

# The Northwestern Lutheran

March 10, 1974

## Lamb of God, Pure and Holy

1 Lamb of God, pure and ho - - ly, Who on the cross didst suf - fer,  
 2 Lamb of God, pure and ho - - ly, Who on the cross didst suf - fer,  
 3 Lamb of God, pure and ho - - ly, Who on the cross didst suf - fer,

Ev - er pa-tient and low - - ly, Thy-self to scorn didst of - fer.  
 Ev - er pa-tient and low - - ly, Thy-self to scorn didst of - fer.  
 Ev - er pa-tient and low - - ly, Thy-self to scorn didst of - fer.

All sins Thou bor-est for us, Else had de-spair reigned o'er us:  
 All sins Thou bor-est for us, Else had de-spair reigned o'er us:  
 All sins Thou bor-est for us, Else had de-spair reigned o'er us:

Have mer-cy on us, O Je - sus!  
 Have mer-cy on us, O Je - sus!  
 Thy peace be with us, O Je - sus! A-men.

### In This Issue —

- A Man With A Message ... page 68
- WELS Mission Work  
in New Jersey ..... page 72
- Constantine at Nicea ..... page 76



## Briefs by the Editor

We're well into the Lenten count-down, that period of 40 days from Ash Wednesday to Holy Saturday. Those who are acquainted with the Scripture are forcibly reminded of the 40 days Moses spent on Mt. Sinai and of Jesus' 40 days in the Jordan wilderness. Both events have a great deal to tell us about Lent.

A connection is readily made between Lent and the 40 days Jesus spent in the Jordan wilderness. Christ had, after all, come to destroy the works of the devil. It was quite natural that the devil hurried to challenge the Lord.

Somewhat less evident is the connection between Lent and the 40 days Moses spent on Mt. Sinai. But we recall that when Moses returned from the presence of the Lord he brought with him two tablets of stone on which God Himself had engraved the words of the Ten Commandments. These made Calvary necessary.

In addition, Moses brought regulations for worshiping God in sacrifice and ceremony. Through these the children of Israel were constantly reminded of God's mercy and of the coming Messiah. It was left to the later prophets to fill out the outline.

Really, come to think of it, it is not surprising that Scripture speaks of Jesus as the Lamb of God slain from the foundation of the world.

Startling, however, is a reading of Israel's history. While God was planning to give Israel His holy will in writing and a reminder of His grace through various ceremonies, Israel was actively engaged in breaking God's will. We read that they asked Aaron to make a golden calf, and then rose up to play, to "worship" and to sin. On that day Satan won a remarkable victory. Not a total victory, however, for when Moses plead-

ed with God, God forgave. We add: "forgave for Jesus' sake."

Jesus' 40 days in the Jordan wilderness are a followup to those 40 days on Mt. Sinai. God's Son had come to reestablish man in the holiness which he had cast away in the garden of Eden and had violated at the foot of Mt. Sinai. No wonder Satan entered the combat! But Christ was the stronger One. He defeated Satan not by His almighty power, but with the sword of the Spirit which is the Word of God. That sword would have been useless if Calvary had not followed.

The mercy of God came to a head when "Jesus set His face to go to Jerusalem." In His own words, spoken shortly before His Transfiguration: "The Son of Man must suffer many things, and be rejected by the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mk. 8:31).

Why that "must"? Because God's truthfulness was involved — His promises in Eden and at Sinai.

That's why Lent for the Christian is not exactly a season of mourning (although it is that too). It should be a season of celebration. God kept His Word!

That fact gives purpose to our mission work, whether in New Jersey or in a foreign land. That's the basis of our critique of the religious scene today. That's why we can joyfully celebrate 125 years of existence as a church body. That's why the writer of *Studies* can turn to the words of ancient Haggai who asked God's people to rebuild the Temple. Haggai too was aiming for that day when the curtain in the Temple would be torn from the top to the bottom. Lent therefore reminds us that the way to God is open. It focuses our eyes on the cross, the grave, and the Savior on the right hand of God.

*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

Our crucified Lord casts more than just a shadow over our lives. As the risen Lord He has established His throne in our hearts and will some day welcome us as His own to the heavenly mansions. During our period of waiting we lift up our eyes to the cross of our Lord where He as the Lamb of God paid for the sins of the world. "Thy peace be with us, O Jesus!"

## Editorials

**First Things First** "The harvest truly is plenteous," Jesus said, "but the laborers are few." Hearing that word and reading no farther, we are apt to think we should rush right out there with our little scythes and binder-twine and busy ourselves bringing in the sheaves.

Hearing that word and reading no farther, we are prone to think first of gearing up our mission program, promotion and publicity . . . more men, and money, and machinery, and methods. Parents and pastors are tempted to pressure, to wheedle and to woo young men into the ministry.

But our Lord pointed in another direction: "Pray ye therefore!" This is the first prerequisite. He did not bid us first to develop a mission strategy. He does not urge parents to pressure young people into the ministry as their life's calling.

First: "Pray ye therefore the Lord of the harvest that He may send forth laborers into His harvest." Every farmer knows that the wrong kind of worker in the harvest field does more damage than good. God alone can give the laborers, the right kind of laborer, the laborer whose heart is faithful, whose word and work is steady and true.

Hannah knew this. She saw that the real fight must first be fought on a higher plain, not with men but with God, by faith and by prayer. Therefore Hannah prayed . . . and the Lord remembered her . . . and gave a Samuel to His Church.

The work will most certainly get done when we follow our Lord's own precept and practice. "He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples." Prayer comes first.

John Parcher

**No Bread, Or Little Faith** Although fewer sensational alarms are being sounded, there is still a very live fear of overpopulation in the world. The chief concern is that food supplies will be inadequate if several more billions of inhabitants encumber the earth.

Even if the population of the world should double (which is by no means certain because population growth is affected by wars, plagues or other natural disasters, declining birth rates, not to speak of more mysterious factors), it is by no means a foregone conclusion that the world's people will starve or even be undernourished.

If it did not make a fetish of steaks and roasts, our country, for example, could sustain a much larger population on the basis of soy beans alone, one of the most versatile and valuable of crops. Our crops-livestock-meat chain is a wasteful method of supplying food.

High-yield strains of wheat and rice are already greatly reducing the threat of famine in populous countries. If our laboratories can develop these improvements, why should God not continue to bless the efforts of other Borlaugs to meet vital food needs?

Experimental work in Israel and Japan has demonstrated that agricultural efficiency can be increased to 15 times that of our best farm lands by growing plants in water.

If San Francisco Bay were filled and planted in corn, its 212,000 acres could produce about 60,000,000 pounds of beef. "However, if you used the bay as a place to grow an algae like Chlorella, then fed the crop to beef cattle, you could produce over 800,000,000 pounds of beef in a year," states Dr. Filice, an expert in marine biology.

Have we reached the limits of human resourcefulness to solve problems for which we may have no adequate solutions today? Evidently not. Even purely scientific faith is not conceding such inability.

Add to these human efforts the limitless providence and wisdom and resourcefulness of God, who blesses and uses the wholesome efforts of science in supplying the needs of His creatures. It is a sorry faith that doesn't believe that God can take care of the world He has made and the souls He creates.

Carleton Toppe

**Meetings In Perspective** A certain pastor with a crowded schedule of meetings in his parish looked forward to heaven, "because," he said, "there won't be any meetings there." He may well have been right about there being no meetings in heaven since there will be no problems there.

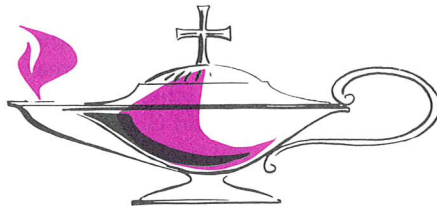
Business meetings are of course essential to carrying on the work of a parish in an orderly and efficient manner. The work must be planned, coordinated, and reviewed. But, as with almost anything, holding meetings can be overdone. A lecturer, touching upon medical mission work in a semicivilized part of the world, stated that some of the unsophisticated natives assume that if one pill is beneficial to one's health, 10 pills are 10 times as beneficial.

It sometimes appears that the same reasoning is applied to meetings — the more the better; and the longer the meeting, the greater the service to the Lord.

