



THE NORTHWESTERN

Lutheran

December 5, 1971

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BRIEFS by the Editor

As of this writing, the House of Representatives has just turned down a proposed Amendment to the Constitution of the United States to permit nondenominational prayers in public schools. The text of the proposed amendment read: "Nothing contained in this Constitution shall abridge the right of persons lawfully assembled in any public building supported by in whole or part through expenditure of public funds to participate in nondenominational prayer." There was a great deal of clamor for this amendment and much opposition to it. It failed to pass by 28 votes.

Superficially looked at, it would seem that no Christian in his right sense would oppose an amendment such as this, particularly when we consider the decline in moral emphasis and civic righteousness in the population as a whole, most of whom are being educated in the public-school system. It almost sounds as though those opposed to this amendment were intent on denying the younger generation the opportunity to hear about God and to direct their thoughts to Him. As one journalist thought about the opposition to this amend-

ment on the part of the clergy of many denominations, he stated: "It causes the mind to boggle." Certainly all of us could be excused for agreeing with him when first confronted with the proposition, even as many people thought they could not believe their ears when the Supreme Court 10 years ago decided against prayer in public schools.

But there is another side to this matter, one which should cause us to be grateful that the vote turned out as it did. The amendment, as proposed, actually ruled out specifically Christian prayer by its use of the word "nondenominational." To the Moslem, to the Buddhist, to the Jew, a prayer in the name of Jesus Christ is definitely a denominational prayer. For every Bible Christian no other prayer than a prayer in the name of Jesus is an acceptable prayer. What is more, prayer that does not flow out of faith in Christ is also unacceptable to God Himself — even the Lord's Prayer. Four times in three chapters (John 14-16) our Lord points out that prayers are to be addressed to God in Jesus' name. A nondenominational prayer, to remain nonde-

nominal, must omit the name of Christ. It is therefore not a prayer in which a Christian may join. For this reason alone, to say nothing about involving our children in prayer with such who do not accept many other teachings of the Scripture, we must say that the decision was correct, as strange as that may sound. It is to be hoped that our children, wherever they are, will turn their hearts to the Lord in prayer; but let us earnestly continue to resist any effort to involve them in prayers that do not have the approval of God Himself.

In the eyes of the world the FAL (Federation for Authentic Lutheranism) is looked upon as a splinter group and is considered ultraconservative. This is not surprising for, after all, it is but a very small group compared with THE LUTHERAN CHURCH — MISSOURI SYNOD which these congregations left. At the same time, the Missouri Synod is always spoken of in the press as the most conservative of the three larger Lutheran bodies in the United States. The sting is removed when we remember that these congregations are such that are deeply concerned about correct Scripture doctrine and that ultraconservative is synonymous, in this case, with faithfulness to Scripture. Those who would care to have firsthand information about this new church body which is in fellowship with the ELS and with us of the WELS, might consider subscribing to its official magazine, SOLA SCRIPTURA. The price is \$3.00 per year and subscriptions are to be sent to Sola Scriptura, Box 168, New Haven, Missouri 63068.

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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COVER — Christmas Eve in our Mission in Japan

Editorials

Fruit of Faith, or Facade? Picture the housewife who wants to visit her neighbor in the hospital. She has children to pick up from school, groceries to shop for, and supper to prepare for a husband who will be home hungry and out of sorts.

She roughly pushes her hair into place at the first stoplight, applies a bit of lipstick at the second, threatens the youngsters about fighting in the car, hurries into the hospital as quickly as an expectant mother can move. Perspiring now and nervous, she rounds the corner and runs into —

A CELIBATE SISTER OF PERPETUAL ADORATION, emerging from the air-conditioned chapel, calm and unruffled, hands still clasped about her rosary, smiling benignly, and moving serenely down the corridor on some mysterious errand of mercy.

Guess which one LOOKS holier?

The Pharisee had something like that working for him too. His outward works were so impressively pious looking, that a mortal man seemed a cad even to suggest that God may have had something else in mind.

Jesus liked to warn that outward works don't necessarily prove anything. Especially "good works" that are nowhere named in Scripture as a fruit of faith, and religious movements that pose and posture and point, "Lo, here! or, lo, there!"

We Lutherans have no convents, but we must be careful what we advertise as "Church Activity." No activity, however well-intentioned and impressive, is a substitute for personal repentance. And "fruits meet for repentance" are not necessarily social, charitable, or organizational activity of our own choosing.

It is humanly impossible to measure "righteousness, and peace, and joy in the Holy Ghost," and the real faith-life of women who resolve to "love their husbands, to love their children, to be discreet, chaste, keepers at home...!"

John Parcher

A Fool by Any Other Name . . . Tell an evolutionist that a giant computer or that the Bell System developed by itself, and he will say you are a fool. And you would have to agree that he is right.

Then tell him that in the human brain "scientists have found an unexpected order underlying the usual jumble of fibers and cell bodies."

Tell him that in the eye "each retina is sending the cortex [of the brain] about a million simultaneous, steady streams of electrochemical data, transmitted by more than 125 million rods and cones behind it."

Tell him that the "wiring diagram for the brain may be too complex ever to be drawn," and that "no one may ever be able to trace the actual nerves that make up the neural model [a neuron being a single nerve cell with all of its processes]."

Tell him that "each of our 10 billion neurons is a sophisticated information processing center, capable in a flash of weighing thousands of competing signals and deciding how to respond to them." (All quotes are from the Life series on The Brain.)

Then ask the evolutionist whether this fantastically complex wiring and computing system that is the human brain developed by itself; whether this elegant, inscrutable, disciplined, and incredibly efficient system came about by chance, and he will say that it did.

Now who is the fool?

Carleton Toppe

A Moment of Truth It was to have been a day for writing an editorial for *The Northwestern Lutheran*. The deadline was imminent; and deadlines, like time and tide, wait for no man.

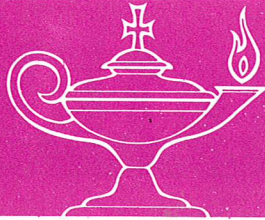
But schedules cannot always be adhered to. Such things as accidents, emergencies, and death cannot be programmed. On this day a young mother, returning home after walking her children to meet the school bus, was struck by a truck and lies unconscious in critical condition in the intensive care unit of a hospital. The editorialist, a parish pastor, was called to the hospital to minister to the family and to baptize the mother's baby, delivered by Caesarean section following the accident.

The family did not send for a Playboy philosopher nor look for hope in a more equitable distribution of the world's wealth. They sent for a Christian minister. They sought the comfort, encouragement, and strength of God's Word.

If anyone thinks that the Bible, the Word of God, is irrelevant in today's world, an anachronism in an advanced civilization, let him try responding to such a call armed with the wisdom of man.

This was a moment of truth, and nothing but the unchanging Word of God looked good in its light.

Immanuel G. Frey



Studies in God's Word

Long-suffering, a Fruit of the Spirit

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"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23).  
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In examining St. Paul's list of fruits of the Spirit, we have noted that the first three, love, joy, peace, are inner qualities instilled by the Spirit. They speak basically of a relationship that exists between the child of God and his Lord. Paul proceeds by telling the Galatians of another trio of Christian characteristics: long-suffering, gentleness, goodness. These too are fruits of the Spirit, but they deal rather with the Christian's attitude toward his neighbor than toward his God.

