



THE NORTHWESTERN

# Lutheran

January 9, 1966



# BRIEFS by the Editor

THE LOWLINESS OF THE MAN-GER is dispelled for a while in the season of the church year which follows the Festival of our Lord's Nativity. One could also say that the lowly state of Jesus at His birth sets off His glory as the Son of God and the Savior of the world—the great truth which we mark, ponder, and celebrate during this Epiphany Season.

THIS GLORY SHINES FORTH in the Gospels and Epistles. See the divine Redeemer as He appears in some of the Gospels. He is manifest as the King of Salvation to the Wise Men. He reveals Himself as One who, even at the age of 12, is conscious of being about His heavenly Father's business. He manifests His divine glory at Cana's wedding feast. He demonstrates that He has the power of Deity when He cleanses the leper with a direct word and when He responds to the great faith (which also is Jesus' handiwork) of the captain of Capernaum by healing his servant with a word spoken from afar. He is evident as the God-Man as His rebuke reduces the violence of wind and sea to a great calm. "On

the holy mount" He stands transfigured before three Apostles with the radiance of divine glory.

IT IS FOR OUR FAITH that all these revelations, these epiphanies, took place and are infallibly recorded. They are to generate faith. They are to sustain faith, so that, when we go on to see our Lord in His deep humiliation, in His incredible degradation, we may not be shaken, but remain unmoved in the belief: The Lord of infinite glory in love to us willingly abased Himself because He wanted to raise us to glory.

BUT THEN ANOTHER MANIFESTATION TAKES PLACE. Sons of glory by faith, we respond to the divine call: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). We are completely willing that the Lord's glory as the heaven-sent Savior of the world should be reflected through us. The themes of missions and of personal evangelism, therefore, have a special timeliness during this season of Epiphany.

TO BRING MISSIONS CLOSER TO THE HEARTS OF ITS PEOPLE, a Milwaukee congregation made a special effort. It took the form of a mission fair. It is reported in this issue on page 8. Of course, not every congregation can put on a mission fair on the scale of this one. But practically every congregation can gain from it ideas for a more effective presentation of the work through which the Savior lets His glory shine forth.

WHO WERE THE WISE MEN? What was the source of their knowledge and of their faith? See Professor Blume's article on page 11.

THERE IS SOMETHING NEW ABOUT THE COVER of this issue. We now have an alternate cover design which can accommodate horizontal views. Previously we were restricted to photos which gave the subject the vertical treatment.

This innovation means that we can use pictures of church exteriors which also give some of the setting. In the picture of a church chancel we can show a wider area.

Principals of Christian day schools and pastors of congregations with schools, please note that we can now use the pictures of schools on our cover. We solicit and welcome your pictures.

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

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# MISSIO DEI OFFERING



On August 11, 1965, the 180 voting delegates to the 38th biennial convention of the Synod after an hour of debate authorized a \$4 million offering to meet the immediate need for facilities at four of the Synod's pastoral and teacher-training institutions.

The relatively short time spent in debating the proposal did not mean that in the final hours of the eight-day convention weary delegates became careless and without due consideration passed the motion authorizing the largest special offering in the history of the Synod.

It was quite otherwise. Delegates saw the needs clearly because the needs were so obviously urgent. Delegates saw that if we are to have pastors and teachers in the years ahead, "tomorrow is upon us." They saw that they must act now, and act decisively. The time for speeches was over. It was time to move.

The delegates also made it clear that they wanted action. The Conference of District Presidents, to whom responsibility for the offering was delegated, were instructed to "give this proposed program its top priority so that it can be put into effect as soon as possible."

According to the master plan, developed by Pastor James P. Schaefer, executive director of the offering, the entire special offering is conceived as a lay-sponsored, lay-led, and lay-fulfilled program. Pastoral advisors will be used at each level of organization, but the program is being given to the laity, as kings and priests before God, for development, management, and completion.

The offering has been named Missio Dei (mish-yo day-ee) Offering — the Mission of God Offering. The symbol for the Offering which is reproduced on this page, suggests the reason.

Upon the world rests the Cross Triumphant. The world is in Christ's hand, not only as the Christ to whom all power has been given, but also as the One who has redeemed the world from its sin and suffering and death. It is God's mission for His Church to bring this redemption to the world. In grace He would use Christians as His arms. In this sense, therefore, Christian arms support the arms of Christ.

The Missio Dei is suggested in two ways. First, the ultimate purpose of the Offering — of which buildings are but means — is to send forth ambassadors of Christ to tell the world that in Him there is forgiveness of all their sins and peace with God. Secondly, as Christians we also have joy in our mission: to carry out God's mission where we are, with what we have. This Offering is an important part of our mission during the next two years.

During the five months in which the program will be developed and brought to completion, we will see this symbol often. We want it to remind us of our Missio Dei as God's people in this new year of our Lord 1966.

PASTOR CARL H. MISCHKE, Chairman

Missio Dei Offering Executive Committee

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, "Behold the Lamb of God." And the two disciples heard him speak, and they followed Jesus. Then Jesus turned and saw them following and saith unto them, "What seek ye?" They said unto him, "Rabbi (which is to say, being interpreted, M a s t e r), where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt and abode with him that day; for it was about the tenth hour.

One of the two which heard John speak and followed him was Andrew, Simon Peter's brother. He first findeth his own brother Simon and saith unto him, "We have found the Messias," which is, being interpreted, the Christ. And he brought him to Jesus (John 1: 35-42a).

We are amazed at the confidence manufacturers can have in their products. "Just come in and look at our new models." "Let us place a demonstrator in your home for 10 days. No obligations." Whether it is autos or pianos, refrigerators, or color TV, the advertisements proclaim their confidence that we will easily recognize the obvious desirability of acquiring their merchandise.

And this confidence they place in things made of the eroding dust of this earth, in things designed and assembled by fallible human beings! By contrast, what confidence and enthusiasm we Christians ought to bring to our privilege of setting the glory of the Savior before a dying world. "Come and see," the Savior said. Heeding that invitation, sinners behold a glorious Savior, and at the same time they become reborn servants of God who help repeat that invitation to others.

### A Glorious Savior

Some of God's creatures in the animal kingdom are frequently used as symbols of one quality or another. We have heard of being "busy as a bee," or "brave as a lion"—even fierce tigers and bears become cartoon characters to symbolize various products. But God proclaims: "Behold the Lamb of God."

Is this a symbol that lacks forcefulness and inspiration? The world might think so—at first. Are the Lamb-like characteristics of meekness things of no value? Sin-blinded hearts might prefer a beast of prey—until they learn better.

But once we have appreciated the dreadful offense of sin, and once we have seen God's mercy direct His righteous wrath to pass over the sinner and to fall upon a substitute, then "the Lamb" becomes the treasured symbol of our glorious Savior.

Never was this more clear than in God's dealing with Israel in its service in Egypt. No perfect saints and heroes were those Israelites; weak, doubting, rebellious sinners they were. But the God of their fathers led them to trust Him and His plan of help and deliverance. So lambs were offered in sacrifice. And that night, when God visited death upon all the sinful homes of Egypt, the sinful houses of the Israelites were already marked by the blood of one who had died; the angel of death passed over them.

