

THE NORTHWESTERN
Lutheran

January 8, 1967



BRIEFS by the Editor

The basic thought of the Epiphany Season has to do only with Christ. He shines forth in His glory as the divine Savior. It is interesting to note that originally the Gospel for the Epiphany Festival was not the coming of the Wise Men from the East to lay their hearts and gifts at the feet of the Child, but the baptism of our Lord. This Gospel focuses attention more directly on Jesus. By His baptism He put Himself into the ranks of sinners. He identified Himself with them to make substitution for them and to redeem them. As He chose this way to enter upon the public execution of His redeeming work, the Father put His benediction upon what the Son was setting out to do and would accomplish: "This is my beloved Son, in whom I am well pleased." At the same time the Holy Spirit anointed Him with power for His saving work.

But the companion thought will always be present in a genuine observance of our Lord's epiphany. Need we ask what that thought is? It is that plainly implied in the Gospel which tells of the Wise Men. Not only to a select few or to one nation like the Jews would the Savior be

known in all His glory, but also to the Gentiles, to sinners of all races. It was the work of redeeming the world upon which the Father put His seal of approval in advance at Jesus' baptism, even as He had sent His Son that the world might be saved.

In fact, this truth is of the greatest importance for my own faith. Only if I know that He came for all, was born, suffered, died, and rose again for all—for all, we repeat, with no one excluded, only then can I be sure that I am included in the divine plan of redemption of salvation. Otherwise I should have to be haunted constantly by the thought that I might be among those who were never meant to share in the glory of Christ, here or hereafter.

Beyond a mighty comfort, a powerful incentive to action flows from this truth. When we say with a full heart as did the Samaritan woman: "We know that this is indeed the Savior of the world" (John 4:42), then we hear a summons to action. The Lord has appeared to our hearts in His sublime, saving glory. How can we, then, keep from being such

who reflect that glory to others? What other response than a most eager one can we give to His will for us: "Go ye into all the world!" "Make disciples of all nations!"

What's more, we accord Him all the glory if He uses us as effective instruments in bringing His glory to our fellow men. That He has so used us in the past, we thankfully record. That He is using our Synod for that great work in ever greater measure, we gratefully acknowledge. Surely, that must be the spirit in which we read about many fine developments in home missions in this issue (page 6). That we have not responded with a greater zeal and a more self-forgetting devotion to His call: "Arise, shine!"—this must be the cause of penitent regret and the occasion for a godly resolve to be more true and loyal witnesses to Him in whom the glory of the Lord is risen upon us.

* * *

Anthems be to Thee addressed,
God in man made manifest.

* * *

SOME COPIES OF THE SPECIAL CHRISTMAS ISSUE are still available at ten cents each. We recall that requests kept coming in for the special Easter issue for weeks later. So there may be a desire for the Christmas issue. But we advise you to write soon, since the supply is limited.

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

The Northwestern Lutheran

*

Volume 54, Number 1

*

January 8, 1967

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 |

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor
Walter W. Kleinke, Assistant Editor
Prof. Wilbert Gawrisch Prof. Armin Schuetze

Address all items for publication to:
The Managing Editor
The Northwestern Lutheran
3624 W. North Ave.
Milwaukee, Wisconsin 53208

CONTRIBUTING EDITORS —

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

THE COVER — St. John's Ev. Lutheran Church, Lewiston, Minnesota; R. T. Beckmann, pastor.

Editorials

Albrechtsbrueder It has been reported that the Evangelical United Brethren Church has decided to merge with the Methodist Church. The Evangelical United Brethren (E.U.B.) Church is itself a union in 1946 of the Church of the United Brethren in Christ and the Evangelical Church. These two denominations began among the Germans in Pennsylvania about 1790. Jacob Albrecht, known to English-speaking people as Jacob Albright, was a layman, the son of a Lutheran pastor. The son turned Methodist and became a lay evangelist, an enthusiastic preacher of Methodism among the German immigrants. The Church of the United Brethren followed the Germans into Ohio and Wisconsin whither the main stream of immigrants was flowing. Since their preachers themselves were German and preached German, and since they called themselves "Evangelisch" (Evangelical), the same name by which the immigrants had known the Lutheran Church in Germany, they found it a relatively easy task to gather Lutheran settlers into their congregations.

The missionaries of the Wisconsin Synod in the 1860's, wherever they went, found these "Albrechtsbrueder" as they were known, active among the Lutherans, persuading them that their Methodism was an American brand of Lutheranism. The familiar German language and the name Evangelical often were sufficient to quiet any suspicion that the simple people might have had that they were being led into Methodism. The letters and reports that the missionaries wrote describing their journeys through Wisconsin seldom fail to mention with vexation that the Albrechtsbrueder had been at work in the missionaries' preaching places.

This is one merger that can be called a "natural," for the E.U.B. Church is, and always has been, a Methodist denomination. Today, when the German language is no longer used in their churches, there is no reason whatsoever remaining why they should not merge with their denominational brethren. The pity is that they did not merge in 1866 instead of 1966. Such a merger 100 years ago would have made the work of our missionaries less frustrating than it often was in those difficult days.

ERWIN E. KOWALKE

* * *

Enlightenment or Deterioration? Proponents and defenders of the "new morality" invariably attribute its emergence in modern society to enlightenment. From their point of view, man is progressing — intellectually, spiritually, and morally. At his current stage of development — and enlightenment — he cannot retreat to the superstitions and prejudices which may have served him in a less enlightened age. He needs a new, more advanced code of morality.

According to reports, the new morality is meeting with acceptance by a significant number of college and university students, who are presumably among the more enlightened of their generation. Their acceptance of an

up-to-date moral code, if one could call it that, could be attributed to the fact that they are better informed and less affected by ancient superstition and prejudice.

Now comes a survey which discloses an epidemic of shoplifting in U.S. college towns. According to the report, "Campus shops almost everywhere have had to hire door guards and plainclothes detectives and install such precautions as mirrors which keep customers in sight at all times." Said the owner of a campus dress shop at a state university, "College girls are stealing me blind. I estimate that three per cent of all my volume is stolen."

Similar reports come also from exclusive colleges to which only the most promising scholars are admitted. It is reported that "at the Yale University Co-operative Store losses hit a peak of \$90,000 in 1964."

It does seem strange that stealing should be increasing right at a time when moral viewpoints are supposed to be more enlightened, and among the very ones who are in a strategic position to be enlightened.

John J. Morrill, General Manager of the Harvard University Co-operative, has an explanation. He does not see modern society as morally enlightened at all. He blames the persistent thievery from the Harvard co-op on "lower moral standards."

His diagnosis may be simple, but it is quite logical, and it is definitely in accord with the Scriptures. Any departure from the standards established by the Lord Himself represents deterioration.

On the subject of morality Paul warned the Christians in Ephesus, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." "Deceiving with vain words" is an apt, if archaic, description of the devious reasoning on which the "new morality" thrives. And as in the case of its ancient cousins of the First Century A.D., the wrath of God still comes upon men because of it.

IMMANUEL G. FREY

* * *

A Tribute for the Secretary At a recognition dinner in his honor, Dr. Ira Baldwin, vice-president emeritus of the University of Wisconsin, who did much to shape the pattern of high education in Wisconsin, rose to acknowledge the tributes tendered him. Part of his response was not unexpected; he gave credit to his colleagues who had been associated with him in the field of education and administration. What was unexpected was the acknowledgment he gave his secretaries. He mentioned the departments in which each of them worked and in each case identified the secretary by name.

It is not usual that a prominent man pays tribute to his secretaries in such a public fashion, but it is not inappropriate. A good secretary can perform invaluable service for her employer and can enhance his public image and that of the organization she serves.

In our congregations extensive service is rendered by secretarial help, whether it is salaried, or volunteer,

(Continued on page 12)

Philip findeth Nathanael, and saith unto him, "We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." And Nathanael said unto him, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see."

Jesus saw Nathanael coming to him and saith of him, "Behold an Israelite indeed, in whom is no guile." Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered and saith unto him, "Rabbi, thou art the Son of God; thou art the King of Israel." Jesus answered and said unto him, "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these." And he said unto him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:45-51).

"In the city of David . . . wrapped in swaddling clothes, lying in a manger" — that is where the Christmas angel told the shepherds to look for the newborn Savior. Nor was Nathanael about to look any place else but in Bethlehem of Judah for his Savior. To refer to Jesus as being from Nazareth was true enough inasmuch as Jesus had lived there for a good number of years; but it was at the same time misleading to Nathanael with his knowledge of the Old Testament prophecies.

