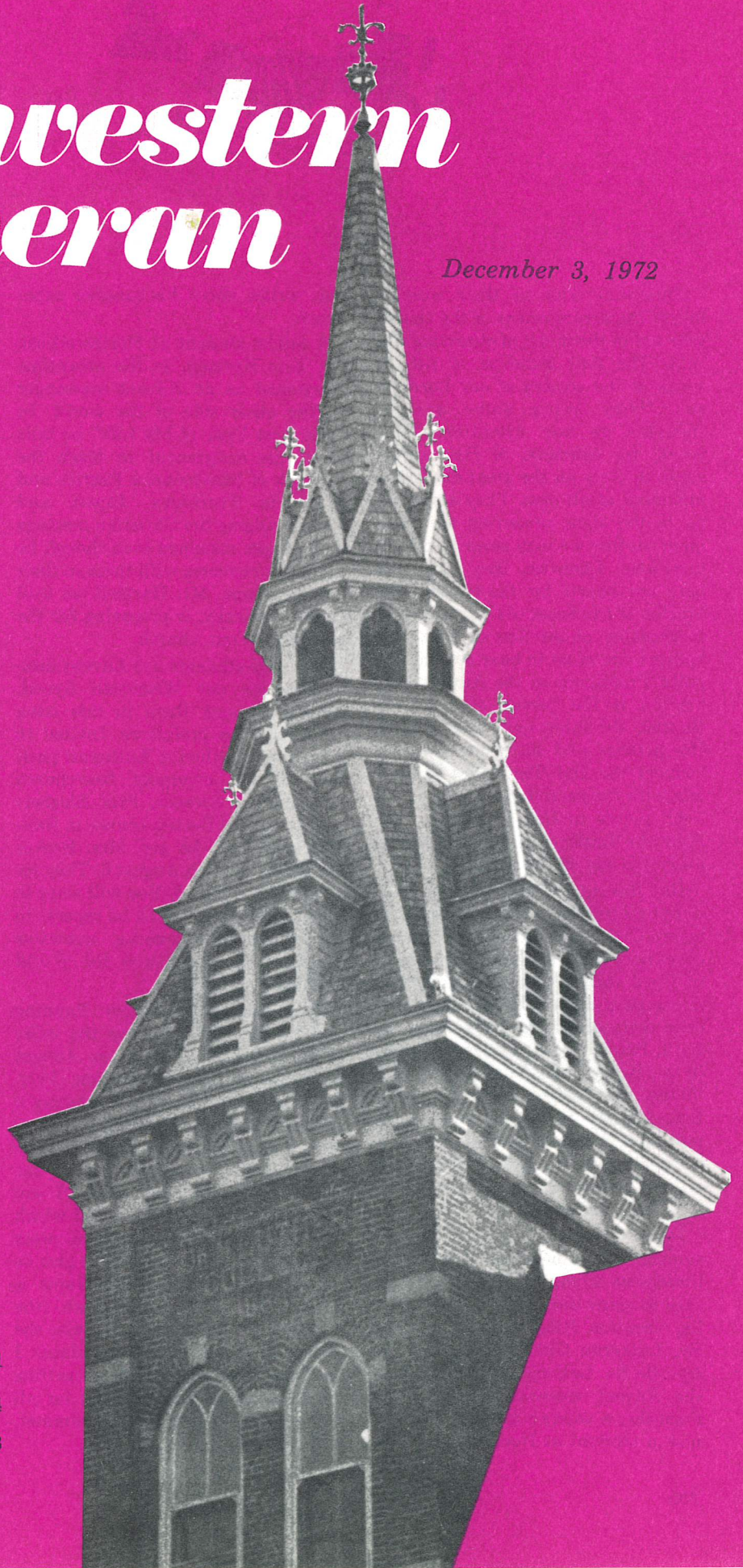


# *The Northwestern Lutheran*

December 3, 1972



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## Briefs by the Editor



Christians who in their worship follow the arrangement of the church year are in the midst of observing Advent. The four Sundays of Advent speak of the coming of our Lord Jesus. They bring some serious thoughts to our attention. They speak, for example, of His coming again in glory on the great day of the judgment of all men. They also alert us to the signs preceding the judgment, so that we may never be caught unawares. Likewise, they help prepare our hearts for the proper celebration of the Feast of Christmas, the incarnation of the Son of God, who became one of us to bear our sin and guilt. Prominent in the Advent celebration is the person of John the Baptist, the forerunner of our Lord. His activity and his words help us connect the Old Testament prophecies with the person of the Savior, for John points to Him and says, "Behold the Lamb of God that taketh away the sin of the world!"

But Advent in the Christian heart is not restricted to the four Sundays before Christmas. Advent takes place every time the Lord Jesus comes to us in Word and Sacrament. And Advent messengers are all those who today open their mouths to speak up for the Lord. Perusing the articles presented in this issue of *The Northwestern Lutheran*, we realize more than ever that Advent can come during any month of the year, and that the Advent messengers are not necessarily all individuals, but can also be Christian organizations.

It was Advent in Detroit this past summer when members of *Lutheran Collegians* brought the Gospel message to many unchurched by conducting vacation Bible schools at Zoar Ev. Lutheran Church and Paul the Apostle Ev. Lutheran Church. One of the Advent messengers, Mr. Mark Porinsky, a veteran in this work and now a student at Northwestern Col-

lege, writes about his summer experience.

A fellow student at Northwestern, Mr. Eric Hartzell, in the meantime functioned as an Advent messenger on the other side of the world. In "The Best Year of My Life" he tells about his assignment to teach the children of Missionaries Poetter and Johne in Tsuchiura, Japan, and about bringing the Christian message to Japanese members even though he could not converse with them in their own language. Mr. Hartzell, as well as Mr. Porinsky, is preparing for the ministry in our church.

Not only students are Advent messengers for our Wisconsin Synod. Counted among them in this issue are also three professors. Invited to present the orthodox Lutheran position to the emerging free-church movement in Sweden, Prof. Siegbert Becker took a Berlitz course in Swedish, and then he and Mrs. Becker left for Sweden on August 6. They returned September 8. You will want to read his letter in which he reports to Pastor Edgar Hoenecke, executive secretary of our Board for World Missions.

Both Professors Armin Panning and Frederic Blume mine the lodes of God's Word to bring us Advent messages for our meditation. Prof. Panning, in this issue, is beginning a series of articles discussing the parables of our Lord as recorded in Matthew 13. He introduces us to the thinking of Him who said, "I am come to seek and to save that which was lost." And Prof. Blume discusses the family tree of our Lord to give us the Advent assurance that Jesus is indeed the promised Messiah (the descendant of Abraham) and also the Savior of all men (back to Adam). I am sure that you have been getting the drift: Advent is a season for all men and can come in spring, summer, fall or winter.

*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*

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### OUR COVER

The tower of *Old Main* — a symbol of Dr. Martin Luther College, New Ulm, Minnesota.

THE NORTHWESTERN LUTHERAN

## Editorials

### A Show the Devil Can Use

Set up a situation comedy with the main character a bigot who utters tirades against gun laws and higher education, makes women out to be ninnies or dragons, insults Catholic priests and Jews and blacks, and rates liberals with things that crawl out of the walls. Give him a "dingbat" wife, whom he can bully, and a liberal-minded son-in-law to browbeat and taunt. Have the son-in-law protest decently but vainly against the older man's intolerance and unreasonableness, and you have "All in the Family," a Saturday-night special for millions of TV viewers.

The formula has produced an extremely successful comedy and has emboldened a number of other TV shows to take off on American foibles and prejudices. It has also set up a situation from which it is possible to attack morality and religion.

Once Archie Bunker has been typed as a man with a closed mind, the producers of the show have only to depict him as being in favor of something, and the viewer will be inclined to see prejudice. Let Archie loathe homosexuals, and there's the strong suspicion that he is narrow-minded about this practice. His belief in the creation account makes evolution seem more reasonable. If he defends the Bible, his son-in-law makes atheism appear to be the more sensible option.

So if Yorkin and Lear, the producers of the program, should choose to have Archie Bunker protest against abortion, the effect might well be to reduce public resistance to such destruction of life. If he is represented as being shocked by the thought of wife-swapping or the attempted rape of his daughter, such immorality might well seem to be somewhat less than abhorrent.

In his ceaseless vendetta against Christian faith and virtue the devil can make good use of "All in the Family." Depicting morality as mere prejudice can serve him very well, very well indeed.

Carleton Toppe

### A Scriptural Alternative

According to statistics kept by the Federal Bureau of Investigation the incidence of violent crime in the U.S. during the 60's rose from 160 to 393 per 100,000 inhabitants. Murder increased 70 per cent, rape 113 per cent, robbery 212 per cent. This rapid increase in the incidence of violent crime is a source of great concern to the government and to law-abiding citizens.

Of concern also, particularly to parents of our children and youth, is the current widespread use of illicit drugs, reaching down even to children of elementary school age, and the prevailing sexual permissiveness, which tends to corrupt the morals of the younger generation.

To government the most obvious approach to the increase of violent crime is better laws and stricter law en-

forcement. To parents the most obvious way to protect their offspring from waywardness is closer surveillance of their children's activities and concerted efforts to remove the source of temptation — jail the drug pushers, close the pornography shops, etc.

Harvard Law Professor James Vorenberg foresees little success in this approach, which he views as treating crime as "a superficial rash." He suggests determining the causes and dealing with them at the source. We offer a similar suggestion to concerned parents.

Parents simply cannot observe and control the activities of their children every hour of every day, short of locking them up in a room. Neither can they by petitions, referendum, and law remove all temptations from their path.

There is an alternative — one which deals with the problem at its source. It is suggested in Holy Scripture: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

God's Word is the assured source of righteousness and strength for young and old alike. It both informs the mind and purifies the heart. Let concerned parents direct their children to that Word — by word and example.

Immanuel Frey

### Greeting Card Christmas

Some mission teachers use Christmas cards to portray the story of Jesus' birth to people who cannot read. Before bundling up last year's cards for overseas, a Mr. LeRoy Koopman decided to try the technique himself.

First he discarded all the elves, Santas, holly berries, poinsettias, sleds, old mill streams, office parties, family photos, snowmen, partridges in pear trees, and red-nosed reindeer as having nothing to do with righteousness.

The remaining cards he strung out in sequence to see what picture would present itself to people who didn't know the story. According to Koopman, it came out like this:

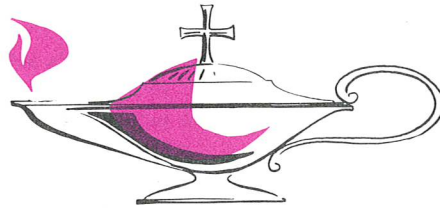
"A man, a lady and baby followed a star to a small town. The lady and baby rode on a donkey. In the town they stayed in a strange barn that had three sides. The star hovered overhead.

"Shepherds in a nearby field saw a blonde lady with wings in the sky and a lot of little babies with wing-buds playing banjos and tooting horns. Other shepherds only saw a star which they followed into town.

"Three kings saw the same star and rode camels through snow and desert holding jewel boxes in front of them all the way. Everybody got to the barn at the same time, even little shepherd boys who brought lambs or drums. The man, lady and baby all wore yellow discs around their heads."