Definition of "Long-suffering"

The first of this trio, long-suffering, may be a word that is not too commonly used in our everyday speech. Perhaps "patience" would be a better translation. Though the word occurs some two dozen times in the New Testament, only rarely does it mean patience in the sense of holding out under troubles. To be sure, of Abraham it is said: "After he had patiently endured, he obtained the promise" (Heb. 6:15). Or again, waiting for the coming of the Day of the Lord is said to require such "patience" (Jas. 5:7-10). But more often this term is used to describe the patience which keeps the Christian from taking revenge, even when he has been wronged. It is a quality of the Christian to "suffer long" without retaliating or trying to get even.

Natural Man's Idea

It is worth noting that the Greek word translated "long-suffering" is a

distinctly Christian term. Secular Greek never used the word. To the pagan Greeks, having a spirit that would not retaliate or pay back a slight was no virtue at all. We may understand that outlook on life a bit better if we recall that on one occasion a man came to the Greek philosopher Socrates for advice on how to become a success in life. When Socrates asked him what his idea of success was, the man replied: "That's easy. Success means holding a position of influence that will enable me to help my friends as much as possible and hurt my enemies as badly as I can."

Small wonder that when St. Paul wrote his epistles, he could not find in the Greek language a ready-made word that would convey the idea of Christian patience. That was a thought which the Greeks just didn't have. So also today, the world does not think highly of Christian patience. To turn the other cheek when we are struck, as Christ urges (Matt. 5:39), seems to them a show of weakness, or at best, utter foolishness. Nor will the unspiritual world by itself ever come to understand Christian patience, for as St. Paul points out, patience is a fruit of the Spirit.

Fruit of the Spirit

Christian patience is a characteristic found only in those who have themselves experienced God's patience. To them the Holy Spirit can say: "Put on therefore . . . long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. 3:12,13).

Patience must underlie all of a Christian's dealings with his fellow men. St. Paul refers to that when he

urges: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded (fainthearted), support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves and all men" (I Thess. 5:14,15).

Being patient toward all men is a big order, but just therein lies the answer to the problems of discrimination that are daily being called to our attention. A great deal of patience is required also in congregational and school life, but perhaps above all, patience is needed in the home, particularly where young people need guidance and direction. So great is the temptation to impatience that the Lord has found it necessary to warn parents: "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21). But we may be inclined to throw up our hands in despair and ask: "How can one avoid it when they need daily correction? Where is one to get that sort of patience?"

St. Paul gives the answer when he says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness" (Gal. 6:1). The key lies in Paul's term of address, "ye which are spiritual." As we ourselves have become spiritual through the work of the Spirit who teaches us to know God's great patience toward us, so we are now to reflect that patience in dealing with others. We cannot by ourselves produce patience. That is a fruit of the Spirit. But we may be sure that where He guides and directs, there Christian patience will abound. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

Armin Panning

The Connection Between the GOSPEL and

CHRISTOLOGY

"These shall make war with the Lamb . . ." ¹ A more exact resume of history is hardly conceivable. Thank God, however, it is not the whole story.

Since that fatal day when Satan declared the war, the struggle against the Lord's Anointed has been raging — relentlessly, uninterrupted. Essentially, the Armageddon, the final conflict between light and darkness, will not differ from the countless battles preceding it.

For that we have the word of another soldier of the cross. Holding in his arms the Prince of Peace, Simeon testified, "This child is set . . . for a sign which shall be spoken against." ² The very cross in which God's children glory is an irritation to all in the enemy's camp. In consequence, enlisting recruits in his strife against Christ and Him crucified has posed no problem for the old evil Foe.

Small wonder! Jesus Christ is "the same yesterday, and today, and forever." ³ The same is true of Satan, His opponent. Exact opposites are involved; between them no concord is possible. War, endless war, is inevitable.

The personnel of the respective armies may indeed change; the methods of warfare may vary; but not the war itself. The real opponents, the essential weaponry, the aims — these all remain unaltered.

The Battle of Nicea

A conflict soon after the days of the Apostle John affords a typical example of the ageless war. "There was a time when He was not." That was the battle cry then employed by the powers of darkness. Powerful blasts, boasting Scriptural support, were aimed at Jesus' deity. "Very God of very God," the faithful countered at the Council of Nicea (325 A.D.). A typical battle had been fought. God's truth won the day.

The Battle of Trent

Neither the formulation of creeds nor the banishment of his top aides can discourage a warrior as determined as Satan. The war continued; in fact, it was intensified. The Council of Trent (1545-1563) augmented the evidence already at hand that he "whose coming is after the working of Satan" had been "revealed." "Sitting in the temple of God," the great Antichrist clearly exposed himself with salvos the like of this:

If anyone saith that justifying faith is nothing else but confidence in the divine mercy which

remits sins for Christ's sake or that this confidence alone is whereby we are justified, let him be anathema (cursed).⁴

Varying only the type of artillery used, recruitments unnumbered have joined the enemy's ranks. The uniforms of the Jehovah's Witnesses, of the Mormons, of the lodge look different indeed. Like their predecessors, those arrayed in "sheep's clothing" are, like the "father of lies," "ravening wolves." Crying, "Peace, peace," they nonetheless continue the battle.

The Battle of Today

But surely one stronghold has weathered the storm! Certainly the Church of the Reformation has remained squarely with the Captain of the Lord's host! Would God it were so! Even in this former citadel of truth cracks are apparent, walls are tumbling down. Strange bed-fellows are sharing the bunks with Christ's loyal soldiers.

Space permits the inspection of but a sampling of the countless missiles being launched against Jesus Christ, from the pads in the Lutheran camp.

**MISSILE NO. 1
AIMED AT JESUS'
PERSON** For it should openly be acknowledged that in this respect Jesus 'made a mistake.'⁵

Despite the magnificence of his divine sonship, Jesus is still only a man.⁶

Blasphemy, that and nothing less! If Jesus is not holy, beyond the possibility of making mistakes; if He is no more a son of God than other men, Jesus is simply not God.

**MISSILE NO. 2
AIMED AT THE
VIRGIN BIRTH** Some people . . . have refused to investigate it very closely. They display, I think, a stance of defensiveness by suggesting that the whole faith will go down the drain if we dare raise any questions. . . .

The New Testament is saying that Jesus Christ is adequate to the task of governing this bewildering, restless world. That's what you should think of when you confess the Apostles' Creed, "born of the Virgin Mary."⁷

Really? Is that all we should "think of"? Is nothing but "primitive tradition" yielded through a rejection of the confessional statement that "He was incarnate by the Holy Ghost of the Virgin Mary?" An attack on the Virgin birth is an attack on Jesus' deity.

