

DOORWAYS TO SERVICE

THE NORTHWESTERN Lutheran

Volume 52, Number 6
March 21, 1965



BRIEFS by the Editor

WITH SOME CARE WE WORDED THE HEADING of a feature on our home mission work found on page 86. We finally decided on "The Lord Permits Us To Go Forward In Home Missions." We wanted to avoid, by all means, the impression that we were boasting of things which we, OF THE WISCONSIN SYNOD, had accomplished. We did not want to be guilty of an abomination before the Lord, that of putting missionary success (or any success in spiritual work) under the spotlight of our supposed diligent, high-powered, high-quality efforts.

* * * *

"IN THE CROSS OF CHRIST I GLORY" — this is the note we strike here too. We look only to the cross of Christ for our redemption and salvation.

To whom save Thee
Who canst alone
For sin atone,
Lord, shall I flee?

In this same cross of our blessed Lord we boast when we think of any work which He designs to do through us and of any success that crowns such Gospel work. Here there are two thoughts we would stress.

First, any success that attends mission work must be ascribed to the power of the cross. The message of the cross exerts its power over the hearts of sinners. It does not do this automatically and irresistibly, so that everyone hearing the message must bow before the Crucified in penitent faith. But always the Gospel of Christ's substitutionary life and death brings some to pour contempt on all their pride and to gaze upon the tree upon which the Prince of Glory died, in the faith which says: "There He paid the full, bitter, awe-full price for me, yes, for me, the prince of sinners." All sinners brought to God by faith in His Son are the spoils, the fruit, of Christ's cross.

Secondly, it is only by virtue of Christ's cross that God designs to use us as messengers to proclaim Christ Crucified for sinful men. Because of Christ's atoning work for us we are found acceptable. God receives and adopts us as His children and heirs. At once, however, he also elevates us to the high rank of collaborators with Him. In the light of the cross we ask: Where is boasting then? It is excluded — all except the boasting in the cross itself, as

Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14).

* * * *

"SYNOD REQUESTS OK FOR OWN CHAPLAINS." This was a headline in the religious news pages of the Milwaukee Journal on March 6, 1965. The story was based on a news release from our Public Relations Committee, of which Pastor James Schaefer is the director. You will find the release on page 93.

NOW AVAILABLE

"THIS STEADFAST WORD"

This book, just off the press, contains eight essays on the Holy Scriptures which were delivered at the Lutheran Free Conference at Waterloo, Iowa, July 7-9, 1964. These are timely and valuable essays. They make a good confession of the infallibility, inerrancy, and authority of the Scripture, all of which are under attack today.

Paperback, 159 pages.

The price is \$1.25 per single copy; \$1.00 each when ordered in lots of six or more.

Order from:
Northwestern Publishing House
3616-32 West North Avenue
Milwaukee, Wisconsin 53208

On orders for \$5.00 or less, please add 25 cents service charge. On all CASH ORDERS over \$5.00, add 5 cents for each dollar or fraction thereof to cover postage.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

The Northwestern Lutheran

*

Volume 52, Number 6

*

March 21, 1965

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

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

Subscription rates, payable in advance:

One year	\$2.00
Three years	\$5.00
Five years	\$8.00

On all orders for 25 or more copies sent to same address, there is a discount of 20%.

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Fred Blume Prof. Armin Schuetz

Address all items for publication to:

The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

M. Burk E. Fredrich I. G. Frey W. Gawrisch E. E. Kowalke
M. Lutz H. C. Nitz C. Toppe K. Vertz P. Wilde
Mission Reporters: F. Nitz (World); O. Sommer (Home)

COVER — Tower and Entrance to Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Editorials

Anchor Bible The *Anchor Bible* is an ambitious undertaking by a number of the most eminent Biblical linguists in America. Twenty-four scholars will contribute their skills to the translation of the Bible and will supply the notes and commentary that will accompany the translation. The entire 38-volume project is scheduled for completion in 1970.

For the more accurate translation of certain passages, "the result of close study of the ancient texts in light of modern linguistic and archaeological discoveries," we shall be grateful. The factual contributions to historical, archaeological, and literary aspects of the Bible will be welcomed.

Other aspects of this venture we deplore. The senior General Editor is Wm. F. Albright, of Johns Hopkins fame, "the world's foremost authority on Biblical archaeology and an eminent Old Testament linguist." In some respects Dr. Albright is a conservative modernist, but he is nonetheless an exponent of modern critical scholarship. In his book, "From the Stone Age to Christianity," he reveals his belief in man's evolution from slime and reptiles, to "the hundreds and thousands of years during which man has been toiling up the steep slopes of evolution." For him the one God of Israel was a result of religious evolution, the Law of Moses was a development from the cultures of the day, Christianity was the product of tradition and environment. There is no question in his mind but that the five Books of Moses were written by nameless priest-scribes centuries after Moses' death. The accounts of the Flood and of Creation are held to be myths. In his view, Isaiah 53 reveals that "it is the humble Israelite worshiper of God through whom the people must be saved."

This theology will be echoed in the *Anchor Bible* introductions, notes, and commentaries; and it will also affect the translation itself. The recruitment of many former students of Dr. Albright as partners in this project will give little comfort to those who hope that it will be otherwise.

The interfaith spirit of the translators (5 Jews, 7 Catholics, 12 Protestants) is lauded as a unifying factor in the work and as a guarantee of an unbiased presentation. The *Anchor Bible* "may thus become the most important working tool of the ecumenical movement." Consequently, however, it must try to avoid offending any participant's theological sensitivity. How, then, will those Old Testament passages be interpreted that find their fulfillment in Jesus Christ? How will those New Testament passages be explained to which Lutherans turn to refute Catholic dogma?

The Bible-believing Christian, we fear, will time and again be reading the *Anchor Bible* with the lament of Mary Magdalene, "They have taken away my Lord, and I know not where they have laid him."

CARLETON TOPPE

The Bishops' Crusade According to a news report, 12 Episcopal bishops early in February launched a "Bishops' Crusade for Christ" in south Georgia. This was described as "a yearlong evangelizing drive." Among its purposes, according to the report, is to "attack anthropoid religion," . . . "to sweep away old stories," . . . and to "make the Gospels intelligible against the background of today."

The need for evangelization in south Georgia, as these church leaders appear to see it, is indicated by such things as the fact that many people in that part of the country believe that God created the world in six days and that Eve was made out of Adam's rib. Since literal belief in these teachings of the Bible seems to be a major reason for this ecclesiastical concern, the stronghold of Wisconsin Synod Lutheranism might well rate high positions on the bishops' list of targets for subsequent crusades.

One thing is puzzling. The Gospels are already "intelligible," even "against the background of today." The death and resurrection of Jesus Christ and the peace and hope given to fallen mankind through them, which form the basis of the Gospels, have always been clear and meaningful to those who believe God's Word in every period of the world's history, including this one. Just how these bishops propose to make them more intelligible is difficult to conceive.

In response to the announcement of this crusade one lady expressed the hope that the bishops, in "sweeping away old stories," would "leave intact the one about the supernatural Jesus who has the power to forgive sins and regenerate human lives." We share her hope, but we confess that we are not very optimistic about it.

If the news report we read correctly summarizes the purposes of this "Bishops' Crusade for Christ," we should like to suggest the need for another evangelizing crusade — this time with the purpose of evangelizing these 12 bishops.

IMMANUEL G. FREY

* * * *

'Klingelbeutel' The *Klingelbeutel* was once an important article of church furniture. The *Beutel* was a pouch or bag attached to the end of a staff four to six feet long, which an elder of the church, going from pew to pew, would present before each worshiper with the unspoken invitation to drop into the pouch his weekly gift to the Lord. The pouch was of black or red velvet, perhaps six or eight inches deep, attached at the top to a stiff ring which kept the pouch invitingly open. In earlier days a tiny bell was sometimes attached to the bottom of the pouch, and the tinkling of the bell gave the instrument its name of *Klingelbeutel*. Perhaps the bell made the purpose of the pouch a little too obvious, and in later versions the bell was replaced

(Continued on page 94)

Studies in God's Word: "Walk As Children of Light"

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not yet therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light (Ephesians 5: 3-8).

Whether of the first, the tenth, or the twentieth century, Christians have always been urged by the forces of darkness to follow a course which agrees neither with their nature nor with their calling. Satan is ever alert to lure them from the narrow way of sunlight and safety to the broad way of darkness and danger.

To keep us on the proper path, St. Paul does not lay down the Law with its unyielding demands, or seek compliance by offering a bribe of sorts, but bids us remember who and what we are when temptations come alluring. "Walk as children of light," he admonishes, for, for one thing

It's Becoming

Once upon a time you were darkness, but now you are light in the Lord, the Apostle reminds us as he did the Christians at Ephesus. In another place the same Apostle acknowledges that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Peter informs us that, as Christians, we are privileged to "show forth the praises of

him who hath called us out of darkness into his marvelous light" (I Peter 2:9). In his Small Catechism Luther confesses that it is the Holy Ghost who "has called me by the Gospel, enlightened me with His gifts."

