



THE NORTHWESTERN

# Lutheran

November 21, 1971

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# BRIEFS by the Editor

By the time another issue of The Northwestern Lutheran reaches your homes, you will have celebrated Thanksgiving Day and entered upon a new church year. As children of God we do not want to ignore either of these.

God has given us much to be thankful for — as individuals, as families, as a church body, and as a nation. Perhaps some of you may disagree. You point to the fact that our nation is still at war. You remind the rest of us that as a church body we are still separated from most other Christians in the world, even Lutherans. As families, you had your ups and downs. As individuals, there perhaps was illness, and certainly inflation has cut into our earnings. True! And yet, you and I have reason to be thankful on Thanksgiving Day 1971. The number of those dying in Vietnam has been reduced significantly. We can hope that this struggle may soon come to an end. As a church body it is much more important that we have remained true to God's Word than through compromise made friends among those who have set aside the Word of Truth. Nor has our testimony and witness

failed to bear fruit. As families, God has given us the privilege of assembling unhindered with fellow believers in our churches and joining in worship and prayer in our homes. As individuals — whatever else may have happened in our lives — for us the way to God is still open, the Savior still holds His hand out to us. All this cuts our troubles down to proper size. We do have reason to thank God on Thanksgiving Day!

*And three days after Thanksgiving is New Year's Day — not January 1, but the First Sunday in Advent. Once more we start walking down that road on which we meet our Savior — at Christmas, Epiphany, Lent, Easter, Ascension. Has this procession become stale? Old stuff, perhaps? Shall we preachers stop preaching about Christ, and rather seek to solve the issues of the day? The fact is that we face a greater responsibility. Have you ever stopped to consider that the special covers we are planning for The Northwestern Lutheran for Christmas and Easter, the Sunday bulletins for Epiphany and Lent, the special sermons for Holy Week and Ascension Day — may never be used? Nothing*

is certain except that you are reading these words now, and that tonight or tomorrow the Lord may be here calling us to "enter into the joy of your Lord." That's as relevant as our preaching must be, and is. And so we say to one another: Happy New Year! Let's be ready!

Related to all of that is our position, as a Lutheran church body, that no teaching of Scripture — in fact, no word of Scripture — is expendable. We have, of course, never said that only Wisconsin Synod Lutherans will eventually go to heaven. Salvation is not through the Wisconsin Synod but through faith in Christ Jesus, for "whosoever believeth in Him should not perish, but have everlasting life." He who in simple trust rests his case in Jesus Christ will surely be saved.

A totally different matter, however, is whether a person will retain his faith in the Savior if he knowingly rejects that which Scripture teaches. The connection between the saving Gospel and the other teachings of Scripture is a very close one. They who reject what God's Word teaches on other points, soon begin to tamper with what God's Word reveals about the Savior and His work. That is what we are concerned about.

During the next months we shall — in a new series of articles — explore the close connection between the Gospel message and the other teachings of Holy Writ. May this series help us to understand why we dare not give up anything that we read in Holy Scripture! The Gospel is at stake. And then salvation is at stake. It's that serious!

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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# Editorials

## Thanksgiving For Simple Things

We do not look for the most thanksgiving where the blessings are most abundant. Most Americans have too many material blessings to be genuinely thankful. Overprivileged, they are like overindulged children who have more toys than they can play with. Those who are "full" are in danger of denying the Giver of all their gifts (Prov. 30:9).

It is no wonder that those who "set" the American standard of living imply that the poor have little reason to be grateful. Thanksgiving is discouraged when the less fortunate and the "deprived" are constantly reminded of what society and the federal government owe them. They are encouraged to feel their lack, not to count their blessings.

Strangely, and by the grace of God, those who have less often thank more. They live in simple apartments, they may have only a daily paper and the church periodical along with the Bible and the devotional booklet on their reading tables, their clothing is comfortable and decent but seldom in the latest fashion, steaks and choice roasts rarely appear on their tables, their social life is their family and their neighbors, their recreation is God's out-of-doors, their books are on loan from the local library, their "cultural" opportunities are at their church, their travel is done in an armchair before the 12-year-old television set.

Even pagans can be thankful for simple blessings. But where God's grace has entered the heart, where godliness is the way of life, gratitude should be taken for granted — even for a few ordinary things. These poor know that God is their provider, and that their Savior has assured their eternal bliss. They have no lack; they are not "deprived."

Carleton Toppe

"... Nor Riches" "Give me neither poverty nor riches," prayed the inspired Agur in the 30th chapter of Proverbs. We could all add a resounding Amen to the first part of his petition, but most of us would chorus the last part with considerably less fervor and perhaps a good deal less sincerity.

But contrary to unsanctified judgment, lack of riches is a distinct blessing. Riches are accompanied by peculiar cares and worries, which the nonwealthy are spared. They also pose strong temptations, the strongest of which is identified in the words, "Lest I be full and deny thee and say, Who is the Lord?" Veteran pastors have found that the very rich are usually the most difficult to approach with the Gospel, and increased average income among the citizens of our land seems to stand in inverse proportion to their concern for their spiritual welfare. Truth compelled

our Savior to declare in one of His better known sayings, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

God has laid a heavy responsibility upon those whom He has made rich, a responsibility which to most of us would constitute a barrier to the kingdom of God.

It is unlikely that many of us have spent much time petitioning the Lord not to make us rich. But we have reason to thank Him just the same for this unsolicited and greatly underrated blessing.

Immanuel Frey

**Ecological Bipeds** Pharaoh of Egypt indicted the people of God as political enemies. Ahab raged against the Prophet Elijah, "Art thou he that troubleth Israel?" Jeremiah was charged with treason. Of the Son of God they said, "We found this fellow perverting the nation."

Rome burned, and the Christians were blamed. And so down through the weary centuries the Church has been made scapegoat for just about every kind of evil imaginable. Now, some ecologists are saying, Christianity is the cause of pollution!

"Western religion has to take some of the blame," bravely admits one so-called guiding light of Lutheranism. An indignant professor adds, "It is God's will that man exploit nature for his own ends." Because of the church's "mood of indifference to the feelings of natural objects," argues another in his handbook, we must turn to "hip Marxists, Druids, Bushmen, Anarchists . . ."

When Plato, to enthusiastic applause in the Academy, defined man as a "featherless biped," Diogenes is said to have stormed out, returned a short time later, held up a plucked chicken, crying, "Here is your man!" So much for any ecology that elevates plant and animal life to the level of human.

After Jesus, then Peter and John, then all the Apostles, and most often Paul, were hauled before judge and jury, king and governor, from Palestine all the way to the judgment seat of Caesar. Again and again came the verdict, from Jew and Gentile alike: "Nothing worthy of death or of bonds!"

There is nothing shameful or subversive about our faith, surely nothing destructive of our God's creation. Christian beliefs can bear the careful scrutiny of the critic and honest ecologist.

After all, long before "ecology" became something of a fad, Christian sportsmen, farmers, and picnickers tried to preserve the beauty and bounty of the earth, which, they always knew, "is the Lord's."

John Parcher



# Studies in God's Word

## Peace, a Fruit of the Spirit

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"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22,23).  
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There is perhaps nothing that is more of a burning issue in our country today than our nation's involvement in southeast Asia. Regardless of whether men advocate an all-out effort to achieve a military victory or whether they urge immediate withdrawal, all claim to be striving for peace.

### Attempts at Peace in the World

Peace is a precious commodity for which we have always been willing to pay a high price. We have in the past fought bloody wars for the express purpose of ending all wars. We today spend billions for peace with the logic that we must maintain our military strength in order to deter any enemy from attacking us. Maintaining peace and goodwill is likewise the reason for the expenditure of large sums for foreign aid. Furthermore, goodwill tours by statesmen and touring groups of athletes, entertainers, and artists have of late become fashionable. And for some years already individuals with a concern for improving relations with their fellow men in foreign countries have volunteered for such work as the Peace Corps.