With joy we march under the banner of the Lamb. No greater blessing can we give to someone else than that he, too, beholds the Lamb of God as his glorious Savior from wrath and condemnation.

To our knowledge of our Savior the Epiphany season adds a special emphasis. God did not merely provide salvation and then leave it to lost sinners to discover it if they could. Whether the barrier be ignorance, lack of interest, or shyness and uncertainty, the Savior takes action to

make known His salvation, to draw needy sinners to Himself: "Come and see."

### An Echoing Invitation

From the lips of faithful John the Baptist his friends and followers heard God's own call to repentance and to faith in the Lamb. This, of course, was John's duty as a prophet. It was also his joyful privilege as one of the redeemed. He could give no greater gift to friends who were dear to him or to strangers who happened to pass near to him.

But John was not the only one making the Savior known. As soon as Andrew had found his Lord Christ, he too became a sounding board to echo that Savior's invitation to others. He wasted no time in finding his brother, Simon Peter, to bring him to behold the Lamb of God.

That process has not ceased. The Holy Spirit still quickens dead hearts by the life-giving transfusion of God's Word and the Holy Sacraments. The dead in sin are not just made to exist again, but to live before God. That includes loosening the tongue both to praise the Messiah for ourselves and to lead others to join us in discovering His mercies.

No wonder, then, that the best recruiters of new members of an adult instruction class are often the members of the last class confirmed. No wonder that Christians view members of their families and near neighbors as special responsibilities to whom we show our Messiah. No wonder that congregations support the continuance and the expansion of the work of training and sending out sons of the prophets with the Gospel of the Lamb. Thinking of our own lives, our congregations' activities, our Synod's opportunities, we cannot but pray: "Behold the Lamb of God! O Thou for sinners slain, Let it not be in vain That Thou hast died!" (LH 165.)

PAUL H. WILDE

# Editorials

**Proselyting Suggested** *Newsweek* reports that Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, urged the members of his Union to be more aggressive in trying to convert Gentiles to Judaism. He believes that the time is ripe for proselyting because men of science are seeking a national faith and are embarrassed by a religion that speaks of angels, of a resurrection, and of a virgin birth.

Rabbi Eisendrath's suggestion is perfectly logical. It is not only men of science who do not believe in a resurrection, or in the virgin birth, or in the deity of Jesus of Nazareth. Christian congregations, Protestant pulpits, theological seminaries contain many such doubters who publicly proclaim, or secretly harbor, such unbelief. They reject exactly those articles of faith that the liberal Sadducees refused to accept when Jesus spoke to them in person. In all respects, except in the one respect of actual physical membership in the Union of American Hebrew Congregations, these modern Sadducees are at one with the modern liberal Jew and the ancient liberal Sadducee. They are of them. So why not join them? That is Rabbi Eisendrath's logic, and it is hard to see any flaw in his reasoning.

Those who deny the divinity of Christ Jesus, who deny the resurrection, and who look upon the virgin birth as a mere myth, should not adorn themselves with the honored name of Christian. They do not want to be entirely without a religion, but they want one that does not run counter to common opinion, that adjusts readily to all scientific theories, and that does not require much of them in the way of faith. That is the kind of religion Rabbi Eisendrath has to offer them, and they should prove to be rather fertile ground for proselyting.

ERWIN E. KOWALKE

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**A Sobering Reminder** This concerns one of the world's largest cities, a city gifted with a natural harbor for its extensive commerce and inhabited by a truly cosmopolitan population favored with the highest standard of living in the world. Among its features: One of the world's finest theaters for cultural activities, a place of worship representing the most magnificent in religious architecture, a world-famous street lined with the last word in stores and shops.

Oddly, many people have never heard of it. World travelers are not likely to go there, and they would not see much even if they did go. The city is Ephesus, once the foremost city of Asia. A more detailed description of this city is given in the November 28 issue of *The Northwestern Lutheran* in an article by Professor Frederic Blume.

You would have had to be born about 19 centuries ago to see Ephesus in its full glory. Today the people

are gone; the harbor is choked with silt; the magnificent theater, the beautiful religious structure, and the attractive stores and shops have disappeared. So complete has the disintegration of this metropolis been that until very recently no one could even find the site on which this once famous city flourished.

The same thing that happened to the great city of Ephesus has happened to thousands of other cities and villages in the course of history. It is entirely likely that the very geographical area where you now pursue your daily activities was once inhabited by ancient people who lived and loved and worked as you do, but of whom there remains no trace.

It makes you stop and think. We have no permanence. The tremendous buildings in which we take so much pride will not last. Much of our activity loses its meaning in the course of time. We ourselves pass on and are eventually forgotten.

All this highlights a truth set forth in writing when Ephesus was still a thriving metropolis: "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away." A pessimistic observation, taken by itself; but it doesn't stand alone. Set beside it is another truth directing man to the source of permanence and hope: "The word of the Lord endureth forever."

These inspired words, considered in the light of the disintegration and actual disappearance of the great city of Ephesus, are a sobering reminder that the aims and interests and values of modern man in today's cities could profit by realistic review and drastic revision.

IMMANUEL G. FREY

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## Resignation But With Strength

There is a melancholy sound to the familiar New Year's Day hymn, "Now Let Us Come Before Him." Its tone is one of resignation, almost of sadness.

Many of the words are in keeping with the hymn's subdued melody. The thought of the third stanza, "In woe we often languish And pass thro' times of anguish Of wars and trepidation," is echoed in the "fear and grief" and "crosses," in the "grief and sadness" of other stanzas. The hymn breathes the sighs of the "sick and ailing," the "poor and needy," the "erring" and the "forlorn."

Yet all God's children who are "in affliction" have "all needed strength from heaven." God is a "fount of gladness" and a "Helper speedy," a "Father" who "His own is shielding" and whose "loving arms caress them." He grants us His "benediction" and sends us His "Spirit to attend us."

(Continued on page 14)



PASTOR LUTHER VOSS LEAVES MILWAUKEE to be with our men in Vietnam by Christmas. At Mitchell Field to see him off were his children and grandchildren, several members of the Spiritual Welfare Commission, and the school principal (and family) of Siloah, the congregation which Pastor Voss had served. (Picture by courtesy of the *Milwaukee Sentinel*.)

## First Civilian Chaplain Commissioned

Pastor Luther Voss

Sunday, December 12, 1965, was a red letter day for the whole Wisconsin Lutheran Synod. In an afternoon service at Siloah Church in Milwaukee Pastor Luther Voss was commissioned to be its first civilian military pastor to minister to our men and women in the Armed Forces overseas. Specifically, Pastor Voss' first assignment is to South Vietnam; later other areas may be assigned according to need.

Pastor Clayton Krug, chairman of the military service committee of the Lutheran Spiritual Welfare Commission, preached the sermon. Pastor Robert Voss served as liturgist. Pastor Arnold Schroeder, chairman of the Commission, gave the official sacred charge. Assisting in the commissioning were: Pastors Paul Eickmann, Herold Kleinhans, Erhard Pankow, Arthur Tacke.

