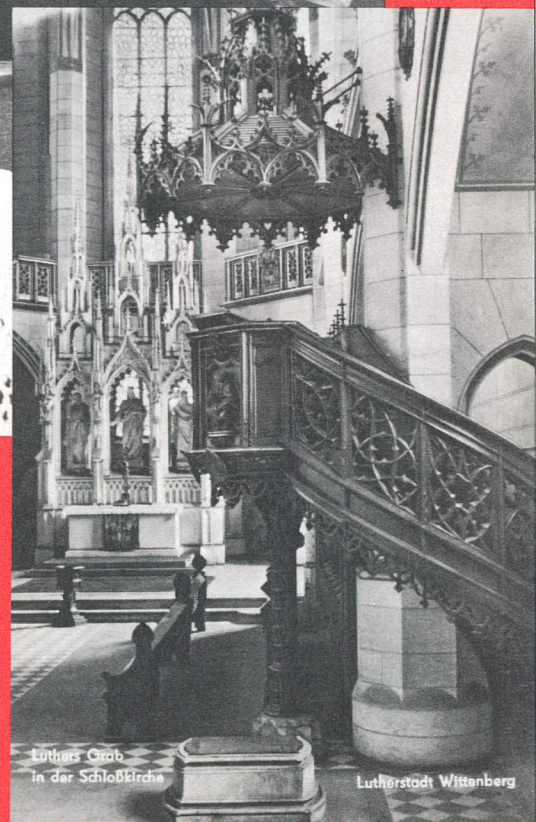


# *The Northwestern Lutheran*

November 4, 1973



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Luthers Grab  
in der Schloßkirche

Lutherstadt Wittenberg

# Briefs by the Editor



Luther was both a good historian and a good prophet. Evidence for that is found in almost all of his writings. Also in the following excerpt from his "Table Talks," as found in *What Luther Says*, volume I, page 533 (compiled by E. Plass).

"At the time of the apostles, and for a long while thereafter, the Gospel had free and full course in Arabia, Syria, Egypt, Asia Minor, Greece, and other kingdoms now occupied by the Turk. But since people became surfeited with it in the course of time and many heresies arose, the blasphemous Mohammed came with his Koran. From this time on these countries let go of Christ and worshiped the devil Mohammad. The same thing happened under the papacy. After our time (i.e., Luther's time) punishment will come upon Germany and other countries, too, because of the terrible ingratitude and contempt for the dear, saving Word which was preached to them pure and abundantly. After this bright light a terrible, horrible darkness will come. May Christ comfort and help His little flock and put an end to the misery by His glorious advent! Amen."

I wonder what Luther would have said if he had accompanied us on a tour of Europe recently? The Luther places would have reminded him of his struggle for the truth, and the attitude of most Europeans toward the church — any church! — would have reminded him of his prophecy. In Europe, churches have more often become tourist attractions than real places of worship. With the exception of a few independent groups of Lutherans, Lutheranism has practically vanished. The name is still used, but the spirit is gone.

One doesn't have to be a prophet to recognize that America faces the

same danger. Prof. A. Koelpin in his discussion of the Lutheran Confessions asks a very pertinent Reformation question: "Are we bound only to what the Confessions teach?" For a long time many Lutherans in the United States who refused to accept everything that Scripture taught still insisted that to be a Lutheran one had to teach those matters which the Confessions expressly taught. Today this, too, has to a great extent gone down the drain. That's evident when one asks whether they still accept the Scripture doctrine that the papacy is the Antichrist. The Confessions teach it, but mighty few Lutherans teach it.

According to a news release issued by the Lutheran Council USA, a federation of the LCA, ALC, and LCMS, Lutheran and Roman Catholic theologians recently completed three years of concentrated study on "Ministry and the Church Universal — Differing Attitudes Toward Papal Primacy." They agreed that "a basis has emerged upon which for the first time since the Reformation, fruitful discussions between our churches on this subject are possible." Knowing that the Roman Church still teaches that the pope is infallible (a question not entered upon in these discussions), one wonders what happened to the Lutheran Confessions. Your guess is as good as mine. Rome's real attitude is clear from one of Prof. E. Fredrich's paragraphs in *Looking at the Religious World*. Read the one on "Colombian Concordat" and beseech the throne of grace with your prayers.

The Reformation overtones in Prof. Th. Hartwig's article on "Tradition and Treasure" in the series on *The Year of Our Lord*, demonstrate that our chief concern as Lutheran Christians must always be that the Word of our Lord receive due credit. Thank God for Luther!

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

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### THE COVER

Luther and Lutheran — The one view pictures the interior of the Castle Church in Wittenberg, Germany, with Luther's grave beneath the pulpit; the other, fellow Lutherans at the dedication of their new church in Torrance, California. Read about some of the Luther places on page 354 and about our fellow Lutherans of Zion Ev. Lutheran Church on page 359.

## Editorials

**More Than A Piece Of Paper**      "Couples living together out of wedlock has become so prevalent," says an article in a Sunday newspaper supplement, "that the clergy are worried that a new way of thinking has begun competing seriously with traditional views of sexual behavior." There is reason for the clergy's concern. A police department spokesman, interviewed in connection with the preparation of the article, was asked why his department did not enforce a statute entitled "Open and Notorious Cohabitation." He replied cynically, "We'd have half the country in jail if we did."

Not only does it appear that an increasing number of couples are practicing unlawful cohabitation, but it also appears that an increasing number are making no attempt to hide it. In a feature article on one of America's most prominent figures in the fashion world a national news magazine stated simply that "her home is a smallish studio, which she shares with her boyfriend of eight years." Other famous personalities living together outside of wedlock have announced openly — and it seems proudly — the birth of children resulting from a similar arrangement.

On the part of those who approve of this practice, the only requisite, if there is one, is that the couple "love" each other. Marriage is sneeringly dismissed as "a piece of paper" or as "a few words mumbled in a ceremony."

But marriage is much more than a legal sanction or a nice certificate. It is a pledge of faithfulness and a solemn assumption of responsibilities toward each other "for better or for worse . . . in sickness and in health . . . for weal or woe" — for life. It was furthermore instituted by God, not by human society.

The simple, Paul warned, can be deceived by good words and fair speeches. It might be added that one does not have to be very simple to be susceptible to persuasive arguments of the ungodly which appeal to the flesh. Therefore in a changing moral climate the unchanging Word of God bears repeating: "Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge."      Immanuel Frey

**The Price Of Accommodation**      Years ago no Catholic would have doubted it, but now the question is being asked: "Are Catholic schools sufficiently distinctive in terms of content and end-product to justify the effort of keeping them going?"

That there is a problem of distinctiveness, few Catholics deny. "I think that in trying to assure the government that we do a good job on secular subjects, we convinced many Catholics that there isn't really much difference between a Catholic and a public-school education," a Catholic bishop stated last year. "This is a reaction we hadn't anticipated."

Perhaps we would not have anticipated such a reaction either. Surely the government, out of concern for the education of its citizens, expects nonpublic schools to prepare their pupils well for their role in society. If church bodies want the privilege of educating their children in their own

way, they owe something for this privilege. The government should be able to count on them to teach their pupils the three R's effectively. Why shouldn't a parish school, then, endeavor to "do a good job on secular subjects?"

The Catholic Church, in its anxiety to stand well in the government's eyes (to which body it has looked for financial support of its schools), may have carried its accommodation too far. Many Catholic parochial schools have reduced the daily 50-minute religion class to a three-days-a-week class of sometimes shortened periods. The sciences, guidance, and other educational innovations have moved into the hours vacated by the religion classes. And now, by the hundreds of thousands, Catholic children are going over to the public schools.

There are some lessons to be learned here. One of them surely is this: If we slight religion, our people will slight our schools; if we do not give the teaching of God's Word clear priority, our members will give priority to secular teaching.

Perhaps another conclusion is that we should not be all that much concerned about what the journals of public instruction tell us are the newest and best methods of education. Aside from the fact that, for pedagogical, financial, and even moral reasons, many of them are not worth introducing, a continual striving to keep up with the educational Joneses may well persuade people to go where the much-admired and imitated Joneses are.

Carleton Toppe

**Theology At Sea**      A psychologist called at the school office to collect data on traumatic experiences manifesting themselves in one pupil's behavior. A blow from a stone ax couldn't have stunned the caseworker more than our principal's reply: "He's a naughty boy, and his father should give him a spanking for playing hooky."

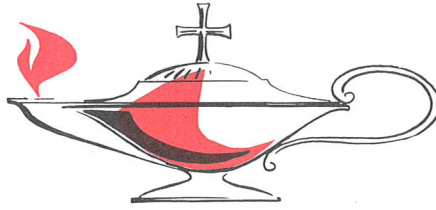
Teachers are probably used to the weary fads and silly theories used to soft-soap, excuse and explain away sin. The same fancy jargon and false philosophy are gaining ground in the field of theology, in fact, have replaced God's Word in many areas.

Some 500 men and women recently spent a couple weeks on a Caribbean cruise called "Seminar At Sea." In the "Devotions and Sensory Awareness" workshop folks learned "how to use their bodies to show affection," massaging each other's backs and feet while praying.

