was a great game even though the DMLC Lancers lost 14-8. The outcome remained in doubt until the final whistle.

In special ceremonies, during the half time, the bowl was dedicated. In his remarks President C. Frey credited Prof. C. J. Trapp, chairman of the DMLC Building Committee for many years, with originating the idea of the bowl and persistently carrying it to completion.

Since 1965, when earth was moved from an otherwise unusable gully to provide a crown for the nearby soccer field, the site of the present football field was tiled and permitted to settle. When St. Paul's of New Ulm built its new school in the valley below the college, peat was generously donated for the field. This year topsoil was hauled in, and covered with sod. Meanwhile goal posts were erected and a scoreboard installed. More than a good share of the cost of preparing the field was absorbed by the Wallner Construction Company, which provided manpower and heavy machinery. The goalposts were a gift of Mr. Charles Carmichael of Broadway Designed Interiors and the erection of the goalposts and scoreboard was a gift of the Heymann Construction Company. All are from New Ulm.

Undesignated funds given to the college and released by the last convention of the Synod for this purpose paid for the scoreboard and the sodding of the field. In the future, it is hoped, monies will be available to provide permanent seating for the bowl. DMLC is grateful to all who have made the bowl possible.

Over 1,000 persons were present at the dedication. A good game was seen, the only game played on the field this year. The game was played so that the seniors who started football at DMLC three years ago might have at least one chance to play on the new field.

Over 600 Attend Auxiliary Meeting

On Wednesday, October 9, 1974, a beautiful autumn day, more than 600 women came to the Dr. Martin Luther College campus to attend the 15th annual meeting of the Dr. Martin Luther College Ladies' Auxiliary. By bus and car they came from congregations throughout Minnesota and the adjoining states of Wisconsin and Iowa. A coffee hour from 9:30 to 10:30 A.M. offered a fine opportunity to renew and make acquaintances.

Promptly at 10:30 A.M., Pastor L. Dobberstein of St. Paul's in New Ulm, pastoral advisor to the group, conducted the opening devotion in the Chapel-Auditorium. He based his words on Psalm 90:17, calling attention to the beautiful day God has made in the lives of all of us by His plan of grace. The business meeting followed, presided over by Mrs. P. Carlberg. Welcomes were given by Prof. L. Hahnke for Martin Luther Academy and by Prof. L. Huebner for Dr. Martin Luther College. In the morning session various reports were heard, the registration taken, the annual offering received, candidates for offices introduced and ballots cast for the offices, and the proposed projects presented.

The afternoon session began at 1:30 P.M. The proposed projects were again reviewed and balloting for five on the list followed. These were: drapes for the fourth floor of Summit Hall, a scholarship for Martin Luther Academy (annual), watercoolers for Hillview and Highland, teaching films, and a heavy-duty folding machine. After this Mr. Jason Nelson, vice-president of the Collegiate Council, introduced several student musical groups. Prof. D. Brick also gave a 35-minute slide presentation of DMLC campus development in view of the school's 90th anniversary year.

Auxiliary officers for 1974-75 are: president, Mrs. I. Enter of Nicollet; first vice-president, Mrs. L. Lindholm of Delano; second vice-president, Mrs. D. Marschel of Buffalo; secretary, Mrs. J. Lillo of Buffalo; and Mrs. L. Wichmann of Balaton. Retiring officers were Mrs. P. Carlberg, president, and Mrs. E. Black, secretary.

During its 15 years of existence the DMLC Ladies' Auxiliary has taken

Fruits of the Spirit . . .

Temperance

The last in Paul's list of "fruits of the spirit" in Galatians 5:22,23, is "temperance" or "self-control." The Apostle reminds us that a Christian, reacting to the love of God, will seek to hold his desires and passions in check in every area of activity and in all facets of daily life. Doing this, under God's direction, is yet another manifestation of the fact that the child of God has indeed been "born again" and has thus been motivated to let his light shine before men.

Nowhere does the Scripture imply that it is easy to be a Christian. The Lord reminds us repeatedly of the continuing warfare going on within us between our old Adam and the new man of faith. When we seek to practice self-control, then especially do we need help from a Source outside of and apart from our own ability or strength. Just as we cannot by our own reason or strength believe, so it is also true that we cannot by our own reason or strength live as Paul admonishes us to do. To rely only on what we can do by ourselves is to place ourselves into a situation similar to the one in which Peter found himself as he was warming himself by the fire in the courtyard of the high priest's palace (Matt. 26:69ff.).

Here again it is well to consider what effect the loss of self-control by a Christian can have on those who observe such evidences of weakness. Even if there is strong provocation, does a sudden flare-up of violent wrath on the part of a professing Christian serve any spiritual benefit whatsoever? Christian, control yourself!

care of projects totaling more than \$60,000, raised entirely by freewill offerings. In various ways these projects have greatly benefitted students and faculty of DMLC and MLA. May our Lord bless the continued efforts of the Auxiliary!