By nature we were walking in darkness, in the blindness of unbelief and despair, as enemies of God and strangers to the Lord Jesus Christ. In time the sunshine of God's grace and mercy were radiated into our hearts through the bright rays of the Gospel of Christ, our Savior. The illuminating warmth of His pardoning love and compassion dispelled the chilly gloom and made us children of light.

Now we are to walk as children of light. What is more becoming? Now that we have seen the light and experienced its energizing power, it is most becoming to us to reflect that light in the whole manner of our daily life and conduct. As becoming as wings are to birds and airplanes, so becoming are deeds of light to the children of light. As fitting as it is for fish to be in the water and to dart to and fro there, so fitting is it for Christians to be in the light and to walk there. As unsuitable as the air is for swimming and the water for flying, so inappropriate are the paths and ways of darkness for the daily walk of the children of light.

It becomes the children of light to steer clear of the defiling diversions of darkness for the reason that they are also saints in the sight of God. They are saints because they have as their most precious possession the forgiveness of sins, purchased and won for them by the sacrificial death of their Lord Jesus Christ on Calvary's cross. By faith they exchange the seamy rags of their own sinfulness for the spotless garments of His sinlessness, and joyfully sing: "Jesus, Thy blood and righteousness my beauty are, my glorious dress." In the light of their justification, then, they consider carefully what kind of conduct becomes them as saints of God.

"Walk as children of light," St. Paul exhorts us, for furthermore

It's Distinguishing

The children of darkness often seem to have no compunctions about indulging their carnal appetites with reckless and promiscuous abandon. Sometimes they indicate that they feel quite secure in their dissolute and debauched adventures because they have so many imitators among those who profess to be children of light. The only thing, they claim, that distinguishes them from many church members is the fact that they themselves do not practice the hypocrisy of running to church after a night "of living it up." Unless the distinction between the pursuits of light and darkness is clearly evident in the lives of professing Christians, the number of those who are embraced by the true Light will surely diminish.

There appear to be more and more sad cases of those who by the grace of God have been called out of darkness into His marvelous light, but who before long are content to settle for a twilight walk which is neither so dark and unseemly as to be embarrassing, nor yet so light and discreet as to be distinguishing. "Walk as children of light," St. Paul urges, "for ye were sometimes darkness, but now are ye light in the Lord." The step from the path of light to the path of darkness is negotiated at times by the least suspecting, for

*Vice is a monster of so frightful mien
As to be hated needs but to be seen.
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace.*

(Alexander Pope)

"Walk as children of light." If Christ, our true and only Light, is distinguished in our daily life and conduct by those who are still walking in darkness, then we are walking as children of light in a way which is becoming to us. And, happily, many may be coming to Him.

MILTON BURK

News FROM OUR Missions

Florida Congregations Organize Into Conference February 8, 1965

Duly authorized by the Michigan District of the Wisconsin Evangelical Lutheran Synod, pastors and delegates from the existing Wisconsin Synod congregations in Florida met at Faith Ev. Lutheran Church, St. Petersburg, Florida, on February 8, 1965, and organized the Florida Conference of the above-mentioned body. Thus 10 years and 17 days after the first Wisconsin Synod service was conducted in Florida by the undersigned, the second step was taken. It is our fond hope and prayer that we will be permitted to take the third step — Mission District status — within a year or two.

Following the opening Communion service, the day was spent organizing the Conference, electing the necessary officers, discussing the opportunities now laid before us, reviewing the voting and privileges that go with conference status, and organizing an Advisory Mission Board.

In regard to the organizing of an Advisory Mission Board, this was done for the purpose of gathering all possible information pertinent to developing new missions throughout Florida. In addition to furnishing helpful information to our Michigan District Mission Board for actual development of the Florida field, this Advisory Board is at present "going to school" under the District Board in preparation for the time when we as a Mission District will be asked to assume full responsibility.

One thought expressed by all present at this first Conference should be shared with all readers of *The Northwestern Lutheran*. It is this: It seems there is a lack of soul stewardship on the part of "home congregations" in notifying Florida pastors about individuals or families moving into Florida. It is not enough to merely inform some that we have Wisconsin Synod congregations here, for too often "new friends" lead them off to another church, and we never hear of them. If the pastor knows where these people live, a call can oftentimes be the difference between keeping them with our Church or losing them to another. We of the Florida Conference beg for a more close cooperation in this soul stewardship.

Since it has more than 55,000 square miles of territory and is rated as one of the fastest-growing areas in the United States, Florida offers wonderful opportunities not only to the individual but above all to our Wisconsin Evangelical Lutheran Synod. The Florida Conference is another step in our organized effort.

WILLIAM E. STEIH

Through the Customs Gate Into Japan

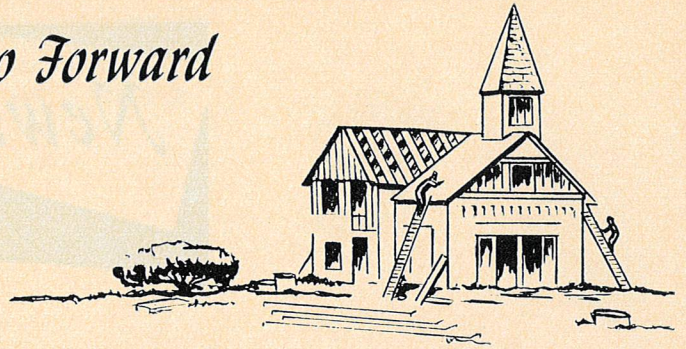
Out of the night sky, on February 19, 1965, Pan Am Flight #1 suddenly appeared. The Lord of the Church had brought safely to Japan's shores one more soldier of the Cross, together with his wife and four children. We, your brothers and sisters in the faith over here in Japan, give thanks and praise to Christ our Lord for sending to us Pastor and Mrs. Norbert Meier and their children. Moreover, we know that you with us will continually pray for these laborers that the Holy Spirit will crown their glorious work with success.

LUTHER WEINDORF
One of Your Missionaries



The Lord Permits Us To Go Forward In Home Missions

Some Recent Developments



- DALLAS, TEXAS — This is a mission of our Synod since December 1963. This group has worked so vigorously that now there is a daughter mission at
- DUNCANVILLE, TEXAS — This is a suburb of Dallas. The mission is also being served by Pastor Robert Neumann of the Dallas congregation.
- HILLSBORO, TEXAS — A mission has been established in this city near Dallas. A man is being called to serve this congregation and the one at Duncanville.
- KANSAS CITY, KANSAS — Exploratory services are being conducted here, with the first service held on February 7, 1965.
- MOORHEAD, MINNESOTA — Exploratory services and Sunday school are being conducted since January 17.
- WETASKIWIN, ALBERTA,
CANADA — A new mission has been established here, being served by Pastor Loescher from Edmonton. The new field is 43 miles south of Edmonton.
- STOCKTON, KANSAS — The new mission here now has a resident pastor.
- KALAMAZOO, MICHIGAN — Pastors are being called for these new missions.
- UTICA, MICHIGAN —
- NEW JERSEY — The Michigan District Mission Board has been calling to place a man in an area of this state. Exploratory services have been held here for some time.

Please note: This is only a partial list. More of these recent developments will appear in our next issue.

What do
you mean..



Atonement ?

THE CENTRALITY OF THE CROSS

The doctrine of the justification or forgiveness of the sinner before God by grace for Christ's sake is the chief and fundamental article of the Christian religion. As Luther often said, the Church either stands or falls on this doctrine. All depends on what is taught with regard to it.

But the doctrine of justification is based on the doctrine of atonement or redemption and is inseparably connected with it. For the declaration of forgiveness which God has pronounced upon the whole sinful world is based wholly and solely on the atonement which was made for the sins of the world by Christ Jesus, His only-begotten Son.

The Heart and Soul of the Gospel

The cross is thus the very heart and soul of the Gospel. The crucified and risen Christ is, as Peter states, the sum and substance of the entire Old Testament: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

In brief but comprehensive terms the Scriptures refer to the Gospel as "the preaching of the cross" (I Cor. 1:18). "We preach Christ crucified" is the Apostle Paul's own concise summary of the content of all his preaching (I Cor. 1:23). Again, emphasizing the importance and centrality of the cross, Paul writes to the Christians at Corinth, "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

The Dominant Theme of Our Message

The cross of Christ must also be the sum and substance, the heart and center, the beginning and end of our church's message today if we would remain faithful to our Lord Jesus Christ. As it is the golden thread that is recognizably and consistently woven through the warp and woof of both the Old and New Testaments, so it must be the dominant theme, the clear and distinct leitmotif, of all our preaching and teaching.