John on Jordan's banks could have saved himself some grief if he had advised counseling on the Caribbean for King Herod, instead of firing pointblank: "It is not lawful for thee to have her."

His ministry might have lasted longer chatting about "meaningful encounter and growth experiences, self-analysis and interpersonal relationships." Instead he cried: "Repent ye . . . the ax is laid to the root!"

A student over at St. John University scribbled a telling graffiti about this sort of thing: "And Jesus said unto them: 'Whom say ye that I am?' And the disciples said: 'You are the eschatological manifestation of the ground of our being, the kerygma in which we find the ultimate meaning of our interpersonal relationships.' And Jesus said: 'What?' "      John Parcher



## *Studies in God's Word*

### *Worship Under Control*

How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

If any man speak in an (unknown) tongue, let it be by two or at the most by three, and that by course (in turn); and let one interpret.

But if there be no interpreter, let him keep silence in the church and let him speak to himself and to God.

Let the prophets speak two or three, and let the other judge.

If anything be revealed to another that sitteth by, let the first hold his peace.

For ye may all prophesy one by one, that all may learn and all may be comforted.

And the spirits of the prophets are subject to the prophets.

For God is not the author of confusion but of peace, as in all churches of the saints (I Corinthians 14:26-33).

Tongues or prophesying — which gift is of more value in the congregation and therefore more to be coveted by the members? By careful and detailed instruction the Apostle has given the answer by inspiration of God (vv. 1-25). Uninterpreted tongues have no merit in the assembly because they cannot reach the mind and spirit of the hearer. Nobody can be edified, except possibly the recipient of the gift. Interpreted tongues have limited value since they are made understandable only through interpretation. Prophesying edifies directly through intelligible speech, exhorting and comforting the

hearers. Prophecy, the ability to forthtell divine messages, takes preference.

#### Churchly Procedures

Having disposed of the question about the relative merits of tongue-speaking and prophesying, Paul offers detailed instructions concerning the conduct of Christian assemblies. In the first supplementary paragraph (vv. 26-33) he summarizes the previous discussion as he issues directives for the beneficial use of the two gifts. Gifts must be used for edification (v. 29; compare vv. 3-6,12,17,19). If tongue-speaking is to be exercised, it must be interpreted (vv. 27,28; compare vv. 2,5,13).

So well blessed with spiritual gifts was the Corinthian congregation that the exercise of gifts had to be regulated for maximum benefit. "Every one" had his gift to contribute. Obviously an order had to be established to avoid confusion. Each one who possessed a gift had to be ready, not only to express himself, but also to suppress himself as the occasion dictated.

#### An Ancient Order

In introducing his instruction, Paul lists "a psalm," "a doctrine," "a revelation," "a tongue," "an interpretation" (the original order, according to Bible scholars). Some think that he refers to a prevailing "order of service" which began with a hymn, followed in order by a teaching (doctrinal lesson), a revelation (an exposition of Scripture?), and lastly a tongue with its interpretation. Be that as it may, "psalm," "doctrine," and "revelation" evidently fall under

the general classification of prophecy. "Tongue" and "interpretation" belong together. Thus the "order," in line with the established principle, gives preference to prophesying.

The regulation of tongue-speaking is taken up first. If tongue-speakers are present (allowing the possible total absence of them), three at the most are to speak in order, if an interpreter is also present. Otherwise there is to be no tongue-speaking in church.

Prophets, whose presence is assumed, may speak under the same arrangement, two or three in turn. Their discourses are to be monitored by the non-speaking prophets, evaluating the message as a safeguard against error. If, however, a prophet who is not scheduled to speak has a compelling and pertinent word to speak, he is to be given the privilege of the floor, the scheduled speaker yielding to him. Good order does not rule out love.

#### Exercise in Self-control

Eventually all having the gift of prophecy will be given the opportunity to speak in due course. Thus the varying spiritual needs of all members will be met by the variety of speakers. Good order enhances the gift of prophecy.

This beneficial arrangement is possible since prophets have control over their spirits. When God pours the gift of prophecy into the spirit of the prophet, He also gives him the ability to exercise His gift with discretion and in brotherly love. As the tongue-speaker must refrain from exercising his gift under certain circumstances, so also the prophet may have good reason to keep from speaking.

Gifts so used are in keeping with the character of the Giver, who promotes the peaceable practice of His gifts. Peace, not chaos and commotion, is the aim of Him who has gathered His people into groups, each of which is made up of *saints*. God has called them out of chaos into His order so that they may grow and prosper in peace.

Paul E. Nitz

# Subscribing to the Lutheran Confessions

## Are We Bound Only To What the Confessions Teach?

"Why aren't all churches having the same name and the same confession united?" All of us have probably heard that question asked in some form or other. Perhaps we ourselves have asked it. For we all earnestly desire unity among Christian folk and pray, as Jesus did, that God would give and preserve it.

At the same time, the Lord teaches us that Christian unity is not our doing. True unity is the work of God and comes in and through His Word. This very Word which gives us new life in the communion of saints, He reminds us, is constantly under Satan's attack in our own hearts and in the public confession of many (Jer. 23:30ff). Christ, therefore, commands us to be on our guard against preachers who come in His name but proclaim their own thoughts to the destruction of faith. Not submitting to God's holy Word, these innovators deceive the hearers and thus lose their right and authority to be true teachers of the church.

### Limitations

The same command to alertness applies to the use of the confessional writings. While one person may disguise his philosophies by invoking the name of the Lord, others may mislead by appealing to the common acceptance of the Lutheran Confessions. What they teach may indeed not be directly counter to the Confes-

sions. Rather, the new doctrines they introduce, contrary to the Scriptures, may be such that lie beyond the articles of faith specifically treated in the confessional writings. To claim unity of confession by merely citing unity in the Confessions in this instance is deceptive. For we are being falsely led to believe that past confessions have given the final word in all matters of faith. In the process, present error is overlooked.

On their part, the Lutheran Confessions never claim to have dealt with all departures from the truth. They recognize their own limitations, as subordinate to the Scriptures.

In the church the Scriptures alone are the well of living water for all times. The Confessions are waters drawn from that well. Any confession, past or future, must then be judged by the Scriptures, as God's revealed Word and source of all Christian teaching.

### The Rule

Practically speaking, what does this mean for us? To appeal to a common subscription to the Lutheran Confessions in support of unity may be evasive of the truth. We, for example, share the Apostles' Creed with the Church of Rome, and we rejoice in this. But the real issues concerning justification and faith and works, which divide us from that church, do not lie on the surface in the Apostles'

Creed. To appeal to unity and at the same time to undercut Scriptural truth not dealt with in one's common beliefs does not edify the church.

For this reason all questions of faith and doctrine beyond what is expressly treated in the Book of Concord are not open questions. Where Scripture clearly speaks, we must follow God's Word. These Writings *alone rule* as His gracious revelation to us sinners. They are the only "norm according to which all doctrines and teachers alike must be appraised and judged" (Formula of Concord). Later creeds and confessions are not judges like the Scriptures, but *are ruled* by the Scriptures. As the Formula of Concord states, these other writings (creeds and confessions) are "mere witnesses and expositions of the faith, setting forth how at various times the Holy Scriptures were understood in the church of God by contemporaries with reference to controverted articles, and how contrary teachings were rejected and condemned."

Are we, therefore, bound to teach only what the Confessions teach? The Lutheran Confessions themselves rightly forbid such a conclusion. That honor belongs alone to the Scriptures. By the ministry of that Word, God graciously grants unity in faith and certainty in confession.

Arnold J. Koelpin

### NAMES REQUESTED

Illinois State University,  
Normal, Illinois  
Wesleyan University,  
Bloomington, Illinois

Names of WELS students at either of these universities should be sent to Pastor D. N. Rutschow, 122 State St., N. Pekin, Illinois 61554. Exploratory services are being held in Bloomington, and members of the exploratory group will provide transportation for students both to and from services.

### CENTRAL MICH. U. & ALMA COLLEGE

Please send names and addresses of WELS students attending Central Michigan University in Mt. Pleasant, Michigan, and Alma College in Alma, Michigan, to the Rev. A. L. Harstad, 725 2nd Ave., Alma, Michigan 48801.

### U. W. STEVENS POINT

Attention students attending U. W. Stevens Point! You are cordially invited to worship with Divine Word Congregation and to join Lutheran Collegians. Services are still being held in the Whiting Town Hall at 10:15 a.m. If you need transportation, please call 344-8185. Pastor R. Kobleske.

### RANTOUL and URBANA, ILLINOIS

Men at Chanute Air Force Base in Rantoul, Illinois, and students at the University of Illinois in Urbana are now being served by Bethlehem Congregation of Champaign, Illinois: Services at 10:30 a.m. at 308 S. Mattis Ave. Refer all names to Pastor Richard Raabe Jr., 802 S. Fair, Champaign, Ill. 61820.

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# *From Worms to Wittenberg*

Luther went from Wittenberg to Worms. That was in 1521. We went from Worms to Wittenberg. The year was 1973. But whichever way we retrace the journey today, God has a Reformation message for us which we ought never to forget.

