



THE NORTHWESTERN

Lutheran

June 6, 1971

In This Issue —

- Ordination in Japanpage 185
- "Jesus Christ Superstar"page 186
- Home Mission Fruitspage 188



BRIEFS by the Editor

June 6, the date of this issue, is Trinity Sunday. This Sunday is devoted to a contemplation of the Holy Trinity. God has revealed Himself in Holy Scripture as one God who is three Persons, the Father, the Son, and the Holy Spirit. This teaching of God's Word is not something we can grasp with our mind. Rather, we confess with Solomon: "Great is our God above all gods." However, with that word neither Solomon nor we admit that other "gods" exist, though we recognize that men have made for themselves other gods. Solomon had learned to say with his father David in Psalm 135: "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them. So is everyone that trusteth in them." It is no wonder that the Athanasian Creed, after expounding the teaching concerning the Trinity, adds: "He therefore, that will be saved must thus think of the Trinity."

Man has always been inclined to dispute this statement of the Athanasian Creed, to disagree with wise king Solomon, to ignore the Psalmist David—in other words, to reject God's revelation of Himself. Even many Christian denominations in their quest for church union are undermining the Scripture doctrine concerning God more and more, and are falling prey to the teaching of universalism. This is the theory that all men will finally be saved whether they believe in the Holy Trinity or not. It is true that God's grace is meant for all men; but it is equally true that salvation is only through faith in the Triune God. No man comes to the Father but by Christ. And no one can believe in Christ but by the Holy Ghost.

Universalism, therefore, is a direct attack on the doctrine of the Holy Trinity. If all men are finally saved, it really makes no difference whether they believe in the God of the Bible, or with the Moslems believe in Allah, or follow the teachings of Buddha, or are sincere atheists. But if this is

really the case, then God has no business saying on Mt. Sinai: "Thou shalt have no other gods before Me."

This theory also undermines the work the Savior of men has assigned to His Church when He said: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

The Ecumenical Movement, as it today broadens its scope from Christians to non-Christians, actually scuttles the work of missions. It, for example, sets up dialogues with the Jews but expressly states there is no intention whatever of bringing about a conversion, or even suggesting it. It treats the other religions of the world in the same way. This attitude is also clearly the position of the Second Vatican Council. According to this, Christ must have been wrong when He insisted that the Gospel must be proclaimed to the ends of the world.

Trinity Sunday therefore ought to be the day on which, above all, we proclaim that there is only one God, the one who revealed Himself as the Holy Trinity. And only one way of salvation — through the blood of Christ. And only one assignment for the Church — not dialogue, but proclaiming Christ Jesus!

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

The Northwestern Lutheran

*

Volume 58, Number 12

*

June 6, 1971

Official Publication, Wisconsin Evangelical Lutheran Synod

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

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

Second-class postage paid at Milwaukee, Wisconsin.

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

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

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

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

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

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

CONTRIBUTING EDITORS —

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

COVER — Bethesda Ev. Lutheran Church, Portland, Oregon; Harold A. Schewe, Pastor.

Editorials

Marriage Is a Contract In many respects people of this generation are ruthlessly honest, even cynically so. Then, again, they are wildly romantic. Their romantic notions are scarcely more evident anywhere than in their conception of marriage. Apparently they believe that the secret of a lasting marriage is sex-love. When a man and a woman discover that they are perfect sex-mates, then they can get married and be sure that they will live happily ever after.

Why should our generation believe anything else? Day in and day out they read and see in *Life* and *Look*, *The Reader's Digest* and *Playboy*, in current novels and on the screen, in TV commercials, pop recordings and the daily press that sex is all.

An enduring marriage needs a firmer foundation than sex. A marriage is subjected to severe pressures. The personalities and attitudes of man and wife never mesh completely. Husband and wife often differ in their views of rearing children or of spending the family income. Sickness and disability take their toll. Worst of all threats are sin and selfishness. And sex-love should hold a marriage together against such stresses?

The foundation of a lasting marriage is a contract: two responsible people making a firm, unalterable commitment, in love, to spend the rest of their natural lives together; a man and a woman bringing to their marriage not just sex and love but also the integrity of character that keeps them together even when sex palls and the rosy glow on love's cheek pales.

An enduring marriage needs the resolution of the marriage vow, and the sober realization that "until death you do part" is an unbreakable covenant before God and man. And for Christian spouses marriage is also a covenant *with* God. A marriage with a double covenant has a double foundation.

CARLETON TOPPE

What's Troubling the Ministers? A poll taken recently by the American Institute of Public Opinion showed that nearly 40 per cent of American clergyman under the age of 40 have seriously considered leaving the ministry.

Some were disturbed most of all by the complacency of the members of their congregations. Some confessed to a feeling of unworthiness in guiding people. More selfishly, some complained about the small salaries. One described his ministry as "an exercise in futility." In moments of pique, depression, or self-pity perhaps close to 100 per cent of clergymen have been afflicted by feelings akin to these, since ministers are human, too.

But a significant number cited two more basic motives for abandoning their calling. One was confusion

about their roles as ministers. The other was the conclusion that the Church is irrelevant. The first of these two motives is understandable in those who have no clear-cut conception of the office of the ministry. The second is understandable in those who are confused about the purpose of the Church.

Understandable, we say, but not excusable. The purpose of the Church is specifically set forth by Christ, and it is anything but irrelevant to the needs of sinful mankind. As for the office of the ministry, it is clearly defined in the Scriptures.

It is only when the certainties of the divine Word are abandoned in favor of the vagaries of the human mind that these two factors become troublesome to ministers.

IMMANUEL FREY

The Right Zipcode The United States Post Office Department is very insistent that people use the correct zipcode in addressing their mail. Without a doubt, it's helpful.

The Christian finds himself in a similar position when he prays. In prayer the right zipcode is the name of our Lord Jesus Christ. He said to His disciples: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you." Prayer is to be spoken in Jesus' name. That was the zipcode He gave His disciples.

That zipcode is the only one valid today. Jesus' words on prayer apply to all men, as we learn from another word of the Lord: "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me."

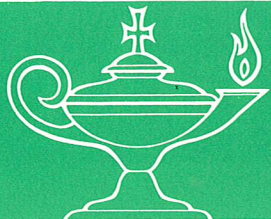
This puts political prayers and lodge prayers in their proper perspective. They lack the proper zipcode. As a result they do not reach their destination. The address is wrong. That's praying in vain. Those who want to connect with their prayers want no part of it.

Of course, in prayer it is not quite so simple as all that. A man may use the words "in Jesus' name," and still not be using the zipcode. It is faith and trust in Jesus as Savior that keeps the numbers of the zipcode from being scrambled and the prayer misdirected.

And when faith is present, it may not even be necessary to use the zipcode words, as for example in the Lord's Prayer. But only those can really pray the "Our Father" who are "children of God by faith in Christ Jesus."

When you pray, do be concerned about the right zipcode!

H. W.



Studies in God's Word

ANOTHER DOWNPOUR

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

"And also upon the servants and upon the handmaids in those days will I pour out My Spirit" (Joel 2:28, 29).

Peter's Sermon Text

If these words have a familiar ring, it is most likely because they were read on Pentecost Sunday. The Epistle for Whitsunday rehearses Peter's sermon to the multitude on Pentecost. Joel's prophecy furnished the text for Peter's preaching on the day of the special outpouring of the Lord's Spirit.

Did Joel have Pentecost in mind when he wrote the words? Obviously, we cannot read Joel's mind. Nor does it matter. The important thing is that the Lord had Pentecost in mind when He inspired Joel to utter and record these words. How do we know? God has revealed His mind to us on this matter. Of this there can be no doubt. The evidence is given in Acts 2.

In respect to Joel it must be remembered that prophetic vision often lacked depth perception. That is to say that present, immediate future, and remote future were often indistinguishable. Details that proved to be separated by time and space in their fulfillment may have appeared connected or even simultaneous to both the prophet and his audience.

Double Duty

Thus almost without fail there were two messages brought by the Old Testament prophet: one for his own day and the other for the future. Through His prophet the Lord gave His interpretation of current events to His people of the prophet's own

time. But He did not stop there. Invariably He would draw their attention to the Messianic age toward which all things were moving.

Having interpreted the locust plague to his contemporaries, Joel was guided by the Holy Spirit to look ahead and foretell the events of the great and last Day of the Lord, of which the locusts were a preview.

Transparent Showers

One of the features of the age to come was the sending of the "teacher of righteousness," who would "cause to come down for you the rain" (v. 23). The eyes of Judah, however, were not to feast alone on the copious crops with which the Lord would "restore to you the years that the locust hath eaten" (v. 25). Their attention was drawn rather to the "Sun of Righteousness," who was shining through the raindrops and projecting a rainbow on the horizon. As the final fulfillment of the promise, the Teacher of Righteousness, who would express, exhibit, and extend His own righteousness, would come into full view.