Koopman discarded the whole bundle and instead sent a check to help teach people to read the Bible. "What disturbs me," he said, "is that those cards were designed and sent by people who can read."

John Parcher



## Studies in God's Word

### Four Kinds of Soil

Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, and some thirtyfold. Who hath ears to hear, let him hear (Matt. 13:3-9).

One of the things considered an essential for any well-equipped school is an adequate supply of visual aids. The teacher who does not have the benefits of such aids is inclined to feel he is missing an important avenue of instruction. Our Lord would have agreed with that. He too taught a great deal in pictures. But He carried no projector or screen. Rather, He conjured up word-pictures in the minds of His hearers. His visual aids were the parables. They could be used with almost any audience because He always used common, everyday subjects to illustrate His great spiritual truths.

While the pictures in the parables were invariably familiar, the spiritual meaning was by no means immediately obvious. Often parables needed an explanation, a key to unlock the great truth. When once that explanation was given, the truth was readily understood and easily remembered. In our series of *Studies*

we wish to examine a group of parables recorded in the 13th chapter of Matthew. Because these were among the first parables spoken by Christ, His disciples needed an explanation. Hence we are privileged to have Christ Himself supply the key or explanation.

#### The Beaten Path

When Christ speaks of sowing, we must picture a man going out with a bag of seed and scattering it by hand. Also, Palestine in Christ's day had no highways such as ours, but only foot-paths that wended their way through the fields. It was unavoidable that some of the seed, scattered broadcast, should fall on the beaten path and become food for the birds. But what is this picture of seed on the path to illustrate? Jesus explains: "When anyone heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which is sown in his heart" (verse 19). Man's heart is by nature hard and unreceptive to the Word. But even worse, there is one who watches to pounce on that Word. That is "the wicked one," Satan, who sees to it that the hearer gives the Word no chance.

#### Stony Ground

But not all reject the Word. Some receive it eagerly, only their enthusiasm doesn't last. They are like seed that falls "upon stony places." Much of Palestine is unbroken bedrock, covered with only the thinnest layer of soil. In this easily warmed soil the plant comes up quickly but is soon parched by the sun. "He that receiveth the seed in stony places, the same is he that heareth the Word

and anon (immediately) with joy receiveth it, yet hath he no root in himself, but (en)dureth for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended" (verses 19 and 20). Here is a hearer who has not counted the cost of discipleship. For him the cross is intolerable and quenches all joy in the Word, so that faith soon withers and dies.

#### Thorny Ground

Somewhat related is the case of seed that falls among thorns. "He also that received seed among thorns is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful" (verse 22). Two seemingly different things, "the care of this world" and the "deceitfulness of riches," combine to prevent the production of fruit. But the difference is only apparent. How often do not the *problems* of making money and the joy of spending it combine to choke out the Word!

#### Good Ground

But, thank God, there is yet a fourth group. "He that receiveth seed into good ground is he that heareth the Word and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty" (verse 23).

#### Reason for the Parable

Why did Jesus tell this parable? The key lies in His closing words: "Who hath ears to hear, let him hear." Here the Teacher is earnestly pleading with His hearers to examine their own hearts. There is implied the warm Gospel promise that these categories are not unchangeably fixed by divine decree. The beaten path can yet be broken up, soil can still be deepened, and thorns can be rooted out. For, wondrously unlike natural seed, the Good Seed of the Word can change the heart into which it falls. In picture language the Sower here bids each of us: "Today if ye will hear His voice, harden not your hearts" (Heb. 4:7). Who hath ears to hear, let him hear!

Armin J. Panning



Dr. Siegbert Becker of Wisconsin Lutheran Seminary, Mequon, Wisconsin, reports to World Mission Executive Secretary Edgar Hoenecke on his contacts with representatives of

## Confessional Lutheranism in Sweden

Dear Brother Hoenecke:

I am convinced that the decision of our Board for World Missions and of the Commission on Doctrinal Matters that I accept the invitation that had come to me to spend a month in Sweden to acquaint conservative Lutherans there with the doctrinal position of the Wisconsin Synod was not a mistake.

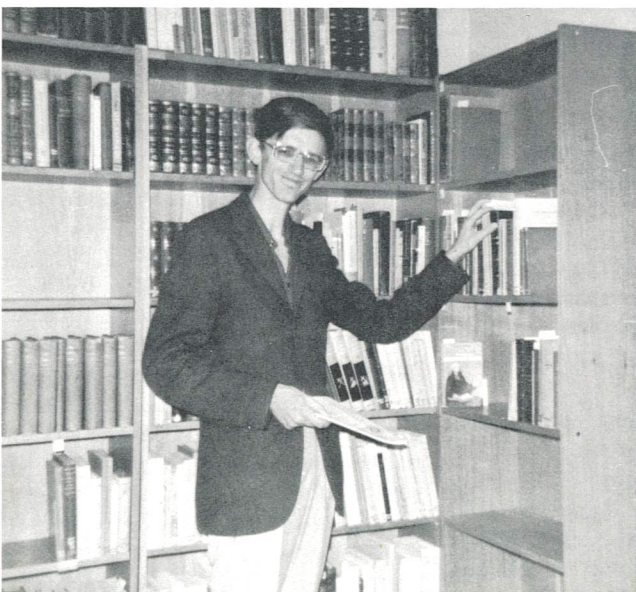
It was my privilege to lecture at Umeå in northern Sweden, in several cities in Scania in southern Sweden, and also in Uppsala, one of the great university cities of the country.

The subjects which I had chosen for special treatment in my lectures were Verbal Inspiration, the Inerrancy of the Holy Scriptures, Universal Justification, and the Proper Distinction between Law and Gospel. Everywhere I went I also tried to make very clear the fellowship principles of our Synod.

Although the guide book which we had read in preparation for the trip suggested that the Swedish people are cold, unfriendly, and uncommunicative, Helen and I were everywhere overwhelmed by the hospitality of the people whom we met. We were especially pleased to sense the welcome that these people gave to the message which we tried to share with them. So far as we could tell, our non-participation in their worship was not resented by them. We received the very definite impression that they respect our position on church fellowship. Many of them are convinced that our doctrine in this matter is correct, although they find it difficult to apply it to their situation in the Church of Sweden, which can only be described as a church in theological chaos. It is possible, for example, to be a Baptist, a Pentecostalist, or even an atheist, and still hold full membership, with all rights and privileges unrestricted should one choose to exercise them. For example, a pastor who refused to marry a couple because he was convinced that they had been unlawfully divorced, was arrested and fined for refusing to perform the marriage.

Our doctrine of Inspiration and Inerrancy is shared by many of the people we met. The doctrine of Universal Justification has been emphasized for over a century by conservative Lutherans in Sweden, and I believe that they understand the difference between Law and Gospel. I have high hopes that in the foreseeable future a truly orthodox and free Lutheran church will be established in that country.

Top — The headquarters of Biblicum in Uppsala, Sweden.  
Center — Dr. S. Becker lecturing, with Dr. S. Erlandsson translating his remarks into Swedish.  
Bottom — Sten Johansson in the Biblicum library.



I was interviewed by a reporter from *Svenska Dagbladet*, one of the large Swedish daily papers, and a long report on that interview was published. During the interview I had a feeling that the reporter considered our position to be rather ultraconservative, yet the article, I would say, was very sympathetic, concentrating especially on our Synod's emphasis on Biblical Inerrancy. A young lady with whom we became rather well acquainted, Siv Öhlund, the secretary at Biblicum in Uppsala, said that she was happy that the Swedish people could learn from that article that there are other people in the world who say the same things about the Bible that are being said by leaders of the conservative Lutherans in Sweden.

It is my hope that you will meet some of these men soon. You already know Dean G. A. Danell of Växjö. You must also meet Seth Erlandsson. He is the director of Biblicum, an institute for Biblical research, supported by the free-will offerings of conservative pastors and laymen. Dr. Erlandsson resigned from the active pastorate in the State Church because he could no longer serve there with a good conscience. I spent many hours in conversing with him and believe that he would have very little difficulty passing a colloquy for admission into the pastoral ranks of the Wisconsin Synod. He is a brilliant young man who sees that something must be done to bring some order out

of the chaos that exists in the State Church.

There are also others who have learned to love and respect the WELS for its faithfulness to Scripture. Pastor Per Jonsson of Landskrona in southern Sweden and his wife Kjerstin have translated *This We Believe* into Swedish and have published it at their own expense under the title *Detta Tror Vi*. If an independent church is ever founded in Sweden, he will undoubtedly be one of the leaders.

Sten Johansson is a theological graduate of the University of Uppsala who is ready to be ordained and has been deeply influenced by Biblicum and Dr. Erlandsson. He wants to serve in the ministry but is convinced that it would be wrong to ask for ordination from any of the Swedish bishops because all of them are heretical. He wrote an article published in *Nya Vaktaren*, edited by Dean Danell, in which he publicly stated his views.

There are many other people who could be mentioned and many other things that it would be good for our church to know, but this letter is already too long. We must do all we can to encourage these people to take a firm stand for sound orthodox Lutheranism.

Sincerely yours in Him,  
Siegbert W. Becker

## Contradictions?

### Did Daniel Err?

All of us are aware, I'm sure, of the fact, that many Christians, especially our younger generation, are having their faith in God's Word, and thus in God Himself, undermined by liberal but influential pastors and theologians. These Bible discreditors gleefully point to many seeming historical difficulties in our Bible. But most of them are not as insoluble as they seem on the surface.

#### The Problem

One such historical problem is the person of Belshazzar, called by Daniel (chapter 5) the king of Babylon. According to Daniel, he was the blasphemous king who dared to ridicule Israel's God, and also our God. That very night, after a miraculous as well as mysterious writing appeared upon the walls of his palace, he was struck dead by God for his blasphemy.

Hostile critics tell us that this account by Daniel has many flaws. One of them is his statement that Bel-

shazzar was king of Babylon at the time that the Medes and Persians overran the Babylonian kingdom. It is true, secular historians, such as Berosus and Herodotus, have different names for the last Babylonian king, calling him Nabonid and Labynetus.

#### The Solution

Actually a very simple solution of this problem is possible. Perhaps this last king of Babylon was known by different names, just as kings of England have been called by different names. Such a simple solution, however, does not satisfy those who are trying to destroy our faith in the truth of God's Book.

Archeological findings have in fact revealed another solution. From ancient inscriptions, dug up by the archeologist's spade, it is clear that *Nabonid* was the last king of Babylon. Apparently, however, he was not in command of the city when it was

attacked. This fell to his son, Belshazzar. Thus, Belshazzar no doubt co-ruled with his father, and like him bore the royal title, King of Babylon.

That Belshazzar was called the son of Nebuchadnezzar by Daniel (5:2) is no problem either, for that could mean that he was his grandson, or his successor. Or, he may have been descended from the great Nebuchadnezzar on his mother's side.

Hence, the proclamation of King Belshazzar, the last of the Babylonian monarchs, that Daniel be the third ruler of Babylon (Dan. 5:29), agrees with the facts. Nabonid was the *first*, his son, Belshazzar, the *second*, and Daniel, the Jew, the *third* ruler of Babylon.

The very ground, when dug up, continues to cry out the truth of God's Word. The Biblical account, which critics for centuries regarded either with suspicion or rejected altogether as inaccurate, is again vindicated. When men try to discredit the Bible, they usually end up discrediting themselves.