## **The Word Defended**

After a leisurely trip up the Rhine valley, including a stop at the famous Roman Catholic Gothic Cathedral at Cologne, we came to Worms in southwestern Germany. Worms is famous for its Luther statue. Naturally there was no statue of Luther there when he came to Worms in 1521 to defend himself before the Diet presided over by Charles V. The building where the meetings were conducted has long gone the way of all flesh. But the spot is marked by a granite tablet in the pavement. On it are inscribed the words: "Hier stand vor Kaiser und

Reich Martin Luther 1521." ("Here stood, before Emperor and Empire, Martin Luther 1521.") And we today still know what he stood for. Asked to recant his writings though they were based on the Word of God, he refused and is said to have replied: "Here I stand; I cannot do otherwise. God help me. Amen."

## **The Word Shared**

After Worms came Switzerland and Austria. Then, on reentering West Germany, we visited the delightful medieval walled city of Rothenburg ob der Tauber. A visit to the ancient St. Jacob's Church revealed that St. Jacob's became Evangelical Lutheran in 1544, two years before Luther's death. Even more thrilling was to learn that Luther himself preached there on that occasion. What a joy it must have been for him to realize that God was blessing the

message for which he himself had taken such a staunch stand! Today, of course, Luther would have to demand another Reformation, since the Word of God has gone out of fashion in most of the churches that call themselves Lutheran.

After Rothenburg came East Germany. It's an experience all its own when you sense the oppression which Lutherans, together with all churches, are subjected to in those areas. The Luther places are indeed well preserved, but not because of any love for the Word rediscovered by Luther. They are tourist attractions. When we visited them, we were however reminded of the grace of God brought into our personal lives through Martin Luther.

## **Prepared to Understand the Word**

Our first stop in East Germany was Eisenach, the city where Luther attended school during what we today would call his high-school years. At Eisenach he sang in the church choir and made his home with Frau Cotta. The handsome Cotta house is still standing on one of the main squares of the town. In Eisenach Luther received excellent instruction in Latin

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and grammar. Without that Luther would not have been ready for the role God chose for him, a few miles outside Eisenach in 1521, when he was almost 40.

#### The Word Translated

As Luther was returning from Worms to Wittenberg in 1521, Luther's Elector took him to the safety of the Wartburg, a castle in the Thuringian forest near Eisenach. Luther remained there incognito as Junker Joerg for ten months. He did more during those ten months than just grow a beard and go hunting. Luther had defended the Scripture at Worms. He knew that if men were now to base their faith on that Scripture, the Scripture would have to be made available to them in the language they could read. Luther was indeed not the first one to translate the Scripture into German, but his translation was by far the best, one that spoke to the people in a way they could understand. We saw the room and the table where Luther labored at translating the New Testament from the Greek into German. We stood in the chapel where he had proclaimed and preached the Word regularly during his stay at the Wartburg. As we walked through these rooms, we learned to appreciate more than ever Luther's love for God's Word and for God's people.

#### The Word Debated

It was at Leipzig that Luther's complete break with Rome took place. In spite of the 95 Theses, in spite of the Diet at Worms, in spite of translating the New Testament, Luther still hoped that the Roman bishops, even the Roman pope, would finally come around. Up until 1519 Luther had always insisted that he actually was a good Roman Catholic. But in the debate at Leipzig with Johann Maier of Eck, commonly known as John Eck, Luther had to oppose and expose the Roman Catholic position on sin and grace, justification, the Church and the papal power. It was there that Luther fought for the principle, basic to the Lutheran Confessions, that all doctrines, all decisions of church councils, all statements by the pope and his

hierarchy must be tested by Scripture, and Scripture alone. The moment Luther maintained that the Word of God is the sole guide in matters of faith and doctrine, the break with Rome was complete. The path had been prepared for the Augsburg Confession, for the Small and Large Catechisms, for the Formula of Concord, for our spiritual freedom under God and Scripture.

To be in the St. Thomas Church in Leipzig, the church in which the opening service of the Leipzig Debate was held, to hear the famed Thomaner choir, to hear a German pastor preach a fine Pentecost sermon, made the Reformation live again. As did the music of Johann Sebastian Bach who was cantor at St. Thomas for some 26 years.

#### The Word Championed

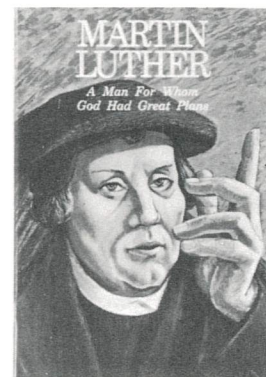
It was in Wittenberg that it all began. At the Castle Church we stood where Luther nailed his 95 Theses to the church door, back in 1517. The door is no longer wood, but cast bronze. Inside was Luther's grave and that of his co-worker Melancthon. It was at the City Church where Luther preached the Word in season and out of season. At Wittenberg we also saw his home — a former monastery — and the rooms in which he conducted his university classes, teaching the next generation of pastors the Word of the Lord. There was Katherine's gift to her husband, the doorway with its two seats, one for her and one for Martin. Did they ever indulge in any small-talk in the cool of the evening?

All this was indeed a thrill. And then a reminder that this entire region is satellite country. For it was outside Wittenberg that we passed a convoy of soldiers — not East German soldiers, but Soviet soldiers. In spite of them we still believe: "God's Word and Luther's doctrine pure shall now and evermore endure." Whether it's from Wittenberg to Worms, or from Worms to Wittenberg, the gates of hell shall not prevail against it. Jesus said so.

H. W.

### MARTIN LUTHER A Man For Whom God Had Great Plans

By Ruth Huebner Hatzung



Does your young son or daughter know the thrilling life story of Martin Luther, one of God's own great men? *Martin Luther — A Man For Whom God Had Great Plans* is a book which will help them learn to know him.

The author, Ruth Huebner Hatzung, a Lutheran day-school teacher, has succeeded in writing an account of Luther's life which can easily be read by second and third graders or older. Mrs. Hatzung has chosen those aspects of Luther's life which are of special interest to children. She exhibits an ability to speak about the great events of his life in a way that is meaningful to the young. This story of Luther is divided into eight chapters, from the days of his boyhood in Eisleben to the day of his death in the same city. Always prominent in this account is the hand of God using Martin Luther to bring the good news of Jesus Christ to the people of his day and to the young and old of our day. The full-color cover and the eleven illustrations make this 23-page book on Martin Luther very appealing.

You may order the  
above book from:

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Ask for number 7N57... \$ .75

## *In the Year of Our Lord . . . Tradition and Treasure*

In its content, the Year of our Lord offers us mostly God's Word. Almost without exception its selections for reading and chanting were chosen out of the Old and New Testament Scriptures. And when God speaks, Christian faith counts the matter settled. We hear this Word and keep it. By such worship the Year of our Lord is celebrated in a manner pleasing to God.

In its form, the Year of our Lord is man's work. Man devised the pattern of its festivals, seasons, and readings. Man sorted out and put together all the pieces that give this Year a meaningful arrangement. In these matters God laid down no command. The Year of our Lord is a form that belongs to human tradition.

Four hundred and more years ago anything traditional was not to be tampered with. Because it came from the past and because it served the forefathers, a tradition had to be good. Nowadays the mood is different. People show less concern for the past. People want change. Tradition comes in for good-natured spoofing. And then there are the extremists, the rebels who flaunt tradition in every way imaginable as they try to assert their freedom.

In contrast to such attitudes we Christians follow the way of moderation. Human traditions have a built-in staying power. They may be good; they may be bad. They may, of course, easily lapse into empty formality so that what is done, is done by rote, no one understanding the "why." Then even the disciplinary value of a ceremony has been lost. But traditions are good when they continue to render real, needed service. They are good when used with understanding. They are good when through meaningful use we keep them fresh and new and thus make them our own. This, by the way, was also the attitude of the Lutheran Reformation. It was in every way a "conservative" Reformation.

As traditions go, the Year of our Lord has been with the Church a long time. It developed over many years in stages whose beginnings reach almost to the time of the Apostles. Much of the story is lost to us. However, there are two facts about this Year's birth and growth of which we are absolutely sure. In the first place, its starting point was the day of our Lord's resurrection, remembered in the annual Easter festival and on every first day of every week. In the second place, the custom of celebrating divine worship with a prescribed set of spiritual songs, prayers, and Scripture readings followed traditional Old Testament practices as found in the synagogues. To begin with, Christians kept on using the selections from the Old Testament Law and Prophets, while also reading from their New Testament writings. In time, and probably for practical reasons, the new readings replaced the old ones, but kept the traditional form. Selected portions (called pericopes) from the New Testament Epistles and Gospels, coupled with appropriate prayers and Psalm verses, were appointed for all the Sundays and other days on which Christian Worship was held.

From the beginning Easter included a three-day period of fasting before Easter Sunday and a seven- or eight-day festival of rejoicing in the week following Easter Sunday. From here it was a natural step to extend the Easter season forward 50 days to Pentecost. Due to other influences on the Church, the period of fasting was rolled back 40 days (excluding the Sundays) to become what we call the season of Lent.

Other festivals and seasons were introduced in other ways, but the formation of the Lenten and Easter seasons demonstrates sufficiently how things happened. New days and seasons were observed, at first locally, then everywhere. Some celebra-

tions commemorated seedtime, some harvesttime. There were anniversary days for the Church's heroes of faith. Some days we rate as wheat, others as straw. By the six or seven hundreds the Year of our Lord had taken on the general form that we have today. After the Reformation, October 31 was observed to commemorate God's great deed through Martin Luther.