Puzzling, misleading statements, misunderstandings by hearers — this kind of thing is hardly unknown in our world. May God help us to be as faithful as Philip in inquiring to the despairing, to the inquiring, to the curious, to every soul: "Come and see!"

The Glorious Son of God

Contradiction and confusion are not the characteristics of the testimony of Moses and the Prophets. Consistently and clearly (as men who spoke by inspiration for the all-wise God their words could hardly be anything else!) they testified of the glory of the Messiah.

What glory they described! A priest of higher order than Aaron and all the high priests descended from him; a king more powerful, more wise, more beneficial than any in David's line; a prophet bringing the truth of God as directly as Moses did when he spoke with God on Sinai; the Redeemer from whom even the decay of death could not separate Job; the Servant of God whom Isaiah beheld bringing salvation and joy by sacrificing Himself as the Lamb of God — all this and more was fulfilled in the Jesus who had called Philip to follow Him, the Jesus known to have lived recently in Nazareth, to have been raised in the home of Joseph.

Both Philip and Nathanael were soon to see even more of the glory of Jesus. Before Philip had brought him to Jesus' presence, Nathanael had been occupied privately under the shade of a fig tree. What his thoughts were in those minutes of meditation and prayer is not known to us or to any man. But Jesus had seen Nathanael! That simple statement from Jesus was enough to convince Nathanael that he was now speaking to the Son of God to whom he had been praying earlier. Jesus is none other than the mighty God who knows all things, who hears the prayers of all who call upon Him, who searches the hearts and the inmost thoughts of all.

What a terrifying thought that could be! He knows all our secrets; all our shameful sins lie open before Him. Not in innocent modesty, but in guilty shame the race of sinful man seeks to hide from the holy God — and cannot escape rightful condemnation.

But the glory of Jesus surpasses the majesty of His divine holiness.

His glory is that He is also mighty to save. Nathanael was to witness the glory of the Son of God crucified to redeem sinners. Nathanael — and we — will see the Lord in glory crowning His mercy on the last day by raising all the dead and giving the crown of eternal life to all believers. Words hardly serve to express our praise, but we can try: "Thou art the Son of God; thou art the King of Israel."

Ourselves His Servants

If words do not seem to satisfy us in expressing our full admiration for the Son of God, perhaps we need to look again at Him and at ourselves. For if we truly see His glory, we shall see ourselves then as His servants; and His servants will have good use for words!

To know the glory of the Son of God is a great blessing. Philip demonstrated how those who receive this blessing are moved by their Lord to declare it to others. To us also has been committed the word of reconciliation, that God was in Christ, reconciling the world unto himself (II Cor. 5:19). This word is "committed" unto us, to be used for our comfort, but also to be used by us to comfort others.

What holds us back so often is the all-too-clear picture we have of our weakness with words. What if someone questions our confession? What if we don't know all the answers? What if we don't remember to mention everything that should be explained? By this time we are ready to conclude that it would be better to say nothing at all. But nothing could be more wrong than that! Servants of the Savior have one answer for perplexity, be it their own or somebody else's: Come and see. "Let me tell you of my Savior." No logic or oratory can surpass that simple confession.

May this New Year and all the years of this time of grace be one continuing Epiphany in which our "Come and see" brings to many the blessing of seeing the glorious Son of God!

PAUL H. WILDE

What do
you mean..



Sanctification?

FAITH FOLLOWED BY OBEDIENCE

Ever since the Reformation all true followers of Luther together with Paul the Apostle have emphasized "faith without works," for without faith no one can be saved, without faith no one can please God! But the faith which saves, the faith which pleases God, is an obedient faith. Yet this important link between faith and obedience is all too often overlooked or rationalized away. That's why Jesus warns us in Matthew 7:21, and we must heed this warning, or our faith is not saving faith, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Yet despite the clarity of this warning we all know people who, though they stoutly affirm their belief in the Bible "from cover to cover," still often belie their faith by a lack of obedience to God in their lives. King Saul was such a person. Therefore, Samuel challenged Saul with the words, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." This is the principle we find repeated in both the Old and New Testaments, that profession of faith must be followed by obedience of mind and will.

The Example of Abraham

Abraham is the classical example of such faith that was followed by obedience. When commanded by God to leave his home and people, he showed a blind obedience that humbles and inspires us. Later on, when he was in his new homeland, he was again confronted by an even greater test of faith. God had given him and Sarah a son in their old age, a son in whom were wrapped up all

the promises of the coming Savior. Yet when God commanded him to take this "son, his only son, whom he loved" and sacrifice him, again he obeyed God without question. One would think that under circumstances such as these Abraham would have been justified in temporizing, in asking questions, in offering God an alternative. He did nothing of the kind. Again he blindly obeyed, for he knew that faith must be followed by obedience.

Follow it!

Now Abraham is our example, for he is called "the father of the faithful." Like him we too are to show our faith by our obedience. Yet what do we often do when God commands us to do or not to do certain things, thereby showing that we love Him? When, for example, God bids us to love one another, do we show our love for God by showing our love for each other? No, instead we disobey God and hate or hurt each other. Or, when Christ commands us: "Go — witness — tell others of Me," do we do this willingly like the angels in heaven? Again, we do not, but we disobey Him and do nothing, or we do it with half a will and with half-measures. Why? Because as long as we live here on this earth we can never render God perfect obedience, for on this side of eternity no man can have either perfect faith or perfect obedience.

But unquestionably God has the right to expect of us a faith which believes and an obedience which complies without question. For if mere earthly rulers or our parents have the right to require our submission to their authority, how much more our heavenly Father, who has made us His adopted children through our redemption in Christ!

KENNETH W. VERTZ

HIDDEN GEMS IN OUR HYMNS

"In Peace and Joy I Now Depart"

When Mary and Joseph brought the infant Jesus to the Temple in Jerusalem "to present him to the Lord" and "to offer a sacrifice" (Luke 2:23,24), Simeon was there. He was a man who was "just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him" (v. 25). Holding the Child Jesus in his arms, Simeon spoke the words commonly referred to as "The Nunc Dimittis" — words which we sing after "The Distribution" in our Communion liturgy.

Dr. Martin Luther patterned one of his hymns after "The Nunc Dimittis." He entitled it "Simeon's Song of Praise" and cited Luke 2:29-32 as the Scripture passage

on which it is based. Number 137 in *The Lutheran Hymnal* is the English translation of this hymn.

As you sing or read this hymn, you can follow the line of thought quite easily in the first two stanzas as well as in stanza 4. "I need not be afraid to die, for the Lord comforts me with the promise that death is but a sleep" (stanza 1). "Christ, whom Thou, Lord, dost let me see in faith, is my Life and Hope" (stanza 2). "He is also the Hope and Light of those everywhere who accept Him in faith" (stanza 4).

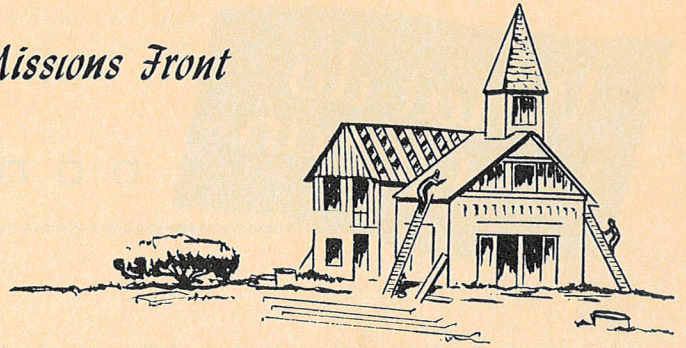
But when one first reads or sings the words of stanza 3, the full meaning may not immediately be as clear as it would be if the thought were expressed in simple prose.

(Continued on page 12)

News and Notes From the Home Missions Front

Answers to Our Prayer:

"Lord, Let Thy Word Have Speedy Course!"



"Insufficient Funds." "Laborers too few." These five words have found their way into many mission reports and mission articles in the past number of years. In spite of this, we find it possible to report again and again what great things have been accomplished by the Lord in the mission fields of our Synod. This proves something we already know: the Lord of the Church works through us and sometimes in spite of us. In spite of our inability to provide enough workers and enough gifts of love, He finds ways and means of "adding to the church daily such as should be saved" (Acts 2:47).

Chapel dedications during the past few months. (You will be reading more concerning these in future articles of *The Northwestern Lutheran*.)

