

ABITA SPRINGS, LOUISIANA

THE NORTHWESTERN Lutheran

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July 30, 1972



BRIEFS by the Editor

Perhaps you haven't been especially concerned about what is being taught at the seminaries on our World Mission fields or even at our Wisconsin Lutheran Seminary at Mequon. You have always taken for granted that the men whom you have entrusted with this work know what they must impart to their students, and take seriously their responsibility to teach God's Word in truth and purity.

Recent events at the St. Louis seminary of our former sister synod should alert us to the fact that this is not something we should take for granted. Our church needs to pray that God would keep our teachers true to His Word. It must also be our constant concern as children of God to test the spirits whether they are of God. It would be a sad day indeed if our congregations would someday feel compelled to question new graduates of our Seminary as to their faithfulness to the Word of God and their commitment to the Lutheran Confessions. It is a matter of record that this was the anxious plea of a number of congregations that submitted calls to the Missouri Synod committee on the assignment of calls.

It is also a matter of history that when false doctrine invades a church body there are two avenues from

which it is likely to come. The one is the mission fields, since some missionaries mistakenly think that in speaking to the heathen they do not need to be finicky about all points of doctrine, just about the essential ones. The trouble with that is that when error shades the nonfundamental doctrines it soon pollutes the fundamental doctrines as well.

The other area which is particularly subject to the attacks of Satan is the seminaries of the church, where the future pastors and teachers are trained. If Satan can mislead those who are to speak God's Word to us, it takes only another generation or so before he has the congregations too.

All this lends special emphasis to one of the articles featured in this issue, the report on the "Second World Seminary Conference." Meeting at Lusaka, Africa, men from the four fledgling seminaries on our World Mission fields met together with a representative of our Mequon faculty and other men to whom we have entrusted decisive positions in our church. Their great concern was that all of our seminaries speak the same spiritual language, that they be united in faith and doctrine, and that they do their utmost to transmit true Scripture doctrine and practice to the nationals being trained in them. It

will be worth your time to read the article carefully and to see for yourself how the Spirit has marvelously moved the men teaching at these schools faithfully to teach the one thing needful to all of their students — whether at Mequon, Lusaka, El Paso (Spanish), Hong Kong, or Mito.

The article on Justification is the last of the series on the connection between the Gospel and various doctrines taught in God's Word. The editor would be happy to hear from readers which points of doctrine they would want to have discussed next. Your letters and correspondence are invited.

Pastor K. Vertz of Owosso, Michigan, who has been favoring our readers over the last few years with a series entitled *What Do You Mean — "In Christ"* in this issue is beginning a series of articles on seeming contradictions in the Scripture. The thrust of his articles will be that we are not at all foolish to place our full trust in what the Scriptures state. Though many liberal theologians today glibly speak about errors in the Scripture they have yet to prove the existence of even one. Pastor Vertz's series will demonstrate that we are not overstating the case when we speak of the Bible as God's Book of Truth.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

The Northwestern Lutheran

Volume 59, Number 16

* July 30, 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

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COVER — Trinity Ev. Lutheran Church, Abita Springs, Louisiana — built in 1908 — cf. page 253.

Editorials

Try Religion

A group of church women once wrote to a famous newspaper publisher concerning their money-raising problems. They explained that they had tried every money-raising scheme they knew of — bazaars, dinners, raffles, etc. — but their church still had financial problems. They asked whether he had any suggestions as to what they might try next. He wrote back, "Try religion."

In one huge middle-class suburb of a large city shoplifting by juveniles has become a major problem. The proposed solution by community leaders is more recreational facilities. In the state in which this city is located venereal disease among young people has reached almost epidemic proportions. The solution proposed by most experts is sex education.

The State Superintendent of Public Instruction disagrees with these approaches. He takes the position that such approaches to the problem are futile if they do not include moral instruction. He says that we must return to the forgotten concept of self-discipline, and he adds, "There seem to be many people who fail to realize that there are universal and eternal laws of human behavior which cannot be disregarded without serious consequences." This is well spoken.

Since the State cannot teach religion, the responsibility falls to the parents, where it belongs in the first place. Scripture exhorts, "Bring up your children in the nurture and admonition of the Lord."

No amount of instruction given to young people on how to indulge in sin without suffering the consequences is going to solve the problem. No amount of alternate activity is going to solve the problem either. The only effective solution is the regenerating influence of the Word of God.

To those who are alarmed by deteriorating standards of morality in this generation and who are searching for an effective solution, the advice of the old newspaper publisher applies: "Try religion."

Immanuel Frey

Gifted and Talented

Gifted and talented children, who are said to comprise three to five per cent of the school population, are often bored or irritated by the slow pace of the classroom. At the same time many of them suppress their talents because they want to be accepted by their classmates, or because they don't care to exert themselves. In consequence of this they perform far below their intellectual potential.

The U. S. Office of Education holds that inadequate provisions have been made for these students. Accordingly it is taking action to carry out the provisions of Title III of the Elementary and Secondary Education Act in the interest of gifted and talented children. Special educational assistance programs are to be set up in public schools to meet their needs and develop their abilities.

If the project is to be successful, gifted and talented students will need to cooperate with the schools that are offering these programs. Here motivation is the key. These exceptional students must want to participate in educational enrichment programs and be willing to work harder to achieve what they are actually capable of.

The public schools can appeal to the student's pride and to his sense of honor. They can cater to his ambition to gain distinction and acquire wealth in later life. With their innovative programs they can arouse his desire to do something new and different.

What they can't or won't do is remind the highly endowed student that his talents are gifts of God and that God holds him responsible for what he does or does not do with them. Nor can secular schools appeal to the love of Christ that constrains a redeemed child of God to serve his Lord gratefully with all of his gifts and endowments.

Only the Christian school can put gifts and talents into proper perspective — for this life and for that which is to come.

Carleton Toppe

Winners-Losers

The sports page of one big city paper ran the banner line: "Abortion Made Possible Mrs. King's Top Year." The story told how Mrs. Billy Jean King could not have made \$100,000 playing tennis in 1971 had she not terminated a pregnancy.

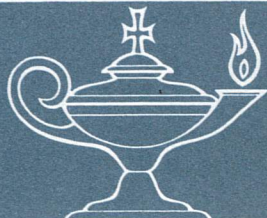
More and more we are being conditioned to consider the murderer as an innocent victim, while condoning the murder of the helpless and unborn. But one thing the architects of these "brave" new standards do not tell you — The End Of The Story.

Any amateur student of history, or any farmer for that matter, can tell you how it will turn out: We will reap what we sow!

God pity children born into homes where human life ranks second to sport trophies and the whims of parental convenience. Let the Billy Jean Kings of the world have their "winnings." Every child I know (and a lot of people besides) 10 times out of 10 would pick a woman like Mrs. Poe of Louisville. She was severely burned rescuing her two-year-old son from a fire. She said: "The press is trying to make me a hero. A hero is someone who saves somebody else's child. A woman who saves her own child is just a mother."

That kind of concern for human life, a concern that does not consider physical safety first nor personal convenience, can leave scars and costs something. But it is the real winner. It comes close to what the Lord of Life once said: "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

John Parcher



Studies in God's Word

The Son of Man — The Life-giving Judge

“Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:25-29).

A casual reading of our text might leave the impression that the resurrection of the dead and the judgment at the end of the world are the sole content of the passage before us. A careful study of the text will show, however, that it has a much wider scope.