What has been the result of this concerted effort? Is the world today marked by peace and tranquility? Hardly! Wars and rumors of war are still the order of the day. To be sure, the Christian deplors this. He prays for peace and seeks to follow the Lord's directive: "If it be possible, as

much as in you lies, live peaceably with all men" (Rom. 12:18). The Christian is thankful for whatever peace the Lord sends, but by the same token, he does not become disillusioned if peace is not always in evidence. It will be apparent that if it is impossible for members of the sinful world to live at peace with one another, still more is it impossible for them to live at peace with the children of God. "Because ye are not of the world, but I have chosen you out of the world," Christ says, "therefore the world hateth you" (John 15:19).

### Attempts at Peace in the Church

Obviously there can be no easy peace between the Church and the sinful world, but what troubles many is a notable lack of peace even within the outward Christian church. There, if anywhere, they feel there should be peace. So convinced are they of the need for external peace in the church that they are willing to buy it at any price. Hence we have all around us the phenomenon of religious leaders who are willing to give up or compromise almost any doctrine of Scripture if holding that doctrine seems to separate them from the majority. Peace won by compromising the truth is not the peace Christ intended for His Church, as is evident from His striking statement: "I came not to send peace, but a sword" (Matt. 10:34).

Strange as it may sound, the message proclaimed by the Prince of Peace occasions strife in the world. Whoever believes and proclaims that salvation is possible only by grace through faith in Christ Jesus will find himself attacked by those who would substitute their own man-made plans of salvation. The truth must be

defended. Hence Scripture's many exhortations to "stand fast," to "contend earnestly for the faith," to "fight the good fight." The Church *Militant* is indeed a *fighting* church.

### God's Peace

But does constant watchfulness mean that the child of God knows no rest? Is life for him an endless battle in which he doesn't know where to turn? Far from it! He alone of all men has a sure and an abiding peace, for "being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Think of it! All is well between us and our heavenly Father. There is nothing to keep us from going boldly to His throne of grace. He is our dear Father and we are His dear children, heirs of His eternal kingdom. Since that is the case, what does it matter if men rage against us, or if "devils all the world should fill"? We are *at peace with God!*

This peace comes to us through "being justified by faith," that is, by being declared just and righteous before God through the merit of Christ. Such peace may properly be called a *fruit of the Spirit*, for the Spirit alone can work in our hearts the faith which lays hold of the merit won for us by Christ on the cross. What folly to fret about a lack of earthly peace in the world when our eyes are fixed on eternal peace with God! What sinful blindness to trade away the peace-bringing doctrines of the Gospel in the interest of achieving only external and temporary peace in the outward church! Infinitely more precious is that peace which is the fruit of the Spirit, the peace of God which passes all understanding. That peace alone can keep our hearts and minds for time and eternity.

Armin Panning

# TOGETHER

municant. The work program next year calls for an additional offering of \$2.00 per communicant, an average of four cents a week. Few of us can stand before God and say, "I can't do it." Not before that God who has blessed us as no people ever have been blessed.

The times are urgent. The convention authorized entrance into the last continent, South America, upon which our missionaries' voices are not heard. A survey team has pointed out at least three fields which are ripe for harvest. For how long? At the convention an essayist made the appalling judgment: "We must face the stark reality that under present conditions the world and our country are daily becoming more and more heathen!"

The time is ripe. We are reaching the point, under God, where we have the manpower to seize these opportunities. We have a unity of purpose and a common understanding of the task of the church. These things are of God, not of ourselves.

## Lack the Least

And yet we lack one thing, money, perhaps the least that should stand in the way of the kingdom's work. We have the word of our Savior that man's life does not consist in the abundance of the things that he possesses. We have the word of our Savior that we are to seek first the kingdom of God. We have the word of His great apostle that God is able to supply our every need. They give us a clear view of our possessions.

What we need then, above all, it to get the message back to our supply depots. And that is a work we can all undertake. The message must sound in our homes, in our congregations, in our voters' assemblies, that God is calling us to a task, a task that can turn this world upside down. That task is to plant the Savior's name in the hearts of men everywhere. This kind of work will survive in eternity, the only work we undertake that will. Let our voices ring out that God's people of the Wisconsin Ev. Lutheran Synod are being called to service. For this great work there can be no excuse nor delay. For to whom much is given, of him shall much be required.

Let's get the message back to the supply depots! Let's get those coats to our troops! Let's not lose this war!

Rev. James P. Schaefer  
Stewardship Counselor



## First WELS Dedication in Alabama

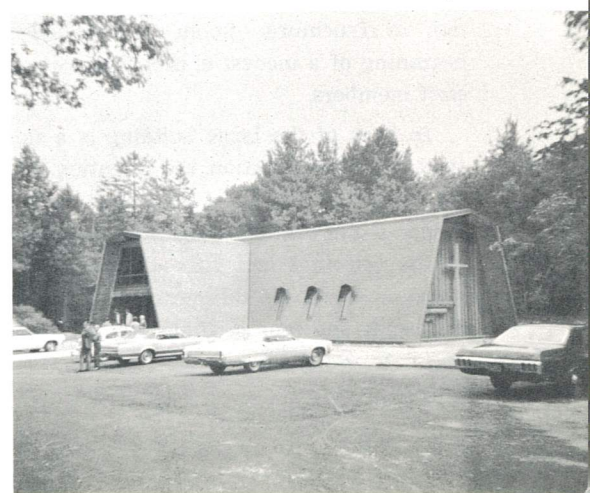
On Sunday, August 15, 1971, the members and friends of Our Savior Ev. Lutheran Church of Birmingham, Alabama, experienced the joy of entering their new house of worship. On that day the first WELS sanctuary in the state of Alabama was dedicated to the glory of God and the proclamation of the everlasting Gospel.

Our Savior Lutheran Church began services in June of 1968. A number of WELS members and other confessional Lutherans comprised the nucleus of the beginning congregation. Pastor Myrl Wagenknecht, formerly of our sister congregation in Huntsville, served the new mission during its first year. The undersigned was installed in July, 1969.

A beautiful tract of land was purchased in the rapidly growing southeastern portion of the Birmingham metropolitan area in the spring of 1969. While worshiping for the next two years in both a YWCA chapel and a bank building, the members kept in mind their goal to construct a house of worship on the site the Lord had provided. The Synod's architectural office supplied planning and guidance, your offerings to the Church Extension Fund the financial aid. Members of Our Savior spent many Saturdays clearing dense undergrowth from the site in anticipation of construction, and now with the Lord's blessings the goal has been realized.

On dedication Sunday, 144 members and friends gathered to "make a joyful noise unto the Lord" recognizing that "the Lord is good; His mercy is everlasting; and His truth endureth to all generations."

Karl S. Peterson, Pastor





## What Your Right Hand Has Done in Japan!

In living the Christian life, the left hand should not know what the right hand is doing — and this is the attitude for which we would like to strive. But our heavenly Father is wonderful, and sometimes He permits us to see just what He is accomplishing through our right hands.

A case in point are the dimes and dollars which we offer to the Lord in the “mission” side of our envelopes. Our left hand doesn’t often find out what our right hand has done. We hang tightly to Jesus’ promise, however, that our offering is blessed thirty-, sixty-, a hundredfold.

But then, the offerings unostentatiously given on a certain Sunday morning, for instance, appear, as if suddenly, in many forms — and even in distant parts of the world. One of those forms was a set of buildings dedicated on September 15, 1971, in Tsuchiura, Japan.

The largest of the three buildings serves various purposes and is therefore appropriately called the “All-Purpose Center” of our mission in Japan. In addition to a fairly large meeting hall in which all the members of our eleven preaching stations in Japan can assemble — as they do several times a year — there are also two seminary classrooms. The large meeting room has a simple and reverent chancel on one end, and by convenient partitioning it is used as a place of worship by the local congregation in Tsuchiura. Room is provided for housing the beginning of a modest church library and two offices for staff members.

In back of the large building is a smaller building of steel-frame construction, the “printing shop.” Here through the skills and talents of dedicated workers, materials are prepared and printed — again on equipment made possible by the offerings and gifts of individual believers in the States — to spread the message of God’s love in Jesus to thousands and tens of thousands in Japan.

