



St. Paul's of Tomah, Wisconsin

THE NORTHWESTERN

Lutheran

February 27, 1972

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BRIEFS by the Editor

The editor would like to add a few more items to "What's New in Africa?" appearing in this issue. They are quoted directly from the January 20 NEWSLETTER which is sent to our pastors and teachers by Synod-President O. J. Naumann.

"The dispensary programs in Africa are in urgent need of nurses both in Zambia and Malawi. Superintendent (Theodore) Sauer calls the shortage 'acute'. Anyone knowing of a prospect who would be willing to serve, contact Mrs. Herbert Speckin, 2369 N. 103 St., Wauwatosa, Wis. 53226, Phone (414)-774-4416.

"Missionary Don W. Fastenau will be on furlough this spring and will be available for sermons and lectures during May in Minnesota and surrounding areas. Please contact Pastor A. L. Mennicke, Winona. . . Missionary and Mrs. Spevacek and daughter Cheryl returned to Africa at the beginning of January after a three-month furlough.

"The (Second) World Mission Seminary Conference is scheduled to meet at the Lusaka Seminary, Zambia, April 12-14, 1972."

If the reader would like to refresh his memory about the first World Mission Seminary Conference, which met at Hong Kong on July 24-26, 1971, he will find an account of it in the October 10, 1971, *Northwestern Lutheran*.

With this issue Pastor Paul Nitz begins a discussion of Psalm 22 in the column, "Studies in God's Word." This Psalm should assist us in learning to understand the depth of our Savior's suffering on the cross. His suffering there was much greater than that which meets the eye. In his first installment, Pastor Nitz takes up the great mystery that our Lord, who is the very Son of God, was forsaken by the Father in heaven. Hell itself can offer no greater suffering than that.

To see this in Psalm 22, however, is also a confession on the part of the pastors and members of our Synod that we are not ready to follow the trend of modern, liberal theology, which denies that there is any real prophecy in the Old Testament Scripture. As a Synod we take our stand with the Church of all ages that the Old Testament is filled with prophecies concerning the coming Savior. We hold that from Genesis to Malachi the theme of the Old Testament is really our Lord Jesus Christ, both in His first and in His second coming. In accepting these prophecies as Messianic, as pointing to our Lord Jesus Christ, we actually agree with the Savior Himself. He told the two disciples on the way to Emmaus: "O

fools, and slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory?" Then Luke records: "And beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself." This includes numerous passages in the Psalms, as our Lord told the entire company of the disciples later that same evening: "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me."

We have reason to thank God when our writers and our pastors in their sermons follow the lead of Jesus Christ.

Something to consider. A pastor recently wrote: "One of my members works as a receptionist in a doctor's office. She has gained the doctor's permission to put copies of *The Northwestern Lutheran* and *Meditations* in the waiting room. The other day a man asked whether he could keep the copy of *Meditations*. She told him to go ahead, and that she would get another copy. This is another way in which the Gospel can be spread through the printed word."

This note was submitted by one of our California pastors. Perhaps it has been duplicated in many other parts of the country. Perhaps you, too, could do something similar.

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

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COVER — Nave and Sanctuary of St. Paul Ev. Lutheran Church, Tomah, Wisconsin; Pastors O. Heier and E. Kahrs.

Editorials

"A Mighty Fortress" or "Muskrat Ramble"? The white-robed figure stepped into the marble pulpit of Trinity Church in Cleveland and announced: "We hit the road with this one!" With that, the Dukes of Dixieland ripped into the "Muskrat Ramble," and the show was off and swinging.

Why? Had the neighborhood nightclub burned down? Was it some sort of advertising stunt? Had the Dukes foreclosed on the church mortgage? No, the pastor explained, describing it as "an hour of creative worship." Oh?

Somehow you are supposed to feel very backward and square-toed if your congregation has not yet experimented with the brave "new forms of contemporary worship."

A pretty penny is to be made on the lecture circuit at this moment declaring to cowed audiences: The church has failed! The church needs new methods! The ancient forms are not understood by the new generation!

This supposedly deathless challenge was hurled in the face of a church convention in Minneapolis: "To overcome its poor image . . . the church will have to get better teachers, make its religious drama more interesting and less religious, include more twentieth-century music in its services, sponsor more art shows, movies, commercials and reviews. . ."

Well sir, that's one side of it. That's what the world says about the church. Here's the other side of it, what God's Church has to say to the world:

"The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

John Parcher

Literature Can Be A Crime Bill Mauldin, the famous World War II "Weary Willie" cartoonist, once won a Pulitzer prize for a cartoon depicting two wretched men, each shackled to a ball and chain, cutting timber in a bleak Siberian forest. One of them said to the other, "My crime was literature. What was yours?" The sketch apparently was prompted by Russia's criticism of Nobel prize winning Boris Pasternak, author of *Dr. Zhivago*.

If we define a crime as a grievous wrong against man, there is little doubt that decent people will agree that any piece of writing that makes an undisguised appeal to lust or that incites men to treason, arson, rape, theft, or murder is criminal in intent and effect.

Not that we are ready to grant that *The Sensuous Woman* and *Steal This Book* and other similar sin-and vice-inducing compositions are literature. Literature is the finest product of man's pen; it is writing that has more than passing meaning and value. Surely, such writing could not be a crime, could it?

If it blasphemes God by making Him out to be an evil monster, it is a crime. It also is a crime fraught with eternal consequences if it denies that there is a God at all. Literature that justifies a man's unfaithfulness to his wife is a crime; so is the book or the poem that glorifies the child that despises and refuses to obey its father and mother. No matter how beautiful and moving it is, literature that lies about sin and that calls evil good is a crime, a crime against the soul and spirit of man.

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord" (Prov. 17:15).

Carleton Toppe

A Continuing Issue "Liberal Protestants have been hurting for a strong issue to involve their flocks," says *TIME* in its January 17th issue. This is understandable for reasons cited by the religion editor in his next sentences: "Opposition to the Viet Nam War is now commonplace, the civil rights crusade has cooled and church mergers are bogging down." Thus liberal churches are for the moment at loose ends.

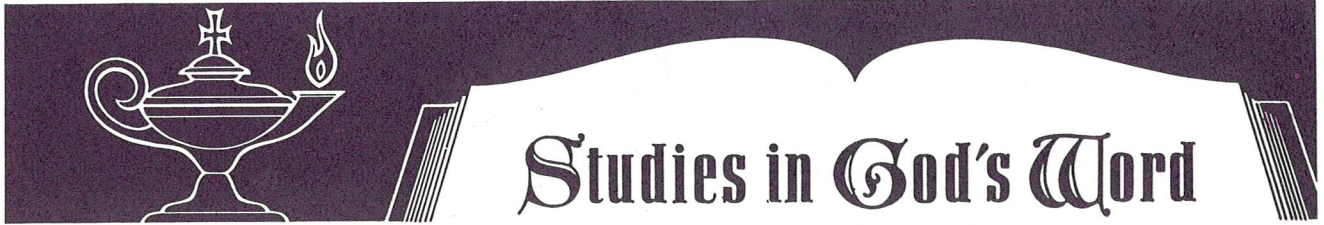
It is pretty hard to get people excited about beating dead horses, and few people will join a crusade to swat flies. What is needed is an issue that will excite people. So what's next?

This question arises only where men presume to establish the purpose of the Church. Actually the Church need not search for an issue to occupy itself and to involve its people. It already has one, set before it by divine authority.