Present Physical Life

Christ's work as the Life-giver is not limited to the Last Day but was in effect during His public ministry and is operative also today. If we go back to the beginning of this fifth chapter of John, we will find Jesus at the pool of Bethesda, healing a man who had been sick for 38 years. The first objection of Christ's enemies was that He had healed the man on the Sabbath, when no work was to be done. Their hostility soon shifted to another point, however. Jesus defended His right to heal on the Sabbath by stating that in so doing He was merely doing what His Father

did day in and day out, namely, the work of granting and preserving life to His creatures. “Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God” (v. 18).

Present Spiritual Life

Far from backing down, however, Christ rather went on and claimed even greater life-giving power for Himself, the power to bestow *spiritual* life. “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” Christ was referring to His present activity, the public ministry He was carrying out in their midst, for He says, “The hour . . . now is . . . when the dead shall hear.” This is precisely the activity that He described in our last *Study* in which He as the Son of Man called Himself the “Bread of Life.” Eating the Bread of Life, i.e., believing in Christ, is the only hope of spiritual life for sinful man, since he by nature is *dead* in trespasses and sins. Note also that this life-giving change is brought about through the power of His Word. “They that *hear* shall live.”

That is an unpopular teaching. Man doesn't care to hear that by nature he's totally helpless, dead to all good works. He'd rather pull himself up by his bootstraps than accept salvation as a gift offered through Christ's Word. The Jews of Christ's day were no different. They objected to Christ's audacity in demanding faith in Himself as necessary for spiritual life. After all, the believers whom Jesus had made alive didn't look any different from other people. They died. They were buried. What proof could He give for His claim of

being able to grant present spiritual life?

Future Physical Life

Jesus told them: “Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice and shall come forth.” Despite the shadow of temporal death that hangs over believers, they have eternal life already here and now, but that blessed state will be declared publicly and sealed to them body and soul at the resurrection of all men on Judgment Day. There again it will be the Son of Man who is in charge, for the Father “hath given Him authority to execute judgment also, because He is the Son of Man.” The Son bestows life on whom He wills (v. 21); but that is not a purely arbitrary decision on His part. He uses a standard, the standard He Himself revealed when at the close of His ministry He asked these same Jews: “What think ye of Christ?” (Matt. 22:42.)

No one can remain neutral toward Christ. A person either accepts Him as his Savior, believes His Word, and shows the fruits of such faith in his life, or he rejects Him — to his eternal damnation. There is no middle road. Those are sobering words, but not words to cause fear for the believer. To be sure, we will want to watch and pray that we enter not into temptation, but we do not dread the coming of the Son of Man as our Judge for we know what His verdict for us and all believers will be. It will be the welcome words: “Enter thou into the joy of thy Lord.” Waiting for the Son of Man gives us patience and courage amid the trials of our earthly life, strength and zeal to do the work He has given us to do, and that touch of “homesickness” which daily causes us to pray: “Even so, come, Lord Jesus” (Rev. 22:20). **Armin Panning**

“Speak thou the things which become sound doctrine!”

SECOND WORLD SEMINARY CONFERENCE

Only by way of recollection was the setting a strange one. It was necessary to recall the long hours of travel, even in this day of jets and automobiles, in order to realize that this was Africa, half a world away from home, a land where even the seasons were out of step. For some it was a sudden jump from the beginning of a lagging spring into the end of a full and fruitful summer. For others, from sunnier climates, the change was not quite so spectacular. But for all it was fall, quite obviously fall, there in Zambia, Africa, where the Second World Seminary Conference met from April 12 to April 14, 1972. The chapel of the Lutheran Bible Institute and Seminary, where most of the sessions were held, almost seemed a part of home. Many a mission congregation in the States would have been happy to call the chapel at Chelston, a few miles from Lusaka, its own. Even the faces of most of the participants in the conference were familiar. Almost all had met many times before, but miles and years away.

The visitors to Zambia were warmly welcomed by the missionaries, the lay workers, and their families residing in or near Lusaka. At hand were the Rev. Theodore Sauer, superintendent of The Lutheran Church of Central Africa; the Rev. Ernst H. Wendland, principal of the Lutheran Bible Institute and Seminary at Chelston; Missionaries Don Fastenau, Richard Mueller, Kirby Spevacek, and Orlin Wraalstad and Pastor A. Muyangana; also Mr. Elmer Schneider, Publications Manager, and Mr. Ernst R. Wendland, Instructor at the Bible Institute and Seminary. From Malawi came their colleagues, Missionaries John Janosek of Blantyre, Theodore Kretzmann of Salima, and Stephen Valleskey of Blantyre. From farther away came the Rev. Paul Behn, professor at the Seminary in Hong Kong; the Rev. Harold Johne, representing Mito Seminary, Japan;

the Rev. Rupert Eggert, recently installed as president of our youngest seminary, that for training Spanish-speaking pastors, at El Paso, Texas; the Rev. Carl Lawrenz, president of Wisconsin Lutheran Seminary, Mequon, Wisconsin; the Rev. Edgar Hoencke, executive secretary of the Board for World Missions; the Rev. A. L. Mennicke, chairman of the Executive Committee for the Lutheran Church of Central Africa, and the Rev. C. E. Found, Thousand Oaks, California. Also attending the conference were 23 students and evangelists from the Lutheran Bible Institute and Seminary, nationals from Zambia and Malawi.

Hosts and guests assembled on Wednesday, April 12, in the chapel of the Lutheran Bible Institute and Seminary at Chelston, where the conference began with a Communion service at 8:30 A.M. The speaker was the Rev. Ernst H. Wendland, who addressed the conference on Titus 2:1, a Scripture chosen as the theme of the convention: “Speak thou the things which become sound doctrine.” He pointed out that doctrine, the whole of Christian doctrine, the Gospel in

Word and Sacrament, is our only tie with Christ. Through it alone does the Spirit reach the heart of sinful man, and through it alone does every true disciple reach out to draw others to Christ. With so much at stake, true disciples will always be deeply concerned to hold to the full truth of Scripture and, in turn, to present Christ and God’s plan of salvation fully and clearly to others through our ministry. To this end we must devote our time and our studies, seeking to overcome the difficulties encountered in a foreign field because



The Rev. J. Janosek, conference secretary. The Rev. E. H. Wendland chaired the closing sessions.



Professors R. Eggert (El Paso, Texas) and H. Johne (Mito, Japan) in deep discussion with students from the Chelston Bible Institute and Seminary.

languages lack both familiar concepts and terminology.

In a paper entitled, "Hints for Worker-Training from the Book of Acts," the Rev. H. John, professor at Mito Seminary in Japan, pointed out that when the disciples chose a replacement for Judas they placed high on the list of qualifications this that "he should become a witness with us of His resurrection." "We seminary instructors," he added, "are called to equip men not just to teach religion to others, but to testify to a Savior, the Savior Jesus, who rose from the dead and is alive with us now. We are to think of these seminary students not just as future pastors, but as men who shall together with us bring this testimony." He closed with the summary thought: "I wish to urge that we continue to use the Scriptures to seek from God not only the doctrine that we should teach, but also the methods we should follow as we strive to establish a national ministry in our respective fields."

With the keynote sounded and the purpose of the conference thus clearly defined, the participants proceeded to delineate the problems and phases of the work which are peculiar to those who must concern themselves with the instruction of seminary students. Superintendent Sauer moderated a presentation on "Tools for Our Worker-Training Program," listing reference materials and textbooks used in the courses offered at the Lutheran Bible Institute.

