



The
Northwestern
Lutheran

DECEMBER 15, 1982

from
this
corner



During this season we are celebrating a birth. That Birth is what this Christmas issue is all about. But a somber note is added to this celebration when one of our articles invades our complacency: "We may lament the way Bethlehem neglected the baby Jesus. Meanwhile a million and a half babies are aborted every year in our nation. What are we doing about those infants?" Are we the contemporary version of first-century Bethlehem?

In November two Lutheran pro-life groups held their national conventions in Milwaukee on successive weekends. The first convention was that of the WELS Lutherans for Life, the second of another Lutherans for Life with a pan-Lutheran membership. Both conventions had full houses.

Dr. Jack C. Wilke, a practicing physician from Cincinnati, and his wife, Barbara, with a degree in nursing, both internationally famous in the pro-life movement, spoke at the WELS convention. The Wilkes saw the best hope of solution to the evil of abortion in the political process. President Reagan, Dr. Wilke pointed out, is committed to the pro-life movement. "With President Reagan," he said, "instead of being at the bottom of the mountain looking up, we are halfway up." The Wilkes were confident that before long a human life amendment would be on its way to approval.

I attended both conventions part-time, and came away renewed in the conviction that this insolent affront to the God of Life must be eradicated — and repenting my own inactivity in this struggle.

Since 1850, conventions of the Wisconsin Synod had spoken only once on current social problems. That record was breached a second time in 1979 when the convention of that year declared that "our hearts are grieved over the millions of unborn who are being murdered each year . . . because the Holy Scriptures clearly teach that the living yet unborn are persons in the sight of God." And the fifth commandment applies.

The convention called upon the editors of the Synod's periodicals — as well as pastors and teachers — "to continue fervently and faithfully to testify against abortion." The convention urged our laity to testify to the world against this abomination of desolation, and devise alternatives to abortion programs.

One thing is clear. Things will change only as we stand up and with one voice condemn the slaughter. The convention issued a call for *action*. If you are testifying now, don't stop. If you are not, start now. But do *something*. It is not too late.

James P. Schaefer

COVER — A line drawing of Christ with manger and cross from *Luther's Illustrated Catechism*, soon to be published by a committee from the Minnesota District as a memorial to the 500th anniversary of Luther's birth. The project is intended to duplicate with contemporary illustrations Luther's first edition of his *Small Catechism*. The original illustrations are by Donald Muth of Auburn, California.

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Harold Schmitz. Page make-up: Joy Bonnin. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Edward C. Fredrich, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Carleton Toppe, Ernst H. Wendland

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Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor THE NORTHWESTERN LUTHERAN 3512 W. North Avenue Milwaukee, Wisconsin 53208 Phone 414/445-4030

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Immanuel: God with us

But after he (Joseph) had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel" — which means "God with us" (Matthew 1:20-22).

The account of Matthew which forms the basis of our *Study* opens with the puzzling remark, "After Joseph had considered this, an angel appeared to him." What had Joseph been considering?

A disturbing discovery

To answer our question we need to look back a few verses where the evangelist tells us, "Mary was pledged to be married to Joseph, but before they came together, she was found to be with child" (v. 18).

Being "pledged to be married" was a very formal thing in Jewish society. It was a promise solemnly given before witnesses. It constituted the legal aspect of entering marriage. Matthew speaks of this "pledged" pair as "husband" (v. 19) and "wife" (v. 20). But by the social custom of the times pledged people did not at once live together as husband and wife. There was an interval of time perhaps some months, after which the groom would furnish a house and in formal procession usher his bride to their new home.

Before that happy occasion could take place, however, Joseph made a disconcerting discovery. His Mary was expecting a baby! We, of course, know the facts of the case. We have the benefit of Luke's account of the angel's announcement to Mary. But Joseph didn't know that. Imagine Mary's difficulty in trying to explain to him that the child's father was really the Holy Spirit. "A likely story!" would surely be Joseph's reaction. And that was his reaction, too, for he considered quietly divorcing her as an adulteress.

A startling announcement

But as he was considering this, an angel appeared to him with the startling announcement: "Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit." To be sure, the child was not Joseph's, but neither was it any other man's. All this had happened through the Holy Spirit.

And the angel continues by telling Joseph *why* all this was happening. "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." This child of miraculous birth is not merely, through his mother's line, a son of David. He is great David's greater Son, the promised Messiah. He is "Jesus" the Savior who "will save his people from their sins."

A comforting prophecy

If this good news is too great to be accepted on Mary's testimony and difficult to believe even from the mouth of an angel, then Matthew adds yet a further proof. God himself has spoken through his holy prophet Isaiah. Matthew adds, "All this took

place to fulfill what the Lord had said through the prophet, 'The virgin will be with child and will give birth to a son, and they will call him Immanuel' — which means, 'God with us.'"

The New Testament is merely the fulfillment of the Old. Already to King Ahaz, living some 700 years before the fact, Isaiah foretold the miraculous event of Christ's birth — that he would be true man born of a virgin mother, but also true God conceived by the power of the Holy Spirit. This Child is Immanuel, God-with-us (Isaiah 7:14).

In the Christ Child God himself has stepped into our place. He took our place under the law and fulfilled everything that God rightly demanded of us. He took our burden of sin on himself and paid for it by his innocent suffering and death on the cross.

There could, however, have been no Good Friday or Easter without Christmas. Christmas is essential to our Christian hope and joy. We need the Immanuel who in meekness and lowliness came in a humble manger. Well do we in this happy season encourage one another with the confident hymn of praise:

What harm can sin and death then do?

The True God now abides with you.

Let hell and Satan rage and chafe,

Christ is your Brother — ye are safe.



Armin J. Panning is Professor of New Testament at Wisconsin Lutheran Seminary

Christian and Christmas liberty

This is the season of the church year when our services are graced by rich variety. They are enhanced by special music, perhaps by the hallelujahs of Handel or by instruments seldom heard in churches. Children tell the greatest story ever told as St. Luke records it in his second chapter. There are Advent evening services and late-night candlelight vigils between the evenings and the mornings of the holidays.

The passing years tend to dull our awareness of that rich variety. We fail to appreciate all the special efforts that are expended to provide the special holiday services by organists and choir directors and members, by teachers and learners in our educational agencies. We forget that the variety itself is an evidence and expression of Christian and Christmas liberty.

There was a time in the early history of our land when area laws forbade any festive observance of the Christmas holiday. People were so uptight about their erroneous commitment to a Sunday law that they wanted no Christmas observance. The same people would not allow anything in their church services that was not specially endorsed in Scriptures.

Early efforts to put Christmas trees in Lutheran churches at this time of the year provoked regrettable opposition. Christian and Christmas liberty still needed to be learned.