**MISSILE NO. 3
AIMED AT THE
RESURRECTION**

. . . the texts (referring to the resurrection) are suspect because of their many discrepancies, not all of which concern minor details . . . it is possible to conceive that the corpse of Jesus decayed in the grave and that the bones are still there . . .⁸

(Christ's resurrection) was not a resurrection or reassembling of a corpse.⁹

To note what a devastating blow at a true pillar of the Christian faith the above is, hear how the great Reformer Martin Luther once confidently and comfortingly confessed concerning the resurrection:

But what is it that He hath wrought by His resurrection? Why, He hath destroyed sin and death and brought righteousness to light, abolished death and restored life, conquered hell and bestowed on us everlasting glory. These are such inestimably precious blessings that the mind of man dare scarce believe that they have become ours.¹⁰

**MISSILE NO. 4
AIMED AT THE
ATONEMENT**

There is an unbiblical presumption in believing that Jews are 'lost' because they are not Christian.¹¹

The New Testament doctrine of the Atonement in all its aspects is superfluous.¹²

A more lethal missile hardly seems possible. Flagrantly rejecting Jesus' claim to be the only "way" to the Father, it advocates Universalism, preaching "another gospel" which is no Gospel, the eventual salvation of all, whether they accept the Vicarious Atonement of the Savior or not.

The Lutheran Church a place of safety in the "war with the Lamb"? Far from it! "And what shall I more say? For the time would fail me to tell" of the countless other attacks made on Jesus' deity and work. Considering the personnel Satan has enlisted to man his fatal weapon-

ry will underscore all the more how far-reaching and consequential such assaults must be. They are truly found in high places: in seminaries training the future occupants of Lutheran pulpits, among the officials charged with the care and concern of priceless, blood-bought souls.

Indeed, "an enemy hath done this." "Good words and fair speeches" served most effectively in training recruits for Satan. Placing the stress on Jesus as an example, praising Him as the apex of piety, as the paragon of preaching and teaching, altering the mission of His Church from its other-world character to this-world orientation, elevating scholarship from its proper place as servant to the position of master — like leaven in the loaf, such shrewd strategy attained its satanic ends.

"The Lamb Shall Overcome"

War-casualties there have been. This is inevitable. "What think ye of Christ?" remains the one, vital question. "Christianity essentially is Christ. The person and work of Christ are the rock upon which the Christian religion is built."¹³ Those who tamper with the Scripture's teaching about Christ tamper with the Gospel. Luther's words do not overstate the case, "Those who deny the deity of Christ lose all Christianity."¹⁴ He, in whom alone is salvation, declared: "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."¹⁵

"The days are very evil" — no doubt about it. No armistice nor cessation of hostilities is in prospect. But despair? Positively not! ". . . the Lamb shall overcome them." His enemies will become His "footstool." Willingly or unwillingly, they will bow the knee at Jesus' name and confess His lordship. His remains the "kingdom, and the power, and the glory, for ever and ever." With Him, "we shall do valiantly." "The Kingdom ours remaineth."

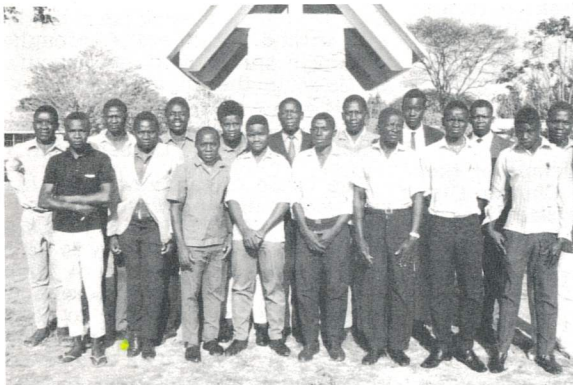
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FOOTNOTES

- 1 Revelation 17:34
- 2 Luke 2:34
- 3 Hebrews 13:8
- 4 Trent, Canon 12
- 5 *The Day of His Coming*, Gerhard Gloege (Fortress Press, 1963, p. 147)
- 6 *What's Left to Believe*, Dr. J. Schoneberg Setzer, p. 118
- 7 *But Some Things Don't Change*, President Kent S. Knutson, in *The Lutheran Standard*, 1/5/71, p. 4
- 8 *Shadow on the Tomb*, Robert Scharlemann, in *Dialog*, Spring 1962, p. 26-27
- 9 *Preaching Through the Press*, Paul R. Malte (as quoted in *Christian News*, 6/14/71)
- 10 *A Compound of Luther's Theology*, Kree, p. 56
- 11 Wayne E. Staffen in *Arena*, Jan.-Feb., 1965.
- 12 *Ibid.*
- 13 *Basic Christianity*, John R. W. Stott, p. 21
- 14 *Luther's Works*, Vol. 26, p. 282
- 15 Matthew 10:32

Back again in Central Africa, sitting under the spreading limbs of an immense fig tree, we wait for the Sunday morning service to begin. The place is a new preaching station just outside a large compound belonging to a brickfield. The Seminary student is beating vigorously on an old plow disk hanging from the tree. The people know the signal and they are emerging from various directions, carrying their own chairs and stools and crude wooden benches.

In Africa one grows accustomed to waiting, and there is much to think about, particularly thoughts relating to the furlough just behind. There was this curious passenger sitting next to us on the aircraft: "A missionary? My word! Don't you think it's rather a waste of time these days?" There was that university student encountered briefly in Europe on the way over: "Do you really feel that we have a right to interfere with the rich cultural



Students of the Bible Institute and Seminary at Lusaka

beliefs and traditions of those happy natives by bringing them the foreign ideas of our Western heritage?" These are but a few of the echoes of an age which looks upon all efforts to convert the heathen with disdain, if not with contempt. Of course, if one can point to all sorts of social betterment programs as the essence of our missionary task today, the quizzical barbs might be softened a bit, perhaps. The desk was certainly piled high enough upon our return with mail from various sources, suggesting ways to improve our program and justify our existence. Join the interchurch club for promoting social action! Participate in the new literacy campaign! Promote agrarian reform by helping to organize a cooperative agricultural scheme! The list of suggestions for injecting "new relevance" into the program of the church is never ending.

Yet here we are sitting under a fig tree. The people are coming. There is much greeting and shaking of hands. This is important. Hymnals and instruction books are passed around. Everyone wants a copy, whether he can read or not. The first hymn resounds with its typical African harmony. Women passing by on their way to the nearby well pause to listen. A few join us. Latecomers are

always welcome, and whether late or not engage in the round of handclaps. There is something so uninhibited about it all.

In place of the sermon the student presents a lesson from our prebaptismal instruction book. Very few of those assembled are baptized. Throughout the presentation questions are asked and the people respond eagerly. The student is an old hand at this. He has done it many times before, achieving an interchange of thoughts and words which causes one to marvel. The simple truths about creation, the fall into sin, and the first promise of a Savior are discussed as facts, not as myths. One wonders — is it because so much of present-day theology no longer accepts God's Word as true that it feels it must substitute all sorts of social action schemes for the message of Christ? The faces of the people are alive, responsive. Who said that the African is inscrutable? They are the faces of hard-



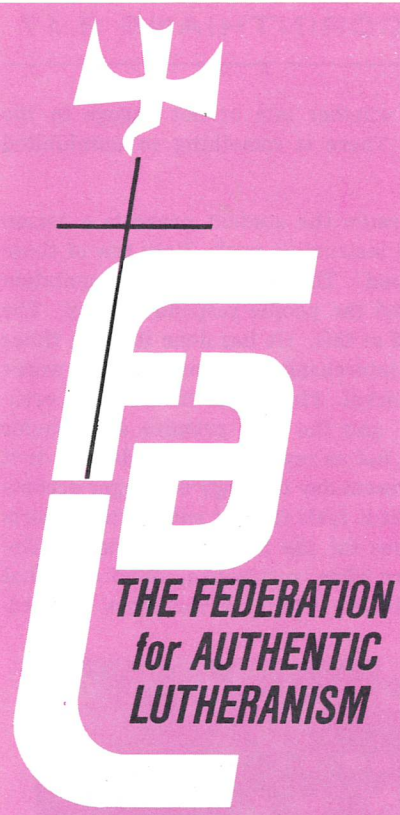
Beginning a new preaching station out in the open

working men and women, listening to the words of a God who has made them, who loves them with all their faults, and who wants them as His own in all eternity. Here is hope in the midst of despair, love in place of fear, faith instead of superstition, life though surrounded by death. Christ Himself is there where people gather in His name. Should we sell it all for a mess of pottage?

