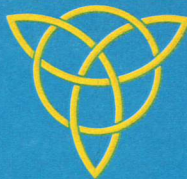


The Northwestern Lutheran

December 17, 1972



Savior of the nations, come,
Virgin's Son, make here Thy home!
Marvel now, O heav'n and earth,
That the Lord chose such a birth.



Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
Ever and eternally.



*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 59

Number 26

December 17, 1972

Official Publication

Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, Milwaukee, Wisconsin. All **BUSINESS CORRESPONDENCE** is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance: One year, **\$2.50**; Three years, **\$6.50**; Five years, **\$10.00**

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

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.

The deadline for submitting materials intended for publication in **The Northwestern Lutheran** is **five weeks** before the date of issue. Address all items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3624 W. North Avenue
Milwaukee, Wisconsin 53208

THE EDITORIAL BOARD — Rev. Harold E. Wicke, Editor; Rev. Walter W. Kleinke, Assistant Editor; Prof. Wilbert R. Gawrisch; Prof. Armin W. Schuetze.

CONTRIBUTING EDITORS —

F. Blume	I. G. Frey	C. Toppe
P. Nitz	J. Parcher	P. Janke
E. Fredrich	J. Gerlach	K. Vertz
A. Panning		

Our Christmas Issue

Christmas as a festival of all Three Persons of the Holy Trinity is the basic theme of this issue of *The Northwestern Lutheran*, both in its art work and in its special articles. The cover picture — from the original pastel by Mr. H. F. Lange, a member of the art staff of the Northwestern Publishing House — is entitled "Madonna and Child."

THE NORTHWESTERN LUTHERAN

Praise the Holy Trinity with St. Matthew!

Now the birth of **Jesus Christ** was on this wise.

When as His mother Mary was espoused to Joseph before they came together, she was found with child of the **Holy Ghost**. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the **Lord** appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins."

Now all this was done that it might be fulfilled which was spoken of the **Lord** by the prophet, saying, "Behold, a virgin shall be with child and shall bring forth a Son, and they shall call His name Emmanuel," which being interpreted is "God with us."

Then Joseph being raised from sleep did as the angel of the **Lord** had bidden him, and took unto him his wife, and knew her not till she had brought forth her firstborn Son. And he called His name Jesus.



***They Saw the Child....
Worshiped Him....
And Presented unto Him Gifts.***



President O. J. Naumann

What a glorious fulfillment of prophecy is here recorded: "And when they were come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him; and when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh."

Mighty kings had tried to prevent this. When the Israelites were wandering in the wilderness on their way to the promised land, Balak, the king of Moab, feared the mighty nation that had come up out of Egypt. He therefore sent the elders of Moab and of Midian with rich gifts to a mighty soothsayer named Balaam. He tried his best to hire Balaam to curse the Israelites and to destroy them.

But the God of Israel forbade Balaam and said: "Thou shalt not curse the people, for they are blessed." When God did finally allow Balaam to speak, Balaam pronounced a blessing and a prophecy, not the curse that Balak had demanded. Numbers 24:17 records this prophecy: "I shall see Him, but not now; I shall behold Him, but not nigh. There shall come a Star out of Jacob and a Sceptre shall rise out of Israel and shall smite the corners of Moab and destroy all the children of Sheth."

It was this prophecy to which the wise men referred when they inquired of Herod concerning the newborn King of the Jews. They had seen His star in the East and had come to worship Him. What Balak had tried to prevent, had come to pass. The

people that had come up out of Egypt had reached the promised land. The Seed of Abraham had come. In Him all the nations of the earth should be blessed.

Herod was troubled. He called the priests and scribes and demanded of them where Christ should be born. Their answer, as quoted in Matthew 2:6, referred to the Prophet Micah: "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor that shall rule My people Israel."

Herod, jealous and fearing for his throne, inquired of the wise men when the star had appeared. Then he sent them to find the Christ and to report His whereabouts to him. Guided by the heaven-sent star, the wise men saw the Child, worshiped Him, and presented unto Him gifts . . . and departed into their own country another way.

Like Balak, Herod had failed to prevent the fulfilling of God's promise. In his mad rage he ordered the slaughter of all male children, two and under, in Bethlehem. But Joseph, warned of God, had taken the Child and His mother to Egypt. Later God called His Son out of Egypt and the Son completed His glorious redemption of all mankind.

Because He has loved you and me from eternity, we, too, have seen the Child and have worshiped Him. Together with the heavenly host we praise God and say: "Glory to God in the highest, and on earth peace, good will toward men!"

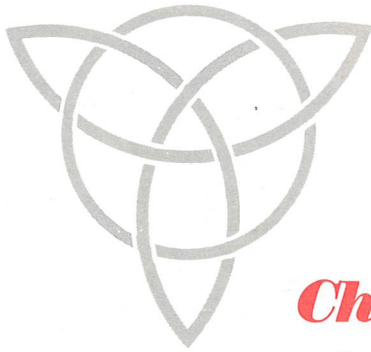
But does our worship die with the sound of that doxology? Is it only lip-service that we pay Him today? Do we with Balak and Herod fear for our possessions and hate the newborn King and His people? God forbid! A thousand times no!

Let us rather, like Balaam, speak words of blessing, words that our newborn King Himself has placed upon our lips! With the wise men let us bow down to worship Him and to present Him our gifts of joy and gratitude.

Let us with the shepherds glorify and praise God for all the things that we have heard and seen. Let us with the shepherds and the wise men make known abroad the saying that has been told us concerning this Child: "Unto you is born this day in the city of David, a Savior, which is Christ the Lord!"

May we with grateful and joyful hearts open our treasures and bring our choicest gifts to this glorious King! May we, too, as heaven-sent messengers repeat the good tidings of great joy which shall be to all people, so that countless others in North America, in South America, and in many other lands may find the Christ-Child, worship Him with us, and in turn join us in carrying the Good News to their fellowmen everywhere!

May these words be fulfilled in countless lives: "They saw the Child . . . worshiped Him . . . and presented unto Him gifts!"



Christmas- A Gift of Love from the Holy Trinity

Christmas is much more than just a commemoration of the birth of a little child. It is much more than a relaxing sight of shepherds watching over their flocks by night. It is much more than just a reminder of the vast contrast between the humble stable in Bethlehem and the comfortable homes in which we live. It is the celebration of that great and holy hour when the Almighty God met despairing man with His mercy.

The first Christmas was the hour when God the Father kept His promise once given to Adam and Eve. It was the hour when God the Son became one of us, born of the Virgin Mary. It was the hour when the Holy Spirit filled the hearts of believers with joy and blessing. Thus, in a very real way, Christmas can be called a festival of the Holy Trinity. Christmas is the work of the Triune God.

It is remarkable how many of our Advent and Christmas hymns praise all three Persons of the Holy Trinity. Particularly is this true of Hymn No. 95 in *The Lutheran Hymnal*: "Savior of the Nations, Come." This was a favorite Christmas hymn in the Early Church, which sang it in Latin. It was a favorite Christmas hymn after the Reformation, when it was sung in German. It has continued to be a favorite in our congregations also, who for the most part sing it in English. But whatever language you speak, you have reason to join with all Christians at Christmastime to praise the Triune God as the Author and Finisher of your salvation.

From the Father Forth He Came

It was God the Father who sent His Son Jesus into the world to be born of Mary. Jesus Himself teaches us this blessed fact. Speaking to Nicodemus, He said: "God so loved the world that *He gave His only-begotten Son*, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). It was not until after the crucifixion of Jesus that Nicodemus fully understood what this giving all entailed, even though Jesus had told him: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life" (John 3:13,14).

Jesus knew whose Son He was and why He had come upon earth, and that long before He was 30. As a 12-year-old He said to Mary and Joseph: "How is it that ye sought Me? Wist ye not that I must be about My Father's business?" They did not understand Him, but He understood. He knew that the Father had sent Him.

In fact, it was God the Father's plan to save rebellious and sinful man through His Son already when sin entered into the world, for God told Satan: "I will put enmity between thee and the woman, between thy seed and her Seed; it (He) shall bruise thy head, and thou shalt

bruise His heel" (Gen. 3:15). That's why the Scripture calls Jesus the Lamb of God slain from the foundation of the world.

It is particularly in the Gospel of John that our Lord repeatedly states that He was sent by the Father. Among His statements is this one: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him" (John 5:23).

Christmas is thus the day on which He was born whom the Father sent. Christ Jesus is the Father's gift of love to the sinful world. On Christmas it is therefore appropriate to express our thanks to the Father in heaven, to join the hymnwriter in saying:

*From the Father forth He came
And returneth to the same,
Captive leading death and hell —
High the song of triumph swell!*

*Thou, the Father's only Son,
Hast o'er sin the victory won.
Boundless shall Thy kingdom be;
When shall we its glories see?*

Wondrous Birth! O Wondrous Child!

Where was our Lord's glory on the night on which He was born? He looked like any other child. His mother wrapped Him in swaddling clothes. His crib was a manger. There was no halo about His head.

The heavenly glory was first revealed on the fields of Bethlehem. Angels came with the announcement: "Fear not! For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." Thus this Child was both God and man: He was the Lord and He was born. This Child was able to call God the Father His own Father in a very real sense and to call Mary His mother. He who lay in the manger was more than met the eye. He was the Mediator between God and man. It is no wonder that when the wise men came from the East, they expressed their purpose in these words: "We have seen

His star in the east and are come to worship Him" (Matt. 2:2). That Child in the manger is God and man in one person.

John captured the glory of that Christmas Day when he wrote: "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth" (John 1:14).