The Lord's statement, "Thy Word is truth," is true!

Kenneth W. Vertz

# Lutheran Collegians in Detroit

## A Worker's Impressions

Did you know there are two sides to mission work? There's the *mission* side. What a thrill to be an ambassador for Christ! Then there's the *work* side that can wear a person down. The writer of this article, a student at Northwestern College preparing for the ministry, gives us a glimpse of this side. Volunteers do well to consider it and then listen as the Apostle Paul admonishes us never to grow weary in well-doing. Paul himself added a fine touch in describing the ministry as a "good work." A realist will emphasize both words, and then give his time to the Lord.

Detroit. Dirty old city. Driving I-75 up from Taylor, air literally reeking for a three-mile stretch. Detroit. Driving around the city on a Thursday afternoon — rush-hour traffic. Detroit. Going around to our churches distributing bulletin inserts ("You can help our Vacation Bible School by donating the following items"). So commonplace — so *many* projects. Detroit. Scorching hot.

This type of work gets to be second nature after several months. First there are the training sessions. (Not too many in Detroit this year — we all knew the rounds.) Then lunch at Zoar. Then the canvass scene. Knock knock. Hello. We're from Paul the Apostle Lutheran Church, and we're just getting acquainted with our neighbors. Do you attend a church right now? (Maybe they attend a church, maybe they don't.) In your opinion, why did Jesus come to earth? (Chances are they don't know.) Go away — I'm Catholic. (All right. Thanks anyway — smile.) It was all so exciting the first time out — the first two times, five times, ten times. Terrifying! But now — sometimes real taxing! (But — they're not rejecting me, they're rejecting Jesus.) So hard — so hard to realize there's a soul inside the screen door, headed for eternal . . . Why bother? Don't force yourself? Move on to the next

door? (Lucky the Spirit doesn't depend on our mental attitudes to accomplish His work. Like Jonah.) What we also need is greater awareness of the spiritual forces involved — there *is* a heaven (and believe me, there *is* a hell.)

This goes on for a week, and then — start thinking about those kids. Here's where the donated items come in — egg cartons, imitation flowers, paper, glue, paint, brushes, wood, crayons, etc., etc., etc., which in the next few weeks will be turned into crosses, lambs, and wall plaques with which to adorn someone's living room. Such a mess. Lesson sheets. Preparation.

Monday, July 31 — here they come! 160 at Zoar, 80 at Paul the Apostle, 30 at Taylor. Kids everywhere. There will be more as the week progresses. First day — And so, children, we just heard about Sodom and Gomorrah. Could God destroy Detroit like He destroyed Sodom and Gomorrah? (Yes.) Why? (Because we're sinful.) Why doesn't He? (Because He loves us.) The morning ends with strains of "Gospel Light" and "Allelu" and "Do Lord" (Jesus died upon the cross to/Save you and me). . . . Bring your friends tomorrow, kids.

Afternoon. Follow-up calls. Has Bobby been showing you his lesson sheets? How do you like them? We're trying to stress that we're sinners headed for hell but that God loves us anyway. So He sent Jesus to pay the full price of our sins and give us heaven as a free gift. "Well, I still think we have to lead a good life." (What a drag!) Yes, we *will* lead a good life, but that's not a *cause* of our salvation — it's a *result*.

And tomorrow we see their friends — "Teacher, this is Julie — can she be in my class?" Today, children, we're going to hear about a boy who ran away from home. Have any of you ever run away from home? NOOOO! What would your parents

say if . . . So, why does God take us back when we run away from Him? (Because He loves us.) And how did He show He loves us? (He sent Jesus to die for us.)

Three days. Four days. Yes, it's tiring. (You mean I've got to be up by seven just so I can get to breakfast?) "Bus is leaving in 17 minutes!" Sleeping was good at the Lutheran School for the Deaf. But then breakfast. Cereal. And cereal. And cereal. A \$500 food budget for three weeks for an average of 25 workers didn't always make it. And some of us complained (we're so used to being treated royally at home, aren't we?).

There were the real bright spots, too. Like when Mrs. C. asked for a pamphlet on our beliefs. Or when Mr. and Mrs. K. expressed their desire to be charter members of the Taylor Congregation. Or when Mr. and Mrs. S. wanted their whole family to be baptized at Zoar. And then the other times — times when we could hardly wait for the day to get over. Maybe what we need is a little more rejoicing that our names are written in heaven. Maybe what we need is a little more prayer. Maybe what we need is the addition of a few new faces — a new generation of evangelists who are excited about sharing their faith, who are scared — no, not scared, TERRIFIED — that they're going to say the wrong thing, that their witness is going to hinder the Spirit in His work. Not, of course, that there isn't any more room for us veterans with our rehearsed phrases and our self-confidence. A program needs both.

Sunday, August 13. Closing services at Zoar and Paul the Apostle. Lots of kids to sing. Sleepy kids. One sick kid. God-praising kids. Two about-to-be baptized kids. And when it's all over we say good-bye. Now it's your turn, Pastor Grigsby! Now it's your turn, Pastor Kiecker! Some of the seeds are sprouting. See the soil breaking loose? Water them with the Word. Expose them to the sunshine of the Spirit, the warmth of Christian fellowship. They'll grow! God says they will. See you next year. See you forever!

In Christ,  
Mark Porinsky



Mr. Eric Hartzell (center) with Missionary Kermit Habben

## *“The Best Year of My Life”*

The best year of my life began on a smoggy, July evening in 1971 when I made my first trip from Haneda International Airport in Tokyo to our mission in Tsuchiura, located about 50 miles to the north. Through the speeding train window I could see the tangled mass of rooftops that covered the 10 million people in Tokyo. I wondered at the time if it would be possible to cross Tokyo by jumping from rooftop to rooftop. But the train sped on, and in the dusk of a hot summer day, I could see the patchwork of rice fields, mysterious solitary pine trees, and lone figures leaving the fields and trudging homeward. Little groups of lights chased each other in the gathering darkness, lights that could have been in America or anywhere. Pastor Habben broke my reverie. He said, “We’re almost at Tsuchiura. When we come past this hill, look to the right and you will see a cross. That’s home.” Sure enough, off in the distance up on the hill stood a small fluorescent cross. Always afterward when coming back from Tokyo, I would look for the cross up on the hill. We all did, because that was our home.

Thus began my year as a teacher in Japan. Chris and Timmy Poetter and Ruth and Susie Johne were to be my students. The nearest available English-speaking school was in Tokyo,

and in order to have attended there, it would have been necessary for these children to board away from home. I felt my work was important. There were things to be done that didn’t require a speaking knowledge of Japanese. Even though I couldn’t speak Japanese (and still can’t), I could do something indirectly for the mission by teaching the missionaries’ children, leaving Pastor Poetter and Pastor Johne free to spend all of their valuable time in their work and study.

### Mission School

It was very pleasant in our little school. We used half of the old church building at Tsuchiura. We were a little island of English in a sea of Japanese. On such an island, the teacher needs the students as much as the students need the teacher. With warm, contented sounds issuing from the oil stove in the corner and bright winter sunshine filtering through the windows, we pursued our studies much as would be done in any of our one-room schools in the States. Before Christmas we spent our free time memorizing our Christmas program. In a land without a Christmas story, we told our fellow missionaries once more the wonderful story that made it both possible and necessary for us to be in Japan.

As in any congregation here in the States, Sunday was the big day in Tsuchiura. High-school students who were eager to learn English would come to study the Bible in English for an hour before church. During this same hour, Tomitasan, our church secretary, would teach Sunday school for the younger children who came. Mrs. Johne suggested starting a choir, for which she also volunteered to play the organ. After our church service as many as 35 people from an average attendance of about 50 would remain to sing. After choir some of the adults and the young people would stay for “majiwari,” an informal Bible study. Some of the ladies would make green tea, some would bring out rice crackers, and we would all gather around a big square table and study a particular topic that either the Japanese themselves had requested or that was picked by Pastor Habben. For some of the Japanese that came to our church, Sunday meant being in church from 9:00 in the morning until 1:30 or 2:00 in the afternoon.

I could understand very little of what went on on Sundays, but it was still a joy to be there. I was given the Gospel, Epistle, and sermon text beforehand so that I could follow along in my Bible. When those places were read in Japanese, I knew the words were touching the Japanese around me as they were touching me. Though I couldn’t understand the words, I knew from the melodies that those were “my” hymns the people were singing. I knew they were confessing “our” Creed and that the sermon Pastor Johne or Pastor Habben preached contained the same Gospel that I had heard back home. In spite of the language barrier, I felt very close to those Japanese people. Their zeal and attention and the expressions on their faces spoke to me. Souls don’t always need tongues to communicate.

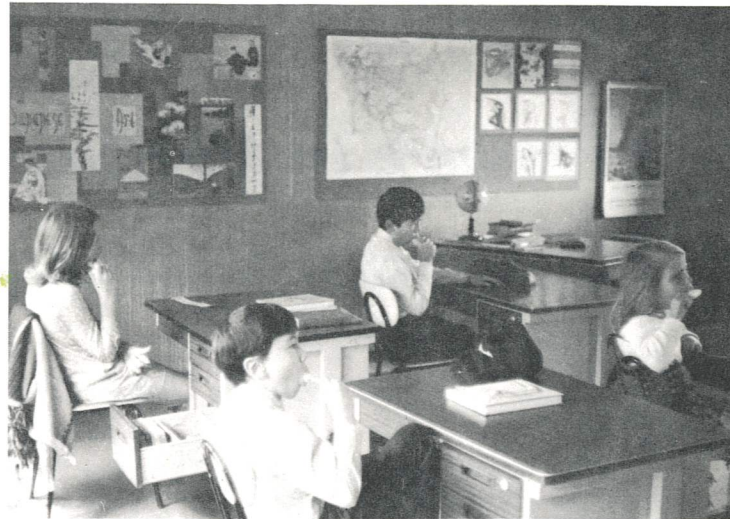
### I’ll Never Forget!

If it’s true that actions speak louder than words, then my Japanese friends had no trouble communicating with me. Their Christian lives and friendship will always be an inspiration to me and something I will never be able to forget. I’ll never forget old Oshinosan. Oshinosan’s work





Christmas Eve, 1971, at Tsuchiura: Pastor Habben is preaching.



Recess at Tsuchiura: Ruth Johnne, Timmy Poetter, Christ Poetter, and Susie Johnne.

of love is taking care of the buildings and the missionaries at Tsuchiura. The first she does by hours of scrubbing, sweeping, and polishing. The second she does by her dear old happy face and cheerful chuckle. When we expressed our joy at Christmas time, Oshinosan simply said, "I celebrate Christmas every day." I'll never forget Pastor Yoshida. He came to me one day with a present. In typical Japanese manner he said, "I brought you a present. It's a very poor present, but I made it myself and I want you to have it." I opened it up and found a neatly made wooden cross. I'll never forget Kochisan. He's the best photographer I have ever met. When I left Japan, Kochisan was reading the Bible through from cover to cover for the second time. He's studying to be a pastor too, so we had something in common from the start. Someday, we said, we'll preach in each other's pulpits. And how will I ever forget Tomitasan or Kidasan or Sakaisan? But I haven't room enough here to tell you.

