

THE NORTHWESTERN
Lutheran

Volume 52, Number 24
November 28, 1965

AS ANGELS JOYED

AN ADVENT SONG

*As angels joyed with one accord
Upon the Advent of our Lord,
So laud we all and bless the name
Of Him who from the Father came.*

*He came, not clothed in majesty
Nor pow'r that suits His Deity;
In lowly state He walked till He
In dying set us captives free.*

*This done, He soared to God's right hand,
Yet orphaned not His chosen band,
For He, not bound in grace and pow'r,
Attends His own each day and hour.*

*In ev'ry age — let praise abound! —
He comes; men hear His voice resound.
His gladsome Gospel does not cease
To bring them comfort, joy, and peace.*

*He comes in Water to the child
And cleanses it, from birth defiled.
To all who find the Father's face
His Washing seals God's pard'ning grace.*

*Now praise the Holy Sacrament,
Redeeming Love's great testament!
'Tis there He comes in bread and wine
To give Himself — and gifts divine.*

*Lift up your heads! All grief and pain
Shall vanish when He comes again.
Where we shall see Him face to face,
There joy alone shall have a place.*

*Then Advents there will be no more
Nor Advent sighs for grace in store.
We yearn no more once He has come
And brought His children singing home.*

WERNER H. FRANZMANN

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 52, Number 24 * November 28, 1965

Official Publication, Wisconsin Evangelical Lutheran Synod.

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

Second-class postage paid at Milwaukee, Wisconsin.

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

Subscription rates, payable in advance:

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

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

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Editorials

Mysteries After the failure of one of the late adventures into space, a reporter observed that possibly neither the Russians nor the Americans might ever land on the moon. In that case, he said, the moon would have to continue to be a mystery, and added: "Let's leave it that way." He was content to have the moon remain a mystery.

Do we want or need to have all mysteries solved? Would it increase our delight in swallows and martins if we knew exactly why they left us each year at about the same time in late summer and returned again over who knows how many miles each spring to the exact spot they had left eight or nine months before? Would it make us any wiser if we knew exactly how many stars are shining in the Milky Way? No matter how enthusiastic we may be over every advance in real knowledge or how much we enjoy every discovery, yet we can find as much satisfaction in the contemplation of something we do not understand as in a careful explanation that makes what had been a mystery appear to be just another commonplace.

There are mysteries that must remain mysteries, that lie above and beyond human comprehension. These mysteries defy explanation, and when a reasonable explanation is offered they are destroyed or blasphemed by the explanation. The union of God and Man in Christ is such a mystery. Any attempt at a common-sense explanation of it will necessarily deny the reality either of the God or of the Man in the one Christ. Similarly, the Lord's Supper must remain a mystery to our common sense. We cannot explain how the bread that we eat can at the same time be the body of Christ given for us. The Roman Catholic explanation destroys the reality of the bread and wine; the Calvinist explanation destroys the reality of the Body and the Blood. Both try to explain and both succeed in destroying the mystery. We can no more grasp the mystery of the Lord's Supper with our fumbling intellect than we can grasp the union of God and Man in Christ Jesus, or the mystery of One God in three Persons—Father, Son, and Holy Spirit. What is a mystery, and in Scripture is called a mystery, we had better let be a mystery. "Let's keep it that way."

ERWIN E. KOWALKE

* * * *

Still a Rose "A rose by any other name is still a rose."

A rose remains a rose no matter what name you give it. Likewise, and for the same reason, the shoeshine boy who billed himself as a "footwear maintenance engineer" was still a shoeshine boy. Changing the name does not alter the identity of a thing.

The homely axiom pertaining to the rose applies to religion as it does to everything else. About 15 or 20 years ago Prof. Edmund Reim, former president of Wisconsin Lutheran Seminary, delivered an essay at a District convention entitled "Ancient Heresy in Modern

Garb." The essayist demonstrated how heresies, centuries old, reappear periodically to confound the unwary. They appear under new names and with different sponsors, but they are the same old heresies which were exposed and rejected years ago. Ancient heresies and religious systems known to students of doctrine and church history as Arianism, Pelagianism, Semi-Pelagianism, Manichaeism, Gnosticism—there is a long list—all arise from their ashes like the phoenix bird and present themselves anew in modern garb.

Associating these hoary heresies with "modern scholarship" or billing them as results of "new insights," as is commonly done in our generation, does not change their identity or essential character. Improved packaging may make merchandise more appealing to the potential buyer, but it does not improve—or change—the product. And heresy is heresy still, no matter what you call it or how you dress it up.

"New" and "improved" are the favorite catchwords of today's advertisers. And such words as "modern" and "scholarship" are used to lend new dignity and appeal to heresies identified as such centuries ago.

Let us not be unduly impressed by the new finery. It is well for us to remember that "a rose by any other name is still a rose."

IMMANUEL G. FREY

* * * *

Career Junking Project Talent, the University of Pittsburgh study made for the U.S. Office of Education, and involving 440,000 U.S. high-school students, has revealed some dismaying facts about career choices by high-school students. As reported in the *Milwaukee Sentinel*, one half of our high-school juniors who plan to become physicians give up the idea by the time they finish their freshman year at college. Only one out of eight high-school juniors who have chosen mathematics as their future career is still majoring in this subject three years later. Follow-up studies show that professions like engineering, science, pharmacy, and dentistry have suffered similar huge losses between the eleventh grade and the end of the first year in college. Three out of four graduates from high school change their original career goals within one year after graduation. Losses after the freshman year in college were not tabulated, but it is well known that there is also a good deal of "career junking" after that.

One wonders what such a study would reveal concerning changes in career choices by ministerial students between the eleventh grade and the freshman year at our Synodical schools. (Incidentally, it is much more realistic to speak about career dropouts among eleventh graders than among ninth graders. The 16-year-old's career choice is more mature and more realistic than is the 14-year-old's.) While no detailed study of ministerial dropouts

(Continued on page 377)

Blessed be the Lord God of Israel; for he hath visited and redeemed his people and hath raised up a horn of salvation for us in the house of his servant David, as he spoke by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life (Luke 1:68-75).

The advent of our King

*Our prayers must now employ.
And we must hymns of welcome sing
In strains of holy joy.*

(LH 68:1)

This week the worshipping congregation enters upon a new church year of sacred seasons, services, and songs. To usher in the Advent season, an appropriate selection is surely this inspired and inspiring BENEDICTUS of the aged priest, Zacharias. Here is a hymn of personal conviction and confidence that we do well to make our very own.

A Hymn of Conviction

Remarkably, it was just after the birth of his own son and just prior to the birth of God's Son, that Zacharias uttered this majestic hymn of poetic beauty and eternal verity.

For centuries already the people of Israel had awaited the fulfillment of the divine promises of a coming Redeemer. With deep longing and earnest expectation they looked forward to the day of His arrival. While many had lost sight of the real purpose of His coming, there were still

the faithful few who realized that He was coming to rescue them from the clutches of sin and death and to set them free from the stranglehold of their most treacherous enemy, Satan himself. On the threshold of that Redeemer's appearance Zacharias based his convictions on the utterances of the prophets of old and saw clearly that this horn of salvation was not going to be a political champion, or a social reformer, or merely a great moral teacher, but the very Messiah of God who would do battle with the forces of darkness and gain the victory, a complete and final victory, for fallen mankind.

It was, indeed, nothing but pure grace and mercy which prompted God from the beginning to send a Savior into the world. What miserable wretchedness would have prevailed throughout all history, and what a hopeless lot of despairing, death-deserving mortals we would be today had God not opened up the forgiving fountain of His merciful love! Under those circumstances you and I could look forward to nothing but the eternal torments of an outraged conscience and to the fearful consequences of unforgiven guilt.

But, "blessed be the Lord God of Israel; for he hath visited and redeemed his people and hath raised up a horn of salvation for us in the house of his servant David." With contrite hearts we can look up from the dust and ashes where we belong to the clouds of mercy from whence cometh our help. In the sober realization of our own unworthiness, we can go forward in this Advent season with happy hearts and confident hopes. For, "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

A Hymn of Confidence

Oh, indeed, there is every reason now to rejoice and to sing praises to the Lord our God with thanksgiving

and with gladness. And, as we contemplate once more the wonders of His mercy and the faithfulness of His promises, we too, like Zacharias, shall grow stronger in our faith and in our determination to take Him at His word.