A strange Christmas eve service was held in Wittenberg in 1521. Luther was away at the Wartburg. Zealots, pushing the reforming movement too fast and too far, insisted on a Lord's Supper celebration with the cup. The people were not prepared for the innovation and disturbance resulted. It was one of the reasons that hastened Luther's risky return to Wittenberg to preach eight sermons on the uses and abuses of Christian liberty.

We are these days reliving the days "when the time had fully come" and "God sent his Son born of a woman, born under the law, to redeem those under law, that we might receive the full rights of sons." Christ served to set us free.

One result is a regard for the brother and sister whom Christ also redeemed. We will not use our liberty to do them spiritual harm. Another result is the joy of being "free indeed," free of all curse and coercion of the law, free to grow in grace and knowledge and experience, free to celebrate Christmas as it pleases us and God.

Christian and Christmas liberty — this is one of the best gifts the season brings. It's Number 2 only because the Number 1 gift is the Son in the manger, and he made the second gift part and parcel of the first.

Edward C. Fredrich



Professor Fredrich is head of the department of church history at Wisconsin Lutheran Seminary Mequon, Wisconsin.



I would like to know

"Is it true that once you become a Christian, you cannot fall from grace and go to hell?"

This mistaken notion, called the "perseverance of saints" in Reformed theology, is based on logical deduction rather than Scripture. When the comforting truth that God has elected us to salvation is compressed into a rational system of "therefores," several contradictions of God's Word occur. This is but one.

St. Paul urged commitment to spiritual growth and life with the sobering observation that even an apostle could lose his salvation (1 Corinthians 9:27). He went on to warn against a false sense of security with the example of Old Testament Israel: "If you think you are standing firm, be careful that you don't fall." The epistle to the Hebrews describes an irrevocable fall from grace in chapter six, verses four to six. And in chapter ten the same warning accompanies an admonition against "skipping church."

However, God doesn't want neurotic Christians. Jesus said of us: "I give them eternal life, and they shall never perish; no one can snatch them out of my hand" (John 10:28).

The gracious God who planned and executed our salvation and brought us to faith in Jesus will also preserve us in faith. He won't stop loving us. But in order that we never take God's gift of eternal life lightly, Scripture warns us that impenitence and indifference can become a rejection of God's love.

That's why we admonish the backsliding, why we treasure the sacrament, why we live in the word of God.

"What kind of religion are charismatics? I understand they do not believe in Christ or the sacraments."

The term "charismatic" derives from a Greek word in the New Testament meaning "gift of grace" or "spiritual gift." Charismatics are Christians who claim, emphasize, and in some cases insist upon miraculous gifts, chiefly the ability to speak in tongues.

Charismatics are not a denomination. There are Roman Catholic charismatics, Methodist charismatics, Lutheran charismatics, and many more. While a Lutheran charismatic will normally retain his conviction that the sacraments are a means of grace, the Methodist charismatic would deny that truth. And yet they will claim and practice Christian oneness, without resolving their differences. That's a problem for anyone who takes seriously God's will that Christians "be perfectly united in mind and thought" (1 Corinthians 1:10) and "obey everything (Jesus) commanded" (Matthew 28:20).

Charismatics do believe in Christ. In fact, they are quite often more true in their convictions and more serious about Bible study than are the majority in their denomination. However, the emphasis on *their* commitment to Christ, *their* Christian life, and *their* spiritual gifts can be a condition imposed on God's grace and a detraction from the objective truth of salvation in Christ alone.

Exalting spectacular "signs" such as tongues over the many other gifts of the Spirit won't square with 1 Corinthians 12-14. Insisting on a "Spirit baptism" isn't biblical. For

that matter, there is no biblical assurance that miraculous gifts or personal revelations are to be expected throughout the New Testament era.

We may even question whether the unintelligible, "ecstatic" tongues spoken today have any relationship with the disciples' experience of God's gift in Acts. It is not for us, however, to identify the source of this glossolalia by its sound or our opinion. When St. John said, "test the spirits" (1 John 4:1), he was writing a portion of that test — the word of God. Where people believe and teach in any way contrary to God's Word, it is inconceivable that their error would be endorsed by a charismatic gift from the Holy Spirit. Where there is no contradiction to God's Word, let the Spirit give gifts as he chooses.

"We have just discovered that our teenager is a homosexual. Can homosexuality be treated? We are desperate; we don't know where to turn."

Turn to God. He condemns the sin of homosexuality. And so must we. Only when such rationalizations as "I can't help it, that's the way I am" and such societal lies as "alternative lifestyle" are broken down can the homosexual abhor his sin and seek the healing power of God's forgiveness to effect change.

Homosexuality is NOT an unforgiveable sin, nor is it an unalterable condition. Immediately after including "homosexual offenders" in his catalog of persistent sinners who will not inherit the kingdom of God, St. Paul says in 1 Corinthians 6: "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God."

The homosexual who repents will know a God who not only forgives, but can reverse the effect of this sin on his nature. It will be a battle. But the God who promises a way of escape for every temptation will enable people to control homosexual lust, conquer it, and we pray also restore people for healthy, heterosexual married life.

Your child needs your patient love as well as your persistent testimony to both God's condemnation of sin and his promise of forgiveness and strength. He will need also Christian counseling to sort out his thoughts and emotions and bring them under the direction of his Lord.

But it may be that some clarification is in order. Not everyone who has had homosexual thoughts is a homosexual. People who've had homosexual experience are not necessarily committedly homosexual. And the person frightened by feelings of homosexual preference is not cast in some homosexual mode of existence. It is Satan's deception that traps sinners in such despair. The penitent sinner is not labeled with his sin irrevocably, not while we have a Savior Son of God. □



If you have a question, send it to QUESTIONS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, WI 53208.