San Diego, California (Apostles)
San Jose, California (Reformation)
Cedar Rapids, Iowa (Good Shepherd)
Des Moines, Iowa (Lincoln Heights)
Stockton, Kansas (St. Paul)
Alma, Michigan (Grace)
Morenci, Michigan (Trinity)
Coon Rapids, Minnesota (Cross of Christ)
Dallas, Texas (Calvary)
Hillsboro, Texas (Mt. Zion)
Falls Church, Virginia (Grace)
Sussex, Wisconsin (Mission)

We have both seen and heard the joy in the happy worshipers as they gather to worship in their new facilities provided for them through the Church Extension Fund.

Mission Status has been granted the following. (Exploratory services precede this step in our mission procedure.)

Davenport, Iowa. This city along with Bettendorf on one side of the Mississippi River, and Rock Island and Moline, Illinois, on the other, make up what is known as "Quad-City."

Exploratory services had been held in Davenport by our missionary in Moline, with a number of his members helping to make up the nucleus. This will give our mission in Moline, isolated till now, a sister.

Waupun, Wisconsin. Exploratory services were held here for a number of months with gratifying re-

sults. This promising field is also being served by a neighboring pastor.

Stow, Ohio. The one missionary of our Synod in the Cleveland area, an area of over a million people, was serving this field. In this case the General Board for Home Missions granted permission to call a second man into the field. Now, God willing, another isolated missionary will soon have a brother.

Lancaster, California. Summer vicars surveyed this area and did preliminary work. Trial services were held by pastors of the Los Angeles area. After only a few months an average of 25 people attended the afternoon services at a Savings and Loan building.

Permission granted to call into existing mission fields.

Houston, Texas. At present one missionary and a vicar are serving the Houston-Edna parishes and are doing the exploratory work in San Antonio and in Waco. The need for this decision is obvious.

Wetaskiwin-Bashaw, Alberta, Canada. These two groups were being served by our missionaries at Edmonton and St. Albert. It is our desire to serve these people who have come to us for confessional reasons with regular Sunday morning services.

Land Purchases authorized: (These were added to a long waiting list)

Shawano, Wisconsin. This mission group is worshipping in the basement of a local bank building.

Duluth, Minnesota. This group must content itself with a meeting room in the poorer inner-core section of the city. May God speed the day for these people when they may erect a sign on their new property!

Missionaries at large.

Southeastern Wisconsin District. Pastor John Raabe, formerly the chairman of the Minnesota District Mission Board, is serving the mission at Grafton, Wisconsin, and is aiding them in their building program. He is also assisting the District Board in studying the field in Indianapolis, Indiana, where a nucleus is being served once a month with "live" services, and the balance of the month with taped services supplied by our Taped Services Committee.

Colorado Mission District. Because of vast distances involved in surveying the states of Wyoming and Utah, and because of limited available manpower in the home state (most men serve more than one parish in Colorado), the General Board for Home Missions granted a missionary at large. Boulder, Colorado, Casper, Wyoming, Salt Lake City, and Ogden, Utah, will be the first areas to receive attention.

News from here and there.

Huntsville, Alabama. Redeemer Congregation reported an attendance of 33 at its first mission festival service. The missionary has been on the scene since August.

Orlando, Florida. The missionary, also on the scene since August, reports an average attendance of 40, with adult and children's classes of six each. The first service was held in October.

Baltimore, Maryland. Our newest exploratory field is served by the three pastors of the Colonial Conference. Services are held at 4:30 P.M. in the Delaney Room of the Park-Towson Motel. The first service was held the last Sunday of October. Highest attendance to date: 21. Sunday school is conducted Sunday evenings. Three young adults are enrolled in the confirmation class.

Wichita, Kansas. Land has been purchased. The congregation is organized under the name of Messiah. This field is truly flourishing.

Thus our Lord urges us on, reminding us that He will and does give the increase, if we in love for Him and for lost souls will but sow the Seed.

R. L. WIECHMANN

[Editor's note: Space did not allow mention of all the encouraging developments. Another article will be forthcoming in the future.]

INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

Learning How to Walk

"You have taught us how to crawl. Now we are learning how to walk. For this we thank you." These simple words of an Apache delegate at our last Synod convention are still in my mind. We appreciate these words in Central Africa, because this is exactly what we are also trying to do. We are trying to teach the Africans, too, how to take these first steps as the Lutheran Church of Central Africa.

First, a Sound Foundation of Doctrine

Two years ago we met for the first time in Central Africa as a Synod. For the first time all of our congregations were represented by delegates. Most of the time at this first convention was spent in the study and adoption of a sound foundation of doctrine. A few officers were also elected to serve on a Synodical Council, with the missionaries as advisors.

African Delegates More Deeply Involved

At our Synod meeting this past year we saw how our African delegates were beginning to take a greater part in the discussions. The number of officers was increased. We are looking forward to the next meeting of the Synodical Council in February. The matter of getting the African members to take upon themselves greater duties and responsibilities will be discussed. We are now reaching the point where we as missionaries are turning more and more to them, and we are asking them for the answers to various problems.

How Did Anyone of Us Learn to Walk?

This is all a part of learning how to walk. At times it seems to us as though the progress is very slow. But

when we grow impatient, we must realize how patient our parents were with us as we learned to walk. Better still, we ought to think about how patient our heavenly Father is with all of us every day. It is only by the grace of God that any one of us is able to walk at all in the way of Jesus Christ.

Looking Ahead: No Uncertain Steps Then

May we all look forward to the day when Zambians, Malawians, Japanese, Chinese, Latin Americans, and Apaches will be standing side by side with us before God's heavenly throne of grace! Then there will be no shaking knees or faltering steps. Then our walking in the way of the Lord will be perfect.

Pastor Ernst Wendland is Mission Superintendent for the Church of Central Africa (Zambia and Malawi).



DELEGATES FROM ALL OVER ZAMBIA AND MALAWI came to the Bible Institute in Lusaka for the first synod convention in 1965.

Some Thoughts on Biblical Archaeology

Ephesus -- A Center of Pagan Cult and Superstition

The city of Ephesus, which became for the Apostle Paul the center of his missionary work among the heathen nations, was in that day also a world-famous center of an old pagan cult and the city that gave its own name to the books that were used in the pagan practice of magic. On both these matters, the cult of Artemis (Diana) at Ephesus and the magical practices that were a common feature of the superstitious beliefs among the highly cultured nations in the Roman Empire, the study of Biblical archaeology has a good deal to tell us.

What Paul Encountered in Ephesus

In the nineteenth chapter of his Book of Acts, Luke tells us how Paul, during the time of his work in the great city of Ephesus, came directly into contact with these two features of the pagan life in the cities in which he did so much of his missionary work: the fanatical devotion to the temple and worship of a local deity and the practice of all sorts of mysterious arts ("magic") in order to win the help or protection of the world of demons, a world which men in those days most vividly imagined and in which they firmly believed.

The Ephesian temple and magical writings were famous all over the world that Paul knew. In these matters, too, the work of the archaeologist has made the words of Luke in Acts 19 much more vivid for us.

Acts 19:45 tells us that a mob, incited to riot by the leader of a guild of silversmiths who made silver shrines of Artemis, rushed into the great city theater and for two hours shouted: "Great is Artemis (Diana) of the Ephesians."

Artemis, the Mother-Goddess

It is unfortunate that the English version in common use among us gives the name of the goddess as "Diana." The deity worship at Ephesus had nothing whatsoever in common except the name with the Roman goddess Diana, the chaste huntress goddess of the moon and sister of Apollo, the god of the sun. This was rather the "Ephesian Artemis," a goddess who was strictly Asiatic

and who was an altogether different deity from the Artemis or Diana of the Greeks and Romans. For Ephesus was in the land of Asia, and the worship of Artemis here in Ephesus was already ancient when the people from the Greek mainland came as immigrants centuries before to this part of what we call Asia Minor and established their culture, language, and religion in it.

When these immigrants into Asia came from their Greek homeland, they did not substitute their own Greek gods for the deities they found established in the land. Rather, as heathen everywhere did, they took over the gods and goddesses they found in the country, added the worship of these native deities to that of the gods and goddesses of their homeland and in general made a combination of the worship of the two, though the basic characteristics of the native deities was not allowed to be forgotten.

So it was with the Artemis of the Ephesians. She was one form of the mother-goddess who was worshiped all over Asia Minor. In worshiping her these ancient pagans worshiped something that was as much of a mystery to their understanding as it is to ours: the mystery of the origin and reproduction of life. We know that the God who has revealed Himself to us in the Bible is the Lord and Creator of life, and what is here a mystery to our understanding is but the evidence of His active presence. But until Paul preached this God of the Bible to the pagan Greeks at Ephesus, the knowledge of Him as the only source of all life was not theirs. So together with the heathen everywhere, they worshiped just those forces of life which they found most mysterious. And here at Ephesus they worshiped the mystery of the power of life and growth in the shape of a goddess they called Artemis.