Only a few months earlier Zacharias had been puzzled and doubtful concerning the angel Gabriel's startling announcement. He couldn't quite believe that his wife, at her age, could bear him a son. It was a serious lack of faith which Zacharias revealed then. His faith in God's word and promise needed strengthening. The Lord took upon Himself to nourish and strengthen that faith. "For with God nothing shall be impossible" (Luke 1:37).

How ashamed Zacharias must have felt when it became evident that his wife, Elizabeth, was going to have a child! How he must have regretted that lack of trust in the word of the Lord! But, how much his faith and confidence were uplifted by that blessed event, is evident in this hymn of praise. Now he was gloriously sure and unquestionably certain that God is ever faithful to His word and promise. He had learned to take God at His word. With a faith like Abraham's, he proclaimed the coming of the Savior as though He had already been born.

With such a joyous, confident faith we, too, will want to enter upon this new church year. Surely, we have our doubts and misgivings at times, too. Perhaps there is uncertainty and fear and only a feeble faith. The sins of the past have a way of causing all sorts of spiritual aches and pains. But why be uneasy or disturbed? Why not be sure, absolutely sure of pardon and peace? See how marvelously God keeps His promises and how graciously He deals with penitent hearts! See how He fires the spark of faith with the fuel of His word, how patiently He leads and trains, and how bountifully He blesses the trust and confidence that He has created!

MILTON BURK

FROM THE EDITOR'S DESK

THE PASTOR CALLED TO VIETNAM HAS ACCEPTED. In our last issue we reported under "Goals Gained" that the Lutheran Spiritual Welfare Commission had called a man to serve military men of our Synod in Vietnam. This issue reports the acceptance of the call. See page 379.

* * * *

"HIDDEN GEMS IN OUR HYMNS" is the title of a new feature which begins with this issue. We are confident that many of our readers will find this feature a help in the understanding and appreciation of our hymns.

* * * *

PROFESSOR BLUME RESUMES THE SERIES "IN THOSE DAYS," a series which shows how archaeological findings are helpful in understanding Scriptures. See page 376.

* * * *

"THE ORIGIN OF THE EARTH" is the title of the third article of the series, "The Christian's Response to Evolutionism." You will find Prof. Paul Eickmann's article on page 374. Following it is the continuation of Prof. Carl Lawrenz' article on "Concerning the Creation Account of Genesis."

* * * *

ANOTHER QUIZ:

1. "Heresy is heresy still, no matter what you call it or how you dress it up." — Who said it? What point was he making? Page 371.
2. What city was the headquarters for the Apostle Paul's work in Asia Minor? What kind of city was it? See page 376.
3. What is meant by the "death-of-God theology"? See page 378.
4. "There are mysteries that must remain mysteries."— Who said it? What point was he making? See page 371.
5. What noted man called himself a Lutheran and yet joined a Unitarian type of church? Page 378.
6. The man who will serve our brethren in Vietnam might be called a "military chaplain." But in what way does he differ from most other chaplains in regard to carrying on his work? See page 379.

Union Without Unity

The amalgamation—and accompanying fragmentation—of churches proceeds at a dizzy rate, sometimes after long wooing and cooing, at other times after only a short courtship.

The serious-minded observer wonders how such unions are possible when there is no unity of doctrine and practice. One does not hear of any heresies being dropped or any unscriptural practices being disavowed and discontinued.

Those of us who remember the formation of the Norwegian Church in America smarted when the Madison Agreement was adopted, the double-tongued *Opgjoer* of 1917. There was much gulping, but little protesting. The United Church, the Synod, and Hauge's Synod swallowed the union document. Now they are in The American Lutheran Church, taking their errors with them.

The riddle is largely solved by N. N. Ronning, a popular writer in Hauge's Synod, when he writes in his *Fifty*

HIDDEN GEMS IN OUR HYMNS

Since this new "featurette" in *The Northwestern Lutheran* comes to you at the beginning of a new church year, we shall here, during this season, be directing your attention to two of our better known Advent hymns. We do this in an attempt to arouse greater interest in the many beautiful poetic expressions of Scripture truths which are to be found in the *Lutheran Hymnal*. In this effort we shall concentrate on certain passages in our hymns which some of us may have been singing without completely comprehending their full Scriptural meaning.

Let us look at "O Lord, How Shall I Meet Thee?" (LH 58.) This is one of our best Advent hymns. It was written by Paul Gerhardt, who produced many fine hymns, and it was first published in German in 1653. Now read the first four lines of the fourth stanza:

*Love caused Thy incarnation,
Love brought Thee down to me;
Thy thirst for my salvation
Procured my liberty.*

How would you express that in your own words? The "incarnation" of our Lord is His entry into this world as a true human being, yet without sin. He "thirsts" for our salvation because the Lord "is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). The "liberty" (line 4) which is ours is the glorious freedom from Satan's power which our Savior "procured" for us by His victory over the forces of evil. Why? Because of "love." "God so loved the world, that He gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." In these four lines of poetry, then, we actually have a paraphrase of John 3:16.

PHILIP JANKE

Years in America (p. 184): "As the Hauge's Synod never had engaged in a doctrinal controversy with other church bodies, its representatives on the Union Committee served as a *sedative*. It was a question of formulating theses which expressed that everybody believed and left each group able to say that it *did not give up anything*. It is remarkable how easy it is for church leaders to agree when laity calls on them to agree." (Emphasis added.)

H. C. NITZ

The Christian's Response To Evolutionism

A Series of Nine Articles Dealing With Evolutionism

THE ORIGIN OF THE EARTH

"In the beginning God created the heaven and the earth." Surely, these words have a familiar ring; we know them well. They are the opening words of the Bible. We learned them in early youth. For us they answered the question: How did the earth come into existence? What was the origin of the earth? We accepted the opening sentence of the Bible as a statement of fact and believed it just as it stands.

Genesis One Still Satisfactory?

But do we still believe that this simple Bible statement is a satisfactory account of how our earth came into being? In the light of discoveries that have been made by scientists, can we still accept Genesis 1:1 and hold to it as a statement of fact? Can we still believe that here we have an authoritative statement that actually tells us how the earth came into existence?

Whether we read popular descriptions of the earth's "creation," such as have appeared in *Life* and other widely circulated magazines, or study the accounts given in books written by notable scientists, we will find that the views generally expressed are not in accord with the Bible's simple words. If reference is made to the Bible account of the earth's creation at all, it will be as to a myth, one of many that have arisen among various nations of the world in times past. For most scientists the Bible account has become outmoded. It is said that only people that are uninformed, who haven't kept pace with the advances of science, still believe that the Genesis account is literally true, to be taken at face value, and to be made an article of faith.

Substitutes for the Bible Account

Having rejected the Bible account of the creation of the earth, what then have scientists to offer in its place?

Since the creation event took place in the absence of human observers, he who does not accept the Genesis account as literally true can only speculate concerning it. Such speculation has given rise to a number of different theories. The four most popular theories that have been proposed for the origin of the earth were named: (1) the nebular theory; (2) The encounter or collision theory; (3) the exploding star theory; (4) the dust cloud theory.

The Nebular Theory

The first of these theories, the nebular theory, was also the first "scientific" theory that met with general acceptance among scientists. It was formulated in 1796 by the French mathematician Pierre Laplace. According to this theory the whole solar system consisted originally of a hot, slowly rotating, more or less spherical mass of gaseous matter, a nebula. As its temperature decreased, the nebula tended to shrink. This caused it to whirl faster, and in so doing to throw off a ring of matter from its outer edge. This ring then supposedly drew itself together to form a body that continued to circle around

the mass from which it had separated. Successive repetitions of this process eventually produced the whole series of planets—among them the earth—which now revolve around the sun. The sun was said to be the large part of the original gaseous mass that had settled down into a single compact central body.

Two Serious Flaws

After about a century, however, the nebular theory was found to be unsatisfactory as an explanation for the origin of the earth because it contained two serious flaws. First: there was no satisfactory way to explain how the rings that were supposedly thrown off the original mass of gas could have gathered themselves into planets. Secondly: considering its great mass, the sun's rate of rotation was not rapid enough when compared with the speeds with which the much less massive planets move. So the nebular theory fell into disfavor.

The Encounter Theory

The encounter theory has had a similar fate. Essentially this theory assumes that the earth and the other planets were formed when another star happened to pass close by the original sun or even to have grazed it. (According to a variation in the theory, even three stars might have been involved in the "encounter.") Such an outside disturbance, it was said, would have caused the sun to throw off very hot particles of its matter. The particles were called "planetesimals." According to the theory, the planetesimals later cooled and collected into large masses to produce the planets.