Ordinarily a child is born without himself willing it. It was not so in the case of this "wondrous Child." He was indeed sent by the Father, but at the same time it was His own good and gracious will to come and redeem men. At Christmas it is well for us to remember His words as a grown man: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Or His words as He stood before Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 19:37). These words of His make Christmas a day of rejoicing, for now we know why He willed to be born.

*Savior of the nations, come,
Virgin's Son, make here Thy home!
Marvel now, O heav'n and earth,
That the Lord chose such a birth.*

By the Spirit of our God Was the Word of God made flesh

To give to the eternal Son of the Father His human nature in the body of Mary was an act of God the Holy Ghost. How the Spirit of God accomplished this is beyond our understanding. Like the very nature of the Godhead, this too has not been revealed to us. It would, of course, not change matters even if we did know. It is sufficient to know that Mary received power from God the Holy Ghost to conceive Jesus Christ our Savior in her womb and to bear Him who was both true God and true man.

This is the clear testimony of Scripture. The Old Testament had foretold the Virgin Birth. "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel (God with us)" (Isa. 7:14). Though that passage begins with the words:

"Therefore the Lord Himself shall give you a sign," it does not state just how the Lord would do this. This detail was reserved for the Gospel accounts.

When the angel Gabriel appeared to Mary, it was quite natural for her to ask: "How shall this be, seeing I know not a man?" The angel's answer was not that Mary should consummate her marriage with Joseph, but: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:34,35). This was a miracle; there was nothing carnal about it.

The same explanation was given to Joseph when he was troubled. He had jumped to the conclusion that Mary had violated the Lord's Commandment. Lest Joseph do something rash, the angel of the Lord appeared to him in a dream and said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. 1:20,21).

He who was born at Christmas by the power of the Spirit also had the fullness of the Spirit throughout His life as our Redeemer. The Spirit came upon Him at His baptism and the Spirit led Him into the wilderness, even as He Himself on Pentecost sent the Spirit upon His disciples. It was also the Holy Spirit who revealed the Christ-Child to Simeon in Jerusalem, for we read: "And he came by the Spirit into the Temple; and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God" (Luke 2:27,28).

As we review the Christmas miracle, it will help us appreciate God's love for us to realize that Christmas was the act of all three Persons in the Holy Trinity. Realizing this, we sing:

*Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
Ever and eternally. Amen.*

You and Your Synod

A revised and expanded edition of *You and Your Synod* has been prepared under the auspices of the Board for Parish Education and published by the Northwestern Publishing House. This edition updates the history and activities of our Synod. It is divided into the following units: The Beginnings of our Synod, Growth of our Synod, Organization and Function of our Synod, Home Missions of our Synod, and World Missions of our Synod. The first units gave a brief history of our Synod. The units that follow describe the organization and activities of the Synod. Those units have been completely rewritten and new illustrations and pictures have been added.

The previous edition of *You and Your Synod* was used extensively as a textbook in the upper grades of our Christian day schools, and this edition will again find an appropriate and useful place in the school's curriculum. We believe, however, that organizations in our congregations, such as youth groups, ladies' aids, and men's clubs, will find this book a good source for discussions on our Synod and its work. Families of our Synod should consider acquiring this book for themselves. They will find it very informative. This new volume which so vividly describes our work in Christ's kingdom and the gracious blessings of our Lord and Savior should find wide distribution among the members of our Synod. It would make an excellent gift for anyone interested in our Synod's work.

No. 7N34 \$4.00

GOSPEL GEMS FROM ISAIAH

No prophet of God painted a clearer word-picture of our Savior and His work than Isaiah. In this Bible class course Prof. Paul Eickmann presents some of his familiar prophecies, giving both a brief historical setting and a concise explanation. Divided into 8 lessons.

Available from Northwestern Publishing House by January 1, 1973.

No. 7N52 \$.80

Editorials

“Good Christians All, Rejoice”

A choir of men was singing the carol, “Good Christian Men, Rejoice.” “With heart and soul and voice” they were weaving a strong male harmony; there was power and force in their rendition. When they sang, “Give heed to what we say: News! News! Jesus Christ is born today,” they communicated the feeling that the message of Christmas is a solid truth, firm and abiding.

Had the song been sung by a women’s choir, the words would have remained unchanged, but the effect would have been different. Their voices, soaring above the lower male register, would have seemed to be a heavenly harmony moving our hearts with the beauty of the sound and the joy of the message.

Children singing the same words would not render them with the skill and polish of an adult choir. Their fresh, untrained voices would not yield a finished musical performance. But in their simple harmonies we would hear the complete, unquestioning faith of little children that our Lord made the touchstone for our own faith.

These three choirs God blends into the Church’s united voice — good Christian men, women, and children singing together of Jesus’ birth to save us all; a Christian congregation singing out the Christmas message; a sure message, a message of faith, a message to move our hearts.

Carleton Toppe

Times and Tidings

One Certified Public Accountant sends out Christmas cards printed with the St. Luke passage: “And it came to pass in those days that there went out a decree from Caesar Augustus that ALL THE WORLD SHOULD BE TAXED.”

The chap is on to something. The world into which Christ came was not much different from ours today. The headlines haven’t really changed much.

CAESAR DECREES MORE TAXES — ATROCITIES REPORTED IN BETHLEHEM — SILOAM TOWER MISHAP CLAIMS 18 LIVES — SAMARITAN & SYNAGOGUE SCHOOLS SEGREGATED — PROTEST MOUNTS: SEND THE TROOPS HOME — DEATH PENALTY DEMANDED FOR GALILAEAN — TITUS QUELLS UPRISING IN MIDDLE EAST.

Into a world like that, into times like our own, came God’s “good tidings of great joy.” The good news was no external rearranging of the political furniture or social order, such as, better housing for the poor carpenter, zoning

ordinances for crowded Bethlehem, government subsidy for shepherds, or old-age pension for Simeon and Anna.

Our “good tidings of great joy” are not tied to something, but to someone — “unto you is born . . . a Savior” — to bind up the broken heart and heal the wounded conscience, to raise the weak from the valley of despair and rescue the strong from the pinnacle of pride, to walk with the weary on the pilgrim road and go with us through the last dark valley, to give us a song to sing all the while:

*Let hell and Satan rage and chafe,
Christ is your Brother — ye are safe!*

John Parcher

‘T Ain’t Necessarily So

If anyone is looking for an underdog to champion, he will find one in the church member. He is one of society’s most maligned members. In much of today’s fiction and in many of our current TV programs and motion pictures the church member is as stereotyped as the cowboy in the old horse operas who wore a black hat. The very fact that he is a church member identifies him as a hypocrite per se — insincere and untrustworthy behind his facade of self-righteousness — beneath the contempt of honest scoffers who are open about their transgressions.

A clergyman, especially one who preaches the ancient Gospel, is in a class by himself, always at the bottom of the honor roll. He is usually depicted as a sanctimonious little man with ulterior motives based on selfishness. In caricature, the zealous man of God is commonly outfitted with a white sheet and a placard pronouncing doom upon the world.

It is doubtful that anything we say will change this image in the minds of those who cherish it. But it might at least be mentioned that the church members and ministers we know do not fit this stereotype.

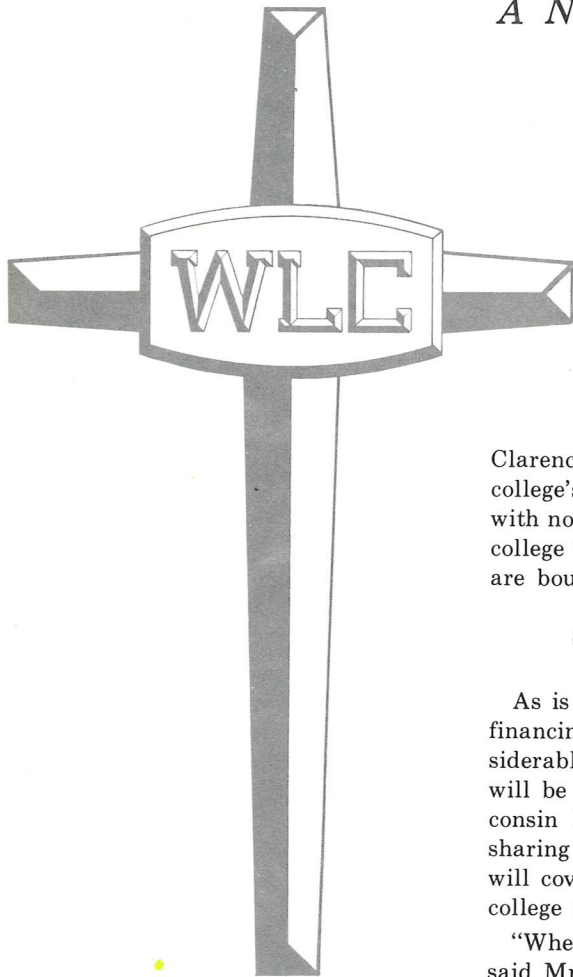
Granted, they are sinners. But they know it, and that is just the reason they take an interest in the Gospel and go to church. They vary to a degree, of course, but most of those we know in our churches are obviously sincere, and the ministers dedicated to their calling.

The popular image of churches and church people in our society today may not be complimentary, but it is not necessarily accurate just because unbelievers delight in it. And it might be added that few people in need of help or comfort are likely to seek it in the nearest society for the advancement of atheism or agnosticism.

Immanuel Frey

A New Christian College

It's Off The Ground!



At a dinner meeting held at Wisconsin Lutheran High School, Milwaukee, October 4, 1972, a determined group of 110 representatives and "observers" from 42 congregations of the Wisconsin Synod resolved to formally organize the Wisconsin Lutheran College Conference and open Wisconsin Lutheran College in September of 1973.