A paper on "Bible School Curriculum and Objectives" was read by Prof. P. Behn. He pointed out, first of all, the background against which the Bible School in Hong Kong is forced to operate. Strange as the customs and the culture of the people of Hong Kong seem, yet the totally artificial "sick society" of Hong Kong, as described by him, appeared foreign to no one. In order to fulfill its objectives of educating the total man in faith and life, the Bible School must serve both as a finishing school and as a stepping-stone. As a finishing school it should both train future Sunday-school teachers and prepare mature men and women for the Christian life, to serve their Lord in their homes and in their contacts



Sessions were held in the library at the Lutheran Bible Institute and Seminary at Lusaka.

with others. As a stepping-stone it must provide the necessary academic background for those who wish to continue their studies in the Seminary.

Thursday morning, April 13, was given over to Prof. C. Lawrenz's essay on "The Clarity of Scripture as it Affects Our Worker-Training Program." The first portion of the essay treated "The Involvement of the Clarity of Scripture in the Message of the Ministry." It must be remembered, the essayist stated, that the message is direct, divine revelation, and that though we have the message revealed in human language, Scripture constantly asserts clarity for itself. The nature of this clarity, he showed secondly, is both an outward clarity and at the same time a spiritual clarity. That Scripture is clear, however, does not mean that it satisfies every legitimate curiosity or makes every truth it reveals comprehensible; nor does it imply that every portion of Scripture is subjectively clear to everybody, even in spite of diligent and painstaking study.

The Thursday afternoon session was devoted to two papers. The first, "Does Our Study of Apologetics Include Traditional Religions and Syncretistic Sects?" was presented by Missionary E. Wendland, who showed that it is necessary to have both a deep knowledge of true doctrine as well as an understanding of the teachings of those who contradict the truth. Students in a foreign field

especially must always remain aware of the false beliefs which are held by their own people, both those which they have held in the past as well as those which are finding their way into their cultures at the present. The second afternoon essay, "How Well Do Our Homiletical Principles Apply to People of Other Cultures?" delivered by Prof. R. Eggert, raised the question whether our traditional method of expounding a portion of Scripture on the basis of a theme and outline is under all circumstances the best way to teach the truths of Scripture.

On Friday morning the Rev. Th. Sauer led a practical study on "The Doctrine of the Call as it Applies to our Missionaries and Those Who Work under Their Supervision." He pointed to the transition from Evangelist and Missionary to Pastor and showed the variations in the responsibilities included in the call of each. He noted that even those with limited and sharply defined calls should feel a full sense of the privilege and



Pastor Mennicke chats with Missionary Fastenau and the Rev. Muyangana over dinner in students' dining hall.

glory which is part of the Christian ministry.

The last of the related papers in the well-rounded program of the conference was also presented by the Rev. E. Wendland. Under the theme, "Is Our Traditional Method of Training and Supporting Church Workers on Mission Fields in Need of Reevaluation?" he touched on the Economic Factor, the Theological Factor, and the Cultural Factor. A very positive and detailed examination of these factors led to the conclusion that our traditional method and approach is needed more than ever in this day when pseudo-ecumenical efforts consistently violate the princi-

ples upon which our work must stand. In our day, as never before, we need trained people who can stand on their own feet theologically.

The Conference closed on Friday evening with a devotion given by the Rev. E. Hoenecke on the words of II Timothy 4:6-8. It was a real joy for all who attended the conference to be able to join together with men from the mission frontiers who are dedicated to the calling of training men of every kindred and tongue to know and to speak the wonderful things of God's love in Christ. All returned to their respective fields refreshed and strengthened, anxious to apply with new vigor the things which they had

learned or relearned, strengthened as only an inspiring conference spent with brethren in the faith can strengthen laborers in the Lord's vineyard.

Not to be forgotten is the fact that it was through a generous gift from Mr. Marvin Schwan, a member of Christ Ev. Lutheran Church, Marshall, Minnesota, that those who attended the conference in Zambia were enabled to travel the long distances from the United States, Japan, and Hong Kong to Africa. Those who attended the conference wish to express their sincere gratitude.

C. Found



Contradictions?

"How can you believe the Bible? Don't you know that it is full of contradictions, that it is a book of errors, full of discrepancies, inaccuracies, even lies?" So say those who would discredit this holy Book, and destroy our faith in Him who is the heart of this Book, our Savior Jesus Christ.

Is it really true that this most precious of all books is marred by contradictory accounts and declarations? It is easy to raise this charge, it is quite another matter to prove it. Though I am laying myself wide open to being called not only naive, but totally behind the times, I take my stand with Paul and say, "All Scripture is given by inspiration of God" (II Tim. 3:16). Just as God is perfect, so this Book — His Book — is perfect. A book that makes contradictory statements, that errs and blunders, cannot have the perfect God as its author.

Contradictions — Real or Imaginary?

Are there contradictions in our Bible? That there are passages that seem to contradict each other is a well-known fact. It didn't take atheists like Thomas Paine or Robert Ingersoll to tell us that. That was something known to Bible scholars long before these men were ever born. Hence, when our 20th-century "know-it-all" claim that they have found "bugs" in our Bible — most of them not known to previous generations — they don't know what they are talking about. We, on our part, must ask: Are the contradictions men point to real or imaginary?

Many years ago, in 1926 to be exact, Dr. William Arndt, an outstanding teacher in the then solidly conservative Missouri Synod, published a very fine little book entitled, "Does the Bible Contradict Itself?" By carefully analyzing almost 400 passages which seemed to be contradictory, he demonstrated convincingly that these passages were not really contradictory at all. The contradictions are not in our Bible, but only in the sinful minds of men, who either cannot or do not want to understand the Bible.

Conflicting or Comforting?

In reality there are no really conflicting passages in our Bible. They only appear so, and for a variety of reasons, which we shall examine in future articles in this series. Actually, strange as it may seem, the fact that there are passages in Scripture that seem to contradict one another is most comforting to a Bible lover and Bible believer. It simply proves that our Bible is not a forgery, not the result of collusion on the part of the various writers. Were the Bible only a human book, designed, however, to give the impression that it came from God, there would have been the most careful striving for sameness on every page of every book. Instead, this Book, which came to us through men but by God's own inspiration, offers glorious variety — not a bit of which is contradictory. This we firmly believe. And this faith, we pray, God's Holy Spirit will also confirm in you as, in the months ahead, we discuss: What do you mean — contradictions?

Kenneth W. Vertz



The Rev. W. J. Zarling, president of the Michigan District, sets the theme of the 86th Convention of the District in his opening address.

MICHIGAN DISTRICT 86th CONVENTION

The 86th reunion of that branch of Christ's family located in the Michigan District of our Wisconsin Evangelical Lutheran Synod! The reunion of a branch to which the Head of the family has granted the blessing of increasing growth through His Word! Thus the 1972 Convention of the Michigan District might well be named.

The Michigan District is a branch of Christ's family scattered from Louisiana to Massachusetts, from Florida to Canada, from Virginia to Michigan! It was from these far-flung reaches that delegates came to enjoy and express their spiritual union in Christ as they assembled at Michigan Lutheran Seminary in Saginaw, Michigan, from June 13 through June 15, 1972. They came to hear and discuss the blessings granted by the family Head to their immediate family and among their relatives at home and abroad in our Synod. They were strengthened and encouraged by the family Head through His Gospel in Word and Sacrament that they might return to their own homes and serve Him there, as He continues to carry out His plans of salvation for and through His family in this world.

