

Graduation Procession  
NORTHWESTERN COLLEGE  
Watertown, Wisconsin

# THE NORTHWESTERN Lutheran

July 16, 1972

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# BRIEFS by the Editor

In the next issues of *The Northwestern Lutheran* you will be reading reports on the meetings of the nine Districts of our Wisconsin Ev. Lutheran Synod. Meetings of the Districts and meetings of the general Synod are similar and yet dissimilar. To a great extent, they cover the same ground and are attended by many of the same people. The value of District meetings lies in this that all of the congregations of the particular District are represented and that all pastors and all male teachers are expected to attend. In other words, District meetings afford a real opportunity to bring information to all of our workers and to all of our congregations, and at the same time to feel the pulse of the membership and transmit these findings to the Synod. In addition, District Conventions also deal with the specific problems and concerns of the individual Districts.

The accounts may turn out to be somewhat repetitious, yet reading them will give you an overview of how our pastors, teachers, and members are responding to the work the Lord has given us to do and to the open doors He has set before us.

It is to be hoped that every lay delegate will be given an opportunity

to report to his congregation. It might be well to set aside time for this in connection with a worship service, so that all members of the congregations may be informed about and enthused for the work of the Lord — not only the voters.

*The article on dinosaurs and the announcement of the upcoming Milwaukee Creationist Convention should alert our readers to the fact that by no means all scientists agree with the theory of evolution and that there are real problems which evolutionists have consistently refused to face. The Apostle Paul hit the nail on the head when, in a similar connection, he wrote in Romans 1:22: "Professing themselves to be wise, they became fools." Not that Scripture answers every question we may ask, but that the answers it gives do satisfy the evidence.*

It isn't often that we can agree with conclusions drawn by those who write for *The Christian Century*, a magazine established in 1884 and widely known for its liberal theological views. It is therefore somewhat surprising that the authors of "Campus Crusade Goes Suburban," in the May 10 issue of *The Christian Cen-*

*tury*, should have come to the same conclusions that Pastor Ahlswede does in this issue of *The Northwestern Lutheran* and that of July 2.

The conclusions drawn in *The Christian Century* article read as follows: "First of all, the movement's doctrines are biblically suspect. Second, the Crusade's doctrinal statements are theologically inadequate. Third, the Crusade's methods of proselytizing are ethically questionable. Fourth, the Crusade's methods are ecclesiastically and psychologically problematic."

Though we agree with these conclusions, a reading of the article in *The Christian Century* would soon convince our readers that we on our part do not base our conclusions on the same considerations. The writers of "Campus Crusade Goes Suburban" support the liberal, critical view of the Scripture and do not accept the Scripture as the inspired, inerrant Word of God.

We cannot, however, quarrel with the goal of *Campus Crusade* to confront every person in the United States with Jesus Christ. Though we cannot make common cause with *Campus Crusade* because of its false doctrinal position, we do well to ask ourselves whether Christ Jesus comes through as the Son of God and the Son of Man who is the Savior from sin, in our own preaching, teaching, and evangelism efforts. Nor should we forget that our Lord Himself has commissioned us to preach salvation through faith in His death and resurrection to all people. Are we bending every effort to do this?

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** — Graduation at Northwestern College, Watertown, Wisconsin, on June 1, 1972.



# Editorials

## A Poor Exchange

Confronted at the door of her home by a pair of agents for an aggressive religious sect, a Lutheran lady promptly proffered this challenge: "I have my Savior. What do you have to offer?" Her unrehearsed response qualifies both as a steadfast confession of faith and an effective squelch for annoying proselytizers.

The firm conviction expressed in the words, "I have my Savior," is a solid bulwark against the persuasive enticements to which every Christian is subjected by both the religious and the irreligious in the world today. We need a Savior. We have one. In Him we have the assurance of God's blessing in this life and in an eternal life to come. You can't improve on that.

As to the question, "What do you have to offer?", when you clear away all the window dressing set up by the wisdom of men, the answer is "nothing" — no Savior, no Word of God, no forgiveness, no life, no hope. Men wise in their own conceits are often very aggressive in tearing down the Christian faith. But they are completely negative. They cannot replace what they attempt to destroy.

St. Paul pointed out to the Corinthians that "the wisdom of this world" and "of the princes of this world" comes "to nought." We need to be reminded of this today when children, college students, and people of all ages and classes are constantly being exposed to the spurious wisdom of men and enticed to abandon their faith and hope in favor of uncertainty and hopelessness.

Give up your faith, and you give it up for nothing.

Immanuel Frey

## No Vacancy

It is not deep mystery why many naively pose a "neutral" position toward God's Son, God's Gospel, or God's Church.

The nice thing about being undecided and uncommitted — searching, groping, seeking — is that it doesn't cost you anything. It doesn't demand anything of you nor compel you to repent, to take a stand, sacrifice, suffer and die for something.

The Jews of Jesus' day saw clearly the inescapable choice: accept Jesus as "equal with God" or reject Him, bow before Him or crucify Him. Even they knew you can't come around with any of this patronizing nonsense about being "neutral" toward Him.

A Jew of our day, Jerome Lafkowitz, says the same thing: "There is no such thing as an absence of 'isms.' When a classroom is stripped of Catholicism, Judaism or the various brands of Protestantism, they are all replaced by Secularism. I do not object to Secularism. My up-bringing inclines me to it.

"But make no mistake about it, Secularism is not the 'neutral' position. It is a definite commitment. It is just as much an 'ism' as any other 'ism.'"

No man's house stands empty, not even "when the unclean spirit is gone out of a man," as Jesus once said. Either the very Christ inhabits the heart, or the unclean spirit — call it secularism, satanism, or whatever 'ism' you wish — takes possession with a sevenfold vengeance.

Strange, that a confessed materialist should see clearly what many so-called Christians are blind to see: there is no middle ground!

John Parcher

## Adults Should Be Adults

In nature the young imitate their elders; in human society the parents imitate their children. At least, many parents do. They copy the clothing styles, and some of them also affect the hair styles of their adolescent offspring. They listen to the wailing and thumping of their music, imitate their speech, stand in line for movies that are aimed at juvenile sex, read their books, take up their recreation. The adult world even turns to the adolescent world for its values and standards.

This is absurd. Should the young set the standards for the adult world? Should mature men and women search for their values among those who are themselves groping for values?

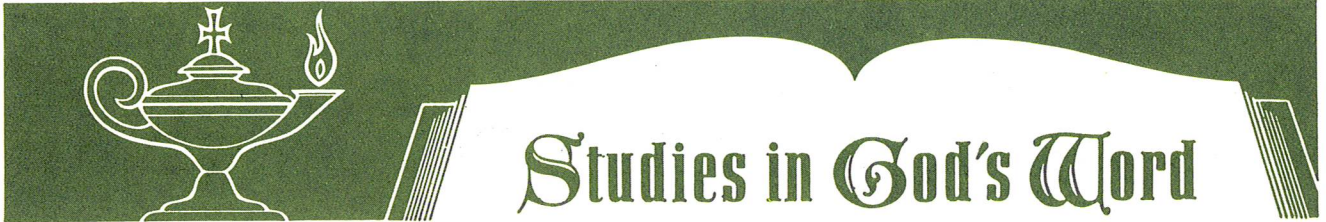
Here nature and good sense and Scripture are in accord. In God's ordered world the young learn from their elders, as Timothy learned from Paul; children imitate their parents, as pious Uzziah followed the example of his father, Amaziah; the younger generation defers to the older, as David did to Samuel. In God's society children are not the princes, nor is the learner the sage. God's world is the ordered world of the Fourth Commandment.

But adults should then *be* adults, grown-up, with their unsteady youth behind them. Having passed through the self-doubts and uncertainties of their early life, they ought to have developed some firm and abiding principles to live by. They should have advanced from impetuous half-knowledge to mature insights, from tentative conjectures about life to a tried and seasoned philosophy and Weltanschauung.

When adults, then, forget who they are before God and man, and allow their children to become their fathers, it is small wonder that youth does not hold its elders in respect. Adults who try too hard to close the generation gap, widen it instead.