Professor Paul E. Kelm, who writes this column, is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

O Father, I just can't get everything done that needs to be done. Not enough time to make all the calls, take my children hiking, organize all the ministries our congregation could be offering. Your undeserved love calms my fearful, anxious conscience when I feel so inadequate. I have to remind myself each day that your grace covers all my sins including all the good things I

God, I've been cheated! My own teammate! Friend! He bumped me out of my starting slot with a cheap shot. I'm going to need a big dose of your Spirit's power to forgive him the way Christ forgave the people who crucified him. Nothing I've done looks as evil as what he just did — I know I'm wrong for thinking that way. Sin is sin, and sin damns if it's not forgiven. I know my sins against



O Father, I am tempted to scorch all men with rage. I've been so hurt by my husband's unfaithfulness. My insides are churning and boiling. I'm being tempted to see myself as so much more deserving of your love than he right now. But how can I? I haven't lived up to your holy law,

Forgive us our trespasses...

didn't get around to today. Thank you for the loving members who are so patient and so understanding. Help me to forgive and love those members who gripe and complain and then do nothing to improve things here. Help me to forgive those who give hardly anything to support the work here but expect every serv-

*I have to
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covers all
my sin*

ice the church offers when they need it. Help me to forgive those who rarely show up to worship services and Bible classes to encourage me and the other teachers here. Help us all to remember that you have called us to be Christians to reach out to the weak and the wayward not with a flame-thrower but with an invitation to repentance.




you are *forgiven and forgotten*, thrown over your back into the depths of the sea. And I can *forfeit* that forgiveness if I dam it up inside and refuse to pass it on to him. I know what happens to water that just stands around. It becomes stagnant. Work me over with your Word, Lord, so I can be a reservoir sharing the water of life even with him. You haven't redeemed me to be a cesspool. You alone can make the difference.

either. If you hadn't removed my sin from me by the sacrifice of Jesus, I wouldn't be able to approach you. My sin may be different from his, but it's just as damning. My so-called friends don't help. They keep pitying me, encouraging me to play vengeance games, tit for tat. They think I'm crazy for trying to forgive him in my heart. I need encouragement to be Christlike, right now, not their advice.

They don't understand that your forgiveness of my sins has opened up your family to me so I could belong. Storing up vengeful acid in my heart against him will only eat me up and crowd out Christ from my life. Father, help me to remember how huge my sin is that you have forgiven, so I don't view the challenge of forgiving his sin against me as an impossible mission. And, Father, help him to repent and find forgiveness, too. □



Pastor Stadler is at St. James, West St. Paul, Minnesota.

Happy Birthday, Jesus.
I love you.
Love, Patty 

by Lyle J. Lindloff

It was the Sunday before Christmas. The pastor was shaking hands after the church service. A little girl sneaked a small package into his hand and said, "Will you please deliver this for me?" The pastor assured her that he would and slipped the package into his pocket. Later, in his office, he took out the package. Nothing was written on it so he opened it. Inside was a note printed in different-sized letters. "Happy Birthday, Jesus," it read, "I love you. Love, Patty." After her name Patty had drawn a small red heart.

It doesn't matter how old we are or who we are, little Patty touches our hearts. Our eyes may become moist—the pastor's did. In simple faith Patty cuts through all the ways we may choose to express Christmas joy: Happy Birthday, Jesus. I love you.

Christmas is a birthday. Birthday celebrations are happy times. Patty had been to birthday parties. She loves them. She has been taught to express birthday happiness in giving a present. We have all met Patty. In our families, among our friends, there is a Patty. We will see her again as we worship in our children's Christmas service. There she will be front and center, loud and clear. She will be reminding us, Christmas is a birthday. Happy Birthday, Jesus. I love you! And we will see again that little red heart.

Christmas is a birthday, a one-of-a-kind miracle birthday. God's true and only Son is born of a virgin. He is holy without sin. This miracle birth is the central moment of history. The years before this birth are known as B.C., *Before Christ*. The years after are known as A.D., *Anno Domini*, in the year of our Lord. Christmas is a one-of-a-kind miracle birthday that marks the central moment of our lives. It marks that time when we were born again in Holy Baptism. Our very special happy birth day. The time before is B.C. for us. The time after is A.D., in the year of our Lord.

Christmas is a birthday, a miracle birthday that demands a one-of-a-kind gift. A special gift, a special gift given for a special birthday.

There are many ways to express, "Happy Birthday, Jesus. I love you." We can understand that Christmas is a bad time to be away from home. We enjoy a ride downtown to see the decorations. We even understand a sentimental comment like: without snow it doesn't seem like Christmas. We smile and understand grandma's complaint: you can't celebrate Christmas with an artificial tree.

Snoopy says, "Christmas is hollering in your mailbox and not hearing an echo." The cards, personal notes, pictures and presents received by mail, we should enjoy them all. Over the river and through the woods is another expression of our happy birthday. The family Christmas gift-opening means joyful anticipation, a moment to be savored. Christmas is all this and more.

Christmas is a birthday, a one-of-a-kind miracle birthday that demands a one-of-a-kind gift. Patty expressed it by drawing a little red heart on her birthday card. We express it by singing:

*To Thee my heart I offer, O Christ-child sweet and dear,
Upon Thy love relying; Oh, be Thou ever near!
Take Thou my heart and give me Thine,
And let it be forever mine,
O Jesus, holy, undefiled, my Savior meek and mild.*

In our Christmas services the Holy Spirit comes to us through the Christmas Gospel. Under God, the joyful response of our birthday celebration will be evident. Especially during the twelve days of Christmas let's remember Patty. Patty cuts through it all. We can see her note printed in different-sized letters. And we see that little red heart. Christmas is a Happy Birthday! □



Pastor Lindloff is at Calvary, Thiensville, Wisconsin. He is also chairman of the board of directors of the Wisconsin Lutheran Ministry of the greater Milwaukee area.

A permit, obtainable from any tourist information office in Jerusalem, helped in entering the little town that night back in 1969.

Buses going into Bethlehem were stopped and checked. Arabs had to get off and stay outside the town. Those with permits, or anybody who had a foreign passport and didn't look like an Arab, could go through the checkpoint.

We arrived in Bethlehem about ten, or a little after, and headed up a dimly lit cobblestone street toward the Church of the Nativity, the ancient church which stands over the grotto where Jesus was probably born. Outside in Manger Square several hundred people were milling around.

A loudspeaker in the square blared out: "This is the dawning of the age of Aquarius . . ." Then a high-school

the special pink permits to enter the church, there was a large screen outside. We could hear the music and see the service. Most of the time the

*Everything and
everyone was here
in Bethlehem.
It was too much.
We left.*

picture centered on the officiant, the Latin Patriarch. His bespectacled face remained passive through the service. Atop his head was a miter studded with jewels.

Following the mass there were other services. We squeezed into the church to get a glimpse. Throughout the interior spotlights glared for the movie cameras stationed in the balcony. The church was packed. Some

Hippies, mods, Israelis, Japanese, Americans, Swiss and Dutch bumped shoulders. Miniskirts, maxiskirts, bellbottoms, jeans, robes. Everything and everyone was here in Bethlehem.

It was too much. We left.

We walked past the Israeli soldiers with their automatic rifles. We walked past the helmeted guards, past the jeeps and army trucks. Back to the buses which would take us the five miles up to Jerusalem.

Bethlehem, the First Christmas

Those recollections from Christmas in Bethlehem are over a dozen years old now. Is it still the same today? We would guess it probably is. After all, not much had changed in almost two thousand years. Why should it change in a decade?