The large attendance at the service indicates a healthy interest in the Synod's assuming of its responsibility to preach the Gospel of comfort and hope, especially also to those who must live in danger and in the shadow of death in times of war.

On Thursday, December 16, Pastor Voss' flight left Mitchell Field in Milwaukee, promising to land him in Saigon by week's end.

Our best wishes and prayers attend him on the way and in his ministry. As a herald of Good News, may he cheer many through the reminder of the abiding presence of their Savior and Shepherd.

ARNOLD H. SCHROEDER

What do  
you mean..



# Justification?

## THE GOSPEL, THE PROCLAMATION OF JUSTIFICATION

In previous studies we have seen that Jesus by His holy life and by His innocent suffering and death completely and perfectly atoned for the sins of the whole world. For His sake God has now justified or forgiven all sinners, pronouncing them just and righteous in His sight. This is spoken of as objective, or general, justification. Universal forgiveness is an objective fact, a blessed reality.

### God Makes Known His Verdict of Acquittal

No one would have known, however, that God has forgiven the sins of the whole world, not imputing their trespasses unto them, unless He Himself made it known. But God has revealed it. He has given us the Gospel, the good news of the verdict of acquittal which He pronounced upon the entire world of sinners when He raised up Jesus from the dead.

The Gospel is, therefore, as Paul calls it, "*the word of reconciliation.*" It informs us that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). It tells us that forgiveness of sins is a finished product, a blessing that has been won by Christ for all men.

God no longer holds our sins against us because Jesus, His own Son, upon whom He laid them, has taken them all away. Jesus, the innocent and holy One, had to die because our sins were imputed to Him. By raising Jesus from the dead God declared, however, that He had absolved Him of these same imputed sins. So, when Christ was absolved, we were absolved. The resurrection of Jesus is thus God's own testimony that the demands of His justice were fully satisfied by the ransom which Christ brought. It is neither necessary nor possible for us on our part to add anything to it.

### The Essence of the Gospel: the World Justified

That the world has been justified is the very essence of the Gospel. If the forgiveness of sins were not an accomplished fact, if it were contingent upon our behavior in any way, if we still had to contribute something in order to make our salvation a reality, then there would be no good news for a world lying under the curse and wrath of God and unable to fulfill His just demands.

With the *Formula of Concord*, however, we believe, teach, and confess "that poor sinful man is justified before God, that is, absolved and declared free and exempt from all sins, and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of his own, also without any preceding, present, or subsequent works, out of pure grace, because of the sole merit, complete

obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness. These treasures are offered to us by the Holy Ghost in the promise of the holy Gospel" (Sol. Decl., III, 9, 10).

### The Gospel the Vehicle For Conveying Justification

Through the Gospel, accordingly, God now offers, yes, actually gives this gift of justification to sinners. For this reason we speak of the Gospel in the Word and in the Sacraments as the *Means of Grace*. The Gospel is the means, or the vehicle, by which God bestows this wondrous blessing upon us.

"Ye are clean *through the word* which I have spoken unto you," Jesus says (John 15:3). His Word makes us clean. His Word gives us forgiveness, righteousness, or justification.

So also through the Sacraments, namely, Baptism and the Lord's Supper, God offers and gives us the forgiveness of sins. God sent Ananias to tell Saul, "Be baptized, and *wash away thy sins*" (Acts 22:16). Paul reminds us that Christ sanctifies and cleanses His Bride, the Church, from every spot, wrinkle, and blemish of sin "with the washing of water by the word" (Eph. 5:26). Similarly, in the Lord's Supper, according to Jesus' express promise, we receive the forgiveness of sins which He earned for us by the sacrifice of His body and blood. Does He not say, "This is my blood of the new testament, which is shed for many *for the remission of sins*" (Matt. 26:28)?

### Justification to Be Proclaimed to All

God wants all men to hear the Gospel. To His Church He says, "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength" (Isa. 40:9). He wants all to know that "as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

### A Holy Task Entrusted to Us

Thus, we who by God's grace have this saving Gospel have been entrusted with a holy task. Will we not look upon it as a blessed privilege to be permitted to bring to our fellow men the Gospel of Christ, the good news that they are "justified by his blood" (Rom. 5:9)?

WILBERT R. GAWRISCH

"The Star Proclaims the King Is Here"

Fifteen centuries ago a Roman named Coelius Sedulius was converted to Christianity and began writing religious poems. These poems were his way of bringing to the heathen the Gospel of Jesus Christ. One of Sedulius' poems is a Latin hymn of 23 four-line stanzas in which each stanza begins with a letter of the Latin alphabet in order. A song of praise to Christ, this poem presents a devout picture of the life of our Lord in verse.

All this would probably not be of such interest to any of us except for the fact that during the Epiphany season of the church year we often sing a portion of Sedulius' "Paeon Alphabeticus de Christo" mentioned above. This is the hymn "The Star Proclaims the King Is Here" (LH 131). This ancient hymn still serves us well in the year of our Lord 1966, for it speaks not only of Christ's epiphany to the Wise Men from the East, but it reminds us of the vital reasons Jesus had for appearing here on earth in human form.

Stanza 1 speaks of the miraculous star which the Magi followed to Bethlehem, and it alludes to Herod's murderous attempt to destroy Jesus. He did not know that the kingdom of this King of kings "is not of this world." In the second stanza we sing of the Wise Men's visit, as silently we thank the King of the Jews for coming also to the Gentiles. The epiphany at the Jordan River — the Savior Christ being anointed as our Prophet, Priest, and King — this is stanza 3. "His might the blushing waters own," line two of the fourth stanza, is a reference to the fact that also the laws of nature are subject to the all-powerful Word of this God-Man. This He demonstrated at the wedding at Cana. Our prayer of adoration in view of all this is:

All glory, Jesus, be to Thee  
For this Thy glad epiphany;  
Whom with the Father we adore  
And Holy Ghost forevermore. Amen.

PHILIP JANKE

*The star proclaims the King is here;  
But, Herod, why this senseless fear?  
He takes no realms of earth away  
Who gives the realms of heav'nly day.*

*The wiser Magi see from far  
And follow on His guiding star;  
And led by light, to light they press  
And by their gifts their God confess.*

*Within the Jordan's crystal flood  
In meekness stands the Lamb of God  
And, sinless, sanctifies the wave,  
Mankind from sin to cleanse and save.*

(LH 131:1-3)