**"As for me and my house,
we will serve the Lord."**

These familiar words spoken by Joshua to the Children of Israel were laid before the delegates in the opening service. In his address, the Rev. W. J. Zarling of Benton Harbor, Michigan, president of the District, urged the delegates to take these words to heart and recommit themselves to the God of Scripture with exclusiveness, remembrance, and integrity.

This theme was touched on and developed throughout the convention by the chaplains for the day and in the three essays prepared for the convention. The essays dealt with our Christian family interrelationships: "The Rela-

tion of Parent and Child," "The Relation of Husband and Wife," and "The Relation of Home and Church." These were presented respectively by the Rev. Lyle Hallauer of Scio, Michigan, the Rev. Edwin Schmelzer of Remus, Michigan, and the Rev. Prof. Milton Spaude of Michigan Lutheran Seminary. The three essayists emphasized the central position of the Word of God and its Gospel message of God's grace in Christ as the determining factor which makes the words of Joshua a reality in the Christian family, from its smallest divisions in individual Christian homes all the way up to the family of Christ in its entirety, His Church.

"As for me and my house" — In the District

All of the reports pertaining to the District itself evinced the fact that the Head of the family is giving immediate and limitless opportunities to serve Him in many ways. Nowhere was this as much in evidence as in the reports of the District Mission Board and the Gulf-Atlantic Mission District, which spoke of the doors which the Head of the Church is opening in the District to enlarge His family. Many new missions begun across the wide expanses of the entire District in the past biennium! Exploratory work likewise! Mission congregations attaining self-support! And there remain the requests for initial work — from at least 60 more cities!

Before — During — After! The constant refrain of praise from Christ's family: "As for me and my house, we will serve the Lord!"



The newly-elected officers of the Michigan District (from left to right): The Rev. W. J. Zarling of Benton Harbor, President; the Rev. R. P. Mueller of Livonia, First Vice-President; the Rev. J. F. Brenner of Bay City, Second Vice-President; and the Rev. J. A. Westendorf of Saline, Secretary.

"As for me and my house" — In the Synod

As the work of our Synod was presented to the delegates, the same note was struck again. In particular, the needs and opportunities in the projects adopted at the 1971 Synod Convention and recently grouped under the title "NOW" (No Other Way) focused attention on the Lord's call to serve Him in His larger and more widespread Synodical family. The need for more professors at Wisconsin Lutheran Seminary, for increased home mission work, for foreign mission work in South America, and the unusual opportunity in West Cameroon! These were all presented and discussed at great length. Responding to the need for increased subscriptions if these

urgent projects are to be undertaken, the delegates resolved to make the needs and opportunities well known among the members of Christ's family in the District and decided to "strive earnestly for the increase in our offerings to fund these new programs."

Before — During — After! The constant refrain of praise from Christ's family: "As for me and my house, we will serve the Lord."

**"As for me and my house" —
Michigan Lutheran Seminary**

For preparing workers in Christ's family the District has been blessed with our Synod's preparatory school in Saginaw. In 1972 the Seminary is presenting to our other Synodical schools for further training 56 of its graduates. And once again the Lord's call to serve Him sounded forth. A vacancy on the faculty, another professor needed, an urgent need for new dormitory facilities!

Before — During — After! The constant refrain of praise from Christ's family: "As for me and my house, we will serve the Lord!"

"As for me and my house" — One More Time

In every blessing, in every opportunity, in every need! Over and over again the refrain of praise sounded. And it was no empty promise, no idle hope, no vague and general platitude.

The words of Joshua came alive to the delegates, and they were spoken by the delegates in sincerity and in truth. For the convention was truly a reunion of a branch of Christ's family, aware of and trusting in His Gospel promise that, where His family is gathered together, there He, the Head, will be present.

At the heart of the Convention there were always to be found the cardinal Gospel truths: "By Grace Alone — By Faith Alone — By Scripture Alone." And when the Head of the family proclaims His Gospel grace to His family, the members of His family will respond with their refrain of promise: "As for me and my house, we will serve the Lord."

D. M. Buske

**THY KINGDOM
COME**

At its convention June 13 through 15, 1972, the Michigan District welcomed applicant congregations into membership in the Wisconsin Ev. Lutheran Synod. Among those "new" congregations was Trinity Evangelical Lutheran Church of Abita Springs, Louisiana. The blessing of full membership status surely reminded the members and pastor of Trinity of the way in which the Lord answers our petition, "Thy Kingdom Come."

That the Lord does indeed bring His kingdom among us in response to our prayers was the theme of the Rev. John P. Meyer's message to members and friends of Trinity at the installation of their pastor on October 24, 1971. On that occasion, the Christians of Trinity Church were led to review how the Lord had given them instruction in the pure Word of God in previous years, and had brought them back to that pure Word again in recent times.

The present Trinity Lutheran Church, consisting of 60 baptized members of whom 40 are communicants, was organized in 1968, after ties with The Lutheran Church — Missouri Synod were severed. For



Installation service on October 24, 1971. Pastors J. Meyer, D. Weiser, and K. Peterson; Trinity's 1971 church council. Photo by Art Lemane, Jr.

three years, the congregation continued without synodical affiliation. In 1971 the church council of Trinity contacted the Rev. Waldemar Zarling, president of the Michigan District. After an initial meeting with President Zarling, the congregation asked the Rev. Douglas Weiser, pastor of the nearest Wisconsin Synod congregation, Crown of Life, New Orleans, to lead the members in a study of the Bible's teachings. After full agreement on the basis of Scripture was discovered, Trinity Congregation reorganized under a new constitution, applied for membership in the Wisconsin Synod, and was declared to be in fellowship with the same. Trinity then called Pastor Weiser as its minister, issuing a joint call together with the Gulf-Atlantic Mission

District Mission Board. In this way, Trinity, a self-supporting congregation, shares its pastor with our Synod's mission congregation in New Orleans.

In His grace, God has led Trinity Lutheran Church back to a Lutheran synod which adheres to God's Word in doctrine and practice as staunchly as Trinity's original founders did who organized the original congregation in 1905. The kingdom of God comes indeed without our prayer, of itself, but the members and pastor of Trinity Lutheran Church are glad that the Lord's kingdom comes to us also through the work of the Holy Spirit. Praise the Lord! His kingdom comes!

D. Weiser

LUTHERAN COLLEGIANS EXAMINE THE CHARISMATIC MOVEMENT

Squaw Point Resort on Lake Sullivan near Hillman, Minnesota, was the site of the sixth annual Lutheran Collegians Spring Retreat on the weekend of May 12-14, 1972. Despite the excellent recreational facilities, the rain forced the 50 students and alumni from Synodical and public colleges in Minnesota and Wisconsin to participate in indoor sing-alongs or to play games.