"And it shall come to pass afterward (that is, after the appearance of the Teacher of Righteousness), that I will pour out My Spirit." The term "pour out" signifies showering in abundance above measure. Talk about downpours, the outpouring of the Lord's Spirit would be a drenching deluge.

Old Testament ears were not unaccustomed to hearing references to the Spirit of the Lord. This Person of the Trinity was no stranger to the Hebrews. Nor was His life-giving work an unrevealed mystery. Quite the contrary, from His introduction in the first chapter of Genesis on through the Old Testament record the Holy Spirit and His work are well documented.

Inundation Unlimited

Although every believer of the Old Testament owed his spiritual ex-

istence to the Lord's Spirit, the special gift of prophecy was limited to comparatively few men, specially called and commissioned. The new era would be marked, on the other hand, by an unlimited outpouring "upon all flesh." There is more than a contrast between life and death in the expressions "Spirit" and "flesh." All men, not only Hebrews, would be included.

Furthermore, distinctions would be erased: Sons and daughters, old and young, masters and slaves would prophesy; that is, "show forth the praises of Him who hath called you out of darkness into His marvelous light" (I Pet. 2:9). Also in this connection there would be "neither Jew nor Greek . . . neither bond nor free . . . neither male nor female; for . . . all (are) one in Christ Jesus" (Gal. 3:28).

It should be noted that "visions" and "dreams" were two acknowledged forms of prophetic revelation in the Old Testament (Num. 12:6). Also, Moses himself expressed the wish: "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" (Num. 11:29.)

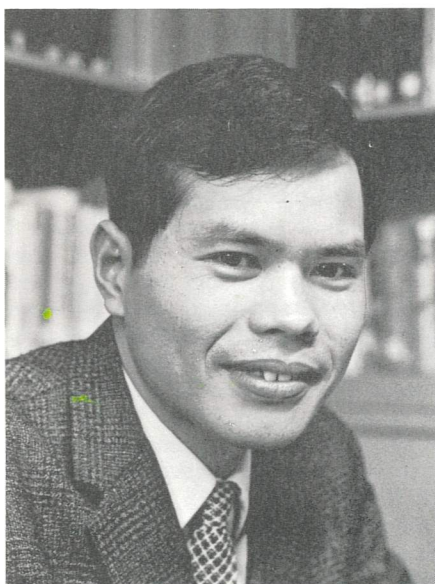
The new era ushered in by Pentecost was the granting of Moses' wish and the fulfilling of Joel's prophecy. That is where we come into Joel's vision. Upon us, as well as upon the Pentecost throngs, the Holy Spirit has been poured out. "What are all other gifts together compared to this gift, that the Spirit of God Himself, the eternal God, comes down into our hearts, yea, into our bodies and dwells in us, rules, guides, leads us! Thus now, as concerning this passage of the prophet, prophesying, visions, dreams are all one thing, namely the knowledge of God through Christ, which the Holy Spirit kindles and makes to burn through the Word of the Gospel" (Luther).

PAUL E. NITZ

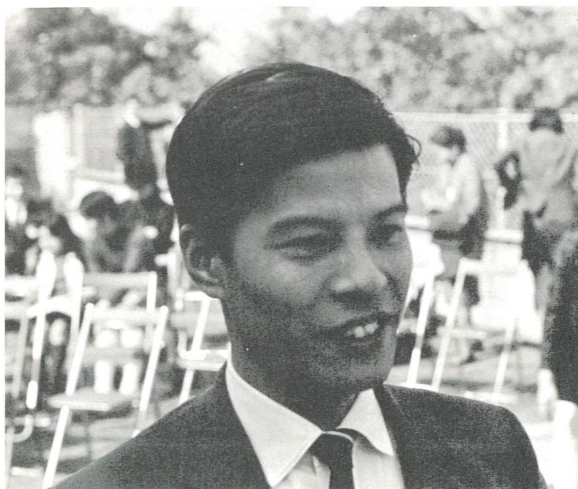
ORDINATION IN JAPAN



Ordination Service at Mito City



Yasuo Suzuki Sensei



Fukuichi Oshino Sensei

Fukuichi Oshino and Yasuo Susuki will no longer be addressed by their fellow believers in Japan as *San* but as *Sensei*. The change was made on April 28, 1971. *San* in Japanese is a title of honor like "Mr." and "Sir," and is always used at the end of a name. *Sensei* in Japanese means "Most Honorable One" and is the special title given to teachers, pastors, professors, and leaders.

Readers of *The Northwestern Lutheran* became acquainted with these two young men of our Japanese mission through the pages of the May 9 issue as students at the seminary at Mito. Two weeks before that these young men had finished their three-year course at the seminary and were ordained as pastors in a service conducted at Grace Ev. Lutheran Church in Mito City. Todashi Yoshida Sensei, another of our mission's national pastors, preached the ordination sermon. He is pastor of the congregation at Hitachi. Fukuichi Oshino Sensei has now been assigned as pastor to Ashikaga City and Yasuo Suzuki Sensei has been called to Utsonomiya.

The seminary will soon move from its temporary quarters in the basement rooms of Grace Church at Mito City to the new building being constructed at Tsuchiura. When the seminary opens at its new location, it will be headed by Missionary Harold Johne. Pastor Johne just recently completed the first phase of his Japanese language program and at Christmas time preached for the first time in Japanese. Assisting him at the new seminary will be Missionaries Richard Poetter and Kermit Habben.

The ordination of Students Oshino and Suzuki brings to five the number of national pastors. They are Tatsushiro Yamada Sensei, Todashi Yoshida Sensei, Yukichi Makise Sensei, and the newly ordained men. In addition to the three missionaries mentioned previously, the other member of the American staff. Missionary Norbert Meier, also assisted at the seminary. The mission also has three national lay pastoral helpers. They are Ryuichi Igarashi San (literary expert), Kiyoshi Nemoto San (printer and evangelist), and Keiichi Takahashi (printer of Japanese Braille).

In submitting this information Pastor Edgar Hoenecke, Executive Secretary of the Board for World Missions, wrote: "Our hearts are full of joy and thanksgiving over the success given to the faithful labors of our brothers and sisters in faraway Japan. The Lord has promised, and so it will be: 'I will gather all nations and tongues; and they shall come, and see My glory. . . . And I will send those that escape (judgment) of them unto the nations . . . to the isles afar off . . . and I will also take of them for priests and for Levites (lay pastoral helpers), saith the Lord' (Isaiah 66:18-21)."

Praise the Lord with your Japanese fellow believers and servants of the Word!

The Christian and the World

IN IT, BUT NOT OF IT

JESUS CHRIST SUPERSTAR*

Why should a rock opera be of concern to Christians or be discussed on the pages of a church periodical? First of all, it is part of the cultural climate in which we and our children and all God's elect today are living. We should therefore know what it is all about so that we may be better witnesses of Jesus Christ also to those whose lives seem to be totally absorbed by music of this type.

But more than that, a rock opera that bears the name of Jesus Christ, that has sold more than one million albums and is headed for the two-million mark, must be of concern to Christians. The Christian must ask: Does this album present the Christ whom I know, the Christ who is Savior and God?

To ask this question is especially important today because a prominent feature of our day and age is its attempt to reinterpret Christ, making Him out to be a revolutionary, suggesting that He may have been married, or worse yet, advancing the blasphemous thought that He may have had homosexual tendencies. That's why we who know Jesus Christ as Lord and Savior must speak up. Not that the Lord cannot defend His own honor, but that men need to meet the real Christ, not the re-interpretation.

A Rock Opera

If you have listened to "Jesus Christ Superstar," or have heard excerpts from it, you, of course, realize that it is not presented in the musical idiom of a Bach or a Handel, but in today's rock idiom. This doesn't appeal to everyone. But that in itself is no reason to refuse it a hearing. Though I am way over 30, I can nevertheless appreciate the efforts of Mr. Andrew Lloyd Webber, who was only 22 when he wrote the musical score, and of Mr. Tim Rice, 26, who wrote the libretto. Anyone who listens to this rock opera — which is actually more of an oratorio than an opera in the usual sense — will soon realize that Webber's music has an uncanny way of catching the mood of the text, or libretto. The music is at times dramatic, then melodic, at other times disturbing, then soothing, full of suspense and even contemplative. Overall it is very effective. There is, for example, the soothing lullaby sung by Mary Magdalene, the ragged, raucous, jumbled score for the moneylenders and merchants in the Temple, and the ragtime ditty that characterizes Herod. This is all effective characterization and gives the hearer real variety. If you study "Jesus Christ Superstar" from that angle, you cannot help but be impressed by the talent of these two young men. Their characterization of Jesus Christ is totally another thing; but of that later.