The Temple of Artemis, One of the Seven Wonders

Her temple was one of the seven wonders of the ancient world. A number of centuries before Christ a first temple had been built as a common project of all the cities of Asia Minor.

It was an imposing building, four times the size of the Parthenon at Athens, and was decorated with exquisite sculptured work, some fragments of which are preserved in the British Museum. That first temple burned to the ground on the night Alexander the Great was born, in the fourth century B.C. The rebuilt temple was still more sumptuous than the first had been and was over a century a-building. It also was the common project of cities all over Asia Minor, and now became not only the place of worship of Artemis, but a sanctuary to which runaway slaves might flee, and whose treasury served cities and nations as an international bank, for it accepted money on deposit and lent out money.

Archaeology has shown us that places of worship to this Artemis of Ephesus were set up in at least 33 important cities scattered over the whole civilized world, but the temple at Ephesus remained the center of her worship.

The Ephesian Books of Magic

In Acts 19:18, 19 Luke tells us how many of the people of Ephesus who had once resorted to the practice of magic repented of their heathen ways when they learned to know Christ through the preaching of Paul, made public the "secrets" of their craft, and burned the books that contained the formulas used in their practice of magic. The city of Ephesus was such a renowned center for all things belonging to magic that the books these people of Acts 19:19 burned bore one common name throughout that world: "Ephesian Writings."

Such was the religious thought and life of the people of the city which under Paul's guidance became the center for his missionary work to the gentile nations. In Ephesus, as well as everywhere else, Paul knew only one means to overcome the powers of Satan and to establish the kingdom of God: the preaching of that Word of God which Paul in his letter to the Christians at this same Ephesus calls "The sword of the Spirit" (Eph. 6:17).

FREDERIC E. BLUME

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

LUTHERAN VITAL STATISTICS

Reports of births and deaths and marriages and separations involving Lutheran church bodies and organizations are appearing so frequently these days that it is no easy task to keep up with them all.

The ELCC is the alphabet name for the Evangelical Lutheran Church of Canada. It consists of about 330 congregations that were formerly the Canadian District of the American Lutheran Church. The constituent meeting was held November 8, 1966, at Regina, Saskatchewan, and the actual birthday was declared to be January 1. The intent is that the new body should be a Canadian Lutheran Church, independent of the American parent church.

On October 29, 1966, the Lutheran Church of Australia was created by a union of the United Evangelical Lutheran Church of Australia and the Evangelical Lutheran Church of Australia. Efforts to unite the two bodies, each of which had ties with American churches not in fellowship, had been going on for 25 years.

At Cleveland on November 16, 1966, there was effected the formal organization of LCUSA, the Lutheran Council in the United States of America, with the official birthday on January 1. The Council, replacing the former National Lutheran Council in which the Lutheran Church in America and the American Lutheran Church held membership, joins with them The Lutheran Church—Missouri Synod and the Synod of Evangelical Lutheran Churches (Slovak) in a cooperative agency that will also serve as a continuing forum for theological discussion. This is the body that has enrolled 95 per cent of all Lutherans in America. Our Synod is in the other 5 per cent, having declined membership to be true to Biblical principles of fellowship.

The series of reports on such activities reminds one that it was just a century ago when there was a similar flurry of developments that brought about new patterns of fellowship in Lutheranism and profoundly affected its subsequent history.

PASTORAL TASKS IN 1967

The regular and religious news media have been carrying many reports of pastoral participation in civil rights and civil disobedience demonstrations, of ecclesiastical energy expended on ecumenical strategy and tactics, of denominational and interdenominational pronouncements on military draft and deployment. So one begins to worry about the neglect of true needs of the churches and their members and one can't help but wonder: Who is left to mind the spiritual store?

Some comfort may be found in the results of a recent National Council of Churches study of the views of some 5000 ministers in 15 Protestant denominations on the relative importance of various aspects of their work. Asked to rank their activities on this basis of overall importance, they placed at the top of the list of 22 items these three:

1. Preaching and sermon preparation.
2. Visiting the sick and shut-ins.
3. Private prayer and devotions.

Far down on the list, in fifteenth place, was "Participating in community social action" and ranked last was "Committees and projects outside of church."

Preaching and praying, comforting the sick and lonely with the Word of all comfort are not the activities that attract attention or make the news columns but they are the heart of the church's and pastor's task. So long as they are properly regarded and faithfully performed, there is reason to expect the new year to bring its share of blessings.

We can only hope that the results of the poll are a more reliable indicator of pastoral activity in 1967 than are the columns of religious news that are being and will be printed. We can, for our part, determine that the major activities of our Wisconsin Synod pastors in 1967 will be preaching sermons that are thoughtfully prepared, bringing to the sick the comfort of the Gospel, and praying fervently for themselves and others.

FILLING VACANT PULPITS

Not counting foreign mission posts or professorships, our Synod has 57 pastorates involving 73 pulpits vacant. This is a matter that concerns us all deeply. As food for our earnest thought, two items are presented that reflect the reaction of other church groups to similar manpower shortages in the pastoral ministry.

The Minnesota area news section of the December *Together* (Methodist) reports this suggestion that has come before the state conference:

Each church would be asked to list all the ministers and missionaries that have come out of the congregation during the past 30 or 40 years.

Then on the basis of these lists ministers would be appointed under the following principle. The church producing the most ministers in proportion to its size would receive the minister with the greatest gifts. Likewise the church producing no ministers would be placed at the bottom of the list and would receive a minister — if one was available — after all the other churches have been supplied.

This would have a shock effect on some congregations. Perhaps for the first time in years churches would start creative thinking along recruitment lines.

In Alden, Iowa, recently Immanuel-Memorial, a United Church of Christ congregation celebrating its centennial, gave one of its two \$1000 festival gifts to the UCC's Council for Church and Ministry and earmarked the gift for the student aid program. What better way for a congregation to celebrate a century of hearing the Word than to help provide for a supply of pastors in the future!

The dissimilar approaches to a common problem have one thing in common. They both emphasize the fact that the problem of pastoral vacancies is one that can only be solved when the congregations themselves energetically support a recruitment program with gifts of money and, even more important, gifts of young men for the work.

EDWARD C. FREDRICH

Direct from the Districts

Southeastern Wisconsin

Workers

For 22 years, Mr. G. W. Sampe served the Southeastern Wisconsin District as treasurer and cashier. On June 19, 1966, he died of lung cancer at the age of 66 years. Funeral services were held on June 22 at Jerusalem Lutheran Church, Milwaukee, Wisconsin, where he had been a life-long member. Pastor Eldor A Toepel conducted the services and delivered the sermon. District President Adolph Buenger addressed the mourners and the assembly on behalf of the District. All of his adult life Mr. Sampe was active in the work of the church in various capacities in his home congregation, in the conference, and in the District and Synod. At the time of his death, he was District cashier, a music instructor at Milwaukee Lutheran Teachers College, and a member of our Synod's Hymnody and Liturgy Committee. He loved his Savior and His Church, and with joy served Him with his gifts and talents. We shall long remember him with gratitude to God for the blessings He gave us through His faithful servant, G. W. Sampe.

St. John's Evangelical Lutheran Church, Burlington, Wisconsin, noted with a special service at the opening of another school year the 25 years of teaching service which had been completed by two of its teaching staff: Mrs. Horace Schuenemann and Mrs. Clara Teut. At a reception given by the congregation, the members had an opportunity to express their appreciation and voice their thanks to Him who giveth all. Mr. James Opitz is the school's principal.

Anniversary

Mr. and Mrs. Adolph Oestreich, members of St. Jacobi Congregation of Milwaukee, celebrated their 60th wedding anniversary Thanksgiving Day.

Dedications

In October St. Lucas Ev. Lutheran Church was privileged to dedicate to the glory of God a new parsonage.

The new colonial-style dwelling stands on the same site as the former parsonage, which had served the congregation for 70 years. That original home cost \$2,700.00. The new parsonage will house one of the congregation's two associate pastors, the Rev. Daniel Malchow and his family.

Anniversary Committee

The special Anniversary Committee, charged to make plans for the observance of the 50th anniversary of the organization of the Southeastern Wisconsin District, as well as the observance of the 450th anniversary of the Reformation, has selected dates. On Sunday, July 16, 1967, all congregations within the District will be asked to observe the 50th anniversary of the District. On Sunday, October 22, 1967, a District-wide Reformation Festival service is to be held in the Milwaukee Auditorium. All congregations will be asked to supply voices, both of children and of adults, for the mass chorus. To defray expenses involved in both anniversaries, each congregation within the District is asked to contribute 10c per communicant member. This will include a 50th Anniversary booklet, which is to be freely distributed to all communicants of the District. Congregations are encouraged to send their fair share to:

Mr. Thomas H. Wehe, Treasurer
3838 W. Capitol Drive, Apt. 1
Milwaukee, Wisconsin 53216.

