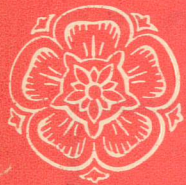


“Unto You Is Born . . .

a Savior”



# THE NORTHWESTERN Lutheran

Volume 50, Number 25  
December 15, 1963



# Friend, Won't You Keep Christmas?

You believe that Christ died on the first Good Friday to remove all your sin and guilt. But this divine Christ first had to become man to die that redeeming death. Won't you recall with a grateful heart the day of His birth as true man, to be your Redeemer—and so keep Christmas?

You believe that Christ took your place under the Law and fulfilled it and put Himself under the penalty of the Law and paid it completely for you. But He could do so only as the Sinless One, not tainted at all by the corruption with which the whole human race was shot through and through. At Bethlehem was born of the Virgin Mary that Holy One who was conceived by the Holy Ghost. Will you not praise God with a full heart—and so keep Christmas?

You believe that Christ rose from the dead and so began His exaltation.

But His exaltation has no genuine meaning for you unless you think of it as following His humiliation and as showing that He had fulfilled without fault and flaw the purpose of His humiliation—the purpose of living, suffering, and dying as your Substitute, your Mediator, your Go-between. Now where did He begin to be humble and very lowly? Where but in Bethlehem's manger? Then marvel that the Lord of heaven and earth chose such a birth, and so keep Christmas.

You believe with Paul that "we were reconciled to God by the death of his Son." Your faith is built on a solid basis only if it is built on the fact that Jesus Christ is "God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men and for our salvation came down

from heaven." Won't you go again to Bethlehem and devoutly ponder all that proclaims Him your divine Savior as well as your true human Brother? "That holy thing which shall be born of thee shall be called the Son of God," the angel had foretold to Mary. The actual birth was in keeping with the announcement of it. God controlled the affairs of the Roman Empire to bring Mary and Joseph to Bethlehem for that birth, powerfully altered the course of nature to show forth the glory of that divine-human birth, and stirred up His angel hosts to celebrate this glory in song. "Unto you is born," heralded the angel, "this day in the city of David, a Savior, which is Christ the Lord." Will you not adore Him who came for you and to you from heaven above, and so keep Christmas?

## A BLESSED CHRISTMAS

May yours be a Christmas in the spirit of Paul Gerhardt's words:

*Jacob's Star in all its splendor  
Beams with comfort sweet and tender,  
Forcing Satan to surrender,  
Breaking all the powers of hell.*

*Oh, the joy beyond expressing  
When by faith we grasp this blessing  
And to Thee we come confessing  
That our freedom Thou hast wrought!*

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

*The Northwestern Lutheran*

Volume 50, Number 25

December 15, 1963

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, 3612-32 W. North Ave., Milwaukee, Wis. 53208

**Subscription Rates Per Year, payable in advance:**

Individual subscription .....	\$2.00
In Milwaukee .....	\$2.25
<b>For blanket subscription.....</b>	<b>\$1.75</b>
<b>In bundle subscription.....</b>	<b>\$1.60</b>

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# Editorials

**Bereft of Christmas?** On December 15, Christmas seems to have been taken over by the vendors in the market place, crying their wares and jingling their cash registers; by the disk jockeys with their vapid patter as they play the latest Christmas records; by the sentimentalists bathing Christmas in a cheery glow of good feeling; by the partying millions bent on celebrating a Yuletide carnival.

It saddens us to see these cheap, shoddy substitutes for Christmas appropriating a festival that only the Christian understands and that only the Christian truly values. We fear that the blaring and dinning may dull our ears to the choring of the angels, and that our eyes will be too glazed by the twinkling and flashing of \$2.49 lights to see the star. Will not the world's holidaying rob us of our holy day?

The true Christmas is not debased by its counterfeit. The substitutes for love will not supplant real love; the substitutes for truth will not invalidate real truth. What is genuine is not debased by what is false and spurious. Brass may emulate gold, but it cannot cheapen it.

The Holy Night will still be ours, with its miracle beyond our comprehending, its gift without price, its glory without a shadow, its joy without a qualm. That night in God's sanctuary—the insensate world beyond its walls—there will still be Mary and Joseph and the child in the manger, still the herald angel and the shepherds. There will still be the blessed Gospel, "Unto you is born this day . . . a Savior, which is Christ the Lord." There will still be the heavenly hosts, joining us in adoration before the God who became an infant small to save us. The market place and the carnival are without. God's Christmas is still ours.

C. TOPPE

\* \* \* \*

**Christmas Tree in Church** When Pastor H. C. Schwan, author of a catechism once widely used in Missouri Synod circles, and also president of the Missouri Synod, placed a Christmas tree in his church in Cleveland in 1851, he brought upon himself violent criticism from some members of his congregation. They considered this an introduction of heathenism into a Christian church. There are records that show that 11 years before the appearance of the Cleveland tree, John Muehlhaeuser, founder and president of the Wisconsin Synod, introduced a Christmas tree into his service while he was a pastor in Rochester, New York. The records do not show what the reaction of the congregation was to his tree.

Both men were immigrants from Germany, where Christmas trees in church and home were nothing new. But in 1840 in Rochester and in 1851 in Cleveland a Christmas tree in church had been unheard of, and in Cleveland at least it was to some people an abomination.

If the Christmas tree were omitted from our Christmas Eve services today, people would feel that an important symbol of the joy and brightness of Christmas

had been taken away. In fact, there was a time not so long ago that some congregations prided themselves on having the largest church-tree in town. The meaning of Christmas is, of course, in no way affected whether we have a tree in church or do not have one. A lighted tree is a pretty sight, and we no doubt would miss it if it were taken away. But if the tree itself should go the way of the flickering wax candles of 60 years ago, nothing would be taken away from the joy to the world that the Lord is come. Customs will come and customs will go, but the good tidings of great joy will remain the same. That those tidings continue to ring out clear and pure in our churches is what we must be concerned about.

E. E. KOWALKE

\* \* \* \*

**The Liberal Way** Recently we read a paid church ad in the *Denver Post* which must be commended at least for its utter frankness. It was sponsored by the *Denver Unitarian-Universalist Metropolitan Council*. To appreciate the idea which it intends to convey, we must keep in mind that the Unitarian Church was founded a long time ago as a protest against the doctrine of the Holy Trinity. This protest, of course, involves the denial of the deity of Jesus and His blood atonement, while the Universalist Church takes the position that all men will eventually be saved regardless of what they believe. They are liberal churches if ever there were any.

The ad read as follows:

"*Why expose your child to religion you don't accept?*

"We humans tend to cling to old ways and ancient beliefs. The new is always somehow a perilous thing. But in the spirit of science, liberal religion seeks to theorize, test, and synthesize continually. Whether we be philosophers, students, or practical men—singly or together—we are willing and eager to change our answers if new evidence demands it. That is the liberal way."

Such frankness is refreshing and from their point of view offers a good selling point. According to this idea, religion is not a settled thing but something that must be searched out gradually as new evidence is found and is confirmed by scientific discoveries. That is the position not only of Unitarians and Universalists but also of the liberals who ostensibly are still marching under Christian denominational banners, though they are not frank enough to come right out and say it but prefer to employ weasel words.

Is Christianity something largely to be searched out and to be modified as the findings of the new space age require? Jesus also told us to search, but not as though the truth were still an unfinished product. No, He told us to search the Scriptures for the answer. The true religion is already fully revealed in God's inspired Word, and the more we search the Bible the fuller we shall know the truth. As Peter says: "We have a more sure word of prophecy." Yes, the Word of God liveth and abideth forever.

IM. P. FREY



# Studies in God's Word:

## The Grace of God Has Appeared

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:11-14).

Many wonders appear at Christmas time. There are toys that walk and talk; there are lights that twinkle, and even change color. Businessmen boast of turning grimy business blocks into "a veritable fairyland."