The Christian Church was established to deal primarily with the cause of the world's ills, not its symptoms. And anyone who reads and believes the Holy Scriptures knows what the cause is: sin. He also knows what the remedy is: God's grace in Christ Jesus.

The Church was never intended to be a sanctified troubleshooter. It was not given the assignment of dashing around to put out fires wherever they flare up. It was commissioned to proclaim the Gospel of Jesus Christ. With this, it has the final solution to the problems of the world. And this will keep the Church fully occupied, and Christians vitally interested, to the end of time.

Immanuel Frey



The Unlikely Cry of the Only-Begotten Son (Psalm 22:1-8)

My God, My God, why hast Thou forsaken Me? Why art Thou so far from helping Me, and from the words of My roaring?

O My God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent (or "find no rest").

But Thou art holy, O Thou that inhabitest the praises of Israel.

Our fathers trusted in Thee; they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded.

But I am a worm, and no man; a reproach of men, and despised of the people.

All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head, saying,

"He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him!" (Psalm 22:1-8.)

The Psalm of the Cross

"This is beyond all others 'The Psalm of the Cross.' It may have been actually repeated by our Lord when hanging on the tree; it would be too bold to say so, but even a casual reader may see that it might have been. It begins with, 'My God, My God, why hast Thou forsaken Me?' and ends, 'It is finished!' For plaintive expressions uprising from unutterable depths of woe, we may say of this Psalm, 'There is none like it'" (C. H. Spurgeon).

Although we cannot say that Christ spoke the entire Psalm on the cross, we are not too bold to assert that His agonizing cry is a direct quotation of the first words of Psalm 22, which words set the tone for the fol-

lowing verses. All the laments that follow hang on the cry of profound agony voiced in the first verse.

Only a biased mind can fail to see the connection between this Psalm and the record of the Evangelists. A mere glance at the Gospels shows that the Psalm is quoted as being fulfilled at Christ's crucifixion.

And they that passed by reviled Him, wagging their heads, and saying, "Thou that destroyest the Temple and buildest it in three days, save Thyself! If Thou be the Son of God, come down from the cross!"

Likewise also the chief priests mocking Him, with the scribes and elders, said, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, 'I am the Son of God.'"

The thieves also which were crucified with Him, cast the same in His teeth. And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachtani?" that is to say, "My God, My God, why hast Thou forsaken Me?" (Matt. 27:39-44,46.)

And the people stood beholding. And the rulers also with them derided Him, saying, "He saved others; let Him save Himself, if He be Christ, the chosen of God!" (Luke 23:35.)

Twice Spoken

The cry that pierced the midnight-at-noon over Golgotha was not then roared for the first time by God's Son. A millenium before His coming in the flesh great David's greater Son had uttered His piteous lament through His kingly ancestor. Who knows how many times these very

words surfaced in the mind of the Man of Sorrows as He went on His way to Jerusalem?

The stark reality was experienced on the cross, no matter how many times the words were rehearsed. The words themselves are not difficult to follow. But the thought shatters reason. It is incomprehensible. God forsaken by God! Who can understand it?

Why should He, the beloved Son in whom the Father was pleased, be crushed like a worm? Why should He, the only fully obedient Son of Man, suffer unheeded as no other seed of Abraham — indeed, as no other seed of woman? Why should the innocent One be wholly destitute of the Father's love? Why He?

And yet He did not cease to own His God, even when He dared not call Him Father. His holy soul remained sinless and obedient in His God-forsakenness. He bore the Father's turning completely away from Him.

Eternity alone can penetrate the mystery. The comfort of the mystery, however, is ours here and now, as well as for eternity. In as far as we can understand it, the reason for His suffering hell has been revealed to us. He was made to be sin for us. He was made a curse for us. The wrath of God was poured out on Him instead of us. He is our Substitute! Because He was forsaken, the holy Inhabitant of heaven, **our Father**, can say to us:

"The soul that on Jesus
hath leaned for repose
I will not, I will not,
desert to his foes;
That soul, though all hell
should endeavor to shake,
I'll never, no never,
no never, forsake!"

Paul E. Nitz

WHAT'S NEW IN AFRICA?

A New Missionary

On November 7, 1971, the Rev. Stephen P. Valleskey, son of Pastor and Mrs. Wilmer Valleskey, was commissioned as missionary to the Lutheran Church of Central Africa in a service at Hope Lutheran Church, Detroit, Michigan, where the senior Valleskey is pastor. The officiant at the commissioning was the Rev. A. L. Mennicke, chairman of the Executive Committee for Central Africa. He was assisted by Pastor W. Valleskey and Pastor Ronald Waterstradt, who preached the commissioning sermon. The new missionary arrived in Blantyre, Malawi, Africa, on December 4.



Missionary Stephen Valleskey

In preparation for his assignment he studied the Chichewa language for three months through the Berlitz School of Languages, Minneapolis, and took a course in African history and culture at the University of Minnesota. To acquaint himself with the work of our mission in Zambia, he spent two weeks in Lusaka and at the Mwembezi station.

A 1966 graduate of the Wisconsin Lutheran Seminary at Mequon, Pastor Valleskey served the dual parish at Prescott, Wisconsin, and Cannon Falls, Minnesota, before accepting the call to Africa. He succeeds the Rev. R. G. Cox, who accepted a state-side call.

A. L. Mennicke



Seminary of the Lutheran Church of Central Africa

A Matter of Deep Concern — A Subject for Prayer

A religious movement has been developing in sub-Saharan Africa which by virtue of its very size has been attracting considerable attention in theological circles. It is known as the Independent Church Movement. Independency, as it has been called, has been defined as the formation or existence of any organized religious movement with a distinct name and membership. Many of these bodies claim the title Christian and are the result of secessions from established mission churches. Almost invariably the independent body is built along tribal lines. While this religious phenomenon has been in evidence for over 100 years, its momentum within recent decades has aroused considerable interest and also some consternation.

The statistics of Independency are astounding. Over 5,000 distinct ecclesiastical bodies in 34 African nations south of the Sahara have appeared on the religious scene. One-third of all nominal African Christians, or seven million adherents, are involved. Three hundred of the 800 tribes in this vast area are affected. Such a body may consist of a single congregation, or may have as many as half a million adherents. Over 100 new bodies with nearly 400,000 members are coming into existence every year. And this, we are told, is but "the top of the iceberg." It is impossible to estimate the rumblings which are taking place beneath the surface.

It seems that the formation of these bodies is brought about chiefly

because of a growing dissension with the policies of the established missions. Western and African cultures tend to clash. Traditions which are so much a part of African society, such as polygamy and ancestor reverence, are disturbed or disrupted. Africans do not feel at home in a church which comes out of a foreign heritage. Colonialistic and paternalistic policies within mission churches postpone natural development along independent lines. Mission action is not always consistent with mission preaching. These as well as other reasons have been given as basic causes for independent movements. They build up until they reach a certain flashpoint involving strong personalities. Either growing frustration or sudden disciplinary action will bring on the emergence of a messianic leader or prophet who soon gains a break-away following. As the ties with the parent body are irrevocably cut, the dissident body goes more and more its own way and manages either to stand on its own feet and survive, or after a brief flare-up fizzles out. One out of five movements does not manage to survive.