Carleton Toppe





# Studies in God's Word

## THE SON OF MAN — THE BREAD OF LIFE

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 Jesus answered them and said, "Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give you, for Him hath God the Father sealed." Then said they unto Him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on Him whom He hath sent" (John 6:26-29).  
 ~~~~~

It has become a commonplace among modern theologians to feel that they have to make Scripture relevant, i.e., they have to make Scripture practical and applicable to our present day. The implication is that the Word of God has somehow become out-of-date and is no longer very useful just as it stands. Throughout the ages, however, the unbiased student of God's Word has rather made the other discovery, that the Word speaks clearly to the needs of every age.

There can be no doubt that one of the besetting traits of our age is materialism. Concern for the present world almost totally crowds out any thought of preparation for the world to come. If men do give it a thought, they allow themselves to think that by a concerted effort on their part they'll be able to work things out with God so that He'll be satisfied with their life and conduct. In our *Study* today the Son of Man seeks to correct such false notions when He describes Himself as the Bread of Life. As necessary as earthly food is for sustaining temporal life, so necessary is the Bread of Life for man's eternal well-being.

### Warning Against Materialism

The words of our reading were spoken to people who had been present at Christ's feeding of the 5,000. So impressed were they with the miracle that they wanted to make Him their king. Think of the advantages of having a king who could bypass the red tape of handing out food stamps, or issuing unemployment compensation, or providing Medicare payments, or sending Social Security checks. All of this Christ would be able to dole out directly by the miraculous power of His word. What a king He would make!

But Christ saw through them at once. "Ye seek Me because ye did eat and were filled. Labor not for the meat which perisheth." All the advantages they sought were perishable, good only for life here and now. Christ urges them to look beyond this world. He directs them to that food "which endureth unto everlasting life, which the Son of Man shall give you." There is such enduring food, and it is essential that men obtain it — but the method of obtaining it needs some explanation.

### Warning Against Work-righteousness

Christ gives the key to obtaining this "enduring" food when He describes it as that "which the Son of Man shall give you." Here is a clear declaration of salvation by *grace*, but Christ's hearers missed it entirely. They wanted to *do* something. Hence they asked: "What shall we do that we might work the works of God?" In His marvelous patience the Son of Man once more explained the plan of salvation which He had brought from His Father, for He told them: "This is the work of God, that ye believe on Him whom He hath sent."

### Eating Believing

In using the term "work" Christ is not speaking of faith as a meritorious deed. Faith is rather the hand that reaches out to receive Christ's merit. The starving beggar who reaches out for a piece of bread offered to him will hardly claim any credit for his arm's activity, as though that were the thing that spared him from starvation. No, rather it is the nourishment in the bread that strengthens his body and sustains his life.

As Christ points out, the parallel is an exact one. "I am the living Bread which came down from heaven; if any man eat this Bread, he shall live forever" (6:51). Eating of the Bread of Life is the same as believing in the Son of Man who came down from heaven to give His life on the cross. Christ spells it out in so many words: "The bread that I will give is My flesh, which I will give for the life of the world" (6:51b).

### Necessity of Eating (Believing)

Just as food on the table does a hungry man no good unless he eats it, so the Bread of Life is lost on all those who refuse to accept Him. Christ warns: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (6:53). That statement is plain. Without faith in Christ, salvation is impossible. But by the same token, the Son of Man offers the greatest of blessings to those who do accept Him, for He promises: "Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day" (6:54). That He has indeed the power to bestow eternal life will be the subject of our next *Study*, for there we shall see the Son of Man as the Judge of all mankind.

Armin Panning



Though we cannot conscientiously join in with Campus Crusade and Key '73, yet there is nothing to prevent us from speaking out for Christ and the Gospel in our communities. Or is there?

## CAMPUS CRUSADE FOR CHRIST

— Truth or Error? —

### Part II

In the previous installment we have pointed out the confusion promoted by *Campus Crusade for Christ International* in presenting the doctrines of Justification, Conversion, and the Means of Grace. We now turn to what *Campus Crusade* says about Sanctification.

#### Sanctification

The Scriptural motivation for leading a life of good works is misrepresented in *Campus Crusade* literature. There is much talk about the "full life" and the "abundant life," but the motivation for these is declared to be "allowing Christ to control" one's will. Since salvation is made dependent in part on man, something other than gratitude for forgiveness must be found as a motivation for a godly life. *Campus Crusade* thus ignores the fact that the real Christian life has its basis in objective justification, that is, in God's declaring man righteous for Jesus' sake.

In its lesson book on the Holy Spirit, *Campus Crusade* implies that one may be a believer and baptized, yet not be a real living Christian — one still must be "filled with the Holy Spirit." Scripture teaches that those who believe do have the Holy Spirit for "no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3), and that it is impossible to have faith without its fruits, for "faith without works is dead." The truth is that every believing Christian has the Holy Spirit. Implying that the believing Christian does not have the fullness of the Spirit, because he does not show as much evangelism zeal as we might like, or does not lead as sanctified a life as we might hope for, is pietistic. Those who are more active in evangelism, and those on an emotional "high," may give the impression that they are more Spirit-filled than other Christians, but that in itself is not a sign that the Spirit is given in lesser measure to other believers. Though the fruits of the Spir-

it may be more prominent in the life of one believer than another, the Spirit Himself cannot be divided. He is either present or He is not present.

#### Final Perseverance

There is another area in which the teachings of the *Campus Crusade* and Mr. Bright are not Scriptural. He states: "Salvation differs from fellowship. Salvation is eternal forgiveness of sins and eternal life. Fellowship with Christ is our daily relationship, or communion with Him. Through sin we may often lose our fellowship. In the same way, a child may lose fellowship with his father through disobedience, but he does not lose his relationship as a son." Such an idea is dangerous, to say the least. It obviously can lead to carnal security. The thought is: Once saved, always saved. There is nothing the Old Adam would better like to hear. But if this were true, then why the warning, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12), and why did the Apostle Paul write, "But I keep under my body . . . lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27)? Surely the Christian can and should be sure of his salvation and sure that he will be preserved in faith unto the end, but his trust should again be based upon the blood and righteousness of Christ and the promises of God, not on the fact that he once believed.

#### Church Fellowship

*Campus Crusade for Christ* does not claim to be a church, even though it has a definite doctrinal position. Its literature stresses: "*Campus Crusade for Christ* emphasizes the role of the local church and, as a cooperative arm, seeks to work closely with churches of all denominations." Its literature tells those whom it contacts to attend a church "where Christ is exalted, which teaches the Bible, explains clearly what a Chris-

tian is and how to become one, and provides fellowship to stimulate your Christian growth."

As far as *Campus Crusade* is concerned, confessions of faith are not important. This organization has no idea of the Doctrine of Church Fellowship. Doctrinal differences are forgotten in the flurry of religious activism. One of its campus handouts reads, "If you have placed your faith in Jesus Christ, we are one in the Lord, so let's get acquainted and enjoy our unity." Prayer fellowship and church fellowship between orthodox and heterodox Christians is encouraged against the express will of our Lord, who said, "Beware of false prophets," and urged His disciples to continue in His Word.