The theme of the retreat was "The Theology of the Holy Spirit." The Rev. Martin Birkholz opened the study with a discussion on the "Doctrine of the Holy Spirit." He stressed the fact that the Holy Spirit is true God, and discussed the Spirit's work in the lives of the believers — that is, in their conversion, sanctification, and preservation in faith. When speaking of conversion it is essential to realize that there is nothing a person can do of himself to turn from sin to the Savior — only the Holy Spirit can empower a person to do this. It is therefore misleading, when presenting the Gospel to an unbeliever, to imply that he can somehow "make a decision" or "let Jesus into his heart" of his own accord. Thus all spiritual advisors present at the retreat took a stand against tracts such as *The Four Spiritual Laws* and groups such as Campus



Lutheran Collegians at Squaw Point Resort

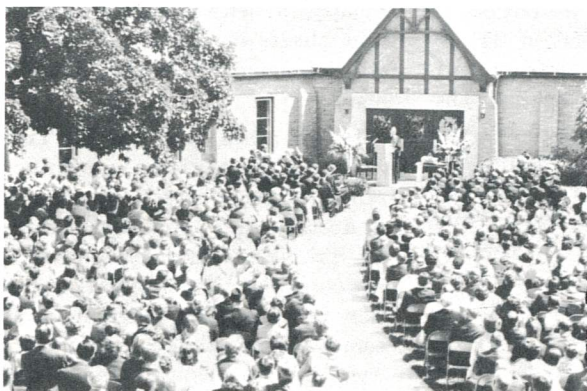
Crusade. Even though the people involved might themselves have a true understanding of conversion, their presentation is only confusing to others. Another point emphasized is that there is no *partial* conversion — conversion is complete and instantaneous (don't be misled by the King James translation of Acts 26:28,29).

Pastor David Seager spoke on "Pentecostalism," objecting to the Pentecostal beliefs that 1) each person should interpret the Bible for himself, 2) a person must, *of his own will*, seek and submit to the Spirit-led life, 3) the "believer's baptism" replaces infant baptism, and that 4) there will be a literal millennium.

Vicar Allan Klessig went on to examine the charismatic movement in churches today in the light of the Bible.

Commencement At WISCONSIN LUTHERAN SEMINARY Mequon, Wisconsin

The closing service and graduation at Wisconsin Lutheran Seminary was held in cool weather under clear skies on Wednesday morning, May 31, 1972. Forty-two graduates, who had been assigned to pastoral work in 20



Worshippers at Seminary Graduation

states, were presented to the Church as candidates for the holy ministry. Before conferring the degree of Bachelor of Divinity on the members of the class, President Carl J. Lawrenz addressed the candidates and the assembly on the basis of II Corinthians 5:14,15. Recalling God's bless-

ings on our Synod's program in recent years, and reviewing the opportunities for Gospel-sharing which are before us today, he stressed the inspired words of Paul, "The love of Christ constraineth us," as the motivating power in our work as a Synod and as ministers of God.

The Seminary Chorus, under the direction of Prof. Martin Albrecht, sang two anthems. The congregation joined the graduates in singing the class hymn: "With One Light, The Temple Filling." A member of the class had recast and adapted the words of the hymn for the occasion. More than 1,200 relatives of the candidates and friends of the Seminary participated in the service. Many enjoyed the opportunity to visit and renew acquaintances at a noon-day luncheon.

As in previous years, the speaker's platform was framed by the doors of the library. The words inscribed above the doors were visible to all: "Thy Word Is Truth." May the Lord of the Church continue to provide us with men who live in that Word and are bound by that Truth — and may He grant His Spirit so that all who are called as ministers of the Gospel may continue to measure their words by the norm of God's Word and weigh the words of men in the scale of His Truth!

Richard D. Balge

He pointed out that all gifts of God are free (Rom. 5:15ff.); that the gifts of the Spirit are not only the gift of tongues and the gift of healing, but also such things as teaching and exhorting and showing mercy (Rom. 12:6-8), and celibacy (I Cor. 7:7); that whatever gifts a Christian has, he is urged to use them with love (I Cor. 13), for they are of little benefit unless they are used for the edification of the Church (I Cor. 14). He also indicated that the misuse of God's gifts, however, does not make the gifts themselves invalid. Vicar Klessig ended by warning against those who cause divisions and offenses and by warning against false prophets.

The Rev. Keith Schroeder concluded the series of studies with a talk on the "Neo-Pentecostal Movement and Lutheran Theology." Having encountered this movement in his own congregation, he had been forced to deal with it. This resulted in the suspension of 12 members, due mainly to their refusal to discontinue fellowship with Christians of other denominations, and their attitude toward charismatic gifts. No one, of course, could be suspended for simply claiming to have a gift which is mentioned in Scripture; but, according to Pastor Schroeder, the objective of these members, as well as of many Neo-Pentecostals, is to "infiltrate and 'enlighten' the mainline Christian church." He warned that many Neo-Pentecostals make the "second baptism" a prerequisite for salvation, and that some say that it must be sought and will only be given upon certain conditions, implying that it is

not a free gift, but a reward for human actions. Pastor Schroeder pointed out that this can lead to spiritual pride and seriously disturb church unity. He also does not believe the Bible ever speaks of "ecstatic" tongues, as many Neo-Pentecostals claim, nor does he feel that any prophetic revelations occur today apart from God's Word. He would be willing to believe in the gift of speaking in tongues if he were actually to hear a person speaking in a known language which the person had not previously learned. The pastors and vicars present at the retreat were agreed that such gifts are not in effect today.

Another highlight of the retreat was the slide presentation by Mr. and Mrs. Orlin Myrlie of their missionary work in Lima, Peru, for the Evangelical Lutheran Synod. They showed how God's Word and love has no bounds. It was very encouraging to learn that the missionary field in Lima has grown and that, with God's blessing, many are being brought to hear the glory of His Word.

The Rev. Robert Sievert led the closing worship service at the retreat. Through this in-depth study of Neo-Pentecostalism the students learned that it is impossible to judge any movement without looking to God's Word. They also learned to appreciate the fact that God has sent them trained pastors to guide them in such a study, and fellow students with whom to share such a weekend.

Linda Witt
Mark Porinsky

Pastor Wilbert F. Frank 1903-1972

May our gracious God comfort the family and congregation of Pastor Wilbert F. Frank, who died instantaneously in an auto accident on Sunday, June 11, 1972, in West St. Paul, Minnesota. The accident occurred while Pastor and Mrs. Frank were on their return home from graduation exercises at St. Croix Lutheran High School, where their oldest granddaughter had just graduated.

At the time of his death, Pastor Frank was 68 years of age, having been born in Jackson, Wisconsin, on July 26, 1903. He was both baptized and confirmed at David's Star Ev. Lutheran Church, Jackson. To prepare himself for the ministry he attended Northwestern Preparatory School and College in Watertown and the Lutheran Theological Seminary in Wauwatosa. After his graduation in 1928, he was ordained into the holy ministry on July 15. He was privileged to observe his 40th anniversary in 1969.



Pastor W. F. Frank

During his ministry, Pastor Frank served a succession of churches bearing the name Zion Ev. Lutheran Church. The first was in Town Lynn, Hutchinson, Minnesota, from 1928-1931. Then the church at Morgan, Minnesota, from 1931-1959. After 1948 he also served Immanuel in Town Eden, until this congregation in 1959 amalgamated with his other

charge and both adopted the name Zion. His last congregation was Zion Lutheran of Stetsonville, Wisconsin, where he was pastor at the time of his untimely death.

He is survived by his wife, the former Lillian Abel whom he married on July 21, 1928; four children: Mrs. Paul Kock, Mrs. LeDell Plath, James, and John; 10 grandchildren; one brother, one half-brother, and one half-sister.

Funeral services were conducted at Zion Lutheran Church, Stetsonville, on June 14. Pastor M. Zank conducted a private service for the family. At the worship service in church, Pastor G. Schmeling preached the sermon and Pastor W. Lange conducted the service. He also spoke for the praesidium of the Western Wisconsin District. Interment was at West Bend on June 15, with Pastor W. Fischer officiating.