Especially to you young and eager Christians does the Lord address these words of caution (II Tim. 2:22): "Flee also youthful lusts." Self-control is extremely important in your relationships with the opposite sex. You are being bombarded with a code of morality which advocates full and complete self-gratification. This code of immorality (to use a more accurate term) is Satan's megaphone through which he screams: "Do away with all the old 'taboos!'" "Let yourself go!" "Have your fling!" Young ambassadors of Christ, don't let Satan win! Let your Good Shepherd continue to guide you along the proper pathways of *Christian* moral standards. Self-control is a true fruit of the spirit — a sign of your Christianity. How can sexual immorality possibly serve to glorify the name of your Savior!

Self-control is also important with regard to the use of drugs and alcohol. These can be used properly, of course, but the misuse of stimulants, intoxicants, depressants, hallucinogens, and similar chemicals is far too common in our society. "The fruit of the spirit is . . . temperance, self-control." Can anyone defend drunkenness or loss of self-control caused by the misuse of drugs as in any way contributing to the upbuilding of the kingdom of God?

This, finally, is the overriding question in this entire matter of a Christian's response to God's grace: What can I do to show that I mean it when I say "I believe"? How can I help to build the kingdom? How can I set the kind of an example that will help to lead others to Christ? Paul has the answer: "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness *temperance*. . . ." Lord, help us to practice these Christian virtues to the glory of Your name!

Philip R. Janke

Direct from the Districts

Nebraska

Special Day at Salem, Colorado Springs

It may not be such a special day in the life of some congregations when there are three baptisms on a Sunday. But it was a special joy for Salem, Colorado Springs, when God's grace permitted this even in our newly reorganized mission congregation.



Baptized were infants Travis Hoag (right) and William Blasco, Jr. (left), and Mr. William Manlove, Jr. (right center). Mrs. Manlove (left center) was also confirmed on that day. Pastor Eugene Ahlsvede reports that the Manloves and the Blasco child were brought to their Savior through the evangelism work of members of the congregation.

Golden Anniversary at Witten, S.D.

St. John's Ev. Lutheran Church, Witten, South Dakota, was privileged to observe the 50th anniversary of its organization on October 13, 1974. Guest speakers were two former pastors, the Rev. L. Gruendemann, Lincoln, Nebraska, who preached for the morning service, and the Rev. Gerhard Geiger, Roscoe, South Dakota, who spoke in the afternoon service. St. John's present pastor, the Rev. William Leerssen, served as liturgist.

Work among the Lutherans in and around Witten was begun as far back as 1909 by the Rev. Wm. Fettinger, but the congregation was officially organized on December 11, 1924, in the home of Mr. Adam Adel. The church building was dedicated to the glory of God in July, 1928, and

moved to its present location in the village of Witten two years later.



St. John's numbers 123 baptized and 85 communicant members. Approximately 300 have been baptized in its history and 250 confirmed. There have been 50 marriages and 50 funerals.

Those who served the Lord in the ministry at St. John's are: Wm. Fettinger (1908-1917), Walter Baumann (1917-1923), Wm. Holzhausen (1924-1925), Roland Kremer (1925-1928), Leo Gruendemann (1928-1937), Gerhard Geiger (1937-1940), W. J. Oelhafen (1941-1945), Lloyd Wenzel (1945-1955), O. W. Eckert (1956-1958), David Plocher (1959-1965), Vicar Fred Kogler (1965-1966), and William Leerssen (1966-present).

O give thanks unto the Lord, for His mercy endureth forever!

Northern Wisconsin

New Church Edifice at Waupaca

On Sunday, October 13, 1974, the members of Immanuel Evangelical Lutheran Church, Waupaca, voted to award contracts for the construction of a new sanctuary to be built on a new five-acre site.

The new \$257,000 church will seat 350 in the nave. An office wing will contain the church office, the pastor's study, and the sacristy. In the basement there will be nine separate Sunday-school rooms, and a fellowship hall.

The groundbreaking rite was held on Sunday, October 20. The Rev. James R. Diener is Immanuel's pastor.

First Day School in Door County

Zion Ev. Lutheran Church, Egg Harbor, Wisconsin, went on record to open a Christian day school next fall. Plans are to begin with one teacher. An enrollment of 30 children is projected.

A generous offer by a member to contribute \$4000 the first year and \$2000 the next two years encouraged the congregation in this new venture. The pastor's wife has volunteered to give the teacher free room and board for the first ten months.

This will be the first Lutheran Christian day school in Door County. The pastor of this 85-year-old congregation is the Rev. Arthur H. Dobberstein.