But it doesn't necessarily work that way. One pastor was noted among his colleagues for planning elaborate and detailed programs. But there was one hitch. He spent so much time planning the programs that he never seemed to find the time to carry them out. Effective work requires planning, but nonessential meetings become mere busy work, and they encroach upon the time needed to do the actual work.

Most members want their churches to be active, and a multiplicity of business meetings provides at least an appearance of holy activity. But this kind of activity should be viewed in perspective as a limited means to an end rather than as an end in itself, lest it consume a disproportionate amount of time and energy and thus thwart the very purpose which it is designed to accomplish.

Immanuel Frey



## *Studies in God's Word*

### *A Man With A Message*

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, "Thus speaketh the Lord of hosts, saying: This people say the time is not come, the time that the Lord's house should be built" (Haggai 1:1,2).



If you page in your Bible and turn from Zephaniah to Haggai, you will walk with your fingers through 70 years of history — years in which Judah languished in Babylonian exile. Zechariah was the last of the prophets before the captivity in Babylon; Haggai the first after Judah's liberation.

Sixteen years before Haggai's brief ministry, Cyrus the Persian, who had crushed the Babylonian empire, issued the decree: "The Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him a house at Jerusalem. . . . Go up to Jerusalem . . . and build the house of the Lord God of Israel" (Ezra 1:2,3). In the fall of 536 B.C. those who had returned to Judah under the royal decree gathered at Jerusalem to set up the altar that had been torn down when Solomon's temple had been destroyed some 50 years earlier.

#### **Neglecting the Lord's Work**

Soon after the sacrificial worship had been reestablished at the temple site in Jerusalem the foundations of the temple were laid amid great joy

and thanksgiving. Not long thereafter, however, the work of reconstruction slowed and finally came to a complete halt. Nothing was done for 16 years.

Several factors contributed to the work stoppage. The Samaritans interfered with the building efforts directly, and by political intrigue succeeded in getting a royal order to stop work on the temple. There were also inner conflicts in Judah that sapped the energies of the people for work on the sanctuary. No doubt the workers became somewhat discouraged when they saw the ancient men who had seen Solomon's temple openly weep at the sight of the new foundation. The struggle to reclaim the wasted farmlands and to rebuild the ruined houses undoubtedly also took its toll. In the final analysis, however, the underlying cause was the people's flagging zeal for the cause of the Lord. To this root-cause of spiritual anemia the Prophet Haggai addressed himself.

#### **A Prophet Sent**

Whatever prompted the Lord to tap Haggai on the shoulder for this ministry we do not know. Nothing is revealed about his parentage, his background, or his occupation. We do not even know his age. He is about as obscure a person as Melchizedek. But the Lord often clothes His messengers in the black robe of mystery for the purpose of accentuating His message.

Haggai's message is simple, concise, and direct. It boils down to one theme: "Build the temple!" Flowery embellishment is lacking — no poetry, no fancy rhetoric, no soaring prose. "Not much of a preacher!" one is tempted to say. Yet he claims di-

vine authority for his words not less than 20 times in the brief summary of his four "sermons."

The four addresses are carefully dated, so that we know they were delivered within a period of four months at the end of the "second year of Darius the king," who ascended the throne of the Persian empire in 522 B.C. These months correspond to the last four months of our calendar year.

#### **Results Achieved**

The first message condemned the people for their indifference toward building the temple and directed them to start construction without delay. Although Haggai's words appear prosaic, they brought about the desired effect. The people rose up to build.

The following speeches encouraged the people to continue the work they had begun. The second message consoled those who grieved because the new work did not measure up to the standard of Solomon's temple. They were told that a future event would cause the second temple to surpass the glory of Solomon's. The other two messages encouraged the people to keep up the work by promising the faithful builders great material blessings and greater spiritual blessings.

It is worth noting that the people were addressed through their spiritual leaders. Zerubbabel, the prince and governor of Judah, and Joshua, the high priest, were held responsible for leading and guiding the people in the work of the Lord. If we can think of Judah as a congregation, we might compare Zerubbabel to a congregational president and Joshua to a pastor. If this is a valid comparison, then we may consider the accountability of our leaders for the prevailing attitude of the congregation.

At any rate, a study of Haggai can furnish an inspiring lesson of what marvelous results the Lord can produce through the simple words of a simple man.

Paul E. Nitz

# How Do You Celebrate A 125th Anniversary?

On Whitsunday, May 18, 1975 — a year hence — the 390,000 baptized members of the Wisconsin Ev. Lutheran Synod will gather in their churches to commemorate the 125th anniversary of the founding of the Synod. Thousands upon thousands in 44 states will join in singing the doxology, Praise God From Whom All Blessings Flow.

The keynote of the celebration has already been chosen. It is just one word — *Grace*. One word, but it says it all: the Kingdom, and the Power, and the Glory are God's, forever and ever. With or without our Amen. Our history is not *OUR* history — not in the sense that *WE* shaped and controlled it. God's grace was shaping and controlling those 125 years. His Grace which, by gentle persuasion and ardent wooing, overcame our sin, our faithlessness, our doubt, our weakness, our pride.

## Public Praise

It will be a *celebration*, that is, a public praising, an extolling, of this great God who performed His mighty deeds among us. Only in a corrupt way does *celebration* draw attention to ourselves. Celebration, in the correct sense, draws attention to Him Who-did-it-all.

But are we to be silent about our sins? Bury them quietly in a flurry of celebration? How convenient! *Grace* does not permit us the convenience of glossing over the kind of servants of the Most High we have been for 125 years. The fact that God-does-it-all



does not purge us of the need to repent of all the thundering "No's" we have spoken to our Father.

If Grace is to live among us, its companion must be repentance, personal repentance. An organization does not repent. As an organization, it cannot. People repent. People — within an organization — can drape themselves in sackcloth and ashes. The sins of an *organization* are the sins of *people*.

## Embraces Repentance

And so our celebration will also embrace repentance. Some part of repentance is intensely personal: the daily contrition and repentance so impressively described by Luther in his Small Catechism. Some part of repentance we share together.

All of us together in the Wisconsin Synod share in a lack of trust in the Gospel, the power of God to salvation and for the Christian life. Our murmuring — as loud as Israel's ever was — for 125 years. Our slowness, our reluctance, our selfishness in not sharing that Gospel with others. Is it really God's will that we *only* deplore the evil and corruption of the world and not show it the Gospel of forgiveness as its only hope, its only light, its only salvation? And are we not infected with "an imperturbable conviction of our own rectitude" — as one of our fathers felicitously phrased it?

And all together we can repent of our selfishness in sharing our material blessings. A hundred years of Synodical conventions document the sin. The materialism raging through our society has not left us untouched. Our total contributions to the Lord's work of preaching and teaching the Gospel hardly reflect the importance we say that God's work has in our lives. Is that the *only* way to measure self-centeredness? No — not the *only* way — but one of the most important measures of it. "The pocketbook," said a Synodical father long ago, "is one of the last fortresses of the Old Adam to be overcome by Christ."

God still gives His church "preachers of repentance," and their voices will be heard during the celebration.

## Anniversary Thankoffering

Tagging along through two years of celebration will be the 125th Anniversary Thankoffering. All families, blessed by the ministry of Christ in a Wisconsin Synod congregation, will have an opportunity to say "Thank You, Lord" in a tangible, visible way. The Anniversary Committee is urging that Sunday, May 19, 1974, be celebrated as Anniversary Thankoffering Sunday. On that Sunday and the week following our families will be given a chance to express their thanks and gratitude.

The Anniversary Thankoffering has a goal — \$3 million. It has been designated for urgent capital needs in our mission to the world. To replace obsolete dormitories at our Synodical schools — \$2 million. For chapels and meeting houses on our world mission fields — \$250,000. For worship facilities for our domestic missions — \$750,000. In so many ways the Offering is a test of our determination to "preach the Gospel to every creature."

The Anniversary Committee is hopeful that *joy* will be the hallmark of all the celebrating. Joy — in God's Grace. Joy — in His forgiveness. Joy — in His blessings. Joy — in sharing. "Rejoice in the Lord always. . . . Rejoice . . . and the peace of God . . . shall keep your hearts and minds through Christ Jesus" (Phil. 4:4-7).