Here then is a tradition that has served the Church many generations. Another form could be devised, possibly superior to the old one. That belongs to our liberty. But we in the Lutheran Church do not regularly use this liberty if duty does not command it. Our way is to "keep the old traditions set up in the church when they are useful and when they are profitable for maintaining good order." Our celebrating the Lord's Year is enriched when we know that this form of worship — this regular succession of pericopes, psalms, and prayers has been used among God's saints over many centuries. In such a manner tradition assists in binding us together with the Church of past ages. Most important, this Year has stood the test of time. It has proved its worth to the Church. It fits into the company of our hymns, our catechism, our Confessions — all of them traditions that we count treasures.

Like the catechism, the Year of our Lord furnishes a full banquet of God's Word. There are readings that shed light on all the chief parts of our Christian faith, the Commandments, the Creed, the Petitions, the new birth in Baptism, the foretaste of heaven in the Holy Supper. Do you desire a Scripture speaking of our heavenly Father on whom we call in the Lord's Prayer? Then recall the traditional Gospel for the 15th Sunday after Trinity, taken from Matthew 6, where Jesus urges us to let the sparrows and lilies be our teachers. Your heavenly Father cares for them. Shall He not much more care for you?



## School Opening at Northwestern

On August 27, Northwestern College and Northwestern Preparatory School had second thoughts about starting classes before Labor Day. It was, for all practical purposes on campus, the hottest day of the summer. New students sweat it out, also literally, in their orientation-day tests; their parents sweltered in the Music-Auditorium as they learned about the school where they were enrolling their children.

A week later the weather relented. Fans were turned off, studying became a less sticky process, and the year was off to a good start.

The remodeling of the basement of the Music-Auditorium was not completed in time for the opening of school. Some time this month, perhaps, the pianos will be moved into their new rooms, and our music departments will have a new home and workshop.

At the opening service on Tuesday, August 28, tutors Dennis Smith (Seminary '73) and Armin Schwartz, middler vicar, were inducted into office, together with DMLC graduate Martin Moldenhauer, instructor in English in the Preparatory School. Martin Stuebs, graduate tutor from 1971-1973, was introduced as Acting Dean of Men. Professor Sylvester Quam, who followed a call from the

high-school department to the college department, and Professor Arlyn Boll, who is beginning his first year of teaching English in Northwestern Preparatory School, were welcomed into their new responsibilities. A formal installation service for Professor Boll was held on Sunday, September 9.

Including the three students enrolling late in September, the college enrollment stands at 291. There are 176 in the Preparatory School. Twenty-seven of the Preparatory School graduates of last spring entered the freshman class; seven graduates of the 1971 and 1972 classes also took up their college studies on our campus. The total number of new students in college is 88.

The year's most important campus project will be the construction of a new dormitory to replace West Hall. It will be erected on the site of West Hall, to correspond to the location of its twin, Wartburg Hall. Arrangements for housing the 75 freshmen and sophomores occupying the first two floors of the old dormitory have not been made at the time of this writing. Razing of the 1875 and 1905 dormitories is scheduled to begin in November, after heating and utility lines have been relocated.

C. Toppe

Do you desire Scriptural assurance for your final petition in the Lord's Prayer? Then give attention to the Gospel appointed for the 16th Sunday after Trinity, the Gospel of our Lord at Nain. See how well He knows, feels, comforts, and helps. See how He changes Nain the sorrowful to Nain the beautiful. And would you know how the Lord sweetens *your* sorrows? Then listen to the Epistle for the same Sunday, an Epistle that complements the Nain Gospel. Hear its prayer that Christ dwell in your heart by faith, that you may be able to comprehend the dimensions of the love of Christ which is beyond all knowledge.

During these Sundays in October and November the Year of our Lord offers a rich harvest of lessons on the Lord's Prayer: on hallowing God's name and letting His kingdom come, on being forgiven and forgiving, on being kept from temptation. All these treasures are at hand in the Lord's Year if we keep our ears open and listen for them. It is the treasures that count. The treasures in the Lord's Year give this ancient tradition its abiding worth. The treasures seen, known, understood, enjoyed, keep this tradition new, fresh, and adequate to satisfy our deepest worship needs.

Theodore J. Hartwig

### A Blow for Academic Freedom

"If anyone in this class is a Christian, he is not going to be one at the end of this course." Many a college student has heard these, or similar, words at the beginning of a semester. It is a shocking experience for any young Christian to be told that the loss, or denial, of his faith is virtually essential to secure a passing grade in an anthropology or history course or whatever. By no means all instructors will take such an attitude, but when it happens a student may well be at a loss as to how to handle the problem.

Perhaps this might help. Not long ago a young woman, a senior at a university, was given a failing grade in the first semester of a science course. She went to her pastor for advice since her efforts to confess her faith had been of no avail. He suggested that she speak to the professor privately and simply appeal to his sense of fairness. The university prided itself on fostering "academic freedom." Normally this had meant hiring and granting tenure to instructors who espoused atheism and evolution, communism and immorality, subversion and revolution. However, her pastor explained that true "academic freedom" should allow the student as well as the professor the right to believe as he, or she, chooses. In short one should have the liberty, in this setting, of being a Christian or an atheist or anything else. When the young woman presented her problem in this light, the professor soon agreed that he had no right to force his religious beliefs on anyone else. He then awarded her a grade which passed her for both semesters. And the young Christian was not asked to compromise her faith.

Her experience does not guarantee an equally favorable result in every case, but it certainly does show that a possibility exists which may help in meeting this problem. Naturally not every university instructor will be ready to admit that he is not as broad-minded as he purported himself to be. But it is worth a try. As long as it is claimed that a democratic system is basic to our educational institutions, the right of all people should be recognized and respected.

Pray God that this may be the case for all our young men and women who meet similar assaults on their faith in college classrooms!

## A MISSION EXPERIENCE



First-graders of Atonement Church with their teacher, Miss Doris Kohlstedt (left), and second-grade teacher, Miss Cheryl Moeller, at Belvidere, Illinois.

How can the idea of a "mission congregation" *best* be explained to a group of first-graders? One way is by taking the mission via letters and a slide lecture to the children. Another, better way is by taking the children to the mission congregation for a real "mission experience."

During the 1972-73 school year, the first-graders of Atonement Lutheran Church, Milwaukee, Wisconsin, sent their mission offerings to Peace Lutheran Church of Rockford, Illinois,

and Hope Lutheran Church of Belvidere, Illinois. This class of first-graders had picked Peace and Hope as their mission project because Mrs. Orval Cullen, the wife of the pastor, had been their kindergarten teacher the previous year in Milwaukee.

Letters were exchanged and a slide lecture was given at Atonement by Pastor Cullen to acquaint the children of the whole school with his two missions. And then on a rainy Sunday during the Memorial Day weekend a

real memorable event was experienced by these first-graders. Fifteen of them, their teacher, Miss Doris Kohlstedt, and a number of parents traveled 100 miles to Belvidere, Illinois, to see firsthand where their mission offerings were going. The children arrived at 10:00 A.M. to worship and sing in the 10:30 A.M. worship service and to visit with members of the congregation.

After a light lunch Pastor Cullen showed Hope's guests about the parsonage/chapel, both the chapel and living quarters as well as the open property where Hope intends to erect a regular church building very soon.

To be sure, 50 people traveled back to Milwaukee quite a bit more knowledgeable and excited about the Home Mission projects of our Synod. Also a young mission congregation in Illinois felt a little more a part of the Wisconsin Synod. Two great benefits from only a two-hour bus trip. Perhaps other large, established WELS congregations with a WELS mission nearby could benefit in the very same way by having their own real "mission experience"!

Pastor Orval Cullen

## *Evangelism History*

Recently we were asked a rather disturbing question: "Why didn't the Christian Church do the work of evangelism before? How come we are just starting this important work?" The Christian Church, including our Wisconsin Ev. Lutheran Synod, did not just begin this work of evangelism! Evangelizing is Gospel-izing. It is preaching the precious Gospel. It is telling people that Jesus Christ suffered and died on the cross for them and gained everlasting life for them. This has been done by Christians ever since the day of Pentecost. Someone has mathematically computed that if the Christian Church would have continued evangelizing with the same zeal as in its early days, the whole world would have become Christian by the year 500 A.D. But, this did not happen. The "church" gradually contaminated the

Gospel and "Christians" gradually lost their zeal to speak the Gospel. Thank God for the Reformation! Thank God for restoring the saving Gospel to this world of lost sinners!

Our Wisconsin Evangelical Lutheran Synod, alone by the grace of a merciful God, has had and retained the pure Gospel for over a century. We are often accused of being behind the times, and we sometimes feel that other church bodies, Reformed as well as Lutheran, are way ahead of us especially in the field of evangelism. This is not true! We need not feel apologetic about our church and its stand. Let it be said clearly and loudly: We are behind the times when it comes to denying the doctrines of the Verbal Inspiration of God's Holy Word, the doctrine of Justification by Grace Alone, and

when it comes to adopting liberal theology and the social gospel. And, may a gracious God keep us narrow-minded and behind the times in this respect!