Opinions vary, of course, as to the "Christian impact" and "theological significance" of Independency. Some authorities have dismissed these movements as abortive attempts to combine Christian terminology with pagan beliefs, ending in a syncretistic cult which under no circumstances dare be classified as Christian. Others, however, hail these movements

In the Hour of Trial

as reformation efforts in which African Christianity will discover its real identity, establish its true independence, and eventually bring its distinct African contribution to Christianity as a whole. This latter opinion is being accepted in liberal theological circles today, while the former is often looked upon as the destructive argument of those who merely wish to perpetuate their own divisive dogmas and peculiar traditions. Even ecumenicists are trying very hard to look with favor upon these independent movements, realizing at the same time that their ideal of a super-church is experiencing fragmentation such as it never has before.

Our own position must be a sober one. It is well for us to examine carefully the causes of this fragmentation, avoiding as much as possible those which arise out of our own coldness, lovelessness, and ethnic pride. At the same time it should not surprise us at all that natural man does not appreciate the things pertaining to the kingdom of God. We have yet to find an independent movement which isn't riddled with all sorts of doctrinal errors, and we need to warn our people against these. John said it well nearly 2,000 years ago: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

One more thought for your serious consideration! We sometimes like to think of world mission work as very uncomplicated business. A mere look at Independency, however, ought to show us that wherever we are in the world we need to build solidly upon the Scriptures. In Africa, too, we need to train sound theologians who are competent to stand up against the winds of change which blow with fury everywhere. Our voice may be a small one. But it is desperately needed.

Missionary E. H. Wendland
Lusaka, Zambia, Africa

"Today is the first day of the rest of your life." Many of you have probably seen this thought-provoking statement posted on a bulletin board somewhere or printed in a brochure that came in the mail. The idea seems to be that if you give it some thought, you may decide to do something to change your way of life before it's too late. Or you may be led to set some constructive goal for yourself and work towards fulfilling that goal.

The problem is that without God we can do nothing as far as changing our way of life is concerned. Nor can we reach any kind of a goal if we attempt to do so by ourselves. That's why it is so encouraging for us to hear our Lord Jesus say to us: "My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life." Jesus *can* help us on our way through life as no one else can. He can also prepare us for death so that it holds no real terrors for us. He is the Good Shepherd who can lead us to our eternal heavenly goal as He comforts us here below — also in the hour of trial — with the gracious rod and staff of His holy Word.

Are you suffering from some serious ailment that seems to defy medical treatment? Have you just experienced the grief that comes from the loss of a loved one? Are you a young person who is caught between divorced or separated parents? Or are you parents who are troubled by a son or daughter who seems to have forgotten his confirmation promises? . . . You are not alone. Others face similar problems. But that isn't much comfort, is it? The only *real* comfort comes from knowing that Jesus knows you, and that He knows all about your trials. "I know them," He says about His sheep; and you are a sheep of His when you take Him at His Word and follow where He leads you. When Jesus says that He "knows" you, He is saying far more than merely that He sees your trou-

bles. He is inviting you to give your troubles to Him. His heart is filled with love and compassion for His sheep. Yes, as you know so well, the Good Shepherd has even given His life so that His sheep might have eternal life!

Think of this for a moment: Jesus *gives* us *eternal life*! This is a gift which bears the price tag of the holy, precious blood and the innocent suffering and death of our Savior-God Himself. Jesus has paid that price! Compared to the gift of eternal life which we can look forward to in faith, everything evil here on earth — everything that has been spawned by sin — all fear and suffering, grief and pain — fades into oblivion. Despite the fact that death is inevitable for all of us, we hear Jesus saying about His sheep: "And they shall *never perish*!"

Where else can we gain confidence and assurance as positive as that which comes from hearing our Savior say of us: "Neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one." Jesus is God. The power which Jesus uses to protect us from our enemies is the power of God. He is one with His heavenly Father.

Are you still afraid of the future? You needn't be. You would indeed have good reason to be afraid if the future were up to you, but it isn't. Long before you could even begin to think about any of your problems or joys, the Lord had chosen you to be His very own. The flock which is led by the Good Shepherd is one which He has received from His heavenly Father, and by His grace you are a member of that blessed flock. As such, you are surrounded by an impenetrable shield of divine love. Your enemies just don't have a chance!

Keep on listening to the voice of your loving Shepherd.

Philip R. Janke

**GLORIA DEI
LUTHERAN SCHOOL
Tinley Park, Illinois**

Pastor: The Rev. R. Shekner

Faculty: Miss Sandra Strege



Pupils, Teacher, and Pastor of Gloria Dei School

About a year ago *The Northwestern Lutheran* reported the dedication of Gloria Dei Ev. Lutheran Church of Tinley Park, Illinois. The dedication took place on August 30, 1970. In the write-up was the following sentence: "The fellowship-school unit includes the pastor's office and sufficient space for two classrooms." Today, a year later, we are able to report that the school has become a reality. In fact, it was opened almost a year to the day after the dedication. Classes began on August 31, 1971, with the teacher instructing 28 children, representing all eight grades, in one room. It is evident that the day of the one-room school is not past yet. God blessing, Gloria Dei may soon have two classrooms. The space has been provided.

Gloria Dei's teacher is Miss Sandra Strege of Theresa, Wisconsin, a 1971 graduate of Dr. Martin Luther College. Miss Strege faced a formidable and challenging task last August — everything from establishing a curriculum to preparing for and teaching 32 separate classes each day. Her pastor reports that she is doing so

with a dedication to the Lord's work which is a fine example for the whole congregation. To assist her, three mothers of the congregation have volunteered their services as teacher's aides, and another serves as typist.

Gloria Dei Congregation presently numbers 112 communicants. It became self-supporting in 1971. The pupils live not only in Tinley Park, but also come from other suburbs such as Hazelcrest, Homewood, and Chicago Heights. Transportation is provided by car pools. The congregation especially appreciates the generosity of neighboring Christian day schools of our Synod and of individual Christians who provided many of the time-saving devices the school needed, among them a photocopier, overhead projector, spirit duplicator, and electric typewriter.

It is the prayer of the congregation that the Holy Spirit may be pleased to make this school a nursery for seedling Christians planted by the rivers of God's Word, so that they may in due season become strong oaks, boldly confessing Jesus Christ

as their and the world's only Savior. The pastor of the congregation, the Rev. R. W. Shekner, writes that the Lord already granted this prayer in part on Reformation Day 1971, when the children of Gloria Dei School helped expound Psalm 46 over the airwaves on the radio program sponsored by the congregations of that area. In Isaiah 40:9, he points out, the Prophet wrote: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, 'Behold your God!' " He suggests that the 450-foot radio transmitter at Hammond, Indiana, from where "The Lutheran Reformation Hour" is broadcast on Sundays at 9:00 A.M., might well be compared with Isaiah's "high mountain" from which to "tell the cities" around Chicago the "good tidings" of our Savior and Lord, Jesus Christ.

May this ever be the purpose of Gloria Dei Ev. Lutheran Church and Gloria Dei Ev. Lutheran School!

Wisconsin Lutheran Choral Festival

PERFORMING ARTS CENTER • UIHLEIN HALL

Sunday, May 7, 1972
2:30 P.M. — 7:30 P.M.

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Milwaukee, WI 53222
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Participating High School Choirs:
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Luther High — Onalaska, Wis.
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Wisconsin Lutheran — Milwaukee, Wis.
Also playing: Wisconsin Lutheran High School Band

The Connection Between the GOSPEL and

INERRANCY

An expression that has come into rather common use within the last decade or so is the term "credibility gap." It is a term that is used to denote the degree of acceptability or reliability of any information being given.

When we speak of the Inerrancy of Scripture, we are declaring that no credibility gap exists when we are dealing with Scripture. To state it positively, we are asserting that the Bible, being the inspired Word of God, is without error; that it is accurate in all that it says; and that the information which it gives is complete, presenting everything needed to accomplish the purpose for which God gave it to man.