*JESUS CHRIST SUPERSTAR: A ROCK OPERA. Lyrics by Tim Rice. Music by Andrew Lloyd Webber. Copyright 1970 by Leeds Music Ltd., London, England. Distributed in the U.S.A. by Decca Records.

The Part of Judas

What will perhaps startle the committed Christian listener more than anything else is that Judas is almost a more prominent figure in the opera than Jesus Christ. In fact, the words and actions of Judas serve as a frame for the words and actions of Christ. The way Judas is characterized is a very apt reflection of the thoughts that may have passed through his mind during that final week of his life. If this proves anything it proves that modern man is better able to penetrate the mind of another sinful human being and understand what makes him click than he is able to penetrate and understand the personality of Christ. This is not surprising, for Scripture reveals that even the disciples often misunderstood the Lord though He spoke ever so plainly. Faith in Jesus Christ, now as then, is a gift of God the Holy Spirit, not a breakthrough on the part of man. But to come back to Judas!

Judas is pictured as a man who considers himself Christ's manager in planning for a world revolution, or at least in planning freedom for Israel from the Roman yoke. Totally disappointed with the way things have developed, and especially disillusioned that Christ should consider Himself Messiah and God, Judas disagrees with Jesus and bargains with Caiphas to betray Jesus. At this point the choir sings: "Well done, Judas. Good old Judas!" From total disagreement between himself and Christ in the upper room on Maundy Thursday evening it is only a short step to Judas' self-inflicted death when he screams the name of Christ almost as though it were a curse-word. Immediately after Judas dies, the opera brings a word from him straight out of hell. He blames God for having "used" him, and the chorus sings: "Poor old Judas! So long, Judas." Just before the end of the opera the voice of Judas contrasts the Lord's crucifixion with the year 1971: "If you'd come today you would have reached a whole nation. Israel in 4 B.C. had no mass communication." But even now he asks, "Did you mean to die like that? Was that a mistake . . .?" It's clear that Webber and Rice were able to penetrate Judas' feeling very well. But in doing so they make the words of Judas in this rock opera an accurate picture of the way most men think about Jesus Christ today. From Judas one can learn how "sick" modern man really is.

Christ

Though one can appreciate the artistry that went into psychoanalyzing Judas, what one is really concerned about is whether the portrait of Christ is the portrait given in Holy Scripture. In other words, whether this rock opera actually proclaims the Gospel. Will listening to "Jesus Christ Superstar" build your faith?

Unfortunately the gulf between the picture of Christ in this rock opera and the revelation of Christ in Scripture is just as great as the gulf fixed between heaven and hell in the story of the rich man and poor Lazarus. Disgusting is the suggestion of an affair between Christ and Mary Magdalene. But worse than that is the fact that the Jesus of Superstar neither knows who he is or why he came. In the upper room he almost breaks up in a frenzy: "I must be mad thinking I'll be remembered — yes, I must be out of my head!" In Gethsemane he is made to say that he is not as sure as when he started. Contemplating his coming death, he is only concerned whether he would now be noticed more than before and whether the things he had said and done would matter more. He is described as being "sad and tired" and is scared to finish what he started. He speaks of God as holding every card. How different from the real Christ of Gethsemane! There Christ expressed full and complete willingness: "Not My will, but Thy will be done!"

Superstar before Pilate is pathetic, instead of noble. He tells Pilate he's through, through, through. And then adds: "There may be a kingdom for me somewhere — if I only knew." Again, how totally different from the self-knowledge Christ displayed in His intercessory prayer as recorded in John 17: "I have glorified Thee on earth. I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." It was with this conviction that the real Christ went out to Gethsemane, faced His earthly judges, and hung on the cross.

The greatest divergence between the Christ of Scripture and the Christ of Superstar comes in the moment of death. The words from the cross and their musical background in Superstar leave only one impression: Here is a man in the agony of death who is no longer fully in control of himself, whose mind is in a whirl, who is almost hallucinating because of a burning fever, who is begging like a child for the comforting presence of his mother. The words are there — but one can no longer identify the speaker and his words with the revelation given us in Scripture.

Six Words — Not Seven

Perhaps the writers of this opera have themselves handed us the key to their interpretation of Christ by omitting one word which Christ spoke from the cross — possibly because they did not know what to make of it.

It just didn't fit in with their interpretation. The word omitted is the word which the Lord spoke to the dying thief on the cross. With full knowledge of what the final outcome of His death would be for Himself and for this poor man, Jesus turned to him and said, "Verily I say unto thee, Today shalt thou be with Me in paradise." That is Christ's answer not only to the dying thief, but for those to consider who with Superstar's choir ask:

*Jesus Christ, Jesus Christ
Who are you? What have you sacrificed?
Jesus Christ Superstar
Do you think you're what they say you are?*

The rock opera closes with a beautifully haunting melody "John Nineteen Forty-One." It is the burial music, and perhaps the most reverent treatment the opera accords our Lord.

But the question remains unanswered: "Whose Son is He? Was He a fraud, or a reformer? Was His a lost cause or is He more than a martyr?" It is not at all bad to raise these questions. Any thinking, young person whose first contact with Jesus Christ comes through this rock opera may hopefully be compelled to keep on asking these questions and finally turn to the one book that does give the answers, the Holy Scripture. There he will find a different answer, an answer that will include the resurrection and include salvation through faith in God's Son who died for our sins and was raised for our justification. There John the Baptist, who appears only incidentally in this opera, will point him to Christ and say, "Behold the Lamb of God which taketh away the sins of the world!" There at the close of the Passion the centurion will inform him, "Truly, this man was the Son of God."

Thus the account of Christ's Passion as presented in the Scripture ends in a way totally different from that of "Jesus Christ Superstar" — not with soft music to bury a dead man, but with the prayer of faith:

*Be Thou my Consolation,
My Shield, when I must die;
Remind me of Thy Passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well.*

H. W.

“. . . the children of this world are in their generation wiser than the children of light.”

You may check the quotation in Luke 16:8. Our Lord indicates that too often those who are God's children are just a little bit naive. They do not always recognize what is good for their cause. Perhaps it's time we learn from the enemy.

We quote from the foreword to the second edition of *Quotations From*

Chairman Mao Tse-Tung. This Red Chinese leader is anything but favorably disposed to the Christian faith. He has closed all missions in China. But we can learn from him. The Foreword calls upon all to "really master Mao Tse-Tung's thought; they should all study Chairman Mao's writings, follow his teachings, act according to his instructions and be his good fighters. . . . It is essential to study many of Chairman Mao's basic concepts

over and over again, and it is best to memorize important statements and apply them repeatedly."

And then there are some who are Christians who object to thorough indoctrination, to diligent study of the Scripture and the Catechism, and to memorizing Scripture passages and the Chief Parts of Christian Doctrine as presented in the Catechism! It seems that we can learn a great deal from this unbeliever. Give it a thought!

Ripe Fruits Picked from the Home Mission Tree

FROM EASTER JOY AT POMONA

The Lord our God on Easter Sunday, 1971, showered a double portion of joy on Our Savior Congregation at Pomona, California. Not only were we blessed and thrilled with the message of the Easter Gospel guaranteeing our salvation, but we were further blessed by the evidence of the Holy Spirit's working in the hearts of our Christian day-school and Sunday-school children.

Our congregation, self-supporting since 1961, is engaged in working in the vast mission field known as California. Our Christian day school is a vital part of our mission outreach. This school year we had eight children in our school who had never received the blessing of Baptism and who really knew little about the Lord Jesus. Through instruction in the Word of God they came to know Jesus as their Savior and Lord. They learned that Baptism is a blessing Jesus wanted them to have. That was enough for them. They wanted this blessing because they loved Jesus. On Easter Sunday seven of them, together with four of their brothers and sisters who came to know Jesus in our Sunday school, received the blessing of this saving Sacrament.



Front: Chris-John Marlette, Clara-Lin Marlette, Jerry Shephard. Center: Suzanne and Catherine Shephard, Joann Babcock, Ann-Marie Marlette, Edward Babcock. Rear: Pastor D. Sabrowsky, Sherry Babcock, Cynthia Hackaday, Mr. David Sauer, school principal. Not pictured: Margaret Samida.

Easter was a happy day for these children. They came to know that they were now fully the children of God by rebirth in Baptism. It was equally as joyful and thrilling a day for the members of the congregation as they were privileged to witness such a powerful demonstration of the Spirit's working. It was a thrilling day for one of our Sunday-school teachers who saw four members of her class baptized. Finally, it was a thrilling day for our day-school teachers and for me, the pastor.

The preceding Sunday had also been a special day as seven adults were received into membership, five by confirmation and two by Baptism. Especially moving was the fact that one man received the blessing of rebirth together with his infant daughter.

All of you have a share in this joy, because it was your support of missions which enabled Our Savior Congregation to be established, and thus to reach these new members of Christ's Church. Rejoice with us, and sing the praises of our risen Lord!