As we gaze at all these wonders of human ingenuity, however, let us never forget that the greatest wonder of all is not a matter of lighting and illusion. That wonder is real. It appeared to shepherds who walked the dark streets of the little town of Bethlehem to find the manger where lay the Savior, "which is Christ the Lord" (Luke 2:11). That wonder has appeared to us; by us that wonder is to be shown to all the world. This glorious truth is proclaimed by the Epistle for Christmas: The grace of God has appeared,

### Bringing Salvation

The littlest child knows that along with the glittering sights that appear at Christmas, there are even more fascinating things that suddenly appear: those beribboned boxes of Christmas gifts! God Himself set the pattern for this custom of giving presents. For at the first Christmas He gave to men the priceless gift of salvation. That is what really appeared there in the manger: the grace of God. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9).

God's gift to us at Christmas cost Him a terribly high price. It required of His Son, our great God and Savior, not only to humble Himself by becoming the humblest sort of man, born in a manger. To redeem us from our iniquity, He became obedient even to the death of the cross. By the grace of God doomed sinners may now hear the marvelous message of Christmas: God's Son has brought peace on earth, good will to men!

God's grace is seen again when we read the label on His Christmas present to find out for whom He intends the gift of salvation. The address is plainly written: "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). As many of Adam's seed as were infected with the guilt of sin (and that was *all* of them), for just so many Jesus came, bringing salvation—and *that* includes *all* of us!

The marvelous grace of God appeared and completely changed our eternal future. It has also changed our present way of life. For in bringing salvation, the grace of God is also

### Teaching Us

To the casual observer, Christmas is hardly the time to speak about self-denial. Quite the contrary! It seems to be the time for self-indulgence. Isn't this the time to enjoy a greater variety of cookies and candy than at any other time? Isn't this the time to indulge in a holiday from our occupation—as long a holiday as we can possibly arrange? Isn't this the time when we not only buy games and toys for children, but also indulge ourselves with as many appliances and luxuries as possible?

Nevertheless, the truth God's grace teaches at Christmas is the lesson of self-denial. Jesus certainly denied Himself when He "made himself of no reputation, and took upon him the form of a servant" (Phil. 2:7). Surely, it was not His own comfort, but ours,

that He sought when He laid down His life on the cross.

God's grace has cast ungodliness out of our hearts and out of our lives. Love for our great divine Savior fills our thoughts and actions; that leaves no room for single-minded devotion to acquiring and enjoying the fading vanities of this present life.

But we will not boast of our own ability to deny self and lead a God-pleasing life. God is responsible not only for forgiving our sin, but also for filling our lives with a zeal for good works. He it is who enables us to live soberly, with a balanced understanding of sin's dangers, of the deceiving folly of seeking lasting joy in this passing world. For Jesus' sake God has pronounced us righteous, and guides us to lead our lives according to His standards of righteousness. Since He has adopted us, we do not merely follow the forms and ceremonies of outward piety, but are truly "godly," living as children of God.

At Christmas we demonstrate this. We have a treasure—not only if there is a large number of expensive gifts beneath our tree, but in the gift of the Savior. Our spirits are joyful—not by the artificial stimulation of an excess of alcoholic beverages, but by the joy brought us by our Savior. We celebrate—not by relaxing our standards of decency and chastity, but by praising the holy Son of God.

And there will be no letdown from our Christmas joy. If another year on earth is God's plan for us, it will be spent sharing in His purpose of having salvation appear to all men. And soon, when He pleases, will dawn the eternal Christmas, the appearing in glory of our Savior, the dawning of the day of fulfillment of all our hopes

P. WILDE

*This night a wondrous revelation  
Makes known to me God's love  
and grace;  
The Child that merits adoration  
Brings light to our benighted race;  
And though a thousand suns did shine,  
Still brighter were that Light divine.*



## Topic:

### Does the Bible Tell Us to Celebrate Christmas?

# A Lantern to Our Footsteps



*Answers Based on Holy Writ*

A reader asks a question that is of interest to us particularly at this time of the year: "What can one answer people of other religions, especially Jehovah's Witnesses, who do not celebrate Christmas nor Easter, as to where in the Bible it tells us to celebrate these occasions?"

#### Not by Scriptural Command

Does the Bible anywhere command the observance of Christmas? No, nor does Scripture command the observance of Lent, Good Friday, Easter, Pentecost, or any other of our church festivals. In the Old Testament God gave the Israelites ceremonial laws, which also set up certain festivals that needed to be observed. There was the Passover, the Feast of Unleavened Bread, the Feast of the Tabernacles, and the like. But in the New Testament we are no longer under the Law. Now we are told: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Col. 2:16). Among other things we are not to be judged on the basis of holydays, or festivals. That means we have Christian liberty in these matters. We may observe them, or we may disregard them. So Christmas, too, is not commanded nor prohibited in Scripture. There is no law saying we must observe Christmas, nor may its observance be condemned.

#### The Origin of the Christmas Observance

If the Bible does not command the observance of Christmas, how did it arise? It was several centuries after its founding that the New Testament Church began to commemorate the birth of Jesus. In the earliest times special emphasis was placed upon Christ's death and resurrection. These were first commemorated. We can readily understand the reason. Christ's death and resurrection meant everything to the early believers, as they do also to us. Very soon these were remembered at special times, not because God had commanded such festivals, but because the early Christians in liberty found such observance edifying.

The day of Christ's birth did not receive such early remembrance. In general, birthdays were not observed by the early Christians, nor was the exact day of Christ's birth known (we also today do not know on what day of the year Christ actually was born, even though we commemorate it on December 25). It appears that the earliest remembrance of Christ's birth was early in the fourth century. His birth, as well as His baptism, was observed on January 6, now the festival of Epiphany. By 350 A.D. we, however, find December 25 observed in Rome. In 386 A.D. Chrysostom, a famous preacher at Antioch and later at Constantinople, stated that at Antioch they had been observing the birth of Christ on December 25 for 10 years, and that the festival was well received. Quite rapidly it spread throughout the entire Christian Church.

#### Motives For Observing Christ's Birth

What moved the Christians to observe Christ's birth at this time? There is no positive answer, but the following has been pointed out. In the second and third centuries heresies arose that may well have moved the Christians to want to observe the birth of Christ, when "the Word was made flesh." Some taught that Jesus did not have a real human body, wasn't really true man, but had only a phantom body. This error is called Docetism. Others taught that Jesus was born as a man, but at the time of His baptism God's spirit came upon Him, and so He then became the Son of God. God adopted the man, Jesus, as His son. This would mean that Mary did not truly give birth to the Son of God. Such heresies may well have moved the Christians to give more thought to the human birth of the Son of God as told in the Holy Scriptures.

#### Why December 25?

If December 25 cannot be established as the true day of Christ's birth, how did this day happen to be chosen? Again, we cannot say with certainty. We do know that a pagan festival called Saturnalia was observed December 25 as the day of the returning, or unconquered, sun. December 25 was considered the time of the winter solstice; now the days would again begin to grow longer; the sun was returning. Some of the early church fathers were aware of this and state that they were observing not the return of the unconquered sun, but the coming of the "sun of righteousness." It surely was a meaningful replacement for the heathen festival.

Whatever the origin of this festival was, whatever led to the choice of the date, *we Christians surely find Christmas, as well as the entire church year, most helpful in calling to mind the life and work of our Savior. And that is something God does want us to do.* Although we have been given Christian liberty to choose the time and manner, we do find Christmas and the other festivals truly conducive to edification, if only we observe them as intended.

#### What Does the Name Mean?

Another question is asked by a Sunday morning Bible class: "How did the word Christmas originate? Did it once mean a mass for Christ?" The word Christmas does, of course, consist of the two words, Christ and mass. The meaning is a festival or service of Christ. The first known use of it is in the year of 1038. So the name goes back a number of centuries beyond the time of the Reformation. It has continued also since the Reformation and can surely be used, even though we no longer speak of our service as "mass."