Found Wanting

How has this theory fared? As long ago as March 11, 1940, there appeared in the Science Section of *Time* magazine an article entitled, "Whence the Planets?" In the article the Science Editor described the quandary in which scientists found themselves because a noted mathematician had analyzed some of the conditions that were basic to the encounter theory. The mathematician, Dr. Lyman Spitzer, Jr., a National Research Fellow at Harvard, had shown that even under the most favorable conditions proposed in the encounter theory a planet, such as the earth, would never have had a chance to form because expansion would take place 100 times as fast as cooling. To quote from *Time*: "In the *Scientific American* his (i.e., Dr. Spitzer's) work was explained by Princeton's grey, gentle Henry Norris Russell, a great authority on the solar system, under the gloomy title, *A Famous Theory Weakens*." In other words, a theory that had been widely accepted was found wanting.

The Exploding Star Theory and Its Fatal Flaw

Neither has the third theory, the exploding star theory, fared any better than the two already discussed. Accord-

ing to this theory, the sun once flared up as a "new star" or nova. A nova is a star that has been known to exist as an ordinary star, but which for some unknown reason suddenly increases manyfold in brightness, then settles down again to its original condition. Such stars are thought to throw off shells or envelopes of hot gas. From these shells, by cooling, planets were presumably formed. To quote again from the *Time* article: "But Dr. Russell declared that even this idea offered no escape from the Spitzer mathematics. The shells of gas would still be hot, they would still expand too fast to permit planetary formation." *Time's* editor concluded his article in these words: "Last week, in short, science might have been glad to write off the solar system as an optical illusion."

The Dust Cloud Theory—Impossible to Verify It

The fourth theory, the dust cloud theory, is the most recent attempt to explain the origin of the solar system. It was proposed in 1941 by C. F. von Weizaecker and modified by G. P. Kuiper in 1951. This theory is a modification of the nebular theory and it retains features of that theory. Yet in regard to the attempt to explain the origin of the solar system, Kuiper himself "has pointed out that all possible theories contain assumptions that are simply beyond man's power to verify." "It is not a foregone conclusion," says Kuiper, ". . . that the problem has a scientific solution" (*Life Nature Library, The Earth*, p. 36).

"Bring on New or Revised Theories!"

So all of the theories that have been proposed to account for the earth's existence have been found wanting by scientists themselves. Would it not then seem that all theorizing should be abandoned? Should anyone still want to set aside the Scriptural account of the earth's origin and replace it with an explanation that science might offer?

Those who have not been brought to faith in the inspired truths of the Scriptures will be little affected or influenced by these findings. For them it will only mean that either some other theory must be found, or that existing theories must somehow be revised to remove the faults that have become apparent in them.

Faith That Stands in the Power of God

Roland H. Bainton has said: "Modern man walks unguided through a bleak world, struggling convulsively until he finds a foothold in some new faith." There are those—we among them—who have found a foothold in the faith engendered in them by God's Holy Spirit through the message of the Gospel of Christ. That faith has given us the assurance that the Scriptures are God's revelation

and that what they reveal is absolutely true. "In the beginning God created the heaven and the earth," is as vital part of our faith now as it was when we first learned the words in our youth. Our faith "does not stand in the wisdom of men, but in the power of God."

Faith That Stands in the Wisdom of Man

But for those who have not been brought to faith in Jesus Christ as their Lord and Savior there exists no firm unwavering object of faith. Theirs is a faith which stands in the wisdom of men and in the power of human reason.

In his book, *The Simplicity of Science*, Stanley D. Beck says: "Faith means the assurance of what we hope for; it is our conviction about things we cannot see. This definition of faith does not come from a treatise on the philosophy of science. It comes from the New Testament—Hebrews 11:1. It is just as applicable to scientific faith as it is to religious faith. The real differences between the faiths of science and religion concern the nature of the assertions held as being true."

Man's Knowledge Does not Make Him an Evolutionist

This is well worth remembering. It is not man's knowledge or wisdom that determines his attitudes or the viewpoint from which he interprets what he has learned about God, the world, and the universe. Rather it is the faith that he has in man's ability to discover what he thinks is true. It is this faith that he relies upon to give him an explanation of all that he experiences in life. If, therefore, theories that are acceptable today turn out to be unacceptable tomorrow, natural man's faith in them will persist so long as God's Spirit does not create in him a new faith.

A Foundation That Is Sure

We are reminded of St. Paul's admonition to the Ephesians, "not to be tossed to and fro, and carried about with every wind of doctrine;" and of his words in I Corinthians 2:14: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

No, our faith in Genesis 1:1 has not been destroyed by the changing and uncertain theories of science. Our faith rests on a foundation of God that is sure (II Tim. 2:19). That foundation is God's Word, of which Christ says, "Thy word is truth." We profess our faith in it with each recitation of the First Article of our Creed: "I believe in God the Father Almighty, Maker of heaven and earth." May God graciously keep us in this faith, for Jesus' sake!

PAUL G. EICKMANN

CONCERNING THE CREATION ACCOUNT OF GENESIS

[This is a continuation of Prof. Lawrenz' article in the November 14 issue. Here he treats two more important points.—Ed.]

The Days in the Creation Account

Even a liberal Old Testament scholar like John Skinner in *The International Critical Commentary on Genesis* states: "The interpretation of *yom* as *aeon*, a favorite resource of harmonists of science and revelation, is opposed to the plain sense of the passage, and has no war-

rant in the Hebrew usage (not even Ps. 90:4)," p. 21. The term *day* (*yom* in the original Hebrew) occurs in three different senses in the Creation account, very similar to the three usages to which we are accustomed when we say: 1. I have given up my night job and now work during the *day*; 2. A year has 365 *days*; 3. In our *day* travel was much more difficult.

It is the third usage of *day* that we find in Genesis 2:4 in the statement: "In the day that the Lord God made the earth and the heavens." The first usage is found in

Genesis 1:4, 5. There we are told that "God divided the light from the darkness. And God called the light Day, and the darkness he called Night." What these light and darkness periods were, is evident from the account of the fourth day of creation. There we hear that these are the light and darkness periods which God permanently established by the creation of the sun and moon—that which we call daytime and nighttime.

After God had ordained these periods, it is stated, in a literal rendering of the Hebrew: "And evening set in and morning set in, one day." Here we have the second usage of 'day,' whereby the creation day is clearly defined. It comprised a light period as well as a darkness period, both of which God had just ordained and which He had solemnly named Night and Day. The first light period came to an end when evening set in. The first darkness period was terminated with morning. Together they formed the first Creation day, being what we commonly call a 24-hour day.

The permanent arrangement for such 24-hour days is then related in the account of the fourth day of creation when we are told that God made the heavenly bodies that they might be "for signs and for seasons, and for *days*, and for years." It is obvious that these "days" must be something less than the "years" and also different from the "seasons" and cannot be aeons. It is also quite commonly conceded that the Creation days *after* the fourth day are meant to be understood as approximately 24-hour days. Yet, then all of them must be 24-hour days because they are enumerated by a series of ordinal numbers (second, third, fourth, fifth day). Only like things can thus be enumerated. For anyone to whom Scripture is the inspired Word of God Exodus 20:11 should be ad-

ditional conclusive evidence that this is the manner in which the creation days must be understood.

The Uniqueness of God's Work of Creation

When the sixth day had come to an end, we are solemnly told in the Creation account: "Thus the heavens and the earth were finished and all the hosts of them." The tense of the Hebrew verb expresses intensity and might be translated "*definitely* finished." This is emphasized once more when it is said that on the seventh day God brought this task in which He had been active to a finish by resting from it in the sense of ceasing to do anything more as far as this task was concerned. Scripture makes it very clear, however, that God thereby did not cease to be active. Also on the seventh day and ever since God has been intensively active in His work of preservation. If He did not constantly uphold all things by the word of His power, everything would pass out of existence.

We ought to note, however, how precisely and definitely Scripture here distinguishes between God's task of creation, which came to an end with the sixth day, and His work of preservation, in which He is active ever since. It is in this connection that a fallacy of evolutionism creeps in. Its advocates quite properly observe the processes that are operative in the universe now while God is active in His work of preservation. Yet very improperly they conclude that these same processes must also have been operative when this universe came into existence, while God was active in His work of creation. This is a fact which they are not able to establish. It cannot be established because God's work of creation was not and is not subject to man's observation.