PASTOR DANIEL L. SABROWSKY

. TO GOD'S TIMETABLE AT CHARLES CITY

One of the goals established by the General Board for Home Missions is that mission congregations should reach self-support within a period of 10 years. There is need for goals like this. However, goals are general and do not always function the same in every case. In fact, goals are something like a baseball team's batting average. As a team the players may be batting .260, but individually each player will be above or below the average. Thus the goal for self-support in 10 years or less is not always attainable.

When God directs us to fields that are "more" white unto the harvest, when "many" lost souls are won for Christ, it may happen that mission congregations will reach the status of self-support in two or three years. This is not the general rule. Many mission fields, however, do develop into self-supporting congregations right on schedule — 10 years.

What happens in those fields in which the goal is not reached on time? When, in fact, it takes not only more than 10 years, but 15, 20, 25 or even more years? It may seem strange to a congregation with a membership of 500 to 1000 who have been self-supporting for generations to hear that there are mission congregations that have been subsidized for decades. It's natural to ask: Why? What's delaying the progress?

Would we be justified in wondering: Does the Lord really want our Synod to be represented in that area? Has God forgotten to bless His Word as He promised? Have the pastors been neglecting their duty? Or are the members of such a congregation to blame?

It need hardly be mentioned that there are occasions when Christian discipline and admonition are needed, when the tempo and pace need to be quickened and love grown cold needs to be rekindled. But neglect and indifference are seldom the reason.

Take your fellow believers in Charles City, Iowa, for instance. It was back in 1946 that the congregation was organized under the direction of the Minnesota District Mission Board. Not until January of the present year, 1971, did this congregation reach one of the goals it hoped to attain under God's blessing, that of self-support.

The size of the congregation in the beginning was like that of the mustard seed to which Jesus compared the kingdom of heaven. The members grew in the Word of God. Their love for His kingdom increased. But out-



Cross Lutheran Church, Charles City, Iowa

ward growth was not very noticeable. It was more like the story Jesus told about the leaven working slowly and silently. But all the time there was growth!

The numerical growth of Cross Lutheran Congregation was affected by many outside influences. Frequent unemployment in the community and the great mobility rate of the members at times brought serious setbacks. Frankly, it can be said that if the Lord had not been with us, we would have lost hope long ago. But God's timetable sometimes is not the one we set. Sometimes God grants immediate blessings. At other times His blessings are doled out one by one. Though growth may be slow to our way of thinking, it will always be the way God wants it.

Your fellow believers in Charles City, Iowa, are grateful to the Lord for having brought them through these years of struggle and hardship. Looking back, they can fully appreciate the goodness of God. They would also like to thank you for supporting your sister congregation in the northeast corner of the Hawkeye State with your prayers and mission offerings. Now that they are able to "row with their own oars," they can release this assistance to the many new mission fields that are being added to our Synod's work every year.

JUNE 6, 1971

We hope that the fact that God blessed our efforts to become self-supporting after a quarter of a century of receiving mission subsidy will serve as an encouragement to those smaller congregations which may feel depressed because of a slow rate of growth. By sharing this history with you, the readers of *The Northwestern Lutheran*, we hope that the members of our larger churches will appreciate some of the "growing pains" experienced by a small congregation. Cross Lutheran numbered 121 communicants and 184 souls at the beginning of 1971. Timetables for growth vary. But any and all increase comes from God.

PASTOR JOHN A. HENDERSON

. TO DEDICATION AT DALLAS

The Rev. Vilas Glaeske of Houston delivered the festival sermon at the dedication of the education and fellowship addition at Calvary Lutheran Church of Dallas. Pastor Glaeske founded six of the 11 Wisconsin Synod congregations in the State of Texas. Fittingly his theme was: "Train Up a Child in the Way He Should Go." The service was held on Misericordias Domini Sunday, April 25, 1971.

The 4030-square-foot addition will eventually be divided into six Sunday-school rooms or three regular classrooms, by folding partitions. It also contains an office, a library, and cloakrooms. The cost was about \$55,000. Of this the congregation raised somewhat over \$15,000 in cash and the Wisconsin Ev. Lutheran Synod arranged loans of \$40,000. Calvary was begun on February 2, 1964, just over seven years ago. It was the first Wisconsin Synod congregation in the Texas area. Today it numbers 208 souls and 125 communicants. It became self-supporting on January 1, 1969, and last year rejoiced to contribute \$4,592.42 for the Synodical budget and \$887.96 in special contributions, in addition to repaying \$4,650 on its CEF indebtedness.

PASTOR WALTER A. DIEHL

By the way, *The White Rocker News*, a Dallas area newspaper which regularly carries Calvary's announcements, has frequently quoted *The Northwestern Lutheran*. Perhaps this is something that other mission and self-supporting congregations might promote.



Calvary Lutheran Church, Dallas, Texas

Looking at the Religious World

INFORMATION AND INSIGHT

DIALOG WITH THE ANGLICAN COMMUNION

Last April two ecclesiastical conferences, one in Denmark and the other in St. Paul, brought together for doctrinal discussions representatives of Lutheranism and the Anglican Communion. Despite obvious similarities in the gatherings, there is a difference in the tone of the reports. One stresses "agreement," but the other speaks of "probing."

In Denmark the second of a series of four global conversations sponsored by the Lutheran World Federation and the Lambeth Conference discovered, as the news release has it, "considerable areas of agreement and convergence in the understanding of the nature and the mission of the church." It was announced that "the subject of the ministry will be the theme of the next meeting" and that then "the understanding of Apostolicity and the role of the Episcopacy will receive careful attention."

In St. Paul representatives of the member bodies of the Lutheran Council in the USA and of the Episcopal Church met in the fourth of a series of five national dialogs. Apostolic succession was the topic — a traditionally divisive issue between Lutherans and both Episcopalians and Anglicans. The report in this case does not speak of "agreement and convergence." It brings the information that "participants took special note of the divergent emphases on apostolic succession in the two communions."

It doesn't require the gift of prophecy to predict that there will also be "divergent emphases" when the international conversations discuss the ministry next January in Florida. The abundance of ecumenical dialog sometimes gives the impression that the union of all church bodies is just around the corner. It isn't. There still are differences in doctrine dividing the church bodies.

SEMINARIANETTES

At Lutheran theological seminaries in our country there are this year 61 women students. There are none at

Mequon or Mankato, St. Louis or Springfield. They are all enrolled at seminaries of the Lutheran Church in America and the American Lutheran Church, with Gettysburg Seminary having 14. Last year both the LCA and the ALC made headlines when they ordained their first women pastors. Within a few years, it now seems, such events will be commonplace. That will not make them any more pleasing to the Lord of the Church!

ANTI-ANTIEVOLUTION RULING

Early this year the Mississippi state supreme court, following a U.S. Supreme Court decision involving Arkansas, outlawed as unconstitutional a 1926 state law against teaching that "mankind ascended or descended from a lower order of animals." This marks the demise of the last such state legislation and an end of a 50-year struggle to prevent the teaching of evolution in the public schools.

In the 1920's this struggle was vigorously waged by Fundamentalists and was vividly dramatized in the famed "Monkey Trial" at Dayton, Tennessee, in 1925. During this period hundreds of antievolution bills were hotly debated in state legislatures. Actually, only four states, Oklahoma in 1923, Tennessee in 1925, Mississippi in 1926, and Arkansas in 1928, passed laws with teeth in them. Florida adopted an antievolution resolution but no enabling legislation. In North Carolina, Texas, and Louisiana state officials took individual action. This is the slim list of accomplishment in an effort that in its day enlisted much ecclesiastical effort and energy.

Our church body generally remained aloof from the legislative battles. In fact, this is one distinguishing characteristic that set and sets us off from the "Fundamentalists," with whom we are often confused. In the 1920's we shunned the political arena which they made a major battleground. Our antievolution testimony found place in our pulpits, in our periodicals, in our parochial schools, and only incidentally or by invitation in the public press or before state officials.

Today the last laws forbidding the teaching of evolution in public elementary and secondary schools have fallen. At best, an effort can be made to achieve some sort of "equal time" status for Genesis 1, as is being done in California. Press and media may be urged to present evolution as theory — which it is — instead of as fact — which it isn't — but the urging usually goes unheeded. Today's climate is such that the most effective way to undermine the credentials of an ecclesiastical factfinder before world and church seems to be to describe him as one who believes in a creation of six days with 24 hours each.

Will you and I be discouraged by this trend of events? We shouldn't be. We have always known we couldn't put our trust in princes or parliamentarians. More than ever before, we should be encouraged to put our trust in the Word, preaching it purely from pulpit and teaching it effectively in our schools.

JAPANESE LUTHERANISM

A recent release of the News Bureau of the Lutheran Council in the USA features a report on Lutheranism in Japan which should interest us who maintain a mission field in that land. The report especially emphasizes the continuing needs and opportunities there.