Our comfort is the text for the sermon, Revelation 14:13, "Blessed are the dead which die in the Lord."

W. Lange

TO APPRECIATE IT YOU
HAVE TO EXPERIENCE IT

Call Night



WELS 1972 Assignment Committee: front (left to right): Mr. A. Fehlauer, Executive Secretary of Board for Parish Education; President I. Frey (Ariz.-Cal.); President G. Frey (P-NW); President M. Lenz (Minn.); President W. Zarling (Mich.); President A. Buenger (SE-Wis.); rear: Prof. A. Schulz, Vice-President for Academic Affairs (DMLC); WELS President O. Naumann; Prof. L. Huebner, Vice-President for Student Affairs (DMLC); President C. Frey (DMLC); President K. Gurgel (N-Wis.); President G. Free (Nebr.); President A. Kell (Dak.-Mont.); and President C. Mischke (W-Wis.).

Call Night — surely this is one of the highlights in the life of a senior at Dr. Martin Luther College. And that in a wholesome way. If you should ask seniors during the second semester, they would tell you without hesitation how many days there are to *Call Night*. It's so important to them, because it is the day when their Lord through the Assignment Committee of the Wisconsin Ev. Lutheran Synod assigns them to their first school and classroom. The Assignment Committee consists of the Synod's Praesidium and District Presidents. In addition, some members of the Synod's Board for Parish Education and the faculty of Dr. Martin Luther College serve as advisory members when the candidates for the teaching ministry are being assigned.

The year 1972 added a special dimension to *Call Night* for the DMLC seniors. For the first time the Assignment Committee met on the DMLC campus to assign the teacher graduates. Monday and Tuesday of that week the Assignment Committee met at Wisconsin Lutheran Seminary to

assign the candidates for the preaching ministry and the vicars. On Wednesday the Committee traveled to New Ulm, Minnesota, where it held its first meeting on Wednesday evening, concluding its work on Thursday, May 25.

The regular chapel service on Thursday was attended by the Committee. The singing of the chapel choir, the Scripture reading portraying the glories of our heavenly home, and the singing of the Easter hymn, "This Joyful Eastertide," by the assembly of over 800 voices, accompanied by a choir and an instrumental brass descant with full organ, certainly was an inspiring moment, particularly as the refrain was sung: "Had Christ, who once was slain, Not burst His three-day prison, Our faith had been in vain: But now has Christ arisen, Arisen, arisen; But now has Christ arisen!" Then followed the simple benediction.

At noon a luncheon for the Assignment Committee, the seniors, and their advisers was held in Luther Memorial Gymnasium. Without ques-

tion it was momentous for the students to meet the members of the Committee and to hear from the various District presidents words which certainly revealed to the seniors that here were common men who can be humorous and yet men who realize the great trust placed in them by their Lord and by their Synod as they make the assignments. It was good also for them to hear President O. J. Naumann emphasize the fact that it is God who has so richly blessed our church in giving these gifts, the future teachers, to His church.

After the assignments had been made, a special chapel service, a custom on the DMLC campus on *Call Night* for many years, was held at 8:00 P.M. The service was conducted by Dean of Students Lloyd Huebner, who based his remarks on Psalm 119:80, "Let my heart be sound in Thy statutes that I be not ashamed." At the close of the service, President Frey read the list of the assignments. What a joy to hear for the first time assignments to schools in Florida and Texas as well as to other places where our Synod has had Christian day schools for much longer! Following the reading, a printed copy of the assignments was distributed to the entire assembly, made up of the seniors, the Committee, other students, faculty members, and many relatives and friends of the seniors.

The customary reception by the faculty for the seniors was held in the Luther Memorial Cafeteria, where the seniors had an opportunity to learn about the schools to which they were assigned. Prior to this reception the assigned students had an opportunity to meet with the president of the District to which they had been assigned. This opportunity and privilege was much appreciated as was also the special information the District presidents could convey about the calling congregations and schools. The decision of the Assignment Committee to meet on the Dr. Martin Luther College campus surely brought added significance to this important day and made it more meaningful to the seniors and to the other students, future workers in the Lord's kingdom.

D. Brick

The Connection Between the GOSPEL and

JUSTIFICATION

The Gospel is good news from God to man. What makes it good?

Any news from God to be good would have to inform us that the rift between us and God has been healed, that the loving relationship which Adam and Eve destroyed by disobeying God has been restored to the satisfaction of God Himself. It would be no good news at all if God were simply informing us how He expected us to appease Him, how we were to atone for our sins. For us to accomplish this, God would either have to moderate His demands and alter His basic nature or we would have to be changed into supermen. God's Word and our conscience tell us that neither is possible. God will always remain holy, and will always say to us as He said repeatedly to His Old Testament people: "Ye shall be holy, for I the Lord your God am holy" (Lev. 19:2b). Nor has man changed over the millennia. He is still a sinner, unable to appease God or live up to His demands. He has not become a superman.

So we're back to the initial question: What makes the good news good? Many suggestions have been made, and they even have the semblance of being Scriptural. There is Christ's statement, "Believe in God." But somehow or other that doesn't fill the bill, for we remember that James (2:19b) says: "The devils also believe and tremble." Or there are Christ's words: "Follow Me," but we know that many interpret these words to mean following the example of our Lord. However, that is an unattainable goal. Besides, it makes Christ no more than a hero or model, no longer the Savior. Or what if God said, "Lead as good a life as you can"? Surely, an emphasis on good morals, on responsible living, on concern for others is better than the very opposite. Only it doesn't wipe out our sins. The same is true concerning the

Ten Commandments, of which Jesus once told a certain lawyer, "This do, and thou shalt live." The man just squirmed and felt compelled to justify himself. Jesus' word wasn't really good news for him. In fact, all these suggestions avoid the obvious, namely, that God isn't satisfied with anything less than perfection. And that's bad news for every sinner!

That's why it's disturbing, to say the least, that better than 50 per cent of the Lutheran laymen polled in a recent survey agreed with the statement: "People are saved by keeping the Ten Commandments." If this is actually how these people expect to get to heaven, then there will be a great many disappointed people on Judgment Day and there are now a great many people in our churches who are not really members of the holy Christian Church. Their hearts do not harbor the good news.

The Lutheran Confessions

So we're back again: What makes the Gospel a good news from God? The Lutheran Confessions have an answer — an answer based squarely on Scripture, an answer that neither downgrades God nor upgrades man. They point to the doctrine of Justification as "the chief article in the entire Christian doctrine, without which no poor conscience can have any firm consolation, or can truly know the riches of the grace of Christ." (Formula of Concord. Thorough Declaration. III.)

Justification

What is meant by Justification? The word is a technical term and refers to a judicial act of God, namely, that God declared the sinner righteous in His sight, that is, absolved him from his sin and its curse (eternal damnation). Right here we

must state, that that is what we need above all, and that only such an action on the part of God can be called "good news from God."

Justification is spoken of in two ways: as an action that takes place in the heart of God and, secondly, as something received by the individual. Both are important, but we could not have the comfort of the second without the assurance of the first. Our WELS statement of faith, *This We Believe*, states the first truth in this way: "We believe that God has justified, that is, declared all sinners righteous in His eyes for the sake of Christ." This the Father did in the death and resurrection of Jesus. It is a declaration that includes all men, for we learn in Romans 5:18,19: "So then as through one transgression there resulted condemnation to all men; even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous" (NASB). This also includes all those who lived before our Lord Jesus died and rose again, for Scripture speaks of Him as "the Lamb slain from the foundation of the world."