CARL LAWRENZ

In those days . . .

Twelfth in a Series

Some Thoughts on Biblical Archaeology

Ephesus — The Foremost City of Asia

What Happened to Ephesus?

The accompanying sketch of the topography of the city of Ephesus in the Roman province of Asia as it was in the days of the Apostle Paul will readily explain how it came about that the actual site of the city was unknown for many years. Only within the last century has the work of archaeologists uncovered the center of Ephesus and located the place where once stood the great temple of the famous "Diana of the Ephesians," the temple that for its magnificence was reckoned among the "Seven Wonders of the World."

In the Bible, Ephesus is pictured as a seacoast town, as for example in Acts 18:18, 19. It was known to lie on the Cayster River. At the mouth of this river, however, no remains of a city anything like the Ephesus of old could be found. The

explanation of the problem is, however, relatively simple. In St. Paul's day, Ephesus was a seaport, while today the archaeological ruins of the same place lie about four miles inland. A look at the map will show us the reason for the apparent contradiction: the harbor of Ephesus was part of the backwater of the Cayster River, and the channel connecting the harbor to the river had to be kept open by constant dredging, since it was as constantly being choked up with the silt being brought down by the Cayster.

The Archaeologists Find the City

The inscriptions dug up at Ephesus have many references to the importance and cost of keeping the channel from the harbor to the river clear. When this work was neglected,

the sea trade of Ephesus came to a halt. Soon the site of this once-thriving city was abandoned; the whole began to have the appearance of a most unpromising-looking swamp. Yet, the picture changed once archaeologists began to dig in the right place and their findings were studied in the light of the words of the New Testament and of the secular writers who had occasion to refer to the city. Then there was unfolded before us a picture of this thriving metropolis on the west coast of Asia Minor that goes a long way toward helping us understand Paul's choice of this place as a center for the actual work of the Gentile mission, even though Antioch in Syria had been the mother church of the mission to the heathen nations. Then, as He is doing now, the Lord was moving in His own ways, His wonders to perform.

Downtown Ephesus

The "downtown" section of Ephesus lay between two hills, Mt. Koresos and Mt. Pion. Here was the *agora* or market place, the civic center in any Greek town. Nearby was the theater mentioned in Acts 19:29. From the theater to the harbor stretched the famous *Arkadiane*, a marble-paved street, fully 36 feet wide, and about 1735 feet long. On both sides it was lined by colonnades. Behind these were the storerooms and shops of the Ephesian merchants. At the western end of this arcade stood the magnificent Harbor Gate. An archaeologist's reconstruction of the latter gives us something of a glimpse at the splendor of the city in which the Apostle spent such a great share of the time granted him to preach the Gospel among the Gentile nations.

The Temple of Diana

Somewhat over a mile to the northeast of the city center, on the western slope of the hill whose modern Turkish name (Ayassoluk) still declares it to be the "Hill of St. John the Divine," has been located the site of the great temple of Diana (Artemis).

We have been enabled to reconstruct the appearance of this world-famous temple and of the city of Ephesus in general only because extensive excavations on the site have brought to the light of day an abundance of the things that went into the make-up of the city in the first century. These remains and especially the "inscriptions" among them (the pieces of marble and granite on which were engraved all manner of things that were of importance to the people of power and influence at

the time) enable us to get an ever-clearer view of the conditions of life as the people of Ephesus knew them, whether they were Christian, Jew, or pagan.

The Eminent Position of Ephesus

In many ways Ephesus very properly bears the title: The Foremost City of Asia. This "Asia" is of course not the continent we know by that name; it is the Roman Province of Asia, roughly equivalent to what we would call west-central Asia Minor. On our maps it looks like an open hand which the vast continent of Asia is stretching out toward Europe and all the West. It is not however only in outward geographical appearance that it is such. In many other ways the province of Asia with the city of Ephesus at its head was such a hand stretched out, the connecting link between the Mediterranean world and all that lay to the east.

In the centuries just before Christ, the island of Rhodes in the northeastern corner of the Mediterranean Sea had been the leading trade center in that part of the world. By the time of St. Paul Ephesus had taken the place of Rhodes. By sea she was in close communication with the cities of Palestine, with Egypt and Greece, and with the cities of Italy and the farther West. By land good roads connected her with the busy city-centers of Asia Minor and ultimately with Syria, Mesopotamia, and the regions beyond. The names of some of these Asia Minor cities are well known to us from our reading of the New Testament: Thyatira, Sardis, Laodicea. Several cities on the coast rivaled but never surpassed her. Some of

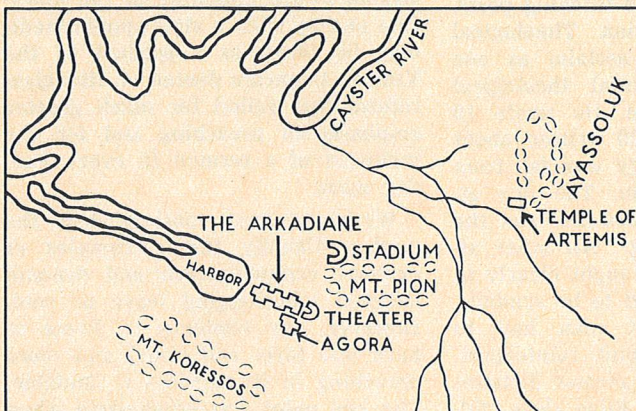
these we know by name too: Pergamum, Smyrna, Miletus.

A Prosperous City

Not only was Ephesus favorably situated: it stood at the head of a region that had everything that in our human estimate should spell prosperity. The population was composed of diverse racial elements; for that reason it could show a great variety of interests and talents. The land was rich in raw materials of all kinds. Flourishing industries produced manufactured articles not only for home consumption but especially also for export. As a consequence trade flourished, the city and its province grew wealthy, and what we call the "standard of living" was constantly on the rise. So far as we know today, Ephesus and the Province of Asia produced or manufactured practically everything that was needed, or wanted, for the extremely "modern" life of the time. There seems to have been a single exception: metalware was as a rule imported.

Such then was the city in which Paul labored for almost three long years. How important he knew the Christian Church in the city of Ephesus to be for the future of the Church in Asia Minor and for the Faith in all the world, the Apostle himself has told us. The words written to his young assistant and personal representative at Ephesus in the First Epistle to Timothy and the words spoken at Miletus to the elders of the congregation of Ephesus (Acts 20:18-35) well up from a heart full of love and concern for the Church of the Lord Jesus at Ephesus, "the foremost city of Asia."

FREDERIC E. BLUME



THIS MAP OF EPHEBUS will help you in following Prof. Blume's description.

Editorials

(Continued from page 371)

is available to us, there is little doubt that we do not suffer nearly as severe a professional loss during those three years among those who in eleventh grade committed themselves to the ministerial profession. This retention of students is remarkable also because salary is scarcely an inducement and the course of preparation, in the case of the seminary-bound student, is long. And Satan is also actively counseling students out of this competitive profession.

In view of the national trend toward "career junking," it is not a wonder that a number of our ministerial students drop out; the wonder is that so many continue.

CARLETON TOPPE

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

THE ADVENT NOT ABSENT LORD

The enduring rhythm of the church year has brought us another Advent-tide and with it the significant sentences of the season: He came, He comes, He will come again. Whether the emphasis is on the past or the present or the future Advent, the same comforting truth emerges: God the Savior draws near, is present, abides to bless His Church and His children in time and eternity.

We need to hear and heed the truths that Advent brings and sings. Discordant voices of modern religion are in these days emphasizing a contradictory theme that is the very converse of Advent. So numerous and insistent have these voices recently become that they have created a religious vogue, the so-called "death of God" school of theology. For some time now the existential idea that absence is the mode of the divine presence has been stirring in the thoughts and words of modern philosophers and theologians. Heidegger has spoken of the "absence of God" and Buber of His "eclipse." Bonhoeffer wrote that "the God who is with us is the God who forsakes us." The *reductio ad absurdum* [bringing a thing down to the level of the absurd] has been supplied by Religion Professor Thomas Altizer's pronouncements: "We must recognize that the death of God is a historical event . . . God must die to make possible faith that would live in the present."