Garden Homes, Milwaukee, Wisconsin  
November 5-7, 1965

1. *When was the planning begun?*  
In May.
2. *How many people were on the original committee?*  
Four.
3. *How many people were finally involved?*  
About 100.
4. *How was the work organized?*  
The director of the fair, in consultation with the pastor, enlisted the services of a chairman and co-chairman for each of the following 11 committees:  
a. Publication and Promotion  
b. Specialized Services (carpenters, etc.)  
c. Home Missions  
d. World Missions  
    North America  
    Latin America  
    Africa  
    Asia  
    Europe  
e. Educational Institutions  
f. Relief Work  
g. Institutional Missions  
Chairmen and cochairmen, in turn, selected the members of their committees. Efforts were made to involve every society and board within the congregation, and the children as well.
5. *When did the committees begin their work?*  
Early in June.
6. *When did committees begin gathering materials?*  
In June.
7. *When was the construction of exhibits begun?*  
Many were prefabricated in basements, garages, and backyards. The setting up of the exhibits in the school gymnasium required one week.
8. *How was the cost of materials defrayed?*  
Mostly by the workers themselves. The church treasury assumed some shipping costs and long-distance telephone charges.
9. *What types of publicity were used?*  
Bulletin, newspaper, and radio announcements. — A letter to every home in the congregation. — Invitations extended at nearby pastors' conferences and at the Wisconsin Teachers' Convention. — Personal invitation cards to friends and relatives, sent out by members at their own expense.
10. *What were the exhibit hours?*  
Friday — 6:30-9:00 p.m.  
Saturday — 2:00-9:00 p.m.  
Sunday — 2:00-9:00 p.m.  
Monday — 10:00 a.m.-3:00 p.m.  
Tuesday — 10:00 a.m.-4:00 p.m.\*  
\* The hours on Monday and Tuesday were added upon special requests from six area day schools.
11. *What was the total number of visitors?*  
There were 1,982 actually registered, but total attendance was well over 2,000.



# Mission Fair

## A Picture Tour Of the Fair



An overall view of the fair exhibits. Note the theme of the fair, "The White Fields," upper left rear. The insert shows the welcome sign that greeted visitors. The "uncompleted" structure (just above the insert) graphically suggests the vital role of the Church Extension Fund in our mission program.



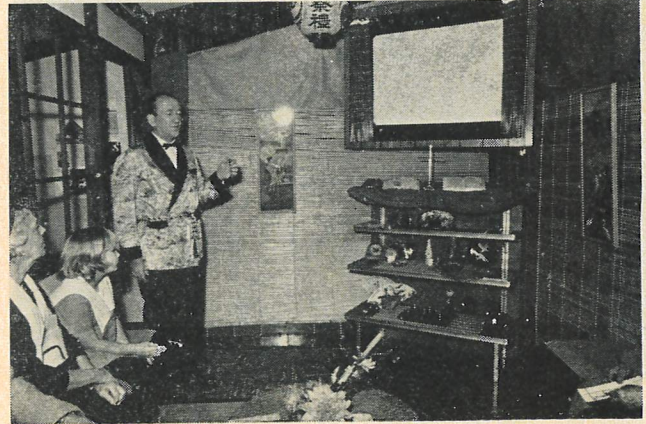
The Spanish-Speaking Missions exhibit, the first stop, effectively created the right atmosphere by the first glance of the exterior.



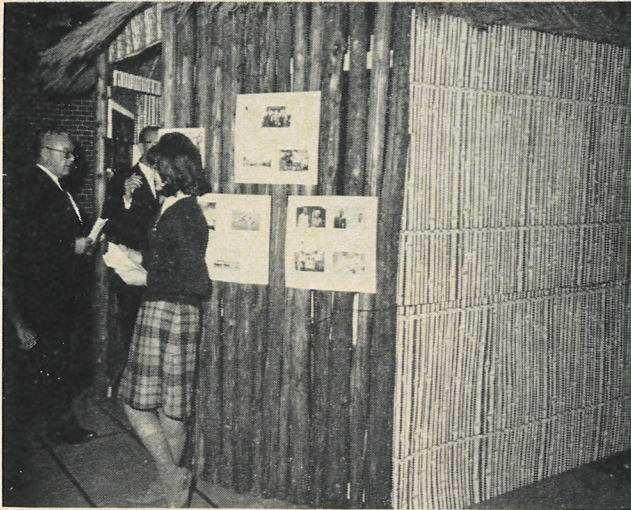
The interior of the same exhibit described in some detail the work among Spanish-speaking people in Puerto Rico and Tucson, Arizona, by means of text, picture, artifacts, and oral description.



The authentic-looking teahouse, 12 feet high, was used to present work in Hong Kong and Japan. Attendants wore Oriental costumes.



Inside the teahouse the attendant presented a slide lecture on the work in the Orient. Visitors could find seats both within and immediately outside the teahouse.



An African hut housed the exhibit materials portraying the work our Synod is doing in Zambia and Malawi. All exhibits furnished a wealth of information.



Since those staging the fair wanted to set forth all phases of our Gospel work, they also included an exhibit such as this one on Institutional Mission work.



The worker-training program of the Synod received the needed emphasis in this exhibit. An abundance of information regarding our educational institutions was attractively presented.



The work of our Mission in Germany received attention in this "eye-catching" exhibit. For those who know no German, the legend displayed on the wall of "Wartburg Castle" is: "A Mighty Fortress Is Our God."



Apacheland was immediately made vivid by the "wickiup," the Indian hut, with the "squaw cooler" in front of it. Cedar boughs from Northern Wisconsin, hundreds of them, went into the construction. As at all exhibits, literature was given out. Charts, maps, and a slide lecture told the story of our work among the Apaches.



The work we carry out through our World Relief program was the subject of the last exhibit in the main hall. Additional exhibits were set up in the school corridor.

## Some Thoughts on Biblical Archaeology

### The Wise Men from the East

#### The East Was Shaken Too

There can be no doubt that, when the Apostle Matthew writes of the wise men from the East who came to worship the newborn King of the Jews (Matt. 2:1-12), he means to tell of something that really happened, marvelous and, in some respects, puzzling as the matter may seem to us. Not only had the Roman Empire been set in motion at the time of Jesus' birth as a result of the census-taking ordered by Caesar. The nations were being shaken in another way: important men in quite an official capacity traveled many hundreds of miles, no doubt by camel caravan, across the intervening desert from the part of the world that the Romans roughly lumped together as "Parthia." This was the great East of the Tigris and Euphrates valleys, generally unknown to them, always mysterious, utterly enchanting and posing a dire threat to their imperial rule.

#### Who and What Were They?

Let us inquire as to what was known and thought about these wise men (or *magi*, as the older languages have it) in those days of which Matthew's account speaks. It could be that we might gain a little more insight into what manner of men they were and how it came about that they paid this visit to the newborn Babe. While our study of their visit to Bethlehem will leave many questions unanswered, a brief look at what was known of them, and believed about them, both in the Christian Church and outside in the pagan world, could go a long way toward helping us to see them as reliably historical personages, and not as the legendary figures that medieval fiction and modern unbelief have so often made them out to be.

#### Renowned Scholars of the East

Matthew's name for them is *magi*, the same word that in the New Testament generally has the hint in it of "magic," "magician," "false prophet." See Acts 13:6 and 8, where the word is used of Elymas, who at

the same time is described as a "false prophet."

As Matthew uses the word it is plain that he does not mean it to be derogatory in any way. Rather, these are highly respected persons, whose very presence prompts a Herod to action. Furthermore, though they are not diplomatic representatives of a foreign power, King Herod requests a private interview with them. Just who and what, then, are they?