As the offering hymn is sung the people place their copper coins of one or two ngwee on a table. It isn't much. But it's a beginning. One's thoughts go ahead to the time when a baptismal service can be held here. One sees a shelter being built and a congregation being established, so that the saints of God in this brickfield compound can gather about God's Word and Sacraments frequently, as is happening this same day in many other parts of the Lusaka area.

We leave with the words of Jesus' prayer in mind: "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" (John 17:26).

Missionary E. Wendland
Lusaka, Zambia, Africa



**THE FEDERATION
for AUTHENTIC
LUTHERANISM**

**CONSTITUTING
CONVENTION**
NOVEMBER 1-2, 1971

St. John's Ev. Lutheran Church
LIBERTYVILLE, ILLINOIS

On April 26-27, 1971, approximately 450 years after Luther took his stand at Worms, a group of LC-MS pastors and laymen met in North Hollywood, California, to establish an organization known as the **Federation for Authentic Lutheranism**. Its purpose was to give those in the Missouri Synod who were concerned about confessional Lutheranism a place to go if the Missouri Synod declined to take positive steps at its Milwaukee convention to reverse the liberalism that had taken root in its midst. The group elected a Board of Directors and adopted a constitution. When Missouri failed to take any real steps at Milwaukee to combat liberalism, FAL announced a constituting convention for November 1-2, 1971, to be held at St. John's Lutheran Church, Libertyville, Illinois.

Preliminary Work

July to October were busy months for the members of the Federation for Authentic Lutheranism as meetings were held with the doctrinal commissions of the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod. In both cases it became evident that doctrinal agree-

ment did not have to be manufactured, but that it existed. Members of the Federation therefore approached their November convention with the knowledge that they stood together with the ELS and the WELS on the same doctrinal platform where the former Synodical Conference had stood previously.

Opening Sessions

In the opening service on November 1, Pastor R. J. Voss of St. John's, Libertyville, preached on II Timothy 3:14-17, encouraging those present to remain faithful to the Incomparable Scripture — incomparable because it is verbally inspired, because it is the standard of Truth, because it is the power of God unto salvation, and because it achieves God's purpose.

The forenoon was devoted to giving the assembly information concerning FAL. The sessions were chaired by Pastor E. Halverson, with Pastor R. McMiller serving as secretary. Registered were 198 persons, with an estimated 50 nonregistered guests. Permission to speak was granted to all those who had signed the **status confessionis** document proposed by FAL. The count disclosed 44 speaking delegates.

Doctrinal Position

Pastor T. Dudley, chairman of the Board of Colloquy and Church Discipline, presented the doctrinal position espoused by FAL. He read both the pertinent article of the constitution and a series of position papers on "The Church," "Prayer Fellowship," "An International Conference of Confessional Lutherans," "Social Action," "Abortion and Euthanasia," "Chaplaincy," and "Scouting." All of these position papers correctly presented the Scriptural doctrines.

Members of our Synod will be interested especially in the provisions of Article II of FAL's Constitution, the article which defines its Confession. It states:

"FAL, and every member of FAL, accepts without reservation:

"1. The Holy Scripture, both the Old and New Testament, as the very Word of God, His infallible revelation given by inspiration of the Holy Spirit, in all parts and words recorded without error in the original manuscripts by the Prophets, Apostles and Evangelists as the only rule and norm of faith and practice;

"2. All the Symbolical Books of the Evangelical Lutheran Church as a true and unadulterated statement and exposition of the Word of God (and subscribe to these symbols because [quia] they are a proper exposition of God's Word), the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, the Large

Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord;

"3. The Brief Statement of the Doctrinal Position of the Missouri Synod adopted in 1932.

"We recognize the need for the development of additional confessional statements dealing with the theological problems and concerns of each age. Therefore, additional confessional statements may be added to this confessional base as the need arises. All confessional statements which are added must be in total agreement with the existing confessional standard."

Mr. J. Val Andreae addressed the gathering on the matter of Church Fellowship. He pointed out that such fellowship is created entirely by the Word of God and that all that the church can do is to acknowledge it. Such fellowship is also regulated by the Word of God. It cannot be a fellowship between the orthodox and the heterodox. It is FAL's express desire, he stated, to establish fellowship with orthodox Lutherans throughout the world and to help and encourage all those in the Missouri Synod who are unhappy with the doctrinal situation in that body, to take a definite stand for orthodox Lutheranism.

The cause of missions, both home and world missions, was presented by Pastors E. Kauffeld and P. Lehnbauer. FAL desires not only to defend the truth but to extend it. A banner at the front of the church reminded all that they were "Sent to Retain and Proclaim." FAL has already been contacted by many to be of assistance in beginning congregations in metropolitan areas and in serving stranded Lutherans. FAL will respond to as many of these requests as possible, always, however, upholding the practice of the former Synodical Conference not to compete with the efforts of sister synods.

At the close of the forenoon sessions the chairman requested both Pastor O. Naumann, president of our Synod, and Prof. C. Lawrenz, president of our Seminary and chairman of our doctrinal commission, to address the assembly. They expressed their joy that meetings with FAL representatives had shown that the FAL is not composed of frustrated and bitter men, but of such who are deeply concerned about the possible loss of their confessional heritage and determined to retain it at all costs. On Tuesday morning, President George M. Orvick of the Evangelical Lutheran Synod also was given the floor.

The Monday afternoon sessions were opened by Chairman Halverson with a statement answering the question why members of FAL did not simply join the ELS or the WELS. Members of FAL are convinced that the formation of a separate body is a better way to meet the obligation they feel to provide those troubled in the Mis-

souri Synod with a place to go. If they had simply disappeared in the WELS or the ELS, others might not find a way out.

Charter Members

First order of business was the adoption of a constitution. It was adopted unanimously. During the recess the following congregations signed as charter members of FAL: Holy Trinity, Okauchee, Wisconsin (R. McMiller); St. John, Libertyville, Illinois (R. J. Voss); Grace, Bishop, California (W. Morris); St. Paul, Escondido, California (A. Schmitt); St. John, Watertown, Wisconsin (E. Kauffeld); St. Paul, Round Lake, Illinois (M. Lopahs); and St. Paul First, North Hollywood, California (H. Marks). Becoming members shortly are St. Andrew, Chicago, Illinois (M. Frick); First Redeemer, Vallejo, California (E. Halverson); and Zion, Fallbrook, California (T. Dudley). Baptized membership of these congregations is about 8,000. Four of the congregations have Christian day schools.