The radical thought seems to be that the enlightened world of the twentieth century has gone far beyond the God of previous generations and must rule Him out of existence. What is left of religion? Oddly enough, the death-of-God thinkers still see the possibility of an interim obedience to the man Jesus until such a time as the modern world has created a god in its image and can celebrate his advent.

All this need not and will not end our Lord's Advent and our seasonal joy. Christ came to die. He did die but rose again. He is coming in the Word that reveals Him as He is. He will come again, not in some reconstituted form, but as God's Son to judge the quick and the dead.

TILLICH AND SCHWEITZER

The year 1965 by death brought to a close the work of two widely known and highly acclaimed men who began their long careers as Lutheran theologians. Their names are Albert Schweitzer, founder and director of the African medical center at Lambarene, and Paul Tillich, who just two years ago completed his three-volume work, *Systematic Theology*, and who died in Chicago October 22 at 79.

Schweitzer, born in 1875, with his outstanding accomplishments in philosophy, theology, music, and medicine was often called the greatest man of the century. The story of his dedicated labors at Lambarene since 1913 is well known and its own eulogy. In theology he made his mark as early as 1906 with his trail-blazing *The Quest of the Historical Jesus*. In it, as the title indicates, he expresses basic discontent with the Jesus of the Bible who is Son of God and Son of man. In 1961, though still nominally a Lutheran minister, Schweitzer joined the Unitarian-Universalist Church of the Larger Fellowship saying, "I am a Protestant, but above all I am a scientist, and as such I can be on good terms with all of the Protestant churches."

Paul Tillich, whose early years in the Lutheran ministry were influenced by service as a chaplain to the German forces in World War I, has the distinction of being the first German professor driven from his post for opposing Hitler. He came to this country to fill various teaching posts, beginning with Union Theological Seminary, and win acclaim as one of the most influential theological teachers of the time. He wrote 19 books and has had 20 written about him. Tillich's theology was far from orthodox Lutheranism. The one attribute of God he stressed was the "ground of all being." All other attributes, even those taught clearly in the Bible, Tillich held to be symbols, partial insights that man had to constantly develop and reinterpret. By placing God at a greater distance from man than the Bible does, Tillich somehow hoped to bring the true idea of God closer to man's real concerns.

Schweitzer and Tillich were two men of our time whose outstanding gifts and notable careers won for them a fame and influence that will reach beyond this century. One must regret that they ranged so far afield in theology and philosophy instead of following faithfully the pathway of true Lutheran theology which they began to walk, at least in name. As it is, their ultimate contribution to religion must be reckoned a blurring of Bible truth and a barrier to the saving Gospel of Christ Jesus.

BAPTIST GUIDES ROMAN PREACHING

Doctor Wm. Thompson of Eastern Baptist Theological Seminary is regularly rendering editorial services to *Preaching*, the new bimonthly magazine of the Catholic Homiletical Society.

The magazine's announcement of the ecumenical appointment stated: "Since Protestants have always given to the pulpit the place of honor in their churches, we have much to share and to learn in a continued dialogue on the theory and practice of preaching." The Baptist professor declared that he was "delighted to have this opportunity to encourage good Biblical preaching."

This strange editorial arrangement, unthinkable a few years ago, is in keeping with the current mood of a hail-fellow-well-met approach among denominations fostered by Vatican II publicity. The increased concern for preaching among Romans, demonstrated by the founding of the magazine and by such a staff appointment, may be taken as a product of the Vatican Council's decree on liturgical reform that called for much greater emphasis on preaching and for the inclusion of a sermon in every Sunday mass.

We have mixed emotions about the matter. Usually these examples of extreme ecumenicalism and denominational leapfrogging leave us cold. However, any tendency in Rome to have less form and ritual and more preaching in its services is laudable. The key point was emphasized when Doctor Thompson spoke of the importance of good *Biblical* preaching.

EDWARD C. FREDRICH

Wisconsin Synod Calls Civilian Chaplain for Vietnam:

The Rev. Luther M. Voss, pastor of Siloah Lutheran Church, Milwaukee, has accepted a call issued by the Lutheran Spiritual Welfare Commission of the Wisconsin Ev. Lutheran Synod to become its first full-time civilian chaplain to serve Wisconsin Synod members in the Armed Forces.

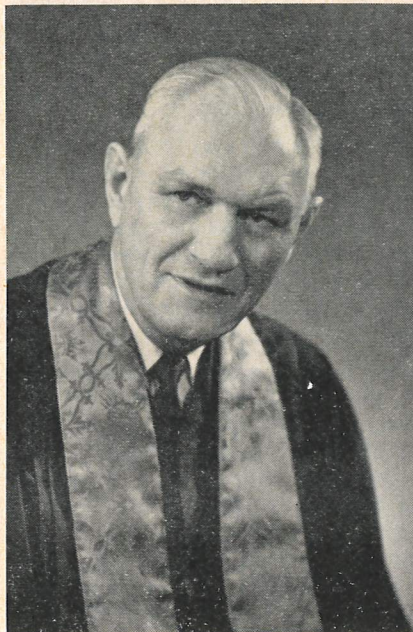
The announcement was made by the Rev. Arnold H. Schroeder, Milwaukee, chairman of the Commission which is responsible for the spiritual welfare of Wisconsin Synod members in the Armed Forces.

Although the Synod has 36 contact pastors in 17 states, Pastor Voss is the first pastor called to serve the Commission on a permanent, full-time basis as civilian chaplain.

The Wisconsin Synod does not permit its pastors to accept appointments as government chaplains in the Armed Forces. It claims that such government chaplains, even under the latitude permitted by military regulations, would not be able to practice the Synod's religious convictions.

Earlier this year the Synod received permission from the Armed Forces Chaplains Board to use civilian chaplains to serve its members on domestic and foreign military bases. These civilian chaplains are to be appointed and salaried by the Synod and not by the government.

In making the appointment of Pastor Voss, Pastor Schroeder said that it is the "fulfillment of a desire to be with our people wherever they are and to minister to their spiritual needs especially in unusual and trying circumstances."



OUR CIVILIAN CHAPLAIN to serve our servicemen is Pastor Luther Voss. He hopes and plans to be in Vietnam before Christmas.

In a statement released Tuesday the Commission said that the appointment of a civilian chaplain was a "sincere attempt to demonstrate what we consider to be a healthy constitutional approach to church-state relationships in religious matters.

"As committed Christians," the statement continued, "we grant to all the right of religious freedom but honestly recognize that differences do separate us. In view of this we cannot impose upon our pluralistic society an 'all-American religion' or a religious ministry even under the stress of emergency situations.

"As Christian citizens," the Commission said, "we are offering through this civilian appointment the offices of our church to serve our own people and any others who voluntarily avail themselves of our ministry.

"We do this at our own expense and on our own responsibility, neither expecting the government to finance our effort nor to prescribe our methods and aims.

"In this ministry to our members in the Armed Forces," the statement concluded, "we shall not demand what the government for security or other good reasons forbids, nor will we submit to what the government orders if such regulations violate our conscience in spiritual matters."

The Commission has temporarily assigned Pastor Voss to Vietnam and the Far East. When this tour is completed, he will be assigned to other domestic and foreign bases.

Pastor Voss is an overseas veteran of World War I. During the Korean conflict he served Wisconsin Synod members for two years at Ft. Rucker, Alabama, and Ft. Benning, Georgia. In 1963 and again earlier this year he was on temporary leave from his congregation to serve military bases in various parts of the country.

After his service in World War I, Pastor Voss served congregations in South Dakota; West Allis, Wisconsin; St. Paul, Minnesota; and since 1957 has been pastor at Siloah Lutheran Church.

According to present plans, Pastor Voss expects to be in Vietnam in time for Christmas.

HELP MAKE HIS MINISTRY MORE EFFECTIVE

Pastors who have members serving in Vietnam and parents whose sons are in the service there, please send the names of such servicemen to the Lutheran Spiritual Welfare Commission at once, if these names are not already on file with the Commission. The names you send in will be given to Pastor Luther Voss. In this way you can help so that he makes contact with as many of our brethren as possible. The address is:

The Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

Direct from the Districts

Northern Wisconsin

Centennial Observance

Immanuel Ev. Lutheran Church of Kewaunee, Wisconsin, Pastor A. W. Tiefel, recently observed 100 years of grace and mercy. Celebration began on October 3 with a Mission Sunday at which Pastor Tiefel preached the morning sermon. A slide lecture on foreign missions was given during the evening service by Pastor Theodore Sauer, formerly a missionary in Zambia.