The new college will offer a "quality program of Christian education in the arts and sciences" at the junior-college level. The first-year enrollment will be restricted to Freshmen.

At the organization meeting there was a profound conviction that Wisconsin Lutheran College has a place in the educational system of a Synod which has deeply committed itself to the cause of Christian education for over a century.

"The devastating effect of secular colleges and universities on the faith of our youth in the Savior," said Mr.

Clarence Hombsch, president of the college's board of regents, "has left us with no other choice except to start a college whose instruction and faculty are bound by the Word of God."

Shared Faculty and Facilities

As is usual at such a meeting, the financing of the school received considerable attention. Since the school will be sharing space with the Wisconsin Lutheran High School and sharing its faculty, tuition charges will cover the operating costs of the college for the immediate future.

"When we get beyond that time," said Mr. Hombsch, "I am confident that the congregations of the college conference, under divine guidance, will reach God-pleasing and responsible decisions."

Named by the board of regents as acting president of the college was the Rev. Robert P. Krause, principal of Wisconsin Lutheran High School since 1955. Principal Krause, a 1943 graduate of Wisconsin Lutheran Seminary, has devoted all his ministry to Christian secondary education. Under his administration, the high school has become the second largest Lutheran high school in the United States.

The college, like area Lutheran high schools, will receive no money from the Synod's budget. It will be operated and supported by a conference of Wisconsin Synod congregations. Charter membership in the conference is being held open until the next conference meeting, January 31, 1973. At that meeting also the provisional board will be replaced by a permanent board of regents.

Not Just Another Number

"The key to our teaching program," according to Principal Krause, "is *involved* learning in a Christian atmosphere. Our students will not be just another number at a multiversity. Elective programs will be tailored to individual needs. There will be easy access to instructors and a concerned counseling program."

Transferring from the college to other colleges or universities "should pose no problem," said Principal Krause. "At the outset we will have state recognition to facilitate the smooth transfer to senior college programs. Full accreditation is a lengthy process and we will begin working on that immediately."

Educational Charges

"Every parent is rightly concerned about the rising cost of higher education," said Principal Krause. "We are setting our tuition so that it is comparable to state university costs — \$425 to \$475 per semester. The college is also seeking the necessary recognition to participate in the usual grant-in-aid and loan programs available to Wisconsin residents attending schools of higher education in the state."

"Initially," said Principal Krause, "we are not offering dormitory facilities. But we can supply students from out of town with a list of boarding places drawn from among local church members. This method has been used quite successfully by other colleges for many years."

The college is now recruiting its first freshman class for opening day, September 7, 1973. Estimates of enrollment range from 50 to 100 students. Prospective students and interested parents should address their inquiries to the Admissions Office, Wisconsin Lutheran College, 330 N. Glenview Ave., Milwaukee, Wisconsin 53213.

Rev. James P. Schaefer

Kingdom Work in the Old Dominion

An introduction to our Synod's current home mission program in the Old Dominion of Virginia could be very brief. Down in the southeastern tip of the state, in that cluster of towns and cities known as the Tidewater area, you'll find our lone Virginia mission, Resurrection Lutheran Church. Resurrection meets for worship at the Norfolk Academy, a private school on the boundary of Norfolk and Virginia Beach. This mission outpost is serving the spiritual needs of about 100 souls. Half of them are members of the congregation. The other half hold membership in WELS congregations in other

WELS Home Mission Activity in Virginia and North Carolina



Resurrection Church meets in Norfolk Academy.
A beautiful building — how long will it be open to us?



A typical day in the life of Pastor Paul Ziemer, your man in the Tidewater area.



Vacation Bible school is over for another day at Grace Lutheran Church, Falls Church, Virginia.

parts of the country. This unusual arrangement is due to the fact that, except for three families, all worshipers at Resurrection are connected with the military. When the fleet's in, attendances run in the high 50's. When it's "Anchors Aweigh" we don't always mention attendance figures.

Needless to say, it was our desire to serve our WELS military personnel that originally brought us into the Tidewater area. As early as 1964 Pastor Walter Beckmann of Falls Church, 200 miles away, tried to conduct monthly Communion services in the area. It soon became apparent, however, that a great deal of personal follow-up work had to be done to contact our referrals which were scattered far and wide throughout the many bases and military installations which dot the Tidewater area. If we were going to offer any realistic spiritual program, a resident worker would be needed. In 1968 the Lord supplied this worker in the person of Pastor Luther Voss, our civilian chaplain who had just returned from Vietnam. Since 1970 the field has been served by Pastor Paul Ziemer.

A. Real Problem

As anyone from a mission congregation can tell you, a pastor is only one of the basic needs. Another is an adequate physical plant. Nowhere is this need more evident than here at Resurrection. The members hold their breath from Sunday to Sunday, hoping and praying that the kindly folks of the Norfolk Academy will not cancel the rental arrangement under which they've been operating for the past three years. Even more critical is the need for a place to conduct meetings and instruction classes. Local ordinances forbid group religious activities in residential dwellings. At the present time Pastor Ziemer is trying to instruct 12 adults and five children. We say that he's "trying to," because to stay within the law his instructions must be in the form of an informal visit in the home, and he can meet with only one person at a time. This, by the way, is not just an old blue-law on the books, but a recently passed and strictly enforced ordinance. A church building would obviously solve the problem.

Once our Resurrection Congregation is safely gathered under its own roof we expect to expand our work in southeastern Virginia. The Tidewater area is a rambling metropolis of over a million people. About half of these people are cut off from our present location by the James River and Hampton Roads. Tunnels and bridges are available, and a faithful few do make the trip, but distances are long and tolls can add up very quickly. A logical step would be to begin a sister congregation somewhere across the water in the Newport News area. This will probably take place just as soon as the Mission Board can begin flashing some green lights for expansion.

In the meantime expansion in southern Virginia hasn't exactly ground to a halt. Pastor Ziemer has started holding twice-a-month services at Fort Lee just south of Richmond. This venture is still too new to evaluate, but we like to hope that it will prove to be a foot in the door of this onetime capital of the Confederacy, currently the third largest population center in the state. Also a feeler has recently reached us from Roanoke. We drop this name in the hope that even the slightest hint of even the remotest possibility of starting work there might bring in a few more leads from our readers and justify our taking another look at this industrial city of 100,000 people tucked away in the southern end of the Shenandoah Valley.

North Carolina

While we're rambling along the southern border of the Old Dominion we might just pause for a quick glance into North Carolina where Pastor Ziemer is holding once- and twice-a-month services at five different locations. Some of these services are at military bases, but at least two of them, Havelock and Raleigh, are showing promise of developing into permanent congregations. It's our prayer that this fall the Mission Board may be able to approve a full-time missionary for North Carolina and that the Lord will quickly move a man to accept the call. In fact, that man could well be writing an article

on North Carolina in this state-by-state series on our home missions.

Northern Virginia

Strictly speaking we have no missions in northern Virginia. Grace of Falls Church, a suburb of Washington, D.C., has been a self-supporting congregation since 1967, but it had its beginnings back in 1963 under the auspices of the Michigan District Mission Board, and its chapel was built with CEF money. Grace today is a congregation of about 160 communicants, spread out 15 miles in just about every direction from the church. One family even drives 300 miles round trip once a month to attend Communion. The congregation has already transferred a nucleus of members to begin a sister congregation across town in the Maryland suburbs and it's only a matter of time before it will be transferring other nuclei of members to begin other new missions in northern Virginia. In fact, we already have our eye on several promising fields.

Recently I met one of our Seminary students who was wondering if our Synod would have enough calls for his class. We're really just beginning to expand, and each new expansion step we take always seems to bring us face to face with several new possibilities.

May the Lord continue to give our Synod the courage to seize these opportunities and send men into these fields! May He also open our hearts to supply them with the physical tools they need to carry on their work effectively!

Walter F. Beckmann
Pastor of Grace Lutheran Church
Falls Church, Virginia

Leads and referrals for the State of Virginia should be sent to:

NORTHERN VIRGINIA

Rev. Walter F. Beckmann
7401 Masonville Drive
Annandale, Virginia 22003

SOUTHERN VIRGINIA

Rev. Paul Ziemer
676 Green Valley Drive
Virginia Beach, Virginia 23462

Treasure in Earthen Vessels

The second of a series of three articles discussing the genealogy of our Lord Jesus Christ, answering the question:

And Who Is Jesus Christ?

In reading the genealogies of our Lord Jesus as presented in Matthew and in Luke, it becomes clear even to the superficial reader that Matthew presents a list of names that differs to a marked degree from that presented by Luke, and also differs greatly from that given in the Old Testament. Lest that shake our faith, we should recall that the two Evangelists evidently saw no contradictions between the two lists, and that the Early Church must also have considered them as being in full agreement. Evidently the solution was plain to these early Christians, and they consequently saw no reason to call attention to it. They must also have understood Matthew's purpose in abbreviating the list of names given in the Old Testament.

In this second installment we shall mention one of the early solutions to this seeming difficulty, one held by many sincere and Bible-believing expositors even today yet. In the final installment we shall offer the solution that is held by the majority of expositors, and show that it in no wise contradicts the Scripture.

Genealogies Available in Days of Matthew and Luke

The historical reliability of the genealogies contained in the Bible has been questioned on the basis of a statement reported to have been made by a third-century Christian soldier and man of letters, a person who was at home in both the Roman camps and the Roman courts. This writer was Julius Africanus, whose writings have disappeared but from whom other ancient Christian writers have left us extensive extracts. He remarks that at the time of Herod the

Great the genealogies of prominent Jewish families were destroyed. Whatever of truth there may be in this statement of Africanus, it could not have been accurate in any absolute sense, since the Jewish-Greek historian Josephus makes no mention of it and himself records his own family tree as he found this in the public registers (*Life of Josephus* 6). Julius Africanus also remarks that some persons — and here he mentions especially relatives of our Lord — had been able to complete their family trees by copying the public records and by appealing to the memory of interested persons. The *Prot-evangelium of James*, an example of early Christian fiction, no doubt presents the actual situation when it says that the "record of the Twelve Tribes" could be looked into by anyone who wished to do so.