June 3, however, ended my year. The hill and the hurrying train took the cross on the distant hillside from my sight for the last time. I broke the last of my physical ties with my friends when the last streamer snapped and fluttered into the oily water of Yokohama Bay. The spiritual ties still hold, sealed with a soft "mata" (again) and a motion toward the sky. The ship, Baikal, steamed for Nahodtka, U.S.S.R. From there began the seven-day, seven-night,

5000-mile train trip through Siberia to Moscow.

### Siberia

Siberia leaves many impressions on a traveler. It is one huge expanse of virtually unbroken forests of small pine and birches. There are beautiful meadows of waist-high grass — no fences, no cattle, no roads. Every hour or so the train comes upon little wooden-house settlements. Swift, clear rivers flow northward. Fishermen sit on the banks. A few hardy swimmers cavort in the shallows while their comrades huddle around a bonfire. There are many horse-drawn plows and vehicles. The train was often pulled by American steam engines. There are literally hundreds of them still in use, left over from a previous American lend-lease program.

### Moscow

Arriving in Moscow, I came and went without experiencing any of the confrontations that I had expected. The underground train system in Moscow is really unbelievable. Paintings and chandeliers decorate the ornate, off-white Metro stations. The marble floors echo the steady treading of hundreds of silent Russians as they head for the escalators that whisk them 100 meters underground to the waiting trains. Two different people offered to buy my worn Levi's. People seem to have money, but there is little to buy — the selection of ties in the pride of Moscow's department stores consisted of three plain colors.

Though no restrictions were imposed on me in Russia, I couldn't shake a feeling of uneasiness for the entire duration of my stay. Evidently others had it too. Visitors only said nice things. In a hotel where we had one hour of hot water a day and where only one out of 10 elevators worked, foreigners outdid themselves writing compliments in the guest book.

### Home

It was a good feeling to be in "free" West Germany. It was a good feeling to be able to intercept the DMLC study group in Nuernberg, Germany. Just to see someone I knew and with whom I could speak English after a year of wrestling with language was just great. It was a good feeling to be back home again. It was all a good feeling. It was a good year.

It was a thrilling year in many ways, but the best part of all was being able to see the "burning edge" of our church's work in Japan. I learned what a priceless thing the Gospel really is that I have been taught all my life. I saw for myself the joy it brings into the lives of people who have not had it before. If I had to describe my Japanese friends with one word, I would say "Happy!" Pastor Johnne describes their joy in the Gospel as the joy of first love. I want to be a part of our church's work to spread that "Good News." I can't think of anything better than to be instrumental in causing such joy. Can you?

Eric Hartzell

# Treasure in Earthen Vessels

In a series of three articles, Prof. Frederic Blume discusses the genealogy of our Lord Jesus Christ, answering the question:

## And Who Is Jesus Christ?

Surely, you will want to know! In fact, you and I need to know!

Christ Himself thought it important. He once asked the Pharisees, "What think ye of Christ? Whose Son is He?" They, of course, were not ready to admit that Jesus of Nazareth was the Christ of God, the Son of the Father in heaven. Some of them, however, changed their minds and accepted Him as their Savior after all the events of salvation history had taken place.

It was after the suffering and death of Jesus, after His rising from the grave and His ascension into heaven, that the Gospel accounts were written. What was their purpose? John tells us very clearly: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:31). The other Gospels have the same purpose.

In the Advent, Christmas, and New Year issues of *The Northwestern Lutheran* we shall take a close look at the answer the Evangelists Matthew and Luke give to the question. They tell us in no uncertain terms that Jesus of Nazareth is the Messiah promised to Abraham, Isaac, and Jacob, and that He is the Savior of all men back to Adam. They do this, in part, by giving us the family tree of our Lord Jesus Christ. You will say that a family tree is no more than a list of names. However, since God the Holy Spirit had Matthew and Luke include it in their Gospels, in their accounts of the good news of Jesus Christ, these lists are important and are worthy of our study. We shall do so by means of three articles in the three December issues.

### Our Attitude Toward Difficulties in Scripture

In this particular article we wish to look at some of the difficulties that present themselves as we study the family tree of Jesus. It would therefore not surprise us at all if someone hearing about possible difficulties were immediately to ask: "Well, then, who is Jesus Christ really? Does the Bible contradict itself?"

Before entering upon the solution to these difficulties, it will be well to mention a few facts we ought to keep in mind. First of all, it is clear that the two Evangelists who wrote these accounts saw no contradictions in them. It is also clear that the Early Church which put them side by side in the New Testament must have considered them as being in full agreement. In fact, the Early Church felt no need of even speaking or writing about it. So it's clear, there must be a solution to these difficulties. In other words, it is we who sense some difficulties, not the Evangelists or the Early Church.

Furthermore, we know that the Scripture is God's truth. That was Jesus' attitude, and it must be ours. The Holy Spirit who inspired both accounts saw no difficulty in them. Both are true. And He will give us the proper instruction as we study the accounts carefully. In the next installment we shall call attention to some early criticism of these two accounts and to the first solution proposed. In the final article we shall demonstrate that Scripture itself indicates the solution.

### Seeming Difficulties

The accounts of the family tree of our Lord are given in Matthew 1:1-17

and Luke 3:23-38. These accounts have caused some earnest questions on the part of the serious students of the Bible. One question often raised is: "Since the Scriptures are true in every way, what are we to make of the genealogies of Jesus in the first and the third Gospels, since the two accounts of the family history of the Savior simply do not agree the one with the other?" Another: "According to the four Gospels and the Book of Acts, Mary the mother of Jesus played a very important part in the life of her Son and in the life of the Early Church. Why is it that the Scriptures do not give us her genealogy, but do give us the genealogy of Joseph, His foster-father?"

As we study these two genealogies we see that the two Evangelists do not follow the same pattern in presenting the Lord's family tree. Matthew begins with Abraham, the father of God's People, and then traces the story of Jesus' descent through the age of the patriarchs to David, Israel's king during its golden age; through David's son Solomon and other members of the royal house to the time of the Babylonian captivity; and from the time of the Babylonian captivity through Zerubbabel, a leader of God's people at the time of the rebuilding of Jerusalem, to Jacob, the father of Joseph, who was Mary's husband.

Luke on the other hand has his account run in the opposite direction, namely, from the birth of Jesus back through Zerubbabel, then through Nathan, the son of David, the patriarchs and Abraham, and finally to Adam, God's first created man.

It will be seen immediately that Luke's account is much more extensive. While Matthew begins with Abraham, Luke takes the story all the way back to the Creation. The immediate difficulty as we look at the separate names is that Joseph's father is called Eli by Luke but Jacob by Matthew. Matthew divides his account into three sections of 14 generations each (1:17): from Abraham to David, from David to the Babylonian captivity, and from that captivity to the time of Christ. But for the second period, from David to the captivity, Matthew names 14 persons, whereas Luke has 20 names. And for

the last period Luke has 21 persons as against Matthew's 14. In fact, for the period from David to Joseph the two genealogies agree in only two names, those of Zerubbabel and his father Shealtiel.

Neither account mentions Mary, our Lord's mother. That omission is commonly accounted for by the fact that in the Jewish genealogies descent was reckoned through the fathers and that women were regularly not mentioned. And yet Matthew includes four women in his account: Tamar, Rahab, Bathsheba, and Ruth. About the first three, Scripture has some utterly reprehensible behavior to report.

In addition to the questions that arise in connection with the New Testament accounts, we find that the account of the family history of the kings of Judah, as given in the Books of Kings and Chronicles, mentions some names which Matthew omits.

With some of the differing items in the two genealogies of Jesus thus spread out before us, the conviction presses itself upon us who confidently believe in and stoutly maintain the utter accuracy, reliability, and clarity of Scripture, that this is indeed a topic that merits closer investigation. At this point it will be good for us to reread the three paragraphs under the subtitle: "Our Attitude Toward Difficulties in Scripture."

*(To be continued)*

## YEARBOOK 1973

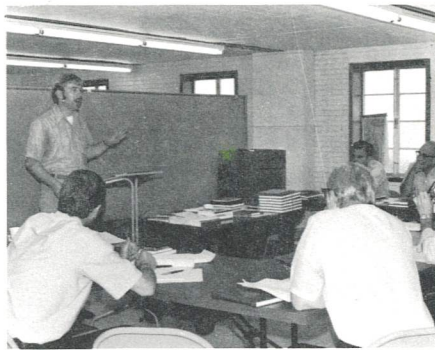
The Official Directory  
of the

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 Dec. 11 Price: \$1.25

# Evangelism Workshops



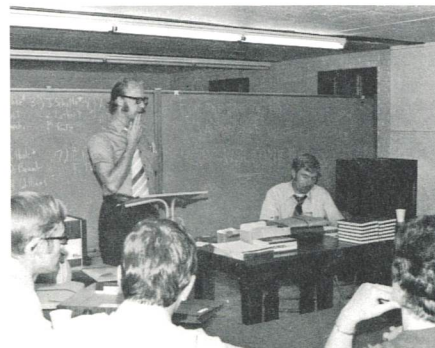
The Rev. Gary Kirschke lecturing at one of the workshop sessions.



Mr. Howard Williams of Good Shepherd sharing his experiences in evangelism.



Mrs. H. Williams, Pastor Dale Baumler, and Mr. Richard Hoelz leaving on evangelism visit.



The Rev. E. Teigen relating results of an evangelism call.

Pastors, teachers, and laymen from WELS and ELS congregations in Iowa, Michigan, Minnesota, and Wisconsin, attended an evangelism workshop in Cedar Rapids, Iowa, from September 17 to September 20. This workshop was a private venture sponsored by the pastor and members of Good Shepherd Lutheran Church in Cedar Rapids.

Over the past two years, Good Shepherd has developed an extensive program of evangelism. The pastor of the church, the Rev. Gary Kirschke, has produced a 36-page training manual, which forms the basis for a six-month training program. An integral part of this course is weekly "on-the-job" training. This facet of the program enables the trainee to observe and participate in actual Gospel presentations in the homes of the community. The training program is conducted every fall and is called "The Boot Camp."

After an individual completes "The Boot Camp" course, he or she becomes a member of "The Soldiers of the Cross," a group which witnesses for Christ in the community on every Tuesday night. As a "Soldier of the Cross," an individual is encouraged not only to "win souls," but also to "win soul-winners" — that is, a "Soldier of the Cross" not only carries out the work of evangelism himself, but also enlists other members of the congregation in the evangelism program.

The keen interest in evangelism at Good Shepherd Congregation prompted it to sponsor the workshop conducted in September. The workshop itself actually was an abbreviated version of the congregation's six-month training program. The scheduled activities began with a banquet at the famous Amana Colonies in Amana, Iowa. Following the banquet, the workshop participants saw a movie about evangelism and heard the members of Good Shepherd tell of their experiences in witnessing for Christ.