"Woe is unto me, if I preach not the gospel!" Paul exclaims (I Cor. 9:16). Yea, woe is unto us also, woe is to our Synod if the cross of Christ no longer is the dominant chord that sounds forth from our pulpits!

The Cross Crowded Out

Tragically, however, in countless nominally Christian churches it has been crowded out by the crisis in the United Nations, the war in Vietnam, the civil rights

conflict, or other social, political, and economic questions. Sadly we must recognize that what has happened in other church bodies *can* also happen in ours. But for the grace of God it would also have happened to us. Pray God that it never will!

It is truly a tragedy of no mean proportions that church bodies which once made the preaching of the cross their prime concern have now substituted for it the dry, worthless chaff of an ecumenically oriented social gospel.

The Comfort in the Hour of Utmost Need

Of what comfort will this manmade, earth-centered "gospel" be to a sinner when the sands of time run out? How will this prepare him for that final, crucial hour, that inevitable, decisive, all-important moment when, passing through the portals of death, he must step into the presence of his Creator and Judge? What a broken reed the "plummy sociological jargon," as *Time* has called it, of the modern prophets of "post-Christianity" will prove to be when a man comes face to face with the stern, terrible realities of sin and death and experiences the bitter truth of Paul's words, "The sting of death is sin; and the strength of sin is the law" (I Cor. 15:56)!

Peace For Our Dying Hour

How many troubled sinners, however, have found peace in their dying hour in the assurance that on the cross Jesus perfectly reconciled them to God! Strengthened and comforted by the preaching of the cross, they have faced death calmly, confidently, and courageously, joining the Apostle Paul in his joyous shout of triumph, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

The final stanzas of the hymn, "O Sacred Head, Now Wounded," have been the prayer of countless Christians as they passed from this vale of tears to the realms of glory:

*My Savior, be Thou near me
When death is at my door;
Then let Thy presence cheer me,
Forsake me nevermore!
When soul and body languish,
Oh, leave me not alone,
But take away mine anguish
By virtue of Thine own!*

WILBERT R. GAWRISCH



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Is Unquestioning Faith In the Bible Idolatry?

A reader sent a clipping which reports on a series of lectures being presented over the National Broadcasting Company's "Frontiers of Faith." The lecturer is Dr. Hagen Staack, head of the religion department at Muhlenberg College, Allentown, Pennsylvania, an institution of the Lutheran Church in America. Commenting on the attitude which some take toward the Bible, he criticizes those who think their main job is to "save God and make sure that statements about scripture are always 'kosher' and won't hurt people's feelings." He goes on to say, "Such vigilantes want sentences to hang on to, and swear by, rather than trusting God. In this attitude the reality of God is not real, but only printer's ink paper. And this is idolatry, a worship of the Bible and not God. Religion is only valuable because God exists, not because of a book. He is older than a book, and will endure beyond it. The living God is not an encased God or a captured God." He considers it ridiculous that "we could examine Shakespeare with critical honesty, or Tennessee Williams, but when it came to the Bible, we were supposed to shut off our critical faculties." This raises the question: Is unquestioning faith in the Bible idolatry? Is the Bible made an idol when we "hang on to" what it says?

Not Reducing God to Ink and Paper

Faith in the Bible, of course, has nothing to do with reducing God to printer's ink and paper. No one doubts that the material of which a Bible is made is earthly and is subject to the same decay and destruction as all earthly material. Bibles wear out. (In fact, we're glad to see worn-out Bibles; that shows they have been used.) What is important is what the word which is printed on the paper says. Is unquestioning faith in that word idolatry? Is that idolizing a book? Is that confining God to a book?

Whose Word? Whose Thoughts?

We need to ask another question: Whose word is it that is printed with the ink on the paper in a Bible? Who spoke that word? Whose thoughts are expressed in those words?

What Scripture Claims for Itself

The claims which the Bible makes concerning itself are clear. According to the Epistle to the Hebrews it was "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets" (Heb. 1:1). Peter writes that "prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost" (I Pet. 1:21). Paul wrote to Timothy that "all scripture is given by inspiration of God" (II Tim. 2:16). St. Paul also tells the Thessalonians

that he thanks God "because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God" (I Thess. 2:13). What was true of Paul's spoken word was surely also true of his written word. The claims of Scripture that it is the Word of God are so numerous, you can't help stumble across them constantly. Whoever, however, rejects these claims can hardly be expected to have reverence for the Bible, in fact, will have to consider it nothing but a fraud with its false claims. But we note that Dr. Staack in the clipping quoted does refer to the Bible as "the word of God." Yet he wants to judge it by human standards. Surely, whoever accepts the Bible as the Word of God will have to let the Bible itself tell him how he is to view it. He realizes that it is God speaking and telling him what attitude to have toward His Word. Are we to have unquestioning faith in the Bible?

Jesus Wants Us to "Hang On To" Scripture

Jesus told the Jews who didn't want to believe in Him: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Later He also told them: "For had ye believed Moses, ye would have believed me" (John 5:46). Jesus bids us believe the Scriptures. He doesn't say: Investigate them critically to see whether they speak the truth, and accept only what will stand the test of careful critical research. He wants us to "hang on to" what Scripture says about Him. He wants us to place our faith in the Scriptures, for that is placing faith in God, who speaks in them. Similarly, when He spoke with two disciples on the way to Emmaus, who still didn't want to believe in His reported resurrection, He reproved them with the words: "O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25). They were to "hang on to" everything the Prophets had written. Then they also would have had no doubt about His resurrection.

"I Tremble at Thy Word, O Lord"

The First Psalm reveals the attitude we are to have toward God's Word. It describes that man as blessed whose "delight is in the law of the Lord; and in his law doth he meditate day and night" (Ps. 1:2). Isaiah expresses the awesome reverence that is due God's Word when he writes: "Thus saith the Lord, . . . to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2).

No, to trust completely in God's Word, to "hang on to" what the Bibles says is not to make an idol of a book, or to limit God to a book. It is to trust in God, the living God, who speaks in that Book, in the Bible, whose every word is His.

ARMIN SCHUETZ

Some Thoughts on Biblical Archaeology

Ephesus — A Center for Paul's Mission to the Gentiles

The study of the various things left over to our day from Biblical times has in many instances made the meaning of the words used in Scripture much clearer for us. In earlier studies in this series we have considered, among other things, the value of research in this area, commonly known as "Biblical Archaeology," for our knowledge of what the very words were that the inspired Prophet and Apostle wrote and what these words meant, of the year of our Lord's birth, and of the meaning of the various weights and measures mentioned in Scripture.

There we looked closely at the *separate* words used in Scripture and at the individual items spoken of.

Another Phase of Archaeology

The study of Biblical archaeology can, however, also be of great value to us by helping to clarify for us the meaning of those things that we see, as it were, *at a distance*, like kingdoms and empires, and especially cities. The very name and location, for instance, of the empire-city of Nineveh had in ancient times been forgotten, as the Prophet said it should be (Nah. 1:14). For centuries the power of the proud Assyrian Empire had been feared from Mesopotamia to the Mediterranean. Yet this empire brought down upon itself the wrath of the Lord of heaven and earth (Nah. 1:2), and in the year 612 B.C. its renowned city of Nineveh fell before the combined assaults of the Persians from the north and the Chaldeans from Babylonia in the south. The city was reduced to heaps of ruins.

How completely all recollection of once mighty Nineveh was obliterated from the minds of men is shown by the experience of the Greek writer Xenophon. He was a man eager to tell any story he knew, an inquisitive traveler, and a writer with a seemingly untiring interest in everything that was going on around him. But a little more than 200 years after the destruction of Nineveh in 612 B.C., this Greek stood on the very site

of ancient Nineveh (Xenophon's *Anabasis* 3:4:10-11), but to him it was merely an interesting and unexplained series of heaps of rubble. Had there been any inkling that this was the once most feared city on the face of the earth, Xenophon would have been the last person in the world to have been able to keep silent about it.

In more modern times men were ready to doubt whether there had really ever been any Assyrian Empire as this is portrayed in the Bible, since traces of it seemed to be so extremely rare. But a little over a hundred years ago a young Englishman by the name of Sir Austen Henry Layard began archaeological work at Nineveh. His findings were most interesting and instructive for us. The spade of the archaeologist has shown that Nineveh was destroyed in exactly the way the Prophet Nahum said it would fall before its enemies.