Surely that is good news for every sinner, but how does it become his? How does he personally receive this verdict which God pronounced in the death and resurrection of Christ? We summarize it thus in *This We Believe*: "We believe that the individual receives this free gift of forgiveness through Christ, not by works, but only by faith." And faith, whereby we receive the forgiveness of our sins, is God's gift, for we read in I Corinthians 12:3b, "No man can say that Jesus is the Lord, but by the Holy Ghost." There is no set of requirements which we must first fulfill before God will consider us worthy. His

verdict is a gift, a gift received and embraced by faith. And that is good news. God gives us what we could in no wise produce or earn ourselves. We are reminded in Romans 3:20, "Therefore by the deeds of the Law there shall no flesh be justified in His sight." God had to do it! He did — in Christ. Since His verdict includes all men, we can by faith joyfully read our name as listed among those justified, even though our name is not written in so many letters in Holy Scripture.

This is good news for us, because it is clear that this verdict pronounced by God has in no way compromised the holiness of God Himself nor overrated our nonexistent moral ability. Our sins are paid for. God Himself paid the price in the death of His Son. He declared us righteous. And now through His Spirit He calls us to faith so that we may receive that verdict personally and rejoice in it. The overwhelming grace of it is that the announcement of God's verdict is the very power that creates faith and places that certainty into our hearts. Again — we cannot stress it often enough — that is what makes this good news "good." It meets our needs in the only way in which they can be met.

Faith

The Scripture doctrine of Justification is also good news because it lets faith remain what Scripture presents it as being, helps make our Christian life what Christ wants it to be, permits the Means of Grace to retain their Scriptural character, and gives the Church the impetus that it needs to do its God-given work.

When we cling to this precious doctrine, faith does not become a trust in our own abilities, but trust in what Christ has done and trust in the verdict the Father has pronounced. It is not meeting God halfway, but simply receiving from God — receiving from Him a receipt stamped "Paid in Full."

Sanctification

As a result our Christian life now has the added dimension of joy. It is no longer a frantic effort to appease

God and undo our sins, but it is a joyous response to the verdict God has pronounced upon us and brought into our lives. What we now do to please our God is an expression of what God has made of us. It is gratitude in action. It is the visible evidence that we are children of the Father in heaven through Jesus Christ.

Means of Grace

The Means of Grace, the Gospel in Word and Sacrament, are no longer demands on our obedience, something we observe in an attempt to be right with God, but are a constant repetition of good news from God to us, whereby He assures us over and over again that we have individually been accepted by Him in Christ Jesus. Now it's a joy to hear and learn His Word, not a chore. Now it's a pleasure to come frequently to the Lord's Table, not a duty to be fulfilled. Now it's Gospel, not Law. We are justified. We come to be assured of that again and again, since we unfortunately also sin again and again. And this reassurance meets our need.

It is only when the Church can proclaim a completed salvation and announce a verdict that God has pronounced that it offers something that meets the needs of men. Only then can the Church itself be fully convinced that it is doing something that is worth every effort it must make and every sacrifice it must bring. When Justification is taught as Scripture teaches it, then the Law will also be proclaimed in its terrifying reality to compel the sinner to see himself in his lost condition, and then the Gospel will likewise be proclaimed as the sufficient antidote to the curse of the Law. Then the Gospel will bring no new demands, but be the balm God Himself applies as He assures us that our sins are pardoned, that Christ has reconciled us to Him, and that He has indeed declared us righteous. It is that message that makes the Gospel a good news from God to man.

That the Church early in its history modified this doctrine was a supreme tragedy, for the Scripture doctrine of Justification is the only solution to the sinner's need. It is even more of a tragedy that the Church today does not know what to do with this pre-

cious doctrine which Luther once more laid bare before the eyes of God's children. This is a tragedy, for when this doctrine is lost there is really no difference between such a "Christianity" and heathenism. A Gospel that does not proclaim God's verdict of justification in Christ for faith to receive is no Gospel at all. There is nothing good about it. Let us not be partakers of this tragedy, but by faith cling to the joyous verdict God pronounced when in Jesus Christ He declared the whole world righteous, all sins forgiven. That is good news — in fact, the only good news in a dark world and in a dark life. It is in this doctrine alone that we see the "Sun of righteousness arisen with healing in His wings." Justification is the Gospel!

CHANGES OF ADDRESS

(Submitted by District Presidents.)

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317 Japan

Young, Albert C. em
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TWO MORTGAGE BURNINGS AND THREE PARSONAGES

Michigan

45th Anniversary and Mortgage Burning

On Sunday, April 23, 1972, Mt. Olive Ev. Lutheran Church of Detroit celebrated its 45th anniversary. A former pastor, the Rev. N. Engel of Milwaukee, Wisconsin, was the guest preacher for the thanksgiving service. In a mortgage-burning ceremony connected with the anniversary celebration the members expressed gratitude to their Lord for a debt-free modern church and parsonage. Loans were repaid 15 months ahead of schedule. Pastor of the congregation is the Rev. Edwin A. Frey.

19th Anniversary and Mortgage Burning

Members of Peace Ev. Lutheran Church of Livonia, Michigan, observed a milestone in their history on Sunday, April 30, with a thanksgiving service in which the mortgage on their church and all outstanding notes on their school were burned. The liturgy for the service was read by the Rev. J. Westendorf of Saline, Michigan, first resident pastor of Peace. The sermon was delivered by the Rev. E. Zell of Detroit, who did much of the exploratory work preliminary to the organization of the congregation. Participating in the mortgage-burning ceremony were Mr. R. Philips, chairman of the congregation, Mr. E. Marion, one of the charter members, and the present pastor, the Rev. Robert Mueller. The service also marked the 19th anniversary of the congregation's founding. It was followed by a fellowship gathering at which several of the charter members were honored, including Mr. M. Lehto, the first person baptized in the church, and Mr. and Mrs. K. Rohde, the first couple married in it. In gratitude to the Lord of the Church, members of Peace Congregation designated the offering for our Synod's Church Extension Fund.

Ranch-style Parsonage in Hartford

On May 28, 1972, fellow Christians from throughout the area joined the members of Hope Ev. Lutheran Church of Hartford, Michigan, in dedicating their new parsonage. The

new home houses the mission congregation's first resident pastor, the Rev. David B. Dolan. The L-shaped, ranch-style house contains a study, living room, dining room, kitchen, three bedrooms, a full basement, and a two-car garage. The congregation provided \$2,000 of the \$26,400 construction cost. The remaining was supplied by the Parsonage-Teacherage Fund of the Synod.

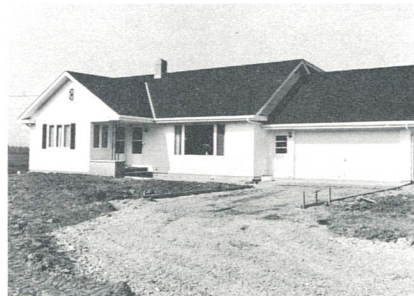


Hartford, Michigan

Northern Wisconsin

New Parsonage at St. John's

St. John's Ev. Lutheran Church, which is located several miles north of Appleton, Wisconsin, on Highway 47, dedicated its new three-bedroom parsonage on Sunday, June 18. In order to have the entire church property on one side of the highway and to enlarge its church parking lot, the congregation sold its former parsonage, which was built in 1911 during the pastorate of the Rev. W. Haase, and bought an additional two acres of land on the west side of the highway. Construction of the new parsonage began on October 17, 1971. The cost of land and residence was \$37,650. Members of the congregation built the walks and landscaped the yard. St. John's and its pastor, the



Appleton, Wisconsin

Rev. Frederic H. Zarling, are truly grateful to the Lord for His direction and His blessings.