Since *Campus Crusade* sponsored *Explo '72*, it was naturally the doctrinal position of *Campus Crusade* that was expounded at that convention and that will be brought by its trainees into our communities. Our Wisconsin Synod young people in college and high school will be confronted with these errors. Our mature members will be encouraged to question the fact that they were born again by Holy Baptism and be told that unless they "receive Christ" they are at best second-class citizens in the kingdom of God. The unchurched will not be directed by these so-called evangelists to the vicarious atonement of Christ, but to "receiving Christ." Sincere Christians had better arm themselves with Scripture and have a firm grasp on sound doctrine in the months ahead.

Sad to say, the synergistic doctrine found in *Campus Crusade* is also found among some Lutherans. The December issue of *Christianity Today* speaks of a meeting of the intersynodical Lutheran Youth Alive (LYA) which drew hundreds to the Washington, D.C., area. There speaker Nicky Cruz, a former New York streetgang leader, invited hearers to "receive Christ." An estimated 100 of the 1,000 present responded, including two clergymen.



### Key '73

It should be noted that *Campus Crusade for Christ International* is also working with the evangelism effort called *Key '73*. William Bright is on the executive committee. *Key '73* involves over 100 denominations. The Rev. Bruce D. Johnson, a member of the LCA's Commission on Evangelism, writes in *Lutheran Forum*: "Nor can we fail to be impressed when we look around and see our brothers and sisters under the *Key '73* umbrella: Baptists and Lutherans, prayer associations and evangelistic societies, Blacks and Whites, a Roman Catholic bishop and a one-man denomination, campus and business, and more joining the *Key '73* Association every month."

The *Lutheran Church — Missouri Synod*, sad to say, is also involved. This will not strengthen the Missouri Synod's doctrinal stand. Dr. Martin Marty (LCMS "moderate") has recognized that clearly and rejoices over it. He writes in the May, 1972, issue of *Lutheran Forum*:

"Members of The Lutheran Church — Missouri Synod have a right to be bewildered about the character of their Church's involvement. One of

its most prominent members, the Rev. Dr. Oswald C. J. Hoffmann, has been a spiritual leader of the effort from the beginning, creatively praying up a storm of support for it at the planners' gatherings to date. And we are reminded regularly that the Rev. Dr. Ted Raedeke (also LCMS) is the executive head of the drive — all this with the full support of the synod's president, who has encouraged Missouri's participation.

"This, of course, flies openly, flagrantly and directly (and I love it!) in the face of a constitutional requirement for membership in the Missouri Synod, namely, 'Renunciation of unionism and syncretism of every description, such as . . . participating in heterodox tract and missionary activities.' So while Missourians join in and head up efforts involving over 100 denominations, they are being discouraged by the same president and some of his followers from much milder common efforts such as joint worship with the American Lutheran Church, even though that is "canonically legal,' or with the Lutheran Church in America. . . . It is clear that *Key '73* represents the end of any conceivably fair or equitable enforcement of Missouri's vestigial anti-

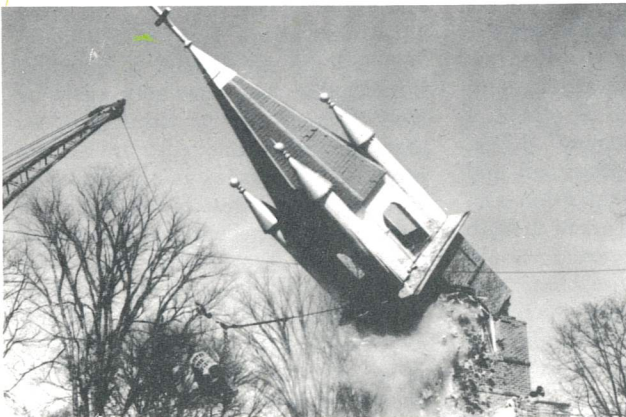
ecumenical canons. On this ground alone, *Key '73* deserves to be cheered." We agree with his analysis, but could not agree less with his recommendation.

### Evangelism Without Error

Every sincere Christian is interested in evangelism. Spreading the Good News that God has justified the world for Christ's sake is our purpose for living here on earth. Jesus commanded His Church to preach the Gospel. The work of preaching the Gospel must be done; however, it must be done according to the Savior's wishes. One must not endanger the truth by cooperating with errorists or condoning their errors. Cooperation in evangelism is certainly not cooperation in externals. It is cooperation in the lifework of the Church. Especially in this area, Christians must proclaim sound doctrine and the Gospel untarnished by error.

The above should help our members, young and old, evaluate both *Campus Crusade* and *Key '73* from the viewpoint of Scripture.

Eugene F. Ahlswede, Pastor  
St. Paul Ev. Lutheran Church  
Moline, Illinois



### THE END OF THE OLD

Groundbreaking ceremonies for a new church were held on April 16, 1972, at St. Paul Ev. Lutheran Church at Hillsboro, Wisconsin. Participants in the groundbreaking were the former pastor, M. J. Nommensen, and the present pastor, Luther Wendland, the building committee headed by Chairman Fritz Slama, and the church council headed by Chairman Lyle Kahler.

Razing of the 76-year-old landmark church began on the following day. The photo shows the fall of the tower.

### Hillsboro, Wisconsin

After removal and cleanup of the old, construction of the new church began on April 20.

The new worship facility will increase the seating capacity to 225 and provide adequate space for Christian education and Christian fellowship. Tesch-Poehlman of Fond du Lac is the architectural firm and Friede Bros. of Reedsburg the General Contractor. Completion is scheduled for early fall.

### THE BEGINNING OF THE NEW







Professor Reuter and Organist Rechlin

On Wednesday, May 3, 1972, a program titled *The Life and Music of Fritz Reuter* was presented in the chapel-auditorium of Dr. Martin Luther College in New Ulm, Minnesota. This program was organized and directed by Prof. Edward Meyer of DMLC. A narration including slides and pictures was given by Mr. Ralph Koch, a Junior from LaCrosse, Wisconsin. Three DMLC choirs, a children's choir, instrumentalists, and various organists participated in the program, presenting a broad cross-section of Reuter compositions.

Prof. Fritz Reuter will be remembered by many readers for the work in music which he carried out at DMLC from 1908 to 1924. Some of his students are still active as choir directors and organists in our churches, although most have retired from active work and assumed the roles of listeners.

Prof. Fritz Reuter was born on October 11, 1863, in Jahnsbach, Saxony, East Germany. His first informal music training was received in the family home. Before confirmation he was the organist in his church. In 1884 he completed a six-year course at the Waldenburg Seminary. From

1884-1894 he served as organist, choir director, and teacher in various churches of Saxony. For 10 years, 1894-1904, he held the position of cantor at the St. Laurentiuskirche in Lichtenstein-Callnberg of Saxony. As cantor he was responsible for the entire music program of the church. During this time he supervised the construction and installation of a 56-stop pipe organ in the church. In 1904, however, he felt constrained to resign from his position in protest against the false theology and practice tolerated in the state church. At the time the local newspaper had the headlines, "Kantor ausser Kirche und Brot." Fritz Reuter then moved to Berlin where he taught in a boys' school and studied music.

Reuter and his family were brought to America by a church and school in Winnipeg, Canada. This proved to be a trying period in the family's life, due to the rigors of the climate, inadequate housing, typhoid fever, and the death of two children. In 1907 he moved to Chicago with his family.

After having accepted a call from DMLC, Fritz Reuter and his family

arrived in New Ulm, Minnesota, on April 1, 1908. He was installed into his position as professor of music on April 3, and began to teach immediately. He was DMLC's first professor of music. During his stay at the college he organized the male and mixed choirs and an orchestra, completely revised and expanded the music curriculum, and gained adequate facilities and equipment for music study. In 1911 the *Aula* was built, later called the Music Hall and since 1962 renamed the Practice Hall. He taught courses in organ, piano, music theory, music history, and church music. In 1914, through his efforts, a 24-stop pipe organ was installed in the *Aula*. Visiting organists from as far as New York City came to give recitals on it. A Steinway grand piano purchased through his efforts is still used today. He continued his work in music at the college until ill health forced him to resign. Fritz Reuter died on June 9, 1924, at the age of 60, and was buried in the Lutheran cemetery in New Ulm.