ARMIN SCHUETZE



## A CHRISTMAS MESSAGE from President Naumann —

### THE GIFT THAT KEEPS ON GIVING!

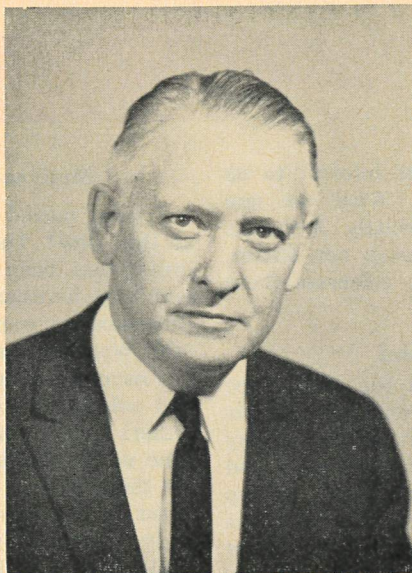
The greatest gift that was ever given is the Gift that keeps on giving even today.

Jesus Christ, true God, was begotten of the Father from eternity to be our Savior and Redeemer. In order to carry out God's plan of redemption, He also became true man, born of the Virgin Mary. It is His birth in Bethlehem of Judea that we celebrate again these days. God's Gift to us, His only-begotten Son, our Savior, is the greatest Gift that was ever bestowed on mankind.

Conceived and born in sin as we are, we were unworthy of any love and grace. Yet God sent His Holy One to become our Elder Brother that He might fulfill the Law's demands for us and might by His sacred blood cleanse us from all unrighteousness.

Our joy at this season over His coming is grounded in the full knowledge of the redemption He has finished for us. For we believe the full message of the angel that unto us is born a Savior which is Christ the Lord. Not just a dear little babe that would bring joy to almost any home it enters, but a special Babe, God's Son, our Redeemer, our Prophet, Priest, and King, the Lamb of God that taketh away the sins of the world. Because we have received this Gift from our gracious God, we rejoice in the Lord always.

This Gift gave Himself for our sins, and not for ours only but also for the



President O. Naumann

sins of the whole world. Hence the angel announced the great joy which shall be to all people. God had promised Abraham that all the families of the earth are to be blessed in his Seed. This promise God kept when He gave His Son to become a ransom for all. For that reason also the heavenly host sang over Bethlehem's fields: "Glory to God in the highest and on earth peace, good will toward men!"

God's grace and love extends to all people. His Gift was given to the

whole earth. Our Savior earned forgiveness and peace for all sinners. For that reason the first men who came to worship Him in Bethlehem "made known abroad the saying which was told them concerning this child." No heart that has been gladdened by God's Gift can contain and conceal that joy. It cannot but speak of the things it has seen and heard. And thus the Gift keeps on giving!

Go ye into all the world and preach the Gospel to every creature! This is the divine call we have from our blessed Savior. This is the commission to the Church by which God's Gift to the world keeps on giving to the end of time!

We are those who have been blessed by this Gift of God. This Gift, like the five loaves with which Jesus fed the five thousand, is sufficient for all. There is enough and to spare.

Let us give ourselves in gratitude ever more faithfully into the service of this heavenly Gift. Let us be His apostles and distribute gladly the Bread of Life to all men! Let us be His angels to bring glad tidings of great joy to all people. Let us be His shepherds to make known abroad the saying concerning this Child.

Thus we will become even more blessed and more joyful through the Gift that keeps on giving!

OSCAR J. NAUMANN

## *In those days . . .*

### Some Thoughts on Biblical Archaeology

#### Archaeology and the Account of Our Lord's Birth

##### The Way of the Critics with Key Truths

Unbelieving critics of the Bible have not hesitated to heap ridicule and scorn on just those accounts in the Bible that we look upon as the most precious gems in the treasure of our belief. The belief in Christ's resurrection, for example, has been described by these critics as the result

of a mass self-hypnotism. This hypnotism, they assert, was induced by excited accounts concerning visions of the crucified Jesus who appeared to be alive again, these being reported by a number of hysterical women, disciples of Jesus. And in connection with their discussions of the Bible's own account of the wonderful working of the Holy Spirit in the Church

at and after the first Pentecost, there have time and again been those who were ready to suggest that, had there been insane asylums in the first century, there never would have been a Christian Church.

Even the Christmas story as told in the second chapter of the Gospel of Luke has in the past been violently assailed by the critics. They have

Fourth in a Series



found it to be almost completely un-historical; they have dismissed it as a mere legend. Again, they have declared themselves quite willing to excuse the many historical blunders in this passage since they held that the rest of Luke's Gospel and his Book of Acts were likewise not to be taken as the work of a serious historical writer, such as Luke declares himself to be in Luke 1:1-4, but rather as the work of a person who was writing about things concerning which he was at best but poorly informed.

### What of Archaeology and the Nativity?

At this season, when our thoughts go back so frequently to those days when Augustus was Roman Emperor and Cyrenius (or Quirinius, as the Romans called him) was managing affairs in Syria, it will surely be in place to inquire whether the work of Biblical archaeology done in recent times has cast any additional light on the meaning of the words that the sacred writer is using in Luke 2:1-7. With us there can be no question as to the truthfulness and accuracy of his inspired account. Nonetheless, we keep on hoping to be able to learn more about the meaning of the words there used and the significance of the events there mentioned.

### Herod Not Subject to Augustus' Census?

The Evangelist Luke tells us that Caesar Augustus had issued an imperial decree that ordered, for purposes of taxation, the enrollment of his subjects in the Empire during the reign of the Jewish King Herod, and that Jesus was born at Bethlehem in Judea because Mary and Joseph had gone there from Nazareth in Galilee in obedience to the order that everyone be enrolled at his ancestral home. Men have doubted Luke's accuracy in stating the matter thus, since they maintain that Herod was a friend and ally of Rome and a king in his own right and that therefore any order of Augustus commanding a census would not apply in the kingdom of Herod.

### Herod's Actual Status

It is well known that Herod the Great, as we know him, was a great friend and admirer of the Romans and held his throne in Judea as a gift

from Rome between the years we know as 37 and 4 B.C. To all appearances, Herod was king; actually, it was Rome that ruled, and if any friction developed between the two, this "friend and ally" of the Romans could be reduced, at the turn of a hand, to the status of a conquered subject. He would be obliged to submit to the orders that came from the imperial palace at Rome just as much as did all the people living in the other provinces of the Roman Empire that had either been conquered by Roman arms or had in some other way been included in the vast territories under Augustus' sway.

The Jewish historian Josephus tells us that in the latter part of Herod's reign friction did develop between him and his "friends," the Romans. Herod was informed directly by the Emperor that he was henceforth to be treated like any other subject. Therefore, there is nothing unusual in this that a census ordered for the entire Empire should also be taken in the territory of Herod, since his lands were now about to be taxed as were the other subject-kingdoms under Caesar.

### More About the Census

Concerning the enrollment or census for taxation purposes the discoveries of archaeology have been able to teach us much. We now realize that the taking of the census thus begun by Augustus continued thereafter in regular 14-year cycles and was held by households. We have found actual census returns definitely dated from the years A.D. 34, 48, 62, and many others up to the year A.D. 202. From these we can see that the census took place every 14 years. References are found to the census that was taken in the years A.D. 6 and A.D. 20. Since King Herod died in what we call the year 4 B.C., and since he was still alive at the time of the census which Luke mentions, the latter must have been the census that was the first in the series and that was taken throughout the Empire roughly 14 years before A.D. 6, or about our year 8 B.C. Since it would take some time to set up the machinery for so vast an undertaking as an empire-wide census, and since conditions in Herod's kingdom were anything but settled, as we have seen, it could easily have taken some time, say a year or so, to arrange for the census at Bethlehem, where the

"house and lineage of David" would be enrolled.

Archaeology has likewise shown us that the enrollment meant just what Luke said it did, namely, that "all out of their own district return to their own home, in order to perform the usual business of the taxation." Throughout the Empire, then, people were preparing to return to their own hometowns in order to be enrolled there and to pay the tax to Rome.

### Cyrenius (Quirinius)

Critics have thought that they have detected Luke in another historical blunder for placing the census at the time of Jesus' birth into the years when Quirinius was governor in Syria. We know that he was governor in Syria in A.D. 6, when another census was taken. But the one at the time of the first Christmas must have been held some 14 years earlier. Are we to think then, as the critics suggest, that Luke simply got a few facts confused?