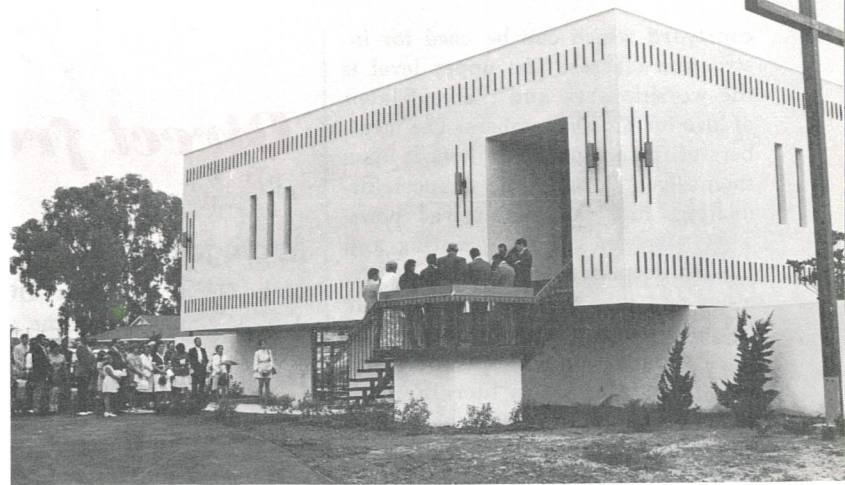
But we are not behind the times in the field of evangelism. In the 1800's and early 1900's, when the supply of Lutheran pastors was extremely short in the United States, Lutheran pastors of all synods were occupied chiefly with serving Lutheran immigrants with the Gospel. They were often gone from home for weeks at a time serving these immigrants with church services as they "rode the circuit" by horse. Baptisms and marriages had to wait until they made their rounds.

The Reformed bodies were the first to reach out to the godless and unchurched. Revival meetings with their fire and brimstone preachers were held all over the United States. The writer recalls that as a teen-ager in the late twenties curiosity once led him to a revivalistic tent-meeting in

## Dedication of Zion Ev. Lutheran Torrance, California

Torrance, California, is just a few miles south of Los Angeles. It is also the home of Zion Ev. Lutheran Church of the Wisconsin Synod. On August 12 of this year 105 people, both members and townspeople, joined to dedicate the new church home of Zion Ev. Lutheran Church. Since the initial service in 1968, Zion Congregation has met in a women's club, a Y.M.C.A., and a mortuary chapel. It was therefore with thankful hearts that the congregation assembled to thank God and God's people throughout the Wisconsin Ev. Lutheran Synod for making this permanent church a possibility, and ultimately a reality.

The morning service of dedication was conducted by Zion's pastor, H. Curtis Lyon, who reminded the people that in order to properly dedicate



this building, they must first rededicate themselves to the real work for which the building is intended, the preaching of the Gospel of Jesus Christ, the Savior who set the world right with God, the only Way to God. In the afternoon a service of thanksgiving was held at which 217 members, townspeople, and friends from neighboring congregations joined in thanking God for His bounteous gift of grace. The guest speaker was the Rev. Victor Schultz of Sun City, Arizona. Pastor Schultz, who conducted

the very first service at Zion Church, reminded all that as Christians we need to build the house of God and defend its saving truths.

Zion's church home, designed by the Synod's architectural consultant, Mr. Duane Anderson, is a two-level structure. It has ample space on the lower level for Sunday school and fellowship area leaving open the possibility of future day-school facilities; an unusual feature is the landscaped

(continued on next page)

Manitowoc, Wisconsin. He was thoroughly disappointed. However, we believe that the revivalists served a purpose in God's plan, in that many did lead people to Christ. It should be pointed out that a characteristic of all revivalistic efforts is that *one man* tries to reach many people. It is first in 1925 that we observe faint efforts being made to involve lay people in the work of evangelism.

Present day evangelism efforts differ from revivalistic programs in many ways. There is one we would like to point out especially. Instead of putting the emphasis on one man's (the preacher's) effort, emphasis is placed on *every individual Christian's* responsibility. Instead of a limited number of generals going out and fighting the war, thousands of trained soldiers are sent out with the Word into the battle to wrest souls from the kingdom of Satan. As far as we can ascertain the major Lutheran bodies began this work officially at about the same time by appointing

synodical evangelism commissions: the Evangelical Lutheran Synod in 1946, the ALC in 1951, the LCMS in 1953, and the WELS in 1957. And, proportionately, we venture to say, that we have as many laymen active in regular witnessing for Christ as any other church body.

The TALK ABOUT THE SAVIOUR method of witnessing, produced by us in 1972, has been an aid for pastors in training their members to be witnesses for Christ. But it should be said that it is not the only method that can be used. Neither do we claim that formal organization is a necessary requirement for effective evangelizing. Every Christian can certainly talk about the Savior in his or her own way. The TALK ABOUT THE SAVIOUR method, however, helps Christians to put order in their presentation. Its illustrations help the unchurched to follow the presentation. If its suggested outline is adhered to in a general way the listener will be told in clear words that he is

a lost and damned sinner and why he is. He will also be told in uncompromising terms that God has provided everlasting life through Jesus Christ alone. Organization in evangelism provides a systematic way for the Christian congregation to reach out into its community with the saving Gospel. It provides a way to uncover the unchurched and then a method of witnessing to them.

God has entrusted us with His Word. With trust comes responsibility, the responsibility of each individual Christian to faithfully carry out his Lord's will: "Ye shall be witnesses unto Me both in Jerusalem (local community), and in all Judea (local state), and in Samaria (neighboring state), and unto the uttermost part of the earth" (Acts 1:8).

W. Valleskey\*

\*Pastor Valleskey is serving his third 6-year term on the Synod's Evangelism Commission.

courtyard which can be used for instruction classes. The upper level is the worship area and the real labor of love for Zion's members. The members of the congregation took it upon themselves to build the chancel furnishings and the upholstered pews. They also did all the painting and landscaping, as well as many of the other odd jobs that need to be done to finish a new house of worship. The Lord blessed Zion with members who were willing to put in literally thousands of man-hours to complete their new church home. Now the real work faces them, working as co-builders with Christ in His Holy Christian Church. By His grace Zion will continue to grow spiritually both within and without.

With the dedication of this new church home, Zion Congregation now has, by the grace of God, a complete facility in which and from which to preach the saving news that Jesus Christ is Savior and Lord. In January of 1973 a parsonage was purchased at 23427 Kentworthy Avenue, Harbor City. The parsonage is a little over a mile from the church property. The financing for both parsonage and church was arranged through the Church Extension Fund of the Wisconsin Ev. Lutheran Synod. We thank God for His gracious blessings, His people in the Wisconsin Ev. Lutheran Synod for their faithful support, and with them we pray that God would continue to make us lights to shine in a dark world with the light of hope that comes from knowing Jesus Christ.

Pastor H. Curtis Lyon

#### TORRANCE, CALIFORNIA

Zion Ev. Lutheran Church, Torrance, California, is now meeting in its new church home at 1001 W. 223rd St., Torrance, California 90502. The new time of service is: Worship at 9:00 a.m. and Sunday school and Bible class at 10:15. The phone number at the church office is 320-1771, area code 213. H. Curtis Lyon, pastor.

*"It is not the Word of God because the church says so; but that the Word of God might be spoken, therefore the church comes into being. The church does not make the Word, but it is made by the Word."*

Martin Luther

## Direct from the Districts

### Michigan

#### Mrs. Oscar G. Frey Dies

Mrs. Emma Frey, the wife of retired Pastor Oscar G. Frey, died at her Saginaw home on September 13, 1973, at the age of 89 years, after an 18-month illness.

Emma Pauline Marzke was born March 24, 1884, near DeWitt, Michigan. On July 1, 1913, she was united in marriage with Pastor O. G. Frey. The ceremony was performed in Emanuel First Ev. Lutheran Church, Lansing, Michigan.

Besides her husband, she is survived by two daughters, Mrs. Conrad (Charlotte) Frey, New Ulm, Minnesota, and Miss Marjorie Frey, Saginaw; four sons, Pastor George Frey, Tacoma, Washington, Pastor Raymond Frey, Battle Creek, Michigan, Pastor Edwin Frey, Detroit, Michigan, and Pastor Theodore Frey, Sterling, Michigan. Twelve grandchildren and eight great-grandchildren also survive her.

Funeral services were held at her home congregation, St. John's of Saginaw, with Pastor Harold Sauer presenting the Gospel of our Savior's comfort on the basis of John 15:13-16. The committal service was conducted by Pastor Karl Krauss of Emanuel, Lansing, at the DeWitt Cemetery, DeWitt, Michigan.

### Northern Wisconsin

#### Sunday-School Teachers Convention

The 44th annual Lake Superior Sunday-school Teachers Convention was held at St. John's Ev. Lutheran Church, Grover, Wisconsin, on Sunday afternoon, September 16, 1973.

The host pastor, the Reverend A. Meyer, led the devotions and presented an essay on "Why Have Area Lutheran High Schools?" Vicar Jim Aderman presented a paper on "The Role of Teacher in the Sunday School." Mrs. Raymond Thorsen served as convention secretary.