85 Years of Grace at Hurley

St. Paul's Ev. Lutheran Church of Hurley, Wisconsin, gratefully remembered 85 years of God's grace in a special service on September 22, 1974. Pastor Charles Schlei of Hortonville, pastor of St. Paul's Congregation from 1952 to 1957, preached the festive sermon, basing his words on Colossians 2: 6,7. A meal and social gathering in the church basement brought the happy occasion to a close.

The Rev. Walter Hoepner is the shepherd at St. Paul's.

Western Wisconsin

Teacher Vernon Meyer Honored

On Sunday, September 22, 1974, St. Paul's Congregation of Wisconsin Rapids observed the 25th anniversary of its Christian day-school principal, Mr. Vernon Meyer, in the teaching ministry. The evening service, in which Pastor William Lange preached the sermon, was followed by a reception for the Meyers in the church's all-purpose room.

Mr. Meyer spent 24 years of his teaching ministry at St. Paul's School. Since 1968 he has served as principal of the school, head organist, and choir director.

Looking at the Religious World

information and insight

School Christmas Vacations

School vacations around the Easter weekend are under fire. It may not be long before the traditional Christmas recess of schools is also subjected to challenge.

Public schools in Dade County, Florida, are under court order to cease scheduling spring vacations around the Easter weekend. The legal reasoning behind the order is that the practice has the "direct and immediate effect of advancing religion." So ruled U.S. District Judge C. Clyde Atkins in a lawsuit filed by a Jewish teacher.

Whether the local ruling survives challenges and achieves national status remains to be seen. This much should be obvious: what applies to Easter certainly also holds for Christmas. Commemorating the Savior's birth is as much a religious matter as is celebrating His resurrection.

One's reaction to the prospect of a decline in Easter and Christmas observances by our country as a whole cannot help but be somewhat mixed. Those who love the Savior will always want to celebrate His birth and resurrection as devoutly and sincerely and fully as possible.

On the other hand, a sense of fairness will suggest that some sympathy is due those who do not believe in Christ when such civic matters as public-school vacations are determined according to Christian viewpoints and desires. It may well be that our country's third century will be marked by a noticeable diminution of the Christian influence in altogether secular affairs. This need not make us less Christian at Christmas, Easter, or any other time.

Today's Eleven

Who are the most influential Christian thinkers? Recently editors of six major religious publications sought to develop a list of eleven "giants" on today's religious scene. To qualify for listing, persons had to

be living, recognizably Christian in message or background, and exerting a continuing effect on the average church member. The chosen eleven with brief identifications are:

Jürgen Moltmann — Reformed Tuebingen theologian of "hope" and "liberation";

Hans Küng — Roman Tuebingen theologian critical of papal infallibility;

James Gustafson — United Church of Christ ethics professor at Chicago;

Bernard Lonergan — Roman religious philosopher at Toronto's Regis College;

Billy Graham — Baptist evangelist;

Helder Camara — Roman Archbishop in Brazil;

Abel Muzorewa — Methodist bishop in Rhodesia;

Rosemary Ruether — Roman professor of historical theology at Howard University;

Vine Deloria — Sioux lawyer and spokesman for minorities, writer of *Custer Died for your Sins*;

Andrew Greeley — Roman priest and sociologist;

David Duplessis — Pentecostal spokesman.

If some or even a majority of the names of these theological "giants" are unknown to you, this does not mean that you are some sort of pigmy in religious knowledge. While the selection criteria for inclusion in the list of eleven "giants" demanded that "the main thrust of their thinking or action should be understandable by, and should have a continuing effect on, the average church member," the stipulation was added "whether or not that member is aware of it."

COLU Blueprint

The Consultation on Lutheran Unity, organized two years ago and composed of representatives of the three large Lutheran bodies in the U.S., revealed its aims and proposals in a report given to the recent Ameri-

can Lutheran Church convention. What is ultimately envisioned by the Consultation is "either one, single, national, monolithic church body heading up at one focal point and encompassing the entire nation" or "a series of regional churches with some work committed by each of them to a single national entity."

Three steps are to lead to this goal, according to Consultation spokesmen. They are:

1. Achieve mutual *Understanding* so progress toward unity can be made without theological divisiveness.

2. Experience the benefit of joint, consolidated and coordinated *Activity* in making common witness.

3. Achieve *Structural Unity* either as a single national body or as a series of regional bodies with structured coordination.

No timetable has been set, and even Consultation representatives admit that progress has been slow in the past two years. One difficulty has been a difference in stance toward the venture on the part of the three church bodies involved. The basic platform statement, "Goals to Lutheran Unity," was "adopted" by the ALC, "approved" by the LCA, but is "under study" by the LC-MS.