On the same day the group of almost 100 believers dedicated a new parsonage to house Missionary Harold Johnne and his family. The new parsonage is situated next to the parsonage of Missionary Kermit Habben and the tiny frame structure which was used previously as the place of worship for the local congregation. With a small amount of remodeling, this building is now being used as a one-room teacherage and a one-room classroom for the missionary children.

Buildings, certainly, are not a means of grace. But in these buildings God’s Word is preached, taught, learned, printed, and lived. In addition, the Lutheran Evangelical Christian Church, the WELS Mission in Japan, now has a distinct identity through the very existence of these buildings. The gifts and offerings of many right hands made these buildings possible. To the possessors of those hands is extended deep and sincere appreciation together with the thanks and praise to our heavenly Father who faithfully and graciously used them.



Dedication Service on September 15, 1971

# The Lodges and Lutheranism

"Your church is against the lodge, isn't it?" That's a statement we have heard or had hurled against us many times. It brands us as something strange and something strict. Did you know, though, that it isn't only our church body which has taken a position against lodges? Almost all of the Lutheran church bodies have at one time or another recognized the evils and the anti-Christian character of the lodge and, as a result, have adopted official statements against membership in such organizations. Whether those statements have been as complete as they might have been and whether they have always been put into practice is another question. We know what our Synod's position and practice are, but what about the position and — just as important — what about the practice of the other Lutheran churches? In this article we shall take a look at some of those other Lutheran bodies and examine their position on the lodge question.

## Lutheran Church in America

The Lutheran Church in America (LCA) has a statement on the lodge in its 1962 constitution. It reads: "After the organization of the Lutheran Church in America no person who belongs to any organization which claims to possess in its teachings and ceremonies that which the Lord has given solely to His Church, shall be ordained or otherwise received into the ministry of this church, nor shall any person so ordained or received by this church be retained in its ministry if he subsequently joins such an organization. Violations of this rule shall make such minister subject to discipline."

This statement sounds good until we reread it and notice that it speaks only of ministers. It says nothing about lay members. It doesn't forbid lay members from joining a lodge. It doesn't even suggest that lay members not join a lodge nor does it urge them to leave the lodge. All it does is to speak of ministers, and then not of all of its ministers, but only those who are ordained after 1962. As a result many of the lay members of the LCA belong to anti-Christian organizations and so do some of its ministers.

## The American Lutheran Church

In the documents adopted by The American Lutheran Church (TALC) we find stronger statements on the lodge. Article V of the Minneapolis Theses, approved by the old American Lutheran Church and all the member synods of the old American Lutheran Conference, states: "They (the synods constituting the ALC) agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any anti-Christian society. And they admonish their pastors and congregations to testify against the sin of lodgery and put forth earnest efforts publicly

and privately to enlighten and persuade persons who are members of anti-Christian societies to sever their connections with such organizations".

Again, at first reading, this statement sounds good. Then, however, we again notice that it only forbids pastors from being members of an anti-Christian society. Nowhere does this statement forbid its lay members from joining such groups. It does encourage testifying against the sin of lodgery and trying to persuade their members to sever connections with the lodge. Yet it says nothing about disciplining individual members who are connected with the lodge; nor are the lodge members forbidden to belong to congregations of TALC. The result is predictable. Many a congregation of TALC contains lodge members and many a congregation of TALC has become a haven for lodge members who are under discipline in other Lutheran congregations.

## The Lutheran Church — Missouri Synod

In the constitution of The Lutheran Church — Missouri Synod we find a lengthy statement on the lodge question. In the Bylaws, Article XIV, we read, "a) The Synod is firmly opposed to lodges or societies of an unchristian or anti-Christian character. b) It is the solemn, sacred, God-given duty of every pastor properly to instruct his people on the sinfulness of such lodges as deny the Holy Trinity, the deity of Christ, the Vicarious Atonement, and other Scriptural doctrines and to induce his congregation(s) to take action against all members who after thorough instruction refuse to leave such a lodge . . . f) It is and shall be the practice of the congregations of Synod not to administer Holy Communion to members of such lodges nor to admit such persons to communicant membership."

With this statement the Missouri Synod forbids its members to become lodge members and remain members of one of its congregations at the same time. The statement covers all, pastors and lay people alike, as it should. All are forbidden, on the basis of Scripture, to participate in the "lodge evil" as it is called in another section of Article XIV. Many congregations in the Missouri Synod have faithfully followed this position in practice and have dealt with the lodge problem. We are, however, revealing no secrets when we say that some congregations have done little to deal with lodge members in their midst and have even welcomed known lodge members into their midst. Practice has not always followed preaching.

## Lutheran Council in the U. S. A.

Anyone should readily see that the lodge question poses a special problem for the Missouri Synod in its present fellowship with TALC. Discussion is going on concerning this problem. A release early this year by a study group of the Lutheran Council in the U.S.A. (a cooperative agency established by the LCA, TALC, and Missouri Synod on Jan. 1, 1967) states: "As Lutheran Christians, we recognize and acknowledge that any organization is an anti-Christian organization which in its basic documents or in its rites, ceremonies, and practices explicitly contradicts the Christian Gospel of salvation or which in any way conflicts with obedience to the Word of God." The report also states: "Any practice . . . ritualistic or ethical, which involves a

denial or at least a blunting of our commitment or witness to this one and only Gospel must be avoided by pastors and laymen alike." This report will become part of a broader study of the lodge question to be continued under the LCUSA auspices.

Here again we find the problem of the lodge recognized, but nothing stated about what action is to be taken. More study is forthcoming, but we wonder what the result will be. We are tempted to say, "Practice what you preach. Put into practice what the Bible clearly teaches and what some of you already have said in your constitutions. 'Flee from idolatry,' as Paul commands in I Corinthians 10:14. Avoid such false worship and unionistic practices and those who would allow them."

#### Dealing with the Lodge Question

How shall we in our congregations deal with the lodge question? How shall we, for example, deal with the person who is a lodge member and applies for membership in our congregation? Shall we take him in to "get him under the influence of the Gospel," as some put it, and then try to persuade him to leave the lodge? Some church bodies follow this procedure; but experience does not show this to be a proper or successful way to meet the problem. Also such a procedure would condone the person's sin. Nor should we go to the other extreme and, in a legalistic way, deliver an ultimatum: "You must either quit the lodge or stay out of the church." Rather we need to welcome such people and then, before they become members, instruct them in the Word. We need to show them plainly the difference between the Bible religion and the lodge religion. This we need to do in all love and concern for their souls. Either that person will then accept the Christian faith, leave the lodge, and be welcomed into our congregation; or will reject what Scripture says, stay with the lodge, and not be accepted into our midst. In that case, we still will have done what Christ commanded us to do — we will have preached the Gospel to such people.

What shall we do when it becomes known that a member of our congregation is a lodge member? Again we should not react in a legalistic manner. Again we should not immediately deliver an ultimatum: "You must either quit the lodge or leave the church." Instead, we deal with him in loving concern for his soul. In love we discuss the problem with him. In love we lead him into the Scriptures. In love we show him how inconsistent it is for him to worship God through Christ with us in church and another god who knows no need for Christ's perfect sacrifice in the lodge. If he will not hear, if our sincere and earnest efforts prove fruitless, then we must follow the rest of the procedure laid down in Matthew 18:15-20. Either the person will be led to repent and forsake the error of his way or will be made manifest as an unbeliever. But deal with him we must, in love and concern, for the sake of his soul.

"Your church is against the lodge, isn't it?" We answer: "No; that is not quite right. Scripture is against the anti-Christian lodge. Therefore we, too, must oppose it, in position and in practice!"