Many have thought so. But here again archaeology has shown the historical accuracy of Luke the Evangelist. Inscriptions found in that part of the world point to the fact that, while Quirinius was indeed governor in A.D. 6, between the years 8 and 6 B.C. he was an extraordinary representative of the Emperor for military purposes in a war against one of the mountain tribes of Asia Minor. It was at this time that the census of Luke 2:1 was taken, for then Quirinius was fulfilling a special assignment alongside the regular governor, an office that is accurately described by the word used in Luke's Gospel and which is translated in Luke 2:2 as "Cyrenius was *governor* of Syria." The information we thus gather from archaeology does not enable us to set the precise date of Jesus' birth according to our calendar, but it does help us date that event as accurately as our other historical information enables us to do, namely, in the years we would call "between 8 and 6 B.C."

The more we learn about the events that happened "in those days," the more evidence we have of how true were the divinely inspired words used by God's spokesmen concerning these same events.

FREDERIC E. BLUME



# News FROM OUR Missions



## Reformation Sunday in Rhodesia

*A mighty Fortress is our God,  
A trusty Shield and Weapon*

It is the Reformation Festival, Lusaka, Northern Rhodesia, Africa. The first rains have passed on, giving a new freshness to the air and a bright green background to the countryside. Azure jacaranda trees are relinquishing their primacy to red flamboyants. Bougainvillea seems fairly to flaunt its many shades everywhere. It is the kind of scenery often publicized in travel folders, but seldom experienced. A group of Europeans, Africans, and Americans assembles in our Lusaka chapel to join in the singing of Luther's mighty hymn. Faith is edified as the congregation listens to words based on the forty-sixth Psalm. All nationalities are joined in the celebration of Holy Communion. The day gives promise of one to be remembered!

*With might of ours can naught be done,  
Soon were our loss effected*

In early afternoon several hundred people, most of them neighboring Africans, begin to converge on a site in the village of Mtakwa, about 15 miles out of Lusaka. Here a little white chapel fairly gleams in its idyllic bush setting. An African church is to be dedicated to the glory of God's name. Inspired by the example of our African Christians in nearby Kapopo, a handful of Mtakwa communicants has decided to branch out and dedicate its own house of worship. Nothing has been asked of the mission beyond a modest loan to purchase a few needed materials. Planning and execution has rested entirely in the hands of the members. Yet they are the first to express Luther's note of humble thanksgiving in all this. They want it known that God has built this house for them. As the service begins, their beautiful voices resound loudly in a hymn of praise to God. The dedicatory sermon reflects their sentiments with the text: "Except the Lord build the house, they labor in vain that build it." It is well that they remind themselves of the power of Christ fighting for them. He alone holds the field today, and forever!

*Tho' devils all the world should fill . . .  
We tremble not, we fear no ill*

Wherever we are, we need to know this. America, too, has its problems and frustrations. One can easily be

tempted to feel all alone in the midst of friendly surroundings. Still there can be no question about the fact that the isolated existence of missionary life tends to magnify feelings of tenseness and uncertainty. Will this little flock prosper? Will our work reach out successfully? The tender plant is so young. It could be so easily destroyed. One needs to pray all the more fervently for that strength found alone in the Word, so that one learns to say:

*The Word they still shall let remain . . .  
He's by our side upon the plain*

In the heart of Africa there is a realistic ring to these words. The devil finds many spiritual cohorts in the bush. Although even here the outward forms of Western culture are becoming more and more evident, the vestiges of animism are hard to eradicate. The world of evil spirits still hovers about every village. The witch doctor may have discarded some of his crude trappings, but he is very much alive. To complicate matters, the spirits of false Christs have been zealous in penetrating bush country. Some find their appeal in encouraging polygamy. Others propagate every form of delusion in the name of Jehovah. In more recent years a rabid spirit of nationalism has denounced Christianity as just another form of European domination. And then there is the ever-present spirit of materialism. Whether it expresses itself in a Saturday night "mowa" party or in a growing trend to hoe the maize field on a Sunday morning, it has a devastating effect even in communities which boast of few material blessings.

Does the African have the ability to "try the spirits whether they are of God"? One surveys the large group of faces attracted to a dedication service. They can be so expressive, and yet at times so impassive. We know we wrestle not against flesh and blood. But we must trust that one little word can fell the devil himself!

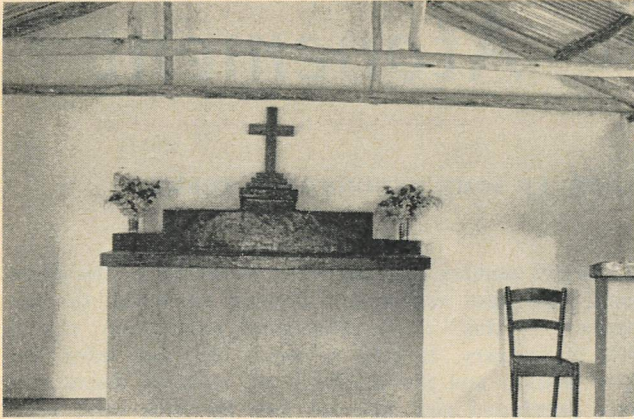
*And take they our life  
Goods, fame, child, and wife,  
Let these all be gone,  
They yet have nothing won;  
The Kingdom ours remaineth.*

E. H. WENDLAND



## The Dedication Service — Mtakwa Lutheran Church

Northern Rhodesia, Africa



*An altar unto the Lord (Genesis 12:7)*

The interior of Mtakwa Lutheran Church. The altar is mud blocks, covered with plaster, and painted. Benches are also mud block smoothed over with cow dung.



*Be ye lift up, ye everlasting doors (Psalm 24:7)*

Gideon Mbuisa, Mtakwa evangelist, hands the key to Supt. Theodore Sauer. Missionary E. H. Wendland conducts the service.



*. . . that My House may be filled (Luke 14:23)*

Only about 75 of the several hundred people present found room inside the chapel.



*Thy way, O God, is in the sanctuary (Psalm 77:13)*

This sign, painted by an African member, identifies our Northern Rhodesian chapels.



*Also that day they offered great sacrifices, and rejoiced (Nehemiah 12:43)*

Construction of the chapel is of mud block, covered with plaster and whitewash. About \$100 was borrowed from the mission, chiefly to pay for the metal roof. The congregation has pledged itself to repay this loan.



*The wives also and the children rejoiced (Nehemiah 12:43)*  
Their faces reflect the joy of this occasion.

[We are indebted to Missionary Theodore Sauer for the pictures on this page.]



What do  
you mean..



# Atonement ?

## A LOOK AT SOME SYNONYMOUS TERMS

In the Scriptures a number of expressions are used by the holy writers under the inspiration of the Holy Ghost to describe the great work by which Jesus as our Substitute paid the penalty for our sins. This work is so great, so indispensable for our eternal happiness, so rich in blessing that the Holy Ghost employed various words to tell us about it and to warm our hearts with the great good news. Each of these terms pictures Christ's saving work from a somewhat different point of view, impressing the blessed and joyous truth of the Gospel upon us in a new and winsome way, as when one holds a many-faceted diamond in the sunlight and looks at it from different angles to catch the brilliant and colorful effect resulting from the refraction of the sun's rays. Reserving a more detailed discussion of these various terms for later study, we at this time merely wish to call attention to some of them.

### 'Atonement' and 'Reconciliation'

The word *atonement* is used very often in the books of Exodus, Leviticus, and Numbers. On the great Day of Atonement the high priest went into the Holy of Holies in the tabernacle to make an atonement with blood for his own sins and the sins of the people.

The word *atonement* comes from the words "at one." It is the act of bringing into "at-ONE-ment" those who have been estranged from one another. As a result, parties who have been at odds and separated from one another are again "at one" with each other. A restoration of cordial relations, a reconciliation, has taken place. *Atonement* is therefore a fitting word to describe the great work by which Jesus, our Savior, has reconciled us to God.