In the writings of the ancients we find repeated references to the learning and wisdom of the scholars of Babylonia. These scholars were called *magi* by the Greeks. They studied the movements of the heavenly bodies, sun, moon, and stars, as their predecessors had done for centuries, but they did not limit themselves to one branch of knowledge. The Greek philosopher Aristotle, for instance, speaks of the philosophical works of the *magi*, and Socrates is reported to have gotten a choice bit of information from one of them. In general, the Greeks themselves believed that their own men of learning had been the pupils of the Babylonian *magi*.

#### Daniel, a Witness to the Promise, Comes to Mind

When we think of the men of learning and wisdom in Babylon, we cannot but recall the part that Daniel, the Old Testament prophet, played in their world. This prophet was not only one of them (Dan. 1:17-21); he was by the Babylonian king made "chief of the governors over all the wise men of Babylon" (Dan. 2:48). We learn from the rest of his book that Daniel never ceased to bear witness to his faith in the gracious Promise of the Lord his God, that in the fullness of the times God would send His Son into the world, the Promised Messiah of Israel but the Redeemer of all mankind as well.

The wise men of old Babylon formed a separate and highly respected class within that kingdom. Daniel was placed in charge of all the departments of this class or "guild." Need we wonder then that by the year of Jesus' birth there

remained alive in the homeland of the *magi* a remembrance of the things Daniel had so faithfully confessed and taught? At just that time men from both East and West were yearning for the day when the great Deliverer would appear. The people of Babylonia looked to the lands just to the west of them, the regions we know as Syria and Palestine. We may then look upon the "wise men" of Matthew's account as a committee or delegation representing the entire guild of the *magi*.

#### And We Recall Balaam

On the basis of what has been revealed to us, we cannot establish any direct connection between the star which the wise men saw and the words of Daniel the Prophet. Here, however, our minds go back to the days of Moses and to a man named Balaam, no doubt an unworthy — perhaps disgraced — member of the guild of the *magi*. He, in spite of his own intentions to the contrary, had spoken words of prophecy concerning "a Star out of Jacob" and "a Scepter" that should rise out of Israel (Num. 24:17). These words no doubt speak of a Person, the Messiah, since the victories He should win are referred to.

#### Three Weighty Voices on the Matter

In exactly what way the wise men connected the prophecy of Balaam about the "Star out of Jacob" with the miraculous star they saw in the heavens and which they then followed to Bethlehem, we cannot say. However, the three greatest theologians which the ancient Christian Church in the Greek-speaking world produced taught that there was an intimate connection between the two. These three were: Justin Martyr, a former pagan philosopher turned Christian teacher and defender of the faith, who worked at Rome about A.D. 150 after a sojourn at Ephesus; Irenaeus, a native of Asia Minor (where he had been a disciple of Polycarp, who was himself a disciple of the Apostle John) and by about

(Continued on page 13)

# By the Way

Henry C. Nitz

## Pious Humbug

An editorial in *The British Weekly* of November 11, 1965, reports that a certain Richard Dimbleby had the courage to reveal with "honorable and honest truth" that he has cancer.

This news the editor uses as a text for a plea for honesty in the life of the church. "Would it not be better, for example," he says, "if the churches were bluntly honest about their standards and their disciplines? What a caricature of Christian obedience so much 'church membership' represents. What a travesty of the Christian ethic is the distinction between Sunday profession and Monday professionalism, between Sunday worship and weekday business practice. How different Christian principles and church practices can be. How devout prayers for mercy and forgiveness can sound in a sanctuary, yet how devoid of Christian content are some attitudes to color, to ex-prisoners, to enemies, personal or national.

"There is another sphere where honest truth would be better than sanctified dishonesty. It is in the sphere of ecumenical relations. Ecumenical progress depends on sincere intention. Yet how disappointing it is when, after public protestations of ecumenicity, a crisis brings procrastination, and the reluctant revelation that unity means, not equal association but acquiescence. There is something to be gained from contacts and conversations, but in the end *the questions that divide are the questions that must be discussed.* (Emphasis added.) What separates Roman Catholics from Protestants is a question like that of papal authority. What separates Episcopalian from Presbyterian is the historic episcopate and the meaning of priesthood. If these unacceptable beliefs are of the essence of the churches' belief and life, and cannot be given up, let this be said and accepted by their protagonists so that ecumenical progress can, if it is possible at all, be made. It is the profession of ecumenical intention when no possibility of entrenched positions being given up exists that brings ecumenical paralysis and embittered relations.

"There is no doubt that the ability to be honest about everything is the first thing the world demands from the churches. It may be confused when it gets it but in the end it is worthwhile. The church will never regain the ear of the world so long as it dishonestly hides behind authority or expresses itself in terms which, to the world, are only pious humbug."

## Youth in Rebellion

"What exactly is a delinquent?" Thus asks a writer in *The British Weekly* (Nov. 11, 1965) as he introduces a sober discussion of delinquency, which, he says, is a "dirty word." Some of the terms applied to rebellious teen-agers, he points out, "are laden with prejudice and suspicion." He reminds us that some of the odd things youth does are not delinquent behavior.

"Delinquency," he contends, "really stands for a code and form of behavior that is wilfully and deliberately directed against others and especially against society. Young people may offend their elders in matters of dress, hygiene, taste in music and all art, habits and interests, but this is really irrelevant. It is the calculated antisocial behavior that has an unhealthy and hurtful effect on others that should be criticized."

The British government has appointed a Standing Advisory Committee of the Home Office on Juvenile Delinquency, whose duty is "to consider and advise on the problems of juvenile delinquency and on measures for its reduction."

After discussing the relative merits of retributive and reformatory punishment, the writer makes a point that gets quite at the root of the matter. He says: "But punishment in itself is no real remedy. A good many reformers turn their attention to the home. Here is *the basic training ground* of all social behavior. (Emphasis added.) If the home training is

to play its full share in the social training of our future citizens, then it is well that parents should be aware of the place of discipline in this. The love and affection which parents have naturally for their children should not blind them to the fact that discipline is also a psychological need. To instill the importance of self-discipline and to stimulate the growth of conscience is an obligation of sound parental training. *The child needs help to develop a capacity for submission to discipline* both within himself and in society, so that he is able to resist pressures which by nature and training he knows to be wrong."

In conclusion the writer for a moment flashes the light on a rather uncomfortable truth when he says: "Many observers view the present outburst of group delinquency as a reaction to a society that has lost its way on moral issues. They attribute much delinquency to the increasing contacts between juveniles and adults in the modern world. This is a sad reflection on adult society. It is also the measure of the task of moral reformation. The question of urgency is who is to undertake this work of moral reformation? Christians should know the answer. But have they the necessary vitality to take a positive and determined initiative in this? Complacency or failure could spell acquiescence to a situation in which the litmus paper of society is a youth in open rebellion."

## Bible Translations

"Bible translators were more active in 1964 than at any time in history," reveals the 149th annual report of the American Bible Society. More than 500 translation and revision projects are currently under way. By the end of 1964 sixteen languages were added to the total into which at least one book of the Bible has been translated: 1,232. Still, some 50 million Americans have no copy of the Bible.