Except for the fruits of twentieth-century technology — the cameras,



CHRISTMAS IN BETH

by Roland Cap Ehlke

musical group from Fort Worth, Texas took over. More pop music. The drummer went into a long solo, more conducive to dancing than worship. This was Manger Square, on Christmas Eve, while the whole world looked to Bethlehem.

At twelve o'clock came the high point of the evening for most of the people there. It was the midnight mass. For those of us who did not get

people were even standing on the pews. The back of the church and the side aisles were swarming as people came and went. Meanwhile the priests continued to conduct their services amid this madness. Part of the audience followed the liturgy. Some nuns chanted their Latin responses; others just came and went.

Cameras clicked.

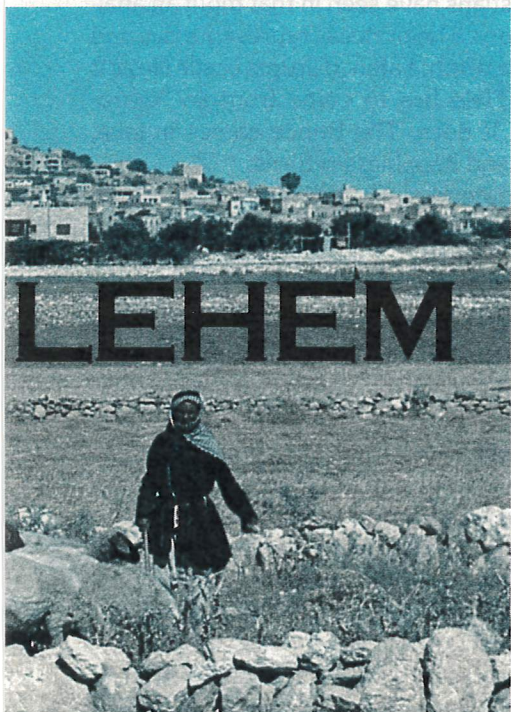
buses, guns and trucks — Bethlehem at the birth of Christ was probably not so different at all.

For one thing, the picturesque hills around Bethlehem must have looked much the same at the time of Jesus' birth as they do now. Then, like today, they were dotted with olive groves. Shepherds tended their flocks in the surrounding fields. Throughout the centuries caves, or

grottos, in the hillsides have served as shelters for both men and beasts. According to sources from the second century, it was in such a grotto in Bethlehem that Jesus was born.

Just as Bethlehem is famous today, already before Christ's coming it was well known in Old Testament history. It was on the outskirts of the town that Jacob's wife Rachel was buried about 1700 B.C. Centuries later Bethlehem was the home of Boaz and his wife Ruth. It was also the birthplace of their great-grandson David a thousand years before Christ. The prophet Micah declared that the Messiah would come from Bethlehem.

Like today, on the eve of the first Christmas this historic town had many visitors. People from the neighboring countryside and beyond filled "the town of David." They had come to register according to their



families in the census arranged by the Roman emperor Caesar Augustus. Among the crowd in Bethlehem that wintry night were Joseph, who "belonged to the house and line of David," and Mary, "who was pledged to be married to him and was expecting a child."

No doubt the town also had its share of soldiers back then. Roman soldiers were always on hand to

quell any disturbances. Nor would it be much later when the soldiers of King Herod colored their swords with the blood of Bethlehem's infants.

So it would seem that while empires have come and gone through the years, Bethlehem hasn't changed that much. The scenery, history, crowds and soldiers have always been a part of this town.

Bethlehem and Us

But what strikes us most about Bethlehem — both then and now — is its apparently cold indifference to the greatest event ever to take place there. Oh, modern-day Bethlehem celebrates Jesus' birth. Yet we get the feeling that Christ is all but lost amid the fanfare and trappings. And as for the first Christmas, he was shunted completely by the town's people. "There was no room for them in the inn."

In one of his Christmas sermons Martin Luther made note of this: "There are many of you in this congregation who think to yourselves: 'If only I had been there! How quick I

*"... what you do
to your neighbor
in need
you do to
the Lord Christ
himself.
Why don't you
do it now?"*

would have been to help the Baby! I would have washed his linen. How happy I would have been to go with the shepherds to see the Lord lying in the manger! Yes, you would!" But Luther immediately adds, "You say that because you know how great Christ is, but if you had been there at that time you would have done no better than the people of Bethlehem. Childish and silly thoughts are these! Why don't you do it now? You ought to serve him, for what you do to your neighbor in need you do to the Lord Christ himself."

"Why don't you do it now?" is a question we can apply to ourselves. We may lament the way Bethlehem

neglected the baby Jesus. Meanwhile a million and a half babies are aborted every year in our nation. What are we doing about those infants? It's easy to bemoan Bethlehem's lack of hospitality toward poor Joseph and Mary. But what are we doing for the starving and naked and sick and imprisoned at home and abroad? We are not very different from Bethlehem of old.

Nor are we so different from Bethlehem today. We can deplore its worldliness. Yet what soaks up our efforts and attention at Christmas? Amid the preparations, the food and drink, the gifts, the tree, the decorations, the parties, is Jesus merely crowded into a few minutes of "the children's service"?

The point is that over the years Bethlehem has been pretty much like any other place in the world. It has always been filled with people like you and me. It was and remains a town of sinners. So if we look to Bethlehem to find something special at Christmas we are bound to be disappointed. That is, we'll be disappointed unless we look to that special Child of Bethlehem. We must fix our gaze on him alone. There in the manger lies God in the flesh.

The holy God came to that town of sinners to live upon this earth and to die for sinners. He came not just for the people of Bethlehem, but for all people of every time and every place. He came in love, bringing to his treasure house the gifts of forgiveness, joy, peace with God and life without end.

Herein lies Bethlehem's only real significance. Not in its scenic setting, or historic past, or crowds of people — but in its Savior.

Indeed, without Jesus Bethlehem is just another town, Christmas a meaningless holiday, and life itself an exercise in emptiness. But thanks be to God that "in the town of David a Savior has been born"! □



Pastor Ehke is an associate editor at the Northwestern Publishing House. During his student days he lived in Israel for a year and has visited the Middle East on three other occasions.

E.T. for



"Who, in your opinion, is the leading film star in the world?" Parade Magazine's Personality Parade column answered, "Special Effects."

Few film fans would disagree. You can't argue with box office receipts. Star Wars, Superman, Raiders of the Lost Ark, E.T.-the Extra Terrestrial and a raft of other special effects films have been smash hits. Especially E.T. E.T. grossed \$100 million in its first month, \$17.5 million over the July 4 weekend. Kamer International, producers of E.T. toy dolls, expects E.T. sales to exceed \$40 million by Christmas.