In the New Testament we find the word *atonement* used only once in the King James Version. In Romans 5:11 we read, "We also joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*." The Greek word Paul uses here is translated in other passages with the word reconciliation. For example, in II Corinthians 5:19 we are told that "God was in Christ, *reconciling* the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of *reconciliation*." We see, then, that *atonement* and *reconciliation*, implying the reestablishment of peace, are used synonymously.

### 'Redemption'

Again, how often in the Scriptures Jesus is called our *Redeemer* and His atoning work *redemption*! Job, for example, is thinking of the coming Savior when he voices his firm conviction, "I know that my *redeemer* liveth" (19:25). Paul is speaking of the blessed fruits

of Christ's atoning sacrifice when he writes to the Ephesians, "We have *redemption* through his blood, the forgiveness of sins" (1:7). This word *redemption*, too, is rich in imagery. It calls to mind, for one thing, the slave market and the thankful joy of those slaves who were purchased and then set free by some kind benefactor, their redeemer.

### 'Propitiation'

What Jesus did to make satisfaction for our sins is pictured in still another way in the word *propitiation*: "He is the *propitiation* for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). He has expiated our guilt, appeased God's wrath, paid our debt.

### 'Satisfaction'

We may also speak of this as Christ's vicarious (substitutionary) *satisfaction*. Jesus has fully satisfied the claims which God's justice had raised against us. Although the word *satisfaction* is not in this sense in the Bible, the thought certainly is, and the use of this word by our Confessions is entirely Scriptural and proper. Our *Augsburg Confession* therefore correctly states that our sins are forgiven "for Christ's sake, who, by His death, has made *satisfaction* for our sins" (IV, 2).

### 'Mediator' — 'Ransom' — 'Salvation'

The Scriptures finally also tell us that as our God between Jesus has mediated between us and the holy and righteous God against whom we have transgressed by our sins. "For there is one God," Paul writes to Timothy, "and one *Mediator* between God and men, the man Christ Jesus; who gave himself a *ransom* for all" (I Tim. 2:5, 6). These names for our Lord Jesus, *Mediator* and *Ransom*, also describe Him in His capacity as our Savior. How full of meaning and how rich in comfort they are! They assure us that He has truly atoned for all our sins. God no longer charges them to our account. They are now covered, and we are saved. We have *salvation*, a word that covers not only the whole work of Christ on our behalf but also includes its blessed results here and the eternal joys of heaven which He has gained for us.

Oh, what happiness, what peace and joy consequently now are ours! Truly, as David exclaims, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1).

WILBERT R. GAWRISCH



## Sacred or Secular?

"Public schools will again face the decision to observe Christmas with a school program which is either religious or religionless festivity or an innocuous blend of jolly American folklore and certain overtones of the Apostles' Creed," comments *The Lutheran Witness* (Nov. 12, '63). The writer continues with the advice: "Christian administrators, teachers, and parents will do well to distinguish between programs which presume to lead in worship or teach eternal truths and those which simply inform or entertain." The oftener we read this advice, the less we understand it. The writer seems to make a distinction where there is no real difference. It reminds one of the specious distinction between joint prayer and prayer fellowship.

The school board in Red Wing, Minnesota, dealt rather summarily with this problem. According to an AP dispatch:

"All religious connotations will be removed from graduation exercises, Christmas and Easter concerts in the public schools here under a policy statement which drew 6-1 approval of the Red Wing School Board.

"Distribution of free Bibles to the schools by the Gideons is outlawed and there also will be no dramatizations of Bible stories.

"Recent decisions of the U.S. Supreme Court made it clear that it is not the province of a public school to support or discourage religious belief or practices," the board said in an introduction to the statement, enacted Monday night.

"Dr. Gordon Lee, board president, said there had been no complaints about religion in the local schools but that the board had felt 'it was time to define our policy.'"

A later release reported:

"Lee said the board had no objection to using religious music on its merits in a concert. What the statement opposed was staging such a program as a religious presentation."

## The Night Cometh

After 78 years in Tunisia, the North Africa Mission has been forced to close down its work as a result of government orders. Tunisian officials

closed the mission's bookstore and Bible center and stopped the circulation of Bible correspondence courses. In the last three years, 18,293 first lessons have been distributed. Of those taking the course, 717 have made a written profession of faith.

Field Director Harold W. Stalley explained that in Moslem-dominated countries freedom of religion does not include the right to make converts. He said there are 12 NAM missionaries in Tunisia. Some will be transferred elsewhere; others will attempt to remain as private citizens, doing what they can on a personal basis. (*The Sunday School Times*, Nov. 9, 1963.)

## High Liturgical Fences

The following clipping from *The Lutheran* (Nov. 8, 1963) treats a matter that we have been tempted repeatedly to broach but hesitated. At last someone else has said it, and said it with more moderation than we would have used. Objecting to "liturgical folderol," the writer says:

*"High church excesses' seen hindering growth*

"Rigid insistence of some pastors upon 'the high church excessiveness that exists in pockets of our church today' may be driving people away, the Rev. Merle G. Franke wrote in *Ecclesia Plantanda*, house organ of the Lutheran Church in America's Board of American Missions. Editor Franke is BAM secretary for church development.

"Pastors who insist on 'the only correct way' of conducting services seem to make this the main emphasis of their ministry, Mr. Franke charged. 'Unchurched people and people of nonliturgical backgrounds couldn't care less about all the liturgical folderol that they see in some of our congregations. If we can't communicate with these people because of high liturgical fences that we erect, we ought to rethink our reason for being in the community. From my sense of the church's mission, I cannot see that the important thing is to teach people how to fold their hands as they are walking to the communion table.'

"Pastor Franke added that he did not 'advocate wearing a business suit

in the chancel or prefer the altar candles to be lit by the janitor striking a match on the seat of his pants. When I conduct the service, I don't wear tennis shoes or sport clothes. But when good order and the correctness of worship become the main points of a man's ministry . . . he has closed the door to many unchurched who ought to be brought to Christ.'

## Those First Six Years

"Those first six years are crucial in the life of the child. They make him whatever he will become." Thus writes a reviewer of "A Parent's Guide to Children's Education" by Nancy Larrick in *Saturday Review*.

The statement is not absolutely true, but it does speak a truth that stabs a parent's conscience.

The observation merits serious consideration by mothers who *without valid reasons* commit their young children to the care of babysitters in order to follow a career or to increase the family income. Obviously, there are cases that force a mother to become the breadwinner. The father may be incapacitated or unemployed, or his wages may be inadequate to provide for the family.

But regardless of the reason that separates a child from his mother for the greater part of the time during those first six years so important in character building, the child is the loser.

The influence of family life — by precept and example — on the character of the preschool child is of greater importance than many parents seem to realize. Unconsciously, perhaps, they assume that in due time the Sunday school and the Christian day school will supply the necessary spiritual influence.

However, when the child enters school, his character has usually been set for life, for better or for worse. What has been lost can be recovered by Christian schooling only partially — if at all. One is reminded of a saying attributed to a Chinese philosopher: "You can't carve rotten wood."

"Those first six years" are a precious seedtime for parents, for



according to the review quoted above, "the child learns more in the first six years than in any other six years he will ever live."

### **Dozen Languages On Lutheran Radio**

By John Bush

ADDIS ABABA, Ethiopia (Reuters). What is claimed to be the most powerful Protestant radio station in the world is broadcasting to Africa, the Middle East, India and Asia from this Ethiopian capital.

Owned and operated by the Lutheran World Federation, the "Radio Voice of the Gospel," as station ETLF is known, broadcasts programs in a dozen languages, including Afrikaans, Amharic, Arab, English, Hindi Malagasy, Swahili, Tamil, Teelugu and Zulu.

The broadcasting motto is "Proclaiming Christ to His World."

The station cost \$1,700,000 according to radio officials here. Contributions came mainly from Lutheran organizations in North America, Germany and Scandinavia.

### **Funerals As Status Symbols**

At last we have it black on white, something some of us have suspected with increasing frequency: that pride often makes for unduly expensive funerals.