Who Was Jacob's Father?

This same Julius Africanus already suggested a way of reconciling the apparent differences between the genealogy as given by Matthew and that given by Luke.

He felt that the difficulty concerning the name of Joseph's father could easily be resolved by supposing that Jacob was the legal father of Joseph and that Eli was his natural father. This solution presupposes that a levirate marriage was involved (Deut. 25:5-10). In accordance with this Mosaic regulation, if Jacob had died childless, his brother Eli would have married Jacob's widow, and the son born to them, Joseph, later the husband of Mary, would be reckoned as the legal son of Jacob while he was, in fact, the natural son of Eli.

The opinion that a levirate marriage — or rather a number of such — accounts for the apparent differences between the wording of Matthew and Luke has been held by a goodly number of Bible interpreters. In their view both Matthew and Luke give the genealogy of Joseph, and all the differences between the two have an easy and natural explanation.

Assuming for the moment that the above explanation is the proper one — it does not contradict Scripture! — there still remain other questions equally as important. Why, for example, did Matthew omit the names of quite a number of people whom the Old Testament includes in its listing?

Names Omitted

Matthew presents the family tree of our Lord according to a definite scheme. There are three sets of 14 names each, undoubtedly to give equal weight to each of the sections. This was not due to carelessness, ignorance, or oversight. After all, Matthew demonstrates in his Gospel how well he knows the Old Testament. He quotes more extensively from it than any of the other Evangelists.

In deciding whom to include and whom to omit in reckoning the ancestry of Israel's Messiah, it is evident that he, for the most part, chose only such who were worthy to be included. Matthew 1:8 for instance states that after Joram followed Uzziah. According to I Chronicles 3:11,12 the names of Ahaziah, Joash, and Amaziah should come between those of Joram and Uzziah. But Ahaziah was but a puppet under the influence of his mother Athaliah, the daughter of wicked Ahab of Israel. In II Chronicles 22:7 we are told that his destruction was "from God" for he "did evil in the sight of the Lord like the house of Ahab." Surely, Matthew needs no defense for omitting such a one from the theocratic line that came from David, from whom "The Son of David," the Messiah, was to come. The situation with Joash is similar. So long as Jehoiada the priest lived, Joash's conduct as theocratic king was commendable (II Chron. 24:2). But after the former's death Joash yielded to pressure from the officials of Judah, and "they abandoned the

house of the Lord" and "served Asherim and the idols" (v.18). Amaziah was likewise unworthy of inclusion in Matthew's list. Because he was guilty of idolatry, a prophet of the Lord declared to him: "I know that God has planned to destroy you, because you have done this, and have not listened to my counsel" (II Chron. 25:16b).

Names Included

Just as Matthew had a deeply religious reason for these and other omissions in presenting our Lord's line of descent, so he must have felt that he could not pass by the four women he mentions, though the rule was to trace descent through the male members of the line only. The name of Tamar was included possibly because Matthew wanted to show how the promise that was the lifeblood of Israel's being, was from the beginning clearly understood to stand in close relation to the line and house of Judah. What Tamar did was utterly wrong, but a misguided determination to become in this way the founding *mother* of the line of Judah, from whom the Savior was to come, no doubt prompted her to her rash and sinful act (Gen. 38). Rahab, of heathen descent and a harlot, overcame *by faith* all her past and for this reason was named in Matthew's genealogy (Heb. 11:31). Bathsheba, David's partner in adultery, obviously shared his repentance as she shared his throne (II Sam. 11:27). Ruth, a convert from heathenism to the true God, has by her courage and her faith won for herself a secure place in the hearts of all believers (Book of Ruth).

As we read Matthew's genealogy of our Lord, we can easily recognize the spiritual reasons Matthew had both for omitting and for adding certain names to this list. To be kept in mind is that Matthew in his account aims to present Jesus as the Messiah of Old Testament prophecy, of kingly Davidic descent, and truly a member of God's people and the fulfillment of God's promises to the fathers — and to us! In the next installment we shall give special attention to the genealogy as presented by St. Luke.

Frederic Blume

Announcing....

A new edition of **MEDITATIONS** in **LARGE** print for the visually handicapped.

The long hoped for, and worked for, "sight-saving" edition of **MEDITATIONS** will soon be a reality. The Mission for the Blind Committee of the Special Ministries Board has finally been able to implement the necessary details for the production and distribution of a **LARGE PRINT** version of **MEDITATIONS**. This edition will be an exact copy of the original and will be enlarged approximately 50%. The page size will be 8-1/2" x 11" and will greatly enhance the readability for those who have difficulty with the smaller print in the regular edition.

While the cost is regrettably, but necessarily, higher than that of the regular edition, it will still be far from adequate to cover actual costs of production and distribution. Mission for the Blind funds will be used to subsidize this edition until it hope-

fully becomes self-sustaining. The introductory subscription cost will be \$1.00 per copy, which covers a period of 3 months, and \$3.50 for the annual subscription. The first number available will be the March-April-May quarter of 1973. Thereafter it will be produced concurrently with the publication of the regular edition. Subscriptions may be submitted at any time, and should be sent to:

MEDITATIONS —
Subscription Dept.
Northwestern Publishing House
3624 W. North Ave.
Milwaukee, Wis. 53208

We appeal to all pastors and organizations to give broadest possible publicity to this Large Print **MEDITATIONS**, so that we may reach more and more Christians with these wonderful edifying devotions.

THEIR HOPE ANCHOR

There are many things to remember in life. Some people only remember the hard days and the sad events of their life. As soon as they open their mouths to speak,

First Steps Into South America

A few months back God in His grace moved a Wisconsin Synod family to offer a gift of \$144,000 to our Synod to sponsor the proposed South American mission for four years. On Reformation Day three men were called to initiate this Gospel work. They are: Pastor H. Eugene Hartzell of the Apache Mission as Superintendent, Pastor Ernest Zimdars of El Paso as Missioner, and Teacher Rudolph Jeseritz of St. Paul as Missioner of Education.

Presently these men are weighing their calls in order to determine whether it is God's will for them to leave their present positions. They all deserve our heartfelt prayers. In the meantime, the field of labor has been narrowed down to Bolivia and Colombia.

The first steps are being taken. God is indeed gracious!

WELS' Institutional Mission — Madison

Since September, 1945, a resident hospital pastor has cared for the spiritual welfare of patients from our Wisconsin Evangelical Lutheran Synod congregations who come to Madison for medical care. While the Lutheran Synodical Conference still was in existence, your missionary regularly called at three local hospitals, the State Psychiatric Hospital, and the Dane County Hospital and Home. Since 1961 all of the area hospitals have been added to his responsibility. From time to time there have also been patients from beyond Madison at various nursing homes in the city.

How Did You Find Me?

A question that has been heard by your missionary many times during these years is: "How did you find me?" Actually there are only three ways to find a patient: 1. the home pastor or a member of the family notifies the missionary; 2. a fellow patient has met another whose card has possibly not reached the proper file and tells the missionary; and 3. those entering the hospital list their church affiliation or preference. If you list yourself as Lutheran, this information is recorded on a listing (card) accessible to the pastor and thus leads him to your bedside. If you merely list yourself as "Protestant," you may not be found.

This courtesy service on the part of the hospital often makes it possible for the missionary to find patients even before the home pastor has become aware of a member's hospitalization. I still remember visiting a man from upstate shortly after he entered the hospital who exclaimed: "You know, I've been on the church council at home, I've regularly given to missions, but I never dreamed that any of this would come back to me in this way. I did not know of this work.



Pastor R. C. Horlamus



Pastor R. Reede

But the first afternoon I'm here you already call on me. When I get home, I'm going to talk about this."

It is not only WELS members who are visited. At times another patient may become interested as the missionary calls on his room partner and strengthens him with the Word of God. Some of these may have fallen by the wayside, caught up in the cares and pleasures of life. A pastor

recently wrote: "You'll be interested to know that Mr. — whom you visited some time ago has now joined our congregation again." Some are referred to the missionary by pastors who have contacted them before they came to Madison or by concerned relatives or friends. These cases are evidence that God moves in mysterious ways to bring an individual face to face with the way to salvation in this time of grace.

Comfort Needed

Many whose home congregations are at a distance have written to express their joy at being served with Word and Sacrament while away for medical aid. "Your visits and devotions made my stay at the hospital much easier for me," a recent patient wrote upon returning home. Some have expressed their appreciation in this way: "You came at the right time. I was just feeling very discouraged today. But the Word you brought has helped me very much."

There are times when the patient's family also needs comfort and strengthening. An accident, a serious turn in an illness, or the waiting period during and after surgery are such times. And when there seems to be little or no hope, the stabilizing and strengthening power of the Lord's Word helps them bear up through the dark hours. Such hours may come at any time of the day or night.

At times patients are moved from the hospitals to area nursing homes until they are able to return home. The missionary will also visit them there if he is made aware of their presence. This information must come from the patient, the family, or the pastor. Discharge cards at the hospitals only state that the patient is discharged. They do not state whether the patient has returned home or not.

During the past 26 years services have been conducted on the first Sunday of the month in both the Dane County Home and Hospital. Both in the services and in the bedside visits, the missionaries have always had as their aim to bring the admonition and comfort of the Word of our God to all who hear.