Some Sites Cannot Be Studied

Unfortunately, we cannot always today undertake archaeological work at sites where we might like to do so. Many Biblical sites of great interest such as, for instance, Jerusalem, are still being used and lived in today. In places like this it is, of course, generally impossible to get the necessary permission to carry on any amount of extensive archaeological work, since to do so would mean digging under the foundations of buildings still being used and thus destroying them.

The Sites of Abandoned Or Rebuilt Cities

There are, on the other hand, happily a goodly number of places mentioned prominently in the Bible which are no longer thriving cities today, or are no longer in exactly the same place as they were centuries ago. In ancient as well as in modern times whole cities have been abandoned or rebuilt on a new location. Where this has happened, there it is often possible for our Biblical archaeologists to locate, perhaps now

in a heap of ruins and many feet beneath the present surface, the exact spot where some very important events took place which are recorded in Scripture.

Ephesus — Third City of the Empire

Such a place is the city of Ephesus in Asia Minor. While much work needs still to be done here, in the main the city where Paul worked for well nigh three years, today lies quite plainly before us. The plan of the city, its location on several great commercial routes, the quality of the items dug up by the archaeologist's spade — all bear witness that this was indeed the third city of the Roman Empire of the time, surpassed in importance only by the Imperial City itself and by Alexandria in Egypt.

Paul's "Home Base"

Moving westward from Antioch in Syria, where the Christian mission to the Gentiles was begun (Acts 13:2), Paul recognized in Ephesus a great strategic center from which the Gospel message could radiate. That Ephesus was a most important "home base" in Paul's eyes can be seen from the fact that he insisted that Timothy, no doubt among the most able and trusted of Paul's coworkers, stay on in his work at Ephesus (I Tim. 1:3) rather than once more become Paul's direct coworker and traveling companion. At Ephesus, too, the Christians knew the work of Apollos (Acts 18:25) as well as that of Aquila and Priscilla (Acts 18:18, 19, 26).

Ephesus and John

Here too it was that John, the Beloved Disciple, spent the long evening years of an eventful life, preaching the Christ he had known and writing in his Gospel his own inspired recollections of the words and work of his Lord.

Because of the special emphasis found in his work, the ancients gave

to John the title "The Theologian." This title is preserved for us in the heading given his Book of Revelation in our English Bibles, where he is called "St. John the Divine." This in our language means "St. John the Theologian." The Greeks called him "St. Theologian" — in Greek *Hagios Theologos*. Even this name of the Apostle John survives at Ephesus in

the corrupted Turkish form of *Ayas-suluk*. The name is given to a hill about a mile to the northeast of the center of old Ephesus, at the foot of which lay the world-famous Temple of Artemis (Diana). To this very day then that hill is called "Hill of St. John the Theologian." On it the great Christian Emperor of the sixth century, Justinian, built his famous

Church of St. John Theologos on the site of a church erected in early times to the Apostle John.

We shall in later studies in this series recall what archaeology has to tell us about this city, that is so intimately tied up with the earliest history of the Christian Church.

FREDERIC E. BLUME

Workers for the Lord

Rewards of the Workers

Graduation day at our pastor- and teacher-training schools marks the end of many hours, days, months, and years spent in needed preparation for life's highest callings. Graduation brings to a happy climax the countless prayers that have been spoken and, in many cases, the great sacrifices that have been made to see that day. But graduation day brings joy not only because it marks the end; the day is a commencement, the beginning of a new career — a career with rich rewards.

The Privilege of Service

The greatest reward lies in the knowledge that one who serves his Lord in the ministry of the Word enjoys an undeserved privilege. St. Paul was deeply and humbly grateful for this privilege. He wrote, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. 1:12). With these words St. Paul directs our thinking about the rewards of service in the Church. Even if the ministry offered great material advantages, even if the ministry were a fine means of making a living, even if the ministry offered desirable social distinction, favorable opportunities for cultured leisure, coveted leadership, or attractive publicity, these would be shallow rewards. The real reward is that the Lord sees fit to use men in His kingdom work and counts them worthy, in spite of their own unworthiness, to serve Him.

The Joy of Witnessing

There are other rewards. What joy the minister experiences in the pulpit, in the school, and in the homes of people, constantly testifying to the grace of our Lord Jesus! God rewards His workers when He permits them to be His ambassadors, pleading with men to be reconciled with God, who is reconciled to them through Christ. What joy to offer poverty-stricken men the unsearchable riches of Christ, to show men groping in darkness the light of truth, to offer struggling men rest for their souls in the Word of peace, to supply men groaning under the weight of soul-torturing sin the Gospel of forgiveness and salvation! Every minister of our Lord thanks his God each day for these privileges.

Blessed To Be A Blessing

The Apostle Paul truly was a blessing to countless people. Through His preaching of God's love in Christ,

many restless souls found the peace that passes all knowledge; many lives were changed by a heavenly power over all the fears and tears of life; many enjoyed triumphs over self, Satan, and sin, finding new hope to face the grim prospects of death. How many souls who first learned to know the Savior from that great preacher are now singing the praises of the Lamb! To this day, our spiritual lives are strengthened through meditation on the God-inspired writing of the Apostle. Yet it was Paul who said that no credit dared be given him. Rather, all that he had accomplished was done only by the grace of God in him and the power of God working through him.

Workers of our Lord today follow the footsteps of Paul. What a joy and reward to lead souls to the knowledge of their sins and then to the Fountain of salvation! What a joy and reward to place infants into the tender arms of Jesus through baptism! What a joy and reward to grant absolution to penitent communicants! What a privilege to teach children the Word and will of God and then lead them to an altar where they may repeat their baptismal vows! What a privilege to guide men, young and old, in the way they should go at every crossroad of life! What a privilege to stand at a sick-bed and observe the comforting power of God's grace in the heart of a pain-racked faithful believer! These are rewards that money cannot buy, the rewards God grants when He, by grace, uses men in His service.

One More Blessing

In reviewing the rewards of the worker, we ought not overlook the reward of a happy home. The homes of our workers generally are the scenes of family living at its best. The houses may not be the most pretentious or the most elaborately furnished. The people who live within may need to be satisfied with fewer material things than their neighbors. Often the father's time must be shared with others. Often evening plans may have to be sacrificed because of last minute requests and emergency calls. Yet the worker who lives close to His Lord cannot help but bring something of the love and light of God's grace to bear upon the lives of those nearest and dearest to him. That brings real happiness, the kind of reward, again, that money cannot buy.

The rewards of the worker seem endless. Indeed, they are.

The Pope's Unity

At the Feast of the Purification of the Blessed Virgin Mary, the Pope urged Catholics to increase their devotion to her, for it would help to unite "Christians still separated from us, for whom a great joy is prepared for the day of their integration with the single Church founded and desired by Christ."

Thus speaks the unchanging Antichrist. For a little wholesome homework we recommend to all our readers a study on this subject in the January 1965 issue of *The Wisconsin Theological Quarterly*. (Order from Northwestern Publishing House, or borrow the copy from your pastor.)

Commenting on the above-quoted words of Pope Paul VI, *The Sunday School Times* (Feb. 20, 1965) says: "If Protestants had any ideas that Pope Paul's establishment of Mary as the Mother of the Church at the end of the Vatican Council was merely a conciliatory gesture toward Catholicism's conservative old guard, such notions were dispelled by this statement that all Roman Catholics have a continuing obligation to increase their devotion to her.

"What was even more revealing was his point that such renewed devotion would help to unite not only Eastern and Latin Rite Catholics with Rome, but all Christians still 'separated' from Rome. Pope Paul said a 'great joy' awaits our 'integration with the single Church founded and desired by Christ.'

"It is clear from this that Pope Paul has no intention of bargaining away any of the dogma surrounding Mary for the sake of better relations with Protestants. Rather, devotion to her is designed to help win us back to Rome.

"We suspect that, if such views of Mary go unchallenged in Romanism, the pope will only be making it more difficult for Catholics and non-Catholics to get along. Such statements only serve to raise the barriers higher.

"Meanwhile, the renewed discussions about Mary should help evangelicals in their witness to Christ among Roman Catholics to point out

the true scriptural picture of Mary in contrast to the pope's contention that the 'doctrine and cult of Mary is introduced in the plan of salvation installed by Christ.'

Saint John Kennedy

"On November 22 the world mourned the first anniversary of the martyrdom of the 35th President of the United States, John Fitzgerald Kennedy.

"Martyrdom is the roadway to sainthood. President Kennedy, in our opinion, was a martyr to the same extent as St. Peter who died for his faith. It will be remembered that St. Peter preferred to be crucified upside down, not considering himself worthy for the same upright crucifixion that was the lot of our Savior. John Kennedy is as much a martyr as any of the early Popes who for the first several centuries, one after the other, accepted the Vicarship of Christ on earth, knowing that their reward would be death.