Rev. James P. Schaefer

## The Latest from DMLC



### Concerts

The choirs of Dr. Martin Luther College and Martin Luther Academy presented their annual Christmas concert on Thursday, December 20. An audience of 1,800 persons enjoyed the musical selections performed by the choirs under their respective directors. The concert was preceded by a half-hour of Christmas music performed by the DMLC Symphonic Concert Band.

On January 10 the St. Paul Chamber String Quartet presented a program of works by Mozart, Stravinsky, and Brahms, plus a group of Bohemian national songs.

Pianist Paul Baumgartner of Gustavus Adolphus College presented a

recital of works by Clementi, Beethoven, and Tchaikovsky on January 14.

### Midyear Graduation

For the third successive year a group of students graduated at the end of the first semester and were assigned to work in the church. The graduation service took the place of the regular chapel service on Tuesday, January 22, 1974.

Among the 10 graduates were six from Wisconsin. They are: Janice Breitenfield, Tomah; Connie Haag, Theresa; David Habeck, Kewaunee; James Hahn, Theresa; Jack Minch, Kewaskum; and James Molkentin, Oak Creek. Also graduated were: Christine Huseman, Clarinda, Iowa; Mary Peterson, Clark, South Dakota; Elizabeth Remias, Sterling Heights, Michigan; and Ronald Sosinski, Mankato, Minnesota. Mr. James Bruner of New Ulm, Minnesota, was recommended for Synod certification.

The graduation sermon was delivered by President Conrad I. Frey, preaching on Matthew 9:9-13. Prof. Arthur J. Schulz, Vice-President of Academic Affairs, awarded the diplomas. The Chapel Choir, directed by Prof. R. Shilling, sang Bach's "Now Let Us Come Before Him."

Following the recessional, played by Miss Nancy Clemenson, a reception for the graduates, their families and friends was held in the Round Table of Luther Memorial Union.

Seven of the graduates requested immediate placement in schools of

the Synod. They were assigned as follows: David Habeck to Zum Kripplein Christi, Iron Ridge, Wisconsin; James Hahn to St. John's, Barre Mills, Wisconsin; Jack Minch to Good Shepherd, Tucson, Arizona; Janice Breitenfield to Salem, Owosso, Michigan; Christine Huseman to St. Matthew's, Iron Ridge, Wisconsin; Mary Peterson to St. Peter's, Chilton (Collins), Wisconsin; and Elizabeth Remias to St. Paul's, Livonia, Michigan.

### Dramatics

The DMLC Drama Club performed "The Miracle Worker" on the first weekend in December. Rehearsals are now in progress for the musical "South Pacific," to be given on the weekend of March 15-17.

### NEW SPANISH PUBLICATIONS

*La Historia de la Pasión y la Muerte de nuestro Señor Jesucristo* — This 12-page pamphlet, as the title states, is the history of the suffering and death of our Lord Jesus Christ in modern Spanish. It is written in 12 short lessons. The pamphlet is available from the Northwestern Publishing House for 20 cents per copy with a regular bulletin cover and 30 cents per copy with a special heavy white paper cover.

*Sermones Serie Conferencia Sinodal, Antigua Testamento* — This book of sermons in Spanish was prepared by Pastor V. H. Winter. The 68 sermons are written in such a way that with the hymn verses, text, and prayers included in this book, they can serve as a devotional book. The texts are based on the Old Testament Synodical Conference series. This 398-page book is available through Northwestern Publishing House at a cost of \$4.00 for the soft-cover edition and \$5.50 for the hard-cover edition.

### PUERTO RICO English Language Services

Visitors and WELS residents in the San Juan, Puerto Rico, area are invited to contact Lt. Col. Keith Colson, Office 670, Ft. Brooks, San Juan, for date and time of English services (WELS). Telephone 783-2424 and ask for extension 7246. Don't be surprised or discouraged if the switchboard operator answers in Spanish; she is bilingual.

### CALENDAR CHANGE NORTHWESTERN GRADUATION

Northwestern College and Northwestern Preparatory School commencement exercises, originally scheduled for Thursday, May 23, 1974, have been rescheduled for Wednesday, May 22, 1974, because of Ascension Day.

The alumni meeting and the commencement concert will be held on Tuesday, May 21, 1974.



# Lutheran Collegians

## Tenth Annual Convention

The 10th Annual Lutheran Collegians Convention will be held in Milwaukee, Wisconsin, during the weekend of April 19-21, 1974. Hosting the annual event this year will be the Milwaukee chapter of LC. The entire convention will be held at the Central YMCA, 915 W. Wisconsin Avenue.

Joining in the convention activities will be approximately 300 LC members and delegates from 26 colleges and universities throughout the Midwest. All WELS pastors and seminary students have also received invitations to participate in Saturday's activities.

Chosen as the theme for this year's convention is "He Lives." The schedule of main events will be as follows: Registration will begin at 9 A.M. on Friday, April 19. Friday afternoon will be reserved for the delegate committee meetings while other LC members will have available to them a selection of other activities such as slide lectures. The opening service and business meeting are scheduled immediately after the evening meal. Later in the evening the YMCA pool and gym facilities will be available for the exclusive use of the conventioners.

The business meeting will be resumed on Saturday morning. Activities scheduled for Saturday afternoon

include a workshop for interested pastors and various representative LC members to discuss how they can be of service to each other in providing for the spiritual needs of WELS college students. Following the workshop Prof. Armin Schuetze of Wisconsin Lutheran Seminary will lead a Bible discussion based on the theme "He Lives." Another of the highlights will be the banquet scheduled for Saturday evening. The convention will officially close on Sunday morning after the church service at Grace Lutheran Church (Pastor E. Mahnke).

Serving as convention coordinator this year is Arlyss Drews of the Milwaukee chapter. Any teachers and laymen interested in attending the convention are certainly welcome and may address any questions to her at the following address: Miss Arlyss Drews, 3403 Frederick Ave. N., Milwaukee, Wis. 53211.

## Pastors' Workshop

Included in the activities of the 10th Annual Lutheran Collegians Convention, to be held April 19-21, 1974, is a pastors' workshop. All WELS pastors and Seminary students are invited to observe the proceedings on the Convention floor beginning at 8:00 Saturday morning. Lunch will be available at 12:00, followed by the workshop at 1:00. A panel consisting of Pastor Wayne Schmidt, present National LC advisor; Mr. Robert Becker, present faculty advisor, and two past officers will give a short presentation on what LC is and what its purposes are.

Discussion will then follow in which pastors and LC representatives will discuss how they can be of service to each other in providing for the spiritual needs of WELS college students.

The Convention will be held at the Central YMCA, 915 W. Wisconsin Ave., Milwaukee, Wis. Please send the attached registration form in by March 29, 1974.

Send to: Miss Arlyss Drews  
3403 Frederick Ave. N.  
Milwaukee, Wis. 53211

Please send \$2.50 along with this form if you plan to attend.

Name \_\_\_\_\_

Address \_\_\_\_\_

Church \_\_\_\_\_

I will/will not attend the Convention Workshop on April 20.

I will/will not eat lunch at the YMCA on April 20.

Please return by March 29, 1974!

### ONALASKA PASTORS' INSTITUTE

A Pastor's Institute will be held at Luther High School, Onalaska, Wisconsin, June 17-21, 1974. Two series of lectures will be presented: *Martin Luther on Faith and Reason* (Dr. S. Becker) and *Liturgy in the Lutheran Church from 1517 to Present* (Prof. M. Albrecht). The sessions will run from 9:00 to 11:45 A.M. daily. A fee of \$10 will be requested of each participant. Dinner will be served promptly at 11:45 at a cost of \$1.25. If you plan to attend we would appreciate your registration now for the sake of planning. Send your registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

### REQUEST

Wanted: used church bell. Write:

Pastor I. G. Frey  
714 W. Avalon Drive  
Phoenix, Arizona 85013

### REQUEST

Texas WELS Mission is in need of a used set of individual Communion ware, also altar, lectern and pulpit vestments. Please write: Glory Lutheran Church, P.O. Box 653, De Soto, Texas 75115.

### INDEX AVAILABLE

The Index for Volume 60 (1973) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*. Those who have requested copies in former years will automatically receive a copy as soon as the Index is printed. Laymen whose address has changed in the meantime will do well to inform the editor immediately.