Following the meeting a fellowship supper was served in St. John's Educational Building by the members of St. John's Lutheran Ladies Aid.

The 1974 convention will be hosted by Trinity Ev. Lutheran Church of Coleman, Wisconsin.

#### Pastor's Widow Dies

On August 24, 1973, Mrs. Edward Zell, whose maiden name was Alice Jindra, was suddenly taken out of this life following a stroke the evening before. She was born near Mishicot on April 30, 1891. Mrs. Zell was a lifelong member of St. Peter's, Mishicot, Wisconsin.

On July 16, 1912, she was married to Pastor Edward Zell who as a candidate for the holy ministry had been assigned to serve the Mishicot-Rockwood parish the year before. The parsonage at Mishicot was her home until her husband died in 1958. She served the congregation as organist for 60 years. The Lord granted her good health and an alert mind until her dying day.

Mrs. Zell is survived by two sons: Pastor Edward Zell, Detroit, Michigan, and Prof. Wm. Zell of Northwestern College, Watertown, Wisconsin; three daughters, Alice Zell of Sheboygan Falls, Mrs. Waldemar (Ruth) Zarling, Benton Harbor, Michigan, and Mrs. Oscar (Hazel) Barthels, Two Rivers; a brother and a sister; 19 grandchildren and two great-grandchildren.

The funeral service was conducted at St. Peter's Church on August 27 by her pastor, the Rev. Herbert Kesting. Burial was in the Mishicot village cemetery.

All those who attended the service were directed to give thanks to God for all the mercies shown the deceased, for God's Word written in Ephesians 5:20 tells us: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

## Southeastern Wisconsin

St. Peter's at Helenville  
Observes 125 Years of Grace



St. Peter's Ev. Luth. Church  
Helenville, Wis.

Two years before the founding of the Wisconsin Ev. Lutheran Synod a small band of Lutheran pioneers at Helenville, Wisconsin, organized as a congregation. On September 9, 1973, St. Peter's paused to commemorate the 125 years of its history with special services of thanksgiving. The Reverend Harry Wiedmann is pastor of the congregation.

Prof. Cyril Spaude of Northwestern College and Prof. Edward Fredrich of Wisconsin Lutheran Seminary turned to the prophets, the first to an Old Testament prophet and the second to one from the New Testament, for God's message to a celebrating congregation.

The congregation's gratitude for the fact that the Gospel was brought to this place 125 years ago moved it to designate its anniversary collection to bringing the Gospel to others: 50 per cent for the Church Extension Fund and 50 per cent for Lakeside Lutheran High School.

May the Lord hold fast St. Peter's that St. Peter's may hold fast the Lord!

## Looking at the Religious World

### Colombian Concordat

Colombia, the country in which our mission team of Pastors Sprain and Zimdars and Teacher Warner is just beginning work, on July 13 of this year signed a new pact with the Vatican developed by secret negotiations and continuing the favored position of the Roman Church. The new concordat replaces one of 1887, the constitutionality of which has long been disputed.

The key Article I of the new concordat grants that the "Catholic religion" is to be regarded as a "fundamental element of the common good and of the integral development of the national community." Article XXI has the broad stipulation that "when necessary" the state is "to collaborate in the execution of the decisions of the Ecclesiastical Tribunals."

Articles XI and XII provide for tax aid to Roman private schools, for the teaching of Rome's religion in all public schools, and for the right of the Roman clergy to control and censor such teaching.

Articles XIX and XX grant to the Roman Church and its clergy special privileges over against the courts of the state. The hierarchy, for instance, is exempted from civil prosecution, and priests are not to be held in common jails in cases of criminal prosecution.

It is to be regretted that at a time when even Spain is improving its church-state relations, Colombia should agree to such an unfair pact. What does this mean for the future of our budding Colombian mission? The whole answer can not now be given but one thing is definitely indicated. Such a report should make us all pray more fervently and contribute more generously to Colombian missions.

### Orthodox Anniversary Advice

Meeting last summer in Geneva in a session that marked the twenty-

fifth anniversary of the World Council of Churches, its Central Committee had an opportunity to consider two messages from Orthodox churches that point directly to what especially ails this huge organization of 250 member churches in 90 countries.

The Patriarch of Istanbul, titular head of Eastern Orthodox Christians, commended the WCC for its concern for "suffering society," but then called on it to end its "preoccupation with socio-political aims." Patriarch Demetrios recommended that the Council strike a balance between social and spiritual objectives in order to meet the spiritual hunger of mankind.

Another message critical of WCC social and political interests came from the Moscow Patriarchate. Referring especially to the Bangkok "Salvation Today" conference, this communication complained that there was so much emphasis on political and social issues that "nothing was said about the ultimate goal of salvation — in other words, about the eternal life in God."

These two anniversary greetings, one can be sure, were among the most appropriate the WCC has received.

### Signs of the Times

Churches too are influenced by national trends and movements that, on the surface, would seem to have no special religious implications. When the Rev. Paul T. Manrodt was recently installed in the LCA's Bernville Lutheran Parish, the gift from the congregation to its new pastor was a four-month-old steer.

In a reverse-lib development Jerry Lorenzetti became the first male to enroll at the Lutheran Deaconess Center at Gladwyne, Pennsylvania, in the LCA's Associates in Diaconal Service (AIDS) program.

Edward C. Fredrich

## EXPLORATORY SERVICES

### Mansfield, Ohio and Area

The Wisconsin Ev. Lutheran mission at Mansfield, Ohio, is holding exploratory services in the community room of the First National Bank, Richland Mall Branch, 688 N. Lexington-Spring-mall Rd., Mansfield, Ohio, located between highways 30N and 30S. Sunday worship is conducted at 7:30 p.m. every Sunday. A family Bible-study hour begins at 6:45 p.m. Send names of prospective members or requests for detailed maps or further information to: Pastor John C. Ibsch, 1032 Leith Street, Maumee, Ohio 43537.

### Bloomington-Normal, Illinois

Exploratory services of the WELS mission are now being held each Sunday morning at 8 at "The Guest House," located at 803 E. Emerson in Bloomington. Names of WELS people in the area and pertinent information should be sent to Pastor D. N. Rutschow, 122 State St., N. Pekin, Illinois 61554.

### CAMP GIRARDEAU, MISSOURI

Worship services are being held each Sunday evening at 7:30, with Sunday school and Bible class at 6:30. The place of worship is 421A Broadway, Cape Girardeau. Please send names to: Pastor Roger Zehms, 5142 Red Cedar Ct., St. Louis, Missouri 63128.

### COLUMBIA, MISSOURI

WELS exploratory services are being conducted at the Holiday Inn East, junction of I-70 and Providence Rd., Columbia, Missouri. Worship services are at 8:30 a.m. and Sunday school at 9:30 a.m. Please send names of prospects to: Pastor LeRoy H. Lothert, 2816 Leeway Dr., Apt. 2, Columbia, MO 65201 (Phone: 314-474-2168).

## TIME AND PLACE

### Peoria (Marquette Hts.), Illinois

Sunday services at Beautiful Savior's are now being held at 10:00 a.m. with Sunday school and Bible class at 11:00. This schedule goes into effect immediately and will apply year around. David N. Rutschow, pastor.

### Raleigh, North Carolina

Gethsemane Evangelical Lutheran Church is holding Sunday morning services in the Howard Johnson's Motor Lodge, located at 1174 U.S. Hwy. 1 North at the intersection of By-pass U.S. Hwy. 1-64 (Belt line). Bible class and Sunday school at 9:00 a.m., worship service at 10:30 a.m. Please send contact information to Pastor Paul Schmiede, 720 Currituck Drive, Raleigh, North Carolina 27609. Phone (919) 782-8327.

### HOLLAND MICHIGAN

Christ Ev. Lutheran Church, the WELS mission in Holland, Michigan, is now meeting at the Waukazoo Elementary School, 1294 Lakewood Blvd. Worship service is held on Sunday mornings at 10:30, with Sunday school at 9:15 a.m. Please send names of prospects to Pastor Arnold Ruddat, 1711 W. Lakewood Blvd., Holland, Michigan. Telephone (616) 335-9014.

### GAINESVILLE, FLORIDA

The WELS mission begun in the fall of 1972 has organized as Zion Ev. Lutheran Church. Regular morning services are now being held at 10:30 a.m. in a chapel at 1204 NW, 10th St. in Gainesville. Visitors welcome. Our mission serves the U. of Florida. Send referrals to 2130 NW, 55th Terrace, Gainesville, FL 32605 or call (904) 376-9940; John C. Lawrenz, pastor.

### MEMPHIS, TENNESSEE

The WELS mission in Memphis has become GLORIA DEI EV. LUTHERAN CHURCH. Currently it is meeting at the Parkway Village Athletic Club, 5111 Bryndale Ave. Worship service is at 9:45 Sunday mornings with Sunday school and Bible class following. Please send contact information to Pastor Rodney Busch, 3438 Sophia, Memphis, Tn. 38118 (901-365-8668).

## APPOINTMENTS

The Rev. Duane K. Tomhave has been appointed to serve on the Synod's Board for Parish Education. He will complete the term of Professor Jerome Spaude who is no longer a parish pastor, but is a member of the faculty of Michigan Lutheran Seminary. The term of office runs to August, 1977.