Lutheranism very definitely occupies a minority status in Japan. Christians number only 1.02 per cent of the total population of 100 million and Lutherans represent 2.2 per cent of that one per cent. Roman Catholics account for better than one-third of the million Christians. The largest of the more than 110 Protestant bodies is the United Church of Christ in Japan with just over 200,000 members.

There are six Lutheran groupings in Japan that have a combined membership of over 22,000. Largest is the Japan Evangelical Lutheran Church, which traces its origins to mission ventures of church bodies now in the American Lutheran Church and in the Lutheran Church

in America. There is a Japan Lutheran Church with Missouri Synod roots. Both the Kuiki Evangelical Lutheran Church and the West Japan Evangelical Lutheran grew out of Norwegian missions. There is also a small Lutheran Brethren Mission.

Our Wisconsin Synod's Lutheran Mission in Japan has four American and five Japanese pastors who on our behalf are laboring to preach the Word and administer the Sacraments that more souls may be led to the Savior.

ONE-PASTOR SYNOD

On the publication date of this *Northwestern Lutheran* issue, June 6,

the smallest Lutheran church body in our country will be holding its annual convention at Stall Lutheran Church, near Jackson, Minnesota. This is the Eielsen, or Eielson, Synod that will be observing the 125th anniversary of its founding by Norwegian immigrants.

Presiding at the convention over representatives of five congregations, two each in Wisconsin and in Minnesota and one in South Dakota, will be the one pastor who serves all of them, the Rev. Thore Larson. Pastor Larson must devote some of his time to farming but manages to preach at each congregation at least once a month.

The Eielsen Synod has traditionally opposed clergy domination of churches, clerical garb, and liturgical services. Membership in the body has dwindled to less than 200. The most recent baptisms were in 1968. There are no students in confirmation classes at present.

Pastor Larson and the remaining members are not disturbed by the fact that their minisynod is decreasing. They cling to it and the old ways. Their convention at Stall Lutheran Church on June 5 and 6, if short when it comes to measuring the roster, promises to be long in membership involvement.

EDWARD C. FREDRICH



"I Am"?

"I AM THE LIFE"
John 14:6

When Jesus said, "I am the Life," He, of course, was thinking first and foremost of that glorious eternal life, that everlasting existence with God, when this temporary life is over, and which is ours solely through faith in Christ. However, there is no doubt that Jesus was also very much concerned about our life here on this planet earth when He said, "I am come that they might have life, and have it more abundantly" (John 10:10). I like the way the TEV translates this statement of Jesus, "I have come that they might have life, life in all its fullness." In the light of this statement I would like to emphasize for you three life-principles.

First, Life Is a Trust

Since we are not our own, having not only been created by God but also redeemed by His Son Jesus Christ, our Savior, our whole life—its time, talents, and treasures—are only a sacred trust. Being very possessive by nature, this fact jars us. We prefer to think of what we have as ours—prefer to think that we earned it. Man's favorite pronoun is "I." He likes to think of himself as the captain of his destiny, as accountable to no one but himself. But the Bible says, "Ye are not your own." Hence, man is not the owner of anything life gives him, but merely the custodian or caretaker. At the end of his life he will have to answer to God for every aspect of his life.

Secondly, Life's Purpose Is to Glorify God

Everything we have in this life was given us by God to use in such a way as to glorify Him, the Giver of every good gift. We are not like little children, to whom God has given a bunch of toys merely to be amused. No, we are responsible children of God, to whom the gift of life has brought a larger purpose—to do everything as unto the Lord. Thus no matter what we have, be it a little or a lot, no matter what we are doing, whether working or worshiping, whether praying or playing, we are to do it all for the glory of God. Then others who see our good works will also glorify our Father in heaven.

Finally, Life's End Is Eternal Life

Of course, the end result of all our living is to live with Christ in glory. That's why, no matter how long we live on this earth, be it for only a few days or for the proverbial three score years and ten, we dare never lose sight of the fact that here we have no abiding city. This life at best is only temporary. Heaven is our real home, and no man gets there except by Christ, who so plainly said: "I am the Life . . . no man comes to the Father but by Me."

This is why I love to say with the Apostle Paul, "For me to live is Christ," and to sing with Christians of all ages:

*As the branch is to the Vine
I am His, and He is mine.*

KENNETH W. VERTZ

For Your Reading and Study

Recommended for your personal study and for Bible class use are the following recent publications produced by your Northwestern Publishing House. All of these materials are Scripturally sound and can be used by Bi-

ble-believing Christians without misgivings. Consider giving them as gifts to others who are groping for an answer. Orders should be addressed to Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wis. 53208.

The Gospel Begins Its March of Conquest

The Gospel Continues Its March of Conquest

The Gospel Begins to In- vade the Gentile World

The early history of the Christian Church, as recorded in the Book of Acts, is the subject of three units written by Pastor Werner Franzmann of Ann Arbor, Michigan. Each pamphlet contains six sections offering an outline and summary of the Biblical text, an explanation of difficult expressions, and a set of questions for further study. Though these booklets are designed chiefly for Bible class, they also lend themselves to private study. The three units cover the first 12 chapters of Acts under the general title "The Gospel Banners Forward Go." The pamphlets sell for 35c.

Christ and the Holy Scriptures

Which were the books in Christ's Bible? How did Christ Himself use the Scripture? What was His attitude toward it? Does He expect us as twentieth-century Christians to use the Scripture as a directive for all that we do and believe today? Answers to these and other similar questions are given in "Christ and the Holy Scriptures," a study guide of six lessons especially written for Bible class, but also suitable for personal use. The author is Pastor Harold Wicke. The pamphlet is also priced at 35c.

Family Life under Christ

Basic Doctrines of the Bible

Two study helps written by Professor Armin Schuetze of Wisconsin Lutheran Seminary at Mequon are now available. Just published is a Bible study course entitled "Family Life under Christ." This discusses marriage, finances, children, home devotions, and many other matters of interest to those who wish their family to be a truly Christian family. Selling price is 60c.—Widely used since 1969 is his teacher-training course "Basic Doctrines of The Bible" which sells for \$1.00. It covers all basic doctrines—from a discussion concerning God to a study of "The End of All Things."

The Scriptures — Sacred Fact or Pious Fiction

The Scriptures — How Shall I Read Them?

The Scriptures — Inspired of God

Written to strengthen your faith are three new paperbacks on "The Scriptures." The first of these is "The Scriptures — Sacred Fact or Pious Fiction?" by Pastor Robert G. Johnston of Milwaukee. This paperback investigates and supports the reliability and absolute truth of the Holy Scripture.—A second paperback, entitled "The Scriptures—How Shall I Read Them?", is written by Pastor Paul H. Kolander of Montello, Wisconsin. In this paperback he writes concerning the rules which must be followed in reading and expounding the Scriptures in order to understand them correctly. He takes up matters such as figurative language in the Scripture, letting Scripture interpret itself, the place of extra-Biblical material in understanding the Bible, and other related topics.—The third in this series is authored by Professor Siegbert Becker of Wisconsin Lutheran Seminary, Mequon. It is entitled "The Scriptures—Inspired of God." In this paperback Dr. Becker defends the verbal inspiration of the Holy Scripture and demonstrates that this teaching does not depend on isolated statements in the Scripture, but is the position of the Scripture throughout.

The above paperbacks sell at \$1.50 each, or \$4.00 for the set of three. The first two are available now. Orders for Dr. Becker's book, either bought individually or as part of the set, will be filled as soon as it is off the presses—which will be shortly.

In Defense of Martin Luther

Always of interest to Lutherans is Luther's position on matters of science, literature, politics and missions, as well as his attitude toward Holy Scripture. Dr. John Warwick Montgomery, well known for his defense of orthodox Lutheran doctrine, discusses these matters for you in his book, "In Defense of Martin Luther." His essays are well worth the price of \$5.00.

OUR COVER PICTURES

Mission at Portland, Oregon

The cover of this issue pictures Bethesda Ev. Lutheran Church, the WELS mission in Portland, Oregon. The mission today numbers 110 communicants. Its pastor since 1966 is the Rev. Harold A. Schewe. Bethesda Congregation had a very humble beginning back in 1955 when the mission purchased a tiny home with an area of only 600 square feet and converted it into a chapel. Since 1963, Bethesda has had the fine facilities pictured on our cover. The building easily seats 150, and so there will be room for you, should you visit the Pacific Northwest. The address of the church is 13505 SE Stark Street, Portland, Oregon 97233.

Picture Identified

The picture on the March 14 cover of *The Northwestern Lutheran*, mistakenly attributed to Arlington Avenue Lutheran Church of Toledo, Ohio, has been identified as that of St. Luke's Ev. Lutheran Church of Oakfield, Wisconsin. The Rev. Howard W. Kaiser is pastor of St. Luke's Congregation. St. Luke's has done a great deal of building during the last few years. In 1969 it dedicated a parsonage, and in 1970 an educational unit with four 30x30 classrooms. The present church edifice was erected in 1957. The congregation, which was founded in 1891, today numbers 665 members. Once more, our apologies to Arlington Avenue Lutheran Church of Toledo, and our thanks to Pastor Kaiser for identifying the picture.