In *This We Believe*, a statement of faith published by our Wisconsin Evangelical Lutheran Synod, paragraph seven of Chapter I, "God and His Revelation," states:

We believe that Scripture is a unified whole, true and without error in everything it says; for our Savior said: "The Scripture cannot be broken" (John 10:35). We believe that it, therefore, is the infallible authority and guide for everything we believe and do. We believe that it is fully sufficient, clearly teaching us all we need to know for salvation, making us "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15), equipping us for every good work (II Tim. 3:17). No other revelations are to be expected.

Scripture itself claims to be true and without error and, therefore, infallible. The Bible teaches that "all Scripture is given by inspiration of God" (II Tim. 3:16) and is, therefore, from beginning to end, the Word of God. For this reason stern warnings are given against adding to or subtracting from God's own revelation in the Word (e.g., Deut. 4:2; Gal. 1:8,9; and Rev. 22:18,19). Thus one cannot claim that the writers of the various books of the Bible occasionally erred in the facts and information which they committed to writing without either denying that the Bible is from beginning to end the Word of God or finding error in God Himself.

It thus becomes a part of our confession of Christ that we who are charged with earnestly contending for the faith which was once delivered to the saints (Jude 3) should reject every teaching that denies, in whole or in part, the Inerrancy of Scripture.

This is also the attitude which we as a Synod have felt constrained to adopt on the basis of Scripture itself. Paragraphs 10, 11, and 12 of Chapter I of *This We Believe* set forth this principle by declaring:

10. We reject any thought that makes only part of Scripture God's Word, that allows for the possibility of factual error in Scripture, also in so-called nonreligious matters (for example, historical, geographical).

11. We reject all views that fail to acknowledge the Holy Scriptures as God's revelation and Word. We likewise reject all views that see in them merely a human record of God's revelation as He encounters man in history apart from the Scriptures, and so a record subject to human imperfections.

12. We reject the emphasis upon Jesus as the Word of God (John 1:1) to the exclusion of the Scriptures as God's Word.

In these three paragraphs we have readily available an outline on the current thinking on the subject of the Inerrancy of Scripture (or, rather, lack of it) which is rapidly spreading throughout external Christendom.

Situation in Lutheranism

Segments of Lutheranism have also fallen under this Satanic blight. Within the Lutheran Church one can find without much searching such who reject the doctrine that all of Scripture is true, without error, and infallible. There are those who refuse to identify Scripture with the Word of God, who declare that God's Word in Scripture has been overgrown with the tares of human opinions, human evaluations, and human aspirations. They state that, because (in their opinion) the Scriptures merely contain the Word of God, there is the possibility of factual error in Scripture. Then there are those who limit the inspiration of the Holy Spirit strictly to religious matters only and, as a result, do not accept the statements of Scripture in so-called secular areas, such as history or geography, as being necessarily infallible and inerrant.

There are also those within the pale of Lutheranism who reject the Inspiration of Scripture and thus reject its Inerrancy, since without inspiration the Bible would be subject to the limitations, shortcomings, and fallacies of its human authors. To these the Bible is nothing more than a purely human account of the great acts of God in the course of history.

Still others within Lutheranism hold the un-Scriptural position that the Word of God is always to be understood as the Second Person of the Trinity. In so doing they interpret the term in such a way that it never refers to any kind of written record.

None of these erroneous positions can stand the test of scrutiny in the light of clear statements of Scripture.

There is a real danger always present whenever the Inerrancy of Scripture is rejected. That danger is this, that by this denial one removes the only absolute and objective norm by which the teachings of the church and its pastors, professors, and teachers can rightly be evaluated and judged. With this false attitude toward the Scriptures one's evaluation of doctrine of necessity becomes subjective. The foundation on which such build their faith is nothing more than shifting sand (see Matt. 7:24-27).

The practice of the Bereans who received from Paul and Silas the message of the Gospel "with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11), is considered outmoded. The Bereans themselves are regarded as spiritually immature, unenlightened, and naive. And this in spite of the fact that for this very practice the Bereans are presented in Scripture as "more noble than those in Thessalonica" (Acts 17:11).

The Gospel Message Involved

The denial of the Inerrancy of Scripture is not only the rejection of a truth clearly taught and held by Scripture, but also opens the door for the rejection of any or even all of the truths of God's revelation in His Word. Thus the Gospel message itself is intimately involved and in danger of being cast aside as nothing more than the futile hopes of unenlightened men.

Ultimately the denial of the Inerrancy of Scriptures leads to the rejection of the whole of Scripture. From the rejection of God's creation of the world and the universe in six 24-hour days it spreads to the denial of the historical character of Adam and Eve, the Garden of Eden, the

serpent, and the Fall; from the rejection of the actual occurrence of the Flood it moves on like a malicious cancer to the denial of the Mosaic authorship of the first five books of the Old Testament; from the denial of the Virgin Birth of Christ it extends its ugly tentacles to the Savior's Resurrection and Ascension. The Scriptures are finally valued, not as being God's revelation of the way to salvation — with all of the blessings of God's grace which that implies — but merely as an insight into the religious thinking of the human writers of Scripture and of the cultural environment which they represented.

This, of course, must be acknowledged as the extreme result of the denial of Inerrancy and the closely related doctrine of Inspiration. But what about even the first steps in the acceptance of mistakes and errors in Scripture? If we cannot accept all of Scripture as the Word of God, how can we know what is and what is not divine revelation? If we cannot place our confidence in the clear and definite assertions of Scripture that it is inspired and therefore inerrant, how can we have any assurance that the purpose in Christ's coming was our redemption and that He accomplished this purpose?

In the final analysis, a credibility gap in any portion of the Bible raises serious questions as to the credibility of the whole. One who concedes the possibility of error in Scripture at the very least creates doubt about the reliability of anything in Scripture — including the heart and core of the Gospel, the purpose and power of Christ's work of Redemption!

Pastor Robert G. Johnston
St. Lucas Ev. Lutheran Church
Milwaukee, Wisconsin

Dedication at St. Paul Lutheran, Tomah, Wisconsin

On December 19, 1971, St. Paul Ev. Lutheran Church of Tomah dedicated its new church building to the service of the Triune God. The first service included a brief farewell in the old church next door and the rite of dedication at the new church edifice. Pastor O. W. Heier spoke of "Our Church Doors — Gates of Righteousness," on the basis of Psalm 118:19,20. The rite of dedication was repeated in the second service at which Pastor E. Kahr's subject was: "Jacob's Description of Bethel Fits Our New Church." He used Genesis 28:17 as his text. District President Carl H. Mischke of Juneau, Wisconsin, preached at two services of praise and thanksgiving in the afternoon and evening. He spoke on "Extravagance That Pleases the Lord," on the basis of John 12:1-8. The count showed a total of 2,378 worshipers at the four services.

Building and expansion has been the byword at St. Paul's for several years. In 1968 the congregation built a new parsonage. It also owns four other homes, for the assistant pastor and three male teachers.

The newly completed church seats 725 comfortably and has 12,066 square feet of floor space. In addition to the nave, chancel, and narthex, the building includes a spacious sacristy with an office for the senior pastor, an office

for the assistant pastor, office space for the secretary, a council meeting room, and rooms for the altar guild, the ushers, and mothers. The building is of Winona stone with laminated arches reaching 44 feet above the floor of the nave. The faceted glass windows tell the story of the sinner's justification by faith in Jesus Christ. Above the altar is a massive oak cross 26 feet high and 7-1/2 feet wide, on a background of polished stone. This cross was made by Mr. Jerome Harders, instructor at Wisconsin Lutheran High School, Milwaukee. Some art-glass windows from the old church were incorporated into the interior of the new building.