The first of the three steps outlined above is the key point. Those endeavoring to understand the project will wish that the broad terms used there might be more precisely defined. Is the "unity" toward which progress is to be made to be measured by a standard that says enough exists already or by one that permits doctrinal differences or by the one set in the Scriptures?

Congressional Prayer Bicentennial

Two hundred years ago on September 7 in Philadelphia the first congressional prayer was offered. This occurred at a session of the First Continental Congress with the Rev. Jacob Duche, assistant rector of Christ Church (Episcopal), reading from Psalm 35.

The scene was reenacted last fall with twenty-two direct descendants

of Continental Congress delegates donning colonial robes and playing out the roles of their ancestors according to the script supplied by the official *Congressional Journal of the Proceedings*.

This *Journal* reports that already two centuries ago there was a congressional prayer debate. John Jay and Edward Rutledge argued that there were so many religious beliefs represented that Congress "could not join in the same act of worship." The "many" religions were actually six: Anglican, Baptist, Congregationalist, Dutch Reformed, Presbyterian, and Quaker.

Sam Adams, a Congregationalist, voiced the sentiments of congressional prayer advocates when he declared himself willing to be led in prayer by a Church of England clergyman. Adams said, "I am not a religious bigot. I can hear a prayer from a gentleman of piety and virtue, who is at the same time a friend to his country."

Two centuries of precedent and popular approval do not make this objectionable mixture of denominations and of church and state in prayer less wrong than it always was. We side with Jay and Rutledge because they were on the right side.

Teaching about Religion

When the U.S. Supreme Court in 1963 ruled against public-school prayer, many prophets of doom predicted that the public schools would become irreligious sponsors of atheism, less by intent than by circumstance. Almost the opposite has come to pass. In the last decade more and more U.S. public schools have been including studies about religion in their courses of study.

The key word is *about*. Public-school teachers must not indoctrinate, and need to suspend their own value judgments in class discussions. Approaches to teaching about religion include historical narratives of major religious events, a literary method which treats the Bible and other religious writings as literature, and an interpretation of the religious implications of literary and musical compositions.

At least 25 states presently offer courses in comparative religion or history of religion, usually at the sec-

ondary level. A few states even require teaching certification for such courses.

This is not being reported with any enthusiasm. The writer would not want to be teaching such public-school courses about religion, nor would he want his children subjected to them. The presence of such courses in the public-school curricula is more of a threat to the youth of our church than their absence. The Lutheran home and church can do a better job of teaching religion and *about* religion. The best answer to the problem is the Lutheran school for the Lutheran youth.

Fletcher's Prescriptions

Perhaps you have been wondering whatever happened to one of the major prophets of the so-called "new morality" or "situation ethics," the Rev. Joseph Fletcher. Little has been heard about or from him in recent years during which he has been serving as professor of medical ethics at the University of Virginia.

Scattered surfacing of Fletcher news and quotes recently suggests that he may soon have a book on the market advocating a "new morality" for medicine. In a Buffalo interview some weeks ago Fletcher delivered himself of what seemed to be straw-in-the-wind statements on controversial subjects.

In the area of euthanasia or, to use his term, "negative euthanasia," Fletcher asserts, "medicine now is able to prolong a patient's life beyond a desirable limit. We are in the position now of having to make that tragic decision, once taken out of our hands by nature."

Asked whether it is ethical to use fetuses while they are alive for research, Fletcher replied, "If the pro-life people who denounce the use of live fetuses get their way, it will be the end of medical efforts to protect unborn children from diseases which attack them while they are in the womb. The fact is there is no litmus paper test to show whether a person is present in the uterus — whether a fetus is a person."

"Situation ethics" in general desires to substitute for absolute standards of morality individual judgment in the given instance. In the field of medicine it will undermine

the old truth that the issues of life and death are to remain in God's hands. Granted, there will be difficult decisions. However, the application of situation ethics to medicine on a wholesale basis poses the greatest of dangers. Abortion on demand is only a first step. One hopes that Fletcher's new book never gets written and is even tempted to advocate in this one instance the heroic remedy of prior censorship.

Another Woman Ordained

The fourth woman pastor of the American Lutheran Church was ordained last month. She is the Rev. Karen Bloomquist, installed as pastor of Faith Church of Oakland, California.

The same Biblical objections to the three previous instances apply to the fourth and will also apply to the fortieth and the four hundredth. Compounding the error simply increases the difficulty for The Lutheran Church-Missouri Synod, which contends that Scripture is violated when women serve in the public ministry as called and ordained pastors but which remains in fellowship with the American Lutheran Church.