Pastor Richard Lauersdorf

## GETTING

**Ever heard this bit of history?** While the cold was dealing death and the snow was turning into grave markers for the sixth German Army under the command of Col. Gen. von Paulus at Stalingrad in November of 1942, there were 200,000 shirts, 40,000 caps, 102,000 pairs of felt boots, and 12,000 heavy coats stored behind the lines. Each depot had its supervisor, deputy supervisor, bookkeeper, clerks, and guards. "It's all here," said the Army's Stewardship Committee. "But not here," complained the private at Stalingrad. Bureaucratic red tape ground a prize army of over 300,000 men into a remnant of 5,008.

#### Resources Needed

We are not stretching the point when we say that we, the 1,000 congregations of the Wisconsin Synod, face a similar situation. It is hard to recall a year when we needed so much the resources available at our supply depots — which for us are the thankful hearts of God's people. These thankful hearts are tremendous resources, capable of miracles. Can we get the hearts and our needs together?

The 1971 convention adopted a challenging budget, calling for an increase in Synodical contributions of at least \$500,000 in 1972. Few church bodies could even *dream* of increasing their budget by that amount. The times simply cannot summon that kind of commitment. But the convention adopted the budget — flaunting the times — with the prayer that all of us would see, clearly and distinctly, the confessional task to which the Lord is calling us.

Confessionalism — holding fast to the Scriptures and the Lutheran Confessions — is a divine imperative. Mission without confessionalism is doctrinal anarchy. But confessionalism without mission is dead orthodoxy. For some reason — least of all *our* faithfulness — God has called us both to mission and confessionalism in these days of decaying faith and morals.

#### Unwilling or Unable

Some might be tempted to say that the work we have cut out for ourselves next year (translated into dollars in the budget) is an impossible dream. That is just not so. We may be *unwilling*, but we are not *unable*. Our congregations are contributing to the common ministry we carry on through the Synod an average of \$20 a year per com-



## “A Time to Love”

“A Time to Love” was the theme uniting the Lutheran Collegians 1971 summer projects. Those who worked in them will agree that this summer was indeed a “time to love.” It was a time to love as each new face appeared in answer to a knock on the door, as children poured into vacation Bible school classrooms, and as Lutheran students from secular and Synodical schools were sent out as Traveling Canvass-Witness teams and also participated in the Detroit Evangelism Project.

### Traveling Canvass-Witness Program

The Traveling Canvass-Witness Program was devised by the Missions Committee of Lutheran Collegians in cooperation with the WELS General Board for Home Missions to provide and make use of trained workers dedicated to the Lord. Eight teams of from two to seven members each spent from one to five weeks (depending on team size, amount and nature of the work to be done) canvassing for 12 congregations from Washington State to Florida.

The object of each canvass call was to obtain and to impart information. The canvassers realized that, behind each door, a soul might be waiting to hear and to be touched by the message of God's love; behind each door might be a person or family who had not had any contact with the crucified and risen Savior. This prompted a prayerful approach and respectful attitude toward all people. Frequently the canvasser would be called upon to tell about the love of God and extend an invitation to hear more about Him in church.

Canvassers almost immediately discover that there is a challenge in this work. The Lord is there to help, but He has not promised that His work would be easy. There are people who scoff, and people who become enraged at the very presence of a stranger at

their door. There are agnostics, Muslims, atheists, lukewarm Christians, Jews, Jehovah's Witnesses — and there are some people who simply do not speak English. The task of bringing such varied people to Jesus is impossible for any human, no matter how gifted; but in faith the canvasser implores the aid of the Holy Spirit, for with God nothing is impossible. A rough estimate by the General Board for Home Missions reveals that the teams spent approximately 435 days (3,500 man hours) on the streets and in homes near the 12 congregations. Indeed, many people were contacted this summer who might have been passed by if the Lord had not sent someone to canvass.

### Tangible Results

Sometimes the Lord revealed tangible results as the fruit of the canvass-witness efforts. One pastor wrote: “We had seven in church the Sunday you left as a result of the canvass, and there were five this morning. Two families have attended and talked seriously about membership.” What a privilege, what a joy, to hear of such responses to the Lord's invitation issued through His servants on earth! But what if there is no such response? Perhaps all the faithful members come, ready to welcome visitors, and no visitors come. Does that mean the canvass in that community was a failure? No! The Lord promises that His Word accomplishes His will and never returns to Him void — someone will profit from it wherever it is spoken.

### Detroit Evangelism Project

Detroit, Michigan, was the scene of another project undertaken by the Lutheran Collegians in cooperation with the pastors and congregations at Zoar and Paul the Apostle Lutheran Churches. This year the Lord brought about 30 workers to help with the canvass and vacation Bible schools, from July 25 to August 15. The canvass

work was very similar to that done in the Traveling Canvass-Witness Program, but also included an invitation to the children of unchurched families, especially, to attend vacation Bible school.

The Lord blessed both churches by sending twice as many children as were expected. A total of 278 children came at least once during the two weeks of Bible school. Each evening the workers congregated at Zoar to discuss the events of the day, eat excellent meals, discuss means of introducing the morrow's lesson, take part in a brief devotion — usually conducted by members of the group — and relax prior to the preparation of the lesson and art project for the next day.

Although the workers were willing to return home after their sojourn in Detroit, there was also a reluctance to leave the companionships which had developed. Regardless of their various immediate plans, all had been strengthened in the same faith. One participant wrote later: “Here I sit looking for a job. I know one thing though, no matter what I decide to do, since this summer I've finally found a real purpose for living, and no matter where I am, I'll be happy 'cause Jesus comes first.”

Thus ended “a time to love.” Or did it? Those who were part of the effort this summer discovered that the time to love does not end on the last day of a Lutheran Collegians summer project. They realize that this summer was only a beginning for them. The Holy Spirit was indeed busy this summer, but His work is not yet done.

More and more people are born and die each day without Him. May He move all of us therefore to say with the Prophet Isaiah, “Here am I, send me.” May he open our hearts and lips to speak not only to strangers, but also to family and friends, bringing the Gospel to those who need it and exhorting those who have it! May we not hide our “Gospel lights” under bushels, but, with God's help, let them shine forth into all the corners of our lives!

Karen Black/Mark Porinsky

# Minister of Christian Education

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We are living in an age of specialization. We have specialists in medicine, specialists in industry, specialists in the sciences. The vast amount of knowledge that must be mastered in each field requires this.

The Church also has its special needs. It has had, and still has, some specialized ministries. Christians have recognized the need for calling some pastors and teachers into special fields of labor in the church — to devote most of their time to some particular phase of the holy ministry. We have called institutional missionaries who devote all of their time to serving those who have been hospitalized or imprisoned. The professors in our worker-training schools have specific subjects in the curriculum which they must master. Even some of our Christian day-school teachers are involved in departmentalized teaching. In the last few years there has been a growing use of still another form of the holy ministry. It is the office of the minister of Christian education.

When we hear the word “ministry” we immediately think of the pastor and his calling. He preaches the Gospel, baptizes and instructs the children, comforts the sick, rebukes the erring, and seeks to bring the unbeliever to Christ. He does this work because the Lord has called him to do it through His Church. Christ has commanded His Church: “Go ye therefore and teach (make disciples of) 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” (Matt. 11:28, 29). Because not all of us can carry out the work of the public ministry, and because God wants all things in His Church to be done decently and in order, we call a pastor to carry out the work of the public ministry in our name.

But believers, gathered together in Christ’s name, may also call other servants of the Lord to serve in the church. If a congregation has a Christian day school, it will call teachers. They too are ministers of Christ. The church-at-large may call missionaries, professors for its schools, and even men to serve in a particular office, such as the full-time president of the Synod or the executive secretary of a synodical board. God has given us only one holy ministry but has not prescribed the exact form that ministry must always take. “Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?” (I Cor. 12:29, 30.) The functions of Christ’s called workers will vary depending upon the circumstances and needs of the Church.

Needs and circumstances today demand, among other things, that we do all that we can, with the means God has

given us, to raise our children in the fear of God. That is why more of our parents than ever before are sending their children to a Christian day school. But not every congregation is in a position to establish a Christian day school. Thus some congregations are considering the calling of a minister of education who will exert all of his efforts in the interest of the children and youth in the congregation. Naturally, in a small congregation the spiritual needs of the entire flock can be adequately met by the pastor. But as a congregation grows, so do the demands upon its shepherd. As a result the services of a minister of Christian education may be vitally needed.