"As a matter of fact, President Kennedy died for three faiths, not just one; faith in his church; faith in his country; and faith in his fellow man. He performed miracle after miracle, which through the ages have been necessary to prove sainthood so far as canonization is concerned. He washed from the face of this land, and almost from the face of the entire earth, the ugly image of religious intolerance. God walked with him in his desire to prove that in a free country such as ours bigotry should not deny the presidency to anyone because of his religion. His whole being was a thousand profiles in courage.

"The book of saints contains the names of many kings and queens who were elevated to the pedestal of sainthood. We have the feeling that, in letters of gold, in this book should be written the name of the martyred President of the greatest nation on earth, John Kennedy. It is quite possible that after several centuries elapse the Princes of the Church may, in conclave, first beatify this good and noble man, and later give him sainthood. It is unfortunate that the

wheels of ecclesiasticism, while grinding exceedingly fair, grind exceedingly slow.

"Does not the name of 'John' stand out preeminently in the realm of saints — St. John the Apostle, John the Divine, John the Baptist, John Chrysostom, John Bosco, and the Blessed John Fisher? In addition to these, there were twenty-three Popes in the Roman Catholic religion who chose the name of John, more than any other names. So, if we jump the gun and proclaim a saint of our own, we can not believe that we are committing heresy. On the clock of time, yesterday is oblivion; today is almost gone and tomorrow is so short. We must therefore make haste. We admit an impatience in waiting perhaps ages for the golden-robed Princes of the Church to recognize that this good man who lived in the distant past should finally be rewarded with sainthood. So far as we are concerned, the time to do this is now and so, from our own mythical Sistine Chapel of Canonization we proclaim to the world a new saint to whom we shall pray for guidance on each day of his martyrdom, November 22.

"Hail to the world our new saint, Saint John Kennedy."

This is the leading editorial of *The Butcher Workman* (Jan. 1965), organ of Amalgamated Meat Cutters & Butcher Workmen of North America. The writer seems to want to be taken seriously. Is this hero worship not in the same class with Japanese Shintoism and the ancestor worship of the Chinese?

Idolatry

". . . birds, and fourfooted beasts, and creeping things." Paul described the apostasy of the overwise men of old by saying that they "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. 1:23).

This downward trend is again very evident in our overwise and indulgent civilization. Go into the average chain store and see how many shelves are devoted to food for pets. As she

coddled her little dog, a woman said to us: "A poodle is so much easier to care for than a baby." How perverted is such an affection!

The latest straw in the wind is a funeral home "for the burial of the deceased — the French poodle." The director of this new "Animal King-

dom Funeral Chapel" (in New York) can see to it that the dog is "embalmed, groomed, placed in a tiny casket for viewing, and buried with limousine service at a canine cemetery." And this funeral director says, "Some people give all their love to their pets, and they wish to bury them

with dignity when the animal they have has died. That is our aim. We'll give them a funeral to rival anything given a human being."

This is but one more perversion in our growing social degeneracy — one developing form of an old idolatry. (*The Prairie Overcomer*, Jan. 1965.)

Direct from the Districts

Northern Wisconsin

High Schools — Fox Valley

At Fox Valley High School, an Equipment Fund collection taken by the congregations of the association totaled over \$6000; societies and groups are also furnishing equipment for new units. New kitchen and cafeteria units are now in use. During February, the move was made into the new educational unit, and for the first time in years, no classes are being held on the stage or in the cafeteria. The painting of the new units here is being done by volunteer work, and thousands of dollars have been saved for the school. Fox Valley is calling to fill the position formerly occupied by Pastor H. Bergholz, who accepted a call as assistant pastor of St. Paul's Congregation at Appleton.

Pastor Jerome Albrecht of Martin Luther Church, Neenah, is teaching Latin at Fox Valley and Pastor Walter Scheitel of Freedom teaches religion.

A commercial teacher to teach also physical education as well as commercial subjects has been called to fill the position held by Miss Karen Pahl who is going to further her studies. Miss Phyllis Kretzmann has been granted a year's leave of absence.

The total received from the 20 congregations of the federation for 1964 was \$104,841.14; from non-federation congregations, \$2,475.25. The school called for private investment in notes to the extent of \$200,000 this winter.

In February, Fox Valley was received as a new member of the Midwest Prep Conference. Active participation is expected to begin with the basketball schedule next year.

Winnebago Lutheran Academy

The Wisconsin Lutheran Invitational Basketball Tournament was held at Winnebago Lutheran Academy, Fond du Lac, March 5 and 6. Schools participating were Dr. Martin Luther Prep Department, Manitowoc Lutheran, Luther High School of Onalaska, Waupun Christian of Waupun, Fox Valley of Appleton, Lakeside High of Lake Mills, and Winnebago Lutheran Academy. Coaches at the host school are Raymond Seibel and Raymond Spangenberg.

Parents' Night was an event held on Sunday evening, February 7. A program given by various classes was followed by a meditation. Displays appeared in classrooms.

The annual athletic banquet was held on March 16.

This school is calling a band director.

Manitowoc

Manitowoc Lutheran hopes to begin building this year and will do so if the goal of \$250,000 is realized or approximately reached. The present need for space requires that several classes and study halls be conducted in the basement of the present building. Contributions have been flowing in regularly. Loans are being solicited. The school's total building fund receipts for 1964, \$60,437.71.

New Church

Immanuel Lutheran Congregation of Oshkosh is building a beautiful new church to cost about \$120,000, along with a fellowship hall. The new structure, all on one floor, will be dedicated in May. The new church site is across from the new Oshkosh High School. Glenn H. Unke is pastor of the church.

Anniversaries

St. John's Ladies Aid of Fremont, Pastor H. Scherf, is celebrating the 40th anniversary of its founding with a service and a social hour on March 21.

Pastor and Mrs. Norbert Mielke of Trinity Congregation at Dundee celebrated their twenty-fifth anniversary on December 6, 1964. A devotion was conducted by Pastor Alvin Schulz of Campbellsport.

New School

Mt. Calvary Lutheran Church at Kimberly, Pastor Frederic Kosanke, was privileged to dedicate a new classroom addition to the glory of God and in memory of Mr. Alvin Peterman, on February 21, 1965. Mt. Calvary School began in 1940 in the basement of the church. In 1957 a new two-classroom school addition was dedicated. However, in 1963 more space was needed, and although a debt remained on the 1957 school, a gift of \$11,000 in an insurance bequest from Mr. Alvin Peterman made it possible to build. Economical planning and donated work and other gifts made it possible to obtain two good-sized classrooms. The school has 84 pupils. There are three teachers. The Reverend Clayton Krug of Waukesha preached the dedication sermon.

Open House

Trinity Congregation at Kaukauna had an open-house for Pastor P. Oehlert on February 28, 1965, to commemorate 57 years of service to the congregation.

Installed

Pastor Theodore Sauer, formerly a missionary in Zambia, Northern (Rhodesia), Africa, was installed on January 14 as pastor of Grace Lutheran Church at Manitowoc. Pastor Sauer was secretary of the Synod and pastor of Grace Church, Oshkosh, before going to Africa.

ITEM FROM OUR NEWS BUREAU

Wisconsin Synod Requests Own Pastors in Armed Forces Ministry:

In a statement submitted to the Department of Defense Friday, March 6, the Wisconsin Ev. Lutheran Synod asked permission to serve its members by personal contact and religious services on domestic and foreign military installations in a manner compatible with regulations and security measures required by the government.

The Wisconsin Synod is making this request, according to the statement, "because our religious convictions do not permit us to participate in the armed forces chaplaincy program as presently constituted."

The statement was signed by the Rev. Oscar J. Naumann, Milwaukee, president of the Wisconsin Synod.

The proposed ministry would be carried out through professionally trained and ordained clergymen of the Wisconsin Synod and would be directed to its own constituents and to any others who may voluntarily seek out its services.

The Wisconsin Synod is already carrying out this type of ministry on a part-time basis. "Contact pastors have been appointed," the statement points out, "and are serving in various

areas where there is a concentration of Wisconsin Synod members in the armed forces."

A spokesman for the Synod said that such contact pastors, who also serve local parishes, have been cordially received by base commanders. The operation, however, has not been attempted at overseas bases.

The statement further points out that it is the belief of the Wisconsin Synod that "the present Federal military ministry is not in accord with the full promise and ideal of our constitutional guarantee in the matter of a healthy separation of church and state."

The Wisconsin Synod proposes to assume all expenses attaching to this service as its sole responsibility.

The statement took note of the government's concern for the morale and morals of its service personnel. "We on our part," it added, "are eager to keep our church with its people in their various military dislocations. We respectfully seek the understanding of the Department of Defense for our position and its implementation."