## A Significant Tenth Milestone

Faith Lutheran, St. Petersburg, Florida

Faith Evangelical Lutheran Church, St. Petersburg, Florida, has completed a series of five special services during the month of October in which the tenth anniversary blessings were recounted. With "A Peek into the Past and a Look into the Future" we found ourselves not only thankful for blessings received but dedicated to the future, realizing our Lord expects His children to be the light of the world and the salt of the earth.

It has been a signal privilege of the undersigned to not only be the first Wisconsin Synod missionary in Florida, but to also be the pastor celebrating this tenth anniversary with this the first organized congregation in Florida.

In counting our blessings we were mindful first of all of having had the privilege of hearing the Word of God preached and taught in all truth and purity. We were also mindful that we have had understanding fellow Christians throughout Synod who over the years supported our work here through their mission offerings. At the same time we confess to having made errors in this first venture. At the time the groundwork was laid we were excited and were satisfied to have our immediate needs met, but did not look to the future. Once we were aware of the future needs, we found it necessary to expend another \$27,000.00 for property alone, to partly meet our needs for expansion.

I share this information with you in order that you may understand why some new mission fields have to lay out large sums of money from mission funds. It is to safeguard future expansion. Our congregation had assumed a self-supporting status three years after organization. The additional outlay of money for property had to come from our own people. We are most thankful that our members rose to the occasion.

In the last of our series of special anniversary services, our new church planning committee presented its findings in the study of a possible new church, with educational and fellowship-hall facilities. While, on the one hand, this is a project of Faith Evangelical Lutheran Congre-

gation here in St. Petersburg, it does ask for the supporting prayers of each member throughout Synod. This is your work also! While we desire only your prayers for success, new fields, now under way — and others still to be opened — are assuredly deserving of your financial support as well. In thus supporting these God-approved efforts of the church, you will be "holding up the arms of our modern-day Moses" — a service permitted only to God's children, and in this case, of our Wisconsin Synod!

Florida is often thought of as a place where one sees only Cadillacs and banks! Florida is a place where you find people from all walks of life, Christian and un-Christian; wealthy people and people dependent on social security; people dedicated and not dedicated; people who think, "give me this day all the money I can get," and people who pray, "give us this day our daily bread"; people who are convinced that in order to be successful in this life you have to get something out of life, and others who have experienced the blessing connected with putting things into life. Yes — this is Florida!

Faith Lutheran Congregation has had and now has the delightful Christian experience of having a membership concerned with building a new house of worship. When this project was first mentioned, we had a most wonderful experience of having one of our older ladies deed to the church her property, a house and two lots. Others have come forward and offered to help. One exceptional — and to the pastor a choice — gift for the new church is the complete library and office furnishings of Dr. John Weidenschilling, for many years a member of the Board of Parish Education in the Missouri Synod. The widow, Mrs. Marie Weidenschilling, is a very active member of our Faith Congregation. So we are thankful for past and present blessings and feel assured of future blessings.

While thus celebrating, Faith Lutheran Church is also mindful of having been a part of the new congregations of our Wisconsin Synod in Florida. Although this was the first, we now number seven and we have regular conference status and

are working toward Mission District status. It is hoped that another new field can be opened in January of 1966. To truly enjoy the Lord's blessings, we have found we must also be concerned about the spiritual needs of others.

On our tenth anniversary, then, we wish to express our gratitude to our Lord first of all. We also wish to thank the members of our Wisconsin Synod for having made it possible — through their mission offerings — for Faith Lutheran Church to be started. In addition to this, we wish to especially thank the Wisconsin Synod congregations in the Michigan District. Through special offerings they made it possible for us to take the very first step here in Florida! One cannot but conclude that when Christians work together to the glory of God and for the spiritual welfare of their fellow man, all is well! Blessings will follow. Each mission church in Florida is proof of this!

Therefore the tenth anniversary of Faith Lutheran Church, St. Petersburg, Florida, is also the tenth anniversary of our Synod's mission effort in Florida. In Faith Lutheran Congregation we are rejoicing. We ask you to rejoice with us — and with our Synod — by thanking God for blessings received and by not neglecting the privilege of bringing similar blessings to many other areas.

WILLIAM E. STEIH

### In those days . . .

(Continued from page 11)

A.D. 180 the leader of the church in what became known as Lyons in east central France; and Origen, the great Christian scholar of Egypt, who worked in that country at Alexandria, but also at Rome and at Caesarea in Palestine. All three felt that the Star spoken of by Balaam and the star in the heavens followed by the *magi* in some way had to be brought into the closest connection.

Surely, the words and work of Daniel in the homeland of the wise men dare not be overlooked when we try to gain an ever-clearer picture of what it was that really happened "in those days."

FREDERIC BLUME

## † Pastor C. P. Koch †

Christian Peter Koch, 70, died on September 23, 1965, in Milwaukee, Wisconsin.

Born in 1895 at Arlington, Minnesota, he grew up in a parsonage. After his confirmation in 1908, he began his schooling for the ministry at Dr. Martin Luther College and continued it at Northwestern College. Upon graduation from the latter, he completed his ministerial training at the Wisconsin Theological Seminary, then at Wauwatosa, Wisconsin. In the summer of 1920 he was ordained into the holy ministry by his father, Christian F. Koch.

Pastor Koch's entire ministry of 43 years was to be in one congregation, Mount Olive Ev. Lutheran of St. Paul, Minnesota. He was the founder of this church and remained its pastor until his retirement because of ill health in 1963.

For many years Pastor Koch was the first vice-president of the Minnesota District of our Synod. He also



† Pastor C. P. Koch †

served for a long time as the visiting elder of the St. Croix Conference.

In 1922 he was united in marriage with Esther Seifert. Their two children are: Dorothy, the wife of Pastor Henry Lange, Milwaukee, and Chris-

tian, an instructor at Wisconsin Lutheran High School of Milwaukee.

At a service held in a Milwaukee funeral home on September 24, Synod president, Oscar Naumann, addressed the mourners briefly. In the service on September 27 in Mount Olive Lutheran Church, St. Paul, Pastor Luther Voss brought divine comfort from Psalm 71:17, 18. Pastor Albert Eberhardt was the officiant at the altar and at the graveside.

Those who survive Pastor Koch, in addition to Mrs. Koch and the two children, are five sisters: Mrs. Otto Karnitz, Belle Plaine, Minnesota, Mrs. Henry Kerkow, Hutchinson, Minnesota, Mrs. August Stubenberg, Minneapolis, Minnesota, Mrs. Maurice Upton, Paso Robles, California, and Mrs. Ervin Albrecht, also of Paso Robles; two brothers: Emmanuel Koch, Hutchinson, Minnesota, and Alvin Koch, Eau Claire, Wisconsin; and two grandchildren.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

## Editorials

(Continued from page 5)

To the ear this hymn may have a mournful sound, but for the soul it is a hymn of comfort and strength. And because it offers consolation and assurance, we can grant our fears and weakness; we need not pretend they do not exist.