E. C. Fredrich

REQUEST FOR USED ORGAN

Faith Lutheran Church, our mission at River Falls, Wisconsin, is in need of an organ for its new chapel. The chapel will seat 200 and will have a high roof. If you have, or know of the whereabouts of, a serviceable organ please contact the Rev. Carl Ziemer, Rt. 4, Box 10, Apallo Rd., River Falls, Wisconsin 54022. Telephone: (715) 425-6598.

COMMUNION RAILS

Trinity Ev. Lutheran Church, R. 3, Hartford, Wisconsin 53027, is offering four sections (about 18 feet) of light oak-stained Communion rails to any congregation able to pick them up. Anyone interested may contact Pastor H. Schwertfeger at the above address, or call (414) 673-2082.

ACCEPTANCE OF CALL

Professor William Zell of Watertown, Wisconsin, has accepted the call to become the first president of Northwestern Preparatory School, Watertown, Wisconsin.

APPOINTMENTS

The Rev. Robert L. Weimer has been appointed Visiting Elder of the Western Conference, and the Rev. Robert H. Krueger of Mandan has been appointed member and Chairman of the District Stewardship Board.

Arthur P. C. Kell, President
Dakota — Montana District

NEW W.E.L.S. CHURCHES

Names Requested

In recent months the 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.

Alabama	Mobile*
Alaska	Fairbanks*
Arizona	Paradise Valley
California	Fremont Mission Viejo Sacramento Sierra Madre
Colorado	Arvada/Westminster Colorado Springs Greeley*
Delaware	Wilmington
Florida	Beverly Hills Engelwood*
Idaho	Gainesville
Illinois	Boise/Nampa Bloomington/Normal Champaign-Urbana Crystal Lake Schaumburg* Springfield* West Chicago*
Iowa	Dubuque* Shenandoah*
Louisiana	Alexandria
Michigan	Holland Indian River North Pontiac Romeo* Taylor Twp. Bemidji Eagan Twp.* Forest Lake Owatonna* Columbia*
Minnesota	N. St. Louis County St. Charles County* St. Joseph Scottsbluff* Long Island* Rochester* Schenectady
Missouri	Raleigh Wooster* Youngton (Niles) Altoona*
Nebraska	Lehigh Valley*
New York	Providence Huron Mitchell*
North Carolina	Memphis
Ohio	Beaumont* Corpus Christi* Lubbock* San Angelo* Temple
Pennsylvania	Weslaco
Rhode Island	Spokane Valley*
South Dakota	Vancouver
Tennessee	Ashwabenon*
Texas	Middleton* Prairie du Chien* Suamico Cheyenne Edmonton* Orleans (Ottawa)
Washington	
Wisconsin	
Wyoming	
Alberta	
Ontario	

*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
3512 W. North Ave., Milwaukee, Wis. 53208

EXPLORATORY SERVICES

EAGAN, MINNESOTA

Exploratory services are being conducted in Eagan, Minnesota, at Metcalf Junior High School, County No. 30 and Hwy. No. 13. Services are at 10:30 a.m., with Sunday school following immediately in the choir room. For more information call Mrs. Darrell Isebrand at (612) 452-1842 or Pastor Charles Clarey at (612) 455-6097.

EDMONTON, ALBERTA, CANADA

Exploratory services are being conducted in the art room of Grace Martin Elementary School, 8210 36 Avenue, Edmonton. Services begin at 10:00 a.m., followed by Sunday school at 11:00 a.m. For further information please contact District Missionary John M. Engel, F5 Garden Grove Village, 106 Street and 38 Avenue, Edmonton, Alberta, Canada; phone: (403) 425-6909.

TIME AND PLACE

BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church, a WELS mission, is worshipping at 824 America Ave. (former 7th Day Adventist Church) in Bemidji. Sunday school and adult information class begin at 9:00 a.m. and the Sunday service at 10:15 a.m. For more information contact: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, MN 56601.

CHARLESTON, SOUTH CAROLINA

Weekly worship services are being held in the Charleston area at 11:00 a.m. Sundays, except for the second Sunday of the month, when the service is held at 4:00 p.m. The services are held at the home of Mr. and Mrs. Tom Laich, 2133 Parsonage Lane, Charleston, South Carolina 29407. Phone: (803) 766-0137. Please forward all names and request for information to the above.

NORTHWEST TUCSON, ARIZONA

A new WELS mission has been started in Northwest Tucson. Services are being conducted at Cross Jr. High School on Chapala between Ina Rd. and Magee Rd. two blocks west of Paseo Del Norte (directly behind Harrelson Elementary School). Sunday worship is at 11 a.m., with Sunday school and Bible class at 9:45 a.m. For further information contact: Pastor Alan Eckert, 8700 N. Oracle No. 108, Tucson, Arizona 85704; phone: (602) 297-5710.