The Reunion Sunday, October 10, brought former Pastor W. F. Zink, of Coleman, back to the pulpit for the morning observance; Pastor Theophil Baganz of Sturgeon Bay preached the afternoon sermon. The liturgy was read by Pastor Alvin Schabow of Algoma. At a fellowship hour, Pastor Floyd Mattek of Kolberg directed a program of historical highlights.

On October 13, a midweek sacred concert was given by the combined choirs of Immanuel, Kewaunee, and St. Paul's, Algoma, under the direction of Mr. Werner Roekle, principal of the Kewaunee school.

Centennial Sunday was observed on October 17, with Pastor A. Tiefel as preacher at the morning service; and Pastor Arden Stuebs of Brillion, a son of the congregation, as the evening speaker. Christian Education Sunday was the name given to the final observance of October 24. At the morning service Pastor Floyd Mattek, a former teacher here, gave the sermon. In the afternoon, a youth rally brought many young people together. The evening service was conducted by Pastor Tiefel.

Anniversaries

On September 10, Mr. and Mrs. William Prigge, members of St. Paul's Ev. Lutheran Church, Route 1, Sheboygan Falls, observed their fifty-fifth wedding anniversary. For 41 of these years, Mr. and Mrs. Prigge have been custodians of their church.

On October 2, Mr. and Mrs. Hugo Bohlmann, members of St. Paul's Ev. Lutheran Church, Millersville, Wisconsin, observed their golden wedding anniversary.

New Bell Mounting

In 1886, a bell cast by McShave Bell Foundry of Baltimore, was donated by a union church society at Oakfield to a newly built Baptist church. When this congregation disbanded in 1924, St. Luke's, our church in Oakfield, bought the bell, because of its excellent tone quality.

As part of a modernizing program at the church in 1928, the bell was installed in St. Luke's tower. Because of the congregation's growth, a new church was built in 1957. From 1957 to 1965 the bell stood inactive at the rear of the new stone church. Last spring it was shipped to the N. T. Verdin Co. of Cincinnati, Ohio, to be electrified. Upon its return this summer, the bell, which weighs about 1,500 pounds, was mounted in the open in a beautiful new limestone structure separate from the church. It is rung for services, the Lord's Prayer, and Saturdays at 6 P.M. as a reminder of the approaching Lord's day.

Conventions and Conferences

The thirty-sixth annual Lake Superior Sunday School Teachers' Convention was held at Christ Ev. Lutheran Church, Menominee, Michigan, on September 19, 1965.

The devotions were led by the host, Joel Sauer, vacancy pastor.

The speaker for the afternoon session was Mr. Fehlauer, Assistant Executive Secretary, Board of Education, Wisconsin Synod. His topic was "A Preview of New Sunday School Material to Be Made Available Shortly." Pastor Robert J. Voss, president of Milwaukee Lutheran Teachers' College, was the evening speaker. His topic was "Sunday School Teachers Can Help in Pastor and Teacher Recruiting."

A Sunday School Teachers' institute was held at Appleton at Bethany Lutheran Church on Sunday, October 10. Pastor Lyle Koenig was the host. Chairman of this institute is Pastor Glenn Unke. Leading in the discussion of lesson presentation, penetration and application were Mr. B.

Purchatzke, Mrs. Yvonne Frank, and Mr. R. Landvatter, all of Oshkosh.

High Schools

At Manitowoc Lutheran High School, architect's plans for a new building have been approved and have been sent to contractors for bids. This was on October 11. Bids were received November 8. A decision on construction was due at the annual meeting on November 14.

At Fox Valley, Appleton, all classes are supplied with teachers, including five women who are employed on a part-time basis. The federation also resolved this fall to call another full-time teacher to reduce the amount of part-time teaching and to relieve some of the other teachers who have overloads. Newly elected members of the board of regents for a three-year term beginning 1966 are Pastor Jerome Albrecht of Neenah; Teacher Verlyn Fuhrmann; and laymen, Earl Jentz of Ellington, Milton Fischer of Bethany, Appleton; and Ray Schuette of Martin Luther, Neenah. Total contributions for this High School from congregations of the area for the fiscal year, September 1964 to August 1965, were \$104,145. A new budget calls for congregational contributions of \$133,931, a substantial increase. A visiting day for eighth-graders was held on November 13.

At Winnebago Lutheran Academy, Fond du Lac, the school year began on September 8 with a service in which Pastor Martin Janke delivered the address and Pastor Karl Gurgel installed Mr. William Fuhrmann, formerly of Benton Harbor, Michigan, as an instructor at the academy. Mr. Fuhrmann's work includes English and the direction of band work at the Academy as well as at St. Peter's Lutheran School, for children of that school, and other parish schools in the city.

The student body enrollment is 202.

An alumni banquet was held with many in attendance from far and wide on September 25. Professor Wayne Schmidt of Onalaska was toastmaster.

Reformation Service

A joint Reformation service for Wisconsin Synod congregations of the area was held the afternoon of October 31. Directing the children's choir was Mr. R. Landvatter of Oshkosh; Prof. M. Albrecht of Thiensville

was at the organ; Rev. G. Ehlert, Fond du Lac, was liturgist and Prof. E. Scharf of Watertown preached the sermon.

Steeple Damaged

The steeple of Martin Luther Church at Neenah, of which Pastor J. Albrecht is minister, was toppled

and wrecked in a wind storm during September.

Obituary

Mrs. Hilda C. Ziesemer, 71, the wife of Reinert E. Ziesemer, pastor of Mt. Olive Lutheran Church, Appleton, Wisconsin, died on October 12, 1965, after a prolonged illness. In the fu-

neral service at Mt. Olive Pastor Paul T. Oehlert delivered the sermon, and Prof. Edgar Greve was the liturgist. She is survived by her husband; one daughter, Mrs. Elroy Spitzer; two sons, Pastor R. D. Ziesemer and Mr. Paul Ziesemer; and two sisters, Mrs. E. H. Miller and Mrs. G. E. Lyman.

LEROY RISTOW

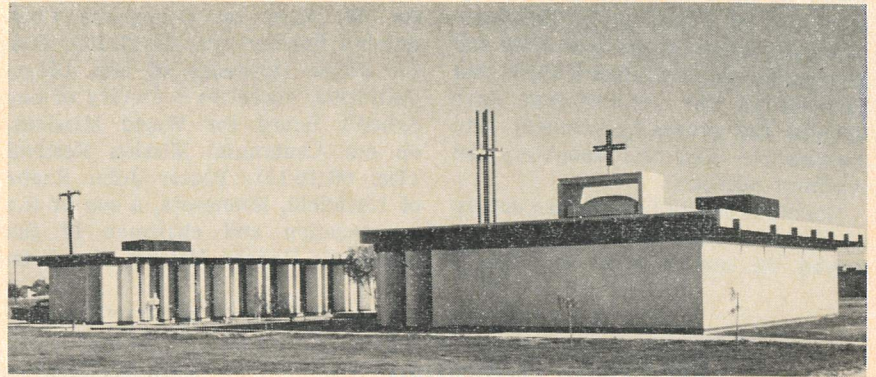
Dedication of Chapel and Educational Building

Scottsdale, Arizona
September 19, 1965

"O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." Basing his dedication message on these words of Holy Writ, Psalm 117, Pastor E. Arnold Sitz, president of the Arizona-California District, reminded the 255 persons in attendance that Salem of Scottsdale has good reason to break out in praise to the Lord. God has been merciful to them; He has showered great blessings upon them. The richest blessing that Salem enjoys and for which it must praise the Lord is the pure Word proclaimed in its midst.

Pastor Walter Diehl, chairman of the local Mission Board, served as liturgist. A choir, composed of members of Emmaus and St. Thomas Lutheran Churches, Phoenix, together with members of Salem, under the direction of Pastor Duane K. Tomhave, sang hymns of praise to our living God.

Salem's chapel and educational building reflect contemporary Southwestern architecture. These two buildings are developed around a central courtyard. Future expansion will lengthen and enclose the courtyard area. Featured in the courtyard



THE BUILDING PROJECT carried out by Salem Lutheran Church, Scottsdale, Arizona, gave them the church proper (right) and an educational wing (left).

are a 37-foot campanile and an olive tree surrounded by a planter-bench. Provision has been made for the addition of a fountain of native stone. The members of the congregation gathered on nights after work and on Saturdays to pave the courtyard with red patio brick.