Formal instruction and a thorough discussion of the training course

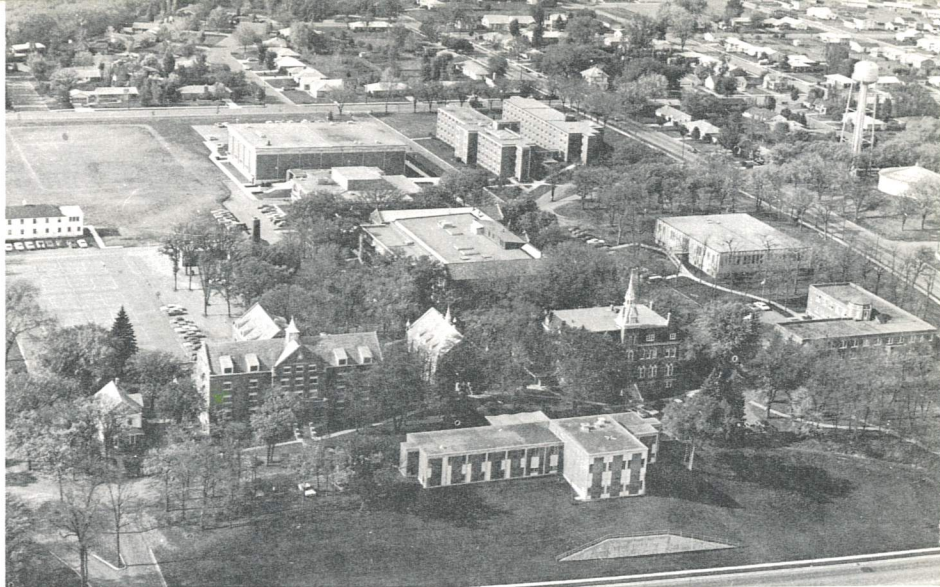
filled the morning and afternoon sessions from Monday to Wednesday. On Monday and Tuesday evenings, the workshop participants observed the members of Good Shepherd as they presented the Gospel during evangelism calls in the community. Then, on Wednesday evening, the individuals who attended the workshop presented the Gospel as the members of Good Shepherd observed.

Enthusiasm ran high throughout the three days of the workshop. It was agreed that the workshop was highly beneficial both to those who attended it and to those who sponsored it.

#### ADDENDUM

The executive committee of the Synod's Commission on Evangelism commends the Gospel-minded members of Good Shepherd Church in Cedar Rapids, Iowa, for the excellent efforts they are making in personally witnessing for Christ in their community. To enable all of our pastors and congregations to follow this fine example we are making available a new evangelism tool, "Talk About the Saviour," which features the "on-the-job" training referred to in the above article. (See page 392 of the issue of November 19.) The nine Districts of the Synod are currently arranging for workshops in which the "Talk About the Saviour" method will be introduced to our pastors. To make certain that this new method is fully understood and properly utilized, TAS manuals will be given out only to pastors who attend and participate fully in District-sponsored workshops. For more information on this program pastors should contact their respective District Evangelism Commission chairman:

Arizona-California: Pastor Arthur A. Guenther  
 Dakota-Montana: Pastor Edward J. Werner  
 Michigan: Pastor Wilmer Valleskey  
 Minnesota: Pastor Ralph Polzin  
 Nebraska: Pastor Charles Flunker  
 Pacific Northwest: Pastor Harold Schewe  
 Northern Wisconsin: Pastor Paul Kollander  
 Southeastern Wisconsin: Pastor David Witte  
 Western Wisconsin: Pastor Burton E. Stensberg



Aerial View of DMLC campus, New Ulm, Minnesota

## Dr. Martin Luther College

"Dr. Martin Luther College believes that all education, if it is to be really beneficial to the individual, to the Church, and to the community, must make the human soul conscious of its sinful nature and inspire it with living faith in Jesus Christ, the Saviour. Dr. Martin Luther College is persuaded that only such education enables man to face life's problems wisely and to appear before his God confidently and eagerly. Dr. Martin Luther College knows that the Holy Spirit alone can so educate and that He works only through the divine, verbally inspired Scriptures" — Catalog for 1972-1973.

Dr. Martin Luther College was founded in 1884, when the first building, Old Main, was erected on a four-acre campus. Thus Old Main, still standing today, has been on the campus as long as the school has existed. Down through those years the tower of Old Main has become a symbol of Dr. Martin Luther College.

The church body responsible for the erection of DMLC was a small Lutheran synod, known as the Minnesota Synod. Its president at the time was Pastor C. J. Albrecht, pastor of St. Paul's Ev. Lutheran Church in New Ulm. Under his leadership that synod resolved to build a school for training workers in the Church.

#### The Name

The idea for a college gained sup-

port in 1883, the 400th year of Luther's birth. Therefore it seemed only natural to name the new school Dr. Martin Luther College. When the first building was dedicated in 1884, the date was November 9. The doors were opened to students on November 10, Luther's birthdate. Over the years, the school has also remained faithful to the truths so graciously restored to the Church by God through His servant Luther: *by grace alone, by faith alone, by Scripture alone.*

Eight years after DMLC's founding, in 1892, the Minnesota Synod united with the Wisconsin Synod and the Michigan Synod. This union of synods resulted in the Synod to which we now belong, the Wisconsin Ev. Lutheran Synod. To avoid a duplication of effort the new church body decided to use the schools of the former Wisconsin Synod, Northwestern College and Wisconsin Lutheran Seminary, for educating pastors. It was likewise decided that DMLC should prepare Christian day-school teachers. That assignment has been carried out from 1892 until the present.

#### The Campus—A Fine Workshop

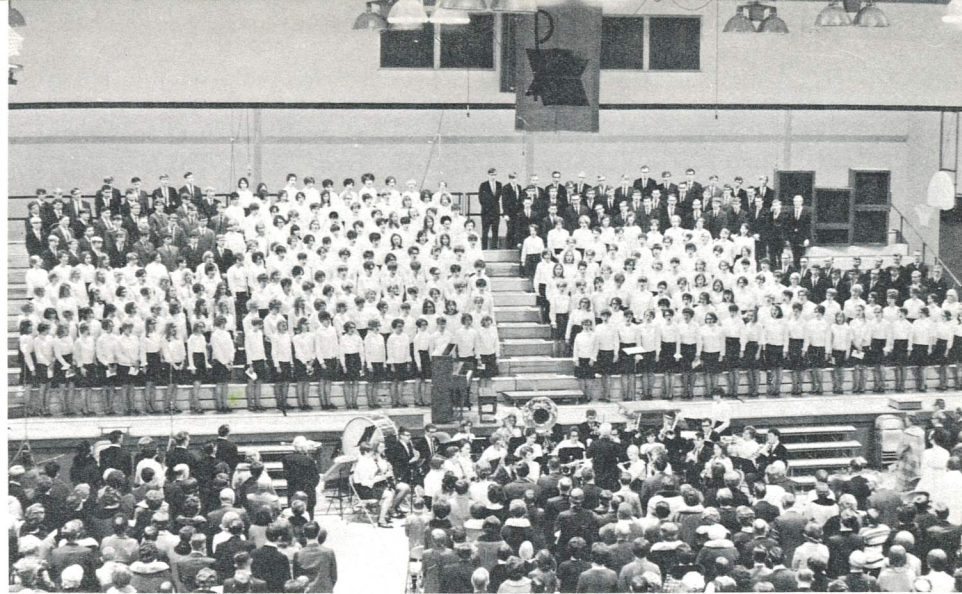
The campus of DMLC has grown considerably since 1884. Then there were only four acres; today the campus contains 50 acres. For many years Old Main was the only struc-

ture. Not until 1913 were a chapel (later the Music Hall) and men's dormitory added. In 1926-28 an addition was added to the rear of the dormitory, Old Main was remodeled, and a new administration building was constructed. West Hall, today a men's dormitory, was erected in 1945. In 1951, as the result of a centennial thank-offering for the Lord's blessing bestowed on the Wisconsin Synod, a dormitory for women, Centennial Hall, was built.

The erection of the Music Center in 1962, at which time the name of the old Music Hall was changed to Practice Hall, opened a decade of building expansion on the DMLC campus. Hillview Hall (1964) and Highland Hall (1970) were erected as women's dorms to take care of the ever-increasing enrollment. In 1968, as a fruit of the *Missio Dei* offering, a much-needed multiple-purpose building, Luther Memorial Union, was erected, providing gymnasium facilities, student union, and cafeteria-kitchen. At the same time the 1928 administration building was enlarged and extensively remodeled, so that the former auditorium and gymnasium became a 900-seat chapel-auditorium. This affords a reverent setting for the daily morning and evening chapel services for both students and faculty. The men's dorm, since renamed Summit Hall, was extensively remodeled in 1970, although the project still remains incomplete. The latest building erected is the new library, designed to house 100,000 volumes. The dedication and generosity of the members of the Wisconsin Ev. Lutheran Synod in erecting all of these buildings has certainly provided a fine workshop for training the future teachers of our Synod.

### The Curriculum

DMLC's curriculum is in some respects unique because the school is intended not only to prepare elementary teachers, but to prepare them for our Christian day schools. In addition, the Synod desires that as many as possible of these teachers become capable organists and choir directors for its congregations. Consequently the DMLC curriculum has a block of 18 religion credits and 11 music credits, and strongly emphasizes the social studies and English, without neglecting science and mathematics.



DMLC Christmas Concert — Choirs and Band

Courses are given in ancient history and medieval history since these form the background for the Old and New Testaments and the historical setting for the Reformation.

The professional education block offers 40 credits. The senior year includes a professional semester, half of which is given over to a thorough course in student teaching. The student-teaching program is provided in New Ulm's St. Paul Lutheran school and in Christian day schools in the Appleton, Milwaukee, and Watertown areas. Other practical education programs are implemented in the Christian day school in New Ulm. Fourteen credits are offered in English, mathematics, music or social studies. A fifth area of concentration, that in the field of science, will soon be added. It is its attitude toward the Bible that sets DMLC apart from all other schools. The Bible is regarded not as just another religious book, but as God's Book. Hence its truths are accepted and believed, and also become a guide for life on the campus.

### The Students

The students at DMLC come from those states in which the WELS has long been established and to which its ever-expanding home mission program is spreading. It is an exciting experience to follow the progress of the expanding home mission program and then soon receive an inquiry from someone in a newly established mission. Obviously the areas of the synods that originally formed the WELS provide the most students.

However, the number from other states has increased as the congregations have multiplied.

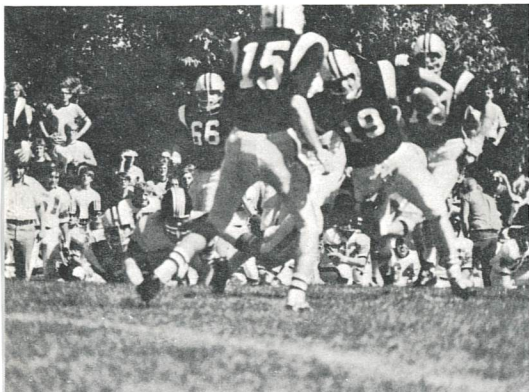
A tabulation of the areas represented in the student body indicates the following: Wisconsin 343 students, Minnesota 120, Michigan 92, Illinois 17, Nebraska 15, California 15, South Dakota 14, Arizona 13, Ohio 9, Washington 8, Iowa 6, Colorado 6, Missouri 3, Florida 2, Kansas 2, New York 2, North Dakota 2, Oregon 2, Massachusetts 1, Oklahoma 1, Texas 1, and Japan 1.

The record of previous training shows that 37 per cent of the students graduated from Synodical academies, 33 per cent from area Lutheran high schools, and the remainder came from public high schools.