The music written by Reuter is an expression of the late nineteenth- and early twentieth-century idiom of church music. He felt a great need for fitting music for the church service, especially for music based on the English-language hymnody. His compositions include over 200 organ preludes, 60 choral compositions (many of which were first performed in St. Paul's Lutheran Church, New Ulm), and several original hymn melodies. Two of these are included in *The Lutheran Hymnal*. They are *Lord Jesus, Thou the Church's Head* and *Lord, Dismiss Us with Thy Blessing* (second tune). He also wrote a collection of songs for his own children, titled *Sing Mit*.

In the May 3 program at DMLC, Mr. Theodore Pelzl, a student of Fritz Reuter, played the organ to accompany the singing of the hymns. Four surviving children of Prof. F. Reuter were present at the program and introduced to the audience. They were: Miss Magdalena Reuter and Mrs. Marie Krueger of Milwaukee, Mrs. Elizabeth Hensel of Beaverton, Oregon, and Mr. Fritz Reuter of Madison, Wisconsin.





The Western Wisconsin District met June 5-7, 1972. Pastor Victor Prange of Janesville, Wisconsin, calls it

## THE UNFINISHED CONVENTION

"What does the grassroots have to say?" This was the question confronting the Western Wisconsin District convention which met at Northwestern College, Watertown, Wisconsin, in early June. Nearly 300 delegates met for three days reviewing the work program of the Synod and discussing the very urgent appeal for increased offerings *now* which came from the Synod's Conference of Presidents.

"What does the grassroots have to say?" The pastors, teachers, and lay delegates did not feel that they could really answer for the grassroots. The grassroots are the 158 congregations, 54,000 confirmed, and 74,000 baptized members of the Western Wisconsin District — not to speak of the thousands of members in the other Districts of the Synod. The grassroots needs to speak on this urgent question.

### The Problem

The problem is this: the 1971 Synod convention resolved without a dissenting vote that we begin mission work in South America. After one year, what has been done? Nothing! This fall 65 young men will be entering the first-year class at our Wisconsin Lutheran Seminary. Two additional professors need to be called if the training of these men for the ministry is not to suffer. What has been done to secure these two new professors? Nothing! To keep up with the requests to our Synod to open new missions in the United States, it is estimated that we need to average 18 new openings per year. This year only 12 new missions are planned. What about the other six? They will not be opened unless the grassroots says to go ahead.

The dictionary says that the grassroots are the people removed or somewhat isolated from a major political center. Since we aren't talking about politics but about doing the Lord's work, we might better define the grassroots as those people who are isolated from the thousands in South America who are not hearing the Gospel preached

to them; as those people who are isolated from the large population centers in our own United States where our Synod still has no church; as those people who are isolated from the Wisconsin Lutheran Seminary faculty as it goes about the classroom work of equipping young men to be preachers of the Gospel. To some extent we are all isolated and removed from those who need our help now. The grassroots needs to speak. What does the grassroots have to say?

### The Answer

What kind of answer will open six additional new missions, will call two new professors at the Seminary, will send three missionaries into South America? The answer needs to be given in dollars and cents. The grassroots needs to answer now with increased offerings and future commitments. How much is needed? Increase your present personal and congregational mission offering by 15 per cent and things will start happening in South America, at the Seminary, and in six additional cities somewhere in the United States.



District Mission Board and mission pastors: (front) Ardin Laper, Paul Zittlow, Wayne Schmidt, David Rutschow, Roger Kobleske, J. W. Jung; (rear) Ted Kraklow, Fred Kogler, Ralph Scharf, Allen Zahn, Orval Cullen, Henry Paustian.

### Finished Business

The convention didn't only talk about money. The delegates heard two essays on the subject of evolution and its effect upon the Christian faith. Prof. Eugene Kirst of Northwestern College presented an illustrated talk on the history of the theory of evolution and pointed out how this theory is being increasingly questioned in scientific circles today. The second essay was delivered by Prof. Cyril Spaude, also of Northwestern, who presented six doctrinal conclusions resulting from the theory of evolution. He pointed out how this theory undermines not only the Christian faith but has also had adverse effects upon human society.

Pastor Carl Mischke of Juneau, Wisconsin, was re-elected president of the District. The other officers were also re-elected: Pastor Donald Bitter, first vice-president; Pastor Henry Paustian, second vice-president; and Pastor Herman Winkel, secretary.



### Unfinished Business

But the elections were not the big story at the convention. The big story was seeking an answer to the question: "What does the grassroots have to say?" The convention did not try to answer that question. The delegates rather said this:

- 1) that the NOW APPEAL be presented to all congregations of the Western Wisconsin District;
- 2) that we ask the congregations to strive for an average of 15 per cent increase in offerings;
- 3) that we urge the congregations to submit their 1973 subscriptions by October 1, 1972; and
- 4) that these subscriptions be considered the District's "grassroots" answer to the NOW APPEAL.

The convention is over. Or is it? It is not really over until the members of the Western Wisconsin District have answered the question with their offerings and subscriptions. There will be two new professors at the Seminary; there will be six new missions opened in the United States; there will be three missionaries in South America if the grassroots gives the go-ahead. If the 15 per cent increase is there, the work will be done.

### Worship and Prayer

Did the convention have no time for worship and prayer? You might get that impression from this report. But it is the wrong impression. We could not begin to talk to each other about the money needed for the mission of God without first of all hearing God talk to us of His grace and mercy in Christ — and our talking to God in prayer. The convention was opened with a Communion service at Trinity Lutheran Church. In his sermon to the delegates, Pastor Eugene Ahlswede of Moline, Illinois, emphasized the importance of prayer. He stated that "we are to pray expecting an answer." Missionary Donald Fastenau of Zambia, Africa, preached at the closing service. His message was the word of Jesus: "Pray to the Lord of the Harvest." The convention did worship and pray.

The grassroots needs to worship and pray. The grassroots needs to hear and to speak. The grassroots needs to respond to the NOW APPEAL. What will the grassroots have to say? Only when this question is answered will the convention's work be finished.



Laymen who have attended 10 or more District conventions as delegates: E. Degner, Oconomowoc; G. Reuel, Helenville; H. Hochmuth, Wonevoc.

## Graduation at NORTHWESTERN LUTHERAN ACADEMY

Twenty-one graduating Seniors received their high-school diplomas as Northwestern Lutheran Academy held its forty-first commencement service on May 25, 1972.

The principal speaker for the occasion was the Rev. Richard W. Strobel, first vice-president of the Dakota-Montana District. Focusing his remarks on "The Knowledge that Excels," the speaker impressed upon the graduates that the most vital knowledge, and the only abiding, is to know Jesus Christ as Lord and Savior.

In this age of tempest and temptation, with the devil "as a roaring lion walking about, seeking whom he may devour," we commend these graduates to the protecting hand of our gracious God. Eight in the class plan to enter the full-time preaching and teaching ministry of the Church.

To God we extend our heartfelt thanks for the loving care showered upon us during the past year. Under His blessing, the academic year ended with the school's largest closing enrollment, just as the year had begun with the largest opening enrollment.

Applications for the next school year are ahead of that experienced in any previous year. We extend the plea that any who plan to enroll at Northwestern Lutheran Academy, Mobridge, South Dakota, submit their applications as soon as possible.

D. Malchow, President

## CREATIONIST CONVENTION

The Bible-Science Association, Inc., with headquarters in Caldwell, Idaho, is sponsoring a mass Creationist Convention at the Holiday Central in Milwaukee, Wisconsin, October 10-13, 1972. The convention is under the supervision of the Eastern Wisconsin branch chapter with headquarters at Milwaukee. Featured will be 17 speakers including leading scientists who accept the creation-young earth concept. Among the speakers will be A. G. Tilbey of the Evolution Protest Movement and Dr. Henry Morris, president of the Creation Research Society.