Building operations began in September, 1970. Mr. Alfred Ersepke of Lenschow-Ayers, Tomah, Wisconsin, served as the architect and Cox Construction Company of Tomah was the general contractor.

All glory to our great Redeemer-God for permitting us to erect this building! We pray that it may always be used as a workshop of the Holy Spirit, where faith in Jesus Christ is created and strengthened through the diligent use of God's pure Word and Sacraments.

Otto W. Heier and Ethan J. Kahrs, Pastors

VBS

from coast to coast



Class Period in the Narthex

VBS at East Brunswick, New Jersey

Handicraft for Preschoolers



Some readers will recall that as children they attended a six-week summer school held from 9:00 A.M. to 3:00 P.M., five days a week. They studied Bible history, memorized the Catechism, and learned hymns. This was in addition to Saturday school and Sunday school held during the regular school year. Looking back we realize that this was the way in which congregations without the blessing of a Christian day school sought to care for the spiritual well-being of their children.

Changes have taken place since those days. No doubt, many of the congregations which previously conducted extensive summer-and Saturday-school programs today have the joy of operating their own Christian day schools. Others have exchanged the six-week all-day summer school for the half-day, two-week course bearing the initials VBS, meaning vacation Bible school.

Its Purpose

While other things may have changed, the purpose of the six-week summer church school and the VBS is identical — that of thoroughly instructing the children in God's holy Word. Whether the children once sat in a modest school steaming with the heat of summer, or sit in a modern, air-conditioned, carpeted building today, Paul's determination to "preach Christ and Him crucified" is the prime objective in all of our instruction activity.

In some congregations the enrollment in the VBS is made up almost entirely of children from the congregation, with only a sprinkling of outsiders. These are children who faithfully attend Sunday school and know the meaning of the Cross of Christ. Still, with the ever-increasing distract-

tions and temptations of the devil to which our children are exposed, we know that they must be well armed if they are to overcome the wiles of the devil. The VBS serves that purpose for children who are already Christians.

During the last 10 years, we have seen many new congregations of our Synod springing up in communities where, despite the mushrooming of church buildings, many of the people still do not know Christ. The concerned pastor and members are always asking themselves, "How can we reach these lost souls?" The VBS is one way that opens a door through which we may enter with the Gospel.

Last summer the VBS was used as an effective mission arm by our missionaries from coast to coast. Two widely separated mission stations have sent us their reports.

Our Savior's Ev. Lutheran Church, East Brunswick, New Jersey, conducted its first VBS last August. It was the first summer that the congregation had its own worship facilities. It reports the following results: 57 children enrolled; a special VBS closing service attracted 147 Sunday worshippers; 13 new children enrolled in Sunday school; two children were baptized; three adults indicated interest in an adult class; three children entered the pastor's confirmation class; 12 families were listed as prospects.

California, on the opposite seaboard, has also found many doors opening to our missionaries through the VBS. A recent issue of *The Northwestern Lutheran* gave this report:

"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 (Carlsbad, Calif.) 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 chil-

dren 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."

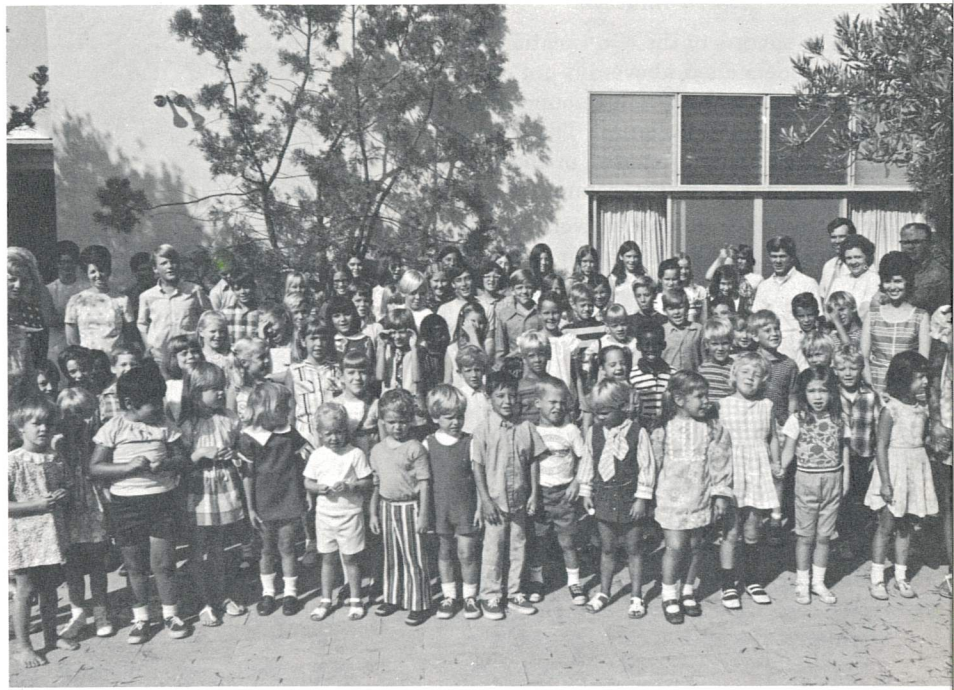
Those who have done pioneer mission work on our Synodical frontiers will appreciate these statistics. The Lord opens the doors and gives the increase.

The blessings experienced by the above churches have been duplicated by many of our congregations, including fledgling missions, innercity churches, and long-established congregations.

To the casual observer the initials VBS may appear to mean Verifine Baby Sitting. True, there is somewhat more freedom in the daily VBS schedule than is usually allowed in the average schoolroom situation. But for the pastor and teachers, who want to teach their children the Truth of God, this is most serious business. *All* that is done in the VBS must carry out that purpose.

Its Program

The selection of a VBS course will determine the kind of program that will be carried out. A poor selection can result in an undue amount of time spent in activities, handicraft, and games and minimum attention being given to teaching the Word. A proper selection will emphasize the teaching of the Holy Scriptures and



VBS at Carlsbad, California

then provide activities, handicraft and games as time permits. We believe that whoever coined the expression "vacation Bible school" had in mind the Bible as the center of all teaching. And that is the way it should be! The erroneous philosophy that among many ways to teach religious truths teaching the Bible is only *one* of them has been adopted by some VBS courses marketed today. Fictitious stories and human experiences take center stage in such religious teaching, and the simple, basic Bible stories are pushed into the background or even ignored altogether. God knows of only one way to make our children wise unto salvation and to bring them to faith in Christ Jesus — through the Holy Scriptures. They are God's power to save. If we want our VBS to be an effective instrument of the Holy Spirit, we must use the means whereby the Holy Spirit bestows His grace — the Gospel Word. Faith still comes by hearing, and hearing by the Word of God!

This does not mean that handicraft does not have a proper place in the VBS. In years past some may have shied away from this kind of activity. Materials were not always available, or it was considered a waste of time.

Instead of distracting from the Word, handicraft can be used profitably to impress on the heart of the child the truth taught that particular day or week. For example, to teach children to be thankful to the Lord for both their earthly and spiritual blessings, they may be guided to construct twin wall-hangings, one depicting grains of wheat (the most basic of earthly blessings) and the other picturing the Cross of Calvary. Such activity does not take the place of teaching the Word but reinforces the truths the Word teaches.