Critics have both panned and praised the film. One respected critic called it a genuine classic, a worthy successor to Alice in Wonderland, destined to become a part of American folklore.

Folklore. That's an apt word to describe the E.T. phenomenon. Numerous other special effects films also fit the folklore category. Perhaps therein lies the secret of E.T.'s success. And thereby hangs a tale or two.

Folklore is defined as the traditional beliefs, legends and customs of a people. America's foremost folklore authority was Dr. Stith Thompson, formerly head of the Center of Folklore Studies at the University of Indiana. Thompson's research demonstrated a common body of

fundamental similarities in folktales. They spring up from and reveal the subconscious, according to Thompson.

"Sleeping Beauty" is a classic example of an earlier E.T.-type tale. A witch puts a beautiful princess into a trance on her 21st birthday. Her family cannot break the trance. A state of living death grips the castle. Routine stops. Weeds grow. Then from nowhere a prince appears, plants the kiss of love on the sleeping beauty's cheek. She comes alive. Peace and happiness return. They marry and live happily ever after.

The Sleeping Beauty motif recurs almost endlessly in folk literature. Christians have seen in that motif an analogy of the gospel story. The princess represents Eve and the human race. The witch, Satan, disrupts castle life as it was meant to be. Help has to come from an "extra-terrestrial" source. It does. The Prince comes in love, raises the princess and happiness returns.

Dr. Thompson contended that the recurring theme in folklore points to a fundamental and a collective psychic life experience of a universal fundamental need. What that means is that man's inner life is a shared thing. Each of us has shared needs far beyond our own. Other people participate in our needs. Folktales reflect this. So does E.T. That's why folktales are perennially popular. And that's why people love E.T.

E.T. is a shy, forlorn creature from outer space. He displays evident similarities to folklore's messiah-like princes. He rejuvenates shriveled flowers, heals cuts with a glowing red finger, even rises from the dead. He establishes a psychical relationship with young Elliot and in the process transforms the whole family. Quibbling siblings begin to care and to show concern for each other.

Other spiritual metaphors with Christian overtones are unmistakable. "I'll believe in you all my life," Elliot promises E.T. And as E.T. gets ready to board the spaceship that has come to take him "home," he lifts a glowing red finger to Elliot's forehead and pronounces a benediction ("I'll be here") reminiscent of the Lord's promise to his disciples on the Mount of Olives. With that, E.T.'s spaceship flashes across the sky leaving a rainbow for a vapor trail. There's hardly a dry eye in the house as the credits flash on the screen.

What should a Christian make of E.T.? Melissa Mathison hasn't disclosed her purpose in writing the screenplay for E.T. But obviously she has touched the same

Christmas

by Joel C. Gerlach



E.T. and Elliot as E.T. departs Planet Earth.

responsive chord folklore writers of other times and places have touched.

The world displays a deep-rooted longing for a higher intelligence who will reveal himself as a Prince Charming whom mortals living in desperation can relate to. Centuries ago St. Augustine observed, "Our hearts are not at rest, O Lord, until they rest in you." Something inside restless people pushes them in God's direction in hopes of finding the answer to their restlessness. But until God comes to them in the person of the one, true, extra-terrestrial Being, Jesus Christ, they never find what they are looking for. E.T. offers nothing but the proof of restless man's ongoing search for rest. Only Jesus offers that rest. "I will give you rest," he said.

E.T. fulfills a need and provides an opportunity. For that reason, even in spite of its unnecessary vulgarities, we find it hard to pan the film as some critics have done, including Newsweek's George Will ("Well, I Don't Love You, E.T."). E.T. takes its place alongside C.S. Lewis' *Tales of Narnia* and J.R. Tolkien's *The Lord of the Rings*.

Lewis and Tolkien both wrote their folktales with the avowed purpose of striking that responsive chord in restless modern man. They saw their folktales as a means of setting the stage for Christian evangelism.

We suggest that E.T. can admirably serve that same purpose. E.T. is mere fantasy. Jesus Christ is for real. He *did* heal with the touch of his finger. He *did* die and rise again. He *did* draw children to himself in a loving relationship that transformed their lives. He does inspire us to care and to show concern for each other.

E.T. is popular this Christmas. Use his popularity to help someone know the real E.T., the beautiful one, full of grace and truth. As an opener, it's hard to beat E.T. □



Pastor Gerlach of San Jose, California, is mission counselor for the California mission board.

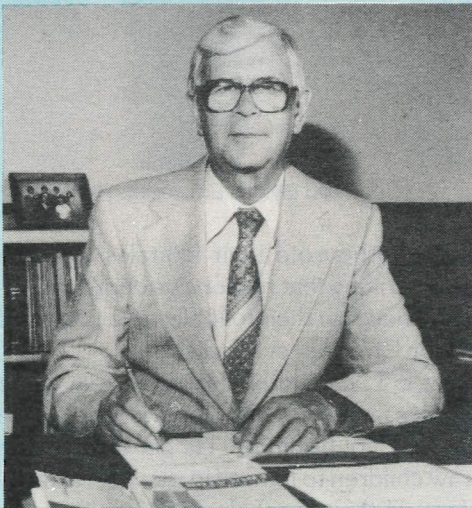
No peace without the Prince

One of the names that Isaiah assigns to the coming Redeemer is "Prince of Peace." On the night of his birth the angels sang "Peace on earth." But as surely as Christmas is on the 1982 calendar we may be just as certain that someone, somewhere, will express a wistful longing that this peace may soon become a reality. And the speaker will marshal an imposing array of current events to support the contention that the peace of which the angels sang still hasn't arrived.

Many will be misled to conclude: "There you have it. Christianity doesn't work. Today's world proves it. If we really are serious about peace on earth we'd better look to someone other than Christ." What they're forgetting, though, is that God never said we could have peace without the Prince of Peace.

So what kind of peace were the angels singing about? Not a peace between warring nations and quarreling individuals. They were referring to the peace that ended a war which began when an ungrateful human race rebelled against its Creator, the peace that became a reality when God sent his own Son to be our Savior from sin.

Why isn't that peace proclamation making a greater impact on the world in which we live? Why, after 2,000 years, does nation still rise against nation, brother against brother? Why the animosity between mother and daughter, between father and son? The problem is that people want peace without the Prince.



If we had the right kind of government leaders, if a few people we know would improve their attitudes, then surely things would be different. But it's not quite that simple. Remember the question of Holy Scripture: "What causes fights and quarrels among you? Don't they come from your desires that battle within you?" Suppose the thoughts in my own heart were multiplied and transferred to the hearts of all people. Would they promote peace or strife? What goes on in my own heart? Is it a center of peace or discord? How quickly do I flare up and over what? What bitterness do I nurse? What resentments do I harbor? It all begins with me and from there it moves out. And it begins with accepting Christ as my Savior from sin and letting him take over. There's no shortcut. You can't have peace without the Prince.