Request Repeated

At this point, I would like to repeat my request that suitable pictures of events of interest in our congregations be submitted to *The Northwestern Lutheran* for use on the cover and elsewhere. Cover pictures should be black and white glossies measuring 8x10 and in sharp focus. Please include people in your pictures, if possible, and be sure to identify the building, the event, and the people. Naturally the editor cannot commit himself to using every picture that may be submitted to him.



Luther High at Onalaska Hosts Lutheran Pioneers Convention

The National Convention of the Lutheran Pioneers, Inc., was held on April 17, 1971, at Luther High School in Onalaska, Wisconsin. Over 400 delegates and guests attended the convention, representing the 265 Trains chartered in 18 states.

Newly elected to the 10-man National Council were Mr. Robert Mickelson and Mr. David Young, both of Madison, Wisconsin, Mr. Vern Samuelson of St. Paul, Minnesota, Mr. Myron Stark of Zion, Illinois, and Mr. Howard Urbanek of Milwaukee, Wisconsin. The Rev. Fred Fallen was appointed to a two-year term as National Chaplain and the Rev. Larry Zessin of Winona, Minnesota, was appointed to the new position of Director of Special Programs and Projects.

Following the morning business session, several seminars were held highlighting the programs for Lutheran boys in churches of the WELS and of churches in doctrinal fellowship with the WELS.

A seminar on the importance of "Communications" was conducted by Mr. Herbert Lockwood, staff member of the Watkins Products Company of Winona, Minnesota. Mr. Ron Uber of West Salem, Wisconsin, and the Rev. Larry Zessin addressed the group on "Motivation."

"Problem Children" was the subject presented by Mr. Kenneth Pahnke, teacher at St. Matthew's Lutheran School in Winona, Minnesota, and a former social worker with the Lutheran Children's Friend Society of Milwaukee, Wisconsin. "What's New in the Lutheran Pioneers" was the topic of the seminar led by Mr. Bruce Thompson, National Commander and founder of the Lutheran Pioneers and the Rev. David Ponath, Director of Public Relations.

This convention marked the 20th anniversary of Lutheran Pioneers, Inc. Many prayers of thanksgiving were spoken, thanking God for the success granted to this organization. Lutheran Pioneers is a Christ-centered organization. Its purpose is to help our youth walk along a godly road on the way to adulthood.

DAVID M. PONATH

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Date: June 15, 1971.
Place: Northwestern Lutheran Academy, Moberg, S. Dak.
Opening Communion Service: 9 a.m. (CDT) at Zion Lutheran Church, Moberg, S. Dak.
Preacher: M. Putz (M. Hahm, alternate).
Agenda: Discussion of Reports and Memorials for the 1971 Synod Convention.
Dennis A. Hayes, Secretary

ALBERTA-MONTANA DELEGATE CONFERENCE

Place: Salem Ev. Lutheran Church, Circle, Mont.
Date: June 22, 1971.
Time: 9 a.m.
Agenda: Book of Reports and Memorials.
Richard W. Stroebel, Visiting Elder

MICHIGAN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 15-17, 1971; 10 a.m.
Place: Michigan Lutheran Seminary, Saginaw, Mich.
Registration: 8:30 to 10 a.m. Reservations for meals must be made by June 1.
Conference Service: Holy Communion service at St. Luke Lutheran Church, Harold Sauer, Pastor. Guest Speaker: Pastor Fred Knueppel.
Synod Delegates: All lay delegates of the Michigan District who will attend our Synod Convention in August are to be present at this conference on Wednesday, June 16, from noon to 8:30 p.m.
Conference Papers: Exegesis of I Cor. 13 by Pastor Thomas Pfothner; Scriptural Principles As They Apply To Stewardship Programs by Pastor Winfred Koelpin; The Proper Distinction Between The Third Use Of The Law and Moralizing by Pastor Philip Press.
Ronald F. Freier, Secretary

MINNESOTA

CROW RIVER DELEGATE CONFERENCE

Date: June 15, 1971.
Place: Immanuel Ev. Lutheran Church, Wilmar, Minn. (W. 5th St. and Hwy. 23).
Time: 10 a.m. to 4 p.m. Opening with a 10 a.m. Communion service.
Agenda: Presentation of the reports and memorials for the 1971 convention.

REDWOOD FALLS PASTORAL-DELEGATE CONFERENCE

Date: June 29, 1971.
Place: Christ Ev. Lutheran Church, Marshall, Minn.; D. A. Seifert, host pastor.
Time: 2 p.m.
Agenda: The Book of Reports and Memorials; Conference Business.
Please send all excuses to the host pastor.
Alfred P. Jannusch, Secretary

NORTHERN WISCONSIN

RHINELANDER DELEGATE CONFERENCE

Place: Trinity Lutheran Church, Wabeno, Wis.; H. A. Kahrs, Pastor.
Date: June 27, 1971.
Time: 3 p.m.
Agenda: The Report to the Districts and the Stewardship Workshop.
M. Fluegge, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 15-16, 1971.
Place: Wisconsin Lutheran High School, 330 N. Glenview, Ave., Milwaukee, Wis. 53213.

Opening Service: June 15, 1971, 9 a.m., at St. John's Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis.

Essay: Observing the Proper Distinction between Law and Gospel in the Preaching and Teaching Ministry, by Dr. Siegbert Becker.

All pastors, professors, and male teachers of the District are expected to attend.
Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 9-10, 1971.
Place: Northwestern College, Watertown, Wis. Further information will be sent to each pastor, teacher, and professor.
H. Winkel, Secretary

FORTY-FIRST BIENNIAL CONVENTION

The 41st Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., August 4-11, 1971, inclusive.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than March 1, 1971. All changes thereafter should be addressed to the office of the Synod Secretary. It is essential that the certification of all delegates and their alternates be completed promptly. Ample time must be allowed for the assignment of floor committees and for their subsequent publication in The Northwestern Lutheran, as required by the Constitution and Bylaws of the Synod (Section 1.05a).

We also call attention to the fact that all matters to come before the convention shall be presented in writing to the President of the Synod not later than the spring 1971 meeting of the Synodical Council (Constitution and Bylaws, Section 2.01e).

Paul R. Hanke, Secretary

APPOINTMENTS

Pastor R. N. Baur was appointed second vice-president of the Pacific Northwest District, succeeding Pastor A. B. Habben, who has accepted a call to serve in Indonesia.

Pastor Paul E. Pankow was appointed to serve on the District Mission Board of the Pacific Northwest District, succeeding Pastor A. B. Habben.

Pastor David Bode was appointed to serve as secretary of the Pacific Northwest District, succeeding Pastor Paul Pankow.

Pastor Paul Albrecht was appointed to serve on the Pacific Northwest District Board for Parish Education, succeeding Pastor Arthur Valerio, who accepted a call to another District.

Pastor Harold Schewe was appointed to serve on the Board for Information and Stewardship of the Pacific Northwest District, succeeding Pastor T. R. Adascheck, who resigned his pastorate for reasons of health.

Pastor William Bernhardt was appointed to the Evangelism Commission of the Pacific Northwest District, succeeding Pastor Jon M. Mahnke, who accepted a call to another District. Pastor Harold Schewe assumes the chairmanship of the District Commission on Evangelism relinquished by Pastor Mahnke.
George Frey, President

REQUEST FOR COLLOQUY

Mr. R. E. Getz (formerly LC-MS), Austin, Tex., has requested a colloquy preparatory to applying for membership in the Wisconsin Ev. Lutheran Synod and serving in the teaching ministry of the Synod.

I. G. Frey, President
Arizona-California District

NOTICE

All WELS members who will be patients in either Sioux Valley Hospital or McKennon Hospital or the Veteran's Hospital in Sioux Falls, S. Dak., are to contact Pastor James H. Babler, 1729 S. Sherman Ave., Sioux Falls, S. Dak. 57105. Telephone: Home, 332-4545; Office, 332-4282.

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Koepsell, Markus, as pastor of St. Paul Ev. Lutheran Church, Crandon, and Christ Ev. Lutheran Church, Hiles, Wis., on May 2, 1971, by W. Goers, Jr., authorized by K. A. Gurgel (N. Wis.).

Meyer, Arnold C., as pastor of St. John's Ev. Lutheran Church, Peshtigo, Wis., Route 2, on May 9, 1971, by W. F. Zink, authorized by K. A. Gurgel (N. Wis.).