## His Duties

The duties of a minister of Christian education will vary with the special needs of the congregation. In every case his primary role would be that of assisting the pastor teach the children and youth in the congregation. He may teach Sunday school, the vacation Bible school, the teen Bible class, the weekday or Saturday school. He may train Sunday-school teachers. He may conduct the teachers’ meetings, guiding them in the preparation of their lessons.

A most important function of his office would be to promote the cause of Christian education. He should guide the congregation in seeking the most effective ways to train its children in the Word of God. He will also inform the congregation of the great advantages of having a Christian day school.

He should be ready at all times to discuss with parents the spiritual needs of their children. He should point out to them how the home should support the work of the church in the teaching of their children. He can do much to make parents aware of their responsibilities as Christian parents and as members of Christ’s Church.

The minister of Christian education may also be called to direct the choir, to play the organ, to assist with the youth group, to help with the administration of the church office. One man may not be able to carry out all of the duties mentioned. He will concentrate on those specifically needed in the congregation and specified in his call.

## His Qualifications

Who is qualified to serve in this capacity? The qualifications must be those required of every public servant of the Word. Those who serve the Church and Christ in the public ministry should have a sincere faith in their Savior and live exemplary lives. They must be “apt to teach” (I Tim. 3:2). They must hold “fast the faithful Word as he hath been taught, that he may be able by sound doctrine

both to exhort and convince the gainsayers" (Titus 1:9). They must know and teach the true doctrine of Scripture and be faithful stewards of the mysteries of God (II Cor. 4:2).

A director of Christian education must have those special gifts particularly required by his office. He should be an able teacher of children, and he should have the desire to plant the Word of God firmly in the hearts of the young. He should possess sound Christian judgment, so that he will use only such materials and publications as correctly teach the Gospel. He should employ the most effective way of teaching the Word of Truth. He should have the ability to apply the Law properly, in order to show a child his sin and to serve as a guide for a God-pleasing life. Above all, he should know how to bring the comfort of the Gospel, so that a child may rejoice in Christ his Savior.

#### His Training

At the present time we do not have a training program at any of our academies and colleges to prepare a minister of Christian education specifically for this office. However, the Christian day-school teacher is well qualified to carry out the duties of this office. It is for that reason that most congregations which establish this office are calling experienced Christian day-school teachers to fill it.

#### His Call

The best training and the finest qualification do not make one a minister of Christ. His call does. "And how shall they preach (or teach), except they be sent?" (Rom. 10:15.)

In calling a minister of Christian education, a congregation should follow the orderly procedure prevailing in the Synod. The District president should be consulted. Requests for candidates should be directed to him. He, in turn, will submit a list of candidates to the congregation at its designated call meeting.

If your pastor is finding it increasingly more difficult to meet all the demands the Gospel ministry makes on him today, the office of minister of Christian education deserves to be studied by your congregation in the light of its needs. In these last days of unbelief and ungodliness we certainly do not want to neglect the thorough training of our children. After all, the task to preach the Gospel to all the world will be around long after we have departed this life, and that responsibility will rest with today's children. Now is the time to teach them God's Word diligently both for their own eternal well-being and for the good of Christ's kingdom on earth.

Rev. Wm. Fischer  
Secretary of Part-time Education

## Direct from the Districts

### Arizona-California

#### "Helping Hands"

Charity may begin at home or even within their own congregation, but the women of Garden Grove's King of Kings Evangelical Lutheran Church (California) don't believe it should stop there.

Nor do they consider charity simply the giving of material things. They're willing to give their time and talents as well.

The "Helping Hands" program started in January 1971 after their pastor, Joel E. Gerlach, became professor at Wisconsin Lutheran Seminary in Mequon, Wisconsin. Members didn't want the congregation to disintegrate, so they looked for something to bind them together during the interval. "Helping Hands" was the result. The program was set up to cover both the spiritual and material needs of the congregation and community.

Once the program was operating, time and distance presented a whole new set of problems. The congregation is spread over all of Orange County as well as Whittier, Los Angeles, and Long Beach. Finally, those in charge of the program followed the example of the Mormons and divided the church geographically (but informally) into 15 zones. One woman was placed in charge of the physical aspect of the program in each zone, and one to handle the spiritual requests for help. For each zone there is a list of members who can be called on for help.

The zone arrangement proved very helpful when the Rev. M. C. Nitz recently became pastor of the congregation. Someone in each zone had a get-together so that the new pastor not only met the people but also learned where the areas were.

Visitations are an important part of "Helping Hands." The members visit elderly people and shut-ins, new

church members and those who have visited the church, people whose children go to Sunday school but who do not attend church themselves, and church members who have become lax. They also visit anyone the pastor refers to them and at times refer people to the pastor.

Much of the women's work is concerned with nonspiritual things such as cleaning house and providing hot meals for new mothers or the families of people who are ill. If someone needs transportation for a doctor's appointment or can't find anyone to care for the children, "Helping Hands" will try to find someone with the necessary talents. It's sort of like those long-ago days when neighbor-helping-neighbor was an integral part of community life.

An important part of the total program is group prayer. This involves the men and women of the congregation and is used when someone suggests it as well as when it is requested. There are situations when prayer is the only kind of help that can be given. (Adapted from the *Los Angeles Times* of Tuesday, Sept. 7, 1971.)

## Dakota-Montana

### 46 Years in the Ministry

Pastor Walter Herrmann retired at the end of August after serving 46 years in the Lord's kingdom. Parishes which he served during that time include the following: Hazelton, North Dakota; Elgin, North Dakota; Tolstoy, South Dakota; Hettinger, North Dakota; Zeeland, North Dakota; Colby, Kansas; Clatonia, Nebraska; Mayville, Michigan; Akaska-Tolstoy, South Dakota; and Mazeppa-Rauville, South Dakota.

On September 12 the members of St. John's Lutheran Churches of Mazeppa and Rauville arranged for a special service of thanksgiving commemorating their retired pastor's service to the Church. Pastor E. Werner delivered the anniversary sermon, based on I Peter 4:11, "Serving the Lord with Our Talents." The gathering was also addressed by District President A. Kell and by Pastor Werner in his capacity as Visiting Elder of the Conference.

May the Lord, who counted Pastor Herrmann worthy to serve in His Kingdom for 46 years, continue His grace upon Pastor and Mrs. Herrmann in their retirement!

### Realignment and Vacancies

The Flasher-Carson-Paradise, North Dakota, field has been realigned with the following parishes: Flasher with Mandan, North Dakota; Carson with Elgin, Burt, and Leith, North Dakota; and Paradise with Morriston, Watauga, and McIntosh, South Dakota. Vacancies at present exist in Zeeland and Bismarck, North Dakota, and at Mazeppa-Rauville and Mound City, South Dakota.

### District Anniversary Book

A booklet commemorating the 50th anniversary of the Dakota-Montana District, which was observed last year, is now available. It contains pictures of every parish and a listing of all pastors who have served the individual parishes. Also included are the anniversary essay by Prof. K. Sievert and an essay delivered by Pastor E. Gamm depicting the history of the District. Anyone interested in securing a copy may contact Pastor Gerhard H. Geiger, Roscoe, South Dakota 57471. Cost of the booklet is \$2.00 postpaid.

## Michigan

### Ohio Mission Rally

On October 3, 1971, members of the Wisconsin Synod congregations in southern and central Ohio gathered for an area mission rally at Peace Lutheran Church, New Carlisle, Ohio. The recently dedicated facility of Peace Lutheran was crowded to overflowing for the special 4:00 P.M. service by the 231 Christians who represented New Carlisle, Kenton, Findlay, Jenera, North Columbus and Cincinnati. The featured speaker was the Rev. Keith Haag, Manitowoc, Wisconsin, who served at Kenton, Ohio, for 10 years and also was the pioneer pastor of Peace Congregation. He based his message on Psalm 96, urging those present to "Declare the Glory of the Lord Among the Heathen." Children of Trinity Lutheran School in Jenera — 48 of them — added to the beauty of the service by singing a mission hymn. Liturgist for the mission rally was the host pastor, Rev. O. Lindholm. Following the service, a potluck meal and Christian fellowship were enjoyed.