Board of Directors

Elected to the Board of Directors were the following: Pastors Halverson and McMiller, Mr. G. Clasen, and Mr. L. Marquardt to four-year terms; Pastors Voss and Morris, Mr. D. Walther, and Mr. T. Thiele to two-year terms. The Monday meeting was closed with a devotion conducted by Pastor A. Schmitt.

Tuesday Meeting

After the usual preliminaries, a resolution was presented proposing a change with reference to the status **confessionis** document. This document had been employed to determine provisional membership in the FAL and the privilege to speak at the constituting convention. Having thus served its purpose, it was rescinded by the convention as a working document, lest it be interpreted as a possible way of acquiring membership in FAL and still retaining membership in LC-MS. The Federation, however, went on record to "encourage the conservative members of the LC-MS to enter into a state of confession and protest through this or another document which will lead to a God-pleasing decision."

Board of Colloquy and Church Discipline

Two pastors and one layman were elected to the Board of Colloquy and Church Discipline. They are Pastors T. Dudley and E. Kauffeld and Mr. O. Knappe. Another called worker and a layman will be appointed by the Board of Directors.

Declaration of Fellowship

At the close of the convention, the Board of Colloquy and Church Disci-

pline placed the following proposal before the assembly:

"WHEREAS True unity of faith is the gift of the Holy Spirit; and

"WHEREAS True unity of faith can be expressed in words and principles drawn from the Holy Scriptures; and

"WHEREAS The Holy Spirit expresses His desire that Christians come to proclaim and retain, enjoy and employ this unity that His name be hallowed, His kingdom come, and His will be done on earth as it is in heaven, I Corinthians 1:10; Ephesians 4:4-6; and

"WHEREAS The Boards of FAL have found true unity of faith based upon a common acceptance and understanding of the Word of God with the respective representatives of the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod; and

"WHEREAS Through this God has opened the doors to the possibility of a new worldwide conservative Lutheran Synodical Conference, uniting confessional Lutherans in common aims and goals; therefore be it

"Resolved, That we give thanks to God for the unity of faith we have found with the WELS and the ELS; and be it further

"Resolved, That we declare ourselves to be in altar and pulpit fellowship with the WELS and the ELS; and be it further

"Resolved, That we encourage, promote, and participate in endeavors to form a new Synodical Conference of confessional Lutherans throughout the world."

The convention accepted this proposal for submission to member congregations, as provided by the constitution. Recommendations of the respective boards of doctrine of the ELS and the WELS to acknowledge unity with FAL will also be submitted to the next conventions of these two church bodies.

Thus came to a close the convention at which a new synod was born, one that teaches and preaches the truth of the Word together with us of the WELS and the ELS. May the Lord God support these brethren as they face the problems He may place upon them and the responsibilities He will place before them, for Jesus' sake!

In the closing service on Tuesday afternoon Pastor W. Morris preached on John 8:31,32: "Then said Jesus to those Jews which believed on Him, 'If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.'" Representatives of the ELS and the WELS joined the members of FAL in worship and at the Communion table.

Synod Scholarship Fund For Black Students

Notice is herewith given that a **Scholarship Fund for Black Students** has been established by the Synod's Commission on Higher Education at its last meeting in October of 1971. The special scholarship fund was made possible by the contributions of an interested member of our Synod, and it is hoped that other members of our Synod will likewise be encouraged to contribute toward this fund. Contributions for this fund should be sent to: The Wisconsin Synod Treasurer, 3512 West North Avenue, Milwaukee, Wisconsin 53208.

Although the regular Wisconsin Synod Scholarship Fund is open to students of all races who are preparing for the preaching or teaching ministry in our Synod, the new **Scholarship Fund for Black Students** is intended to offer special encouragement in the training of black pastors and teachers. Unlike the regular Wisconsin Synod Scholarship Fund, which is restricted to students attending our Synodical schools, the **Scholarship Fund for Black Students** will also be open to promising students attending the area Lutheran high schools within our Synod.

For the time being the Synod's Scholarship Committee has been given the responsibility for granting scholarships from this special fund. Any inquiries, therefore, should be directed to the undersigned.

WELS Scholarship Committee
Prof. O. Siegler, Chairman
1634 Boettger Road
New Ulm, Minnesota 56073

Dedications in Michigan and Texas on October 17, 1971

Stevensville, Michigan

The 17th of October, 1971, dawned clear presaging a beautiful day which mirrored the joy in the hearts of the members of St. Paul's Ev. Lutheran Church of Stevensville, Michigan, as they dedicated their new house of worship to the service of the Triune God. Two sons of the congregation were the guest speakers. Pastor R. J. Zink of Tess Corners, Wisconsin, preached on Psalm 90:17, in the dedication service. Pastor J. Humann of Stanton, Nebraska, preached on I Kings 9:3, in the afternoon service of thanksgiving. Over 2,000 persons heard their messages.



St. Paul's Church, Stevensville, Michigan

The dedication of this building was the climax of a decade of rebuilding for the congregation. In 1962, a new school building was dedicated, and in 1968 a new parsonage. With the completion of the new church building, a completely new set of buildings had been put into the service of the Lord.

The church building, seating 675, has slightly more than 7,000 square feet of floor space. In addition to the nave, chancel, and narthex, there is a sacristy, altar guild room, mother's room, secretary's office and pastor's office. The building is of masonry construction, with laminated trusses and decking. The heating system is electric.

Items from the old church incorporated into the new building are the symbols in the windows, the organ, the bell, and the statue of Christ from the former altar.

Special features include air-conditioning, public address and intercommunication system, automatic bell ringing, heated sidewalk and automatic watering system for the lawn.

The congregation served as its own designer and contractor. More than 3000 hours of labor were donated by members. Thus the final cost of the project was substantially lower than the cost of many comparable buildings.

We are deeply grateful to the almighty God for blessing our work with favorable weather and accident-free con-

struction, for His guidance in our planning, for willing hands and willing hearts. May this building continue to glorify Him in its use, as He was glorified in its dedication!

Harold J. Zink and
Herbert C. Kuske, Pastors

San Antonio, Texas

Our Savior Congregation of San Antonio, Texas, dedicated the first unit of its worship facilities on October 17, 1971. Guest preacher for the occasion was Pastor V. Glaeske of Christ the Lord Lutheran Church of Houston. He had done the exploratory work and served the congregation at the time it was organized.

The new building, which is actually the educational-fellowship wing in the overall plan, will for the present serve as Our Savior's chapel. The church proper will be added in the future and will connect with the first unit in an L-shape design.

The new chapel measures 32 feet by 72 feet and is of stone-veneer construction. A portico marks the entrance to the hallway. The assembly area will accommodate over 150 for worship. The chancel was constructed of paneling by the members and is not attached permanently to the walls or ceiling so that there will be no expense or patchwork when the partitions are removed after the church proper has been built. Central heating and air conditioning are provided through an attic unit. Total cost of the project, including asphalt driveways and parking lot for 50 cars, is \$35,742.