The world would feel uncomfortable entering the new year singing such songs of quiet resignation. It is not that the world is unacquainted with fear or anguish and despair. Its flesh is also heir to life's burdens and

sorrows, but it has no real strength to conquer them. And so it sings its gay songs as if there were no darkness and distress; it sings of its achievements as if there will be no loss and failure. Its songs have the sound of assurance and hope, but the confidence is unreal — unreal because there is no true facing up to life and no real strength to meet it.

We prefer our hymn as we enter the new year. There is no pretense about it; it does not mask life's realities. Nor is there any delusion about our own strength; it gives us a living strength on which to rely.

CARLETON TOPPE

### NEW MISSION IN SHAWANO AREA

The Wisconsin Synod has started a mission in Shawano, Wis., and the first service was held Nov. 7. The worship services are at 8 a.m. every Sunday morning in the meeting room of the Shawano National Bank. Please send names and addresses of any prospects to:

Rev. L. G. Zwieg  
Route 1, Box 51  
Bonduel, Wis. 54107

### RECORDS AVAILABLE DMLC Concert Choir

Now available at Dr. Martin Luther College or at the Northwestern Publishing House: Recording of the 1965 concert choir. Price: \$3.50. Postpaid from DMLC, ONLY \$4.00. — The 1963 recording is still available at the same price.

M. Zahn  
DMLC Music Department

### SCHEDULE OF CONCERTS Northwestern College

February 13	4:00 p.m.	Band "Pop" Concert
March 27	8:00 p.m.	Easter Concert
May 1	8:00 p.m.	Spring Concert

ARNOLD O. LEHMANN, Music Director

### NOTICE

After sincere consultation with Pastor Gerhardt Ruediger in the spirit of mutual forgiveness, the undersigned on the behalf of the Michigan District gratefully acknowledges that Pastor Ruediger and our Wisconsin Lutheran Synod are in doctrinal agreement and that we find ourselves in congressional fellowship. Pastor Ruediger agrees with these findings and concurs in the publishing of this notice.

Norman W. Berg, President  
Michigan District, WELS

### RESULT OF COLLOQUY

In a colloquy which was held Dec. 13, 1965, Pastor Channing E. Miller, 805 8th Street, Monett, Missouri, was found to be in agreement with the Wisconsin Ev. Lutheran Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in our Synod.

Irwin J. Habeck, First Vice-President  
Manfred J. Lenz, Minnesota District  
President  
Professor Wilbert R. Gawrisch

### REPORT ON COLLOQUY

In a colloquy which was held Dec. 8, 1965, the Rev. Roland Langbecker, R. 1, Eden, Idaho 83325, was found to share the position of the Wisconsin Ev. Lutheran Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in our Synod.

First Vice-President Irwin J. Habeck  
District President Carl H. Mischke  
(for President Elmer H. Zimmermann)  
Professor Wilbert R. Gawrisch

**NOMINATIONS**

The following have been nominated for the position of president of Dr. Martin Luther College, New Ulm, Minn.:

- Prof. Martin Albrecht, Mequon, Wis.
- Prof. Siegbert Becker, Milwaukee, Wis.
- Rev. Norman W. Berg, Plymouth, Mich.
- Rev. Milton W. Burk, Milwaukee, Wis.
- Rev. John C. Dahlke, Weyauwega, Wis.
- Rev. Werner H. Franzmann, Milwaukee, Wis.
- Prof. Edward Fredrich, New Ulm, Minn.
- Prof. Conrad Frey, Saginaw, Mich.
- Rev. Immanuel Frey, Phoenix, Ariz.
- Prof. Lloyd Hahnke, New Ulm, Minn.
- Prof. Theodore Hartwig, New Ulm, Minn.
- Rev. Edgar Hoenecke, San Diego, Calif.
- Prof. Roland Hoenecke, New Ulm, Minn.
- Rev. Lloyd Huebner, Lake Mills, Wis.
- Rev. Martin Janke, Fond du Lac, Wis.
- Rev. John C. Jeske, Milwaukee, Wis.
- Rev. Harold John, St. Paul, Minn.
- Rev. Leonard J. Koeninger, Lansing, Mich.
- Rev. Manfred J. Lenz, Delano, Minn.
- Prof. Martin Lutz, Milwaukee, Wis.
- Rev. Daniel Malchow, Milwaukee, Wis.
- Rev. Carl Mischke, Juneau, Wis.
- Rev. Oscar Naumann, Milwaukee, Wis.
- Rev. Emil F. Peterson, St. James, Minn.
- Rev. Wayne A. Popp, Sauk Village, Ill.
- Rev. Theodore Sauer, Manitowoc, Wis.
- Rev. James Schaefer, Milwaukee, Wis.
- Prof. Erwin Scharf, Watertown, Wis.
- Prof. Wayne Schmidt, Onalaska, Wis.
- Rev. Walter Schumann, Jr., Watertown, S.Dak.
- Prof. Oscar Siegler, New Ulm, Minn.
- Prof. Erich Sievert, New Ulm, Minn.
- Prof. Martin R. Toepel, Saginaw, Mich.
- Prof. Carleton Toppe, Watertown, Wis.
- Prof. Robert J. Voss, Milwaukee, Wis.
- Rev. Ernst H. Wendland, Lusaka, Zambia, Africa

The Board of Control will meet in the Music Center of Dr. Martin Luther College at 2 p.m. on January 28, 1966, to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than January 27, 1966.

Darrell Knippel, Secretary  
 DMLC Board of Control  
 3910 Stevens Ave. S.  
 Minneapolis, Minn. 55409

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**BLACK CANYON CONFERENCE**

Date: Jan. 24, 25, 1966.  
 Time: 10 a.m.  
 Place: Zion Lutheran Church, 911 Woodland Ave., Phoenix, Ariz.  
 Agenda: The Baptism of the Holy Ghost, P. Press; Millennialism in the Fundamental Churches, D. Tomhave.

ROBERT C. HARTMAN, Secretary

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**CALIFORNIA DELEGATE CONFERENCE**

Time: Jan. 25, 1966.  
 Place: King of Kings Ev. Lutheran Church, Garden Grove, Calif.  
 Agenda: Is there a Relationship Between Political Conservatism and Confessional Lutheranism? by Joel Gerlach; An Analysis of the Modern Heresy: the Denial of the Resurrection of the Flesh and the Immortality of the Soul, by R. Waldschmidt.

R. WALDSCHMIDT, Secretary

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**GADSDEN PASTORAL CONFERENCE**

Place: Grace, Warren, Ariz.; D. Redlin, pastor.  
 Dates: Jan. 25, 26, at 10 a.m.  
 Speaker (Tues. evening): V. Glaeske.

Agenda: Christ in the Books of Moses, C. Metz; Exegesis of I Cor. 2, M. Nitz; What Do the Scriptures Teach About the Millennium? R. Neumann; What Does Luther Say of the Scriptures? K. Hering; The Message to the Church at Ephesus (in Rev. 2), R. Paustian.