Remember what the Prince of Peace said to his followers just before the Ascension? "Go into all the world! Preach the gospel to every creature!" That still stands. It seems rather ordinary, doesn't it, in the face of all the other things clamoring for our attention, all the utopias, all the sure-fire proposals for peace? Preaching the gospel seems like a rather weak and ineffective effort in the cause of peace. And by human standards it is. But so was a babe in a manger. So was a man on a cross. But the foolishness of God is wiser than men, the weakness of God is stronger than men. That's the way God chose to do it. There's no other way. So as individual Christians and as a Synod, preaching the gospel remains our number one priority, our number one blueprint for peace. Because you can't have peace without the Prince.

Carl H. Muschke

Bethany president installed

The Board of Regents for Bethany Lutheran College has announced that Prof. Marvin G. Meyer has accepted their election to serve as president of Bethany Lutheran College, Mankato, Minnesota. His installation took place on November 9.

Prof. Meyer, 44, has been on the faculty of Bethany Lutheran College since 1960 where he has served in several capacities. He teaches mathematics and since 1975 has been dean of students. Prior to that he served as athletic director since 1967.

Dean Meyer is a graduate of Bethany Lutheran College, Mankato State University, and

holds an M.A. in mathematics from Rutgers University.

Meyer was married to Patricia Salomon of Rochester, New York in 1960. The Meyers have two children: Joel, a junior at Mankato State University and Crista, a freshman at Bethany.

Bethany is a junior college maintained by the Evangelical Lutheran Synod, a sister synod of the Wisconsin Synod. Bethany College also serves the Wisconsin Synod by preparing students for entrance to Wisconsin Lutheran Seminary who are over 21 years of age and who have not followed the Synod's regular program of pre-seminary training.

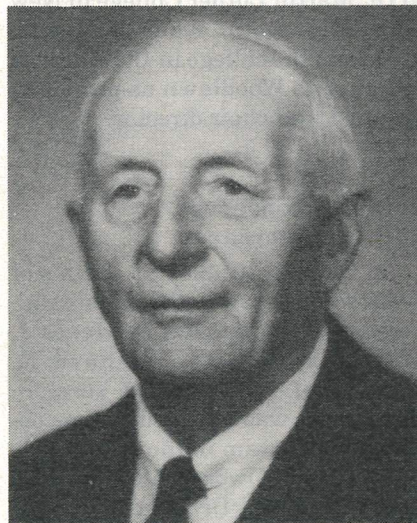
Nonagenarian at rally

At the many Reformation rallies held throughout the Synod during 1982, there was only one guest speaker who was 93 years old. At the Reformation rally at Manitowoc Lutheran High School Dr. Henry A. Koch, who had turned 93 in August, preached the festival sermon.

Over 600 gathered at the service, sponsored by the Manitowoc Pastoral Conference, to hear Dr. Koch who had retired from Zion Lutheran Church, Greenleaf, Wisconsin in 1969.

Dr. Koch, with a doctorate from the University of Leipzig in the classics, told the rally that "Luther's translation of the Bible was his greatest gift not only to his people but the whole world."

Dr. Koch, a 1912 graduate of Wisconsin Lutheran Seminary, spent the years of World War I in Leipzig studying for his doctorate and serving a congregation in the city. After the war he accepted a call to a free Lutheran church in Berlin where he remained until he



Dr. Koch

and his family returned to the states prior to the outbreak of World War II.

From 1943 to 1957 Dr. Koch was a regular contributor to The Northwestern Lutheran writing a series of articles on St. Paul.

Since his retirement Dr. Koch and his wife Marie have had a busy schedule of traveling and tour directing. In between Dr. Koch has devoted his time to studying and writing.

Energy conservation

University of Wisconsin-Extension has prepared a how-to manual for people who want to cut energy costs in their place of worship. *Energy Conservation in Religious Buildings* was written by Richard Doll, a professional engineer who has done many energy audits on religious buildings and directs an energy management program in his own church. The 150-page manual presents detailed descriptions of energy conservation measures designed specifically for religious buildings, including weatherization and improvements to the heating, lighting, ventilating and plumbing systems. Doll puts first emphasis on measures that cost little or nothing, are simple to do and pay back quickly. An illustration accompanies each measure to make it easy to understand. The easy-to-follow instructions allow congregations to start energy conservation measures without the aid of a professional from outside the congregation. For a copy send \$5 to University of Wisconsin-Extension Bookstore, Room B-7, 432 N. Lake St., Madison, Wisconsin 53706. □

CONTEMPORARY SACRED MUSIC EXPOSITION

The second WELS Contemporary Sacred Music Exposition will be held January 29 and 30, 1983 at Wisconsin Lutheran College, Milwaukee. A workshop will be conducted on January 29 for WELS composers, music directors and those interested in WELS-written music. Fee for the morning session is \$7.50; for the afternoon session \$7.50; or for the full day \$12.00. Concerts will be held at 7:30 p.m. on January 29 and 3:00 p.m. on January 30. For additional information and registration, call or write: Wisconsin Lutheran College, 8830 W Bluemound Rd., Milwaukee, Wisconsin 53226, 414/774-8620.

CORRECTION

In the November 15 issue Michigan Lutheran Seminary is credited with being 77 years old. It is 72 years old.

from the WELS

Wisconsin

40th anniversary celebrated

On September 26, 1982 Pastor Roy Reede, institutional pastor for the Madison, Wisconsin area, celebrated his fortieth anniversary of service. Pastor Arnold W. Tiefel was the guest speaker at the service held at Our Redeemer of Madison.

A native of Bowdle, South Dakota, he graduated from seminary in 1941 and began his ministry teaching in an E.L.S. parochial school at Northwood, Iowa. His first parish was



Reede

Christ Lutheran Church, Bison, South Dakota, where he was ordained in 1942. He has also served congregations at Brookings and Gary, South Dakota; Wausau and Prairie du Sac, Wisconsin; and Sleepy Eye, Minnesota. Since 1972 he has served as institutional pastor in the Madison hospitals.

In 1945 he married Hella Ellwein. There are four children, Marilyn Krause; Ronald, who died in an accident; Rev. Paul; and Rachel Schmidt.

Anniversary and dedication

Recently Zion of Marathon celebrated its 40th anniversary and dedicated a new front entrance. Pastor Gerhard E. Schmeling, em., a former pastor of the congregation, preached the festival sermon. Pastor David D. Babinec, present pastor of Zion, read the rite of dedication.