### Debt Retirement

Sunday, September 26, 1971, was a day of special significance for the members of St. John Ev. Lutheran Church, Bay City, Michigan. This date was observed by the congregation as their "Centennial Building Fund Loan Retirement" Sunday. The occasion marked the end of a very ambitious building program that began in 1950. Over the past 21 years the membership of St. John's increased by some 400 communicants to reach the present communicant membership of slightly more than 1,000. Also an indication of the Lord's blessings is the fact that the congregation was able to repay its building loan almost 1½ years before the due date. During this same period the congregation's mission offering increased five times.

The Rev. John F. Brenner, pastor of St. John's, reports that the faith and zeal of the membership were demonstrated in the hard work that went into the building program and the generous gifts that were offered to make it possible. The new church, dedicated on October 7, 1962, was erected by the congregation in thanksgiving for 100 years of God's grace showered upon St. John's since its founding in 1862.

The Centennial Building Program and Fund came to an end on September 26, 1971. By resolution of the voters' assembly a new Future Building Program and Fund — in view of the fact that a new school building will be needed — was inaugurated on the next day, September 27, 1971. May the Lord of the Church bless St. John's with the same zeal and faith for its new program!

### Grace, Eau Claire, Celebrates 50th

On September 26, 1971, Grace Ev. Lutheran Church, Eau Claire, Michigan, observed the 50th anniversary of its organization. The members of the congregation along with former members and friends assembled in a morning and an afternoon service to praise and thank the Lord for His bounteous gifts during the past 50 years.

Pastor Norman Engel, Milwaukee, Wisconsin, the first resident pastor of Grace, delivered the message, "The Gift of the Word," at the 10:30 A.M. service. On the basis of John 17:10, he led all present to recall the blessings of God which are received through His Word and urged that His Word ever remain the Truth proclaimed and heard at Grace. Pastor C. Schmelzer, Owosso, Michigan, the third pastor to serve Grace, was liturgist.

The sermon in the 3:00 P.M. jubilee service was preached by President O. J. Naumann, who spoke on Isaiah 54:10. Exhorting the congregation to "Glorify the Lord who has Mercy on Us," he reminded the members that they should do so because the Lord's kindness had not departed from them in the past and the covenant of His peace still assures the future of His believers. Liturgist was Pastor Richard Shimek, present shepherd of Grace.



Grace Church, Eau Claire, Michigan

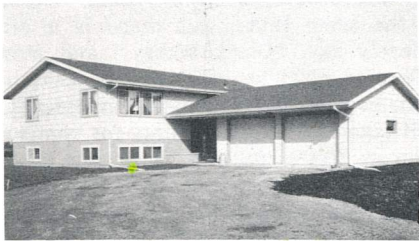
Grace Congregation was organized on December 31, 1921, under the leadership of Pastor-Emeritus H. C. Haase of St. Matthew's, Benton Harbor. Since its organization Grace has had nine pastors. A Christian day school was begun in 1950. Pastor William Krueger taught the school during its first two years. Since then six teachers have brought the Word to Christ's lambs.

The members of Grace Congregation look to the future with trust in the Lord's guiding hand, confident of His continued blessing as they recall the words of Samuel of old, "Hitherto hath the Lord helped us."

## Northern Wisconsin

### Parsonage Dedication at Waupun

September 26, 1971, 2:00 P.M., were the date and hour of the dedication service for Grace Congregation's new parsonage. Speaker for the thanksgiving service was Prof. J. Chworowsky, dean of students at Northwestern



Grace Parsonage, Waupun, Wisconsin

College, Watertown, Wisconsin. After the dedication service, held in the church, the church president, building committee, and pastor led the congregation to the parsonage for the official opening and tour.

The congregation gratefully acknowledges the loan of \$23,100 from the Synod's Parsonage-Teacherage Fund used to construct the bilevel, four-bedroom home. The entire family living area is contained on the upper level; the pastor's study is located on the lower level. Members of the congregation supplied the labor to finish the interior and exterior decorating and landscaping. The address is 1016 Church Street, Waupun.

Grace Congregation was established in 1966. Within the last two years it has been blessed with a new chapel (the first unit of the future master plan) and its new parsonage. Pastor of the congregation is Kenneth H. Gawrisch.

## Adults Only?

Almost 50 existing mission congregations of our Synod do not have their own place of worship. The total backlog of Church Extension Fund needs in existing missions has mounted close to \$5,000,000. The statistics should not cause you to despair; rather, they should move you to give all praise and glory to God because they are indicative of the manifold blessings of God upon our Synod. Just ten years ago our Synod was represented in only 16 states and 54 metropolitan areas of our country. Today as a result of God's blessings we have worship services in 38 states and 120 metropolitan areas.

But the fact remains, each Sunday several thousand fellow members of our Synod worship in such temporary facilities as homes, school auditoriums, bank cafeterias, and mortuaries. The need for CEF loan monies is urgent so that these people can purchase land and erect chapels.

However, it isn't adults only who have need for permanent worship facilities. Let's not forget the children. In each young mission congregation there are many children who are in need of Sunday-school and vacation Bible school facilities. To illustrate our point we would like to share with you the blessings experienced by the Beautiful Savior mission in Carlsbad, California.

Realizing that a vacation Bible school can serve as an excellent tool for bringing the way of salvation to the hearts of the unchurched children in the community in addition to fortifying the congregation's children in their faith, the members of Beautiful Savior were enthusiastic in preparing for their first VBS. Several community canvasses were conducted, literature distributed, follow-up calls made, posters displayed, and, since there were no facilities, the Carlsbad Women's Club was rented for a fee of \$100.00. An invitation was extended to the children of Ascension Lutheran Church,

another young mission in Escondido, which because of a lack of facilities was unable to have a VBS of its own but had children who were eager to travel the 40-mile round trip in order to attend each day.

The Lord's blessings were evident at the opening session of the Bible school when 86 children were in attendance. Since there were more children than the rented facilities could handle, 22 junior high-school students (of which 12 were from non-member homes) attended classes in Beautiful Savior's rented parsonage. The final tally revealed a total enrollment of 98 — 10 children from Beautiful Savior congregation, 19 from Ascension congregation and 69 from nonmember homes. Of the total number 29 children had not yet received the blessings of Christian Baptism. We invite your prayers that the seed of faith which the Holy Spirit has planted into these young hearts will continue to grow and bear fruit.

Children are precious to the Lord. Children are in need of God's Word. There are thousands of children in our country like those in Carlsbad and Escondido, California, who are in need of Sunday-school, vacation Bible school, and worship facilities. The CEF can help to provide for these needs.

When you pray for our mission congregations and their pastors, when you give a special gift to the CEF, when you consider loaning money or establishing a gift annuity for the CEF, do not forget the children. They, too, are in need of your prayers. They, too, are in need of your gifts and loans to the CEF.

For information regarding loans to the Church Extension Fund (at 4½% to 5½% interest) or regarding gift annuities, please send the form below to:

Mr. Norris Koopmann, Treasurer  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

Send Information on CEF Loans  or Gift Annuities  to:

Name: .....

Address: .....



# "In Christ"?

It is PEACE!

Everywhere one goes today one sees the "peace symbol" plastered on walls, signboards, buildings, and used as a greeting especially by the so-called mod or "in" generation. Do these modern-day peace-seekers really have peace? Obviously not. Well, can anyone have peace in this strife-torn world? I say, we can! How? In Christ, who said, the night before He was nailed to the cross, "Peace I leave with you, My *peace* I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." . . . "These things have I spoken unto you, that IN ME ye might have *peace*. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." (John 14:27a; 16:33.)