V. H. WINTER, Secretary

**MICHIGAN**

**FLORIDA PASTOR-DELEGATE CONFERENCE**

Date: Jan. 25, 1966.  
 Time: Communion service at 9 a.m.  
 Preacher: Kenneth W. Strack.  
 Place: Ocean Drive Lutheran Church, Pompano Beach, Fla.  
 Host pastor: James C. Berger.  
 E. C. RENZ, Secretary

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**SOUTHEASTERN**

**PASTOR-TEACHER CONFERENCE**

Date: Jan. 24, 25; Zion Lutheran Church, Toledo, Ohio.  
 Communion service: Mon., 10 a.m. (G. Tiefel, preacher; R. Stieve, alternate).  
 Agenda: Exegesis: I Pet. 1:13-25, R. Baer; What Can Be Done to Improve Our Post-Confirmation Christian Education Throughout Our Congregations? V. J. Schultz; Biblical Chronology and the Age of the World, H. Hoenecke; The Final Session of Vatican II, E. Frey.

R. F. WESTENDORF, Secretary

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**SOUTHWESTERN**

**PASTOR-TEACHER-DELEGATE CONFERENCE**

Place: St. John's Lutheran Church, Dowagiac, Mich.  
 Date: Jan. 24, 1966.  
 Speaker: F. Knueppel.  
 Agenda: Application of Scripture in Secular Subjects, O. Mammel; Church Worship in Apostolic Times, F. Knueppel; Reports.

HENRY T. PETER, Secretary

**MINNESOTA**

**ST. CROIX PASTORAL CONFERENCE**

Date: Monday, Jan. 10, 1966, at 9 a.m.  
 Place: Good Shepherd Lutheran Church, Burnsville, Minn.; R. Drews, host pastor.  
 Preacher: R. Drews (Wm. Wiedenmeyer, alternate).  
 Agenda: Spiritual Implications of the Theory of Evolution, F. Fallen.

J. G. HOENECKE, Secretary

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**RED WING PASTORAL CONFERENCE**

Date: Jan. 18, 1966.  
 Place: St. John's, Frontenac, Minn.; C. Serwe, host pastor.  
 Time: 9 a.m. Communion service. Wm. Lindloff, preacher (H. Muenkel, alternate).  
 Agenda: Exegesis of Eph. 4:17-27, D. Bruemmer; How Should New Bible Translations Be Used in the Congregation? H. Muenkel; The History of Ordination, F. Werner.

NATHAN RETZLAFF, Secretary

**SOUTHEASTERN WISCONSIN**

**DODGE-WASHINGTON PASTORAL CONFERENCE**

Place: Zum Kripplein Christi Ev. Lutheran Church, T. Herman, Wis., M. Westerhaus, pastor.  
 Date: Jan. 18, 1966.  
 Communion service: 9 a.m.  
 Preacher: B. Hahm (alternate: C. Henning).  
 Essays: Exegesis of I Cor. 9:14-27, A. von Rohr; Augsburg Confession—Article I, P. Huth; A Review of the Principles of Homiletics, C. Henning.  
 Alternate Essays: Exegesis of Mal. 3, M. Croll; Exegesis of Gen. 10, 11, B. Hahm.

CARL J. HENNING, Secretary

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**SOUTHERN PASTORAL CONFERENCE**

Date: Jan. 11, 1966.  
 Time: 9 a.m.  
 Place: Epiphany, Racine, Wis.; E. Jaster, host pastor.

Preacher: George Boldt (I Cor. 6); alternate: A. Buenger (I Cor. 7).

Offering: Church Extension Fund.

Exegesis of Phil. 1:12-18, K. Molkentin; alternate: Exegesis of III John, L. Nolte; Neo-Catholicism, E. Schewe; alternate: Isagogical Treatment of the Song of Solomon, D. Ponath.

H. WIEDMANN, Secretary

**WESTERN WISCONSIN**

**MISSISSIPPI VALLEY PASTORAL CONFERENCE**

Date: Jan. 18, 1966.  
 Place: St. Michael's Lutheran Church, Fountain City, Wis.  
 Communion service: 9 a.m. (Lloyd Lambert, preacher; Donald Lindloff, alternate).

Papers: Differences in the Teaching of the Doctrine of the Church in the Light of Articles 7 and 8 of the Apology, G. Albrecht; Sermon Study: Rev. 2:8-11, W. Gutzke (alternate theme: Proper Preaching, F. Miller).

LARRY I. ZESSIN, Secretary

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**WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE**

Date: Jan. 18, 1966.  
 Time: 9 a.m. Communion service.  
 Place: Immanuel, Mosinee, Wis.  
 Speaker: N. W. Lindloff.  
 Agenda: Exegesis of I Tim., M. Schwartz; The Athanasian Creed, C. C. Kuske; The Status of Negroes, D. A. Witte; Tithing, G. E. Schmeling.

D. A. WITTE, Secretary

**ORDINATIONS AND INSTALLATIONS**

**Pastors**

Meyer, Gerald L., as pastor of Redeemer Ev. Lutheran Church, Fond du Lac, Wis., by G. J. Ehler; assisted by L. J. Koenig, J. R. Petrie, M. P. Janke; Dec. 12, 1965.

Miller, Elmer, as pastor of Zion's Ev. Lutheran Church, Garrison, Nebr., by Leo Gruendeman; assisted by G. E. Free, H. Fritze, and H. John; Dec. 5, 1965.

Miller, Elmer, as pastor of St. Paul's Ev. Lutheran Church, Gresham, Nebr., by Julius Manteufel; assisted by G. P. Eckert, D. R. Sievert, and R. N. Tischer; Dec. 5, 1965.

Schultz, Raymond A., as pastor of Our Savior Ev. Lutheran Church, Wausau, Wis., by Burton Stensberg; assisted by H. C. Nitz, G. O. Krause, G. L. Meyer, K. A. Nolting, W. H. Lange, and G. E. Schmeling; Dec. 5, 1965.

**Teachers**

Fuhrmann, Harold, as teacher in St. John's Lutheran School, Wauwatosa, Wis., by Karl J. Otto; Sept. 12, 1965.

Griffin, Russel, as principal of St. John's Lutheran School, Lannon, Wis., by L. Hallauer; Aug. 1, 1965.

Schultz, Ronald, as principal of Mount Calvary Lutheran School, Waukesha, Wis., by M. L. Stern; Aug. 8, 1965.

**CHANGE OF ADDRESS**

**Pastors**

Reimers, Reuben  
 R.R. #3, Box 106  
 Hutchinson, Minn. 55350

Schultz, Raymond A.  
 1236 S. 8th Ave.  
 Wausau, Wis. 54401

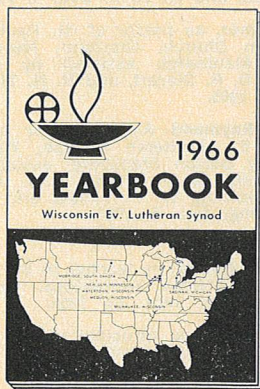
# YEARBOOK '66

THE OFFICIAL DIRECTORY  
of the  
WISCONSIN EV. LUTHERAN SYNOD

Feature Section:  
The Seminary, Colleges and Academies of  
Our Synod

## Contents:

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