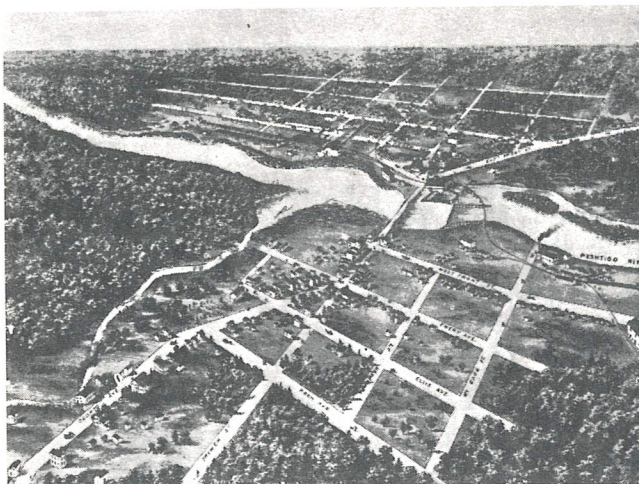
Our Savior Congregation is a mission which serves the San Antonio area and four major and two minor military bases located within or near the city. During the current calendar year, 29 persons of the Wisconsin Synod who are associated with the military were active in the congregation for periods ranging from several weeks to the entire year. Numerous others were stationed here for shorter periods and attended worship services only a few times.

The members of the congregation are grateful to the Arizona-California District Board for Home Missions, the General Board for Home Missions, and the members of the Synod who provided the funds for the loan from the Church Extension Fund. Through their support and with the blessings of a gracious God the mission is now furnished with church property which also includes a recently completed parsonage located next to the chapel on the three-acre site.

May the Lord's blessings rest upon the efforts of this little flock to build His kingdom and spread the glory and honor of the Savior's name in this southernmost region of labor west of the Mississippi!

Pastor William Krueger

Celebrating the Peshtigo Fire



Peshtigo in September 1871

Do you really celebrate a fire? Peshtigo, Wisconsin, did — with a parade and other special events. And so did Zion Lutheran Church. It invited the Fox Valley Lutheran High School band (Appleton, Wisconsin) and the Lutheran Pioneer units of the Paperland District to march in the centennial parade, and then conducted two special services on October 10, 1971 — all to celebrate the centennial of the worst fire in United States history! Chicago, which had a fire that same night, October 8, 1871, counted only 250 casualties. The great Peshtigo fire killed 1,200, burned down a majestic forest, and charred 1,280,000 acres. It destroyed every occupied building in the community. Surely, something that terrifying cannot be forgotten, not even when after 100 years there is only one person still living who lived through that fire!

What is perhaps not as well known by the readers of *The Northwestern Lutheran* is that our Synodical paper of that day, *Das Gemeinde-Blatt*, gave a detailed report on the fire. As in all papers, the Chicago fire received prior notice, in the issue of November 1, 1871. The "Gemeinde-Blatt" of December 1, however, printed a request for help, especially for donations of bedding and warm clothing to be sent to the Synod's Relief Committee in Green Bay, c/o Rev. C. F. Goldammer. The issue of January 1, 1872, gave a firsthand account of a visitation made to Peshtigo in behalf of the Synod by Pastor Traugott Gensike of Helenville, Wisconsin. The issue of January 15 acknowledged all the donations which had been sent and distributed to the sufferers. Naturally, you have to be able to handle the German to read these fascinating accounts.

It is this concern of their brethren which Zion Lutheran Church of Peshtigo celebrated on October 10, 1971, in two special church services. In a very real way, these services were a commemoration of the first Lutheran service conducted in Peshtigo after the fire. That service

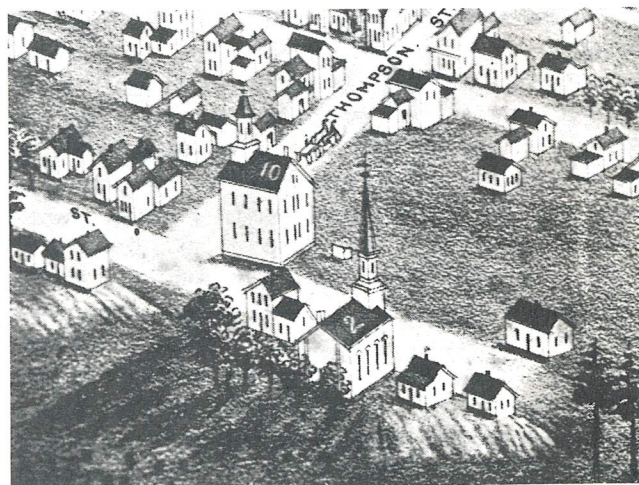
was held in a flimsy, wooden hut on Sunday, December 10, 1871, the Second Sunday in Advent that year. Here follows a translation of a portion of the account given by Pastor Gensike.

"On the sixth of the month (December, 1871) I rode by train from Green Bay to Oconto and from there by sleigh to Peshtigo. . . . We had barely driven a few miles from Oconto (the road led through the 'Sugar Bush') when I became aware of the terrible destruction the fire had caused. Who can describe the dreadful devastation this consuming element had wrought! Mile upon mile of the forest was charred, fine homes, fields, and meadows were ruined, and one could only tell where the homes had stood by the remains of the cellars. At various places farmers had already erected small huts again in which to house their families.

"Toward evening, as it was growing dark, I arrived at Peshtigo. What a sight greeted my eyes! A fine, prosperous city of 1,200 inhabitants destroyed from the earth! Involuntarily I thought of the word of the Lord: 'How doth the city sit solitary, that was full of people! How is she become as a widow! The Lord hath afflicted me in the day of His fierce anger. From above hath He sent fire into my bones, and it prevaieth against them' (Lamentations, chapter 1).

"By this time some 40 huts had already been erected in Peshtigo.

"After I had found lodging for the night in one such hut with fellow believers, I that same evening visited other families together with my friendly hosts. Great was the joy of the people to see a pastor of their Synod, and it became still greater when I told them that the entire Synod was deeply concerned about their misfortune. I learned that some 30 to 40 Lutheran families had already come back to Peshtigo and Sugar Bush, all of whom had



Zion Church (No. 2), dedicated in 1873

been robbed of housing by the fire. Next it was necessary to find a place to conduct a church service. The Relief Committee was kind enough to lend us their quarters, and so on the Second Sunday in Advent (December 10, 1871) we conducted a very moving service. Paul Gerhardt's hymn, 'Commit Whatever Grieves Thee,' opened the service. Then I preached on Revelation 3:19, 20. More than 50 persons were present. Our church was but a hut built of boards, a chest served as altar and pulpit, but, believe me, dear readers, never in my life have I attended a finer service. The hearers listened with rapt attention to the Word of Life, and God, according to His promise, will not leave them without blessing. The destruction had made a deep impact on all. Many confessed: 'Pastor, it just could not remain in Peshtigo as it was; of sin there was too much! What happened to us is something we deserved with our sins!'

"When I inquired about their needs, they told me: 'Much has been done for us; the most pressing needs have been met. We would gladly forego physical help, if our brethren in the faith could only help us erect a church, so that we might hear God's Word regularly again. That's what hurts the most, that our congregation for the moment is disrupted.' All of them asked me for Bibles, hymnals, and catechisms."

On the day of the fire, Zion Congregation had reorganized and voted to become a member of the Wisconsin Synod. That evening the members heard the Word of God and celebrated the Lord's Supper. Thus many of those who died in the fire had been spiritually prepared to meet their Lord. In the next months, congregations of the Wisconsin Synod contributed liberally to assist Zion in rebuilding. Total contributions amounted to \$2,200 — quite a sum back in 1871. In 1873 the new church was dedicated.