# WELS MISSION WORK IN NEW JERSEY

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**Did you know that . . .**

- . . . one-fourth of the New York Metropolitan area is in New Jersey?
- . . . New Jersey is the most densely populated state in the nation, with 1,000 people per square mile?
- . . . if the rest of the United States had the same population density as New Jersey, the population of the whole world could be placed in the United States and be no more crowded than New Jersey is now?
- . . . it's said that New York City and Philadelphia sleep and vacation in New Jersey?
- . . . the New Jersey Turnpike with up to 12 lanes is the nation's busiest toll road with a total of 2.7 billion vehicle miles a year?
- . . . in a recent year 166.4 million automobiles used the Garden State Parkway? That is an average of over 450,000 autos per day.
- . . . the Wisconsin Synod had no representative church in New Jersey as recently as 10 years ago?
- . . . the Wisconsin Synod now proclaims the Gospel of Christ at three locations in New Jersey and within easy access from the heavily traveled toll roads?

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The story of our mission work in New Jersey is perhaps typified by the first trip Pastor Walter Beckmann of Virginia made in September, 1964, to conduct the second of a series of monthly exploratory services in the state. Two things stand out in retrospect.

On the one hand, only 13 people attended the service in a nursing home, which was interrupted in the middle by a man looking for a wheel chair. Not infrequently our missions have endured similar frustrations, e.g., being locked out of their worship facility, being driven out by the loud speaker of a gun auction in an adjoining room, sharing the epistle lesson with a stray dog who wandered up to the lectern.

On the other hand, the site of that service (Pastor Beckmann thought it was as far as he could drive on a Sunday from his home) was only three and one-half miles from the present site of Our Savior's Lutheran Church, now a nonsubsidized mission of the Synod. Thus God has

guided our every effort and turned our frustrations into fruitions as we have planted the seed of His Word in the Garden State.

The first resident WELS pastor in New Jersey, the Rev. Gary Baumler, was called to serve New Brunswick, N.J., and New York City, a metropolitan area with about 15 million people crowded into it. That was in 1965. The church, Our Savior's, established itself in East Brunswick with the purchase of a wooded land-site plus parsonage in 1967. It was also 1967 when we had our first WELS worship service in New Jersey with more than 50 persons in attendance.

We could hardly say that we were converting New York City, but we had turned the corner in our work at the first outpost to that great city.

Meanwhile, the Lord was guiding circumstances outside of our home missions that would soon more than double our Gospel witness in the

state. The Rev. Otto Zeeb of Good Shepherd Lutheran Church near Dover was being led to our Synod for confessional reasons. He joined us in 1967 and his congregation followed shortly thereafter. As a result, in an area west of New York City where we had projected future mission expansion, we suddenly had a self-supporting church of 160 communicants working with us and encouraging us in the work.

The way often seemed hard, sometimes virtually impossible, as we continued with our mission expansion. But that was only our own human estimation. The Lord has taught us to walk in trust. By December of 1970 we dedicated our first home mission chapel in New Jersey. Within a year, the congregation at Our Savior's voted to carry on without further operating subsidy from the Synod, and gave support to four member families to begin our second mission, 60 miles north of the first, in Bergen County.

So, seven years after our first representatives had traveled the New Jersey Turnpike to bring the Gospel to metropolitan New York, we again followed the turnpike and the Garden State Parkway north nearly to the state border where Triune God Lutheran Church now holds services in Ramsey. The Rev. David Pagel joined the mission nucleus in July of 1973 as the resident pastor. An adult instruction class was immediately begun. A site for its future church building has since been purchased in Upper Saddle River.

We have begun to ring the Jersey side of New York City with our churches. We need to be looking also southward to the Jersey side of Philadelphia and elsewhere. We pray for the day that this beginning in the suburbs will open the way for us to go into New York City itself to proclaim the Gospel.

Now you know something of the story of home missions in New Jer-



## Our Savior's Lutheran East Brunswick, N.J.



Worshippers arriving for church service



Pastor Baumler teaching a Bible class



Games at the annual congregational picnic



Fellowship meal at Our Savior's Lutheran

sey. But it remains a superficial something until you identify with the people of these missions and their joys and frustrations, until you see that this is your story too. The real story, of course, is told from the pulpits and the sometimes shaky lecterns of our places of worship. Whether we are worshiping in a chapel, a school, a motel or a private home, the message is the same good news of Christ which you hear in your home church. The real story, furthermore, is told in the hearts of your fellow believers in New Jersey.

If you really want to learn the story of home missions in New Jersey, come with me to the bedside of a patient dying of cancer. Listen to that patient speak of Christ in her heart and of the hope of eternal life. Come with me to the phone late Saturday night. A four-year-old member has been rushed to the best hospital facilities in New York City because he was run over by the family car. Come with me to the throne of God in prayer for his life. Join me there again in thanks and praise when the word comes back that he is "miraculously!" uninjured. Come with me to the doors of the people of our town. Wonder why some slam the door in our faces at the mention of anything religious. Join me in the living rooms of others who are unchurched as I tell them about sin and the forgiveness of sin in Christ. Rejoice with me when the seed of the Word sprouts and grows and another lost sinner becomes a saint of the Lord.

Gary P. Baumler

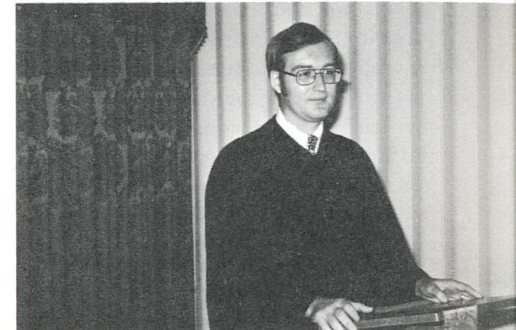
### The Author

Ever since Pastor Gary P. Baumler graduated from Wisconsin Lutheran Seminary at Mequon in 1965, he has been identified with mission work in the New Jersey area. He is pastor of Our Savior Lutheran Church, 151 Milltown Rd., East Brunswick. In establishing this congregation, Pastor Baumler and the interested nucleus of three family units did survey work in three counties before determining to locate close to where the original exploratory services were held.

## Triune God Lutheran Ramsey, N.J.



Members worship at Holiday Inn in Ramsey



Pastor David Pagel of Triune God Lutheran Church



Gathered for a worship service at the Holiday Inn

Pastor Baumler was also involved in the exploratory work for the second New Jersey mission, that in Bergen County, now Triune God Lutheran Church. When the missions were established in Baltimore and in Connecticut, it was quite natural that Pastor Baumler was also called on to assist. These have been nine busy years in Pastor Baumler's life.

In reading the account of the missions in New Jersey you will agree that the Lord has been richly blessing the work of our pastors in New Jersey.

# *This is the Love of God*

## *Godly Contentment Drives Out Greed*

The last two commandments forbid coveting; but not all coveting is sinful. Paul says that we are to "covet earnestly the best gifts" (I Cor. 12:31). To covet is to have a strong desire for something, and the Lord wants our hearts to be filled with good desires.

"Aye, there's the rub," however. That matter of having *good* desires is a stumblingblock for many people today, as it has always been. They covet, yes, but the kind of coveting they do is the sinful variety. And that is what is forbidden in the ninth and tenth commandments. When coveting or desire seeks something which is forbidden, it becomes lust, and lust is sin — a sin also known as greed, and evidences of greed are all around us.

If there is any one characteristic of man's sinful nature which Satan takes full advantage of it is man's inclination towards selfishness and greed. All around us are attractive enticements to indulge our Old Adam and to give in to our innate sinful desires. Our heart is naturally covetous. "Get rich quick" advertisements are answered by millions of people looking for the easy dollar. "Think of

yourself first" is the pitch of countless admen. Christians, too, are tempted.

Deeper in the morass of greed lurks the burglar, the thief, the robber, the embezzler, the tax-fraud artist, the price-fixer — the list could go on and on. But one thing is common to all: the sin of covetousness and greed begins in the heart. It is this unavoidable truth which involves all of us in sins also against these last two commandments.