A Teacher for Fifty Years

Last June Mr. Paul Jungkuntz Sr., principal of Jordan Evangelical Lutheran School, West Allis, completed his 50th year in the teaching ministry. A service of thanksgiving and praise to the Lord for this distinct blessing was held in September at Jordan Church, with a special dinner and reception held at the Wisconsin Lutheran High School.

Mr. Jungkuntz began his teaching career at St. Matthew's Lutheran Day School in New York City. He also served his Master at Gethsemane

Lutheran School and Trinity Lutheran School, both of Milwaukee. He was director of music at the former Milwaukee Lutheran High School, and from 1955 he has taught grades seven and eight and has been principal, organist, and choir director at Jordan Evangelical Lutheran Church. During the past 50 years, besides the teaching services, he also has been director of the Lutheran Symphony Orchestra, choirmaster at Layton Park Lutheran Church, choirmaster at Christ Memorial Lutheran Church. In addition he has served on the Wisconsin Lutheran High School Board, Milwaukee Lutheran Teacher's College Board, and as a school visitor for the Wisconsin Synod.



Mr. Paul A. Jungkuntz

On June 8, 1922, Mr. Jungkuntz was married to Florence Lahmann. Their marriage was blessed with two sons: Paul who is a teacher at Walker Jr. High School and organist in the Milwaukee area, and Frederick, who is pastor of Immanuel Lutheran Church at Findlay, Ohio. Pastor Jungkuntz addressed the celebrant on the happy occasion and his other son, Paul, served as organist for the special services.

HARRY WIEDMANN

Pacific Northwest

Pastor William Lueckel's Fiftieth Anniversary

In a special service held on December 4, Snoqualmie Valley Lutheran Congregation honored its pastor, William C. Lueckel, on the occasion of the 50th anniversary of his ordination into the holy ministry. The anniversary service was conducted by Pastor Ralph Baur and Pastor George Frey delivered the sermon.



Pastor William Lueckel

Pastor Lueckel graduated from our Seminary at Wauwatosa in 1916 and was ordained later that year at Appleton, Wisconsin. His first parish was at Joseph, Oregon, and he has spent his entire ministry in the Pacific Northwest District. In addition to the parish at Joseph, Oregon, he has served parishes at Leavenworth and Omak, Washington, and Portland, Oregon, before coming to his present parish at Snoqualmie, Washington, in 1950. Pastor Lueckel has served the District in almost every capacity over the years. He served as District president in 1938 to 1944 and 1946 to 1949.

At this past summer's District convention, held at Grace Congregation of Portland where Pastor Lueckel has served for 18 years, District President Elmer Zimmermann also noted the 50th anniversary of Pastor Lueckel's ordination. President Zimmermann noted particularly the spirit of

sincere humility with which this man of God has served the church and the distinct blessing God has bestowed and is bestowing on this District through this man.

Fiftieth Wedding Anniversary

Mr. and Mrs. Henry Prechel of Faith Congregation of Tacoma, celebrated the 50th anniversary of their marriage this past July 10. Relatives and friends from various parts of Washington as well as relatives from Wisconsin and Arizona attended the anniversary service and reception.

Pastoral Conference

Parkland Ev. Lutheran Church of Parkland, Washington, H. A. Theiste, pastor, was host for the fall pastoral conference of the Pacific Northwest District. Members of our District were most appreciative of the fact that one of the congregations of our sister synod (the Evangelical Lutheran Synod) should be so kind as to play host to our conference.

Teachers' Conference

The fifth annual teachers' conference of the Pacific Northwest District was hosted by Faith Congregation of Tacoma. The conference is comprised of three of our schools and Parkland Lutheran School of our sister synod. Mr. Emil Trettin, Executive Secretary of the Board of Education, was the guest essayist. Mr. Trettin took the occasion to visit all the schools of the District. His advice and encouragement were most sincerely appreciated.

Groundbreaking

Holy Trinity Congregation of Kent, Washington, David E. Bode, pastor, held groundbreaking ceremonies for its new church and parsonage on October 30. The congregation eagerly looked forward to the completion of its house of worship since it has been worshiping in a community hall and a school auditorium for a number of years now. The area between Seattle and Tacoma is perhaps one of the most rapidly expanding areas in the nation.

Additions and Improvements

Faith Congregation of Tacoma has a new sidewalk leading from the parking area around to the entrance, thanks to the donation of one of its members. Members donated all the labor involved. Faith Congregation

has also constructed a 20 by 40 ft. shelter over its playground facilities, thus affording the school children opportunity to play outdoors under shelter during periods of occasional rain in the winter season. All materials and labor were in this instance likewise donated.

MELVIN F. TESKE

Arizona-California Arizona

Anniversaries

On the 19th of June, 1966, Mr. and Mrs. Wm. Zimmermann of Zion Ev. Lutheran Church, Phoenix, celebrated their 60th wedding anniversary. Their pastor, P. K. Press, addressed them briefly in a service which followed the regular morning service. Married in Medford, Wisconsin, the jubilarians moved to Arizona in 1928 and since that time have been members of Zion.

Grace Congregation of Warren rededicated its church on the occasion of the 25th anniversary of its dedication. The Rev. I. G. Frey, president of the District and also former pastor of the congregation, was the guest speaker for the occasion which was held on October 9 in conjunction with the congregation's annual mission festival. Pastor David Redlin presently serves the congregation.

Improvements

Ever since St. Paul's of Douglas built its new church some years ago, the congregation has considered enclosing the breezeway which joined the old church to the new. About a year ago this project was carried out, and the church now has a comfortable narthex, carpeted and handsomely furnished. The congregation then proceeded to plan and build a pastor's study-church office as a separate small building on the church site. This building, which also provides work and storage space, was completed early this fall. The major portion of the cost of construction was given as a memorial to a late member of the congregation. St. Paul's is served by Pastor William Winter.

Building Delayed

As workmen were busy with the initial steps of putting a roof on Trinity Church, San Manuel, it was discovered that the church did not meet the required 25-foot setback from the curb of the proposed street.

A further check revealed that the contractor had made his measurement from a surveyor's stake that was improperly located.

Officials of the Magma Copper Company, which owns and administers San Manuel, assumed full re-

sponsibility and ordered the church to be torn down and rebuilt in the proper location at the company's expense. This caused a two-month delay in completion of the building. The congregation was, however, permitted to begin using the building in the

middle of July. Since that time the members have done their own painting and furnishing with the help of sister congregations, and dedication is being planned for early in 1967.

MARCUS C. NITZ

How Can You Say "No"?

How can you say "No"? This is what one pastor said to himself when a young lady expressed great interest in membership in one of our Lutheran churches. As a wife of a student and serviceman, she had begun adult instructions twice. Transfers always interrupted the course. When pastoral services were discontinued in the Norfolk, Virginia, area, her husband's pastor back in Wisconsin could not help looking for some other way to finish her instructions so that her burning desire to become a member of the Lutheran Church could be fulfilled.

With the approval of the District President, tape recordings of adult instruction classes were sent to her. A written set of questions covering the chief teachings and

practices of the Church was submitted to her and answered with wonderful expressions of faith. (She later revealed that she listened to each tape and studied each set of study sheets five times). On the night of July 28, a telephone conversation was set up in which witnesses on both ends heard Mrs. Dennis Lueck make her confirmation vow. Thus her desire for membership in the Lutheran Church became a reality. Shortly thereafter, one of our Eastern missionaries traveled some 250 miles to give her Holy Communion and baptize her infant daughter. Is not this also one of those occasions Jesus had in mind when He said: "There is joy in the presence of the angels of God over one sinner that repenteth"?

DAVID E. KOCK

Mortgage-Burning Ceremonies St. Luke's, Oakfield, Wisconsin

Special services commemorating the full payment on a \$65,000.00 mortgage note were held at St. Luke's Lutheran Church, Oakfield, Wisconsin, on Sunday, November 13, 1966.

August 4, 1957, was the date of dedication of the new church and parish hall at St. Luke's. Total cost of these facilities at that time was \$130,000.00. About half of the necessary funds had been raised prior to the dedication, and the remaining half was procured on loan to complete the project.

After a period of nine years, the entire mortgage was satisfied, and the congregation assembled in special services to thank God for His rich blessings. Various men of the congregation who had been instrumental in the building project participated in the mortgage-burning ceremonies held in both services.