The walls are of block construction covered on the inside and outside with textured white stucco. The beams supporting the roof are stained mahogany. The main doors of the chapel have decorative mahogany panels.

The furnishings of the chapel, gifts of individual members of the congregation, were specially designed. The chancel furnishings are of 1/8" steel painted white and finished with oak trim. The baptismal shell is set in a white terrazzo base. The pews, which will accommodate 150 worshippers,

have cantilevered ends and open backs. The altar paraments were handwoven by a craftswoman of Sedona, Arizona. Total cost of the project, exclusive of furnishings, was \$47,200.

This mission, which less than two years after it held its first service is able to have its own house of worship, wishes to take this opportunity to thank the thousands of members of the Wisconsin Synod. They, by their gifts to the Church Extension Fund, made these buildings possible. Thanks are also extended to the various boards of the Synod which aided and cooperated in this endeavor. Finally, and always, we in humble gratitude thank our God who inspired us to do this, His work, knowing full well that, "except the Lord build the house, they labor in vain that build it" (Ps. 127:1).

JOHN P. GAERTNER

Centennial Anniversary

St. Paul's, New Ulm, Minnesota

Rich in blessing was the month of October for St. Paul's of New Ulm, Minnesota. A series of five centennial services permitted the members of the congregation to remember and to praise God for His manifold gifts and for His faithful protection and guidance during the past century.

Founded in 1865 in a frontier village where, according to the original charter, rationalism was to reign and religion was not to be tolerated, the congregation prospered under the Lord's blessing, so that today the pastors of St. Paul's serve 1600 communicant members and approximately 2200 baptized souls. Almost 300 communicants were released a decade ago to help found St. John's, the

daughter congregation on the south side of New Ulm. Since 1880 the children of the congregation have been privileged to attend the Christian day school, which presently has an enrollment of 425 children. Some of these belong to the daughter congregation and some to other sister congregations in the New Ulm area. There are 14 classrooms, nine of which are staffed by St. Paul's teach-

ers, the rest by student teachers under the supervision of Dr. Martin Luther College teacher-training department.

Thanks to the foresight and zeal of Pastor C. J. Albrecht, who served St. Paul's from 1882 to 1924, and who was instrumental in the founding of Dr. Martin Luther College at New Ulm by the old Minnesota Synod, the youth of St. Paul's has had the opportunity of obtaining a Christ-centered education on the secondary and college levels. It is noteworthy that 34 sons of the congregation have entered the preaching ministry, and another 147 sons and daughters the teaching ministry.

Gratitude to the Lord for a Century of Grace (the centennial theme) moved the congregation to bring a

centennial thank-offering of \$10,000. That sum is to be used eventually by our Synod for the erection of a Wisconsin Synod chapel on or near the campus of the University of Minnesota.

The guest speakers and the texts on which they based their sermons on the five anniversary Sundays were Prof. Carl Scheweppe, president of DMLC and a member of St. Paul's for 48 years, on Centennial Communion Sunday (Ps. 71:17, 18); Pastor Edgar Hoenecke of San Diego, California, executive secretary of our Synod's Board for World Missions, on our Centennial Mission Festival (Isa. 66:10-14); Pastor John Raabe of Litchfield, Minnesota, a son of the congregation and chairman of the Minnesota District Mission Board, on

Confirmation Reunion Sunday (Luke 2:49); Pastor M. Lenz of Delano, Minnesota, president of the Minnesota District, on Centennial Organizations Sunday (Luke 10:38-42); Pastor Karl Gurgel of Fond du Lac, Wisconsin, vice-president of the Northern Wisconsin District, on Centennial Reformation-Education Sunday (Matt. 16:13-19). Attendance at the services averaged approximately 1800 per Sunday.

May our ever-faithful Savior continue to guard and guide us so that we, our children and our children's children, may continue steadfastly in His Word to His glory and our eternal salvation!

THOMAS HENNING AND W. J. SCHMIDT

Parsonage Dedication

St. Matthew's, Winona, Minnesota

St. Matthew's Congregation, Winona, Minnesota, dedicated a new parsonage on August 29. Using as his text I Timothy 4:4, 5, and speaking on the theme, "When Is a Parsonage Truly Dedicated?" the pastor, the Rev. A. L. Mennicke, said, "A parsonage is not dedicated by outward ceremonies or by liturgical forms, but by a diligent use in it of the Word of God and prayer."

Following the dedication services members of the congregation were given an opportunity for a tour through the house before it was occupied.

The nine-room house is located four lots from the church. The foyer and study are on ground level. The living section is elevated by two steps. Since the house was built on a narrow lot, its spaciousness could be accomplished by attaching the garage to the front of the house, having a side entrance, and having the living area towards the rear.

Plans for the \$30,000 home were developed by the building committee and drawn by a draftsman who is a member of the congregation.

A. L. MENNICKE



ST. MATTHEW'S OF WINONA, MINNESOTA, dedicated this parsonage the past summer.

REQUEST FOR COLLOQUY

Pastor Channing E. Miller of 805 8th St., Monett, Missouri, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod.

M. J. LENZ, President
Minnesota District

REQUEST FOR COLLOQUY

Pastor R. Langbecker has made formal request for a colloquy for the purpose of entering the ministry in the Wisconsin Evangelical Lutheran Synod.

E. H. Zimmermann, President
Pacific Northwest District

CALL FOR CANDIDATES

Inasmuch as Professor Carl L. Scheweppe has announced his resignation as president of Dr. Martin Luther College and has asked to be relieved of his duties as soon as possible, the Board of Control of Dr. Martin

Luther College invites members of the Synod to nominate candidates for this position. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by December 9, 1965.

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

PHOTOGRAPHS REQUESTED

A picture album of Northwestern College's centennial year is being prepared for the Northwestern College archives. Donated photos (or reprints) of Opening Day, Homecoming, student and faculty activity, Centennial Day, Commencement, Synod Convention, or other events pertaining to the centennial observance are welcomed. Please send to:

NWC Centennial Committee
11822 N. Seminary Dr. 65W
Mequon, Wis. 53092

SERVICES AT IOWA STATE UNIVERSITY Ames, Iowa

The Wisconsin Synod student pastor at Iowa State University in Ames, Iowa, Pastor Milton F. Weishahn, conducts a religious service on the campus every Sunday afternoon at 4:00 o'clock under the direction of the Minnesota District Mission Board.

Please send names and addresses of Wisconsin Synod students and families to Stephen H. Randall, 10111 Towers Dormitory, Ames, Iowa. Tel. 1-515-294-5998.

ELS CHURCH IN

WATERLOO-CEDAR FALLS, IOWA, AREA

All Wisconsin Synod Lutherans moving to the Waterloo-Cedar Falls, Iowa, area are welcome to contact Pilgrim Lutheran Church, a mission congregation of the Evangelical Lutheran Synod, temporarily meeting at the Kittrell School, 11th St. and Easton Ave., in Waterloo.

Pastor Paul Petersen
1745 Mitchell Ave.
Waterloo, Iowa
Telephone 234-0939

OUTCOME OF COLLOQUY

In a colloquy which was held Nov. 18, 1965, the Rev. Gerald L. Meyer, 131 Park Blvd., Wausau, Wis. 54401, was found to be in agreement with the position of 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.

First Vice-President Irwin J. Habeck
District President Walter A. Schumann
Professor Gerald Hoenecke

CHRISTMAS SONG SERVICES AT THE SEMINARY

The annual Christmas Song Services will be conducted twice in the Seminary Chapel at Wisconsin Lutheran Seminary on Sunday, Dec. 12, at 3 p.m. and on Tuesday evening, Dec. 14, at 8 p.m. The public is invited to participate.

MARTIN ALBRECHT, Music Director

AN EXPLANATION

Figures for Professors' Salaries

The figure of \$3500 given under "professor's salary" in the October 31 issue of *The Northwestern Lutheran*, page 345, could readily be misunderstood. A note stated that this figure represented a half-year's salary and did not include housing. Someone might conclude that a professor's salary is \$7,000 per year.

That conclusion would be wrong, however. The \$3500 figure includes moving and other initial expenses. Normally the half-year figure would be \$2500 or \$2600.