Coming from different kinds of homes, from small and large congregations, from metropolitan centers as well as small towns and rural communities, brought up in homes of differing economic levels, most of the students have come to the DMLC campus with the definite goal of becoming teachers in our Christian day schools. Most of them willingly dedicate themselves and their God-given talents to reach this goal.

### The Faculty

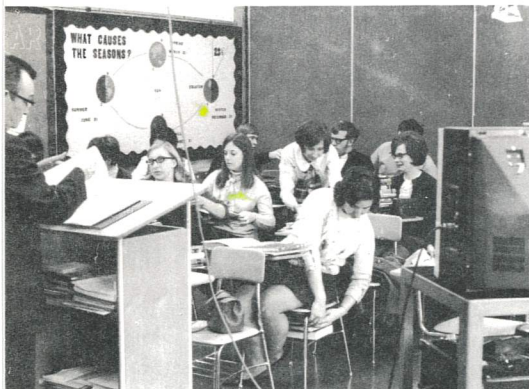
Members of the faculty are in the main graduates of the schools of the Wisconsin Ev. Lutheran Synod: Wisconsin Lutheran Seminary, Northwestern College, or Dr. Martin Luther College. A few have come from schools outside the Synod, but are filled with equal dedication to Christian education. Most of the faculty



Lancer Football Action



Snow Carnival Queen Candidates



Prof. William Arras and Education Class

members have done graduate work in the fields to which they have been called.

Under the able administration of President Conrad Frey, assisted in an advisory and administrative capacity by two vice-presidents of academic and student affairs, the faculty has carried out its assignment with blessings from God so that the school has grown and today presents between 130-135 candidates to the Church every year.

### Activities

The Triune God has given us His Word and Sacraments so that we

may be spiritually healthy. He wants His Word used faithfully. DMLC therefore expects its students to attend chapel regularly. We quote from a recent issue of the school's newspaper, *The Messenger*, words written by a new freshman coed. "We began to sense the real reason for our being here. Not only were we going to get an education ourselves, but when we completed our four years here, we too would join Christ's flock of shepherds to teach His lambs. This feeling especially hit me during the chapel periods. My fellow students attended chapel regularly, not because they had to, but because they *wanted* to. It's a feeling I can't describe." They are also expected to attend services at the local churches. In the winter season the collegiate council arranges bus transportation to these churches at a nominal cost.

But our God also wishes us to be healthy in body, for only then can both the student and the teacher do their best work. The intramural program for both men and women, throughout the school year, affords opportunity for physical conditioning and trains future teachers in skills they will use later in the schoolroom and on the playground. The interscholastic program offers competitive opportunity to the more skilled students. For men: football, basketball, baseball, tennis, and golf. For women: volleyball, basketball, and softball.

The students have the choice of four choirs: the College Choir which regularly tours various areas of the Synod, the Chapel Choir, the College Chorale, and a Treble Choir. Also two student-directed choirs: Aeolians (female) and Marluts (male). In addition there is a 90-piece band known as the Symphony Band, from whose ranks a select group is chosen called the Concert Band Ensemble, numbering 35 to 40. All of these appear regularly in public concerts.

For those desiring drama there are two groups: the Children's Theater and the Drama Club. The latter has successfully presented such musicales as *Hello Dolly*, *The Music Man*, *My Fair Lady*, *Brigadoon*, and *Camelot*. Journalists can join the staffs of the school paper, *The Messenger*, or the school yearbook, *The Excelsior*.

In addition to these there are a variety of individual-interest clubs such

as: Judo Club, Photography Club, Ski Club, Junto (current topics), and Altar Guild. In fact, under the auspices of the collegiate council, the governing group of the student body, any group of students having a special interest can organize a new club.

### Seasonal Highlights

In the fall of the year the first campus activity is the football homecoming, including a parade in the city of New Ulm, the game, and a luncheon. On the final day before the Christmas recess the college choirs join with the academy choirs to present the annual Christmas concert. DMLC students consider the birth of their Lord and Savior a happening to be celebrated. February brings snow carnival week, highlighted each year by class snow sculptures and class skits. The social event of the year is undoubtedly the Activities Banquet, held in May.

Call Night is a decisive event in the life of the senior but shared by the rest of the students and faculty. It is then that the senior learns to which school and which grades he will be assigned in the coming year. Year's end brings the June Night concert and graduation. The graduation service fittingly brings the school year to a close and always reminds us that the Lord has been present on the campus in His Word and has graciously brought the graduates to their goal of becoming Christian teachers.

Dr. Martin Luther College is located in New Ulm, Minnesota, a progressive city of 13,000, rich in history and tradition. In the southwest corner, on a beautiful wooded bluff overlooking the community, lies the campus of Dr. Martin Luther College. From the Music Center at the edge of the campus one can enjoy a view difficult to match anywhere.

We began by stating that the tower of Old Main has become a symbol of DMLC. Every night that tower lets its light shine out over the city of New Ulm. We pray that the light of Christ in the hearts of the students who step forth from Dr. Martin Luther College into the classrooms of our Synod may in a similar way shine into the lives of all whom they meet as they carry out their calling as Christian day-school teachers. Especially into the lives of those lambs of God whom they are privileged to instruct!

# Looking at the Religious World

## information and insight

### Compulsory Chapel At Service Academies

Both the federal courts and the Lutheran synods disagree regarding compulsory chapel attendance at the nation's service academies.

The long-established practice of requiring cadets at the service academies to attend weekly chapel has been challenged in a suit brought by the American Civil Liberties Union in behalf of seven service academy students. A U.S. District Court in 1970 upheld the practice, arguing that requiring attendance was not to be equated with requiring worship. More recently, however, a U.S. Court of Appeals overruled the lower court's decision and declared the compulsory chapel an unconstitutional violation of the First Amendment clause, "Congress shall make no law respecting the establishment of religion." Whether the case is to be appealed to the U.S. Supreme Court has as yet not been decided.

A LCUSA reaction to the decisions points out that the larger Lutheran bodies are divided on the matter. Both the Lutheran Church in America and The Lutheran Church — Missouri Synod have passed resolutions requesting for those at the service academies complete freedom of choice in matters of religious worship. The American Lutheran Church, however, regards as legitimate the government's desire that its future officers attend religious services and only requests for cadets and midshipmen "the freedom to attend available services of their choice in lieu of compulsory attendance at academy chapel services."

Which of the two positions ought our church body espouse? Certainly that which provides the maximum of freedom in matters of religious worship and regards as less important other objectives the government might have.

### Middleton Baptists

Several weeks ago this column called attention to the effort of Baptists in Middleton, Ohio, to set up their own school system because of dissatisfaction with the teaching and conduct in the public schools. A reader has supplied a clipping from the *Kenton Times* which details demands that these Baptists have made on the public schools of Middleton.

According to the Ohio clipping the church's youth leader has demanded, "You can form groups like the Future Teachers of America. Then why not a Future Preachers of America." He also urged, "If Jesus Christ Superstar is taught in our schools, then we demand that equal time be given to the teaching of Jesus Christ Savior."

Other Baptist recommendations to the Middleton board, the *Kenton Times* says, include:

Require all science and biology teachers to instruct evolution as a theory and not as a fact and change all biology and science textbooks to this effect.

Consider the "facts" [sic] of creation as brought fourth [sic] in the Bible.

Reprimand those teachers who use "vulgar, unnecessary and immoral language."

Instruct teachers to stress the good of the nation and not the evil.

Prohibit teachers from providing instruction in premarital sex.

Allow any students who wish to do so a period and a place for meditation and prayer.

One admires the zeal and sympathizes with the troubles of the Middleton Baptists but at the same time hopes that the Middleton public schools will reject the suggestions that they get into the business of providing preacher recruitment, prayer periods and places, and the teaching

of Jesus Christ Savior. This is not the business of the government (schools) but of the Church.

### Complicated Fellowship

With only one of almost 1,000 delegates in opposition, the American Lutheran Church at its recent national convention in Minneapolis rejected the request of The Lutheran Church-Missouri Synod that it reconsider its policy of ordaining women for the pastoral ministry. The action was based on a report that claimed that the question had been studied by the faculties of the ALC's three theological seminaries and that "it was their unanimous conclusion that the Scriptures do not forbid this practice."

The Lutheran Church-Missouri Synod has correctly held that to admit women to the pastoral office is to violate Scripture teaching. It is obvious that its fellowship with the ALC is involving it in deep problems, especially since the ALC has even gone on record to encourage women to enroll in larger numbers at its theological seminaries.

The same ALC convention that rejected the Missouri Synod request for a restudy of its position on women in the pastoral office could express regret that "such deep concern has been caused in the Missouri Synod" and voice the "fervent hope that the Missouri Synod fully implement its declaration of fellowship." Such action may seem contradictory to us but it is not inconsistent for the ALC, which has contended for an allowable difference in such matters. However, The Lutheran Church-Missouri Synod is, even more so than before, on the horns of a real dilemma.

### Sistercelebration

A Task Force on Women of the United Church of Christ called on churchwomen of all denominations to make Reformation Sunday the occasion for "Sistercelebrations" in connection with which "95 Feminist Theses" might be written and posted. How much response there was to this strange approach to Reformation observance is not known. It is to be hoped that it was not overwhelming.

The Rev. Ms. Barbara McCall, Task Force executive, stated, "We as women feel it is time that the church repent of sexism and be reformed. We see the Holy Spirit at work creating a

new future for women. It is happening and we want to celebrate it."

It would be interesting to hear, if not difficult to predict, what Dr. Martin Luther would say about such a commemoration of October 31, 1517. It would be even more interesting to hear the reaction of Kate — not Kate Millett but Kate Luther.

#### Teacher Meyer — VIP

Fifty years ago Teacher Robert T. Meyer of the Missouri Synod, who died last August in Omaha at the age of 94, was well known as the defendant in the *Meyer v. Nebraska* test case involving parochial schools. The June 4, 1923, U.S. Supreme Court ruling in the case is one of the basic safeguards to our parochial-school system.

During and after World War I, with anti-German feeling running high, Nebraska and 20 other states passed laws outlawing the use of German and other languages in the schools. Because of the implications for German religious instruction in particular and for state control of church schools in general, it was decided to challenge the Nebraska law. Teacher Meyer taught a class in German, thus providing a test case.

As the case moved up the ladder of the lower courts, a series of adverse rulings were encountered, including one by the Nebraska Supreme Court that upheld the original conviction and fine of \$25 and costs. The case was appealed to the U.S. Supreme Court, which ruled that the liberties safeguarded by Amendment Fourteen included the right to bring up one's children according to the dictates of individual conscience. In a 1925 ruling in *Pierce v. Society of Sisters*, overturning Oregon's law directed at all parochial schools, the U.S. Supreme Court referred to its *Meyer v. Nebraska* ruling and declared, "The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only."

Thank God that the benefits flowing from *Meyer v. Nebraska* live on even after the death of the long-lived Teacher Meyer, who is gratefully to be remembered for his part in securing those benefits.

Edward C. Fredrich

## Direct from the Districts

### Minnesota

#### 60th Wedding Anniversary

The Rev. and Mrs. Henry Sprenger of Balaton, Minnesota, observed the 60th anniversary of their wedding on Sunday, October 8. The Rev. E. R. Gamm of New Ulm addressed the honored jubilarians on the words of Psalm 34:8. An open house followed for relatives and friends.