Western Wisconsin

Pardeeville Parsonage Dedicated

St. John's of Pardeeville was privileged to dedicate its new parsonage on April 30, 1972. Guest speaker in the special afternoon service was Pastor Myron Sordahl of Arlington, Wisconsin, who served the congregation as vacancy pastor when the decision was made to erect a new home. The dedication service was followed by an open house, permitting members and guests to inspect the new building.

St. John's parsonage is of frame construction, finished in aluminum siding, except for brick-veneer on the lower front. It is a one-story home which has 2,000 square feet of living space on the main floor, in addition to a full basement and an attached garage. The west end of the basement was left exposed to provide a walk-in



Pardeeville, Wisconsin

entrance to a meeting room finished and equipped for various congregational activities.

The home has four bedrooms, a living room, dining room, kitchen, and laundry area. The pastor's office is provided with a separate entrance. The bedrooms have hardwood floors, and the living room, dining room, and office have been carpeted. The total cost was slightly under \$40,000.

Occupants of the new parsonage are Pastor Ronald Uhlhorn and family. St. John's gives all glory to God for permitting them to erect this very serviceable home.

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Ordained and Installed:

- Clark, David W.**, as pastor of Faith, Sussex, Wisconsin, on June 18, 1972, by M. Volkmann (SE-Wis.).
- Grunewald, Kurt L.**, as pastor of Hope, Cuyahoga Falls, Ohio, on July 2, 1972, by G. Schaumberg (Mich.).
- Guse, John R.**, as pastor of Hope, Columbia, South Carolina, on July 16, 1972, by R. Wiechmann (Mich.).
- Litke, Ronald A.**, as pastor of Cutler Ridge Lutheran, Miami, Florida, on July 16, 1972, by J. Anderson (Mich.).
- Voss, David E.**, as pastor of St. Paul, Dale, Wisconsin, on June 18, 1972, by W. Voss (N-Wis.).
- Wendland, Mark T.**, as pastor of Divine Charity, Pittsburgh, Pennsylvania, on July 9, 1972, by J. Brug (Mich.).
- Zwieg, Dale R.**, as pastor of St. Stephen, Kalamazoo, Michigan, on July 9, 1972, by F. Toppe (Mich.).

Installed:

Pastors:

- Hennig, Richard F.**, as pastor of Memorial, Williamston, Michigan, on June 25, 1972, by R. Warnke (Mich.).
- Schultz, Victor C.**, as pastor of Our Savior, Sun City, Arizona, on October 17, 1971, by I. Frey (Ariz.-Cal.).

Teacher:

- Dallmann, James I.**, as principal and teacher at Our Savior, Pomona, California, on August 27, 1971, by D. Sabrowsky (Ariz.:Cal.).

APPOINTMENTS

Pastor Wilmer Valleskey and Mr. William Hayes have been reappointed to the Michigan District Commission on Evangelism.

Pastor W. Keith Roehl and Mr. Hans Johanson have been appointed to the Michigan District Commission on Evangelism.

The following have been reappointed to serve on the Constitution and Legislation Committee of the Michigan District:

- The Rev. John F. Brenner to 1978
- The Rev. Harold Sauer to 1976
- The Rev. Herbert Buch to 1974
- W. J. Zaring, President
Michigan District

Mr. Orlan R. Dorn has been appointed to complete the unexpired term of Mr. Werner Roekle on the Board of Support of the Northern Wisconsin District.

Karl A. Gurgel, President
Northern Wisconsin District

COLLOQUY REQUESTED

Mr. William H. Winterstein, Blue Hill, Nebraska, having resigned his teaching position in a day school of the Lutheran Church-Missouri Synod for conscience and confessional reasons, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence regarding the applicant may be directed to the undersigned.

Gerald E. Free, President
Nebraska District

EXPLORATORY SERVICES Bemidji, Minnesota

Exploratory services are now being conducted every Sunday evening at 7:00, at the Carpenter Hall (Union Hall), 609 Second St. South, Bemidji, Minn. Please send names of prospects to the undersigned.

Pastor Roy H. Rose
813 Quince St.
Brainerd, Minn. 56401

CALENDAR OF CONFERENCES NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: August 7-9, 1972.

Place: Fox Valley Lutheran High School, Appleton, Wis.

Opening Communion Service: Monday, August 7, 10:00 a.m., at St. Paul Lutheran Church, N. Morrison and E. Franklin, Appleton, Wis.

Preacher: The Rev. Arthur Gentz, Marinette, Wis.

Essayist: Prof. Joel Gerlach, Wisconsin Lutheran Seminary: "The Holy Spirit and the Charismatic Renewal."

D. Worgull, Secretary

NEW W.E.L.S. CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arizona	Litchfield Park* Paradise Valley* Sun City
California	Alameda County* Novato (Marin County)* Pasadena Victorville West Palm Beach Atlanta
Florida	Champaign-Urbana*
Georgia	Jacksonville
Illinois	Rockford Springfield* South Bend Dubuque* Alexandria* Grand Blanc Holland* Indian River* Marquette Midland Taylor Twp.* Bemidji*
Indiana	
Iowa	
Louisiana	
Michigan	
Minnesota	Forest Lake* Granite Falls Inver Grove Heights Harrisonville St. Joseph* Bozeman Las Vegas Bergen County Albany/Schenectady* Cincinnati Tulsa Bend Corvallis Pittsburgh Providence* Columbia Huron* Yankton Nashville Clear Lake City Lubbock* Weslaco* Salt Lake City Bellingham* Port Townsend* Spokane Valley (East)* Hubertus River Falls Stevens Point Suamico*
Missouri	
Montana	
Nevada	
New Jersey	
New York	
Ohio	
Oklahoma	
Oregon	
Pennsylvania	
Rhode Island	
South Carolina	
South Dakota	
Tennessee	
Texas	
Utah	
Washington	
Wisconsin	

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our
WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

CALL FOR NOMINATIONS

Since Prof. Duane MacNeill has resigned as a professor at Michigan Lutheran Seminary, the Board of Control of MLS asks the membership of the Synod to submit nominations for the vacant professorship. The nominees should be qualified to teach in the fields of mathematics and physical education. The nominees should also be able to do some coaching. Nominations should be in the hand of the undersigned no later than August 19, 1972.

Mr. M. Bugbee, Secretary
MLS Board of Control
206 S. Alp
Bay, City, MI 48706

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for
August 21, 1972

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least ten days before the scheduled meeting.

Carl S. Leyrer, Secretary
Board of Trustees

INDIAN RIVER, MICHIGAN

WELS services are now being conducted in Indian River, Michigan, at the Fullford Electric Building, 3757 Sturgeon (main street), every Sunday morning at 9:00 a.m. Adult Bible Information class and Sunday school are held following the service.

Please send names of people who have moved to the Northern Michigan area permanently, or who reside there for the summer, to:

Kieth B. Kuschel
c/o Carl Holmes
Star Route
Indian River, MI 49749