REQUEST FOR NAMES SPOKANE, WASH., AREA

St. Matthew's Lutheran Church is a mission holding services each Sunday at 10:15 a.m. at East 3215—16th Ave. Please send the names of persons who are or might be interested living in the cities of Spokane, Dishman, and Opportunity, and in Northeastern Washington, to:

The Rev. John E. Henning
East 3215—16th Ave.
Spokane, Wash. 99203

WISCONSIN SYNOD MISSION MIAMI, FLORIDA, AREA

Since Oct. 17, 1965, our Wisconsin Synod Mission in the Miami, Fla., area has been conducting services of worship at 10:15 a.m., and also holding Sunday school at 9 a.m., at the Community Center in the Shopping Plaza at Cutler Ridge. This mission will serve the Coral Gables, Suniland, Perrine, Cutler Ridge, Naranja, Leisure City, Gould, Homestead and Florida City area as well as the Homestead Air Force Base. Please send the names and addresses of prospects in this area to:

Pastor G. C. Marquardt
20825 Coral Sea Road
Miami, Fla. 33157
Phone 238-7787

OFFER OF ALTAR AND LECTERN VESTMENTS

Any mission church wishing altar and lectern hangings, white with gold fringe, may have the same for mailing charges. Altar hanging measures 81 by 29 inches, with 12-inch drop. St. John's Ladies Aid Society, Frankenmuth Mich. Write to Mrs. Edward Adams, 11191 Curtis Rd., Frankenmuth, Mich.

CORRECTION

Addresses of Foreign Missionaries

Two of the men listed under Foreign Missionaries in the Nov. 14 issue are on furlough in the States. Their addresses in this country are:

Dr. Wm. Schweppe
308 Bruce St.
New London, Wis. 54961

Pastor Richard W. Mueller Jr.
202 N. West Ave.
Jefferson, Wis. 53549

LIST OF NOMINATIONS Wisconsin Lutheran Seminary

The following men have been nominated by members of the Synod to fill the professorship at Wisconsin Lutheran Seminary, Mequon, Wis., to be vacated by the retirement of Dr. Paul Peters at the end of the present school year:

Prof. Siegbert W. Becker
Pastor Paul E. Eickmann
Pastor Karl Gurgel
Pastor Irwin J. Habeck
Prof. Theodore Hartwig
Pastor John C. Jeske
Pastor Harold Johnne
Prof. Martin Lutz
Pastor Henry Paustian
Pastor James P. Schaefer
Pastor Walter A. Schumann, Jr.
Prof. Oscar Siegler
Pastor Cyril Spaude
Prof. Milton P. Spaude
Pastor Alvin G. Werre
Pastor Harold E. Wick
Pastor Harry Wiedmann
Pastor Edward Zell

The Board of Control plans to meet Monday, December 20, 1965, at 1:30 p.m. at the Seminary at Mequon, to call a professor from the above list. Any correspondence the members of the Synod would have pertaining to any of these candidates should be directed to the Secretary of the Board of Control before December 20, 1965.

Pastor Adolph C. Buenger, Secretary
5026—19th Ave.
Kenosha, Wis. 53140

FOR SALE

Church Organ for sale, price \$300. For further information please contact Pastor Harry Shiley 8231 West Herbert Ave., Milwaukee, Wis. 53218. Telephone 463-1397.

INFORMATION WANTED

We would like to have information regarding the whereabouts of any surviving friends or relatives of

Pastor P. J. Kaiser, who served St. Peter's Lutheran Congregation, Sturgeon Bay, Wis., from 1890-1892; and

Pastor E. Schulze, who served St. Peter's Lutheran Congregation, Sturgeon Bay, Wis., from 1899-1904.

We are seeking a photograph of these two men. If you have any pertinent information, please contact:

Rev. Theo. Baganz
St. Peter's Lutheran Church
Corner of Maple and Lansing Ave.
Sturgeon Bay, Wis.

REQUEST FOR NAMES REDDING, CALIF., AREA

Mount Calvary Lutheran Church is a mission congregation holding services in the Linn and Fulkert Funeral Home, Placer and Court Streets, Redding, Calif. You are asked to send the names of persons who are or might be interested in the services to:

The Rev. Thomas Franzmann
5865A Garden Park Ct.
Carmichael, Calif. 95608

REQUEST FOR NAMES SACRAMENTO, CALIF., AREA

A new mission has been started in the northeastern metropolitan area of Sacramento, Calif. The group of Lutherans there is now worshipping in the Carmichael Oaks Mortuary Chapel, 4221 Manzanita Ave., Carmichael, Calif. Please send the names of people who are or might be interested. Places involved are: Sacramento, Fair Oaks, Folsom, Rio Linda, North Highlands, Citrus Heights, and Orangeville. Write to:

The Rev. Thomas Franzmann
5865A Garden Park Ct.
Carmichael, Calif. 95608

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA DELEGATE CONFERENCE

Time: Jan. 25, 1966.

Place: King of Kings Ev. Lutheran Church, Garden Grove, Calif.

Agenda: Is there a Relationship Between Political Conservatism and Confessional Lutheranism? by Joel Gerlach; An Analysis of the Modern Heresy: the Denial of the Resurrection of the Flesh and the Immortality of the Soul, by R. Waldschmidt. R. WALDSCHMIDT, Secretary

WESTERN WISCONSIN

SOUTHWEST PASTORAL CONFERENCE

Place: St. John's Ev. Lutheran Church, Kendall, Wis.; E. Gieschen, pastor.

Date: Nov. 30, at 9 a.m. (not the customary 9:30).

Speaker: E. Toepel (A. Werner, alternate).

Agenda: Exegesis of II Cor. 1:1-22, W. Schulz; Preaching to the Senile and Mentally Deficient, O. Heier; Suggestions on Home Visitations in the Parish, R. Siegler; Book Review: "The Word of the Lord Grows, E. Gieschen; Isagogical Treatment of Malachi, R. Lauersdorf.

D. Kempf, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Erhart, J. B., as pastor of Calvary Ev. Lutheran Church, Glenwood, Minn., by Martin J. Scheele; assisted by J. E. Raabe, R. H. Roth, G. H. Geiger, G. A. Fuerstenau, E. J. Otterstatter; Nov. 7, 1965.

Nitz, H. C., as pastor of Zion Ev. Lutheran Church, Eitzen, Minn., and of St. Peter's Ev. Lutheran Church, Town Union, Minn., by R. Kant; assisted by C. Mischke, F. Nitz, W. Lindloff, D. Lindloff, C. Nommensen, and G. Albrecht. Nov. 7, 1965.

Pankow, Leonard, as pastor of St. Peter Ev. Lutheran Church, Oak Grove, Wis., by A. Winter; assisted by E. Huebner, E. Pankow, and R. Balge; Nov. 7, 1965.

Teachers

Goeder, Harold, as teacher in Christ Lutheran School, Milwaukee, Wis., by H. W. Cares; Sept. 5, 1965.

Kieselhorst, Frederic, as teacher in Emanuel Lutheran School, New London, Wis., by F. W. Heidemann; Nov. 7, 1965.

Schierenbeck, Robert, as teacher in Emanuel Lutheran School, New London, Wis., by F. W. Heidemann; August 29, 1965.

CHANGE OF ADDRESS

Pastors

Arndt, Dale
R.R. 3
Renville, Minn. 56284

Kettenacker, Ruben A.
1227 Main St.
Onalaska, Wis. 54560

Teachers

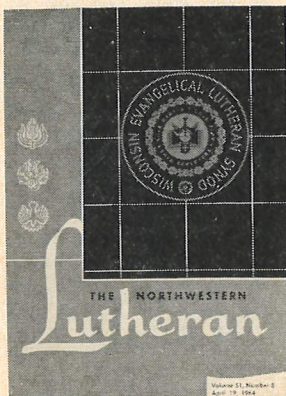
Kieselhorst, Frederic
202 1/2 E. Washington
New London, Wis.

Mueller, Frederick T.
627 Lincoln Ave.
Kaukauna, Wis. 54130

Schierenbeck, Robert
1703 S. Pearl St.
New London, Wis.

Scriver, Neil
22149 Chappel
Sauk Village, Ill.

Thoughtful Christmas Gifts



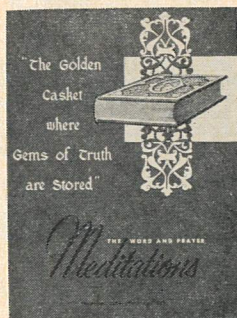
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The **Northwestern Lutheran** subscription would begin with the first issue after January 1, 1966.

All subscriptions are payable in advance

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