Zion, organized in 1942, rose from the ashes of two churches which burned to the ground in August of 1942 — St. John's of Stettin and Emmanuel of the town of Rib Falls. The two churches merged and called

the new congregation Zion. Land was bought midway between the former sites of the two churches. A new church was begun in 1942 and dedicated in 1943.

Zion is a member of the Northland Lutheran High School Association and its women are active in the Wisconsin River Valley Circuit of the Lutheran Women's Missionary Society.

35 years at Woodlawn, West Allis

Woodlawn Lutheran Church of West Allis recently celebrated the 35th anniversary of its principal, Robert F. Kolander. A cousin, Pastor Donald E. Kolander of Milwaukee, was the guest speaker at the event.

After graduating from Northwestern Preparatory School in 1943, he attended Concordia College, River Forest, Illinois before transferring to Dr. Martin Luther College in New Ulm, Minnesota. When he graduated from the college in 1947, he was assigned to Woodlawn as principal, organist and choir director.

Jefferson observes 25th Anniversary

On October 10, 1982 St. John's of Jefferson observed the 25th anniversary of its teacher, Lawrence J. Marowsky. Pastor Richard E. Lauersdorf preached the sermon. The service was followed by a reception and program in the school.

A native of Owosso, Michigan, he graduated from Dr. Martin Luther College in 1957 and was assigned to Mt. Lebanon, Milwaukee. In 1970 he accepted the call to St. John's, Jefferson, Wisconsin, where he currently serves as fifth-grade teacher, head organist and choir director.

St. John's of Shennington disbands

On Sunday, May 31, 1982 St. John's of Shennington ended its 82-year history. Due to a declining membership — there were six communicants when it disbanded —

it became financially impossible to maintain the congregation.

The congregation was organized in 1900 as a joint parish with St. Peter's of Tomah. In 1914 St. John's united with St. Matthew's and St. Luke's of Warrens to form a tri-parish. With the addition of St. Mark's of Danavang in 1948 a quad-parish was formed known throughout the area as the "Gospel Churches." With the closing of St. Mark's of Danavang in 1948 and St. John's now 20 years later only the two Warrens congregations remain. □

With the Lord

Teacher Martin Roehler 1908-1982

Martin Roehler was born on January 9, 1908, at Fairmont, Minnesota. He died September 28 at Madison, Wisconsin.

In 1934 he married Helen Timm, who preceded him in death in 1974. He is survived by two daughters, Helen Marowsky and Ardith; a brother, William; and two sisters, Hulda Lueth and Mary Moeller. He is also survived by five grandchildren.



Roehler

A principal and teacher for 51 years, he served schools at Bay City, Westland and Sebewaing, Michigan; Norfolk, Nebraska; and West Allis and South Milwaukee, Wisconsin.

He retired from teaching in 1979 and for the past three years had been employed by Martin Luther Preparatory School, Prairie du Chien. Just recently he had moved to Jefferson, Wisconsin.

Funeral services were held on September 30 at St. John's Lutheran Church of Jefferson. □

SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet at 9:00 a.m. on Thursday, January 13, 1983 at the Synod Administration Building, 3512 West North Avenue, Milwaukee, Wisconsin. The Nominating Committee is to propose a slate of three candidates for the following 20 offices:

Executive Committees of the Board for World Missions —

Apache (pastor); Latin America (pastor); Central Africa (pastor); Japan (pastor); Southeast Asian (pastor).

Northwestern Publishing House Board (one layman and two pastors).

Special Ministries Board (two laymen and one pastor).

Coordinating Council (two laymen).

Board for Parish Education (one layman and one teacher representative from the Area Lutheran High Schools).

Commission on Higher education (one principal from the Area Lutheran High Schools).

Chairman of the Board for Home Missions (pastor).

Chairman of the Board for World Missions (pastor).

Chairman of the Board of Trustees (pastor).

Chairman of the Commission on Higher Education (pastor).

The list of candidates nominated will be published twice in The Northwestern Lutheran prior to the Synod convention. The Synod will elect one of the candidates on each slate at its convention in New Ulm, Minnesota, August 1-6, 1983.

Any board, committee or member of the Synod is invited to suggest nominations for these offices. Kindly send names with appropriate information to the secretary of the Synod, Pastor David Worgull, 4055 Lancer Circle, Manitowoc, Wisconsin, 54220 by January 8, 1983.

David Worgull, WELS Secretary

CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE MATHEMATICS

Because Prof. John Oldfield will retire at the conclusion of the current academic year, the Board of Control of Dr. Martin Luther College, with the concurrence of the Commission on Higher Education, herewith petitions the voting constituency of the Synod to nominate candidates for a professorship in the field of mathematics. All nominations, with as much accompanying data as possible, should be in the hands of the secretary no later than January 10, 1983.

Music

Because Mrs. Gertrude Nolte will retire at the conclusion of the current academic year, a vacancy will occur in the music division of Dr. Martin Luther College. Since the Commission on Higher Education has approved the conversion of Mrs. Nolte's position on the teaching staff to a full professorship in music, the Board of Control petitions the voting constituency of the Synod to nominate candidates for a professorship in the field of music. The men and women nominated for this position should have experience conducting active music programs in Christian day schools and congregations. It is also desired that nominees are willing to pursue programs of advanced study, especially in piano and class piano methods. Nominations should be in the hands of the undersigned no later than January 10, 1983 and should be accompanied by all available pertinent data.

Darrell Knippel, Secretary
DMCL Board of Control
4818 Garfield Ave. South
Minneapolis, MN 55409

PBS NOTICE

The cutoff date for PBS receipts in the Synod's Post Office Lock Box is the last business day of each month. December 1982 lock box offerings will be credited as 1982 receipts through January 14, 1983 as long as they are received in the lock box on or before that date and are clearly labeled as 'December' offerings.

INSTALLATIONS

(Authorized by District President)

Pastors:

Aderman, James A., as pastor of Siloah, Milwaukee, Wisconsin on October 10, 1982 by R. Westendorf (SEW).

Henkel, Carl R., as pastor of Ascension, Plymouth, Minnesota on October 24, 1982 by A. Lemke (MN).

Renz, Edward C., as pastor of Palos, Palos Heights, Illinois on October 4, 1982 by G. Boldt (SEW).

Rimmert, Jonathan E., as pastor of Grace, Dalton and Trinity, Friesland, Wisconsin on October 10, 1982 by R. Tischer (WW).

Schaefer, James P., as editor of The Northwestern Lutheran on April 27, 1982 by C. Mischke (SEW).

Witt, James G. III, as pastor of Divine Savior, Pullman, Washington on October 10, 1982 by A. Valerio (PN).