Results

The results of this ministry cannot be tabulated in statistics. The Lord knows the heart of man, and the Word brings about His purpose. But we continue to work in the hope that many have been strengthened in their faith and that others have come to know the way that leads to the heavenly home. It is certain: "The Lord knoweth them that are His."

For 25 years your Synod was represented in the Madison field by one missionary, Pastor R. Horlamus. For one year a vicar assisted, and for the past two years Pastor R. Reede of St. James Church, Prairie du Sac, has been assisting three days each week. Over the years all of the hospitals have added beds, and the scope of the work has increased proportionately. The work is done under the direction

of the Western Wisconsin District Mission Board. It is always encouraging for the workers to hear from former patients that the chastenings, while not pleasant, nevertheless gave them time to meditate, and purified their vision for the future causing them to set their affection on things above, and not on things below.

Rudolph C. Horlamus
Institutional Missionary

Rejoice With Our Seminary

In the opening service on September 12, 1972, Martin O. Westerhaus was installed by the chairman of the Seminary's Board of Control, Pastor W. O. Pless, as librarian at Wisconsin Lutheran Seminary and as a member of its faculty. Professor Westerhaus graduated from Wisconsin Lutheran Seminary in 1956. From 1956 to 1967 he filled the pastorate of Zum Krippelein Christi Ev. Lutheran Church near Iron Ridge, Wisconsin. After this congregation had opened a Christian day school in 1958, he served also as its sole teacher for a span of four years. In 1967 he was called to Wisconsin Lutheran High School, Milwaukee, Wisconsin, and served there as an instructor in religion and German until his acceptance of the Seminary call. During the 1972-73 school year Professor Westerhaus will be principally engaged in pursuing a program of graduate study at the University of Wisconsin — Milwaukee toward a Master of Arts Degree in Library Science. He will be doing this in the interest of acquiring also the technical training which will help him in carrying out effectively all his functions as Seminary librarian.

The Seminary's opening service was also in some other respects a special event. It was the first service held in our Seminary chapel after the completion of an expansion and renovation project. The chapel was enlarged by removing the partition and the folding doors which have thus far separated the chapel proper from an annex that could accommodate an overflow and otherwise serve as an auxiliary classroom. The 39 new



Prof. M. Westerhaus

pews installed in the chapel now offer seating room for 234, whereas the former 22 pews had seated only 132. An expansion of our Seminary chapel became necessary even for the daily devotional services attended by our students and faculty members. This must have been evident to those present at the opening service when they were made aware of the fact that the Seminary would be having a total of 172 students in attendance for the new school year, and that it was welcoming a new Junior class of 70.

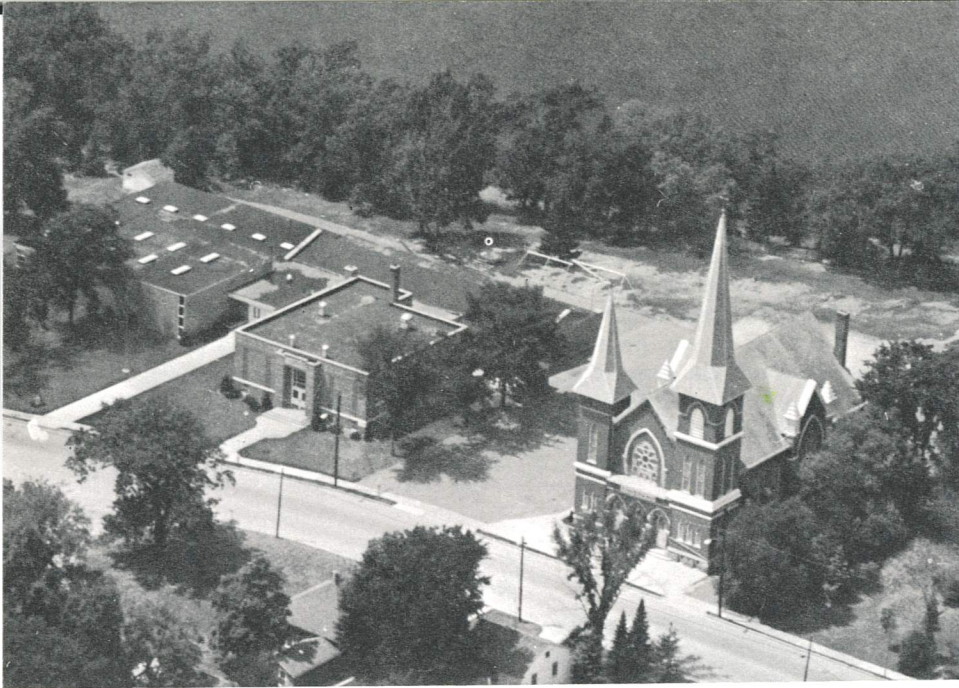
By the latter fact, a wonderful prospect was held out on this opening day. Four years hence, when we will be observing the bicentennial of our country's existence as a cherished land of freedom, our Wisconsin Evangelical Lutheran Synod may have the privilege of sending out 70 new Gospel messengers, heralds of the greatest freedom of all, the only freedom that is really sure and enduring. Even now we as a Synod will want to prepare for this prospect, so that we may be in a position to carry it out readily and joyfully.

Very fittingly, therefore, Professor Edward Fredrich, who gave the opening address on the basis of II Corinthians 3:15-18, spoke of the four freedoms, which Christ, the Captain of our salvation, has secured for us, the four freedoms of a free church endowed with a free Gospel, and of free believers served by free ministers. To these four freedoms the whole training program of Wisconsin Lutheran Seminary needs ever to be wholeheartedly devoted. This the speaker most earnestly commended to the hearts of the Seminary students, of the faculty members, of the new colleague being installed, and of all others present at the service.

A Seminary program calls for all kinds of external facilities. With thankful appreciation we wish to call attention to several that were supplied for the new school term. The new residence erected for our business manager could be occupied by the David Martin family in June. This made it possible to proceed with a modest remodeling project whereby all the second floor quarters above the old dining room were converted into a ninth dormitory unit, now offering fine accommodations for 11 additional resident students.

A traffic congestion problem existing for some time near the Seminary buildings was corrected by extending Wartburg Circle to the north and connecting it with Seminary Drive beyond the faculty residences. As a part of this project, additional parking areas for students, maintenance staff, service personnel, and visitors were laid out and surfaced with asphalt.

Prof. Carl Lawrenz, President
Wisconsin Lutheran Seminary



St. Peter's Church and School

Centennial at Weyauwega, Wisconsin

St. Peter Evangelical Lutheran Church, Weyauwega, Wisconsin, was organized on February 25, 1872. To mark its centennial, it set aside the four Sundays in August for special thanksgiving services.

The guest speaker for the opening festival service on August 6 was Pas-

tor Daniel Habeck, son of a former pastor. He chose Isaiah 55:10,11 as the text for his sermon on "My Word Shall Prosper — I. I send it forth; II. I bless the results." On August 13 Pastor John Murphy, only son of the congregation in the preaching ministry, employed Psalm 107:21,22 to speak on "The Grateful Centennial

Observance — I. Remembering God's Grace; II. Responding to God's Love." Pastor Harold E. Wicke, pastor of St. Peter from 1950 to 1958, in his sermon on August 20 asked, "What's the Good News at the Close of the Century?" He used John 6:68,69 and II Peter 3:18 as his text. Preacher on the Sunday of Jubilee was Prof. Irwin Habeck, pastor of St. Peter from 1940 to 1950. His sermon, "To God Be Glory — I. For what He has done; II. By what we are to do," was based on Ephesians 3:21,22. Appropriate hymns of praise and thanksgiving were sung by St. Peter's junior and senior choirs, and the school children. A special instrumental tribute, entitled "My Spirit Be Joyful," was played by a trumpet trio with organ accompaniment.

In its centennial year St. Peter Congregation has 1,563 members. Of these, 1,163 are communicants. It is served by two pastors, the Rev. John C. Dahlke and the Rev. Leonard Pan-kow. Its Christian day school has 221 pupils taught by nine teachers. The principal is Mr. Walter Vater.

"Oh, give thanks unto the Lord; call upon His name; make known His deeds among the people. Sing unto Him, sing Psalms unto Him; talk ye of all His wondrous works" (Ps. 105:1,2).

CHANGES OF ADDRESS

(Submitted by the District Presidents)

Pastor:

Schaefer, Wm. J.
11335 - 77th Ave. N.
Seminole, FL 33542
Ziebell, William
404 North 3rd
Marshall, MN 56258

Vicar:

Krueger, David A.
2630 Conrox Drive
Lake Park, FL 33403

Teachers:

Faust, Thomas
1495 N. Macomb St.
Monroe, MI 48161
Haakenson, Cary
3022 W. Rogers St.
Milwaukee, WI 53215
Just, Dale F.
3708 S. 24th St.
Milwaukee, WI 53221
Luetke, David
1008 Charles Ave.
Onalaska, WI 54650
Oemig, Roger
5401 N. Mayflower D
Appleton, WI 54911
Sonntag, Richard L.
4556 S. Pine Ave.
Milwaukee, WI 53207

INSTALLATIONS

(Authorized by the District Presidents)

Pastors

Hering, Johannes S., as pastor of St. John's, Florence, Wisconsin, and of Mt. Olive, Iron Mountain, Michigan, on Nov. 5, 1972, by P. Kuckhahn (N. Wis.).
Janke, Philip R., as professor in the Religion Department of Manitowoc Lutheran High School, Manitowoc, Wisconsin, on Oct. 29, 1972, by E. Stelter (N. Wis.).
Schmidt, Russell, as pastor of Zion, Stetsonville, Wisconsin, on Oct. 1, 1972, by M. Zank (W. Wis.).
Ziebell, William, as pastor of Christ Ev. Lutheran, Marshall, Minnesota, on Nov. 12, 1972, by L. Hahnke (Minn.).