All glory be to God alone, who during the 75 years of its existence has graciously blessed St. Luke's Congregation. With the Psalmist we declare: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. . . . But we will bless the Lord from this time forth and forevermore. Praise the Lord."

Editorials

(Continued from page 3)

or conscript, or whether it is rendered by pastors' wives. These office assistants cut stencils, print bulletins, fold programs, type letters, enter records, stuff envelopes, answer doorbells, remember appointments.

Their many and varied services keep church offices efficient and productive. They free pastors for added hours to carry out the first duties of their calling: preparing their sermons, instructing the young, calling on

the unchurched, exhorting the delinquent, visiting the sick.

Though they are often unsalaried or only nominally compensated, their contributions to the work of our congregations are not paltry. Though they are often taken for granted, like a typewriter or an addressograph, the services they perform are not of small account. It would not be ill-timed to remember them on tribute days.

CARLETON TOPPE

HIDDEN GEMS IN OUR HYMNS

(Continued from page 5)

We may sing it and then wonder just what it is that we have sung. Here is stanza 3:

*Him Thou hast unto all set forth
Their great Salvation
And to His kingdom called the earth,
Every nation,
By Thy dear and wholesome Word,
In every place resounding.*

Unrestricted by the laws of rhyme and meter, we can paraphrase as follows: "Lord, Thou hast proclaimed unto all people that Jesus is their great salvation; Thou hast invited every nation of the earth to enter His kingdom. Thy invitation is extended in every place where Thy dear and wholesome Word is proclaimed."

Light of the Gentiles, shine in our hearts forever!

PHILIP R. JANKE

† Pastor G. H. Ruediger †

"Delight thyself also in the Lord, and he shall give thee the desires of thine heart." These words from Psalm 37 give an apt description of Gerhard Heinrich Ruediger, who heard them read to him on the day of his confirmation in 1896.

He was born to Pastor William Ruediger and his wife on December 2, 1881, at Lester Prairie, Minnesota. A few weeks later he was baptized. After his confirmation and the completion of his elementary schooling, he attended Dr. Martin Luther College during his high-school years. His education continued at Concordia College, St. Paul, Minnesota. He completed his training for the ministry at our Wisconsin Lutheran Seminary, from which he graduated in 1914.

His first call came from Marion Springs, Michigan. After serving there faithfully for six years, he was pastor for two years at St. Paul's Ev. Lutheran Church, Hopkins, Michigan. In 1921 he followed the call of his Lord to become professor at our Theological Seminary. There he was privileged to instruct future pastors from 1921 to 1926. The next year found him returning to Marion Springs. There he continued his ministry until his retirement in 1959.



Pastor Gerhard Ruediger

During his first pastorate at Marion Springs, Pastor Ruediger was united in marriage with Ida Krenzke.

In retirement Pastor and Mrs. Ruediger lived at Brant, Michigan. It was here that a disastrous fire destroyed their home and all their belongings in 1962. After about a year they came to live with his brother Valerius in Jordan, Minnesota. Becoming members of St. Paul's Lutheran Church, they attended church faithfully as long as he was physically able. Thereafter his pastor ministered to him in his home.

Beginning late in 1965, Pastor Ruediger suffered a continual decline in

strength until he was called to his eternal rest on April 1, 1966, at the age of 84.

Besides his wife, Ida, he is survived by his eight children: Erich, Brant, Michigan; Mrs. Woodrow Railing (Louise), Saginaw, Michigan; Oswald, Saginaw; Mrs. Victor Spiekerman (Dorothea), Richville, Michigan; Marcus, Brant, Michigan; Mrs. Gordon Montie (Lois), Saginaw; Mrs. Ed. Swanson (Charlotte), Cocoa Beach, Florida; and Paul, Saginaw, Michigan.

The funeral service for Pastor Ruediger was conducted in St. Paul's Ev. Lutheran Church, Jordan, Minnesota, by the undersigned, who used II Timothy 4:18 as the source of Christian comfort. The committal service at Marion Springs, Michigan, was in charge of the Rev. Hans Schultz of Zion Lutheran Church, Chesaning, Michigan.

That Pastor Ruediger's delight was in the Lord was evident to the end by his untiring study of the Scriptures and his keen interest in the mission work of the Synod. Through contact with him one could readily detect in him the same confidence in the Lord as expressed in one of his favorite Scripture texts, the text used for his funeral: "And the Lord shall deliver me from every evil work and will preserve me unto his heavenly kingdom, to whom be glory forever and ever."

ROY G. HOENECKE

ITEM FROM OUR NEWS BUREAU

Mission Executive Resigns Post:

The Rev. Raymond L. Wiechmann, Milwaukee, executive secretary of the Wisconsin Synod's General Board for Home Missions, has resigned to accept a call into the parish ministry.

On January 1, 1967, Pastor Wiechmann will be installed as pastor of Bay Pines Lutheran Church, Largo, Florida. Bay Pines Lutheran Church is a seven-year old mission with 200 baptized members.

Pastor Wiechmann, 49, was the first executive secretary of the Synod's General Board for Home Missions and served in that position since 1964. Prior to that time he had served congregations in Milwaukee and Monticello, Minnesota.

In requesting his release, Pastor Wiechmann cited his desire to return to the parish ministry as well as health problems in the family.

The Board's chairman, the Rev. Hilbert L. Engel, Saline, Michigan, said

that "it was with extreme reluctance that we granted him his release, but we are thankful for the three years he did serve us."

According to Pastor Engel, the General Board for Home Missions will meet on February 1, 1967, to fill the vacancy.

The 363,000-member Wisconsin Synod has 234 mission congregations and preaching stations located in 25 states and Canada.

A BELATED, BUT HEARTY "THANK YOU!"

Special acknowledgments should be made to the following for their part in the special Christmas issue of **The Northwestern Lutheran**:

Professor Armin Panning and Pastor Robert Hochmuth, each of whom contributed a sermonette for the series "For Us Men and for Our Salvation."

Pastor Siegfried Fenske, Associate Editor at the Publishing House, who conceived the cover design and all the other artistic embellishments and supervised the execution of them.

Mr. Harold Schmitz, artist at Northwestern, who so ably executed the art work for the issue.

Mr. Ronald Overdahl, who took the color photo for the front cover. He was painstaking and fastidious far beyond what one would normally expect.

LIST OF CANDIDATES

Northwestern Lutheran Academy

The following candidates have been nominated for the position of President of Northwestern Lutheran Academy, Moberg, S. D. These names are additions to an older list, as requested by the Board of Control. (See the May 1, 1966, issue of **The Northwestern Lutheran**.)

Prof. LeRoy Boerneke, New Ulm, Minn.
Pastor George W. Boldt, Morton Grove, Ill.
Pastor Daniel Habeck, Toledo, Ohio
Prof. Lloyd Hahnke, New Ulm, Minn.
Pastor Harold John, St. Paul, Minn.
Pastor Clarence Koepsell, Oshkosh, Wis.
Prof. Paul W. Kuske, Saginaw, Mich.
Pastor Daniel W. Malchow, Milwaukee, Wis.
Prof. Jackson R. Petrie, Fond du Lac, Wis.
Prof. LeRoy Ristow, Fond du Lac, Wis.
Pastor H. E. Russow, Hadar, Nebr.
Pastor Theodore Sauer, Manitowoc, Wis.
Prof. Wayne Schmidt, Onalaska, Wis.
Prof. Armin Schultz, Saginaw, Mich.
Pastor Robert Sievert, Montrose, Minn.
Pastor Jerome Spaude, Flint, Mich.
Pastor Harry Wiedmann, Burlington, Wis.
Prof. William G. Zell, Watertown, Wis.

The Board of Control will meet at Northwestern Lutheran Academy on Jan. 10, 1967, 10 a.m., to call a man from this list. Correspondence concerning these nominees should be in the hands of the undersigned not later than Jan. 9, 1967.

R. C. Heier, Secretary
Akaska, S. Dak. 57420

CALL FOR NOMINATIONS

Executive Secretary for Home Missions

The General Board for Home Missions herewith requests the members of the Synod to submit names in nomination for the office of Executive Secretary for Home Missions, which is vacant because the Rev. R. L. Wiechmann has accepted a call into the parish ministry.

Letters of nomination should contain the qualifications and experience of the men named. It is to be borne in mind that a Synod resolution states that the Executive Secretary for Home Missions is to be a theologically trained man.

All letters of nomination should be submitted to the secretary of the General Board for Home Missions, the Rev. H. Paustian, 1025 East Main, Watertown, Wis. 53094, no later than Jan. 31, 1967.