On October 10, 1971, Zion Congregation observed the anniversary of the occasion. The services were begun with the same hymn by Paul Gerhardt. The Scripture lessons were the words of Lamentations, which had involuntary come to Pastor Gensike's mind when he came within sight of Peshtigo, and the words of Luke 19:1-10, the text on which Pastor C. Goldammer of Green Bay preached at the dedication of Zion's new church on August 17, 1873. Pastor H. Wicke, whose grandfather was pastor of Zion shortly after the fire, preached on Revelation 3:19, 20, the same text on which Pastor Gensike had preached a hundred years ago. The theme for the centennial sermon was "A Raging Fire — The Voice of God's Love." The congregation and visitors were admonished to let the memory of this raging fire be a call to repentance today and were encouraged to hear in this text the Lord's invitation to partake of salvation. A special prayer by the pastor, the Rev. Delton J. Tills, and special anthems by the Senior Choir and the Junior Choir brought the two historic services to a close. May all of us be ready for Christ's coming at all times!

Centennial at St. Paul's Mayville, Michigan

Guests were reminded of the Lord's promise of grace and glory (Psalm 84:11) as they entered St. Paul's Lutheran Church, Mayville, Michigan, on October 10, 1971, to thank and praise God for 100 years of blessing. Pastor W. G. Fuhlbrgge, former pastor of St. Paul's, was guest preacher in the morning service, basing his words concerning the peace which surpasses all understanding on Psalm 122:6-9. Pastor Orville Maasch, vacancy pastor of St. Paul's at various times, reminded the congregation of the treasures of the Church on the basis of Revelation 3:11 in the evening service. Pupils of the Sunday school, in both services, honored the "Beautiful Savior" in song.



St. Paul's Church, Mayville, Michigan

St. Paul's has been served by no less than 36 pastors in its first century, not counting vacancy pastors. Its ties with congregations of the "Thumb" region of Michigan have been almost as varied. In one way or another it has been served together with such places as Zilwaukee, Saginaw, Richville, Vassar, Frankenmuth, Lapeer, Greenwood (Yale), Silverwood, Marlette, North Branch, Columbiaville, and Kings Mills.

After an early period of prosperity, St. Paul's found itself without a resident pastor during the period from 1908 to 1939. For 17 of those years it was served from Greenwood (Yale). In 1940 the church was moved from the country to its present location in Mayville. Resident pastors since then have been: R. Schaller, H. Schaible, W. Herrmann, W. Fuhlbrgge, and the undersigned.

The history of St. Paul's speaks for itself. It echoes the thoughts of Psalm 124: "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side . . . then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul." As St. Paul's looks to the future, it likewise says with David in the same Psalm: "Our help is in the name of the Lord, who made heaven and earth."

Pastor Edgar Gieschen

We Turn to the Psalter . . .

...at the Beginning of a New Church Year— Psalm 72

The Psalter is a collection of ancient, divinely inspired, religious songs which express a variety of feelings and emotions experienced by every true believer. It includes songs of penitence and sorrow, joy and hope, gratitude and love, faith and trust. But the Psalter also contains hymns which are definitely Messianic in character, and it is especially during the Advent season that we are moved to turn to the Psalter to be reminded of how this Old Testament hymnal speaks of the coming and the activity of the Messiah, Christ Jesus. Psalm 72 is a good example of such a Messianic hymn.

It is interesting and instructive to compare this Psalm to Hymn No. 59

in *The Lutheran Hymnal*: "Hail to the Lord's Anointed." Both the Psalm and the hymn speak of the glorious rule of the Messiah-King, Christ Jesus. His rule will be universally effective. It will be a gracious rule, favorably affecting the poor, the needy, those distressed by sin. Indeed, "His name shall endure forever . . . All nations shall call Him blessed" (v. 17). How vividly this describes our Savior-King!

In verse 10 of this Psalm there is an obvious prophetic reference to gifts being offered to the Christ-Child and to the coming of the wise men (Matt. 2). It adds to the overall Messianic character of the entire Psalm and serves to put the reader into the proper frame of reference. Perhaps,

when some of these clearly Messianic allusions seem to "jump out" at you as you read, you will want to begin at verse 1 again and read all 20 verses more deliberately as you mentally compare prophecy with fulfillment. And as you approach the final chords once more, you will be able to feel and share the joy of the Psalmist as he sings: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever: and let the whole earth be filled with His glory; Amen and Amen."

*O'er every foe victorious,
He on His throne shall rest,
From age to age more glorious,
All blessing and all-blest.
The tide of time shall never
His covenant remove;
His name shall stand forever —
That name to us is Love. (LH 59:6)*

Philip R. Janke

Direct from the Districts

Minnesota

45 Congregations

On October 1, 1971, the date of his 70th birthday, Pastor J. B. Erhart retired from the active ministry and, together with his wife, moved to Kirkwood, Missouri.



Pastor and Mrs. J. B. Erhart

A 1926 graduate of Concordia Seminary, Springfield, Illinois, he served

in the Missouri Synod for two years. Since 1928 he has been serving WELS congregations.

Pastor Erhart's ministry has been a most unusual one. Unlike most pastors, he has almost always been involved in gathering mission congregations. By his own count, St. Paul's Congregation at Alexandria, Minnesota, was the 45th one.

During his ministry Pastor Erhart served parishes in eight states: Colorado, Iowa, Kansas, Minnesota, Missouri, North Dakota, South Dakota, and Wisconsin. His last parish was Calvary at Glenwood, Minnesota, from where he also served St. Paul's at Alexandria for the last three years. May the Lord's blessing be with Pastor and Mrs. Erhart in their retirement!

Northern Wisconsin

District Missionary Conference

Grace Ev. Lutheran Church of Wau-pun, Wisconsin, hosted the 33rd Annual Northern Wisconsin District Missionary Conference on September 27-28. The 16 men in attendance were edified by two essays: "Adult Instruction Class — A Review of Methods and Manuals with Special Emphasis on Fellowship and Stewardship" and "The Missionary's Approach to the Individual Lost Soul on the Basis of John 4." The former was presented by Pastor P. Kante and the latter by Pastor C. Klein.

Evangelism Workshops

The District Commission on Evangelism conducted workshops in each of the five conferences during the first part of November. The chief objective was to make pastors and congregations more aware of their privilege and responsibility as personal witnesses to the Gospel. With

the day far spent and the night drawing near it is *urgent* that each and every Christian not only live for Christ but also speak Christ to his unchurched friends and neighbors.

Special Note

On September 26 the members of First Ev. Lutheran Church, Green Bay, demonstrated their gratitude to the Lord for permitting Pastor Edward Krueger to serve them faithfully during the past 25 years. The highlight of the day was the service at which Prof. Harold Warnke, principal of Fox Valley Lutheran High School, Appleton, preached the sermon. Altogether Pastor Krueger has served 37 years in the preaching ministry.

Bethel Ev. Lutheran Church, Menasha, Wisconsin, observed the 20th anniversary of its existence on October 10 with two special services. The speakers were Pastor Norman Berg, Executive Secretary of Home Missions, and Pastor Nathan Retzlaff, a son of the congregation. The Rev. David Worgull, statistician of the Synod, is pastor at Bethel.