PARADISE VALLEY, ARIZONA

The Wisconsin Synod Lutheran Mission in the Paradise Valley area of Phoenix is conducting services at Greenway Elementary School, 3003 E. Greenway Road, Phoenix. Sunday school is at 10 a.m. and worship at 11:15 a.m. For more information, contact: Pastor Hugh Reaume, 6701 E. Osborn Road, Scottsdale, Arizona, 85251, Phone: (602) 947-6012 or 945-6798.

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church of West Palm Beach, Florida, is now holding services in its parsonage-chapel, located at 970 Pike Road, West Palm Beach, Fla. 33411. Sunday school is at 9:00 a.m., worship service at 10:00 a.m., and adult Bible class at 11:15 a.m. Please send names of prospects in this area to Pastor David A. Krueger at the above address or call (305) 684-0691.

EAST TEXAS SERVICES

St. Mark Lutheran Church of Duncanville and Calvary Lutheran Church of Dallas serve the East Texas area (Tyler, Longview, Quitman, and Mt. Pleasant) at the First Presbyterian Church in Gladewater at 4:30 p.m. two Sundays a month. For information call Gladewater 1-214-845-2929 or write to: J. C. Johns, R. 2, Box 121A, Gladewater, Tx 75647.

ARIZONA SUN CITY-YOUNGTOWN-PEORIA

To those moving to or wintering in the Sun City, Youngtown, Peoria, Arizona area: Please be informed that we have a Wisconsin Synod church in Sun City to which you are cordially invited. It is located in Phase I, on the southern side of Sun City. Services are held at 10:00 a.m. from October through April and at 9:00 a.m. from May through September. Bible classes on Wednesday evenings at 7:30. Please contact Pastor V. C. Schultz, Our Savior Ev. Lutheran Church, 9825 103rd Avenue, Sun City, Arizona 85351; phone (602) 977-2872.

GAINESVILLE, FLORIDA

Change in Worship Location

On November 10, 1974, Zion Ev. Lutheran Church of Gainesville, Florida, began conducting its regular Sunday worship services at the S.D.A. chapel located at 2115 N.W. 39th Avenue (turn east off the northernmost Gainesville exit on I-75 approximately 4 1/2 miles). The time remains 10:30 a.m.

John C. Lawrenz, Pastor

ASCENSION, ROSEVILLE — RELOCATION

Ascension Lutheran Church, formerly of Detroit, Michigan, having relocated its facilities to 17465 Common Road (12 1/2 Mile Road) can now serve the municipalities of Roseville, St. Clair Shores, East Detroit, Fraser, Mt. Clemens, and Warren Woods, Michigan. Correspondence may be sent to the Rev. A. H. Maaske, 27517 Larry Street, Roseville, Michigan 48066.

NAMES REQUESTED

CHARLOTTE, NORTH CAROLINA

Please send names of any WELS members or prospects in the Charlotte, N.C., area to Pastor Paul Schmiede, 720 Currituck Dr., Raleigh, North Carolina 27609.

INTERNATIONAL FALLS, MINNESOTA

The Minnesota District Mission Board requests the names of WELS members and prospective members in the International Falls area. Please send names to: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, MN 56601.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Albrecht, Lyle E., as instructor at Wisconsin Lutheran High School, Milwaukee, Wisconsin, in a service at St. Matthew's on September 29, 1974, by G. Snyder (SEW).
Dengler, Donald C., as pastor of St. John and Trinity, Cornell, Wisconsin, on November 3, 1974, by E. Prentzlow, Sr. (W. Wis.).
Lange, Gerald, as instructor at Wisconsin Lutheran High School, Milwaukee, Wisconsin, in a service at St. Matthew's on September 29, 1974, by G. Snyder (SEW).

Teachers:

Bauer, Rodney C., as instructor at Luther High School, Onalaska, Wisconsin, on October 27, 1974, by F. Mueller (W. Wis.).
Heckmann, Bruce, as instructor at Wisconsin Lutheran High School, Milwaukee, Wisconsin, in a service at St. Matthew's on September 29, 1974, by G. Snyder (SEW).
Hermanson, Roger A., as instructor at Wisconsin Lutheran High School, Milwaukee, Wisconsin, in a service at St. Matthew's on September 29, 1974, by G. Snyder (SEW).
Jeseritz, Rudolph, as instructor at Wisconsin Lutheran High School, Milwaukee, Wisconsin, in a service at St. Matthew's on September 29, 1974, by G. Snyder (SEW).
Mammel, Otto, as instructor at Luther High School, Onalaska, Wisconsin, on October 27, 1974, by F. Mueller (W. Wis.).