H. L. Engel, Chairman
The General Board for Home Missions

REQUEST FOR COLLOQUY

Pastor William C. Morgan [LCA], Salisbury, North Carolina, has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

Norman Berg, President
The Michigan District

EDUCATIONAL PLANNING BOARD MEETING

The Educational Planning Board will meet at the Synod Office building on Saturday, Jan. 21, 1967, beginning at 9 a.m.

Karl Krauss, Jr., Chairman

NOTICE

Board of Trustees Meeting

The next meeting of the full Board of Trustees is scheduled for Jan. 31, Feb. 1 and 2, 1967.

Business to be acted upon in these meetings should be in the hands of the chairman

or executive secretary of the Board of Trustees at least 10 days before the meeting date.

Pastor Norbert E. Paustian
Secretary, Board of Trustees

EXPLORATORY SERVICES BEGUN

California

SALINAS — FORT ORD — MONTEREY

Exploratory services have been begun. They are to serve Fort Ord personnel as well as people in Salinas and Monterey. Evening services are held on the 1st and 3rd Sundays of the month at 7:30 p.m. in the Salinas Women's Club, 215 Lincoln Ave. Pastors Robert Hochmuth and David Valleskey are conducting the services. An evaluation of the prospects for increasing the number of services will be made after Easter.

Oklahoma

OKLAHOMA CITY

Exploratory services are being held in Oklahoma City in the Sooner Elementary School (Sooner Road and S.E. 15th St., right off Tinker Expressway), each Sunday evening at 7:30 p.m. Various pastors are conducting the services.

RESULT OF COLLOQUY

In a colloquy which was held on December 12, 1966, the Rev. Daniel Hentscher, Westville, Indiana, a member of The Lutheran Church—Missouri Synod, was found to be in agreement with our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in the Wisconsin Ev. Lutheran Synod.

Second Vice-President Carl H. Mischke
District President Adolph C. Buenger
Professor Gerald Hoenecke

NURSE URGENTLY NEEDED

Lutheran Church of Central Africa

The Lumano Lutheran Dispensary of our Synod in Lusaka, Zambia, Africa, desires applications from graduate nurses interested in working with our missionaries in Africa in the Lord's work. There will be an opening in spring 1967. Requests for applications and further information may be sent to:

Dr. Paul Heise
Pleasant Valley
Winona, Minn. 55987

CAMPUS WORK AT DULUTH-SUPERIOR Names Requested

Wisconsin Synod campus work is being conducted among the students at the University of Minnesota at Duluth, and Superior State University by Pastor Larry Cooper. Pastors, parents, students, please send names and addresses of students on either campus to:

Pastor Larry Cooper
2130 Miller Trunk Hwy.
Duluth, Minn.
PHONE: 727-7906

ST. CLOUD STATE COLLEGE

Names Requested

A Wisconsin Synod campus ministry is being conducted on the State College Campus at St. Cloud, Minnesota. Pastors, parents, students and friends are asked to send names and addresses of all students to:

Miss Carol Huhnerkoch
LUTHERAN COLLEGIANS
1109 6th Avenue North
St. Cloud, Minn. 56301

WELS SERVICES AT ST. CLOUD, MINN. Request for Names

Please send names of WELS and ELS members moving into the St. Cloud, Minn., area to Mr. John Maynard, 1318 12th Avenue North, St. Cloud, Minn. PHONE 252-0296. Services are being conducted on Sunday evenings beginning at 7:30 in the Stearns Room of the Germain Hotel.

SPECIAL MEETING OF THE GENERAL BOARD FOR HOME MISSIONS

A special meeting of the voting members of the General Board for Home Missions has been called for Feb. 1, 1967, at 9 a.m. at the Synod Office Building for the purpose of calling an Executive Secretary to fill the office vacated by R. L. Wiechmann, who accepted a call into the parish ministry.
H. L. Engel, Chairman

HEAD CUSTODIAN WANTED

Dr. Martin Luther College is interested in engaging the services of a man with custodial experience. He should be a man who understands floor maintenance, the use of proper equipment, and the general processes for building cleanliness. He should also be able to assume some responsibility for supervision and should be capable of ordering supplies and maintaining a proper inventory.

Those interested are asked to submit a letter which lists references, experience, and age. Arrangements for a personal interview will be made with qualified applicants. Please write:

Dr. Martin Luther College
Administration Offices
New Ulm, Minn. 56073

MICHIGAN DISTRICT CHURCH OFFICERS SEMINAR

A workshop for information and the exchange of ideas among congregational officers will be conducted at Emanuel Lutheran Church, N. Capitol Ave. and Kilborn St., Lansing, Mich., on Saturday, Feb. 4, 1967. Guest speakers will address the chairmen, recording secretaries, treasurers and financial secretaries, trustees and elders, as well as members of the Boards of Christian Education and Missio Dei committees of the congregations. Registration will begin at 9 a.m. The seminar is scheduled to conclude at 3 p.m. The registration cost is \$1.25 per member and \$1.75 per member for the noon meal. All interested members of our Michigan District churches are cordially invited to attend the Church Officers Seminar.
Michigan District
Board for Information and Stewardship

CALENDAR OF CONFERENCES

MICHIGAN

NORTHERN PASTOR- TEACHER CONFERENCE

Place: St. John, Pigeon, Mich.

Date: Jan. 23 and 24, 1967.

Time: 9 a.m.

Edwin C. Schmelzer, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: Jan. 17, 1967.

Place: Zion, Hokah, Minn., E. G. Hertler, host pastor.

Time: 9 a.m. C. L. Serwe, preacher (D. Seifert, alternate).

Agenda: Exegesis of Eph. 5:15-33, J. Henderson (Eph. 6:1-9, R. Zehms, alternate); Casuistry paper: "A Study of Money-Raising Gimmicks used by Churches," R. Goede ("From Whom did Jesus Christ Redeem and Ransom Us?" N. Sauer, alternate paper).

Darryl G. Bruemmer, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Jan. 10, 1967.

Time: 10 a.m.

Place: St. Paul of Plymouth, Nebr.; host pastor, H. C. Schnitker.

Agenda: Homiletical treatment of Rom. 12:6-16, D. Fischer.

D. Sievert, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: Jan. 9, 1967.
Place: Zion Church, Rhinelander, Wis.; D. Kock, host pastor.
Communion service: M. Radtke, preacher (T. Spiegelberg, alternate).
Agenda: Ephesians, by J. Radloff; Gaining and Instructing Adults, T. Spiegelberg.
Ethan Kahrs, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Time: Jan. 24, 1967.
Place: Trinity Church, Kaukauna, Wis.; John Mattek, host pastor.
Time: 9 a.m.
Preacher: F. Thierfelder (alternate, A. Tiefel).
Agenda: Exegesis of Heb. 10, F. Thierfelder; Exegetical-Homiletical Study of the Regular Gospel for the 1st Sunday in Advent, L. Koenig; Does Scripture Allow Membership in Secular Organizations?, O. Sommer; Reports: Financial, Visitors, Mission, Spiritual Welfare, Evangelism.
A. A. Schabow, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Luke's Church, Knowles, Wis.
Time: 9 a.m., Jan. 17, 1967.
Preacher: W. Nommensen (alternate, W. Schink).
Agenda: Exegesis of I Cor. 10, H. Lemke; Augsburg Confession, Art. III, E. Froehlich; Ways in Which Legalism Creeps into our Ministry, H. Schwertfeger; Reports and Conference Business.
Alternate Papers:
Exegesis of Gen. 13, M. Westerhaus;
Exegesis of I Cor. 11, W. Bartelt; Augsburg Confession, Art IV, E. Weiss.
Martin O. Westerhaus, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: Jan. 10, 1967.
Time: 9 a.m. Communion service.
Place: St. John's Church, Hwy. 41 and Oakwood Road, Oak Creek, Wis.
Host: Pastor K. F. Molkentin.
Preacher: Wm. Hein (alternate, H. Henke).
Agenda: Exegesis: Rom. 9:14-29, H. Wiedemann; Isagogical Study of the Song of Solomon, D. Ponath.
Please announce to the host pastor.
L. A. Nolte, Secretary

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Jan. 30, 1967.
Place: Salem Church, E. Blumenthal, pastor; 2400 N. Cramer St., Milwaukee, Wis.
Speaker: J. Schaefer (J. Schaefer, alternate).
Agenda: Exegesis of I John 5, C. Weigel; The New Hermeneutics, Prof. F. Blume; History of Preaching, Prof. G. Hoenecke; Review and Appraisal of the Second Vatican Council, J. De Galley.
D. Kolander, Secretary