Teachers:

Gray, Gary, as teacher at Good Shepherd, West Bend, Wisconsin on August 15, 1982 by L. Pautz (SEW).

Griepentrog, Paul, as teacher at Jerusalem, Morton Grove, Illinois on July 25, 1982 by G. Boldt (SEW).

Johanning, Gerald, as teacher at Northland Lutheran High School, Merrill, Wisconsin on August 29, 1982 by N. Hansen (WW).

Kuehl, Todd, as teacher at Christ, Milwaukee, Wisconsin on August 22, 1982 by D. Tetzlaff (SEW).

Manthe, Matthew, as teacher at St. Peter's, Helenville, Wisconsin on August 29, 1982 by H. Wiedmann (WW).

McWaters, Peter, as teacher at St. Paul's, Cudahy, Wisconsin on August 22, 1982 by R. Brassow (SEW).

Paschke, Timothy, as teacher at North Trinity, Milwaukee, Wisconsin on August 22, 1982 by T. Fischer (SEW).

Schmidt, Ronald, as teacher at Immanuel, Gibbon, Minnesota on July 11, 1982 by R. Kuckhahn (MN).

Taylor, Kenneth, as assistant principal at Kettle Moraine Lutheran High School, Jackson, Wisconsin on March 28, 1982 by D. Kuske (SEW).

Toth, Steven, as teacher at St. John's, Mukwonago, Wisconsin on August 22, 1982 by C. Tessmer (SEW).

Schumacher, Peter, as principal and teacher at Gloria Dei-Bethesda, Milwaukee, Wisconsin on August 15, 1982 by L. Ade (SEW).

Seeger, Kurtis, as teacher at Atonement, Milwaukee, Wisconsin on September 19, 1982 by K. Eggert (SEW).

Uhlenbrauch, Dale, as teacher at Immanuel, La Crosse, Wisconsin on July 18, 1982 by J. Pacher (WW).

ADDRESSES

(Submitted through the District President)

Pastors:

Henkel, Carl R., 4545 Upland Lane, Plymouth, MN 55447
612/559-5748.

Renz, Edward C., 12424 S. 71st Ct., Palos Heights, IL 60463.

Witt, James G. III, NW 1410 State St., Pullman, WA 99163.

Teachers:

Gray, Gary, 1706 Eder Lane, West Bend, WI 53095.

Griepentrog, Paul, 8700 Fernald Ave., Morton Grove, IL 60023.

Johanning, Gerald, PO Box 728, Woodruff, WI 54568.

Kuehl, Todd, 2123 S. 36th St., Milwaukee, WI 53215.

Manthe, Matthew, Helenville, WI 53137.

McWaters, Peter, 3766 E. Plankinton Ave., Cudahy, WI 53110.

Paschke, Timothy, 7705 N. 49th St., Milwaukee, WI 53223.

Schmidt, Ronald, 1461-1st Ave., Gibbon, MN 55335.

Schumacher, Peter, 9319 W. Lisbon Ave., Milwaukee, WI 53222.

Seeger, Kurtis, 3450 N. 47th St., Milwaukee, WI 53216.

Toth, Steven, 325 W. Side St., Mukwonago, WI 53149.

Uhlenbrauch, Dale, 1346 Wood St., La Crosse, WI 54601.

SEMINARY MALE CHORUS

The 1982 Spring Tour Concert is available either in cassette or disc form. Cost: \$5.00 plus \$1.00 shipping charges. Checks or money orders are to be made out to the Seminary Male Chorus. Orders are to be placed with Prof. Martin Albrecht, 11820 N. Luther Lane 65 W, Mequon, Wisconsin 53092.

Communion Ware Wanted

A mission congregation would like a small set of used communion ware, especially the flagon and ciborium. Contact Pastor Paul Schewpe, Grace of God Lutheran Church, 45 Talisman Dr., Dix Hills, New York 11746, or phone 516/499-6425.

FOR SALE

Elliott 880 addressing machine. Uses stencils which can be typed on an office typewriter. \$150. Contact Pastor Wayne Vogt, 3905 Gen. Bradley NE, Albuquerque, New Mexico 87111. Phone: 505/296-7008.

OFFER TO MISSIONS

Available to any mission congregation are the following: pulpit, lecturn, missal stand and service book, crucifix and paraments. Inquiries may be made to Pastor Henry H. Klug, Rt. 1, Box 104, Warrens, Wisconsin 54666.

POSITION OPEN

Grounds/Carpenter Needed: Married man or single needed for campus work; housing and utilities provided. Call or write: Business Manager, Martin Luther Preparatory School, Prairie du Chien, Wisconsin 53821. 608/326-8480.

APPOINTMENTS

Pastor Mark Schroeder, Fond du lac, and Pastor James Krause, Shiocton, have been appointed to the Northern Wisconsin District Commission on Evangelism, replacing Pastor Paul Kolander and Pastor Arnold Tiefel. Pastor Lyle Luchterhand serves as the commission chairman.

Mr. John Dahlke, Weyauwega, has been appointed to the district's Constitution and Legislation Committee.

President Carl W. Voss

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A SAVIOR - FOR YOU

For you, dear tragic, struggling child of crowded ghetto street,
Surrounded by stark poverty, vice, crime, despair, defeat.

You're precious in God's sight,
Christ came for you this night.

He beckons you with outstretched arms. Come, find in them retreat.

For you, dear haughty, wretched child in lucre's chains held fast;
Bewildered, frenzied, wanting still, though you have wealth amassed.

Look in this humble stall!
Receive this Lord of all!

Abundantly your cup of life will overflow at last.

For you, dear lonesome, quiv'ring child in prison's dingy cell,
Where guilt and tortured conscience make your existence hell.

Our Father loves you still;
And as on Calv'ry's hill

The thief received the gift of heaven, come too, know all is well.

For you, dear studious, questioning child who seeks your answers here,
Expounding myths and theories of the myst'ries of this sphere.

Accept this simple truth;
God lies here as a youth.

He is Creator, Wisdom, Hope. All else will disappear.

For you, dear sick, despondent child whose days are spent in pain,
Or filled with empty, vexing hours while youth and vigor wane.

God would not have you fret,
This life you'll soon forget.

Christ came to open heaven's doors where joys supreme will reign.

For you, dear fearful, wond'ring child in hovel, bush, and mart,
Where paganistic practices seek to enslave your heart.

Our Savior wills that you
Be taught about him too.

He came to earth to give you peace, to bid your fears depart.

For me, in this sad, desperate world, his child, supremely blessed;
My Savior King dwells in my heart. I am at peace, at rest.

God asks that I repeat
The angel's message sweet

To precious, blood-bought, anxious souls still by their fears distressed.

Eleonore Cares