Its Workers

But even the finest of course materials cannot take the place of the consecrated teacher. Teachers need to be carefully selected from the congregation's membership. They must be endowed not only with a love for children, but also with a zeal to impart God's saving truths to Christ's little ones. More and more pastors realize the importance of a thorough training period for teachers before VBS begins, as well as day-by-day guidance during the weeks of Bible school. Teachers need to know what they are expected to teach and what activities are to be used to support their teaching.

Its Promotion

The success of the two vacation Bible schools cited above did not come merely by making an announcement in the Sunday bulletins. The course was vigorously promoted in the congregation and in the community.

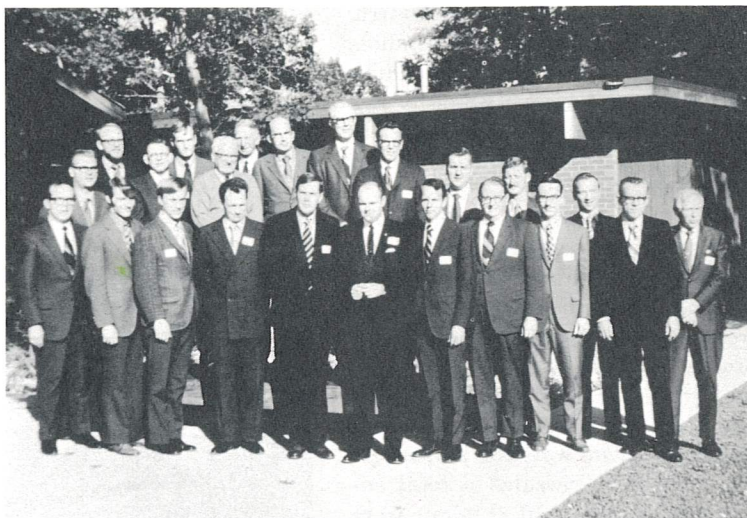
First, the members were made aware of the blessings their children can receive through the VBS. Most Christian parents readily see these benefits and are happy to send their children. But they and their children should also be encouraged to promote the VBS in their own neighborhood. The enthusiasm of a child is something catching. A child's invitation will easily bring another child along. In addition, the members of the congregation may distribute leaflets, see that posters are placed in strategic locations and, if possible, canvass the community looking for children who do not as yet know the Lord Jesus Christ.

It must be obvious from the above that the successful VBS can not be a one-man operation carried out by the pastor alone. It needs the support of all members, also when follow-ups are to be made. One can only find out whether parents are interested in having their children baptized and whether they themselves would attend the pastor's instruction class, by means of a personal visit in their homes. It is the follow-up that produces the lasting blessings of the VBS.

Years from now the VBS may also be a thing of the past. But if it is, we hope it will mean that we have found an even more effective way of bringing the Gospel to little ones and of opening the doors of unchurched homes. Christ has not bound His New Testament Church to any particular form for carrying out His Gospel ministry. He has simply said: "Feed My lambs. Feed My sheep." He has given us the freedom to find the most effective ways of carrying out His commands. Conducting VBS from coast to coast in our country is just one way we are using to preach the Gospel to every creature.

Pastor William E. Fischer
Secretary of Part-time Education

E V A N G E L I S M



IN URBAN AREAS

Twenty-eight men attended the first delegate conference held in the Colonial Conference of the Wisconsin Synod at East Brunswick, New Jersey, on October 18, 1971. A sense of mission and purpose prevailed among the delegates. Pastor Gary P. Baumler, secretary, reported: "The historic significance, however, was not what impressed delegates the most. Careful attention to God's Word through essays and discussion set the mood and prepared the way for a fruitful two-and-a-half hour discussion on evangelism conducted by the District chairman for evangelism. Evangelism became the watchword of the conference. Each person there had to rethink his part in our mission along the east coast and into Canada."

Sometimes the members of a mission misunderstand their part and limit it severely. As expressed by a delegate to that conference: "My only thought when we became a mission and got a pastor was, 'How wonderful that the Synod is coming out to serve us.'" When doors of a new chapel are opened, it is frequently assumed, people of like mind will come flocking to fill the pews; but this rarely happens. Unless our members witness to the people in their community our missions will become little more than subsidized preaching stations! After lively participation in the discussion the delegate who began as

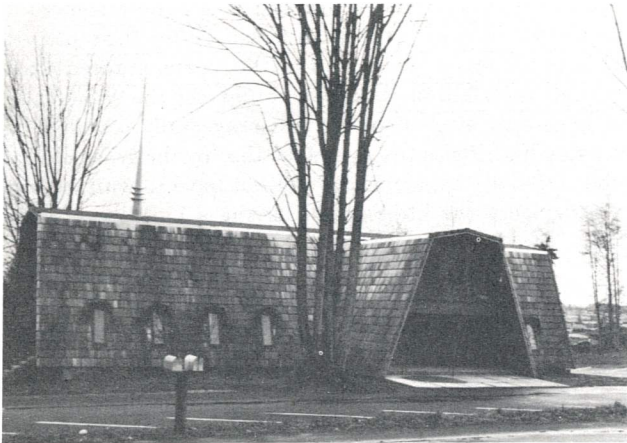
one satisfied to be served stated his conviction in the form of a question: "Is there any other reason for the Church to be out here — except to witness?"

Secretary Baumler summarized the sentiment of the brethren in the East in his report to the undersigned: "We need to carry the Cross of Christ to the people. We need to invite the unchurched in to learn the Gospel and to be added to the number of witnesses. We begin as a handful and become a churchful by bringing those outside inside and introducing them to the kingdom of God. It's a rare mission that accomplishes its mission and reaches many souls without an active evangelism outreach. . . . We feel an urgency in this respect. . . . Our lay people are now responding to the call to witness, and the growing adult Bible-information classes in most of our missions are a testimony to the results God is providing. Many of our missions, without even a chapel to use as a base, are canvassing and witnessing and growing. Lay witnesses who go out the first time with fear and hesitation come back and ask for more prospects to visit. People who have been indifferent to our presence are coming to us to learn of Christ because our members cared to invite them. We are, as your fellow Christians, witnessing for Christ along the east coast."

W. Valleskey

"Thank You" from Coast to Coast

From Renton, Washington



Divine Peace Ev. Lutheran Church

The first exploratory service of the Wisconsin Synod in the Renton, Washington, area was held at the Renton Park School on March 5, 1967. A total of 15 persons were present for that service.

Little did these 15 realize what the future really held in store for them. For the next six months two neighboring pastors, Paul Pankow of Bellevue and David Bode of Kent, alternated in conducting services. In the fall, the District Mission Board sent the District missionary, Pastor Warren Widman, to Renton. As a result of his activity, the group was organized as a congregation the following summer. It chose the name Divine Peace. In December, 1968, the undersigned became the first resident pastor.

During the next few years, much thought and planning was given to the acquisition of a site and buildings. In 1970 the General Board for Home Missions made planning funds available to the congregation. Construction was begun on March 3, 1971, directed by Mr. Duane Anderson, architectural consultant of the Wisconsin Ev. Lutheran Synod. Four months later, on July 4, the congregation was privileged to conduct its first service in its own building.