One of the more common indications of the sin of covetousness is the continuing discontent of so many people today. They are never satisfied. They never have enough of anything. Nothing is ever right. Why such an attitude? Again, greed is the answer — the thought of always trying to get more and better things for oneself, no matter what harm might come to others in the process. This is exactly what God does *not* want us, His ambassadors, to be soiled with.

Listen to His word to us: "Don't be greedy. Be satisfied with what you have, because He said, I will never leave you or desert you" (Heb. 13:5, Beck). The Lord is not encouraging

laziness or wastefulness of the talents He has given us. We are to be good and faithful stewards of all that He has given us. But let us never forget that "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content" (I Tim. 6:6-8). Your goal and mine, as Christians — no matter how much or how little of earthly goods we have received from the Lord — is to *be content*.

And that takes some doing. It takes godliness to arrive at contentment. Do we need to be reminded that all we have comes to us by God's grace? We are merely stewards of what we possess. There will be a day of accounting, and we need to be concerned about how we use what the Lord has given us "on loan." Surely we are in no position to complain!

Since God has said "I will never leave thee nor forsake thee," what possible reason could we have for discontent! We have here from God Himself the best possible reason for security and contentment. Greed has no place in our lives. In grateful contentment let us share with others what we have received from God — both our physical and our spiritual blessings.

Philip R. Janke

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## *Direct from the Districts*

### **Nebraska**

#### **Groundbreaking at Fort Collins**

Members and friends of St. Peter Ev. Lutheran Church, Fort Collins, Colorado, broke ground for their new chapel and fellowship hall on Sunday, November 18, 1973. Pastor Lawrence Retberg led the congregation in conducting the ceremony. Members of the building committee are Mr. Ray Harley, Mr. Hal Jungbluth, and Mr. Larry Webster.

The new chapel will seat 170 in the nave and provide Sunday-school space in the fellowship wing. This wing is of sufficient size to meet the immediate requirements of a contem-

plated Christian day school. The anticipated date of completion for the new building is June 1, 1974.

St. Peter Ev. Lutheran Church was organized as a mission of the Wisconsin Synod in 1970. Presently the congregation is worshiping in facilities rented from the Seventh Day Adventists. The new site is south of Fort Collins, at 4610 Hogan Drive.

### **Southeastern Wisconsin**

#### **Centennial Planned at East Troy**

St. Paul's Congregation, East Troy, Wisconsin, was organized in March of 1874. The present membership, together with its pastor, the Rev. D. A.

Witte, has decided to "kick off" its centennial year on March 31, 1974, with a special service featuring a Synod choir. Pastor G. Boldt, president of the Southeastern Wisconsin District, will be the guest speaker.

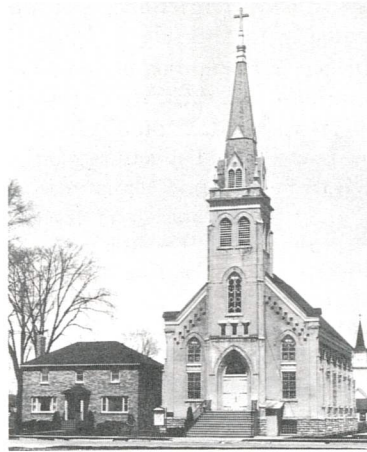
Many other activities are being planned, including a July 31 outdoor dinner and a display of items of historical interest to the church and community. November 10, 1974, has been designated as Homecoming Sunday. All former confirmands are being invited to join the congregation in celebration. A Saturday day-night prayer service and a noon dinner are two of the events planned for this occasion. Mr. W. A. Wilcott, chairman of the Publicity Committee, asks all interested persons to keep these dates open.

# Centennial at Menominee

On September 30, 1973, a sunny, warm day, more than 600 members and friends of Christ Ev. Lutheran Church, Menominee, Michigan, gathered to praise and thank their gracious God for a century of grace.

Prof. D. Sellnow of Northwestern College, who served Christ Congregation from 1962 to 1965, delivered the sermon in the morning service. Using Psalm 100, he encouraged the congregation to "Make a joyful noise unto the Lord" in the confidence that God who is faithful will also continue to shower His grace upon it.

In the afternoon service, the Rev. O. J. Naumann, president of the Synod, delivered the sermon. On the basis of Acts 4:20 he reminded the congregation that even as its existence as a congregation was the result of the zealous mission activity of God's people of an age past, so its members today are to be zealous in bringing the Gospel of Christ to the millions sitting in the darkness of unbelief. Citing stirring examples from our Synod's various mission fields, he showed the hearers how God keeps His wonderful promise, "So shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."



Christ Ev. Lutheran Church

Christ Church was founded on June 2, 1873, by 11 men who formed a Lutheran association. It was under the guidance of Pastor Adolph Toepel, who was pastor at Zion Ev. Lutheran Church, Peshtigo, Wisconsin, that Christ Congregation became a truly Lutheran congregation, firmly grounded on the Holy Scriptures and the symbolical books of the Lutheran Church.

A Christian day school was established in 1886 and opened in 1887. However, it was discontinued in 1919. Over the past few decades Christ Congregation has had the privilege of enrolling its children in Trinity Lutheran, Marinette. Though Christ Congregation is not operating

its own school now, it hopes this will soon change. In 1971 it erected a school building. Then in 1973 it called its first teacher in more than 54 years, Mr. Ronald Besemer, who teaches in Trinity School. Having taken these two steps of faith, Christ Congregation prays it is on the way to having a Christian day school of its own in the near future.

During the past century of grace Christ Congregation has been a witness to 2,471 baptisms, 1,544 confirmations, 824 marriages, and 823 burials.

The following are the servants of God who labored in Christ Congregation. Teachers: E. Taggatz, 1889-1909; Miss E. Albrecht, 1912-14; N. Boelte, 1914-16; M. L. Dommer, 1916-19. Pastors: A. Toepel, 1874-80; H. Hillemann, the first resident pastor, 1880-98; C. F. Rutzen, 1898-1916, who also taught school from 1910-12; C. H. Auerswald, 1916-20; G. E. Schroeder, 1920-29; T. Thurow, 1929-62; D. Sellnow, 1962-65; G. Kionka, 1965-71. The undersigned has been pastor since 1971.

As Christ Congregation enters its second century, it prays:

*Let me be Thine forever,  
Thou faithful God and Lord;  
Let me forsake Thee never,  
Nor wander from Thy Word.  
Lord, do not let me waver,  
But give me steadfastness,  
And for such grace forever  
Thy holy name I'll bless. Amen.*

J. Edward Lindquist, Pastor

## Teacher Armin E. Huhn 1911-1973

With the singing of "Christ, Thou Art the Sure Foundation" and "The Lord's My Shepherd, I'll Not Want" the congregation of St. John's Lutheran Church, Barre Mills, Wisconsin said farewell to its teacher, Mr. Armin Edgar Huhn, who had served them and their children faithfully since 1949. The sermon on Romans 8:38 and 39, the confirmation text of the deceased, was preached by Pastor

F. Werner. Pastor W. Paustian also assisted in the service. The choirs and schoolchildren sang: "The Sky Was Lighted By A Star."

Armin Edgar Huhn, son of Mr. and Mrs. Frank Huhn, was born in New Ulm, Minnesota, on May 9, 1911. He graduated from Dr. Martin Luther College in 1932 and was assigned to Christ Lutheran School in West Salem. In 1940 he followed a call to Mt. Lebanon School in Milwaukee and nine years later moved his family to Barre Mills. During the following years he served several times as school visitor and was presently serv-

ing a second term on the board of Luther High School, Onalaska.

Already ailing at the beginning of the school year, Teacher Huhn died on December 24. Funeral services were conducted on December 27, 1973.

Mr. Huhn is survived by his wife, the former Anne Drecktrah, whom he married in 1937; two sons, James and Gerald; two daughters-in-law; four grandchildren; a sister and a brother.

"Well done, good and faithful servant, enter into the joy of thy Lord."

F. A. Werner

## Dedication with Thanksgiving



Trinity Lutheran at  
Aberdeen, South Dakota



A sunny morning on November 18, 1973, marked the beginning of a Thanksgiving week which the members of Trinity, Aberdeen, South Dakota, will long remember. On that day they gathered to thank the Lord for the opportunity of dedicating a new house of worship to the praise of His name.