#### Double Fifty

On September 24, 1972, St. Paul's Lutheran Congregation of North Mankato observed a double anniversary. It was the 50th anniversary of the organization of the congregation, which took place on March 3, 1922, and the 50th anniversary of the dedication of its first church, which took place on September 24, 1922.

The congregation was begun as a mission endeavor of our Wisconsin Synod and was organized under the leadership of Pastor Roy B. Gose, who served the congregation until June, 1927. On October 2 of that year Pastor W. P. Haar was installed as pastor and served until October, 1930. On April 19, 1931, Pastor R. A. Haase was installed. He is still serving the congregation. The Rev. H. R. Filter served as assistant pastor from 1968 to 1971. On July 16, 1972, Candidate D. Engelbrecht was ordained and installed as the assistant.

Guest speakers for the anniversary services at 10:00 A.M. and 3:30 P.M. were the Rev. F. Fallen, a son of the congregation, who spoke on Psalm 26:8, "The Church of My Dreams," and the Rev. M. J. Lenz, whose theme, based on Psalm 50:14,15, was "A Jubilee Admonition."

The congregation is truly mindful of all the Lord's blessings over the past 50 years, especially that His Word is still being taught in its midst in all its truth and purity. On its anniversary it expresses sincere thanks to the members of the Wisconsin Synod who began St. Paul's as a mission 50 years ago and supported it for 15 years, until it became self-supporting in 1937.

### Nebraska

#### West Kansas Mission

What could prompt 75 Kansans to meet at St. Paul's Lutheran Church, Stockton, Kansas, for their mission festival on October 1? What, indeed, but love for the Lord and His Word and a zeal for sharing that Word! The sheer number of miles traveled alone puts us to shame. Most of those attending came at least 70 miles, some 150 miles, and came from 12 different cities in western Kansas.

District President Gerald Free preached in the evening service, stressing personal mission work in this rather new mission parish. The assembly also met and heard Missionary Donald Fastenau, Zambia, Africa, through slides and taped commentary. Pastor Charles Flunker serves the Stockton-Russell-Norton parish.

#### Pastor E. C. Kuehl Honored

On August 20, brethren and friends gathered at Pueblo, Colorado, to commemorate Pastor E. C. Kuehl's 40th year in the ministry. A 3:00 P.M. anniversary service was conducted by Pastor Douglas Bode of Denver, Colorado.

#### One Congregation — Two Churches

When Gethsemane Lutheran Congregation, Omaha, Nebraska, decided several years ago to relocate from its midtown location to the western suburbs of Omaha, few could have known that the Lord still had great plans for the old church. The west church and school were built and dedicated last spring, as previously reported, but the old east church at 42nd and Fontanelle still resounds to God's praises every Sunday.

The Mission Board agreed to operate the east church provisionally for one year. Blessings abounded! Under the direction of Pastor Ronald Roth and the able assistance of Teachers Paul Koepsell and Faith Haferman, a team of 47 members have canvassed the area over the past two



summers. The results — 23 baptisms (15 on one Sunday), 8 new pupils in the Christian day school, 29 in Sunday school, 9 in adult instructions. The focal point for the canvass was the vacation Bible school. In the west and east churches combined the total of those who were moved to accept the Savior's invitation was 215. Of these 133 had no church they could call their own. Pastor Roth reports that about 1,600 man-hours were devoted to the project this summer. Greater by far is the special blessing the Savior put into it! In this we truly rejoice.

#### Nebraska-Iowa LWMS Circuit

The first rally of this newly organized circuit of the Lutheran Women's Missionary Society was held at St. John's Lutheran Church, Stanton, Nebraska, on October 18.

The event is worthy of note for two reasons. One was the presence of the Rev. Edgar Hoenecke, executive secretary of the Board for World Missions, who spoke on the ministry of the printed Word and the language problems in our various mission fields. A rapt audience heard him illustrate how our missionaries strive to convey accurately the precious Bible truths to people with languages and cultures far different from ours and from that of the Scriptures. Worthy of note also is the zeal for missions evident among the ladies of the District.

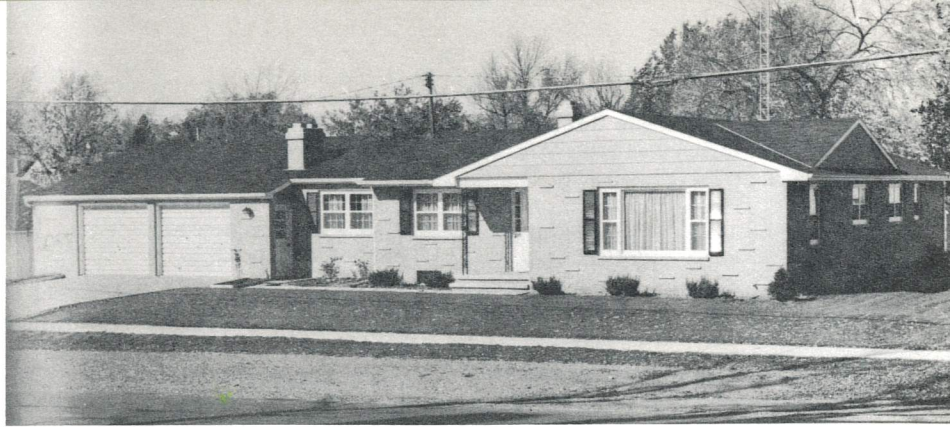
Sizable delegations were present for the evening meeting, not only from Omaha and Lincoln, Nebraska, but also from Des Moines, Iowa, a distance of 230 miles. Members and guests in attendance numbered 108.

### Northern Wisconsin

#### Parsonage Dedicated at Winneconne

In a service on Sunday afternoon, October 22, 1972, the members of St. Paul's Ev. Lutheran Church of Winneconne, dedicated their new parsonage to the glory of God. Pastor Clarence Koepsell of Oshkosh, visiting elder of the Winnebago Conference, was the guest speaker.

The parsonage, located across the street from the church, is an L-shaped, traditional-style ranch home with split-rock, brick-veneer exterior.



St. Paul's Parsonage, Winneconne, Wisconsin

It contains a foyer, pastor's study-office, living room, family-dining room with fireplace, kitchen, four bedrooms, and a utility room. The house has 2,045 square feet of living area and an attached double garage. The home is also equipped with central air-conditioning. Total cost of the project, excluding the lots was \$49,315. Indebtedness at the time of dedication was down to \$27,000.

Providing convenient living accommodations for the servants of the Word in their midst was the coordinated project of St. Paul's church council and a planning committee appointed in 1970 to provide long-range plans for the congregation. The planning committee later served as the building committee.

Several other improvements were also made on the church property, among them the enlarging of the church parking lot by the purchase of additional land and the removal of an old house which had been the congregation's very first parsonage. In the planning stage are the renovation of the older portion of the church basement and tuck-pointing the church's exterior.

St. Paul's Congregation and its pastor, the Rev. John G. Hoenecke, acknowledge the grace of the Triune God, and thank and praise Him alone for all His goodness, wisdom, and providence. With St. Paul the Apostle they confess: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever."

### Southeastern Wisconsin

#### Civilian Chaplain in Ministry 50 Years

On September 24 Siloah Lutheran Church observed the golden jubilee of Pastor Luther Voss. Pastor Voss served Siloah Congregation for 10 years and is still a member of that

congregation. Two of his classmates took part in the festive service. Pastor Karl Krauss of Lansing, Michigan, delivered the sermon and Pastor Arthur Tacke, formerly of Zebaoth Lutheran Church, Milwaukee, read the congratulatory remarks.

Pastor Voss' preparation for service in the Church was interrupted on September 7, 1917, by his induction into the U.S. Army in World War I. He served overseas in England and then in France as sergeant in charge of a millimeter gun crew. He received an honorable discharge on February 19, 1919. In the fall of that year he entered the Lutheran Seminary, then located in Wauwatosa.

Graduating in 1922, Pastor Voss' first call was to Florence, South Dakota. Later, Pastor Voss served two mission fields in the suburban Milwaukee area and then accepted a call to Ephrata Lutheran Church.

In April, 1950, he was called by the Lutheran Spiritual Welfare Commission to serve as contact pastor for our servicemen at various camps and airfields in Alabama and Georgia. This tour of duty completed, he became pastor of Emanuel Lutheran Church in St. Paul, Minnesota. Four years later he was installed as assistant to his son at Siloah Lutheran Church, Milwaukee.

A second call was extended to Pastor Voss by the Lutheran Spiritual Welfare Commission in November, 1965. This was to serve as our Synod's first civilian chaplain overseas in Southeast Asia, ministering especially to our servicemen in Vietnam. After a 21-month tour of duty, he returned to Milwaukee in August, 1967, and later that year transferred to Norfolk, Virginia, where he continued to serve as our Synod's civilian chaplain. After a fruitful and eventful ministry of 48 years, he retired from full-time active service in the summer of 1970.

Standing at his side throughout his eventful ministry has been Mrs. Voss, the former Magdelene M. Berndt. The Vosses were married on April 18, 1923. They are the parents of Pastor Robert J. Voss and two daughters, Mrs. Ruth Demcak and the late Mrs. Elaine Geiger.

### **Birthplace of WELS Celebrates 125 Years of God's Blessings**

Salem Lutheran Church, Milwaukee, will begin a three-month celebration of its 125th anniversary this year. Four special services commemorating its organization in 1847 are planned.

The first of these services will center on the world mission program of the congregation. Pastor Richard Seeger of St. Marcus Church, Milwaukee, former missionary to Japan, will preach the sermon. Pastor Ray Wiechmann, pastor at Salem from 1947 to 1959 and now serving in Seminole, Florida, will preach at a confirmation reunion service on November 5, at 1:00 P.M. Thanksgiving services for 125 years of fellowship in the Gospel will be held on November 26, with Pastor Roy Rose of Brainerd, Minnesota, addressing the congregation. He is a son of the congregation.

The final anniversary service of praise and thanksgiving will be held on December 17. Pastor Carl Mischke, 1st vice-president of the Synod and president of the Western Wisconsin District, will be guest speaker.

Salem Congregation was organized with a nucleus of 20 families in 1847. After 125 years of blessing the congregation numbers 1,248 souls, 916 communicants, and 386 families. The congregation has been served by 13 pastors. Its present pastor is the Rev. Winfred Nommensen, who has ministered to the congregation since 1959.

Salem Congregation is known as the birthplace of the Wisconsin Synod. The first constitution of the Synod was submitted and adopted there on May 26, 1850.

The congregation has had only two church buildings in its long history. The first church, constructed of logs, was erected at a cost of \$108.78. The present church was built in 1863 and is one of the oldest in Milwaukee. Last year the congregation dedicated a mission chapel in order to establish

a daughter congregation about three miles north of its own location.

### **Seminary Observes 45th Anniversary of Prof. I. J. Habeck**

A special service in the chapel of Wisconsin Lutheran Seminary marked the 45th anniversary in the public ministry of Prof. Irwin J. Habeck. Pastor Waldemar O. Pless, chairman of the Seminary Board, delivered the sermon and a classmate, Pastor Waldemar O. Weissgerber of Van Dyne, Wisconsin, served as liturgist.