THE MATINS IN SONG

Recording of the 1974 tour concert of the Seminary Male Chorus. Price \$3.50, postpaid. Order from: Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Ten months ended October 31, 1974

	Subscription Amount for 1974	10/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 284,176	\$ 236,813	\$ 235,033	99.2
Dakota-Montana	198,690	165,575	169,331	102.3
Michigan	1,013,283	844,402	791,385	93.7
Minnesota	1,050,611	875,509	886,514	101.3
Nebraska	204,415	170,346	184,817	108.5
Northern Wisconsin	1,140,109	950,091	889,731	93.6
Pacific Northwest	75,950	63,292	64,222	101.5
Southeastern Wisconsin	1,374,223	1,145,186	1,087,531	95.0
Western Wisconsin	1,320,560	1,100,467	1,025,296	93.2
South Atlantic	52,870	44,058	43,394	98.5
Total — 1974	\$6,714,887	\$5,595,739	\$5,377,254	96.1
Total — 1973	\$6,416,873	\$5,347,394	\$5,151,935	96.3

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended October 31, 1974 with comparative figures for 1973

	Twelve months ended October 31		Increase or Decrease*	
	1974	1973	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,965,166	\$6,437,377	\$527,789	8.2
Pension Plan Contributions	91,761	95,111	3,350*	3.5*
Gifts, Memorials and Bequests	92,755	63,615	29,140	45.8
Earnings from Fox Estate	89,787	72,549	17,238	23.8
Other Income	13,277	2,398	10,879	
Transfers from Other Funds	83,305	23,085	60,220	
Total Income	\$7,336,051	\$6,694,135	\$641,916	9.6
Expenditures				
Worker-Training — Expense	\$3,997,185	\$3,585,646	\$411,539	11.5
Worker-Training — Income	1,616,664	1,496,367	120,297	8.0
Worker-Training — Net	\$2,380,521	\$2,089,279	\$291,242	13.9
Home Missions	1,292,974	1,096,096	196,878	18.0
World Missions	1,197,174	1,011,134	186,040	18.4
Benevolences	829,340	811,014	18,326	2.3
Administration and Services	508,030	500,280	7,750	1.5
Total Operations	\$6,208,039	\$5,507,803	\$700,236	12.7
Appropriations — Building Funds	210,328	242,029	31,701*	13.1*
Appropriations — CEF Program	807,968	788,920	19,048	2.4
Total Expenditures	\$7,226,335	\$6,538,752	\$687,583	10.5
Operating Gain	\$ 109,716	\$ 155,383		

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

Note: Future cutoff dates of PBS receipts in the Synod's Office Lock Box are as follows:

For the month of:	Cutoff Date
December	January 7
January	February 7
February	March 7
March	April 7

CAMPUS MINISTRY — RIVER FALLS

Students attending the University of Wisconsin — River Falls are invited to attend Faith Lutheran Church (113 1/2 E. Elm) worship services at 9:30 a.m. A special Collegian Vesper service is conducted every other Wednesday at the church at 7 p.m. Lutheran Collegians meets at 7 p.m. on the alternate Wednesdays. All correspondence is to be mailed to: Rev. Carl Ziemer, Route 4, Box 10 Apallo Road, River Falls, Wisconsin (Phone: 425-6598).

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for
December 16 & 17, 1974.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board.

Carl S. Leyrer, Secretary
Board of Trustees

AUDIO VISUAL AIDS

HOW TO — FOR CHURCH-SCHOOL TEACHERS SERIES

Part I: Designed to help church-school teachers use more effectively some of the readily available audio-visual materials. The filmstrips explain how to find or create materials, how to prepare for their use, and how to incorporate them into teaching. (Concordia)

Bulletin Boards — (FS-352-BB)

1974 6 min. M color

Various uses of the bulletin board and sources of material for use on it.

Chalkboards — (FS-363-CB)

1974 6 min. M color

The versatility of the chalkboard and the ways in which it can be used.

Feltboards — (FS-364-FB)

1974 6 min. M color

Ideas and instructions for building and using various types of feltboards.

Maps and Globes — (FS-365-M&G)

1974 6 min. M color

The use of both commercial and student or teacher prepared maps and globes.

Charts — (FS-366-CS)

1974 6 min. M color

The role of the many varieties of charts in the teaching situation.

Film Pictures — (FS-367-FP)

1974 6 min. M color

The sources, ways to use, reasons for using, and the preparation for use of pictures.

Part II: Planned to help teachers overcome hesitancy in using audio-visual equipment. These filmstrips explain the how and when of using the equipment to best advantage. (Concordia)

Films — (FS-368-FL)

1974 6 min. M color

The preparation, presentation, and follow-up for the use of a motion picture.

Filmstrips — (FS-369-FS)

1974 6 min. M color

The subject is when and how to use filmstrips.

Slides — (FS-370-SL)

1974 6 min. M color

More and more teachers now use a simple camera to make their own slides which have staged a come-back as a teaching aid.