About 850 persons attended the two services. Guest speaker for the morning service was the Rev. Arthur P. C. Kell, president of the Dakota-

Montana District. His message, "A House of God — Built by Faith," was based on Genesis 12:8 and Hebrews 11:8-10. Speaker at the afternoon service was the Rev. Richard Strobel, first vice-president of the District. His message, "How Lovely Is Thy Dwelling Place," was based on Psalm 84:1-7 and reminded the worshipers that the proclamation of the Word of God constitutes the real beauty of a house of God. The congregation's choirs sang festival hymns at both services.

Trinity Congregation dedicated its first chapel in 1957 and became self-supporting in 1966. The original building will continue to serve as an education, fellowship, and office unit.

The new structure is of typical brick (brown and orange tones) and block construction, with laminated arches and three-inch hemlock decking. Drywall, the gift of a member, covers all walls. Dark oak trim and furniture, set off by orange carpeting, lend warmth and strength to the structure. The focal point of the church is the faceted glass cross with its liturgical colors. This cross, donated by the children and young people of the congregation, reminds all worshipers of the purpose of the church, that of pointing sinners to Christ. The architecture is traditional. However, the width of the nave allows all worshipers to be seated close to the chancel. Seating capacity is 327. Cost of the project complete with furnishings was \$101,500.

May the Lord bless all who will gather here in the beauty of His dwelling place!

Wayne I. Schulz

## SERMONS THAT MADE CHURCH HISTORY



### *Constantine's Address at Nicea*

Everytime the Christian congregation confesses that Jesus Christ is "Very God of Very God; begotten not made" it rejects the false teaching of Arius. Arius is remembered as the man who taught that God is too remote from His world to enter into it except through a mediator who must therefore be less than God. This philosophical notion led him to teach concerning the Son of God that "there was once when He was not." He believed that the Son was created out of nothing by the power of God's Word at some point in eternity before the creation of the world. He believed that God cannot suffer and that

therefore Christ must be less than divine. For teaching thus, he was excommunicated in 318. His superior, Bishop Alexander of Alexandria, Egypt, recognized that it was not within the power of a mere creature to redeem mankind. The work of redemption is *divine* work, no less than the work of creation. Alexander noted that in the pages of the New Testament Jesus is named and acknowledged and worshiped as God. If He were a mere creature — even the highest of God's creatures — that would be idolatry and blasphemy.

There were a number of bishops, however, who sided with Arius in this

matter. The Eastern churches, especially, were disturbed. To settle the matter, a council of bishops from throughout the Roman Empire was convened. The bishops gathered at Nicea, southeast of Constantinople, in May of 325. They discussed the teachings involved, reaffirmed the excommunication of Arius, and agreed on a word to describe Christ which would exclude every possibility of understanding the Person of Christ in an Arian way. The word was *homoousios* which expresses the truth that Christ is equal in essence to the Father. He is not different, not similar, but the same in being as the Father. This is the word which in English we express with the phrase "being of one substance with the Father."

The man whose name we usually associate with the word *homoousios* is Athanasius. He was deacon of the church at Alexandria, and after the Council of Nicea it was he who interpreted and defended and insisted

upon the word. However, according to many of those who were present at the council and later wrote about it, the man who publicly proposed and urged the word *homoousios* was the Emperor Constantine.

Now, if Arius was the "villain" of the council and Athanasius the "hero," then Constantine was both hero and villain. What interests us here is the fact that it was he who convened the council, that he opened it with an address to the assembled clergy, that he influenced its decision, and that he enforced those decisions as imperial law. The church historian Eusebius of Caesarea who was present has preserved the emperor's opening address. It was not exactly a sermon, but it was an exhortation to unity in the church. The very fact that a Roman Emperor addressed these assembled churchmen was already a landmark in the history of the church. It set a precedent for the involvement of secular rulers in ecclesiastical disputes. As we look at excerpts from his brief speech, we get some clues as to why Constantine's participation was not an unmixed blessing for the church of his day and the church down through the centuries.

The great man addressed about 300 bishops, only two or three of whom were from the West. He was not a baptized believer; he had not been enrolled as a catechumen in preparation for baptism. He did not speak the name of Jesus. He began with a reminder of how he was different from and better than past emperors in the way he treated the church: *"The impious hostility of the tyrants has been forever removed by the power of God our Savior."* His predecessors had been hostile to Christianity. In 303 Diocletian Augustus and Galerius Caesar introduced the worst official persecution which the church ever had to endure under the Roman Empire. Church buildings were destroyed, property was confiscated, and the Scriptures were burned. Bishops and elders were imprisoned and all Christians were held subject to arrest and torture. In 304 another edict went out: all Christians must deny Christ and forsake the faith or die.

In the years that followed, Diocletian retired, Galerius relented from his bitter policies, and the young Augustus of the West — Constantine — did not enforce any decrees against the church. In 313, he and his coruler Licinius issued the Edict of Milan. It was an edict of toleration which declared that all men should have freedom of conscience, all religions should have equal treatment before the law, and the property of the Christian Church should be returned and restored. While he battled and murdered and plotted his way to sole leadership in the empire, Constantine favored Christians in a number of ways. The cross appeared on some coins and battle standards (along with heathen symbols). Church lands were exempted from taxation, clergy were exempted from military and civic duties, bishops were given jurisdiction in some civil cases, and Sunday was made a legal holiday in the cities.

Whether or not he was a Christian in 325, Constantine was concerned for the unity of the church. He said to the bishops assembled in Nicea: *"In my judgment, internal strife within the church of God is far more evil and dangerous than any kind of war or conflict."* As there was one emperor and one law, so must there be one religion. In this attitude he was really not so different from his predecessors, the "impious tyrants." Like them, he could not imagine a united empire without a united imperial religion. Where others had sought to break Christianity and enforce the imperial cult, he was determined to use Christianity as the imperial cult. But it had to be a united Christianity!

*"As soon as I heard . . . the news of your dissension . . . I immediately sent to require your presence."* He required their presence, and they were present. He had given the church favored treatment and he was requiring this favor in return. No one seems to have asked whether it was proper for a state official to summon Christians for the purpose of formulating Christian doctrine. It apparently seemed natural for the church to let the state convene and control the council, not in the interest of the Gos-

pel's free course but in the interest of imperial unity.

The bishops listened and obeyed when the emperor said: *"Discard the cause of that disunion which has existed among you, and remove the perplexity of controversy by embracing the principles of peace."* Union of the churches was restored. A creed was approved on June 19, 325, and the imperial mails were used to inform the churches. But peace was not restored, because doctrinal unity had not really been achieved. For more than 50 years, disagreement as to the relation of the Son to the Father continued, sometimes with violent controversy. Constantine himself began, in 327, to remove those who taught *homoousios* from positions of influence in the Eastern Church. He and his successors changed their doctrinal positions as the politics of the situation demanded. In 335 he exiled Athanasius to Trier, on the Rhine; and in 337 he restored Arius to church membership and the office of the ministry. Constantine and those who followed him used exile, confiscation, deposition, imprisonment, and the loss of civil rights to enforce their everchanging concepts of orthodoxy.

Constantine, baptized in the year of his death, died on May 22, 337. The precedent of the emperor's rule over the church continued in the East in varying degree and under various conditions until the last Russian czar was murdered in 1917. The pattern of recognition, favored status, interference and control has been repeated many times in the history of the Western Church. The confusion as to the separate functions of the church as Gospel preacher, and the state as guarantor of law and order is something against which Christians must still be vigilant today.

Richard D. Balge



# Looking at the Religious World

## information and insight

### Good News From And For Ireland

Bad news regarding Ireland's religious scene is in recent years not news; good news is. It is encouraging to hear that in Ireland there is underway a united project to provide every home with a copy of St. Luke's Gospel in Today's English Version under the title *Good News For Ireland Told By Luke*. Roman Catholic priests with lay assistants are systematically distributing the Gospels, street by street and house by house.

The book being distributed, a product of the joint Bible Societies, has a blue cover with a gold Celtic cross. It includes an explanatory foreword, a two-month reading plan, and graphic illustrations. One might prefer that a more accurate version had been chosen for this mass distribution, but the idea of such a distribution is something all will favor.

Bringing Bible portions into Ireland in such quantity is an endeavor that could bring the Irish many more blessings than any legendary expulsion of snakes from the island ever did.