Teacher:

Faust, Thomas, as teacher at Zion, Monroe, Michigan, on Aug. 20, 1972, by G. Cares (Mich.).

NOT ELIGIBLE FOR CALL

Since Professor William McCollum has resigned from the Dr. Martin Luther College faculty and has withdrawn from the fellowship of the Wisconsin Ev. Lutheran Synod, he is no longer eligible for a call in the Wisconsin Synod.

G. A. Horn, President
Minnesota District

YEARBOOK 1973

The Official Directory
of the

Wisconsin Ev. Lutheran Synod

The WELS Yearbook contains a complete listing of all officials, boards and committees of the Synod and the Districts; the name, address and telephone number of all pastors, professors and teachers; the name, address and time of service of all congregations; a complete listing of all colleges, academies, area high schools, day schools, and charitable institutions; a directory of the pastors, teachers and colleges of the Evangelical Lutheran Synod.

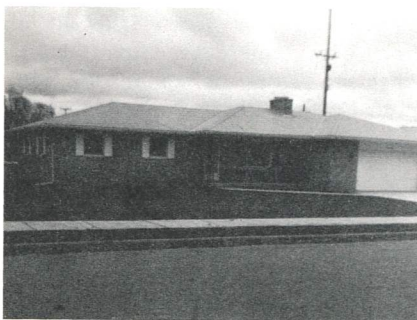
Available Now Price: \$1.25

Direct from the Districts

Michigan

New Teacherage at Bay City

Trinity Congregation of Bay City, Michigan, dedicated a new teacherage on October 1, 1972. Building began early in spring. The home, which cost approximately \$40,000, has a study, living room with fireplace, dining area, kitchen, three bedrooms, full basement, and garage. Living in the new home is the family of the principal of Trinity's Christian day school, Mr. Wayne Keller. The Rev. Emil E. Kasischke is pastor of the congregation.



Bay City, Michigan, teacherage

Northern Wisconsin

Greetings to Dr. and Mrs. Henry A. Koch and to Miss Augusta Koch!

"Friends from Morrison" recently submitted news about Dr. and Mrs. Henry Koch and Miss Augusta Koch which we would like to share with you.

Many of the long-time readers of *The Northwestern Lutheran* are well acquainted with Dr. Koch as the writer of *In the Footsteps of St. Paul*, a series of articles that appeared in this periodical regularly from March 21, 1943, to July 31, 1960. We know of no other writer in our midst who has achieved that kind of a record. During many of these same years Dr. Koch also served as a member of the editorial board of the *Gemeinde-Blatt*. The catechism presently being used in the schools of our Synod was produced by a committee of which Dr. Koch was chairman. He has served our Synod well.

Dr. Henry Koch was born in Hadar, Nebraska, on August 26, 1889, the son of Pastor and Mrs. Fred Koch. He is a 1909 graduate of Northwestern College and a 1912 graduate of our Seminary. In that year he enrolled in the University of Leipzig (Germany), receiving his Ph.D. in Classical Philology in 1919. During World War I he was a prisoner-of-war in Germany.

His first two pastorates were served in the Lutheran Free Church in Germany — at Leipzig from 1914 to 1921 and at Berlin from 1921 to



Dr. and Mrs. Henry A. Koch

1936. During these years he also taught New Testament Exegesis and Philosophy in seminaries at both places.

Returning to the United States in 1936, he taught Greek and Latin at Concordia Collegiate Institute, Bronxville, New York. From 1941 to 1947 he was pastor of Grace Church, Manitowoc, and from then until 1969 of Zion Church, Morrison. He retired in 1969 after a career as teacher and pastor that stretched over 55 years.

The next year and a half were spent traveling in Europe and the Near East. Dr. and Mrs. Koch are presently living in Manitowoc, Wisconsin. Some of his more recent articles have been appearing regularly in *Christian News*.

Mrs. Koch, whom he married in 1928, is the former Marie Friedrichs, a great-granddaughter of Pastor Friedrich Wyneken, a pioneer pastor in the Missouri Synod. She and Dr.

Koch have three children and eight grandchildren. Their two daughters are Mrs. Donald Knuth (Elizabeth) of Manitowoc and Miss Ruth Koch, supervisor at Bellin Hospital, Green Bay. Their son is Pastor Henry F. Koch of St. John-St. Peter Congregation in Cleveland, Wisconsin.

In 1969 Dr. Koch's sister, Miss Augusta Koch, retired after serving 48 years in the teaching ministry of our Wisconsin Synod. Born at Randolph, Wisconsin, she received her schooling at Milwaukee Lutheran High School and by means of a number of summer courses. She taught the elementary grades at the following places, all in Wisconsin: Shirley, Theresa, Caledonia, Colby, Fond du Lac (33 years), Eldorado, Milwaukee, and Morrison (18 years). The editor



Miss Augusta Koch

of *The Northwestern Lutheran* owes her a debt of thanks, because he was privileged to be one of her first-grade pupils. Miss Koch is now living with her sisters in Beaver Dam, Wisconsin.

May our Gracious Lord grant Dr. and Mrs. Koch and Miss Augusta Koch His blessings during their years of retirement!

Enrollment Up

Fox Valley Lutheran High School of Appleton has a 12 per cent increase in enrollment, for a total of 519. It is good to know that there are so many pupils (and their parents) who desire a thoroughly Christian secondary education.

Classroom Dedication

The members of Mount Olive Ev. Lutheran Church, Appleton, dedicated four additional classrooms on October 1. Their pastor, the Rev. Marlyn Schroeder, preached on I Kings 3:16-28, asking the question, "Whose is the Child?"

Mt. Olive School, only in the third year of its operation, has an enrollment of 198 students. They are taught by seven teachers. Mr. Kenneth Kolander is the principal.

Area Reformation Services

In gratitude to God for making known again the Word of truth through Martin Luther, several area Reformation services were held in the District. On October 29 Pastor H. Kuschel of Reedsville, Wisconsin, proclaimed the everlasting Gospel at Manitowoc Lutheran High School. Area grade-school children and the Manitowoc Lutheran High School Concert Choir participated.

Also on the 29th a group of thankful Christians assembled at the Winnebago Lutheran Academy in Fond du Lac to hear the Rev. Walter Moll of Bethlehem Lutheran Church of Oshkosh. He spoke on the theme: "God's Word — The Truth For All Time." Pastor H. Schwertfeger of Hartford, Wisconsin, was the liturgist. An area children's choir sang God's praises at the service.

St. John's Ev. Lutheran Church, Princeton, Wisconsin, was the setting of a Reformation service sponsored by the West Winnebago Circuit of the Winnebago Conference. The host pastor, the Rev. Walter Strohschein, conducted the liturgy, and the Rev. Werner Franzmann, a former editor of *The Northwestern Lutheran*, delivered the sermon. On the basis of II Timothy 1:12-14 he emphasized that the heirs of Luther are "supremely proud of the Gospel." Festival songs were rendered by an area mass choir and by an area children's choir.

Southeastern Wisconsin

LWMS Metro-South Circuit

The fall rally of the Lutheran Women's Missionary Society — Metro-South Circuit — was held at St. Peter's Lutheran Church, Milwaukee, Wisconsin, on Reformation

Day. The meeting was attended by 138 persons, representing 23 congregations. The devotion was conducted by Pastor Arthur W. Schupmann.

Mrs. Raymond Cox presented an interesting slide lecture on her experiences in the African mission field. In this connection, Hymn 394, "My Faith Looks Up to Thee," was sung, two stanzas in African and two in English.

Pastor Schupmann gave information on the circuit's Home Mission project, the work being done among the Latin American people in Milwaukee. The urgency of the World Mission project, the chapel building fund for India, was emphasized. Pastor Mitra is presently serving five congregations in India, none of which have a chapel.

Mission box collections at the October rally amounted to \$1,749.55. A contribution of \$75.00 was taken from the plate collection and sent to the Executive Committee for African Mission work.

Mrs. Eva Mainz served as secretary for the meeting and submitted the above information.

Western Wisconsin

25th Anniversary of Pastor Henry Gieschen

Though born in the city of Milwaukee where both his grandfather and father were pastors, and raised in the city of Fort Atkinson, Pastor Henry Gieschen has served all 25 years of his ministry in small towns and rural communities.

Graduating from Concordia Theological Seminary, Springfield, Illinois, in 1947, he became pastor at St. Peter's of Darwin, Minnesota. In 1950 he accepted the call to St. Paul's, Gresham, Nebraska. Since 1953 he has been serving multiple parishes: St. Luke's of Winamac and St. Mark's of Medaryville, Indiana; St. John's of Rib Lake and Zion of Ogema, Wisconsin; and presently St. Paul's of Naugart and St. Paul's of Scott, Wisconsin. At various times he has also ministered to Trinity of Prentice and Trinity of Chelsea.

The anniversary service was conducted at St. Paul's, Naugart, on September 10, 1972. Preaching for the occasion was Pastor Harold Hoeppe-

ner of Merrill; the liturgy was read by Pastor William Lange of Wisconsin Rapids. A reception followed.

Pastor's Widow Dies

During the days that God's people were celebrating His gift of the Reformation, God called another chosen vessel of His to her eternal home. Mrs. Edward Fredrich died on October 28, 1972. Funeral services were conducted at St. Peter's Ev. Lutheran Church, Helenville, Wisconsin, where her husband had been pastor for many years. Pastor H. Wiedmann of St. Peter's Congregation addressed the worshipers on "The Ever-Enduring Realities of the Reformation," and applied them to the death of God's own.