Oscar J. Naumann, President

The Northern Wisconsin District officers have appointed the following three pastors as additional visiting elders for the Fox River Valley Conference: A. Dobberstein, J. Mattek, and D. Nimmer.

Karl A. Gurgel, President  
Northern Wisconsin District

Teacher James Fenske, principal of St. John's Ev. Lutheran School in Two Rivers, Wisconsin, has been appointed to serve the remaining years of the term of Prof. Harold Klatt as a member of the Synod's Board for Parish Education. Since he is now teaching in Manitowoc Lutheran High School and not in an elementary Christian day school, Mr. Klatt resigned from his service on this board. The term extends to August, 1975.

Oscar J. Naumann, President

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### LUTHERAN TEACHERS' CONFERENCE

Date: November 8-9, 1973.  
Place: Apostles Lutheran Church, San Jose, California.  
Agenda: Nov. 8 — Preliminary Business, Accepting Appointments, Accepting Program, Reports; Treasurer, Registration. Nov. 9 — Reports: District President, District Board of Education, School Visitor, Synod Convention, Resolution Committee, Program Committee.  
Papers: Nov. 8 — Corporal Punishment Used by Our Teachers — Should We Use It? N. Zimmerman, Christian Guidance and Counseling for Your Students: A. Young, Hyperactivity — How to Deal with It: D. Sauer. Nov. 9 — Practical Helps and Ideas for Carrying Out a Perceptual Program in Your School: B. Feiock and J. Dallman, The Role of the Day-School Teacher in the Part-Time Agencies of the Congregation: W. Fischer, Starting A Successful School Music Program: R. Sievert.

R. Stone, Secretary

### DAKOTA-MONTANA

#### EASTERN PASTORAL CONFERENCE

Date: November 6-7, 1973; 10:00 a.m.; Communion service at 7:30 p.m.  
Place: Ascension Ev. Lutheran Church, Moorhead, Minnesota.  
Preacher: E. Habermann (G. Bunde, alternate).  
Agenda: Exegesis of Matthew 5:31-32, with emphasis on V. 32, and Matthew 19:3-9; G. Lemke; Exegesis of I Corinthians 7:1-15; J. Engel; Exegesis of I Timothy 6: R. Ziebell; Exegesis of II Kings 5:18-19, with Overview of Fellowship Principles: W. Russow; Satan and His Tactics — A Scriptural Study of Our Arch-enemy: E. Habermann; The Seventh Commandment in Luther's Large Catechism: W. Allwardt.

M. W. Schulz, Secretary

### MICHIGAN

#### SOUTHWESTERN CONFERENCE

Date: November 13, 1973; 9 a.m. EST.  
Place: St. John's, Sturgis, Michigan.  
Preacher: D. Tetzlaff (F. Toppe, alternate).  
Agenda: Exegesis of Ephesians 5:6ff; F. Toppe: The Lottery As Gambling: D. Zwiag: Evaluation of the Impact of Key '73: R. Semro: Discussion of Synod's Bethesda Resolution; Reports: questions of casuistry. D. Tetzlaff, chairman

### MINNESOTA

#### NEW ULM PASTORAL CONFERENCE

Date: November 7, 9:30 a.m.  
Place: St. Paul's, New Ulm, Minnesota.  
Preacher: L. Boerneke (H. Bittorf, alt.).  
Agenda: Evangelism vs. the Evangelical Pentecost Movement: J. Miller; I Corinthians 4: A. Koelplin; panel discussion on present Evangelism programs.  
L. Meyer, Secretary

### ST. CROIX PASTORAL CONFERENCE

Date: November 13, 1972; 9:00 a.m. Communion service.  
Place: Zion, Almena, Wisconsin (L. Holz, host pastor).  
Preacher: R. Sievert (R. Stevens, alternate).  
Agenda: Exegetical study of I John 4:1-21: R. Stevens, D. Buch, Secretary

### NEBRASKA

#### NEBRASKA-COLORADO MISSIONARIES CONFERENCE

Date: November 13-14, 1973; 9 a.m.  
Place: Gethsemane Lutheran, Oklahoma City, OK: P. Knickelbein, pastor.  
Preacher: Prof. J. Gerlach (G. Schapekahn, alternate).  
Agenda: The Holy Spirit and the Charismatic Movement: J. Gerlach: Meaning and Use of Matthew 7:6 in a Missionary's Work: P. Knickelbein: District Missionary and Mission Board Reports.  
NOTE: Conference meetings open to all pastors. Please announce to host pastor.

C. Flunker, Secretary

### NORTHERN WISCONSIN

#### FOX RIVER VALLEY PASTORAL CONFERENCE

Date: November 13, 1973; 9:00 a.m. Communion service.  
Place: St. Paul, Dale, Wisconsin (D. Voss, host pastor).  
Preacher: F. Thierfelder (F. Zaring).  
Agenda: James 5: H. Pussehl (I Peter 2: F. Brandt); Psalm 3: C. Voss (Psalm 4: A. Voigt); Preaching on the Gospel for New Year's Day: R. Ehlke (Sunday after New Year: I. Boettcher); Dealing With "Deadwood" Members: T. Baganz (Ways to Keep Young People Close to the Church: D. Gruen); casuistry. R. Muetzel, Secretary

#### MANITOWOC PASTORAL CONFERENCE

Date: November 12, 1973; 9:00 a.m. Communion service.  
Place: St. John's, Newtonburg, Wisconsin.  
Preacher: H. P. Bauer (P. Borchardt, alternate).  
Agenda: Exegesis of Isaiah 61: A. Schultz; Sermon Study: R. Froehlich; "How to Deal with Delinquent Members": W. Geiger.

P. J. Damrow, Secretary

### SOUTHEASTERN WISCONSIN

#### SS. TEACHERS' INSTITUTE

The annual meeting of the Evangelical Lutheran Sunday School Teachers' Institute will be held on Sunday, November 11, 1973, at St. Lucas Ev. Lutheran Church, 2605 South Kinnickinnick Avenue, Milwaukee, Wisconsin, beginning with registration at 2:00 p.m. Mr. Adolf Fehlauer, Executive Secretary of the Board for Parish Education, will give a classroom teaching demonstration and video tape presentation. The executive board of the Institute would like to invite congregations not belonging to the Institute to attend the meeting.

Mildred L. Jodot  
Secretary-Treasurer

#### SOUTHERN PASTORAL CONFERENCE

Date: November 13, 1973; 9:00 a.m. Communion service.  
Place: St. John's, Burlington, Wisconsin (Pine & Madison St.).  
Preacher: F. Kosanke (T. Kraus, alternate).  
Agenda: Romans 2: L. Nolte (Romans 3, R. Pope, alternate); Fraternal Benevolent Organizations: A. Buenger (Christian Liberty as Exercised by the Individual Christian: R. Gosdeck, alternate); conference business.

K. E. Schroeder, Secretary

#### METRO NORTH AND SOUTH Joint Pastoral Conference

Date: November 19, 1973; 9:00 a.m. Communion service.  
Place: Nain Ev. Lutheran Church, 57th & Mitchell, West Allis (G. Snyder, host pastor; telephone 545-6925).  
Preacher: H. Eckert (P. Eckert, alternate).  
Agenda: "What Criteria Should We Have for Anyone Who Teaches Religion on a Secondary Level?" Wm. Fischer; various reports.  
NOTE: Excuses are to be made to the host pastor.  
R. Winters, Secretary  
Metro South

#### CHICAGO PASTORAL CONFERENCE

Date: November 13, 1973; 9:00 a.m.  
Place: St. James, Evanston, Illinois.  
Preacher: A. T. Kretzmann (T. Liesener, alternate).  
Agenda: Exegesis of James 5: J. Braun; Campus Organizations: H. Wackerfuss; Relation of the Mosaic Law to the New Testament: J. Schewe (alternate).  
A. H. Siggelkow, Secretary Pro-Tem.

# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1973

	Subscription Amount for 1973	8.12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 254,122	\$ 169,415	\$ 166,963	98.6
Dakota-Montana	191,770	127,847	121,723	95.2
Michigan	994,460	662,973	645,157	97.3
Minnesota	992,412	661,608	651,543	98.5
Nebraska	186,352	124,235	118,271	95.2
Northern Wisconsin	1,108,983	739,322	688,173	93.1
Pacific Northwest	69,325	46,216	40,630	87.9
Southeastern Wisconsin	1,353,982	902,655	842,558	93.3
Western Wisconsin	1,265,467	843,645	805,435	95.5
Total — 1973	\$6,416,873(A)	\$4,277,916	\$4,080,453	95.4
Total — 1972	\$5,890,965	\$3,927,310	\$3,629,942	92.4

Note (A) — The subscription amount for 1973 has been increased \$1,650.00 to include all revisions received by the Stewardship Department as of June 30, 1973.