*Saturday Review* (Aug. 31, 1963) says: "A funeral is not an occasion for a display of cheapness. It is, in fact, an opportunity for the display of a status symbol which, by bolstering family pride, does much to assuage grief. A funeral is also an occasion when feelings of guilt and remorse are satisfied to a large extent by the purchase of a fine funeral. It seems highly probable that the most satisfactory service for the average family is one in which the cost has necessitated some degree of sacrifice. This permits the survivors to atone for any real or fancied neglect of the deceased prior to his death."

Comment seems superfluous besides the information that the quotation is from the August 1961 issue of *National Funeral Service Journal*.

### **St. Columba**

"Both Protestants and Catholics in Ireland are celebrating the 14th centenary of the departure of the Irish monk St. Columba from Derry

in Northern Ireland to the island of Iona, off the coast of Scotland.

"Ordained before he was 25, St. Columba spent 15 years preaching and setting up foundations in Derry, Durrow and Kells in Ireland. He left Ireland at the age of 42 and spent the rest of his life as a missionary on Iona."

Thus reports *Operation Understanding* (July 14, 1963) in a news item from Dublin.

The celebration on the part of the Catholics is a bit dubious. Columba, like St. Patrick, was not a "Catholic" in the modern meaning. He was not a Papist. The history of the Celtic Church is a weird tangle of fact and fancy. F. R. Webber, who has done painstaking work on this subject, says: "Names of people and places were confused in a reckless manner by the older historians, given as they were to mere speculation rather than to the examination of primary sources." (*A History of Preaching*, NPH.) Because of distorted history, the work of Columba, "important as it was, was given much greater scope than the true facts justify."

Webber says: "There is no evidence that the Celtic Church knew anything of transubstantiation, or of saint worship, or of the adoration of the Virgin Mary." Columba "was in every sense a missionary of Christ, and there can be no room to question that, like the great Apostle of the Gentiles, Christ and Him crucified was the great object of his teaching." He "was one of the greatest missionaries of the Celtic Church, and he deserves all the praise that has been given him."

The 14th centenary marks the event that Webber describes thus: "With the inevitable 12 companions so typical of Celtic accounts, Columba made his way, in 563 A.D., to the Isle of Hy, now called Iona, off the coast of Scotland. . . . There they built a church and a guest house, and huts for themselves. This little cluster of wattled huts, with their thatched roofs, was the beginning of a great missionary training center. The story of its founding and of its later history is familiar to all, and most of the older historians go so far as to say that Iona was the fountainhead of all northern Christian missionary activity."

The Celtic Church was later absorbed by Rome. How this came about is reported in detail by Webber.

Incidentally, the three-volume work by Webber that we have been quoting

is one of the more ambitious undertakings of our Publishing House. It is written in a style that makes it, for the discriminate reader, more interesting than a fascinating historical novel. There are undoubtedly many among our laymen who would relish it. If we were to suggest an appropriate gift for a pastor, this set would be well at the top of the list.

### **Bold and Blunt Heresy**

The late Prof. John Schaller used to say in his lectures on dogmatics that the errors in Calvinistic theology may be compared to the ways of a fox: sly and subtle; but that Roman heresy is like a bear: blunt and bold.

This comparison was recalled while reading the reply to a reader's question in *Our Sunday Visitor*. The reader wants to know why in the Roman Church "people do not receive Communion under the species [form] of both bread and wine." The answer (reproduced in part) is an example of the unabashed boldness and bluntness with which the Antichrist teaches error:

"It is a matter of the discipline of the Church. . . . It is now the law for the Latin rite, made definitive for this rite at the Council of Constance, in 1415. [That was the council that condemned John Hus to be burned at the stake.] . . . The Church was moved by weighty and just reasons when she approved the custom of communicating under one species. St. Thomas gives these reasons as follows: 1) the difficulty of providing the requisite number of vessels; 2) the danger of spilling the Precious Blood, save in very small and select congregations; 3) the danger of giving rise to false opinions. . . . Christ is received under either kind alone because, being risen from the dead, He is in the living state, and so body and blood, soul and divinity must be united. . . . It is impossible to prove, from Holy Scripture, that the laity are bound to receive Communion under both kinds."

This last sentence *could* be supported by the Douay version of Matthew 26:27, which reads rather ambiguously: "Drink ye all of this." But the latest Roman Catholic translation of the Bible into English, by Ronald Knox, seems to go out of its way to make the meaning plain. It reads: "Drink, all of you, of this."



## Direct from the Districts

### Arizona-California

#### California

King of Kings Lutheran Church, Garden Grove, has let out plans for its church building and hopes to obtain satisfactory bids in the near future. This mission, begun and served by Pastor Paul Heyn (Pomona) and Pastor Armin Keibel (Los Angeles), received its first full-time pastor in the person of Joel Gerlach, formerly of Warren, Arizona. Since his installation in January 1963, the congregation has seen rapid growth, largely through Lutherans fleeing from liberalism and searching for the pure Gospel.

California pastors conducted two youth camps this past summer. San Francisco Bay area congregations held a camp for grade-school children (ages 8-14) July 20-27 at White Sulphur Springs. The 36 children were occupied with Bible study, recreation,

and handicraft under the direction of Pastor Robert O. Waldschmidt, aided by five counselors. Los Angeles area congregations held their camp on Big Bear Lake, August 25-30. Under the direction of Pastor Joel Gerlach, confirmed teen-agers studied the errors which have invaded some Lutheran church bodies.

Our Savior Lutheran School, Pomona, began its third year with a new teacher, Miss Mary Funk, a 1963 graduate of Dr. Martin Luther College.

The first vicar assigned to California from our Seminary is Jon Mahnke of Milwaukee. His assignment to the California Mission Board permits the chairman, Pastor Paul Heyn, to serve more effectively in directing our widespread missions and in assessing new fields.

Gethsemane Church, Los Angeles, recently acquired a 1200-pound bell

from Trinity Church, Bay City, Michigan. The bell was installed and dedicated to the service of the Lord on Mission Sunday, October 13.

ARMIN KEIBEL

### Anniversaries

#### Golden Weddings

**Mr. and Mrs. Otto Christian** of Grace Ev. Lutheran Church, Town Maine, Marathon County, Wisconsin, on November 10, 1963.

**Mr. and Mrs. Carl Polashak** of St. Paul's Ev. Lutheran Church, Sodus, Michigan, on November 20, 1963.

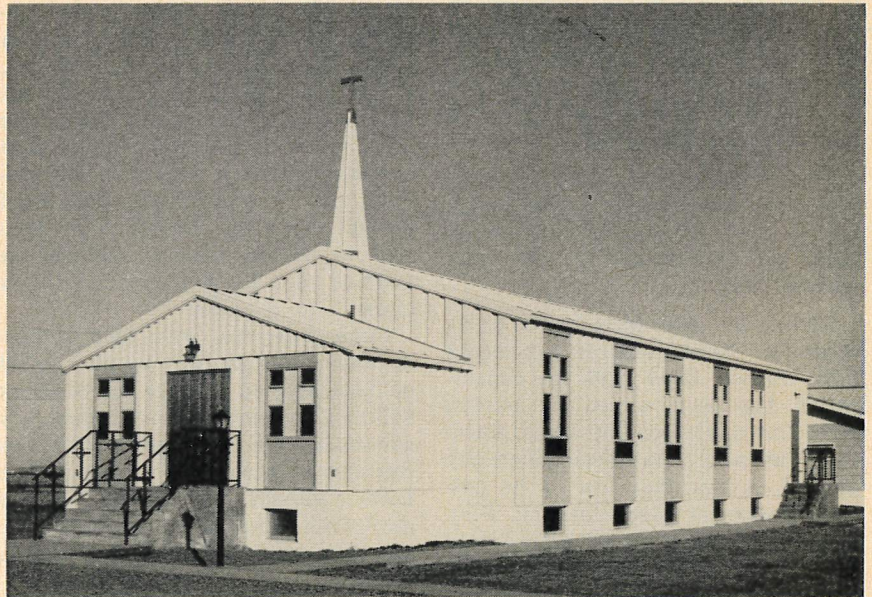
**Mr. and Mrs. Otto Gresens** of St. Matthew's Ev. Lutheran Church, Marathon, Wisconsin, on November 15 1963.