### "In the World — Tribulation"

Certainly this is the experience of all men, unbelievers as well as believers — "in the world . . . tribulation." Look at the worldlings, who try to live apart from Christ, their pathways strewn with unfulfilled dreams, broken hearts, blasted lives, and graves of despair. See its lack written all over their faces. Read about it in their books, such as *Peace of Mind*, which sold over a million copies, but whose rabbi-author had no idea where peace is found. Hear it in their ear-splitting, shrieking music, as if they were trying to forget what they lost. See it in their excessive, as well as illegal, use of alcohol and drugs, and a thousand and one other expensive playthings, all of which are nothing but escape mechanisms, lasting but for a moment. It's exactly as the writer of *Peace of Mind* bewails in his sad book: "The old restlessness returns as soon as we stop our water-bug dartings and chair-hoppings."

Nor are we believers exempt from tribulation, for the words of Jesus quoted above were spoken by Him to His first disciples, and are therefore also applicable to us today. Jesus also said, "If any man will come after Me, let him deny himself, and *take up his cross*, and follow Me" (Matt. 16:24). In fact, there are dozens of passages which emphasize the same thing. As long as we are in

this sin-cursed world we shall have tribulation in one form or another.

### "In Christ — Peace"

But, thank God, by the grace of God, I have discovered, as have millions of other Christians of all ages and races, that "in Christ" we can have peace, peace in the midst of adversity, conflict, war, pain, even death. This peace is no "will-of-the-wisp" peace, no make-believe, fairy-tale peace. This is real peace, the peace of God, which surpasses all human understanding.

Listen to a man "in Christ," who though beset by unnumbered difficulties, wrote to his special friends at Philippi: "Don't worry about anything, instead, pray about everything, tell God your needs and don't forget to thank Him for His answers" (Phil. 4:6-Taylor).

Notice, Paul says, "Don't worry about anything." Other people may tell us the same thing, but there is a big difference. They merely say, "Don't Worry," and stop there. Not Paul. He goes right on and tells us what to do with the mess in our hearts: "Tell it to God," everything. Then what? God will take care of everything, for remember, nothing can harm us, God's children. Even our trials and tribulations will be turned into good, after they have served their purpose. Paul knew what he was talking about from experience. So he says, "Try it, it works! Pray over everything, give thanks for everything, and you won't worry over anything."

In the Roman catacombs, with its six million Christian graves, one finds again and again this inscription: "In Christo — In Pace," that is "In Christ — In Peace." These words belong not merely on a Christian's tombstone, they deserve to be engraved on his heart. Let the storms of life rage about me — just as the deep caverns of the ocean know nothing of the storms on the surface, so too in my heart there is an inner calm, "at peace in Christ."

Kenneth W. Vertz

## THE ORDER OF MATINS FOR CHRISTMAS DAY

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## WELS in Fellowship with FAL

As we go to press we share the following news release with you from the office of Pastor James P. Schaefer, Director of Public Relations:

"The Commission on Doctrinal Matters of the Wisconsin Ev. Lutheran Synod has declared that 'the Commission finds itself in unity of doctrine and practice with the Federation for Authentic Lutheranism' and that the Commission 'finds nothing to hinder the practice of church fellowship between the Wisconsin Ev. Lutheran Synod and members of the Federation.'

"The declaration opened the way for transfer of members, exchange of pulpits, and intercommunion between the two church bodies.

"On October 22, 1971, the Wisconsin Synod Commission, which is responsible for interchurch relations of the 381,000-member Wisconsin Synod, met with six officials of the Federation. The Commission's declaration followed the meeting.

"The Federation describes itself as an organization 'formed to serve individuals (and congregations) who for conscience reasons are withdrawing from synodical membership in heterodox Lutheran bodies and declaring themselves independent.' The Federation maintains that it is continuing the doctrinal position of the former Lutheran Synodical Conference of which both the Wisconsin and Missouri Synods were charter members.

"Four of the officials meeting with the Wisconsin Synod's Commission are pastors of congregations which have withdrawn from The Lutheran Church — Missouri Synod charging that body with liberalism in doctrine and practice.

"According to Professor Carl J. Lawrenz, president of Wisconsin Lutheran Seminary and the Commission's chairman, the Commission will recommend to the 1973 convention of the Wisconsin Synod a 'formal declaration of such confessional agreement'."

The constituting convention of the Federation for Authentic Lutheranism was scheduled to be held at St. John's Lutheran Church, Libertyville, Illinois, on November 1-2, 1971. We expect to report in detail on this meeting in the next issue. Representing the FAL in the meeting with the Commission were Pastors E. Kauffeld, R. McMiller, T. Dudley, and R. J. Voss, and Mr. R. Hannenberg and Mr. L. Marquardt.

## INSTALLATIONS

(The following installations were authorized by the respective District presidents.)

### Pastors

**Jungkuntz, Frederick H.**, as pastor of Gethsemane, Milwaukee, Wis., on Aug. 15, 1971, by K. J. Eggert (S.E.Wis.).

### Teacher

**McClelland, Vernon**, as teacher at Immanuel, Kewaunee, WI, on Sept. 12, 1971, by A. Tiefel (N.Wis.).

**Proeber, Kenneth A.**, as principal at Fairview, Milwaukee, WI, on Sept. 19, 1971, by V. Thierfelder (S.E.Wis.).

**Scheibe, Warren**, as principal at Emanuel, Flint, MI, on Aug. 22, 1971, by J. Ruege (Mich.).

## CHANGE OF ADDRESS

Changes of Address to be published in The Northwestern Lutheran are to be submitted through the District president in whose District the respective pastor or male teacher is residing.

### Pastors

**Gawrisch, Kenneth H.**  
1016 Church St.  
Waupun, WI 53963

**Graf, John M.**  
1108 E. Lafayette St.  
Sturgis, MI 49091  
(correction)

**Lange, Gerald L.**  
8A Broadway, 15th Floor  
Mei Foo Sun Chuen, Laichikok  
Kowloon, Hong Kong

**Seifert, Donald A.**  
3744 Centinela Ave.  
Los Angeles, CA 90066

## REQUEST FOR COLLOQUY

Pastor W. H. Allwardt of Zion Lutheran Church, LC-MS, Wolseley, Sask., Canada, has requested a colloquy preparatory to entering the ministerium of the Wisconsin Evangelical Lutheran Synod. Correspondence may be addressed to Pastor Arthur P. C. Kell, President of the Dakota-Montana District.

Rev. Wilber T. Niermeier of Harrisonville, Missouri, who, together with his congregation, withdrew from LC-MS, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Pastor M. J. Lenz, President of the Minnesota District.

## CALENDAR OF CONFERENCES

### MINNESOTA

#### MANKATO PASTORAL CONFERENCE

Place: Grace Lutheran Church, Le Sueur, Minn.; D. Baumler, host pastor.

Date: Dec. 7, 1971; 9:30 a.m.-4:30 p.m.

Preacher: R. G. Luebchow (A. Martens, alternate)

Agenda: Exegesis of II Timothy 1, P. R. Hanks; Isagogical Study of Romans, M. C. Birkholz.

R. G. Luebchow, Secretary

### WESTERN WISCONSIN

#### SOUTHWESTERN PASTORAL CONFERENCE

Place: St. Paul's, Hustler, Wis.; P. Geiger, host pastor.

Date: Nov. 30, 1971; 9:30 a.m.

Preacher: H. Winkel (P. Geiger, alternate)

Agenda: Galatians 2, J. Schneider; Zechariah, R. Siegler; Consideration of Homiletics Today, D. Kuske.

Note: Please bring catechisms.  
T. Kuske, Secretary

## NAMES REQUESTED

### CONN. AND N. Y.

Wisconsin Synod Lutherans living in southwestern Connecticut or southeastern New York State please contact:

Pastor F. C. Kneuppel  
Payne Road — RD 2  
Bethel, Connecticut 08601  
Phone (203) 744-1677 (call collect)

### SALT LAKE CITY, UTAH

The Wisconsin Synod Mission in Salt Lake City, Utah, is now holding worship services each Sunday at 10:30 a.m., with Sunday school and Bible class at 9:30 a.m., at the South Salt Lake Auditorium, 2500 S. State St.