Mrs. Fredrich was the former Maria Streich. Her husband died in 1954. She is survived by two daughters: Ruth, Mrs. John Oldfield of New Ulm, and Lois, Mrs. George Abel of Tempe, Arizona; one son, Prof. Edward Fredrich of Mequon; a sister, a brother; and grandchildren.

110 Years Old

On Sunday, October 22, 1972, St. John's Ev. Lutheran Church of Ridgeville Township (near Tomah, Wisconsin) observed the 110th anniversary of its founding.

The occasion was marked by three special services. A mission festival service was conducted in the forenoon, followed by a fellowship dinner. In the afternoon service the newly constructed parish hall was dedicated to the service of God and God's people. The evening service emphasized the congregation's thanks for the many blessings received over the past 110 years.

Speakers for the three services were Vicar Raymond Beckmann, Pastor Robert Beckmann, and Pastor Louis Meyer. Pastor of the congregation, which is a joint parish with St. Jacob's of Norwalk, which recently observed its 90th anniversary, is the Rev. Martin Lemke.

NWPH

The Northwestern Publishing House, including the retail store, will be closed on Tuesday, December 26, 1972, for the Christmas holiday.

1973 HOME & GIFT CATALOG

Your Christmas gift-giving can be simplified by consulting NPH's 1973 Home & Gift Catalog. If you failed to receive a copy, ask your pastor or write to Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

Treasurer's Report

1972 PREBUDGET SUBSCRIPTION PERFORMANCE

Nine months ended Sept. 30, 1972

	Subscription Amount for 1972	9/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 207,521	\$ 155,641	\$ 153,807	98.9
Dakota-Montana	179,886	134,914	124,520	92.3
Michigan	929,325	696,994	637,063	91.4
Minnesota	929,880	697,410	669,901	96.1
Nebraska	163,116	122,337	121,274	99.1
Northern Wisconsin	1,014,758	761,068	706,241	92.8
Northwest	62,805	47,104	38,541	81.8
Southeastern Wisconsin	1,267,565	950,674	826,668	87.0
Western Wisconsin	1,137,579	853,184	796,998	93.4
Total — 1972	\$5,892,435(A)	\$4,419,326	\$4,075,013	92.2
Total — 1971	\$5,539,588	\$4,154,691	\$3,814,232	91.8

Note (A) — The subscription amount for 1972 has been increased \$6,505.00 to include all revisions received by the Stewardship Department as of September 30, 1972.

SEMINARY CHOIR RECORD

The Seminary male chorus has made a stereo recording of the song service, "The Vespers in Song," which was sung during the Arizona-California choir tour in March and April, 1972. Records may be ordered at \$3.50 postpaid from Prof. Martin Albrecht, 11840 N. Luther Lane 65W, Mequon, Wisconsin 53092.

SEMINARY CHRISTMAS SONG SERVICES

The Christmas Song Services will be conducted in the chapel of Wisconsin Lutheran Seminary, Mequon, on Sunday, December 17, at 2:30 and at 7:30 p.m.

Prof. Martin Albrecht
Director of Music

CONCERT SCHEDULE

Northwestern College and Preparatory School

February 4, 4:00 p.m. — Pop Concert
March 16, 17, 18 — National WELS Lutheran High School Band Festival
April 8, 8:00 p.m. — Easter Concert
May 23, 7:30 p.m. — Commencement Concert

The College Touring Chorus will present concerts in the Pacific Northwest District during the 1973 Easter recess.

Dr. Arnold O. Lehmann
Director of Music

RESULT OF COLLOQUY

In a colloquy held on November 2, 1972, Mr. Erwin H. Klemp, Chicago, Illinois, was found to be in doctrinal agreement with the Wisconsin Ev. Lutheran Synod and is herewith recommended to the Synod for membership. He will continue to teach in St. Andrew's Lutheran School, Chicago. St. Andrew's is an independent congregation, formerly affiliated with The Lutheran Church — Missouri Synod.

First Vice-President Carl H. Mischke
District President George W. Boldt
Professor Joel C. Gerlach

APPOINTMENTS

To fill existing vacancies in the Western Wisconsin District, the following appointments have been made:

The Rev. Charles Tessmer as a member of the District Board of Support.

The Rev. David Fischer as a member of the District Commission on Evangelism.

The Rev. Karl Bast as chairman of the District Nominating Committee.

The Rev. Richard Lauersdorf as visiting elder of the College and Blackhawk circuits in the Central Conference.

Carl H. Mischke, President

The Rev. Roger Sachs has been appointed visiting elder of the Red Wing Conference, replacing the Rev. Wm. Ziebell, who accepted a call to another conference.

G. A. Horn, President
Minnesota District

AUDIO-VISUAL AIDS

WORLD MISSION IN MOTION (FS-53-WMM)
18 min. cl. 7-1/2 and 3-3/4 ips. tapes, also printed commentary.

A clear and concise survey of the six World Mission areas of the Wisconsin Evangelical Lutheran Synod. Africa, Apacheland, Germany, Japan, Latin America and Southeast Asia are covered in an up-to-date report showing Your World Missions in action. Produced by the Board For World Missions — WELS. (1972)

EAST FORK NURSERY

Since Pastor Charles E. Found of Thousand Oaks, Calif., has accepted a call to Africa, he has resigned his position as chairman of the East Fork Nursery Board. Pastor David Redlin of Tucson, Ariz., has been elected the new chairman. Kindly mail all gifts of money for the Nursery to him at 3618 E. Pima St., Tucson, Ariz. 85716.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Sept. 30, 1972 with comparative figures for 1971

	Twelve months ended September 30		Increase or Decrease*	
	1972	1971	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,763,882	\$5,421,100	\$342,782	6.3
Pension Plan Contributions	99,165	95,842	3,323	3.5
Gifts and Memorials	55,031	55,012	19	
Distribution of Trust Fund Income	—	33,158	33,158*	
Income from NWPH	6,562	6,562	—	
Other Income	358	(846)	1,204	
Total Income	\$5,924,998	\$5,610,828	\$314,170	5.6
Expenditures				
Worker-Training — Expenses	\$3,287,318	\$3,118,968	\$168,350	5.4
Worker-Training — Income	1,419,287	1,400,771	18,516	
Worker-Training — Net	1,868,031	1,718,197	149,834	8.7
Home Missions	1,186,386	1,173,404	12,982	1.1
World Missions	898,960	870,766	28,194	3.2
Benevolences	780,457	778,643	1,814	.2
Administration and Services	418,246	386,580	31,666	8.2
Total Operations	\$5,152,080	\$4,927,590	\$224,490	4.6
Appropriations	795,491	880,247	84,756*	9.6*
Total Expenditures	\$5,947,571	\$5,807,837	\$139,734	2.4
Operating Deficit**	\$ 22,573**	\$ 197,009**		

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

TIME OF SERVICES

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church is now holding its worship services at the Baird Case Funeral Chapel, 625 South Olive Ave., West Palm Beach, Florida. The time of services is 10:00 a.m., with Sunday school and Bible class following at 11:00. Pastor David A. Krueger, phone (305) 842-7425.

JACKSONVILLE, FLORIDA

When travelling south this winter, you are invited to worship at Our Savior Ev. Lutheran Church of Jacksonville, Florida. Its new place of worship is 6940 Atlantic Blvd. (The Giddens-Griffith Funeral Chapel). This is 4 miles off of I-95. Sunday school and adult Bible class is at 9:15. Worship at 10:30. Pastor John F. Vogt, phone (904) 725-0230.

TRAVELING THROUGH MISSOURI? NEW SERVICE SCHEDULES:

MARTIN LUTHER EV. LUTHERAN CHURCH

Located at 10151 Sappington Road at I-244, St. Louis County, MO (three miles south of highway 66). Served by Pastor Roger R. Zehms of 5142 Red Cedar Ct., St. Louis, MO 63128, phone (314) 843-4177

Sunday School — 9:15 a.m.
Worship Service — 10:30 a.m.

PEACE LUTHERAN CHURCH

Located at 607 East Madison St. Ownesville, MO (20 miles north of highway 66 at the Cuba, Mo., exit). Served by Pastor J. B. Erhart of 304 Crest Ave., Kirkwood, Mo. 63122.

Sunday School — 9:30 a.m.
Worship Service — 10:00 a.m.

EXPLORATORY SERVICES

CHAMPAIGN-URBANA, ILLINOIS

Exploratory services are now being held in the Champaign-Urbana, Illinois, area on Sunday evenings at 7:00 in Room 102 of the American Nursing Center, 600 N. Coler St., Urbana. Names of people in this area, as well as those of airmen at Chanute AFB (Rantoul) and of students at the University of Illinois should be sent to: Pastor David N. Rutschow, 122 State St., N. Pekin, Illinois 61554, phone (309) 283-2670.

DUBUQUE, IOWA

Exploratory services are now being conducted in the Dubuque, Iowa, area. Services are held every Sunday morning at 11:00 a.m. in the Dubuque YM-YWCA Community Building at the corner of Doge and Booth Sts.

Please send the names of people who have moved into the tri-state area near Dubuque to: Pastor Paul R. Zittlow, Box 256, Elizabeth, Ill. 61028.

COMING TO LOUISIANA?

If you plan to move or to visit the central Louisiana area, plan to worship with us! Exploratory services are being held at the Rapids Bank and Trust Co. Building, (highway 71, 165, 167) MacArthur Drive and Jackson Street, Alexandria, Louisiana. Divine worship 10:00 a.m., Sunday school and Bible class at 9:00 a.m.