Exhibits of creationist materials and science projects by high-school students will be a feature of the convention.

Registrations are being accepted and rooms will be available at the Holiday Central Motel, 1926 W. Wisconsin Avenue, Milwaukee, Wis. 53233.

Information may be obtained from Bible-Science Association, Box 1016, Caldwell, Idaho 83605, or from Mr. and Mrs. Howard Schaefer, 2118 Menomonee River Parkway, Wauwatosa, Wisconsin 53226.





## JUNE 1, 1972, AT NORTHWESTERN

The sixties were the recruitment decade in our Synod. Conscious of the need for more pastors and teachers, we put forth special efforts to secure them by enrolling students in

our academies and colleges. We have been reaping the fruits of this endeavor. The number of graduates from both Dr. Martin Luther College and Northwestern College has in-

creased markedly. At Northwestern this increase became most evident this year as 70 young men were graduated from the college department on June 1. By a goodly margin, it was the largest baccalaureate class in the history of the school.

Graduation exercises were held in the new gymnasium, where the commencement concert had been presented the night before. The roominess and comfort of the new building were conveniently available for the large assembly of relatives and friends of the graduates.

Sixty-five of the members of the class have submitted applications for enrollment at Wisconsin Lutheran Seminary; one will be attending Bethany Lutheran Seminary in Mankato, Minnesota. In this large class we see another answer of the Lord to our prayers for laborers, and we observe how ready He is to bless our work of proclaiming the Gospel.

A WORD OF  
ASSURANCE FROM  
ROMANS 8

## In the Hour of Trial

Two questions are being used with increased frequency in these days of awakening zeal and the use of new techniques in the field of evangelism. These questions are being employed by Christians who are witnessing to others concerning Christ and His free gift of salvation. In seeking to win souls for Christ, these trained evangelists ask their contacts, in their discussions with them: "Have you reached the point in your life at which you can be sure, if you were to die today, that you would go to heaven?" And the other question they ask is this: "If you were to die today, and were standing before God at the gates of heaven, and He would ask you, 'Why should I take you into My heaven?' — what would you answer?" The responses which people make to these questions range from expressions of uncertainty and doubt to bold pronouncements of self-righteousness and an expectation of salvation by character and good works. How would *you* answer them? How can

any true Christian answer them with complete confidence?

The Apostle Paul, in Romans 8:31-39, shows us how. As you read these verses you will recognize them as a part of Scripture which you have heard or read before. In them Paul assures us of the Christian's *certainty* of everlasting life. Our religion is *not* one of uncertainty or doubt, for it is firmly grounded on God's Holy Word. We have the absolute and positive *truth* concerning life and salvation. We can be certain of this because what we teach and believe is not human but divine. Our certainty is *God's own Word and promise*, planted into our hearts by the Holy Spirit Himself.

How important such certainty is when death threatens us, or when we are comforting a dying friend or relative! God is for us! He delivered up His own Son for us all. Jesus was offered on Calvary as a sacrifice for you and me. Our sins have been paid for by our divine Substitute. No one can

make any accusations against us "stick," because the Lord is on our side. "It is God that justifieth," for Christ's sake. No one can condemn us if God doesn't; and He doesn't, because Christ died and rose again and intercedes for us at the right hand of God, preserving us in true faith as His lambs and sheep unto everlasting life.

So let the devil rage against us with all His guile and might! He can't separate us from the love of Christ as long as we continue to receive the Bread and Water of Life as our spiritual nourishment. Knowing this and *believing* this we are persuaded, as Paul was, that *nothing* can harm our souls. Yes, I *can* be sure of eternal life! Why should You take me into Your heaven, God? Because You have given me the faith by which I trust in Your promise of salvation! Thank You, Lord, for being for us all the way!

Philip R. Janke



In the afternoon of the same day, diplomas were distributed to 39 graduates of Northwestern Preparatory School, 29 young men and 10 young women. The Rev. Robert J. Voss, Executive Secretary of the Commission on Higher Education, spoke to the class on the motto and guide for a Christian life, *In Nomine Jesu* (in the name of Jesus). Some 20 of these graduates will be continuing their ministerial programs at Dr. Martin Luther College and at Northwestern College.

The following were members of the college graduating class:

Agenten, Richard—Slinger  
 Ahlers, Bruce—Naper, Neb.  
 Arndt, Kenneth—Oshkosh  
 Bartelt, Randall—Beaver Dam  
 Bauer, Timothy—Bismarck, N.D.  
 Beckman, David—New London  
 Beyer, Roy—Neenah  
 Brown, Gary—Janesville  
 Bushaw, Robert—St. Paul, Minn.  
 Cloute, James, Jr.—Ft. Atkinson

Dummann, Scott—Thiensville  
 Durow, Richard, Jr.—Stephenson, Mich.  
 Ekhoﬀ, Erwin—Steger, Ill.  
 Fager, Lloyd—Lake Villa, Ill.  
 Fritz, Lester—Jackson  
 Geiersbach, Andrew—Milwaukee  
 Gorsegner, James—Caledonia  
 Griep, Gary—Livonia, Mich.  
 Hintz, Stephen—Neenah  
 Hoff, Lance—Bison, S.D.  
 Hrobsky, Daniel—Ft. Atkinson  
 Johnston, Paul—Milwaukee  
 Jones, Ralph—Woodruff  
 Kleist, James—Milwaukee  
 Kolosovsky, Daniel—Cudahy  
 Korthals, James—Chaseburg  
 Kovaciny, Roger—Antioch, Ill.  
 Kratz, Kenneth—Kewaunee  
 Kruschel, Peter—Menomonee Falls  
 Kuznicki, Randall—Saginaw, Mich.  
 Lawrenz, Stephen—Mequon  
 Learman, Charles—New London  
 Lehmann, Richard—Watertown  
 Lowry, Timothy—Westland, Mich.  
 May, John—Ft. Atkinson  
 Meier, Timothy—Ogema  
 Mueller, David—Loretta  
 Neumann, William—Menomonee Falls  
 Noffsinger, Earl—Flint, Mich.  
 Plath, Roger—Litchfield, Minn.  
 Pope, Nathan—Racine

Raddatz, Ronald—New London  
 Reede, Paul—Prairie du Sac  
 Ristow, August—West Allis  
 Schleicher, Richard—Saginaw, Mich.  
 Schneider, Timothy—Milwaukee  
 Schomberg, Carl—West Salem  
 Schroeder, Marc—New Ulm, Minn.  
 Schumann, Timothy—Watertown  
 Schwartz, Armin—Menomonee  
 Seeger, Norman—West Salem  
 Seelow, James—Milwaukee  
 Semenske, Douglas—Ripon  
 Stawicki, Gary—Milwaukee  
 Stone, Roger—Gary, S.D.  
 Sulzle, Christian—Mobridge, S.D.  
 Swanson, George—Morton Grove, Ill.  
 Tauscher, James—West Salem  
 Thompson, Glen—Watertown  
 Tiefel, James—Kewaunee  
 Tollefson, Dale—Vassar, Mich.  
 Valleau, Dennis—New Berlin  
 Wahl, Roger—Kenton, Ohio  
 Warner, Richard—Bradenton, Fla.  
 Werth, Charles—Oconomowoc  
 Wiedmann, Lynn—Helenville  
 Yahr, Terry—West Bend  
 Zahn, Richard—Mayville  
 Zahn, Thomas—Wild Rose  
 Zarling, John—Benton Harbor, Mich.

C. Toppe

## CIVILIAN CHAPLAIN KRUG REPORTS

Pastor and Mrs. Clayton Krug have just returned from a 10-month, 32,000-mile tour of military installations in the United States. They visited many members of our Synod who are in the Armed Forces, the local pastors of the Synod who minister to them, and representatives of the U. S. Military. On many a Sunday Pastor Krug was invited to speak at a WELS or ELS church. The Editor asked them to share some of their impressions with readers of *The Northwestern Lutheran*. Pastor Krug, his leave-of-absence concluded, has now returned to the ministry of Trinity Church in Waukesha, Wisconsin. Here is his first report.



Pastor and Mrs. C. Krug and Command Chaplain Murphy at Ft. Lewis, Washington

We Americans live in a beautiful land. From tidewater to snow-mantled mountaintop one sees so much that is lovely. The lush fields, forests, and rivers of the Ohio Country are pleasing to the eye and spirit; but so, too, is the desert of the Southwest, teeming with unexpected life. There is no place that does not have its beauty. Again and again, as one travels through this God-blessed land, the strains of that perceptive song come to mind, "O beautiful for spacious skies."

It has often been noticed, though, that where beauty is most spectacular, unthankfulness is most gross, and the evidences of sin are most apparent. This should not surprise us. The loveliness of Eden did not hold back our first parents from sin; the "goodly land" of Palestine did not keep Israel faithful to the Lord. Today it's still true: "In vain with lavish kindness the gifts of God are strown." Until we have learned to see the beauty of the Lord in His mighty acts for our salvation, the beauties of His world will benefit us little.

We were surprised by the churches. There are so many of them. You see hundreds, thousands, tens of thousands of church buildings. Big churches