Dedication was held on August 8. Eighty-two members and friends gathered for the morning service in which the undersigned reminded the congregation, on the basis of I Kings 9:3, that God had made this building more than just a structure of wood and concrete. He had made it His dwelling place, where He would meet them with His gracious presence as long as His Word would be taught in its truth and purity. In the evening service of thanksgiving, Pastor Paul Pankow used Psalm 127:1 to urge 108 worshipers to continue to seek help from God and, at the same time, to continue to dedicate their lives to the praise and honor of God.

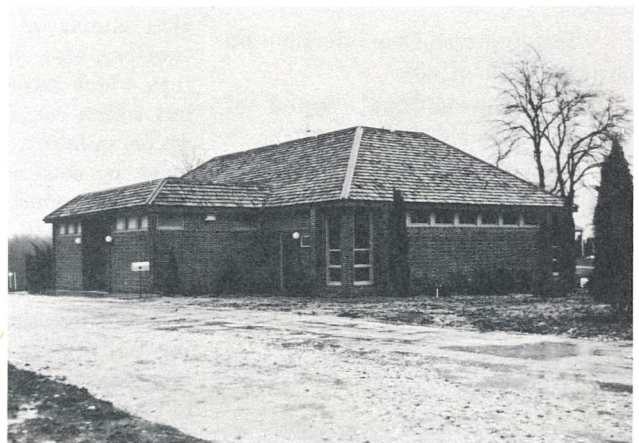
The building was put to good use immediately. Vacation Bible School started the next day. A total of 50 children were registered for the two-week course, with an average attendance of 44.

The month of July also saw the beginning of constructing the parsonage. Moving day for the pastor and his family came late in October. Within seven months, an empty lot was transformed into an area with two buildings dedicated to the honor of the Triune God.

Construction was financed through a loan from the General Board for Home Missions, a loan made possible through the gifts and offerings of all members of the Wisconsin Ev. Lutheran Synod. **This pastor and this congregation join in thanking all of the Synod's members for making our hopes and dreams a reality. Thank you all very much, and may God's richest blessing be with all of us as we together work for the further enlargement of God's kingdom here on earth.**

Pastor Paul G. Albrecht

From Baltimore, Maryland



Atonement Lutheran Church

Reformation Sunday, 1966, was the date of the first Wisconsin Synod service in the State of Maryland. Five years later, the Baltimore congregation, now known as Atonement Lutheran Church, dedicated a chapel and parsonage to the glory and praise of the Triune God.

Guest speaker at the morning service was the Rev. James Schaefer, Stewardship Counselor and Director of Public Relations for the Wisconsin Synod. He urged the congregation to stand firm on the Reformation principles restored to the church by Martin Luther, emphasizing especially the teaching of justification by faith. In the afternoon Pastor Gary Baumler of Our Savior's Lutheran Church, East Brunswick, New Jersey, encouraged the

members to continue working for the advancement of the kingdom with "Hearts of Fire." Attendance at the morning service was 101; and 152 worshiped in the afternoon. Pastor Carl Pagel was liturgist for both services.

The new chapel features a brick exterior with a cedar-shake roof. The total floor space is 3200 square feet, including nave, pastor's study, kitchenette, cry room and utility rooms. The interior has yellow pine laminated arches and wood decking. The focal point is a 100-year-old altar, obtained from a neighboring congregation. Movable partitions are used to divide the area for Sunday-school use. Ultimately the building will be used as a fellowship hall.

The parsonage is a three-bedroom colonial-design home, with brick-veneer and aluminum siding, for low maintenance.

Before moving into its new chapel the congregation met for five years in motel meeting rooms and school build-

ings. Membership growth was steady, but slow. It is hard to convince the unchurched to come to services in temporary quarters.

Since the dedication the number of visitors has increased dramatically. Average attendance has jumped from 70 to more than 100. Certainly it is a great blessing for a congregation to have its own building.

Atonement Lutheran is grateful to all the members of the Synod for their interest in missions, for their prayerful support of our work, and for the loans granted to us through the Church Extension Fund. At the same time, we hope that every member will prayerfully consider increasing his gifts to the Synod, so that by the grace of God other mission congregations will not have to wait as long to experience the blessings of having a building of their own.

Pastor Carl Pagel

Top Religion Stories in 1971

Among the top religion stories of 1971 the Religious Newswriter's Association included the following:

- The emergence of the Jesus people.
- The defeat of the prayer amendment.
- The Supreme Court decision on parochial school aid.
- The International Synod of Bishops at Rome.
- The prominence of religious themes in music and drama.
- The opposition to the Vietnam War on religious grounds.
- The plight of the Jews in Russia.
- The religious wars in Ireland and southeastern Asia.
- The irrelevance of religious institutions.
- The growing tension between Israel and the Arab countries.
- The LC-MS Milwaukee Convention.
- The breakdown of communication between black and white clergymen.
- The sudden withdrawal from public view of most Christian leadership.
- Dialog between Jews and Evangelical Christians.
- The impact of worship services at the White House.

To this list, Mr. James M. Johnston, religious editor of the Milwaukee Sentinel, adds the comment: "Most of these are 'developments' and 'movements,' rather than big events that make news. But they will probably keep moving toward some epochal climax of the future. In this category, also, are two other happenings which barely surfaced in 1971, but which could rise to historic climaxes in later years. One is the challenge by scientists of the theory of evolution, which could realign our thinking about 'Biblical truth.' Another is the movement of government agencies to crack down on religious bodies whom they accuse of promoting 'political propaganda' instead of religious doctrine. Maybe 1972 will tell a more complete story about both of these."

The notable thing about most of the top religion stories of 1971 is that they do not concern themselves with the basic question that faces every human being. A jailor of the first century A.D. once formulated it this way: "What must I do to be saved?" Our Synod is convinced that providing the answer to that question is the real assignment of the church. We also believe that no other answer can be given than the one given by the Apostle Paul: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Our preaching is geared to giving that answer, because

it is the only answer that will comfort anyone when he faces eternity. Giving this answer priority in our church life may not make the list of the top 10 or 20 religion stories either in 1971 or in any other year; but it will receive top billing when our Lord appears in the clouds of heaven. And that, after all, is the real "epochal climax of the future" — perhaps tonight as you watch the 10 o'clock news or tomorrow at daybreak.

THE POWER OF THE LIE

It is heartening to the child of God that more and more scientists are beginning to admit the scientific inconsistencies and errors of the theory of evolution. But the "big lie" doesn't give up that easily.

In a recent news release of the Bible-Science Association, Inc. we read the following: "It was also discovered on this trip (a geology tour into Mt. Ararat and Palestine) that the teaching of mega-evolution, which suggests the universe is billions of years old, and that there has been a development from lower forms of life (to more highly developed), is radically changing the ancient Moslem and Jewish religions even as it has been changing the ancient Christian religion for many." It's not safe to underestimate Satan.

Direct from the Districts

Northern Wisconsin

Anniversary at Green Bay

On November 14, 1971, St. Paul Congregation of Green Bay observed the 40th anniversary of Pastor Arno Voigt's ordination into the holy ministry and his 35th anniversary as pastor of the congregation. The special service was conducted by a classmate of Pastor Voigt, the Rev. Emil Kasischke of Bay City, Michigan. Members of St. Paul's expressed their well-wishes at a noon fellowship meal. Greetings were also extended by members of Pastor Voigt's first charge, Immanuel of Shirley and St. Paul of Pine Grove, a dual parish in Wisconsin which he served from 1931 to 1936.

Youth Fellowship

The Youth League of Zion Ev. Lutheran Church, Rhinelander, Wisconsin, sponsored a roller skating party on November 14, 1971, for the young people of the Synod's congregations in the area. There was a tremendous turnout of between 175 and 200 youths. In spite of a few bumps and bruises all enjoyed a night of fun and fellowship.