If you know of anyone moving into the Alexandria, Pineville, Shreveport area, please notify: Pastor A. L. Schmeling, 2203 Magnolia Lane, Alexandria, Louisiana 71301 (phone 448-1147).

GAINESVILLE, FLORIDA

Exploratory Services are now being held in Gainesville, Florida, at 1204 NW 10th Avenue (the Seventh-Day Adventist Church). A Worship service is held each Sunday evening at 7:00. Sunday school and Adult Bible Class meet at 6:00 p.m. Anyone knowing of prospective members, interested persons, or university students in the Gainesville area is asked to send their names and addresses to: Pastor John F. Vogt, 1707 El Prado Road, No. 5, Jacksonville, Florida 32216.

WINTER HAVEN, FLORIDA

If you intend to move into the Winter Haven area or if you know of prospective members already living in the area, please inform the undersigned. This area includes Lakeland, Lake Wales, Nalcrest, Lake Alfred, Haines City, and Eloise. Kindly send all pertinent information to:

Pastor E. C. Renz
2828 W. Kirby Street
Tampa, Florida 33614

HURON, SOUTH DAKOTA

WELS exploratory services are being conducted in the Seventh Day Adventist Church, 244 6th Street SW, Huron, South Dakota. Services are held every Sunday evening at 8:00 p.m. Please send names of prospective members to: Pastor Gilbert Bunde, Box 425, Willow Lake, SD 57278.

PORT TOWNSEND, WASHINGTON

Wisconsin Ev. Lutheran Mission Church is conducting exploratory services at Fort Worden Chapel, Port Townsend, Washington 98368. Worship services are conducted at 7:30 p.m. on Sundays. Send names and addresses to Pastor T. D. Lambert, 2922 Northlake Way, Bremerton, WA 98310.

FOREST LAKE, MINNESOTA

Exploratory services are now being conducted at Forest Lake, Minnesota. The place of worship is at the new senior high school at the junction of Highways 61 and 97. Anyone knowing of prospective members or interested persons in Forest Lake, Chisago City, Wyoming, North Branch, Weber, Hugo, Stacy, Rush City, Hinckley, Circle Pines, or Scandia, is kindly asked to send all pertinent information to: Pastor Wm. H. Wiedenmeyer, 7712 Xerxes Ave. South, Minneapolis, Minnesota 55423.

information and insight

Campus Cooperation

When the Rev. Roger Stoehr was recently installed as Lutheran campus chaplain of Southwest Minnesota State College at Marshall, it was under the auspices of the three large Lutheran denominations. The Lutheran Church in America, The American Lutheran Church, and The Lutheran Church-Missouri Synod joined to provide a single full-time ministry on the Marshall campus.

When the Lutheran Council in the USA was formed in the previous decade, the Missouri Synod chose not to participate in such troika campus ministries, because it was not in full fellowship with the other two bodies. It is not yet in such fellowship with the LCA, but that does not seem to matter any more. Five years of LCUSA cooperation have watered down principles and washed away convictions.

Wisconsin Synod students at the Marshall College are being served by Pastor William Ziebell of Marshall and Pastor A. Jannusch of Vesta, Minnesota.

Advertising Controversy

Many of our Minnesota readers will have noticed that the recent American Lutheran Church convention in the Twin Cities was the occasion for the insertion of a \$581 quarter-page advertisement in a metropolitan daily calling for convention action against alleged "liberal" teaching and practice. The advertisement was sponsored by "ALC Laity for Reform" with headquarters at Montevideo, Minnesota.

While one might well share certain stated views of the advertisers about evolution and "Soft Revolution," about Bible inspiration and church mission, one may well have reservations about the method of expressing them. Advertisements in the public press are not a good forum for carrying on doctrinal controversy.

The pressure tactics involved in such an ad campaign will close rather than open the door to discussion of the issues. A self-respecting church

body will simply not let its convention appear to be at the mercy of such pressure tactics and the public opinion thereby engendered and brought to bear. Church conventions are under much higher authority.

It goes without saying that every church body will do all in its power to avoid anything that directly or indirectly might tempt any of its members to employ advertisements in the public press to further their cause.

Quadruple Bible

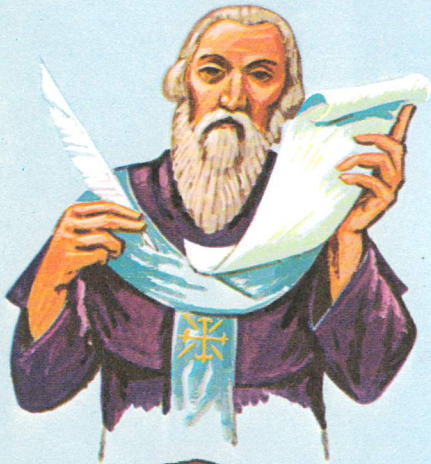
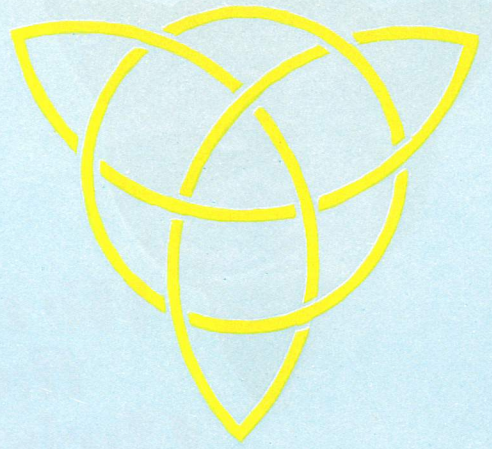
Available on a limited basis is an entirely new kind of English Bible titled "The Holy Bible in Four Translations." The nearly 3,000 pages of 8-1/2 x 11 size will present in parallel columns the familiar *King James Version*; the *New American Standard Bible*, completed in 1970 and often praised for its faithfulness to the original text; the *New English Bible*, prepared by a British translation team and published in 1970; and the *Jerusalem Bible*, published in 1967 for Roman Catholics.

There have been frequent editions of the New Testament in four versions but this is the first time that the Old Testament is included in such an English quadruple offering. This facilitates evaluation of two important aspects of Bible translation: the rendering of the Psalms which play such an important part in public worship and the relation between Old Testament prophecies and New Testament fulfillments.

At this time only subscribers to Billy Graham's *Decision* magazine are given the opportunity to purchase this unique Bible at a price of about \$30. Graham has pointed out that in this golden age of Bible translations, "many Christians find it difficult to compare newer versions of the Scriptures with translations they have trusted since childhood. The Four Translation Bible is being published to make contemporary scriptural insights readily available, in a direct comparison to the King James Version."

Edward C. Fredrich

Praise the Holy Trinity for the gift of Christmas!



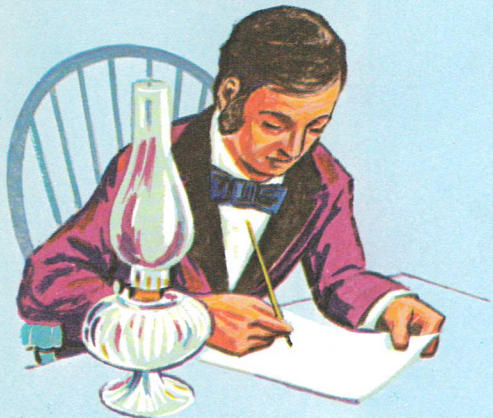
Saint Ambrose did so in the fourth century A.D. when as bishop of Milan he wrote the Latin hymn, *Veni, Redemptor gentium*, exclaiming:

*Gloria tibi, Domine,
Qui natus es de virgine,
Cum Patre et sancto Spiritu,
In sempiterna saecula.*



Martin Luther, the Reformer, did so when he published *Nun komm, der Heiden Heiland*, his German translation of the hymn, in 1524.

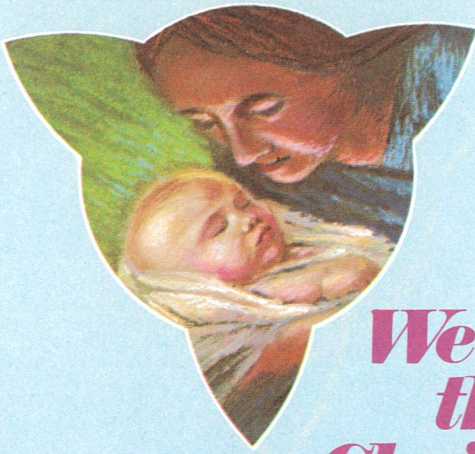
*Lob sei Gott dem Vater g'tan,
Lob sei Gott sein'm ein'gen Sohn,
Lob sei Gott dem Heil'gen Geist
Immer und in Ewigkeit!*



William M. Reynolds, a professor and an editor of a hymnal, did so in 1860 when he translated the hymn into the familiar English: *Savior of the Nations, Come!*

*Praise to God the Father sing,
Praise to God the Son, our King,
Praise to God the Spirit be
Ever and eternally.*

*These men of God led the way.
May we add our praises to theirs!*



We wish you the joys of Christmas!

*The joy of God's past performance as told by the
Christmas angel:*

Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. Luke 2.

*The joy of God's present grace so aptly summed up
by the Apostle Paul in His words to Timothy:*

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. I Timothy 3.

*The joy of future glory with the Lord summed up in
Christ's own words spoken during those holy hours
in the Upper Room:*

Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me. I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them. John 17.

*We pray that all our readers and all who confess
Christ with us may have hearts filled with Faith,
Joy and Hope!*

THE EDITORIAL BOARD
AND THE CONTRIBUTING EDITORS OF
THE NORTHWESTERN LUTHERAN
THE BOARD AND MANAGEMENT OF THE
NORTHWESTERN PUBLISHING HOUSE AND ALL ITS WORKERS