In a 1953 report on the military chaplaincy the Wisconsin Synod maintained that although the "strenuous

efforts of the military in protecting the consciences and convictions of the individual chaplain are commendable, noteworthy, and in view of the normal rigidity of military regulations, remarkable . . . such strenuous efforts have not, in our view, attained the success which is claimed for them."

The report cited regulations which call upon the chaplain to be governed not only by the "laws of his church" but also "common sense and charitable regard for others." The report commented that "the interpretation nationally placed upon the concepts of common sense in religious matters and charitable regard for others warns us that a strictly Biblical exercise of either virtue does not commend itself to religious ideas popular today."

In the environment established by the military chaplaincy, the 1953 report concluded, "to work conscientiously and without deviation from divine directives might well be regarded by one who is under obedience to Christ as an ambition beyond the reasonable hope of attainment."

The 355,000-member Wisconsin Synod with headquarters in Milwaukee has congregations in 22 states and five foreign countries.

† Albert C. Wandersee †

Funeral services for Mr. Albert Wandersee were conducted at St. Paul's of New Ulm on February 23 by the undersigned, who comforted the assembled mourners and friends on the basis of John 11:20-27.

Albert Carl Wandersee was born January 7, 1886, at Delano, Minnesota. Soon after his birth he was received into the Kingdom of Grace through the Sacrament of Holy Baptism. When he was an infant of but two years he lost his mother. He was taken into the home of his uncle and aunt, the August Gronkes, and made his home with them throughout his childhood and adolescent years. He confessed his faith in his Savior in the rite of confirmation in St. Mark's Lutheran Church of Watertown, Wisconsin.

After his confirmation Mr. Wandersee attended Dr. Martin Luther College at New Ulm, Minnesota, to prepare himself to teach in the

parochial schools of the Wisconsin Ev. Lutheran Synod. He graduated with the class of 1909.

Mr. Wandersee was united in holy wedlock with Elizabeth Bentz at St. Peter's Lutheran Church near Gibbon, Minnesota, on August 1, 1909. This union was blessed with two daughters: Viola, wife of Pastor Roland Scheele of Flint, Michigan, and Ruth, wife of Pastor Lester Peter of Ft. Madison, Iowa.

After his graduation Mr. Wandersee served his Lord as a teacher in the Christian day schools of Michigan for 37 years. His first call was at Emmanuel Lutheran Church of Tawas City, where he taught for four years. He then accepted the call to teach in Salem Lutheran School at Ann Arbor, where he remained until his retirement in 1946. During his teaching career he also served the church at large for many years as chairman of the Michigan District Teachers Conference, and as a member of Synod's Board of Support.

Following his retirement, he moved to New Ulm, where he served St. Paul's Lutheran Church as treasurer from 1954 until 1961. He also served St. Paul's as a member of the building committee in 1951, when the church was extensively remodeled.

In 1961 the Wandersees moved to Flint, Michigan, to be near their children. Mr. Wandersee had been in failing health for some time. His last days were spent in the hospital at Ft. Madison, Iowa, near the home of his daughter Ruth. He was convalescing after surgery when a blood clot and a stroke caused a partial paralysis and, eventually, death. The Lord called him to his eternal rest on February 20. With the help of God he had attained the venerable age of 79 years.

Surviving are his faithful wife, Elizabeth; two daughters, Viola Scheele and Ruth Peters; one sister; two half-sisters; six grandchildren; and four great-grandchildren.

WALTER J. SCHMIDT

Editorials

(Continued from page 83)

by a little tassel of cords. The progress of the dignified elder from the front to the rear of the church used to fascinate the children who admired his swift, smooth movements, always just short of striking the heads before and behind him, and pausing just long enough at each person to allow time to drop the church penny of the children or the dime or perhaps even the quarter-dollar of the more well-to-do.

The *Klingelbeutel* was replaced in later days by a receptacle of wood, a kind of plate with high straight sides, also attached to the end of a long staff. Next came the plate of wood or metal, which was passed from hand to hand, and still later the more commodious woven basket. The progress from *Klingelbeutel* to wicker basket was a necessary development. The *Beutel* of velvet did well enough for the church penny and for silver coins, but as the people grew more prosperous and began to

contribute paper money and even checks, the *Beutel* of cloth with a narrow mouth was inconvenient. Paper money and envelopes could not simply be dropped into a small opening with the assurance that they would fall to the bottom of the bag by their own weight. In full view of the congregation the elder might have to stuff them down into the mouth of the *Beutel*.

The *Klingelbeutel*, \$12 a year church dues for a family, the church penny, and the pastor's salary of \$600 a year were all closely related, and the passing of the *Klingelbeutel* is a demonstration of how much more able God has made us by His gifts to extend the borders of His kingdom than even our forefathers were. Our fathers and grandfathers with their pennies and nickels and *Klingelbeutel* did well enough when they built their schools and churches, many of which are still serving their purpose. If we are equally faithful and prudent, we should do wonders with our paper money and checks.

ERWIN E. KOWALKE

DR. MARTIN LUTHER COLLEGE CHOIR 1965 CHOIR TOUR

Sunday	March 28	services 3:00 p.m. 8:00 p.m.	Gibbon, Minn. — Immanuel Renville, Minn. — St. John's Litchfield, Minn. — St. Paul's
Sunday	April 4	services 3:00 p.m. 7:30 p.m. 8:00 p.m.	Arlington, Minn. — St. Paul's St. Paul, Minn. — Trinity Minneapolis, Minn. — St. John's Watertown, S. Dak. — St. Martin's
Thursday	April 8	8:00 p.m.	Mobridge, S. Dak. —
Friday	April 9	8:00 p.m.	Northwestern Lutheran Academy
Saturday	April 10	8:00 p.m.	Winner, S. Dak. — High School Auditorium
Sunday	April 11	9:30 a.m. 3:00 p.m. 8:00 p.m.	Burke, S. Dak. — City Auditorium Norfolk, Nebr. — St. Paul's Grand Island, Nebr. — Christ
Monday	April 12	8:00 p.m.	Omaha, Nebr. — Good Shepherd
Tuesday	April 13	7:30 p.m.	Watertown, Wis. — Northwestern College
Wednesday	April 14	8:00 p.m.	Kenosha, Wis. — Friedens
Thursday	April 15	after service	Wausau, Wis. — Our Savior's
Friday	April 16	1:00 p.m. 7:30 p.m.	Oshkosh, Wis. — Grace Morton Grove, Ill. — Jerusalem
Saturday	April 17	7:00 p.m.	Waukesha, Wis. — Trinity
Sunday	April 18	8:00, 9:30, 11:00 services 3:00 p.m. 8:00 p.m.	Milwaukee, Wis. — St. Lucas Milwaukee, Wis. — Atonement Beaver Dam, Wis. — St. Stephen's
Monday	April 19	7:30 p.m.	Lake City, Minn. — St. John's
Sunday	April 25	8:00 p.m.	New Ulm, Minn. — Dr. Martin Luther College

DR. MARTIN LUTHER COLLEGE New Ulm, Minnesota

Musical Events — 1964-1965 — Second Semester

Friday	March 26	Concert: College Choir II, Treble Choir, High School Choir	8:00 p.m.
Tuesday	March 30	Recital, Jean Quast and Gayle Koepsell, organ	8:15 p.m.
Wednesday	April 21	Concert: Northwestern College Choir	8:00 p.m.
Sunday	April 25	Concert: College Choir I	8:00 p.m.
Sunday	May 2	Recital, Charles Luedtke, organ	3:30 and 8:00 p.m.
Tuesday	May 4	Student Piano Recital	8:00 p.m.
Wednesday	May 5	Student Piano Recital	8:00 p.m.
Sunday	May 9	Band, Aeolians, and Marlut Singers	3:00 p.m.
Wednesday	May 12	Recital, Mrs. Marilyn Cade, piano	8:00 p.m.
Tuesday	June 8	June Concert, Choirs and Band	8:15 p.m.

All events will be held in the College Auditorium except the organ recitals. These will be held in the Music Center Choir Room, No. 109.

MEILAHN ZAHN, Chairman, Music Department

SYNODICAL COUNCIL AND COMMITTEE ON ASSIGNMENT OF CALLS

God willing, the Synodical Council will meet in the Wisconsin Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on Wednesday and Thursday, May 19 and 20. The first session will begin at 9:00 a.m., Central Daylight Time.

Meetings of various boards and committees can be arranged for May 17 and 18. The chairman of each group is asked to notify the members of his committee or board regarding the time of its meeting. Kindly notify the fiscal office, also, so that room assignments and posting of the schedule of meetings can be prepared in ample time.

"All matters to come before the convention shall be presented in writing to the President not later than the May meeting of the Synodical Council. The Praesidium

shall decide which of these matters is to be included in the Reports and Memorials to the convention, a copy of which shall be mailed to each pastor and male teacher of the Synod and to each elected lay delegate." — Constitution and Bylaws, Section 2.01 (e).