### No Atheists In Scout Packs

After a year of membership in the Hanover, Maine, Cub Scout Pack, Claude Taylor was ousted from the organization because he had in his membership application crossed out the word "God" from the Scout Promise. When his father, an atheist, contested the ouster on the grounds that the Scouts are not a religious organization, Maine Scout officials upheld the local decision.

Sometimes members of our churches are attracted to Scouting's skill

and craft programs and then erroneously assume they can share the programs without religious involvement. They advance the proposition that Scouting really isn't a religion. That is not what the organization's authorities say. They still maintain and enforce the proposition that "no boy can grow into the best kind of citizen without recognizing his obligation to God." They will not let any Scout take "God" out of the program.

There are no atheists in the Scout pack at Hanover, Maine, nor for that matter in Scout packs anywhere.

### Best-Selling Bible

In the past year for the first time in centuries the King James Version failed to head the list of best-selling English Bible versions. Top place was gained by *The Living Bible*, the Kenneth Taylor paraphrased edition.

Recently in Nashville, Tennessee, 14 ministers led demonstrators picketing a Baptist bookstore for selling *The Living Bible*. What the protestors objected to are alleged "vulgarieties" in Taylor's version, which in the interest of clarity and readability frequently employs blunt, frank language.

### World Evangelism

When the International Congress of World Evangelism meets in Lausanne, Switzerland, during this coming July, it will highlight the theme, "Let the Earth Hear His Voice." The gathering will focus on the possibility of evangelizing all the people of the world by the end of this century.

Some 3,000 evangelical churchmen from 150 nations were originally to have been invited to Lausanne. However, inflation and the energy crisis have forced planners to cut the list of

participants to 2,700. This is still more than double the number of those who attended the 1966 Berlin congress.

The Wisconsin Evangelical Lutheran Synod will not be officially represented at the unionistic Lausanne congress where many from varied denominations will join in church work and worship. However, we all will want to do all we can, in a way pleasing to God, to make the Lausanne theme and goal a reality.

### Alsace-Lorraine Ecumenism

Just before this year began, the governing body of the Lutheran Church of Alsace and Lorraine issued a statement that clearly and tragically indicates how unfaithful some Lutherans have become in this ecumenical era to the Bible's fellowship teachings. The statement includes the words:

In the present circumstances, fidelity to the Gospel and to our tradition permits us to affirm that communities belonging to our Church may welcome to Communion faithful of another church, including the Catholic Church. That same fidelity and that same tradition do not permit us to oppose participation by the faithful of our Church in a Catholic Eucharistic celebration.

A year ago the Catholic Bishop of Strasbourg, Arthur Elchinger, authorized under certain specific conditions a similar practice for Catholics in the area. Among the conditions were the stipulation that a Catholic taking part in a Protestant Communion service should do so because of a sense of real compulsion arising from concern for family unity or other grave need and the safeguard that for a non-Catholic to be admitted to a Catholic Eucharist "it is necessary that the Church of which this Christian is a member not oppose this step."

Now Alsace-Lorraine Lutherans have supplied the assurance that they do not "oppose participation by the faithful . . . in a Catholic Eucharistic celebration." Other opposition, however, remains, the opposition of the Lord of the Church.

### Anglican-Roman Accord

Last December a 42-member joint commission of Anglican and Roman theologians, with the approval of Archbishop Ramsey and Pope Paul VI, issued a lengthy statement expressing basic agreement on the nature of ministry and ordination in the two churches. The official title of the statement is "Ministry and Ordination: A Statement on the Doctrine of the Ministry Agreed by the Anglican-Roman Catholic International Commission."

It will be recalled that a previous head of Rome, Pope Leo XIII, ruled in 1898 that Anglican Orders were "null and void." This ruling will now obviously come in for some reconsideration.

Anglican and Roman Commissioners, who have always shared certain aspects of the "apostolic succession" error, have seemingly enlarged the area of their agreement on ministry and ordination. They have not as yet, however, taken up the subject of authority and primacy in the ministry, perhaps the most controversial issue involved since it touches on papal infallibility and the original reason for England's break with Rome.

Edward C. Fredrich

### SOUTHEASTERN WISCONSIN

#### METRO SOUTH PASTORAL CONFERENCE

**Date:** March 18, 1974; 9 a.m. Communion service.  
**Place:** St. Peter's Ev. Lutheran, 1215 South 8th St. (A. W. Schupmann, host pastor; telephone 645-7326).  
**Preacher:** H. Eckert (S. Fenske, alternate).  
**Agenda:** Exegesis of Mark 4:13ff; J. Raabe; Matthew 18 and Questions of Excommunication, Removal and Dismissal; R. Drews; discussion of J. Raabe's essay: A Review of What Scripture Says About Repentance, Both the Old and New Testaments; reports, questions of casuistry.  
**Note:** Excuses are to be made to the host pastor.

R. Baerbock, Secretary

#### METRO NORTH PASTORAL CONFERENCE

**Date:** March 18, 1974; 9 a.m. Communion service.  
**Place:** St. Marcus Ev. Lutheran, 2205 N. Palmer (R. Seeger, host pastor).  
**Preacher:** J. Jeske (H. Kaiser, alternate).  
**Agenda:** Exegesis of I Peter 3:1-7; T. Spiegelberg; The Three-Year Pericope Series: W. Hoffmann; reports and other conference business.  
**Note:** Excuses are to be made to host pastor.

J. J. Sullivan, Secretary

#### Back Copies

Should anyone have back numbers of **MEDITATIONS** which they no longer wish to file, Northwestern Publishing House would be pleased to receive copies of Volume I through VIII. These cover the years from 1958 to 1965. You may send them to: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208. Thank you!

### INSTALLATIONS

(Authorized by the District Presidents)

#### Pastors:

**Filter, Herbert R.**, as pastor at Redeemer, Edna, Texas, by W. Vogt, on January 13, 1974 (Ariz.-Cal.).  
**Goehring, William C.**, as pastor at Prince of Peace, Salt Lake City, Utah, by D. Bode, on January 20, 1974 (Nebr.).  
**Krause, Donald**, as pastor at Emanuel, Flint, Michigan, by W. Oelhafen, on January 27, 1974 (Mich.).  
**Mueller, Robert**, as associate pastor at Salem, Owosso, Michigan, by K. Vertz, on January 6, 1974 (Mich.).  
**Vertz, Karl**, as pastor at Peace, Livonia, Michigan, by K. Vertz, on February 3, 1974 (Mich.).

### CHANGES OF ADDRESS

(Submitted through District Presidents)

#### Pastors:

**Filter, Herbert R.**  
402 Nancy Street  
Edna, TX 77957  
**Goehring, William C.**  
1410 W 4700 South  
Salt Lake City, UT 84107  
Tel.: (801) 262-9168  
**Krause, Donald**  
3171 Brentfield Drive  
Flushing, MI 48433  
**Mueller, Robert P.**  
1845 Woodland  
Owosso, MI 48867  
Tel.: (517) 725-2502  
**Vertz, Karl**  
31507 Chicago Avenue  
Livonia, MI 48150

#### APPOINTMENTS

Teacher Dallmann from Our Savior Ev. Lutheran Church and School in Pomona, California, has been appointed to serve the remainder of the term of Teacher Kenneth Moeller on the Board for Parish Education of our Synod. The vacancy was caused by the resignation of Mr. Moeller.

Pastor Kurt F. Koeplin of Atonement Congregation, Milwaukee, Wis., has been appointed a member of the Executive Committee for Southeast Asian Missions to fill the vacancy caused by the death of Pastor Marlyn Schroeder.  
Oscar J. Naumann, President

Teacher Philip Kuske of Jenera, Ohio, has been appointed as an advisory member of the Michigan District Board for Parish Education.  
Mr. Richard Erdman of Kalamazoo, Michigan, has been appointed as the Michigan District Co-Chairman for the WELS 125th Anniversary Offering.

W. J. Zarling, President  
Michigan District

### Help Needed!

The 1973 Convention of the Synod expressed agreement with the urgent need for World Mission Conferences and resolved to continue them on a regular budgetary basis. Cf. *Proceedings*, 1973, p. 70.

Because of a shortage of funds it has been impossible to date to carry out this resolution.