WESTERN WISCONSIN

MISSISSIPPI VALLEY PASTORAL CONFERENCE

Place: St. Matthew's Church, Winona, Minn.
Date: Jan. 17, 1967.
Time: 9 a.m., Opening Communion service.
Agenda: Exegesis, Rom. 8:1-4, W. Koepsell; What Do the Lutheran Confessions Say About Private Confession? R. Beckmann; What Does Scripture Teach About Heaven? C. Weigand.
L. Zessin, Secretary

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 17, 1967.
Time: 9 a.m. Communion service.
Place: Our Savior's, Wausau, Wis.
Speaker: G. E. Schmeling.
Agenda: Freedom in the Use of our Agenda, J. Henning; Mission Reports, W. Lange, M. Schwartz; Exegesis of Romans 8, 18ff., R. Weber; Book Review: Peter J. Doeswyck's Ecumenicalism and Romanism,

WISCONSIN EVANGELICAL LUTHERAN SYNOD CURRENT BUDGETARY FUND

1966 Pre-Budget Subscription Performance

Eleven months ended November 30, 1966

| | Subscription Amount for 1966 | 11/12 of Annual Subscription | Offerings Received in 1966 | Per Cent of Subscription | Offerings Received in 1965 | Per Cent Increase for 1966 |
|---------------------------|------------------------------|------------------------------|----------------------------|--------------------------|----------------------------|----------------------------|
| Arizona-California | \$ 72,637 | \$ 66,584 | \$ 62,058.82 | 93.2 | \$ 55,058.89 | 12.7 |
| Dakota-Montana | 108,750 | 99,688 | 100,112.55 | 100.4 | 96,854.96 | 3.4 |
| Michigan | 483,368 | 443,087 | 421,638.91 | 95.2 | 408,972.01 | 3.1 |
| Minnesota | 538,745 | 493,850 | 505,237.72 | 102.3 | 498,633.11 | 1.3 |
| Nebraska | 99,586 | 91,287 | 92,514.76 | 101.3 | 90,160.76 | 2.6 |
| Northern Wisconsin | 578,858 | 530,620 | 530,919.21 | 100.1 | 520,439.82 | 2.0 |
| Pacific Northwest | 22,260 | 20,405 | 19,174.40 | 94.0 | 23,878.52 | 19.7* |
| Southeastern Wisconsin .. | 707,917 | 648,924 | 613,698.36 | 94.6 | 599,399.28 | 2.4 |
| Western Wisconsin | 635,829 | 582,843 | 563,388.74 | 96.7 | 530,755.30 | 6.1 |
| Total | \$3,247,950 | \$2,977,287 | \$2,908,743.47 | 97.7 | \$2,824,152.65 | 3.0 |

* Indicates a decrease

MISSIO DEI CONTRIBUTIONS

Total to November 30, 1966

| | |
|--|-----------------------|
| Arizona-California | \$ 33,786.96 |
| Dakota-Montana | 45,008.40 |
| Michigan | 167,557.86 |
| Minnesota | 173,165.67 |
| Nebraska | 47,718.23 |
| Northern Wisconsin | 270,923.42 |
| Pacific Northwest | 13,991.05 |
| Southeastern Wisconsin | 323,841.21 |
| Western Wisconsin | 201,065.38 |
| Gifts sent to Treasurer's Office | 11,727.14 |
| Total | \$1,288,785.32 |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Five months ended November 30, 1966, with comparative figures for 1965

| | 1966 | 1965 | Increase or Decrease |
|--|-----------------------|-----------------------|----------------------|
| Five months ended November 30 | | | |
| Income | | | |
| Pre-Budget Subscription Offerings | \$1,243,385.36 | \$1,275,571.57 | (32,186.21) |
| Gifts and Memorials | 30,035.81 | 22,573.39 | 7,462.42 |
| Pension Plan Contributions | 29,211.61 | — | 29,211.61 |
| Other Income | 1,076.63 | 1,706.23 | (629.60) |
| Total Income | \$1,303,709.41 | \$1,299,851.19 | \$ 3,858.22 |
| Expenditures | | | |
| Home Missions | 418,928.25 | 399,071.79 | 19,856.46 |
| World Missions | 219,416.14 | 196,573.99 | 22,842.15 |
| Worker-Training | 536,594.89 | 508,131.02 | 28,463.87 |
| Benevolences | 225,996.77 | 165,454.81 | 60,541.96 |
| Administration and Promotion | 101,420.83 | 114,232.69 | (12,811.86) |
| Total Expenditures | \$1,502,356.88 | \$1,383,464.30 | \$118,892.58 |
| Operating Gain or (Deficit) | (198,647.47) | (83,613.11) | (115,034.36) |

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

R. Schultz; Essay, Pastoral Counseling in Impending Divorce Cases, M. Zank; Matters of Synodical Interest and Mutual Concern, C. Mischke, District president.

D. A. Witte, Secretary

T. A. Sauer, A. T. Degner, S. C. Kugler;
Nov. 20, 1966.

Raabe, John, as general missionary in the Southeastern Wisconsin District, by L. Hallauer; assisted by J. De Galley, G. Boldt; Nov. 13, 1966.

ORDINATIONS AND INSTALLATIONS

Pastors

Hoenecke, Paul H., as pastor of St. Lucas Ev. Lutheran Church, Kewaskum, Wis., by W. L. Bartelt; assisted by H. H. Hoenecke, Prof. G. Hoenecke, R. R. Hoenecke; Oct. 9, 1966.

Knickelbein, Paul, as pastor of Ephrata Ev. Lutheran Church, Milwaukee, Wis., by L. Hallauer; assisted by Paul Eckert; Nov. 30, 1966.

Kock, Norval W., as pastor of First German Ev. Lutheran Church, Manitowoc, Wis., by D. E. Kock; assisted by A. Roekel,

CHANGE OF ADDRESS

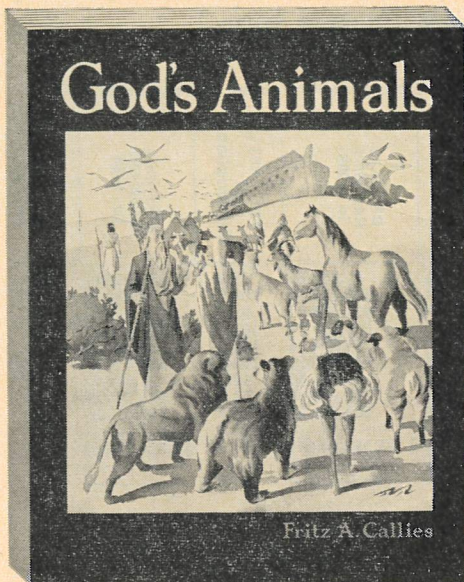
Pastors

Gieschen, Edgar
915 Hampton Ave.
Toledo, Ohio 43609

Hoenecke, Paul H.
1420 Parkview Dr.
Kewaskum, Wis.

Kock, Norval W.
1861 Michigan Ave.
Manitowoc, Wis. 54220

Wagner, Wernor
705 Milton Ave.
Janesville, Wis. 53545



God's Animals

by FRITZ A. CALLIES

A beautiful book —
For children of any age

64 pages — 7½ by 9½
Paperback — Price: \$2.25

This is not just another children's book about animals of the Bible! It is filled with astonishment. And it is simple and uncomplicated.

Some of the profoundest doctrines of the Bible turn up in the most unexpected places in a most delightful way. With Bible references placed unobtrusively on the margin, the author lets you follow him as he picks his way through the Bible.

The original watercolors which face the text are a pure pleasure. They will catch the attentive eyes of children — from the bright button eyes of a rooster to an Audubon-like covey of quail.

If you want to add a little game to the reading, there is a brace of questions under each illustration to lead the youngster on. At the end of the book there is a quiz section which can be turned into another game for the children.

NORTHWESTERN PUBLISHING HOUSE

3616 - 32 West North Avenue, Milwaukee, Wisconsin 53208

THE 1967 YEARBOOK

Contents:

Calendar of the Church Year

The Story of Our Convalescent Homes

Official Directory of Pastors, Teachers, Officials,
Boards, Congregations, Missions, Elementary
Schools, High Schools, Colleges, and Charitable
Institutions.

Official Directory of the Norwegian Synod (ELS)

Price: \$.75

Special Feature:

A large 2-color map of our Home Missions in the United States and Canada. The map folds into the Yearbook and opens to 17 by 22¼ inches.

This map is included in the price of the Yearbook.

Additional copies of the map only are available at 25 cents each. Order from

NORTHWESTERN PUBLISHING HOUSE