Southeastern Wisconsin

Pastor Louis Karrer's 50th Anniversary

On Sunday, July 18, 1971, St. Matthew Lutheran Church of Milwaukee was privileged to help one of its members, the Rev. Louis Karrer, observe the 50th anniversary of his ordination into the ministry. The anniversary sermon, on John 6:68,69, was preached by Pastor John Martin of St. Andrew's Lutheran Church.

Pastor Karrer graduated from Concordia Seminary, Springfield, Illinois, in 1921. After being ordained by his father, the Rev. John Karrer, at Ephrata Lutheran Church on July 3, 1921, he was installed as pastor of Mt. Olive Lutheran Church at Mukwonago, Wisconsin. In 1924 he accepted a call to St. Andrew's Luther-

an Church of Milwaukee, where he served faithfully until his retirement in 1961. He then assisted the Rev. Arthur Halboth of St. Matthew Lutheran Church until 1965.



Pastor em. L. Karrer

Pastor Karrer's wife Alma was called home by the Lord in 1970. They have one son, a commander in the navy at Great Lakes, Illinois.

Pastor Karrer lives at the residential center of the Wisconsin Lutheran Child and Family Service, Inc., where he is continuing his ministry by visiting the sick and the invalids and giving comfort to those who are depressed. May the Lord in His grace continue to bless the brother!

Western Wisconsin

Debt Retired at St. John's, Jefferson

A special service of thanksgiving was held at St. John's Ev. Lutheran Church in Jefferson, Wisconsin, on November 25, 1971. The service, attended by a capacity audience, marked the completion of the congregation's debt retirement program on its Christian day school and its church organ. The congregation chose Thanksgiving Day as an appropriate time to express its thanks to the Lord.

St. John's Congregation has always stressed the Christian education of its children and has maintained an elementary school since 1865. In 1951 the congregation erected a new school with a gymnasium, at a cost of

\$210,000. Not reflected in the cost is an estimated \$100,000 in donated labor. In 1964 an addition of six classrooms, a science instruction-laboratory room, and a visual-aids room was dedicated on May 31, with the Rev. O. J. Naumann as festival speaker. St. John's School today is valued at about \$800,000.

The school offers instruction from kindergarten through grade eight. Enrollment is 270. The faculty, headed by Mr. Orville Degner as principal, numbers four men and five women.

The debt retirement effort also covered the cost of St. John's church organ, installed in 1969. The 39-rank organ was designed by Dr. Paul Bunjes of River Forest, Illinois, and built by the firm of Casavant Freres of St. Hyacinthe, Quebec, Canada.

St. John's indebtedness was liquidated by the regular faithful offerings of the members and through several special bequests. Pastor of the 1800-member congregation is the Rev. Richard Lauersdorf.

INSTALLATIONS

As authorized by the respective District Presidents.

Pastors

- Allwardt, William H.**, as pastor of First Lutheran, Gary, SD, and of Trinity, Hendricks, MN, on Jan. 9, 1972, by R. H. Roth (Dak.-Mont.).
- Berg, Robert E.**, as pastor of Grace, Oronoco, and St. Peter's, Pine Island, MN, on Jan. 16, 1972, by W. J. Henrich (Minn.).
- Clement, Arthur J.**, as pastor of Redeemer, Edna, TX, on Jan. 9, 1972, by V. Glaeske (Ariz.-Calif.).
- Valleskey, Stephen P.**, commissioned as missionary to the Lutheran Church of Central Africa, on Nov. 7, 1971, at Hope Lutheran, Detroit, MI, by A. L. Mennicke (Minn.).
-

CHANGE OF ADDRESS

Submitted through the office of the District Presidents.

Pastors

- Allwardt, William H.**
Box 1
Gary, SD 57237
- Birkholz, Gerhard W.**
114 W. Ripley St.
Litchfield, MN 55355
Tel. (612) 693-8023
(correction)
- Clement, Arthur J.**
1204 W. Gayle St.
Edna, TX 77957
Phone: (512) 657-3793
Off.: (512) 657-2244
- Dobberstein, L. A.**
204 N. State St.
New Ulm, MN 56073
- Wiedmann, Harry**
Helenville, WI 53137

Treasurer's Report

1971 Prebudget Subscription Performance

Twelve months ended Dec. 31, 1971

	Subscription Amount for 1971	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 177,832	\$ 183,205	103.0
Dakota-Montana	170,495	175,437	102.9
Michigan	851,976	878,860	103.2
Minnesota	880,412	903,339	102.6
Nebraska	153,523	169,307	110.3
Northern Wisconsin	975,730	964,236	98.8
Pacific-Northwest	54,142	60,687	112.1
Southeastern Wisconsin	1,222,403	1,176,734	96.3
Western Wisconsin	1,052,686	1,090,461	103.6
Total — 1971	\$5,539,199(A)	\$5,602,266	101.1
Total — 1970	\$5,331,441	\$5,355,041	100.4

Note (A) — The subscription amount for 1971 has been decreased \$11,810.00 to include all revisions received by the Stewardship Department as of December 31, 1971.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Dec. 31, 1971 with comparative figures for 1970

	Twelve months ended Dec. 31		Increase or Decrease*	
	1971	1970	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,504,001	\$5,259,446	\$244,555	4.6
Gifts and Memorials	53,449	55,682	2,233*	4.0*
Pension Plan Contributions	98,265	95,595	2,670	2.8
Bequest	—	6,894	6,894*	
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWPB	6,562	16,562	10,000*	60.4*
Other Income	(54)	3,027	3,081*	
Total Income	\$5,695,381	\$5,437,206	\$258,175	4.7
Expenditures				
Worker Training - Expenses	\$3,189,045	\$2,984,464	\$204,581	6.7
Worker Training - Income	1,350,930	1,352,283	1,353*	
Worker Training - Net	1,838,115	1,632,181	205,934	12.6
Home Missions	1,161,554	1,139,005	22,549	2.0
World Missions	888,517	777,476	111,041	14.3
Benevolences	759,872	755,713	4,159	.6
Administration and Services	386,252	305,461	80,791	26.4
Total Operations	\$5,034,310	\$4,609,836	\$424,474	9.2
Appropriations	852,998	763,494	89,504	11.7
Total Expenditures	\$5,887,308	\$5,373,330	\$513,978	9.6
Operating Gain	—	63,876		
Operating Deficit**	\$ 191,927**	—		

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

COMMUNION WARE OFFER

Zion Congregation of Allenton would be pleased to give its used Communion ware to a mission congregation. Contact: Mr. Melvin Nickel, Route 3, West Bend, WI 53095.

1971 INDEX AVAILABLE

The index to Volume 58 (1971) of **The Northwestern Lutheran** will be sent automatically to all who received it last year. Others may receive a copy gratis upon request. Please write:

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For names and addresses of WELS and ELS congregations, pastors, and teachers consult

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REQUESTS FOR COLLOQUY

Pastor Walter H. Moll of Oshkosh, Wisconsin, who, together with his Bethlehem Lutheran 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 Karl A. Gurgel, President of the Northern Wisconsin District.

Teacher Elmer L. Baacke of Oshkosh, Wisconsin, who, together with his Bethlehem Lutheran Congregation, withdrew from LC-MS, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Any correspondence pertaining to him should be addressed to Pastor Karl A. Gurgel, President of the Northern Wisconsin District.

NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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22429 or visit Chaplain Otto at 329
Vo Tanh, Saigon.

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