ches, little churches; cement-block shelters, marble cathedrals; shiny-white country churches with steeples, and churches contemporary; churches of every denomination and every description. Not all of them, we know, resound with true doctrine on worship-day; and not all of them are always filled. But most of them have been dedicated to the glory of the Triune God, and almost all have people coming to them. Think of how many millions of people there are in the churches of our land on any Sunday morning! How many lips breathe the Lord's Prayer, and how many ears hear at least a Scripture reading! Truly the Spirit of God is at work in our land, and, with Paul, "therein we will rejoice." Many of the self-styled intellectuals and opinion-formers of the nation, who speak and write as though religion were a dead relic of the past, should get down out of their jetliners and ivory towers and see the people where they live — and where they worship.

Now, about men and women in the Armed Forces. There are two easy and opposite judgments commonly passed on them, both quite obviously not correct. To some, service people are better than the average run of citizen — more patriotic, better behaved, smarter. To others, servicemen are morally corrupt, unreliable, forgetful of their home-and-church-taught religion, falling easy prey to the temptations of military life. It is our observation, however, that service people are rather a cross section of American life. As they are in the colleges and factories and farms of civilian life, so you find them in the service. Military service, by itself, neither makes them nor breaks them. If you like Americans, you will like service people. But if you can't stand your neighbors you also won't be able to stand soldiers or sailors or airmen that you come in contact with.

So it is, too, with the members of our Synod who are in the service. We cannot say that, as a group, they are either the most dreadful sinners or the greatest saints. They are Christians, just like those in the churches at home. We have had the privilege of meeting some whose faith and devotion shone through every word and

act. We met others who didn't hide the fact that they were scarcely interested in the things of the Lord. Exactly this, that people in the Armed Forces are just like people at home, makes us want all the more to keep on bringing God's Word to them!

We want to thank, publicly, the officers and men of the Armed Forces who met with us and helped us, as they so regularly help our local contact pastors. The military chaplains were invariably cordial once they understood why we were there. It was our policy to ask to see the ranking military chaplain first of all when arriving at any installation, because that person represents the commanding officer in all matters relating to religion or morale. The chaplains know their role, and they play it admirably. They, too, are a cross section — a cross-section of the American clergy. Many among them, certainly, are devoted ministers of Christ. Nevertheless, let the present generation of our Synod understand that a firm decision not to commission any of our pastors for chaplaincy service within the Armed Forces Chaplaincy, taken at the outbreak of World War II, was then an eminently correct, Scriptural, and necessary decision, and remains so today. Our frequent long conversations with chaplains, our observation of the system in action, and an examination of regulations governing the military chaplaincy program has only reinforced our convictions on this matter. That decision taken 30 years ago forced us to try to find another way to carry out our duty to our members in the services. The Lord has guided us to what we believe is not only another way, but also a better one.

What, exactly, are we members of the Synod doing for our fellow believers in the Armed Forces?

We have, for 30 years, been sending the Word in written form to our people all over the world, both in times of war and times of peace. Not a Festival Day passes but a brief and fitting message is sent out. Copies of *Meditations* and this magazine now in your hands are mailed to every person whose name and address have been given to our office.

Throughout our land and overseas, more than 70 local pastors and missionaries have been requested to perform the usual services of a pastor to service people they can reach. They have accepted this additional duty gladly and are performing it to the best of their ability.

When and where necessary, as until recently in Southeast Asia and now in Europe, one or more special civilian chaplains are called and sent by us to take care of cases of special need or opportunity. And, of course, it all depends, under God, on us — that we, "with our prayers and with our bounties," keep on making it possible.

Clayton E. Krug

## WHAT ABOUT



A question repeatedly asked by youth in confirmation classes is, "Were there really dinosaurs?" How shall we answer our youth, especially in view of the fact that dinosaurs are generally assigned to an era 65 to 150 million years ago? It is clear those ages do not agree with Scripture.

A few years ago when I was serving Redeemer Lutheran Church, Huntsville, Alabama, my children were fascinated by Sinclair's dinosaur exhibit in a shopping center there. As my wife and I showed them to our children, the dates on the displays bothered me. I explained that these were animals that lived before the days of Noah, but were no longer around. This answer, of course, directly contradicted the ages that the Sinclair exhibit claimed.

My interest in dinosaurs and their relation to the theory of evolution intensified when I planned to present the subject at the 1972 Youth Retreat of our WELS teen-agers in Texas. So I gladly took the opportunity to travel with the Rev. Walter Lang of the Bible-Science Association to a newly created state park near Glen Rose, Texas. Pastor Lang had heard of various areas in Texas that had dinosaur tracks and human footprints in



the same rock stratum. Dinosaur Valley State Park is only 65 miles from Ft. Worth, Texas, where I am pastor at Immanuel Lutheran Church.

At the park entrance we asked the park ranger for printed material on the park. We received a few postcards and a general description. When asked why there was no reference to the human footprints, we received the answer, "We have not been officially notified that they are here."

The dinosaur tracks were clearly marked by the park service, and with Pastor Lang's know-how we soon found human tracks nearby in the same layer. As Pastor Lang searched

apart, yet their tracks too are in the same rock layer. The park's dinosaur display of Tyrannosaurus and Brontosaurus (donated by Sinclair) showed models with feet about three times as big as the tracks that we saw. The display description simply explained that the tracks in the area

ran. In this way the longer tracks are actually easier to explain than the shorter ones, although there are people living today whose feet are 14 inches long. Besides, I also found one track that was my size — 10.

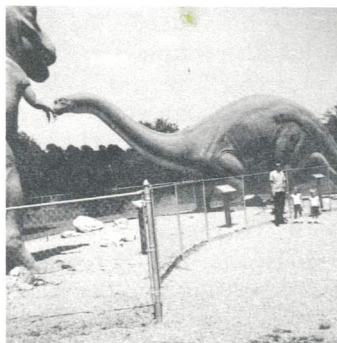
Well, were there dinosaurs? Yes, although whether they were the exact

## DINOSAURS?

up river for more tracks, I looked closer at the human tracks until I found one that seemed to be exactly my size. When Pastor Lang came back, I could not find it again. I determined then to make another trip to the park and take the time to find that footprint my size.

The generally accepted time-line of the evolutionist dates the dinosaurs at 50-150 million years B.C. But man is dated at only 50,000 years B.C. (Even Dr. Leakey's startling discovery of a man supposed to be 1,750,000 years old leaves man far removed from the age of the dinosaurs.) Since, however, human and dinosaur tracks are in the same rock layer and within a few feet of each other, the explanation of the evolutionists is clearly brought into question. Obviously, if man and the dinosaurs are contemporaries, the evolutionary time-line is in grave error.

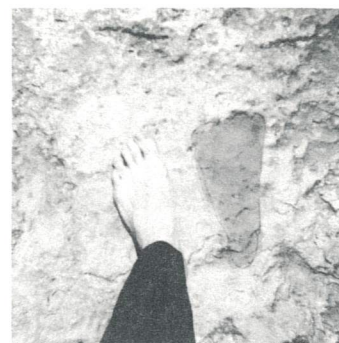
Later, when my family and I visited the park to search for "my footprint" in the rock (we found it, see picture), we noticed that the park workers referred to the two kinds of dinosaur tracks at the park as those of Tyrannosaurus Rex and Brontosaurus. The evolutionists claim that these lived about 20 million years



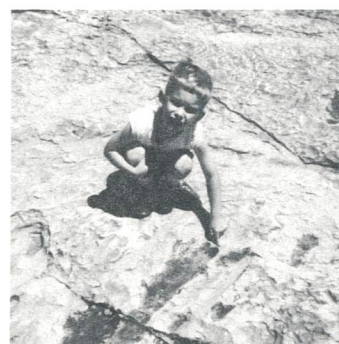
Dinosaur Valley State Park features Tyrannosaurus Rex and Brontosaurus.



Dinosaur tracks in rock along Paluxy River, Texas. Compare with tennis balls.



Human footprint, showing toes and heel, is about size 10. Lines show form of foot.



The same rocks contain human footprints from 14" to 21" long. Slipping in mud?

were made by a predecessor of Tyrannosaurus. This dinosaur lived about 50 million years prior to big Rex. But the human tracks in the park then mean that man is also 50 million years older than big Rex. This is an age no evolutionist would attempt to defend.