### Mission Church Happy Over New House of Worship West Glendive, Montana

October 20 was a joyous day for the members of Messiah Lutheran Church, West Glendive, Montana. On that day the congregation entered for the first time its new house of worship in order to dedicate it to a continual service of the Triune God.

Prof. K. G. Sievert of the Northwestern Lutheran Academy at Moberge, South Dakota, preached the dedication sermon. The Rev. Martin Janke, chairman of the Mission Board of the Dakota-Montana District, was the evening speaker. The undersigned served as liturgist.

The church building is an all-steel structure measuring 30' by 60' with a 12' by 20' entrance and includes a full basement. The total cost was \$30,000.00. Painting and building the chancel furniture was done by the congregation. The white stone used to face the altar and pulpit is a calcium stone (travertine) quarried near Yellowstone Park. The Alpha and Omega on the altar is also made of native stone (obsidian) and was cut and polished by one of the members.



Messiah Ev. Lutheran Church, West Glendive, Montana

This Montana mission congregation was begun in 1957 by the Rev. Jerome Spaude, then of Circle, Montana. Five communicant members constituted the church at that time. By the grace of God, however, the congregation began to grow. The undersigned was called to this congregation in July of 1958. Like many other churches in our day,

this congregation has also experienced a rapid turnover in membership, yet we thank God that today we note that the five communicants have grown to a total of 49. Thus we humbly thank God for prospering the work among us and pray that He would continue to bless this congregation in the years to come.

KENNETH LENZ



**Seventy-Fifth Anniversary**  
**Christ Lutheran**  
**Brady Township, Michigan**

November 3, 1963, was the Sunday chosen by Christ Lutheran, Brady Township, Michigan, for the observance of its 75th anniversary. Two services were held that Sunday morning. The Rev. H. Engel, who had served here as pastor from 1926 to 1939, was the guest speaker in both services. The 350 members and guests who registered for these services were exhorted to continue in the three basic principles of the Reformation: Scripture Alone, Grace Alone, Faith Alone.

Christ Lutheran was organized by a group of members from Zion Lutheran, Chesaning, Michigan, in 1888. These members, living in Brady Township, were being joined by more and more relatives and acquaintances as lumbering activities made more land available for farming. At that time the Lutherans in this area were being served by pastors from Owosso. The Rev. H. Abelmann helped organize Christ Congregation, and dedicated its church building on February 3, 1889. In 1927 the church was enlarged by the addition of a new chancel. Electricity was installed in 1939, furnace heat in 1947, art windows in 1951, and the latest decorating was done in 1960 with interior paneling.

The first school was built in 1916. This was replaced with a new parish hall in 1946, which was enlarged in 1956, and redecorated in the anniversary year.

During the first three years of its existence, Christ Lutheran was served from Owosso. Since 1891 the congregation has been served by pastors from Zion Lutheran, Chesaning, Michigan. The parish has been singularly blessed in this that few of its pastors were of short duration. Only nine pastors have served here during the past 75 years. The undersigned has served since 1947.

In this anniversary year, the congregation serves 65 families. It numbers 136 communicants and 36 voting members.

For all the blessings of the past, the congregation gives thanks and glory to the God of our salvation. It looks to Him also for the gathering of its members before the throne of grace on the Last Day.

H. A. SCHULTZ

**†Mrs. Bertha Wiechmann†**

Bertha W. Stuemke was born on December 22, 1880, at New Memphis, Clinton County, Illinois. She was confirmed in Trinity Lutheran Church of Springfield, Illinois, in 1894. In 1900 she was married to Pastor Frederick Wiechmann at Chatham, Illinois, by Professor Reinhold Pieper. Pastor Wiechmann served at Springfield, Illinois; Merrill, Wisconsin; LaCrescent, Minnesota; and in 1916 moved to Potsdam, Minnesota, his last congregation. In 1927 he retired and the family moved to Rochester, Minnesota. Pastor Wiechmann died in 1932. Mrs. Wiechmann continued to live in Rochester except for a time during which she lived in New Ulm to be with her children attending Dr. Martin Luther College. On November 10 she attended services at Resurrection, as was her regular habit; in the afternoon she went visiting and on the return trip became ill. Taken to St. Mary's Hospital, she died near midnight.

Mrs. Wiechmann put forth much effort to aid in the founding of our congregation in Rochester; she was a charter member of Resurrection when it was begun in 1956. During the rest of her life she was active in the congregation, especially working toward a Christian day school for the children, a goal not realized up to the present time. Her great interest in the Lord's work shows fruit in that, of her nine surviving children, two sons are pastors, one is a Christian day-school teacher, while one daughter is a Christian day-school teacher, another is married to a teacher, and a third is married to a pastor.

Funeral services were held at Resurrection of Rochester by her pastor on November 15. Pastors and teachers will long remember Mrs. Wiechmann's generosity; her congregation will miss this energetic, forceful worker for the Lord. "Blessed are the dead which die in the Lord from henceforth . . . and their works do follow them" (Rev. 14:13).

F. A. WERNER

**NAMES REQUESTED**  
**Faribault, Minn., Area**

Names of prospective members are sought in the Faribault-Northfield-Owatonna, Minn., area for the preaching station already begun at Faribault, Minn. Services are conducted the fourth Sunday of each month. Further information can be obtained from and references should be sent to:

Harold D. Yotter  
 934 S.W. 7th Ave.  
 Faribault, Minn.

**CONCORDIA TRIGLOTTA WANTED**

The Library at Dr. Martin Luther College, New Ulm, Minnesota 56073, sorely needs at

least three copies of CONCORDIA TRIGLOTTA in useable condition. Please indicate the price expected if you have one for sale. Gifts, too, would be appreciated.

HERBERT A. SITZ, Librarian

**REQUEST FOR NAMES**  
**Washington, D.C., Area**

Please send names and addresses of Wisconsin Synod families moving into the District of Columbia and nearby area of Maryland and Virginia to

Rev. Walter F. Beckmann  
 3519 North Ohio Street  
 Arlington, Virginia

**A REQUEST — FOSTER HOMES**

The Residential Treatment Center operated by the Lutheran Children's Friend Society of Wisconsin is interested in locating good foster parents for some of the boys (ages 9-15) now residing in our Center.

Administratively, we are not responsible for finding foster homes for these boys; that is the responsibility of the County and State Departments of Public Welfare, who originally placed the child in our Center. We, however, feel it an asset to our program if we, as an Agency, can refer names of good Lutheran homes to these agencies to be studied by them with the intent of placing one of our boys.

If you are interested in placing your name into the depleted file of much-needed foster homes, you are encouraged to contact the Lutheran Children's Friend Society, 8138 Harwood Ave., Wauwatosa 13, Wis.; Telephone BLUEmound 8-4542. Telephone calls or correspondence may be directed to Mr. Don L. Druckrey, Child Care Supervisor.

**DMLC RECORDS AVAILABLE**

Records containing 15 selections from the DMLC Choir's 1963 tour program are now available for \$4.50 each postpaid from the College music department or for \$4.00 from either the College or Northwestern Publishing House when mailing is not required.

Prof. Meilahn Zahn  
 DMLC  
 New Ulm, Minn.

**AN OFFER — CHURCH FURNITURE**

Free to any mission congregation, or others in need of them, for transportation. A small altar, pulpit, baptismal font, crucifix, candelabra, and nine-foot pews. Contact:

Norbert A. Gieschen, Pastor  
 St. Matthew's & St. John's  
 Ev. Lutheran Churches  
 Box 176, Stoddard, Wis. 54658

**APPOINTMENTS**

Pastor E. O. Schulz of Redwood Falls, Minnesota, has been appointed to serve on the Board of Control of Dr. Martin Luther High School, New Ulm, in place of Pastor George Baer. Pastor Baer accepted a call as professor at Northwestern College shortly after having been elected in August and resigned from the Board of Control.