The Committee on the Assignment of Calls will meet on Friday, May 21, at 9 a.m., in the Tower Room at Wisconsin Lutheran Seminary, Mequon, Wis.

OSCAR J. NAUMANN, President

LUTHERAN BAND FESTIVAL

Lakeside High, Lake Mills, Wis.

Lakeside Lutheran High School at Lake Mills will be host to the third annual Lutheran Band Festival on April 2-4, 1965. Bands from area Lutheran high schools at Milwaukee, Manitowoc, La Crosse, Apple-

ton, and W. St. Paul, Minn., will join the band of Lakeside in the three-day festival.

Band students will begin arriving at the school on Friday afternoon and on Friday evening the various bands will play concerts to which the public and all supporters of Lakeside Lutheran High School are invited.

All day Saturday will be spent in sessions and joint rehearsals for the combined concert of all bands to be held on Sunday afternoon. This again is open to the public.

Saturday evening will be spent in joint recreation and programing for all students who will be housed in the homes of the Lakeside band members and their families.

The Ladies Guild of the school will be serving meals to the expected 365 students who will be attending the event.

The Lakeside band and choruses are under the direction of Mr. Marvin Koch. Prof. Lloyd Huebner is principal of the school.

HELP WANTED

Wisconsin Lutheran Seminary has an opening on its custodial staff for a couple, the husband to assist the steward, primarily as groundskeeper, the wife to assist in the kitchen. Room and board constitute a part of the compensation. For further particulars please contact:

Prof. Heinrich J. Vogel, Bursar
11757 N Seminary Drive 65W
Mequon, Wis. 53092

NOMINATIONS

The following have been nominated for the position of physical education instructor and coach for Dr. Martin Luther College:

Mr. Arlin Buyert, St. Paul, Minn.
Mr. George Barhke, Kewaunee, Wis.
Mr. Howard Dorn, Morton Grove, Ill.
Mr. Delbert Ehke, West Salem, Wis.
Mr. Charles England, Peshtigo, Wis.
Mr. Larry Erbe, Onalaska, Wis.
Mr. Loren Dietrich, Scottville, Mich.
Mr. John Koenig, Hitterdal, Minn.
Mr. William Krahn, Phoenix, Ariz.
Mr. Charles Krahnke, Lincoln, Mich.
Mr. Gary Leidle, Mobridge, S. Dak.
Mr. La Vern Meehl, Jr., Renville, Minn.
Prof. Theodore Pelzl, Mobridge, S. Dak.
Mr. Alfred Pieper, St. Paul, Minn.
Mr. Bernhard Pieper, Janesville, Wis.
Mr. Lo Vern Pieper, Stoughton, Wis.
Mr. Carl Schwertfeger, Milwaukee, Wis.
Mr. John Peterson, Milwaukee, Wis.
Mr. Robert Taus, Milwaukee, Wis.
Mr. Jack Taylor, Victoria, Texas
Prof. Lloyd Thompson, Saginaw, Mich.
Mr. David Umnus, Appleton, Wis.
Mr. Gary Watchke, Spring Green, Wis.
Mr. Richard Winter, Manitowoc, Wis.

The Board of Control will meet on April 9, 1965, at 4:00 p.m. to call a man from this list. Correspondence regarding these candidates should be in the hands of the secretary by April 8.

Arthur Glende, Secretary
DMLC Board of Control
17 South Jefferson St.
New Ulm, Minn.

CALL FOR NOMINATIONS

The post of professor of psychology, logic, and philosophy at Northwestern College has not been filled. On recommendation of the faculty the board has reconsidered its plan of having these three subjects assigned to the same man and now calls for nominations for a professorship of psychology. The other two subjects will be taken care of in another manner.

With the nominations we ask that age, schooling, experience, and personal qualifications also be listed.

Nominations must reach the secretary before April 5.

Kurt A. Timmel
612 Fifth St.
Watertown, Wis. 53904

CHOIR ROBES NEEDED

King of Kings Lutheran Church of Garden Grove, Calif., is looking for 25 used choir robes. Please contact Mrs. Robert E. Evans, 118 Amalfi Dr., Santa Ana, Calif.

NAMES REQUESTED

Oakland, Calif., and Surrounding Area

Beginning on March 21, 1965, regular Sunday morning services at 11:00 a.m. will be conducted in Oakland, California, at the Jenny Lind Hall, 2267 Telegraph Avenue, by the undersigned. The name Resurrection Ev. Lutheran Church has been chosen for this new Synod congregation. Such cities as Oakland, Berkeley, San Lorenzo, San Leandro, Hayward, Richmond, Castro Valley, San Pablo, El Cerrito, Walnut Creek, Pleasant Hill, Concord, Martinez, Antioch, Pittsburg, and Vallejo will be served by this mission. Anyone acquainted with friends or relatives in these cities, please contact the undersigned.

R. Waldschmidt
2600 Ralston Ave.
Belmont, Calif.

COOK WANTED

Northwestern College

An experienced cook is needed at Northwestern College. The person applying should be either a single lady or a widow. She would be expected to live in. In the application please state previous experience and age. Write to:

Mr. Ervin Bilsle
525 College Circle
Watertown, Wis. 53094

REQUEST FOR NAMES

Please send to undersigned the names and addresses of Wisconsin Synod people living in or moving to: Stockton, Hays, Natoma, Plainville, Phillipsburg, Stuttgart, Woodston, Alton, Osborne, Hill City, all in Kansas.

Pastor J. B. Erhart
615 N. 2nd St.
Stockton, Kans.

GERMAN HYMNALS AND COMMUNION WARE NEEDED

By a mission congregation at Wetaskiwin, Alberta, Canada. If at all possible, the German Hymnals should be the large print, 5"x7 1/4". Send these items c.o.d. to:

Mr. Arthur Gust
Box 486
Wetaskiwin, Alberta, Canada

BOOKS WANTED

Anyone who has a copy of Stoeckhardt, "Jesaja," and Aug. Pieper, "Jesajas II" and is willing to sell them is requested to contact:

Rev. H. Gieschen
307 S. High St.,
Fort Atkinson, Wis.

REQUEST FOR COLLOQUY

Pastor G. C. Marquardt has applied for a colloquy for the purpose of entering the ministry in the Wisconsin Ev. Lutheran Synod.

CARL H. MISCHKE, President
Western Wisconsin District

CANDELABRA AVAILABLE

Grace Lutheran Church of Pickett, Wis., offers a pair of electric three-branch candelabra in excellent condition to any mission congregation for the cost of shipping. Write to:

Pastor R. G. Koch
R. R. #1
Pickett, Wis.

ALTAR AND COMMUNION WARE AVAILABLE

One brass altar crucifix (with corpus) 24", one pair of three-branch electric altar candelabra, 24", and one set of silver-plated communion ware (common cup). These may be had for the shipping costs from

First Ev. Lutheran Church
Box 422
Woodruff, Wis. 54548

NOTICE

Board of Trustees Meetings

The next two meetings of the full Board of Trustees are scheduled for April 27 and 28, 1965 (not April 26 and 27 as had been previously stated), and May 17 and 18, 1965. Business to be acted upon in either of these two Board meetings should be in the hands of the chairman of the Board of Trustees or its Executive Secretary at least 10 days before the meeting.

NORBERT PAUSTIAN, Secretary
Board of Trustees

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 20 to April 21, 1965.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Opening Communion service: 10:00 a.m. CST. Preacher: R. Fenske (H. Flegel, alternate).

Essays: Exegetical-Homiletical Treatment of John 17:17-26 (Ascension), C. Cone; The Old Testament Believers' Concept of God, L. Dobberstein; The Sunday School and Confirmation Training of the Mentally Retarded, M. Putz; The Pastor as a Professional Man, R. Buss; The Practice of Having Sponsors: Historical Development and Re-evaluation, J. Murphy; Exegetical-Homiletical Treatment of the Synodical Conference Epistle Selection for Quasimodogeniti: Ephesians 2:11-18, D. Krenke. Missionaries' Conference: April 19, 8:00 p.m. CST.

Please bring own bedding for lodging in the dormitory.

CYRIL W. SPAUDE, Secretary

EASTERN DELEGATE CONFERENCE

Date: May 4, 1965.

Time: 9:00 a.m.

Place: First Lutheran Church, Gary, S. Dak.; W. Steffenhagen, pastor.

Agenda: Review of the Report of the Synod's Blue Ribbon Committee.

C. E. CONE, JR., Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

Date: April 27-29, 1965, noon to noon.

Place: Bethesda Lutheran Church, Portland, Oreg.; Gerhard Haag, pastor.

Speaker: T. R. Adascheck (W. Widmann, alternate).