As I was searching the rocks on my second visit to the park, I asked one of the workers where the human tracks were. He stopped his work, sweeping mud and silt out of the dinosaur tracks, and replied, "Those tracks over there are supposed to be human, but they don't look like it to me." A close look (see picture) at the tracks shows clearly that the imprint is in the shape of a man's foot with five toes. While some of these tracks were as long as 21 inches, others were no more than 14 inches. This suggests that the man slid in the mud as he

size and shape of the reproductions is a moot question. When did they live? From what I saw at Dinosaur Valley it is clear man and the various types of dinosaurs were contemporaries. The dinosaurs most likely perished at the time of the Flood in the days of Noah. Most of them either drowned in the waters of the Deluge or died out because of climatic changes caused by the Flood.

Since I have visited this new state park near Glen Rose and studied some of the publications on evolution produced by the Bible-Science Association and the Creation Research Society, I have ample and convincing firsthand information to give to my confirmands.

Myrl Wagenknecht  
Immanuel Lutheran Church  
Ft. Worth, Texas



## FOUR-STEP EVANGELISM PROGRAM — IV

1. The Religious Survey — Canvassing
2. The Lay Visitation — Witnessing
3. The Pastor's Class — Teaching
4. THE FOLLOW-UP — REVISITING

Booklets may be obtained from The Evangelism Bookshop, 10729 Worden, Detroit, MI 48224.

The follow-up visitation is a very important part of the evangelism program. By follow-up we mean the revisiting of the home. When is this done? Before the Pastor's Class has been begun, all, or as many as possible, of the homes in the responsibility list file will have been called on. Each year a certain percentage of the people will respond with a commitment to attend the Pastor's Class. However, each year it is also likely that a certain number will not keep their promise to attend. A follow-up visit is required. This visit should not be made in the legalistic spirit of one checking up on why the people did not keep their word. Rather, Christian love and concern should prompt it. Perhaps sickness or some other valid reason prevented them from coming to the Pastor's Class. Often this follow-up visit is just the expected extra "push" they needed. If it turns out that they changed their mind about coming, the lay visitor can let the door open for a future call by suggesting that he will be glad to notify them when the pastor begins his next class. Perhaps it will suit them better at that time.

At this point, it is in place to emphasize the vital role the responsibility-list file card plays in the visitation program. This card is the heart and center around which the entire organizational structure of the evangelism program revolves. Without it there is no list of "prospects" on whom to call. Each card must be kept current. Results of every visit must be noted, as well as other information, such as attendance at church, enrollment of child in Sunday school, baptism, etc. When assignments for visits are made prior to the next Pastor's Class, be that three, six, or 12 months in the future, the information on the card will be available to the next lay visitor. It will aid him in making his visit. Some cards can actually become 20 years old before the people come to the Pastor's Class.

There is another type of follow-up call which is of equal importance, but which is neglected by most congregations today. We refer to the visit made to the homes of those who have been accepted as communicant members in the congregation. All too often we "forget" these people. They

have finished studying the doctrines of the Bible and have professed their faith before our altar but — and this is what we tend to overlook — they are still strangers to congregational life. They often know comparatively few people in the church. Too often they are confirmed and then left to shift for themselves in the congregation.

One effective way of coping with this problem is to gather together a folder for presentation to the newly received members. This folder could contain a warm letter of welcome from the president of the congregation, a brief description of and invitation to the various organizations, and a few instructive tracts. It could contain a chart of the organizational structure of the congregation. A member of the evangelism committee, assigned to deliver this folder to the home, could spend an hour or so "welcoming" the new members, explain the structure and membership of the various boards and how the church functions. He could point out the opportunity for spiritual growth (adult Bible class) as well as opportunities for service in Christ's kingdom as Sunday-school teacher, voter, member of the evangelism and other committees, etc.

All new Christians ought to be sincerely welcomed and thoroughly integrated into the life of the congregation!

W. Valleskey

## Looking at the Religious World

July 16, 1872

Exactly 100 years before the date of this issue of *The Northwestern Lutheran*, on July 16, 1872, the closing service of the first convention of the Evangelical Lutheran Synodical Conference of North America was held in St. John's Church, Milwaukee. The preacher was the president of one of the six church bodies that joined to form the Synodical Conference, Pastor Sieker of St. Paul, head of the Minnesota Synod. The other five were the Illinois, Missouri, Norwegian, Ohio, and Wisconsin Synods.

For a week 65 delegates, including six from the Wisconsin Synod, deliberated on matters involved with calling into being and planning the work of a truly confessional federation of Lutheran synods. They elected Prof. C. F. W. Walther of St. Louis as their leader. They discussed theses that President Loy of the Ohio Synod had set up on the subject: What Is Our Assignment Over Against the English-Speaking People of Our Land? Their other major topic for study was the doctrine of Justification. Inner Mission work was also on the agenda

but the discussion could not be completed before adjournment time.

The Synodical Conference passed out of existence during the previous decade after our body and the Evangelical Lutheran Synod withdrew because of the unionism of The Lutheran Church-Missouri Synod. But the spirit of confessionalism that called the Synodical Conference into being in 1872 and guided its labors for almost a century must be sustained in the days ahead. To that endeavor we apply the words with which Pastor A. Crull closed his *Lutheraner* report of



the first Synodical Conference convention:

May the faithful God, as He has crowned this year's convention with rich blessing, also in the future avow the work of the Synodical Conference, which certainly is also His work, and prosper it to the honor of His holy name, to the upbuilding of His kingdom, and to the salvation of many immortal souls. Amen.

### Far-Out Fellowship

The Lutheran Church in America's June 7 *Lutheran* reports that in Washington, D.C., the Sunday schools of Luther Place Memorial of the LCA and Mt. Olivet of The Lutheran Church-Missouri Synod have been formally united. The Christian education committees of the two congregations at a joint meeting made the proposal "to combine our talents, physical resources and personnel in an amalgamation of both church school groups" which the congregations adopted.

It was our impression that The Lutheran Church-Missouri Synod was trying to check new forms of fellowship with the American Lutheran Church. What about this even crasser sort of fellowship merging the Sunday schools of a LCA congregation and a congregation of The Lutheran Church-Missouri Synod? Or are children in the church not subject to being misled?

### New Lutheran Marriage Rite

The Inter-Lutheran Commission on Worship, which includes The American Lutheran Church, the Lutheran Church in America, and The Lutheran Church-Missouri Synod, has developed and proposed a new marriage rite. In the LCA the new rite has already been approved for "provisional use." In the other two church bodies, worship commissions are still studying the matter. Our readers will be interested in some of the more striking changes proposed and our reactions.

The pastor will no longer pronounce a couple man and wife, as Dr. Eugene Brand, the head of the Inter-Lutheran Commission on Worship, explained because "what constitutes

the marriage is a pledge of faithfulness of the two people." What is stated about the essence of marriage is true, but the pronouncement spoken by the pastor in God's name does not contradict this and has always served to emphasize that marriage is God's institution. Our age needs that reminder.

The "giving away" of the bride is eliminated "because the bride is not the property of her father to be turned over to the husband whose property she becomes." One suspects the heavy hand of women's lib at work here. The "giving away" of the bride symbolizes parental responsibility and the transfer from the first home to the new home, both precious gifts of God. Those aspects of marriage need stress in these days also and one could ask whether enough is supplied by the provision for parental participation and blessing found in the new rite.