CHANGE OF ADDRESS

Pastors

Cooper, Larry L.
609 Denning Ave
Beaver Dam, Wis. 53916

Frey, Raymond O.
833 Fairfield Ave.
Battle Creek, Mich. 49015

Hoenecke, Edgar
12367 Lomica Dr.
San Diego, Calif. 92128

Kelm, Paul
618 E. New Lenox Rd.
Pittsfield, Mass. 01201

Kuckhahn, Richard J.
1105 S. Cornelia St.
Sioux City, Iowa 51106

Kugler, Samuel G.
6702 Mabelvale Pike
Little Rock, Ark. 72209

Meyer, Arnold C.
Route 2
Peshtigo, Wis. 54157

Muehl, Herman A. em
11919 Wegner Rd.
Riga, Mich. 49276

Neumann, David M.
1116 W. Geyser
Livingston, Mont. 59047

Siggelkow, Alan
828 Wingate Dr.
Ft. Wayne, Ind. 46825

Wendland, Robert P.
3826 N. 81st St.
Milwaukee, Wis. 53222

Teacher

Fehlauer, Herman em.
900 S. Jefferson St.
New Ulm, Minn. 56073

FALL PASTORS' INSTITUTE

The 1971 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held on five Monday afternoons beginning Oct. 4. Two lectures will be given on each of the five Mondays from 1:30-4:30 p.m. "Isagogical-Exegetical Study in Hebrews"—Prof. F. Blume.
"The Pastor Administers His Office"—Rev. C. Mischke.

The registration fee is \$5. Reservations are to be sent to Prof. Carl Lawrenz, 11831 N. Seminary Drive 65 W, Mequon, Wis. 53092.

E. G. Toepel, Secretary
Seminary Board of Control

OFFERS

PEWS

Forty 19-foot church pews to any interested congregation(s) for the cost of transportation. Please contact.

St. Lucas Ev. Lutheran Church
2605 S. Kinnickinnic Ave.
Milwaukee, Wis. 53207

CANDELABRA

St. John's Lutheran Church of Hatchville is offering a set of candelabra to any congregation for the cost of transportation.

St. John's Dorcas Society
Mrs. Elmer Hannack
R. 2
Spring Valley, Wis. 54767

LUTHERAN COLLEGIAN ALUMNI

All Lutheran Collegian alumni please send your name, address and last LC chapter to the alumni director:

Marilyn Miller
19 Old Mamaroneck Rd., Apt. 3G
White Plains, N. Y. 10605

GLACIER NATIONAL PARK

WELS services will be conducted in Glacier National Park this summer under the direction of the Dakota-Montana District Mission Board. Pastors who will be vacationing in the area and are willing to offer their services in conducting worship services should contact in advance Rev. John Sullivan, 808 Sactajawea Dr., Great Falls, Mont. 59401.

VISITOR TO YELLOWSTONE

Those planning to visit Yellowstone Park are invited to worship at the following WELS churches, all of them in Montana:

Apostles Lutheran Church at Billings. Situated at 19th St. W. and Howard. Worship at 9:30 a.m. Harold Wood, Pastor.

St. Paul's Lutheran Church at Livingstone. Situated at 12th and Geysers. Worship at 9 a.m. David Newmann, Pastor.

Bozeman Lutheran Mission at Bozeman. Worship at 11 a.m. in the Wesley House at 714 S. Eighth St. David Newmann, Pastor.

CAMPS

MILWAUKEE CONGREGATIONS

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., is sponsoring three weeks of Christ-centered camping for boys and girls, ages 8 to 14. The camp fee is \$30.00 per week per child. The dates are July 11-17, July 18-24, and July 25-31. We will be camping at Willerup on Lake Ripley, near Cambridge, Wis. For further information please contact Mr. Marvin Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program please contact the above.

MICHIGAN AND ILLINOIS CONGREGATIONS

Camp Lor-Ray, now in its sixth year of operation, presents the opportunity for your child to attend a camp where all activities are permeated by a love and respect for God's Word. Activities such as swimming, hiking, canoeing, handicraft, and nature study are all presented by a staff dedicated to proclaiming the wonders of God's grace.

Circle the week(s) you'd like to attend: (ages 9 and 10 one week only)

July 5-10 — six days — \$19 fee
July 11-17 — full week — \$22 fee
July 18-24 — full week — \$22 fee
July 25-31 — full week — \$22 fee

Send this notice together with your name, address, and a \$5 registration fee to:

Rev. Robert A. Moldstad
Faith Ev. Lutheran Church
Hillman, Mich. 49746

MICHIGAN AND OHIO CONGREGATIONS

Killarney Lutheran Camp, which is operated by Lutheran Campsite Association, Inc., comprising 25 WELS congregations in Michigan and Ohio, is located in the Irish Hills of Michigan. It offers complete trailer facilities and barracks accommodating 100 persons. Summer camp for 9-15 year olds will be held July 11-31. A vicar has been assigned to this camp for the summer. Those interested may write or phone:

Lutheran Campsite Association, Inc.
1200 Chisholm Rd.
Onsted, Mich. 49265
Tel.: (313) 467-7187

REQUESTS

CRUCIFIX

Killarney Lutheran Camp in Michigan is in need of a crucifix for its worship center. Any congregation having a used one and willing to donate it for this purpose, please write:

Lutheran Campsite Association
1200 Chisholm Rd.
Onsted, Mich. 49265

CHOIR MUSIC

Ascension Lutheran Church of Escondido, Calif., a mission congregation, is beginning a choir. Any congregation which has old choir music which it would be willing to donate, please contact the Rev. Lyle Lange, 1100 N. Midway Dr., Escondido, Calif., 92025. Postage will be paid.

HYMNALS

Used, serviceable Lutheran hymnals, a used mimeograph, and a Communion set are needed for the mission in Fresno, Calif. We shall pay postage. Contact:

Shepherd of the Valley Ev. Luth. Church
2604 East Dakota Ave.
Fresno, Calif. 93726

Used, serviceable LUTHERAN HYMNALS are needed for the mission in the Wenatchee, Wash., area. We shall pay postage. Contact:

Mr. Herbert Teas
East Wenatchee, Wash. 98801
1134 SE 4th

MUSIC

AVAC (Wisconsin Synod's Audio-Visual Aids Committee) is attempting to tape a library of music — records and tapes — of all kinds to use for background in the production of filmstrips and films. If you have a library of music, records or tapes, which you are willing to share, please let us know. We will make arrangements to tape whatever you will permit us to use. Please call or write:

Audio-Visual Aids
3512 W. North Ave.
Milwaukee, Wis. 53208
Phone: 445-4030

CHOIR MUSIC

WELS mission in Moorhead, Minn., is in need of choral music for small choirs. Any unused music will be appreciated. Please send the same to:

Ascension Lutheran Church
2820 12th Ave. So.
Moorhead, Minn. 56560
Martin W. Schulz, Pastor

AUDIO-VISUAL AIDS

Christian Education For The Mentally Retarded (FS-335-CEMR) Time: 18 min., color, 33-1/3 rpm record, Concordia, 1970. Produced by the Commission on Services to the Mentally Retarded, LC-MS. Also has printed script and discussion leader's guide. The theme: "Organizing and maintaining religious classes for the mentally retarded." Actual classes in the Milwaukee area are shown. Good follow-up to the filmstrip, "Christ's Love Enfolded All Children." (FS-159-CLEC) Order both from:

Audio-Visual Aids
3512 W. North Ave.
Milwaukee, Wis. 53208

"You Have Been Called" FS-334-YHBC — cl. with 33-1/3 rpm record and Leaders Guide. This 10-minute sound filmstrip in color, produced by Concordia Films, is designed to provoke discussion on the "calls" which Christians receive: a) The call to faith; b) The call to Christian vocation; c) The call to specific tasks within the organized church. This filmstrip may be helpful in stewardship, worker-training meetings or in general meetings of a congregation devoted to the subject of the stewardship of time, talents, and treasure.

A GLASS DARKLY

F-108-AGD, 20 min. b & w. This film is a fine companion piece to the filmstrip and slides: "Collegians, Christ And The Inner City." Although the use of I Corinthians 13:12 is not really based on sound exegesis, the message is certainly most valid and relevant that the mercy of God and the cross of Christ are still the only wisdom and power of God and all-sufficient to make one wise unto salvation even in the '70's. The photographic and sound effects are unsurpassed in depicting the change from raucous lust, confusion, pride and turmoil of the world to the serene, inner peace and joy bestowed by the power of the Gospel. Order from:

"We Print It Here," F-7WPH, is the title of a new 20-minute, 16mm, colored movie on the work and activities of the Northwestern Publishing House, Milwaukee, Wisconsin. It will bring viewers up to date on this important phase of our Synod's operation. You may receive it by ordering from the Audio-Visual Aids Committee.