Overheads — (FS-371-OV)

1974 6 min. M color

Ideas and illustrations for using these very effective tools.

Tape Recorders — (FS-372-TR)

1974 6 min. M color

Suggestions for using a tape recorder to good effect in teaching.

Records — (FS-373-RC)

1974 6 min. M color

Ideas on how to utilize recordings effectively in teaching.

Order From: **AUDIO VISUAL AIDS**
3512 West North Avenue
Milwaukee, Wisconsin 53208

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6501 Gau-Bischofsheim
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Papa Muehlhaeuser's Tree

Among us Johannes Muehlhaeuser is known as the first president of the Wisconsin Synod, a man whose heart was filled with a zeal for missions. To the poor of Milwaukee, 125 years ago, he was affectionately known as Papa Muehlhaeuser, a man to whom they could turn for a handout and for help in any hour of need.

Papa Muehlhaeuser was filled with the Christmas spirit 12 months of the year. He had taken to heart the grace of the Father in heaven who so loved sinful men that He gave His Son from heaven to redeem them. If He so loved me, Muehlhaeuser would have said, shall I not show compassion to those who need bread to eat and clothes to cover their nakedness!

When Pastor Muehlhaeuser came to Milwaukee in 1848, he soon gathered a group of hearers about him and in October of that year provisionally founded a congregation. In May, 1849, this group reorganized as Grace Lutheran Church, East Juneau Avenue and North Broadway. Then on December 8, 1849, he met with Pastors John Weinmann and William Wrede to organize the Wisconsin Synod at Grace Church. Its constituting convention was held at Salem Congregation in the Town of Granville, now Milwaukee, Wisconsin, on May 26, 1850.

Papa Muehlhaeuser was not a man of means. Salaries for ministers back in 1848 and 1849 were even smaller proportionately than they are today. Since her husband was always a cheerful giver, Mrs. Muehlhaeuser had the same kind of problem Kathie Luther, the wife of the Reformer, had — to keep her husband from giving away everything. But Papa Muehlhaeuser knew of ways around that. He was not ashamed to “beg” for the poor. Having been a baker in his youth, he knew the value of bread and, especially in times of distress, made frequent trips to hotel kitchens to pick up surplus bread and other leftover food for the poor. Cash was frequently supplied by a banker friend, not as a loan but as a gift.

It is at Christmastime that we Wisconsin Synod Lutherans have reason to recall our first Synodical president with more than passing appreciation. He was the man who introduced the Christmas tree to the churches of Milwaukee as a feature of the Christmas service. In fact, he is on record as being the first one to do so in the United States. The *Readers' Digest* researcher had failed to do his homework fully when he, in an article in the December, 1944, issue, credited the Rev. Heinrich Schwan, one of the fathers of the Missouri Synod, with setting up the first Christmas tree in church. Schwan set up his Christmas tree in Zion Ev. Lutheran Church in Cleveland, Ohio, in 1851, but Papa Muehlhaeuser's church tree goes back to 1840.

Before Muehlhaeuser came to Milwaukee, he had served a Lutheran congregation in Rochester, New York, for a period of 10 years. It was in Rochester that he introduced the Christmas tree into the church service. Christmas trees had been well known to Muehlhaeuser from his home in Germany and his wandering as a missionary colporteur in Europe. But they had been decorations meant for the home, not for the church. That was Papa Muehlhaeuser's innovation. Let the Rochester, New York, *Journal* of 1840 tell us the story:

“In front of the pulpit stood an evergreen tree ten to twelve feet in height, brilliantly illuminated and adorned with a great variety of toys, sweetmeats, etc., suspended from the branches. A wreath (stretched) across the house with three different colored lanterns suspended from it, each bearing an appropriate motto. Around the tree were seated little children, perhaps 40 in number, with their pastor, Mr. Muehlhaeuser, in their midst. Their exercise consisted in prayer, singing appropriate hymns, and a thorough catechisation of the children by Mr. Muehlhaeuser on the various points connected with the event commemorated. The house (church) was excessively crowded. The exercises were all conducted in the German language, except a few explanatory remarks in English.”

That's the story of Papa Muehlhaeuser's Christmas tree, the first one placed in a church in the United States. From Rochester, Papa Muehlhaeuser brought the custom to Milwaukee. Fairly soon it spread not only to Lutheran churches, but to the churches of most other denominations.

When you see Papa Muehlhaeuser's tree in your church this Christmas, let it remind you of the love of the Father in heaven who gave His Son to be the Light of the world so that you and I might celebrate Christmas eternally!



We pray that all our readers and all who confess Christ with us may in this holy season employ the words of Martin Luther to sing the praises of Him who was born at Bethlehem and then died on Calvary to be our Savior and King. Join us in saying:

*Ah, dearest Jesus, holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.*

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

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

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