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended August 31, 1973 with comparative figures for 1972

	Twelve months ended August 31			
	1973	1972	Increase or Decrease* Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings	\$6,325,292	\$5,800,439	\$524,853	9.0
Pension Plan Contributions	94,841	102,461	7,620	7.4
Gifts, Memorials and Bequests	56,750	56,435	315	0.6
Earnings from Fox Estate	62,558	—	62,558	—
Income from NWPH	—	6,562	6,562	—
Other Income	2,463	282	2,181	—
Transfers from Other Funds	17,309	—	17,309	—
Total Income	\$6,559,213	\$5,966,179	\$593,034	9.9
<b>Expenditures</b>				
Worker-Training — Expenses	\$3,484,275	\$3,291,391	\$192,884	5.9
Worker-Training — Income	1,469,732	1,417,097	52,635	3.7
Worker-Training — Net	\$2,014,543	\$1,874,294	\$140,249	7.5
Home Missions	1,057,906	925,496	132,410	14.3
World Missions	979,828	901,625	78,203	8.8
Benevolences	812,575	792,608	19,967	2.5
Administration and Services	503,078	399,667	103,411	25.9
Total Operations	\$5,367,930	\$4,893,690	\$474,240	9.7
Appropriations — Building Funds	246,199	275,490	29,291	10.6
Appropriations — CEF Program	788,972	771,408	17,564	2.3
Total Expenditures	\$6,403,101	\$5,940,588	\$462,513	7.8
Operating Gain	\$ 156,112	25,591	—	—

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

### CALL FOR NOMINATIONS

The Board of Control of Northwestern College, Watertown, Wisconsin, herewith calls for nominations to fill the professorship of Prof. L. Umnus whose retirement will become effective at the close of the current school year.

The man called will be asked to coach in the Northwestern Preparatory School, with emphasis on football, and conduct classes in physical education. Any other classroom assignments will depend on mutual agreement. Nominees should also qualify for Synodical certification.

Nominations should be in the hands of the secretary no later than December 1, 1973.

W. A. Schumann, Secretary  
612 South 5th St.  
Watertown, Wisconsin 53094

### Michigan Lutheran Seminary

Additional nominations for the vacant professorship in music at MLS are hereby solicited from the members of the Synod. The nominees should be qualified to work in the MLS Music Department. This includes teaching classes in music theory, directing the band and choruses, and assisting in the administration of the piano program. Nominations and pertinent data should be in the hands of the undersigned no later than November 14, 1973.

Milton Bugbee, Secretary  
MLS Board of Control  
206 S. Alp  
Bay City, Michigan 48706

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Installed

#### Pastors:

**Geiger, Adalbert F. V.**, as pastor in Bethany and St. Matthew, Renville, Minnesota, by W. E. Schulz on September 30, 1973. (Minn.)  
**Valerio, Arthur J.**, as pastor in Redeemer, Yakima, Washington, on September 9, 1973 by M. F. Teske. (PNW).

#### Teachers:

**Bartel, Fred**, as teacher in Siloah, Milwaukee, Wisconsin, by W. Hoffmann, on September 16, 1973 (SEW).  
**Baxmann, Wayne**, as instructor in WLHS, Milwaukee, Wisconsin, by G. J. Snyder, on September 23, 1973. (SEW).  
**Fenner, Roger A.**, as teacher in Trinity, Hoskins, Nebraska, by A. R. Domson, on August 26, 1973. (Nebr.).  
**Johnson, David M.**, as teacher in Japan Mission, by H. John, on September 12, 1973. (W. Wis.).  
**Schultz, Walter**, as instructor in WLHS, Milwaukee, Wisconsin, by G. J. Snyder, on September 23, 1973. (SEW).  
**Thompson, Gerold**, as teacher in Zion, Clatonia, Nebraska, by J. Wille, on August 19, 1973. (Nebr.).  
**Zubke, David**, as teacher in Jordan, West Allis, Wisconsin, by F. Gilbert, on September 9, 1973. (SEW).

## CHANGES OF ADDRESS

(Submitted through District Presidents)

#### Pastors:

**Geiger, Adalbert**  
R. 2 Box 36  
Renville, MN 56284  
**Cares, Gerhard**  
1479 N. Macomb  
Monroe, MI 48161

**Follendorf, Gordon**  
1348 S. 27th St.  
La Crosse, WI 54601  
**Golisch, David**  
350 Greenmeadow Drive  
Waukesha, WI 53186  
**Gresens, Daniel**  
4525 W. Dean Rd.  
Brown Deer WI 53223

#### Teachers:

**Bock, Robert**  
455 Exchange St.  
Crete, IL 60417  
**Fehlauer, Bruce**  
326 5th  
Baraboo, WI 53913

**Kastens, Gerald**  
527 W. 9th  
Winona, MN 55987  
**Mellon, Thomas**  
2735 Grand Ave.  
La Crosse, WI 54601  
**Spangenberg, Raymond**  
13 Hillside Estates  
Malone, WI 53049

### REQUEST FOR NOMINATIONS

Northwestern Lutheran Academy, Moberge, South Dakota, is requesting candidates to fill a professorship created by the resignation of Prof. Theodore A. Pelzl. Candidates should be qualified to teach in the fields of general science and biology or should have an interest in pursuing further education qualifying them to teach in these areas. They should also be qualified to work extensively in the field of athletics. It is important that all candidates have a sound theological background or be willing to obtain the same. Since not all candidates may have received their education in Synodical schools we ask that their biographies be as complete as possible. All nominations should be in the hands of the undersigned by December 15, 1973. N. L. A. Board of Control, Pastor Dennis A. Hayes, Secretary, 1729 S. Sherman Ave., Sioux Falls, South Dakota 57105.

### RESIGNATION

The Reverend Hector H. Pacheco has withdrawn from the WELS and affiliated with a church body outside of our fellowship. He is no longer eligible for a call in our fellowship.

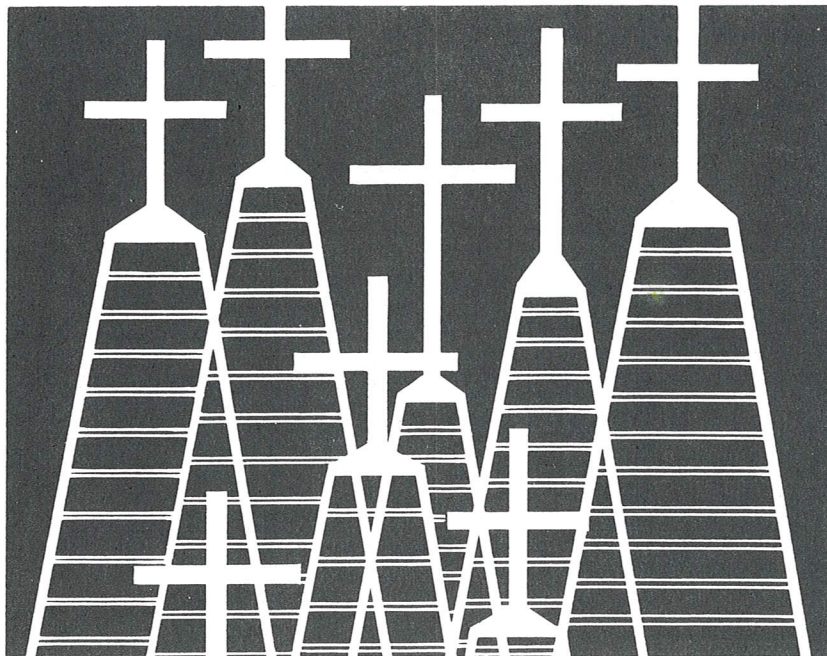
George W. Boldt, President  
Southeastern Wisconsin District

### REQUEST

Peace Evangelical Lutheran Church, our mission in Rockford, Illinois, is in need of a usable set of Communion ware (Communion cup). Please contact Pastor Orval H. Cullen, 1651 Cedardale Drive, Belvidere, Illinois 61008.

### AVAILABLE

Church bulletin board, metal, with light, available free for the cost of transportation from St. John Ev. Luth. Church, Fairfax, Minnesota. If interested, please contact Pastor E. Carmichael, Fairfax, Mn. 55332.



## Growing Blessing 1972

Your Synod's **Lending to the Lord** program is helping Christ's Kingdom grow. This growing blessing is possible because you and your fellow members in the Wisconsin Synod—mission congregations, groups seeking mission status, the unchurched. And you answered by lending your savings in 1972—with benefits spreading coast to coast.

In 1972, your Church Extension Fund approved loans for 57 church projects—22 for land, 20 for construction, 15 for parsonages. CEF loans totaled \$3,000,000. This bettered the previous year by 17 projects and

\$1,000,000 in loans. A blessed beginning!

But our job is far from finished. There is great need still. Many mission congregations patiently wait for church site, a permanent place to worship, a parsonage. But now, they see an added gleam of hope—put there by your loving response to the 1972 CEF appeal. Won't you continue your help, by lending your savings again in 1973?

IF YOU HAVE NOT HAD A PART in the **Lending to the Lord** program, now is a good time to begin. Get the story today, and have a part in the Growing Blessing in 1973.

**You can help His Kingdom grow  
by lending your savings.  
Interest rates vary from 4% to 5%.  
Send for "Blessings '73" folder now!**



CHURCH EXTENSION FUND  
Wisconsin Evangelical  
Lutheran Synod  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

**yes**

I want a part in "Blessings '73"! Send details on how my dollars can help.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_