EXPLORATORY

EAST WENATCHEE, WASHINGTON

Exploratory services will be held each Sunday at 11 a.m. in the Grant Public School at First and June. For directions please call 884-7731 or 884-4891. Names of such interested in WELS services should be sent to:
Pastor Paul Schliesser
Withrow, Wash. 98863

NASHVILLE, TENNESSEE

Services are being conducted at 10 a.m. on Sundays in the Nashville, Tenn., area at the Philipps-Robinson Funeral Home, 257 W. Main (Gallatin Rd.), Hendersonville, Tenn. Please contact:

Mr. L. Jordan
136 Chiroc Rd.
Hendersonville, Tenn.
Tel.: (615) 824-7195

or:
Mr. J. Jesko
Apt. 19, Iroquois
111 Old Hickory Blvd. S.W.
Nashville, Tenn. 37221

BEND, OREGON

The Pacific Northwest District Missionary is now working in Bend, Ore., exploring the possibility of establishing a WELS mission in that area. If you know of someone who might be interested, please contact:

Pastor Warren Widmann
1353 E. 7th St.
Bend, Ore. 97701
Tel.: (503) 382-6432

JACKSONVILLE, ILLINOIS

The Western Wisconsin District Mission Board is now conducting services in Jacksonville, Ill., on the first Sunday of every month. Names of people in this area and any pertinent information may be sent to the undersigned.

Pastor David N. Rutschow
605 Sangamon Road
Marquette Heights
Pekin, Ill. 61554

BROWNSVILLE — HARLINGEN — MCALLEN, TEXAS

Exploratory services sponsored by the Arizona-California District Board for Home Missions are being held on the second and fourth Sundays of each month at the Episcopal Mission Chapel, Texas St. at Fifteenth St., in Mercedes, Tex. Bible class and Sunday school are conducted at 6:30 p.m. and the worship service at 7:30 p.m. Please send the names of WELS families or prospects living in the Rio Grande Valley area to:

Pastor Frederick Grunewald
213 Sandra St.
Edna, Texas 77957

WEST NEWTON, PENNSYLVANIA

Exploratory services are now being held in the West Newton, Pa., area at the old Fells church in Fellsburg. Service time is 7 p.m. on Sunday. Names of interested people in the West Newton, Donora, Monessen, Uniontown, and Washington, Pa., areas may be sent to:

Pastor John M. Graf
2960 W. Bailey Rd.
Cuyahoga Falls, Ohio 44221

KINGMAN, ARIZONA

Services are being conducted in Kingman, Ariz., on the 2nd and 4th Fridays of the month at 8 p.m. at the Manzanita School music room. Anyone knowing of WELS members in the northwest corner of Arizona notify Pastor William O. Bein, 1628 E. Yale St., Phoenix, Ariz. 85006.

NAMES REQUESTED

ALBANY/SCHENECTADY/TROY, NEW YORK AREA

Persons in this area sharing the confessional concerns of the Wisconsin Ev. Lutheran Synod are requested to contact:

Pastor Paul Kelm
618 E. New Lenox Rd.
Pittsfield, Mass. 01201

**NAMES REQUESTED
For Our New Missions**

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

Alaska	Kenai Peninsula*
Arizona	Sun City Yuma
Arkansas	Little Rock*
California	Fresno Novato (Marin County)* Pasadena Riverside Torrance Victorville*
Connecticut	Danbury
Florida	Fort Myers* Jacksonville West Palm Beach*
Georgia	Atlanta
Illinois	Aurora Jacksonville Palatine Rockford*
Indiana	South Bend*
Louisiana	New Orleans
Maryland	North Washington Area
Michigan	Grand Blanc* Marquette* Midland*
Minnesota	Brainerd Inver Grove Heights*
Montana	Bozeman*
Nevada	Las Vegas*
North Dakota	Jamestown* Minot*
Ohio	Cincinnati* North Columbus
Oklahoma	Tulsa
Oregon	Bend* Corvallis*
Pennsylvania	Allentown* Pittsburgh*
South Carolina	Columbia
South Dakota	Pierre Yankton*
Tennessee	Nashville*
Texas	Angleton/Freeport Clear Lake City Fort Worth Mercedes*
Utah	Salt Lake City*
Wisconsin	Cedarburg Hubertus Stevens Point*
Hawaii	Honolulu

CANADA

British Columbia	Kelowna
Alberta	Barrhead*

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

PLACE AND TIME OF SERVICE

LAS VEGAS, NEVADA

The WELS congregation in Las Vegas now meets for worship and study every Sunday at 7:30 p.m. at:

Southern California Bund Center
1001 N. Bruce St.
Las Vegas, Nev. 89101

The congregation is being served by Pastors Herman John and Robert Hellmann.

ESCONDIDO, CALIFORNIA

During the months of June, July and August, Ascension Lutheran Church of 240 S. Broadway, Escondido, Calif., will observe the following summer schedule: Sunday school and Bible class at 8 a.m., and worship services at 9:15 a.m. The regular schedule will be resumed in September.

Lyle W. Lange, Pastor

PAULLINA, IOWA

WELS services in Paullina, Iowa, are being held each Sunday at the William Miller residence, 313 S. Willow St., Paullina, Iowa. Taped services are conducted at 10:15 a.m. every Sunday except the third Sunday of the month. On that day a Communion service is conducted at 2 p.m. by Pastor Larry Cross of Sioux City, Iowa.

BALTIMORE, MARYLAND

Atonement Lutheran Church of Baltimore, Md., now meets at the Harford Hills Elementary School, corner of Joppa and Old Harford Roads. This is between the Beltway Exits 30 and 31. The Sunday school and adult Bible class meet at 10 a.m. The worship service is at 11 a.m. Inquiries and referrals should be addressed to:

Pastor Carl Pagel
2104 Cloville Ave.
Baltimore, Md. 21204

EXCELSIOR, MINNESOTA

Faith Lutheran Church is presently holding Sunday services at the Deephaven Village Hall, Hwy. 82 and Cottagewood Rd., at 9 a.m. WELS referrals, and the names of any prospects who may be interested and who live in western Hennepin County and the surrounding Lake Minnetonka communities, may be brought to the attention of the undersigned.

Rev. A. E. Lemke
Box 373
Excelsior, Minn. 55331
Telephone 474-4966

ALEXANDRIA, MINNESOTA

St. Paul's Lutheran Congregation of Alexandria, Minn., is now worshipping in the new IOOF Building located at 1615 E. Lincoln St. Sunday school is at 9:45 a.m. and church services at 10:45 a.m. St. Paul's of Alexandria is served by:

Pastor J. B. Erhart
411 2nd St. S.E.
Glenwood, Minn. 56334

ATLANTA, GEORGIA

Sola Scriptura Evangelical Lutheran Church of Atlanta, Ga., is presently worshipping at the Clayton Co. Civic Center, 2088 Riverdale Rd., College Park, Ga. Sunday school and Bible class every Sunday at 9:15 a.m. Divine service at 10 a.m. If you know of anyone in the greater Atlanta area that might be interested in a WELS church, please send the names to:

Pastor Joh. P. Meyer
3193 Weslock Circle
Decatur, Ga. 30034

HOUSTON, TEXAS

Lord of Life Ev. Lutheran Church meeting in the community room of the Alameda Mall, located on the Gulf Freeway, IH 45, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve southeast Houston and the surrounding towns of Clear Lake City, Nassau Bay, Seabrook, League City, Alvin, Friendswood, and Pearland. Services are conducted at 7 p.m., with the Rev. Vilas R. Glaeske in charge. If you know of anyone interested, or of prospects, please contact him at 1-713-498-4063.

**CROWN OF LIFE EV. LUTHERAN CHURCH
NEW ORLEANS, LOUISIANA**

Services are now conducted in the ground-floor meeting room, Holiday Inn East, at the junction of I-10 and Highway 90, New Orleans. Bible study at 9:15 a.m. Worship service at 10:30. Visitors, please call for confirmation of schedule!

Pastor Douglas Weiser
(504) 254-2576

NORTH HOUSTON, TEXAS

Abiding Word Ev. Lutheran Church of North Houston, Texas, is holding services in the Bammel Elementary School on Red Oak Dr., 9/10 mile west of I-45 (Dallas Freeway), 3/4 mile north of FM 1960, with S.S. and Bible Class at 9:30, worship service at 10:30. Please send the names and addresses of interested parties living in the Northampton, Memorial Chase, Ponderosa Forest, Westador, Huntwick, Champions, Greenwood Forest, Memorial Hills, Inverness Forest, North Hills, Enchanted Forest, Pine Oak Forest and Bammel Forest subdivisions, and surrounding communities of Spring, Westfield and Tomball to:

Pastor W. R. Gabb
3328 Spring-Steubner Rd.
Route 4
Spring, Texas 77373
Tel.: (713) 353-7313

NOTICE!

Pastor Roland Ehlke

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT
22429 or visit Chaplain Ehlke at 329
Vo Tahn, Saigon.

Mailing address:

WELS Box 56, APO SF 98243