Pastor Habeck served the Synod as its first vice-president until 1966, when acceptance of the call to teach at the Seminary made him ineligible to continue in the office of vice-president. Prof. Habeck teaches New Testament, pastoral theology, and homiletics.

Prof. and Mrs. Habeck are the parents of two sons: John, who died on Christmas Day, 1958, and Pastor Daniel Habeck of Martin Luther Church, Oshkosh, Wisconsin.

During his years in the parish ministry, Prof. Habeck served congregations at Minocqua-Woodruff-Mercer, Medford, Weyauwega, and Milwaukee (Bethesda, later Gloria Dei-Bethesda) — all in Wisconsin.

### **Bethel 50 Years Old**

Bethel Lutheran Church, Milwaukee, Wisconsin, observed the 50th anniversary of the dedication of its church building on September 17, 1972. The Rev. Gerhard Schmeling, former pastor of Bethel Congregation, was the guest speaker for the day. Pastor H. Lange is its present minister.

### **We Welcome a New Reporter**

The Rev. Robert W. Kleist, whose address is 2121 N. 58th Street, Milwaukee, Wisconsin 53208, is the new reporter for the Southeastern Wisconsin District. He replaces Pastor Harry Wiedmann, now of Helenville.

Pastor Kleist graduated from the Seminary in 1949. He has served in two parishes: Batesland and Martin of South Dakota and Pickett in Wisconsin. For the last 13 years he has been Institutional Missionary in Milwaukee. He serves our members in the Mental Health Center — South

Division, Milwaukee County General Hospital, and three nursing homes. In addition to being on call, he conducts four services a week.

Among his other responsibilities are those of being District Director of Public Relations, secretary of the board of the Wisconsin Lutheran Child and Family Service, and chairman of the Metropolitan North Pastoral Conference.

## **Western Wisconsin**

### **Triple Anniversary**

In the issue of November 5 this column reported the service honoring the anniversaries of three teachers at St. Mark's School, Watertown. This time we bring you their picture. From left to right: Mr. Quentin Albrecht (25 years in the teaching ministry), Miss Ada Sievert (50 years — 42 of these at St. Mark's), and Mr. Ervin Humann (40 years). Their services to the little ones of God's Church total 115 years.



### **Centennial at Rock Springs**

On September 3, 1972, St. John's Ev. Lutheran Church of Rock Springs (formerly known as Ableman) observed its centennial. Two former pastors of the congregation, E. Vomhof and R. Siegler, preached for the occasion.

Ten pastors have served St. John's during the past 100 years. On the occasion of its centennial, the congregation numbers almost 600 souls. Since 1968 it has been part of a dual parish with St. Paul's Congregation of North Freedom. Pastor of the congregation is the Rev. H. M. Schwartz.

Although District President C. Mischke in his letter to the congregation stated, "Centennial observances have become rather common in our Synod," we nevertheless pray that our Savior will continue to bless St. John's and all congregations abiding in His inspired truth.

**Pastor Carl G. Leyrer  
1878-1972**

The earthly life of the Reverend Carl Gottlieb Leyrer was one of many blessings. In the first place, he was given as a blessing to Carl Leyrer and his wife, Carolyn nee Schuer, on May 2, 1878, in Kirchberg, Germany. Within the month he was blessed with membership in God's family of believers through the Sacrament of Holy Baptism.

At the age of seven he came to the United States, where his parents settled in Sebewaing, Michigan, in 1885. Five years later he vowed lifelong allegiance to the Triune God in the rite of confirmation. To prepare for the public ministry he enrolled at the Michigan Synod's theological training school in Saginaw in 1897. He entered that service upon his ordination on July 12, 1903. A year later he received still another blessing in the person of Miss Mary Baur, whom he married on April 20, 1904. The union of this Christian couple was blessed with seven children, one of whom died in infancy. Mrs. Leyrer entered into her eternal rest on January 1, 1961.

The first congregation shepherded by Pastor Leyrer was St. Paul's of Hopkins, Michigan. During his 17 years at Hopkins, he also served congregations at Dorr and Salem. In 1920 he followed the Lord's call to Lansing, Michigan, where he organized Zion Ev. Lutheran Church. In September, 1927, the Lord led him to St. Louis, Michigan, where he served Grace Congregation until May, 1955, when he retired from the public ministry. All of his 53 years in the blessed ministry of reconciliation were spent in the Michigan District.

The greatest blessing of all came to him on Friday, September 1, 1972, when our Lord called him to heaven at an age of 94 years, 3 months, and 30 days. Remaining behind are two daughters: Miss Martha Leyrer of St. Clair Shores, Michigan, and Mrs. Ruth Emerson of Rockville, Maryland; four sons: Mr. Victor Leyrer of Dayton, Ohio; Pastor Edmund Leyrer of Millville, Minnesota; Mr. Hilmar Leyrer of Dearborn, Michigan; and Pastor Carl Leyrer of Milwaukee, Wisconsin; also 19 grandchildren and 13 great-grandchildren.



Pastor C. G. Leyrer

The funeral service was conducted on September 5, 1972, by the undersigned at Mt. Olive Ev. Lutheran Church in Detroit. Graveside services at Lansing, Michigan, were read by Pastor Karl F. Krauss. We rejoice in the blessing promised all believers in the Book of Revelation: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Robert P. Mueller

**Pastor John G. Jeske  
1889-1972**

John Gustav Jeske was born on August 10, 1889, in Milwaukee, Wisconsin. His parents were Reinhold Jeske and Katherine, nee Kern. As an infant he entered God's family through Holy Baptism and later publicly confessed his faith in the rite of confirmation in St. Marcus Lutheran Church, Milwaukee.

Completing his studies for the holy ministry in 1912, he received a call to Merna and Lincoln, Nebraska. Later he became pastor in Vallonia, Indiana. During World War I he served as military camp pastor in Camp Sherman, Ohio. It was in 1923 that he began his long and God-blessed pastorate of 37 years at Divine Charity Lutheran Church in Milwaukee. He entered retirement in 1959 after 47 years in the active ministry.

The Lord of the Church also used Pastor Jeske's many talents in a wider field. For a number of years he was a member of the Mission Board of the Southeastern Wisconsin District. Later he ably served on the Lutheran Spiritual Welfare Commission and on the Synod's Board of Trustees.



Pastor J. G. Jeske

The departed brother entered his Lord's presence suddenly on Monday, October 23. Remaining behind are his loved ones: his wife, Louise (nee Limbeck); his three daughters, Miss Helen Jeske, Mrs. Elwood (Betty) Zimmermann, and Mrs. Myron (Faith) Kell; his son, Prof. John C. Jeske; and 16 grandchildren. In their grief, the Lord is telling them: "I know the thoughts that I think toward you, thoughts of peace, and not of evil."

The funeral service was held at Divinity-Divine Charity Church. In charge was his pastor, the Rev. Alfred Walther, who used the words of Psalm 73:23,24 to comfort the worshippers. Interment took place on Graceland Cemetery, where the mortal body of Pastor Jeske awaits the joyous day of resurrection.

Alfred Walther

**MEETING CONTEMPORARY NEEDS  
IN CHRISTIAN WORSHIP**

Anyone wishing to obtain a copy of the above-named set of essays which were presented at the Christian Worship Seminar in April, 1971, at Dr. Martin Luther College, New Ulm, may place his order for a gratis copy no later than December 1 with the undersigned.

Prof. Martin Albrecht  
11840N 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**

December 10, 8:00 p.m. — Christmas Concert  
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

## 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)

### NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

December 11, 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

### 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.

### APPOINTMENT

Pastor David Gray as a member of the East Fork Lutheran Nursery Board, succeeding Pastor Charles Found, who has accepted a call to Africa.

I. G. Frey, President  
Ariz.-Calif. District

### APPOINTMENTS

Appointed as advisory members of the Michigan District Board for Parish Education:

The Rev. Carl Pagel for the Colonial Conference,

Mr. Ernest Panning for the Ohio Conference,

Mr. George LaGrow for the Gulf-Atlantic Mission District.

W. J. Zarling  
Michigan District

### RESIGNATION

Rev. Donald Grummert has resigned as Assistant Visiting Elder of the St. Croix Conference, Minnesota District, because the constitution does not permit the holding of two elective offices.

G. A. Horn, District President

## CALENDAR OF CONFERENCES MINNESOTA

### MANKATO PASTORAL CONFERENCE

**Date:** December 5, 1972; 9:30 a.m.

**Place:** Grace Lutheran, Le Sueur, Minnesota (D. R. Baumler, host pastor).

**Preacher:** R. W. Schlicht (W. F. Vatthauer, alternate).

**Agenda:** Exegesis of II Tim. 2:4ff., D. W. Lindloff; Isagogical study of Romans 10, M. C. Birkholz; conference business, questions of casuistry.

R. Luebchow, Secretary

## WESTERN WISCONSIN

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** Tuesday, Dec. 5, 1972, 9:30 a.m.

**Place:** St. Paul's, Mauston, Wis.

**Preacher:** M. Herrmann (H. Klug, alternate).

**Agenda:** Galatians 5, E. Breiling; Apocrypha, F. Werner; Working with Young People, P. Geiger; Catechism: Commandments 1-3.

T. H. Kuske, Secretary

## CHANGES OF ADDRESS

(Submitted through the District Presidents.)

### Pastors:

**Boehringer, John F.**  
2704 E. Dakota Ave.  
Fresno, CA 93726  
Phone: (209) 227-7533

**Found, Charles E.**  
P.O. Box CH-195  
Lusaka, Zambia Africa  
(After Jan. 1, 1973)

**Hoepner, Walter**  
309 Second Ave. North  
Hurley, WI 54534

**Langbecker, Roland A.F. em**  
General Delivery  
Jackson, CA 95642

**Lehmann, E. F. Hy.**

413 S. Myrtle St.  
Sparta, WI 54656

**Schroeder, Erwin M. Prof.**

36 Stimpson St.  
Watertown, WI 53094

**Wagner, Wernor E.**

9130 Southern Rd.  
La Mesa, CA 92041

**Wiedenmeyer, William H.**

3000 W. 78 St.  
Richfield (Mpls), MN 55423

**Woller, Roger**

Route 1  
Osceola, WI 54020

### Teachers:

**Keller, Wayne H.**  
1313 Stanton St.  
Bay City, MI 48706

### OFFER—STAINED GLASS WINDOW

A 56-1/2" by 54" stained-glass window is available free to any congregation that can pick it up at Grace Lutheran Church, Crivitz, Wisconsin. Contact the Rev. Wm. W. Besler, Route 3, Crivitz, Wisconsin 54114.

### 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.

## 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.

### MOVING TO LOUISIANA?

Exploratory services will soon begin in the Alexandria, Louisiana, area. Time and place will be announced. Meanwhile if you know of a family or friend that has moved into the Alexandria-Pineville-Tioga area within recent years who would be interested in a WELS church, please forward name and address to: Pastor A. L. Schmeling, c/o Mr. Joel Nitz, 608 Hummingbird Lane, Alexandria, Louisiana 71301.

## BETHESDA, WATERTOWN, WISCONSIN

Wanted: MSW to direct department. Work involves contact with the mentally retarded — Bethesda Lutheran Home, Watertown, Wisconsin 53094. Phone (Area Code 414) 261-3050 (extension 310). Ward parents and nurses' aides are also needed.

## 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.

### TRAVELLING 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.