If you know of anyone in the Salt Lake City area (including Ogden and Provo) who may be interested in WELS services, please contact:

Pastor Martin J. Scheele  
2247 Roosevelt Ave.  
Salt Lake City, Utah 84108  
Phone: (801) 487-2383

### SUN CITY, ARIZONA

Names of members or relatives moving into the Sun City, Arizona, area should be sent to the undersigned who is pastor of Our Savior's Ev. Lutheran Church. Services are held every Sunday at 8:30 a.m. in Town Hall North, 10725 Oakmont, Sun City.

Pastor Victor C. Schultz  
14235 Tumblebrook Way  
Sun City, Ariz. 85351  
Tel. 977-2872

## EXPLORATORY

### RIVER FALLS, WISCONSIN

Exploratory services are being conducted at River Falls, Wis. Anyone knowing of prospective members, interested persons, or university students, is kindly asked to send the pertinent information to:

Pastor Wm. H. Wiedenmeyer  
7712 Xerxes Ave., S.  
Minneapolis, Minn. 55423

### BERGEN COUNTY, N. J.

Mission exploratory services are presently being held in Bergen County, N. J. If you know of someone who might be interested, please notify the undersigned or, if in the locality, call the Jon Ziebers (327-2349).

Pastor G. P. Baumler  
155 Milltown Road  
East Brunswick, N. J. 08016

## TIME AND PLACE OF SERVICE

### HOWELL, MICHIGAN

Prince of Peace Lutheran Church of Howell, Michigan, now meets for worship in the Howell Area Recreation Center, 925 W. Grand River Avenue. Divine service is at 9:00 a.m., followed by Bible Hour classes for all ages at 10:00.

Richard E. Warnke, Pastor

### CINCINNATI, OHIO

Beautiful Savior Lutheran Church is worshipping at Taylor Elementary School, 3173 Sprindale Rd., Cincinnati (Colerain Twp. in northwest Cincinnati). The time of worship has been changed to 9:30 A.M. Sunday school is at 10:45 A.M. For information and referrals please contact:

Pastor Daniel Koelpin  
2741 Townterrace Dr. Apt. 2  
Cincinnati, Ohio 45239  
Phone: (513) 851-7192

## NAMES OF STUDENTS REQUESTED

### CINCINNATI

Names of WELS students attending the University of Cincinnati should be sent to the undersigned. Please give full address when doing so.

Pastor Daniel Koelpin  
2741 Townterrace Dr. Apt. 2  
Cincinnati, Ohio 45239

### SUPERIOR-DULUTH

Names of students at Superior State College (Superior, Wis.) and at the University of Minnesota—Duluth (Duluth, Minn.) should be sent to the undersigned. Please give the full address of dormitory or apartment.

Pastor Jeff Hopf  
Shepherd of the Hills Church  
802 Maple Grove Road  
Duluth, Minn. 55811

# MEDITATIONS

Beginning with the December 1971 issue the following prices will be in effect for MEDITATIONS:

- \$ .35 per individual copy
- \$ 1.25 per year, single subscription
- \$ 3.25 per dozen, mailed to one address
- \$25.00 per hundred, mailed to one address

All copies are mailed postpaid.

The December 1971 issue of MEDITATIONS marks the beginning of Volume 15 and the 15th year of publication.

## THE MIDDLE EAST — THE LAND OF THE BIBLE (FS-48-MEB)

15 min. cl. 7½ ips tape

Almost two thousand years have passed since Jesus walked here. Many changes have come to the Middle East. This Biblical, historical record of the land of the Bible takes you there. Excellent for children and adults. Produced by Audio-Visual Aids. (1971)

### 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

### 1971 Pre-Budget Subscription Performance Nine months ended Sept. 30, 1971

	Subscription Amount for 1971	9/12 of Annual Subscription	Subscription and Pension Offerings	Percent of Subscription
Arizona-California .....	\$ 177,832	\$ 133,374	\$ 130,001	97.5
Dakota-Montana .....	170,495	127,871	113,668	88.9
Michigan .....	851,976	638,982	598,548	93.7
Minnesota .....	880,801	660,601	625,319	94.7
Nebraska .....	153,523	115,142	110,282	95.8
Northern Wisconsin .....	975,730	731,798	642,920	87.9
Pacific-Northwest .....	54,142	40,606	36,001	88.7
Southeastern Wisconsin .....	1,222,403	916,802	824,197	89.9
Western Wisconsin .....	1,052,686	789,515	733,296	92.9
Total — 1971 .....	\$5,539,588(A)	\$4,154,691	\$3,814,232	91.8
Total — 1970 .....	\$5,330,403	\$3,997,802	\$3,652,331	91.4

Note (A) The subscription amount for 1971 has been decreased \$11,421.00 to include all revisions received by the Stewardship Department as of September 30, 1971.

### CURRENT BUDGETARY FUND

#### Statement of Income and Expenditures Twelve months ended Sept. 30, 1971 with comparative figures for 1970

			Twelve months ended Sept. 30		Increase or Decrease*	
	1971	1970	Amount	Percent		
<b>Income</b>						
Pre-Budget Subscription Offerings .....	\$5,421,100	\$5,253,651	\$167,449	3.2		
Gifts and Memorials .....	55,012	75,297	20,285*	26.9*		
Pension Plan Contributions .....	95,842	95,111	731	.8		
Bequest .....	—	6,894	6,894*			
Distribution of Trust Fund Income .....	33,158	—	33,158			
Income from NWPH .....	6,562	16,562	10,000*	60.4*		
Other Income .....	(846)	5,194	6,040*			
Total Income .....	\$5,610,828	\$5,452,709	\$158,119	2.9		
<b>Expenditures</b>						
Worker Training .....	\$1,718,197	\$1,497,292	\$220,905	14.8		
Home Missions .....	1,173,404	1,110,199	63,205	5.7		
World Missions .....	870,766	746,389	124,377	16.7		
Benevolences .....	778,643	750,455	28,188	3.8		
Administration and Services .....	386,580	300,462	86,118	28.7		
Total Operations .....	\$4,927,590	\$4,404,797	\$522,793	11.9		
Appropriations .....	880,247	693,741	186,506	26.9		
Total Expenditures .....	\$5,807,837	\$5,098,538	\$709,299	13.9		
Operating Gain .....	—	\$ 354,171				
Operating Deficit** .....	\$ 197,009**	—				

Norris Koopmann, Treasurer & Controller  
3512 W. North Ave.  
Milwaukee, Wis. 53208

### CONCERTS

#### NORTHWESTERN COLLEGE Watertown, Wisconsin

- Dec. 12: 8:00 p.m. Christmas Concert New Gym
- Feb. 13: 4:00 p.m. Pop Concert New Gym
- Mar. 19: 8:00 p.m. Easter Concert Auditorium
- Apr. 30: 8:00 p.m. Spring Concert Auditorium
- May 31: 7:30 p.m. Commencement Concert Gym

### HELP WANTED — MEDICAL DIRECTOR

Bethesda Lutheran Home is looking for an M.D. to assume the responsibilities of Medical Director. These responsibilities include supervision and guidance of the physical care of the residents, administrative responsibility of the Pharmacy, Laboratory and Physical Therapy sections, and the coordination of the Medical Consultants of whose services Bethesda avails itself. Because of Bethesda's other available administrative staff, the Medical Director position can be defined as part time (8-12, Monday through Friday, plus taking calls). Time would be available for a half-time practice in the Watertown area. (Watertown has just built a new hospital.) Salary is open. Write Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wisconsin 53094, or call collect 414-261-3050, Monday through Friday, 8 a.m. to 5 p.m. Ask for the Personnel Manager or Program Director.

### NOTICE!

**Pastor Karl Otto — 392-16-6373**  
Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Otto at 329 Vo Tanh, Saigon.

Mailing address:

**WELS Box 58, APO SF 96243**