Agenda: Homiletical Study of I John 4:1-6, C. Cone, Sr.; When the Scriptures use the Term "Gospel," does this include the Promise of the Holy Spirit and His Gifts? G. Haag; A Thorough Study of the Baptism of John the Baptist, A. B. Habben; Exegesis of Galatians, M. F. Teske.

Alternate essay: The Presence of the Holy Spirit in the Old Testament, E. H. Zimmermann.

Wednesday afternoon will be devoted to District Missionary Conference.

CHARLES TESSMER, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: March 22, 1965.

Time: 9:00 a.m. to 4:30 p.m.

Place: St. John's Ev. Lutheran Church, 3909 W. Clinton, Milwaukee, Wis.; M. Braun, host pastor.

Preacher: J. Mahnke (alternate: P. Manthey). Agenda: Exegesis of I John 4, F. Zarling; Messiah Concept of the Old Testament, Prof. H. Vogel; Reports.

PAUL A. MANTHEY, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: Bethany Ev. Lutheran Church, Hustisford, Wis.; E. Froehlich, pastor.

Date: April 27, 1965.

Communion service: 9:00 a.m.

Preacher: M. Croll (alternate, E. Froehlich). Papers: Exegesis of I Cor. 9:14-27, A. von Rohr; Conference business; The Visitor's Report; Casuistry; How the Canonicity of the Books of the Bible was Established, E. Tessmer; Exegesis of Gen. 9:14-29, W. Bartelt.

Alternate Papers: Exegesis of Mal. 3, M. Croll; Augsburg Confession — Article 1, P. Huth; The God-Pleasing Handling of the Call, E. Weiss; A Review of the Principles of Homiletics, C. Henning.

CARL J. HENNING, Secretary

WESTERN WISCONSIN

JOINT PASTORAL CONFERENCE OF THE MISSISSIPPI VALLEY AND SOUTHEASTERN CONFERENCES

Date and Place: April 27, 1965, at First Lutheran Church, La Crosse, Wis., beginning at 9:00 a.m.

Speaker: Richard Lauersdorf (alternate, E. Lehmann).

Agenda: Review and Application of Walther's Treatise on Socialism, by T. Kuske; Panel Discussion of the Blue Ribbon Committee Report, Panel: A. Mennicke, H. Winkel, W. Schmidt.

RICHARD LAUERSDORF, Secretary

DISTRICT TEACHERS CONFERENCE

Time: April 29 and 30, 1965; opening devotions at 9:00 a.m. each day.

Place: La Crosse, Wis., Mount Calvary.

Program: Teaching Our Children to Be Discerning of Modern Trends of Life, Mr. Gerald Schapekahm; School Libraries and Their Practical Use, Miss Gertrude Thurow; Should We Review the Teaching of Classics in Literature? Mr. Frank Redeker; Sectional Discussion on Classics in Literature; Teaching the Liturgy to Our Children, Mr. James Raabe; Sectional Discussion on Teaching the Liturgy; A Critical Review of the New English Bible (NEB), Pastor Werner Franzmann; Inspirational Address, Pastor Robert Kant.

ORDINATIONS AND INSTALLATIONS

Instructors

Krueger, Robert, as instructor in religion and German at Lakeside Lutheran High School, Lake Mills, Wis., by L. Huebner; Feb. 28, 1965.

Pankow, Gerald, as instructor in science and industrial arts at Lakeside Lutheran High School, Lake Mills, Wis., by L. Huebner; Sept. 8, 1964.

Westphal, Walter, as assistant instructor in English for the 1964-65 school year at Lakeside Lutheran High School, Lake Mills, Wis., by L. Huebner; Sept. 8, 1964.

Pastors

Bittorf, Herald, as pastor of a new mission in Topeka, Kans., by W. H. Wietzke; assisted by H. Fritze and H. Lichtenberg; Feb. 14, 1965.

Valleskey, David, as home missionary for San Jose and Vandenberg Village (Lompoc), Calif., by R. Hochmuth; assisted by P. Heyn, R. Waldschmidt, and G. Zimmermann; Feb. 28, 1965.

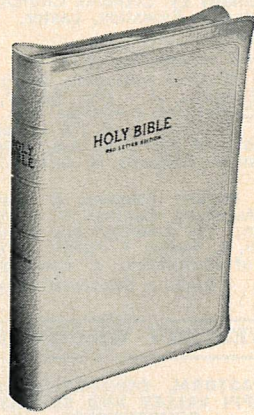
CHANGE OF ADDRESS

Pastors

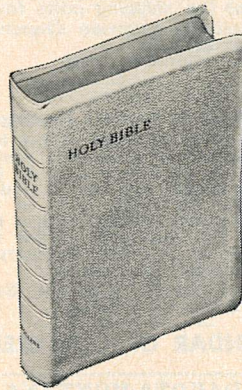
Bittorf, Herald
904 W. 37th St.
Topeka, Kans.

Erhart, J. B.
615 N. 2nd St.
Stockton, Kans. 67669

Krueger, Robert
202 West Prospect
Lake Mills, Wis. 53551



No. 953C



No. W4591RL

14 ⁸And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

CHAPTER 11
AND the apostles and brethren that were in Judæa heard that the Gentiles "had also received the word of God.

WORLD HERITAGE RED-LETTER BIBLE (KJV)

Ideal reference Bibles for readers who prefer large print. Contains: Large, easy-to-read type, simplified center-column reference, concordance, eight full-color maps, self-pronouncing, 15 full-color illustrations, family register, presentation page, Messianic prophecies starred, Bible Readers' Aids. Size, 6½x9½x1¼ inches.

- No. 952C. Black imitation leather, limp binding, gilt-stamped, red edges, silk marker... \$ 7.50
- No. 953C. White imitation leather, semioverlapping covers, gilt-stamped, gold edges, silk marker\$10.00
- No. 956C. Black genuine leather, semioverlapping covers, gilt-stamped, gold edges, silk marker\$12.75

HERITAGE SIMPLIFIED REFERENCE BIBLE

An inexpensive reference Bible printed on incredibly thin paper by World. KJV. Has these extras:

- | | |
|-------------------------------------|----------------------------------|
| Simplified center-column references | Presentation page |
| 128-page concordance | 8 full-color maps |
| Family register | Messianic prophecies starred (*) |
| 24 pages Readers Aids | Self-pronouncing |
| Full-color illustrations | Size, 4-11/16x7x1 inches |

No. 858CZ. Red-letter Edition. White imitation leather, zipper closure.....\$6.75

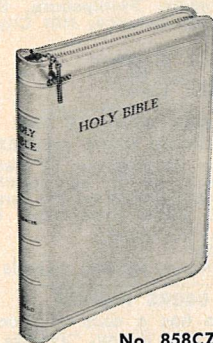
WHITE BIBLE

A beautiful Bible in genuine leather. This red-letter edition will make excellent gifts to the bride, confirmant, or graduate. King James Version by Collins has clear, easy-to-read type.

- | | |
|--------------------------------|--|
| Center-column references | Presentation page |
| Seven colored pictures | Family register |
| Eight sepia-tone illustrations | Page size, 5⅜x7⅞ |
| Concordance | Several pages of Bible helps and information |
| 16 maps | |

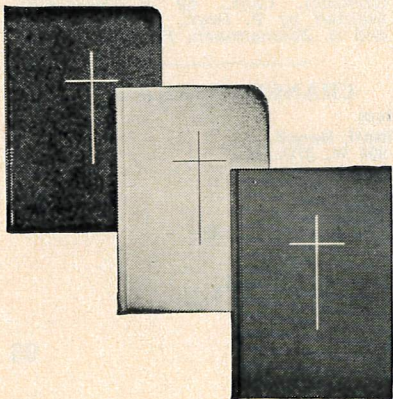
White genuine leather semioverlapping covers, gold edges and stamping.

No. W4591RL.....\$10.00



No. 858CZ

MY PRAYER BOOK



Over 200 prayers for every season and circumstance of life. 239 pages. Size, 4x6.

- No. 6-1067. Gray cloth with jacket.....\$1.25
- No. 6-1068. Red leather.....\$5.75
- No. 6-1069. White fabrikoid.....\$5.00

AD 30
See Josh. 1
19:28
ch. 19:26 4
2 Sam. 4
16:10 4
ch. 7:6 4
Mark 7:3 6
ch. 4:46 9
ch. 1:14 11
Mat. 12:46 12

did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. 12 ¶ After this he went down to Ca-per'-na-um, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

On CASH ORDERS for \$5.00 or less, please add 25 cents service charge. On all CASH ORDERS over \$5.00 add 5 cents for each dollar or fraction thereof to cover postage.

NORTHWESTERN PUBLISHING HOUSE
3616 West North Avenue, Milwaukee, Wisconsin 53208