The prayer for "the gift and heritage of children" is eliminated because, as Dr. Brand says, "we do not regard marriage as primarily a matter of childbearing." However, the Bible makes it plain that childbearing is a prime purpose of marriage.

Another change involves permitting the bride and groom to write their own vows "provided that they always mention the complete sharing which is marriage and an indication that the promises are to be a lifelong commitment." In theory this opportunity for responsible involvement sounds like a good idea. However, veteran pastors will wonder about the practice when they recall all the difficulties they have had with "responsible involvement" in the selection of wedding music.

### Sound Suggestions on Structure

In this time of trouble for religion in our land it is inevitable that many would seek an answer to current problems in a major overhaul of their ecclesiastical machinery. Reorganizing, or to use the "in" term, restructuring the forms of operation and the line-charts is occupying a number of church bodies at their conventions this year. Among them is the American Lutheran Church. Editor George

H. Muedeking of the *ALC Standard*, in the June 6 issue, has some sound suggestions on the subject that are passed on to our readers in the summarized quotation that follows:

The most pervasive theological commitment we seem to operate under is that change is worth embracing just because it is change.

This idea . . . springs straight out of the only native American philosophy, pragmatism, which holds that progress is the highest virtue and the ultimate explanation of cosmic history. . . . But the hope that we are inevitably progressing was rudely shattered by the revelation of the bestiality of our military adventures, the social injustice, and the ecological raping which we have witnessed in our generation. So Americans, churchmen too, have been reduced to the whimpering evangel that while progress doesn't seem to progress much these days, at least change, any change, is good just because it is change.

That theology is less than credible when exposed to the facts of history. Rather, as Montesquieu said, we should probably be safer and more accurate if we say "the more things change, the more they are the same." Human foibles are not diminished by changing and change. . . .

Church structures are "adiaphora" — they do not make any difference to our saving relationship to God. This insight, first stated in our Augsburg Confessions (Articles 26 and 28) has enabled Lutheran churches to erect all manner of church governments.

What must be kept in mind, however, is that a "no-difference" act, custom, or social structure, can become a stumbling block to a human community. . . .

Whatever the form of church organization, it is neither better nor worse than any other form. But when we decide for one form against another, it must be on the basis that this particular shape will more plausibly expedite the offering of the Good News to our fellows. We may not walk away from the conscientious application of that criterion, not for weariness nor with an excuse built out of the American dream that change equals progress equals goodness.

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E. C. Fredrich



## ORDINATIONS AND INSTALLATIONS

(Authorized by the District President.)

### Ordained and Installed

**Prahl, Larry W.**, as pastor of Zion, St. Louis, Michigan, on July 16, 1972, by E. Schmelzer (Mich.).

### Installed

**Pankow, Leonard W.**, as associate pastor of St. Peter, Weyauwega, Wisconsin, on June 11, 1972, by J. C. Dahlke (N.Wis.).

## CHANGES OF ADDRESS

(Submitted by the District President.)

### Pastors:

**Borgwardt, Wayne M.**  
1241 E. Amelia Street  
Appleton, WI 54911

**Brug, John**  
109 Broadway  
West Newton, PA 15089

**Deters, Terry A.**  
1910 W. Richard St.  
Aurora, IL 60506

**Eggert, Rupert A.**  
2521 Samoa St.  
El Paso, TX 79925

### APPOINTMENT

Mr. Leon Wichmann of Merritt Island, Florida, has been appointed as representative of the Michigan District Stewardship Board in the Gulf-Atlantic Mission District.

W. J. Zurling, President  
Michigan District

### NOTICE

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

**August 21, 1972**

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

Carl S. Leyrer, Secretary  
Board of Trustees

### Nominations—Northwestern College Watertown, Wisconsin

The following names have been placed in nomination for the professorship in the College English Department which will become vacant with the retirement of Prof. E. C. Kiessling at the close of the 1972-73 school year.

Pastor Lyle Albrecht, Brookfield, WI  
Pastor Gary Baumler, East Brunswick, NJ  
Prof. Richard Buss, New Ulm, MN  
Pastor Thomas Franzmann,  
Citrus Heights, CA

Pastor John Graf, Sturgis, MI  
Pastor Richard Kom, Grant Park, IL  
Pastor Silas Krueger, Tucson, AZ  
Prof. Thomas Kuster, New Ulm, MN  
Pastor William Meier, Phoenix, AZ  
Pastor Richard Mueller, Zambia, Africa  
Prof. Gale Peterson, La Crescent, MN  
Prof. Sylvester Quam, Watertown, WI  
Pastor Paul Siegler, Albuquerque, NM  
Pastor Alvin Werre, Clatonia, NE  
Pastor James Westendorf, St. Charles, MI  
Pastor Rolfe Westendorf, Milwaukee, WI  
Prof. Rollin Westendorf, Wales, WI  
Pastor Herbert Winterstein, Grafton, WI

Correspondence concerning these nominations should be in the hands of the secretary of the Board of Control no later than July 28, 1972.

W. A. Schumann, Secretary  
612 S. 5th Street  
Watertown, Wisconsin 53094

### CALL FOR NOMINATIONS

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

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

## CALENDAR OF CONFERENCES

### MINNESOTA

#### BIENNIAL DISTRICT CONVENTION

The twenty-eighth biennial Convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minnesota, from July 25-27, 1972.

#### OPENING SERVICE

A Communion Service will be conducted on Tuesday, July 25, at 9:00 a.m. in the Chapel of the D.M.L.C. Academic Center, with Rev. F. Falen delivering the sermon.

#### ESSAY

On Wednesday Professor A. Panning will present the essay, "The New American Standard Bible, Is This The Answer?"

#### BUSINESS

Applications for membership, overtures, or other communications relative to business of the Convention should be addressed to the District President (and a copy of the same to the Secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the Convention. All Conference Secretaries are reminded to bring their Conference minutes.

#### HOUSING

The costs for a delegate and a pastor, whether they attend or not, are \$20.00. This fee should accompany the Convention form when it is returned to the Housing Committee. Registration cards and a detailed schedule will be sent.

Gerhard Birkholz, Secretary

#### MANKATO DELEGATE- STEWARDSHIP CONFERENCE

**Date:** July 17, 1972; 7:30-10:00 p.m.  
**Place:** Mt. Olive Lutheran Church, Shakopee, MN; Le Roy Lothert, host pastor.  
**Agenda:** Conference business and presentation of stewardship information for 1972. Report to the Nine District.

R. G. Luebchow, Secretary

#### LAS VEGAS, NEVADA NEW LOCATION

Mt. Olive Lutheran Congregation now meets in its parsonage-chapel at 3490 Sand Hill Road, Las Vegas. Worship service at 9:30 and Sunday school at 8:45.

Pastor Hugo M. Warnke  
(702) 451-1050

#### INDIAN RIVER, MICHIGAN

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

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

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

#### TRAVELERS TO GLACIER NATIONAL PARK

For information regarding WELS worship services, please contact Pastor John Sullivan, 808 Sacajawea Drive, Great Falls, Montana 59404 (Phone 452-1286).

#### GOING TO DISNEY WORLD VIA TAMPA?

If you travel through Tampa you are cordially invited to worship at Mount Calvary Ev. Lutheran Church, 2828 W. Kirby St. in Tampa. Our Sunday school and Bible class are at 9:00 a.m. and the Worship Service is at 10:00 a.m. Pastor E. C. Renz, Telephone (813) 935-3076.

#### GOING TO DISNEY WORLD?

If you are, we invite you to worship in King of Kings Ev. Lutheran Church in Maitland, a suburb of Orlando, Florida. Our church is on Wyomere Road, one block east of Interstate 4 between exits 436 and 438. Sunday school and Bible class at 9:15 and worship services at 10:30 a.m. Pastor G. P. Kionka, Route 2, Box 80, Maitland, FL 32751 Phone (305) 831-2100.

#### NOTICE!

#### WELS Civilian Chaplain in Germany

Note: To avoid delay and inconvenience, Pastor Otto has accepted an offer to use the mailing address of a Catholic chaplain. This address is within 30 minutes of the USAEUR Hq. Address all mail to:

Karl J. Otto 392-16-6370  
Office of the Catholic Chaplain  
Benjamin Franklin Village Chapel  
APO New York 09086