\* \* \*

Pastor Paul H. Wilde of Hancock, Minnesota, has been appointed a contributing editor for **The Northwestern Lutheran**. He will replace Pastor Carl Mischke who after years of faithful service has asked to be relieved of this assignment.

\* \* \*

Pastor Elmer A. Mahnke of Milwaukee, Wisconsin, has been appointed to the Lutheran Spiritual Welfare Commission to complete the term of Professor Conrad Frey. Professor Frey resigned from his office because of his many other duties and increasing responsibilities.

\* \* \*

Mr. John Stuedel of Appleton, Wisconsin, has been appointed to the Synod's Pension Commission to complete the term of Mr. Walter B. Stark. Mr. Stark resigned because his extended absences from home make it increasingly difficult to attend meetings.

OSCAR J. NAUMANN, President



**REQUEST FOR A BELL**

Any congregation having a large bell (600 lb and up) not in use and interested in selling it, kindly contact the Rev. W. O. Bein, 2022 N. Mitchell Street, Phoenix, Ariz. 85006.

**NAMES REQUESTED  
Willmar, Minn.**

Exploratory Wisconsin Synod services are planned in Willmar in the near future. Please send names and addresses of prospects to

Pastor John Raabe  
226 Ramsey Ave. S.  
Litchfield, Minn. 55355

**AN INVITATION**

Salem Ev. Lutheran Church extends an invitation to those members of our Wisconsin Synod who will be vacationing in the Scottsdale-East Phoenix area this winter

season. Salem has one service at 9:00 a.m. Temporary place of worship is the Scottsdale Boys Club, 7502 East Osborn Road. John Gaertner, pastor  
308 S. Pueblo Way  
Scottsdale, Ariz.

**FREE BULLETIN BOARD**

Trinity Lutheran Church, Kiel, Wis., has an outdoor bulletin board to give away, preferably to a mission congregation. Write to Pastor E. G. Behm, Kiel, Wis.

**ORDINATIONS AND  
INSTALLATIONS**

**Pastor**  
**Neuman, Karl H.**, as pastor of Redeemer Ev. Lutheran Church, St. Croix Falls, Wis., and of St. John's Ev. Lutheran

Church, Centuria, Wis., by R. F. Schroeder; assisted by P. Kurth, L. W. Meyer, Sr., and E. Penk (at St. John's); Nov. 3, 1963.

**MISSIONARY COMMISSIONED**

**Strack, Kenneth**, as missionary to the Cape Canaveral-Merritt Island area of Florida, by M. Smith; assisted by C. Lawrenz, R. Wiechmann, F. H. Tabbert, M. Lemke, and L. Pankow; Nov. 17, 1963.

**CHANGE OF ADDRESS**

**Professors**  
**Becker, Dr. Siegbert W.**, 2401 N. Grant Blvd., Milwaukee, Wis. 53210  
**Voss, Robert J.**, 11708 W. Center St., Milwaukee, Wis. 53222  
**Woldt, Alfons**, 8122 W. Potomac Ave., Milwaukee, Wis. 53218

**WISCONSIN EVANGELICAL LUTHERAN SYNOD  
BUDGETARY OPERATING STATEMENT  
July 1, 1963 to October 31, 1963**

	This Year		Last Year	
	October 1963	Four Months July 1963 thru October 1963	October 1962	Four Months July 1962 thru October 1962
<b>Budgetary Income:</b>				
Offerings from Districts.....	\$308,297.97	\$788,239.88	\$309,703.21	\$706,892.15
Gifts and Memorials from Members.....	961.56	3,471.16	194.45	2,013.82
Bequests for Budget.....	—	1,000.00	—	832.17
Educational Charges from Educational Inst. ....	31,773.24	260,399.39	17,176.33	191,660.21
Other Income .....	85.94	541.00	325.75	1,498.96
<b>Total Income .....</b>	<b>\$341,118.71</b>	<b>\$1,053,651.43</b>	<b>\$327,399.74</b>	<b>\$902,897.31</b>
<b>Budgetary Disbursements:</b>				
Worker-Training .....	\$187,388.53	\$627,228.91	\$132,033.67	\$649,823.83
Home Missions .....	70,435.76	299,682.13	71,987.70	274,133.96
World Missions .....	32,545.31	145,213.40	52,642.27	165,731.26
Benevolences .....	22,113.00	66,501.73	9,446.00	36,989.00
Administration and Promotion .....	28,696.49	91,917.07	34,934.77	86,760.69
<b>Total Disbursements .....</b>	<b>\$341,179.09</b>	<b>\$1,230,543.24</b>	<b>\$301,044.41</b>	<b>\$1,213,438.74</b>
<b>Operating Gain or (Deficit).....</b>	<b>(\$60.38)</b>	<b>\$(176,891.81)</b>	<b>\$ 26,355.33</b>	<b>(\$310,541.43)</b>

**1963 PRE-BUDGET SUBSCRIPTION PERFORMANCE**

District	Pre-Budget Subscription				Offerings Received January through October, 1963			
	Number of Comm. A	1963 Subscription B	Average Per Comm. Subscribed C	10/12 of Subscription D	Offerings Received E	Per Cent of D F	Average Per Comm. Received G	
Arizona-California .....	4,594	\$ 57,391	\$12.49	\$ 47,826	\$ 46,611	97.5	\$10.15	
Dakota-Montana .....	7,402	106,784	14.43	88,987	86,982	97.7	11.75	
Michigan .....	28,067	386,704	13.78	322,253	314,745	97.7	11.21	
Minnesota .....	39,005	490,542	12.58	408,785	419,367	102.6	10.75	
Nebraska .....	6,779	93,003	13.72	77,502	78,723	101.6	11.61	
Northern Wisconsin.....	48,686	537,996	11.05	448,330	423,782	94.5	8.70	
Pacific Northwest .....	1,479	19,667	13.30	16,389	14,518	88.6	9.82	
Southeastern Wisconsin .....	51,530	629,380	12.21	524,483	494,114	94.2	9.59	
Western Wisconsin .....	48,878	552,682	11.31	460,568	455,270	98.8	9.31	
<b>This Year .....</b>	<b>236,420</b>	<b>\$2,874,149</b>	<b>\$12.16</b>	<b>\$2,395,123</b>	<b>\$2,334,112</b>	<b>97.5</b>	<b>\$ 9.87</b>	
<b>Last year .....</b>	<b>234,411</b>				<b>\$2,191,483</b>		<b>\$ 9.35</b>	

Norris Koopmann, Treasurer  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208



# The Northwestern Lutheran ANNUAL FOR 1964

## YEARBOOK AND DIRECTORY of the Wisconsin Ev. Lutheran Synod

### CONTENTS:

- ★ *A Calendar of the Church Year*, including all the Church Festivals and civil holidays for 1964.
- ★ *"Your Servants in the Lord"*— a letter from the President of our Synod.
- ★ *Progress and Prospects* — The story of our world mission program, told by Rev. Edgar Hoenecke, chairman of the Board for World Missions. In 32 pages, with almost 70 pictures and maps, he tells the heartwarming story of our missionaries in Africa, Japan, Germany, Apacheland, and Puerto Rico.
- ★ *Our Synod and its Work* — A brief summary of the function and organization of the various departments of our Synod.
- ★ *Pictures of the 1963 graduates* from our Theological Seminary and Dr. Martin Luther College.
- ★ *Complete Official Directory* of all pastors, officers, boards, professors, teachers, congregations, colleges, high schools, day schools, including the location and time of service of all congregations and missions, and the address and telephone number of all pastors, professors, and missionaries.

More than one-third of the 1964 Annual is devoted to informational and devotional material. The book itself has been increased to 6x9 inches. The cover design presents the revised official seal of the Wisconsin Synod.

Price: \$ .75

Prof. Heinrich J. Vogel  
 Ass't, Ed. W.L.O.  
 11757 N. Seminary Dr., 65 W.  
 Mequon, Wisc.



No. 50-1264

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