The Board for World Missions on January 23, 1974, voted to hold at least the World Seminary Conference this year because of the obvious need to maintain contact and a high standard of orthodox training at our five Synodical Seminaries (Mequon, Lusaka, Tsuchiura, Hong Kong, and El Paso).

Still, there are no budgetary funds for even this restricted conference which is scheduled to be held at Tsuchiura, Japan, in June of this year, involving only the five Seminary leaders.

The Conference of Presidents endorsed this as a legitimate special project and it is listed in the 1973-1974 book of "Mission Projects."

Our appeal is for special gifts to make the 1974 World Seminary Conference possible. Gifts should be remitted to: World Mission Seminary Conference Fund, c/o Mr. Norris Koopmann, 3512 West North Ave., Milwaukee, Wis. 53208.

Edgar Hoenecke  
Board for World Missions

### Audio-Visual Aids

#### SOWING AND REAPING IN LATIN AMERICA (FS-58-SRLA)

1974 15 min. CL. 7 1/2 Ips Tape  
and Printed Commentary

The sub-title gives the reason for and the contents of this filmstrip very succinctly: 25 years of Gospel preaching in Spanish. The filmstrip was produced to tell the story of our Latin American missions where Spanish is the language of the people. The work began in Tucson, Arizona, then branched out to Puerto Rico, to El Paso, Texas, to Mexico and in 1974 to Medellin, Colombia. Produced by Audio-Visual Aids, WELS.

## NEW W.E.L.S. CHURCHES

### Names Requested

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

Alaska	Fairbanks*
Arizona	Litchfield Park* Paradise Valley*
California	Alameda County (Fremont)* Arcadia Mission Viejo Novato (Marin County)*
Colorado	Colorado Springs North Denver*
Delaware	Wilmington
Florida	Gainesville Winterhaven*
Idaho	Boise/Nampa
Illinois	Bloomington/Normal* Champaign-Urbana Crystal Lake* Springfield* West Chicago*
Iowa	Dubuque* Shenandoah*
Louisiana	Alexandria
Michigan	Holland Indian River Taylor Twp. Bemidji
Minnesota	Eagen Twp.* Forest Lake Owatonna*
Missouri	Columbia* N. St. Louis County* St. Joseph
Nebraska	Scottsbluff*
New York	Schenectady Syracuse*
North Carolina	Cherry Point*
Ohio	Raleigh Mansfield* Youngstown (Niles)
Rhode Island	Providence
South Dakota	Huron
Tennessee	Memphis
Texas	Corpus Christi* Lubbock* San Angelo* Temple* Weslaco
Washington	Spokane Valley* Vancouver*
Wisconsin	Prairie du Chien* Suamico
Wyoming	Cheyenne
Alberta	Edmonton*
Ontario	Orleans (Ottawa)

\*Denotes exploratory services.

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

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

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

### NEW PLACE OF WORSHIP ST. CLOUD, MINN.

Petra Lutheran is moving to the Atwood Memorial Center of St. Cloud State College located on the SW corner of 6th St. So. and 1st Ave. So. Services will be held in the Herbert Room at 10:30 a.m. Pastor Peter J. Naumann.

## TEXAS EXPLORATORY SERVICES:

At LUBBOCK — Services are held on Sunday evenings. For time, place, and other information, contact Mr. John Nierste, 5438 - 78th Street, Lubbock, Texas 79424, phone (806) 797-2679.

At SAN ANGELO — for service information contact Pastor M. Wagenknecht, 7620 Circle Drive, Fort Worth, Texas 76118, phone (817) 281-8015.

At TEMPLE — for service information contact Pastor J. Radloff, 10601 Bluff Bend Drive, Austin, Texas 78753, phone (512) 836-4264.

At CORPUS CHRISTI — for service information contact Pastor C. Leyrer, 2526 Niagra, Corpus Christi, Texas 78405, phone (512) 888-6416.

For additional information contact the chairman of the Texas Mission District, Pastor Walter Diehl, 9422 Clearhurst Drive, Dallas, Texas 75238, phone (214) 348-6069.

## NORTHERN DENVER AREA

Exploratory services are to begin in the northern Denver, Colorado area. Please send all information regarding those who may be interested in such WELS services in the North Denver, Wheat Ridge, Arvada, Westminster, Commerce City, Thornton, and North Glen areas to: Pastor Martin Scheele, 4385 Ammons St., Wheat Ridge, Colo., 80033. Telephone: (303) 420-4853.

## Pontiac-Lake Orion, Michigan

WELS exploratory services are being conducted at First Federal Savings, 471 Broadway (M-24), Lake Orion, Michigan. Worship is at 8:00 Sunday, and Sunday school at 9:00. Please send names of interested parties to: Pastor James Naumann, 11063 E. 16-1/2 Mile Road, Sterling Heights, Michigan 48077.

### CHAPLAIN E. C. RENZ

6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249

## NWLA — NOMINATIONS

The following have been nominated for the Science-Biology and Athletics position at Northwestern Lutheran Academy, Mobridge, South Dakota.

Kenneth Ahlmann, Milwaukee, WI  
Paul Bruss, Denmark, WI  
John Eggert, Pompano Beach, FL  
Richard Everts, Grand Island, NE  
Jerry Gronholz, Onataska, WI  
John Gronholz, Lake Mills, WI  
Paul Hartwig, Mobridge, SD  
Lawrence Hollenbeck, Ithaca, MI  
LeRoy Klavetter, Brookings, SD  
Carl Lemke, Mankato, MN  
Henry Meyer, Westland, MI  
Joel Mischke, Owosso, MI  
Lester Mull, Milwaukee, WI  
Theodore Nommensen, Rhinelander, WI  
Rev. David Redin, Tucson, AZ  
Roger Sievert, Phoenix, AZ  
Raymond Spangenberg, Malone, WI  
Paul Swain, Mobridge, SD  
David Toepel, Fond du Lac, WI  
Arthur Westphal, Fort Atkinson, WI  
Richard Winter, Manitowoc, WI

The Board of Control of Northwestern Lutheran Academy, Mobridge, South Dakota, will meet on Tuesday, February 26, 1974, at 10:00 a.m. Correspondence concerning the nominees should be in the hands of the secretary before this time.

Rev. Dennis A. Hayes, Secretary  
1729 South Sherman Avenue  
Sioux Falls, South Dakota 57105

## RESULT OF COLLOQUY

Mr. Gary Taylor, Lawndale, California 90260, successfully passed a colloquy on January 23, 1974, and is herewith declared eligible for a call into the teaching ministry of the Wisconsin Evangelical Lutheran Synod.

George W. Boldt  
Second Vice-President

## NOMINATIONS — MLS

The following have been nominated as candidates for the 16th professorship at Michigan Lutheran Seminary, Saginaw, Michigan, by the members of the Synod. The man called will work in the social studies area and possibly assist in athletics.

Walter Bock, Appleton, WI  
Thomas Dobberstein, Kenosha, WI  
David Fein, Bay City, MI  
Warren Hartman, Saginaw, MI  
Lawrence Hollenbeck, Ithaca, MI  
Frederick Mahnke, Inver Grove Heights, MN  
Thomas Martin, Yakima, WA  
Keith Moore, Vassar, MI  
Robert Ness, Taipei, Taiwan  
Dennis Riebe, Prairie du Chien, WI  
Werner Roekle, Saginaw, MI  
Richard Scharf, Milwaukee, WI  
John Schwertfeger, Mankato, MN  
Mark Sprengler, San Jose, CA  
George Steffen, Platteville, WI  
Gerald Thompson, Clatonia, NE  
Terry Vassold, Sleepy Eye, MN  
Rev. Richard Wiechmann, Milwaukee, WI  
Richard Winter, Manitowoc, WI  
Clyde Wobeck, Kenosha, WI  
William Zeiger, Kenosha, WI  
Donald Zimmerman, Stevensville, MI  
Nelson Zimmermann, East Fork, AZ

The Board of Control of Michigan Lutheran Seminary will meet at 1:00 p.m. on March 29, 1974, to call a man from this list. Correspondence should be in the hands of the secretary by March 25, 1974: Milton Bugbee, Secretary, MLS Board of Control, 206 S. Alp, Bay City, MI 48706.