Southeastern Wisconsin

Shoreland Lutheran High School

September 12, 1971, marked a high point in the rather brief history of Shoreland Lutheran High School. In a special service, held at Mt. Zion Ev. Lutheran Church, Kenosha, over 200 Wisconsin Synod Lutherans saw the first fruits of their planning and labors over the past two years in behalf of Christian secondary education. To fill the need for a Christ-centered educational program for the youth after the elementary grades, a federation of the four WELS congregations in Kenosha (Bethany, Friedens, Mt. Zion, and St. Luke's) established Shoreland Lutheran High School, beginning with the ninth and tenth grades. Enrollment is 27.

Pastor H. Wiedmann of St. John's, Burlington, Wisconsin, delivered the opening sermon on Acts 10:33. During the service Pastor E. Greve was installed as principal and Mr. G. Mallmann as science instructor by Pastor Friedel Schulz of Mt. Zion, Kenosha, who also served as liturgist. Mr. F.

Biedenbender of Friedens Congregation was organist.

Shoreland Lutheran High School is no longer a dream but a reality and, under God's guidance, will serve as a blessing to our people in southeastern Wisconsin and northern Illinois.

Anniversary Collection to CEF

On Sunday, November 7, 1971, Calvary Ev. Lutheran Church of Milwaukee, Wisconsin, observed the 15th anniversary of its founding. President O. J. Naumann preached the sermon for the occasion. The entire anniversary offering was channeled into the Synod's Church Extension Fund. Pastor of the congregation is the Rev. Harry Shiley.

Western Wisconsin

A Weekend of Witnessing for Christ

"I could have gone on the rest of the night," one of the young canvassers declared one Sunday evening. This was the feeling of eight Lutheran Collegians from Wisconsin State University at Whitewater, one high-school girl from Madison, and the members who attend exploratory services in the Rockford, Illinois, area. They had just completed a weekend of going from door to door and witnessing for Christ. The zeal for Christ had brought them to 1085 homes in the greater Rockford area. Of these, 33 per cent were found to have no church membership. One hundred and sixty-five homes will be called on by the Evangelism Committee and the pastor. Presently serving the congregation is Pastor Kenneth A. Gast of Belvidere, Illinois.

This weekend of witnessing for Christ clearly laid the nature of the Lord's work before the group of people striving to form a mission congregation in Rockford, a city of 155,000, the second largest in Illinois. At present, attendance at the services, held at the Harlem Boy's Club in North Park, is about 25. Involved are 40 people, of whom 22 are communicants. The work done that weekend was a positive step in the right direction. The group was granted mission status early in November. May God bless the young people who worked so eagerly for their Lord and the peo-

ple in whom they planted the Seed of Life!

District Missionaries' Conference

On September 27-28, 1971, home missionaries from the Western Wisconsin District met for the second annual District Missionaries' Conference at the student chapel in Madison, Wisconsin. Missions were represented from Wisconsin, Illinois, and Iowa.

The conference began with a Communion service in which the Rev. E. Ahlswede of Moline, Illinois, reminded the missionaries of the beauty of Christ's Church and their God-given privilege of helping build it.

The Rev. Norman W. Berg, Executive Secretary of Home Missions, was on hand to deliver a paper entitled, "A Comparison of the Mission Methods of the Early New Testament Church With Those Used in the WELS Today." The rest of the conference was occupied with discussions led by the various missionaries on topics such as "How to interest and enlist lay members in evangelism work," "How to make an effective evangelism call," and "How to find the unchurched." The conference concluded with a prayer by the District Mission Board chairman, the Rev. A. Laper of Sun Prairie, Wisconsin, asking God's blessing on the work done at the conference and the work of witnessing for Christ carried on by the missions in our District and throughout our Synod.

New District Reporter

The Rev. Victor Prange was recently appointed as *Northwestern Lutheran* reporter for the Western Wisconsin District. We welcome him as our correspondent. Pastors of the District are asked to keep him informed of items that are of more than just local interest, so that he may share them with the members of the Synod through *Direct from the Districts*.

Pastor Prange serves Peace Ev. Lutheran Church at Janesville. His address is 1540 S. Osborne Avenue, Janesville, Wisconsin 53545.

Our thanks to Prof. Robert Sievert who was reporter for the Western Wisconsin District before accepting the position of principal at Saint Croix Lutheran High School in late summer. By the way, the pictures we printed in the convention issue were also taken by him. Our belated thanks for these!

Workers in the Synod's World Mission Fields

NORTH AMERICA Indian Mission

Pastors

Guenther, Arthur A.
Luth. Apache Mission Box 516
Whiteriver, Ariz. 85941
Hartzell, H. Eugene
East Fork Mission
East Fork, Ariz. 85941
Pagels, Richard J.
P.O. Box 16
Cibecue, Ariz. 85901
Schwanke, Myron
Luth. Apache Mission
Peridot, Ariz. 85542
Sonntag, Lyle
Gen. Del.
Bylas, Ariz. 85330
Uplegger, Alfred M.
Apache Luth. Mission, Box 27
San Carlos, Ariz. 85550
Wehausen, Martin J.
917 E. Sheridan
Phoenix, Ariz. 85006

Vicar

Haeuser, David
East Fork Mission
East Fork, Ariz. 85941

Teachers

Boehme, Mark
Apache Luth. Mission
Peridot, Ariz. 85542
Boehme, Mrs. Mark
Apache Luth. Mission
Peridot, Ariz. 85542
Brandt, Miss Susan
Apache Luth. Mission
Peridot, Ariz. 85542
Caruss, Eugene C.
East Fork Mission
East Fork, Ariz. 85941
Cole, Wayne
Cibecue, Ariz. 85901
Fischer, Bonnie
East Fork Mission
East Fork, Ariz. 85941
Hadler, Willis
General Delivery
Bylas, Ariz. 85530
Hadler, Mrs. Willis
General Delivery
Bylas, Ariz. 85530
Lange, Miss Tresa
Cibecue, Ariz. 85901
Lemke, Werner
East Fork Mission
East Fork, Ariz. 85941
Lippert, John
East Fork Mission
East Fork, Ariz. 85941
Meier, Arthur J.
East Fork Mission
East Fork, Ariz. 85941
Meier, Miss Katherine
General Delivery
Bylas, Ariz. 85530
Scharf, Miss Erika
East Fork Mission
East Fork, Ariz. 85941
Silgman, Miss Nancy
Apache Luth. Mission
Peridot, Ariz. 85542
Slattery, Richard
East Fork Mission
East Fork, Ariz. 85941
Slattery, Mrs. Richard
East Fork Mission
East Fork, Ariz. 85941
Travis, Miss Mary
General Delivery
Bylas, Ariz. 85530
Zimmermann, Nelson
East Fork Mission
East Fork, Ariz. 85941

Matron in Charge of Nursery

Kutz, Miss Louise
East Fork Mission
East Fork, Ariz. 85941

Latin American Missions

Pastors

Avendano Castro, Carlos
Apartado Postal 1070
Ciudad, Juarez Chih, Mexico
Chichia Gonzalez, David
Apartado 1-2536
Central Guadalupe Jal, Mexico
Eggert, Rupert A.
3101 Erica St.
El Paso, Tex. 79925
Luna Garcia, Felipe
Apartado
Puebla Pue, Mexico
Orea Luna, David
Apartado M-7101
Mexico D.F.

Sprain, Roger J.
P.O. Box 75
Aguirre, Puerto Rico 00608
Winter, V. H.
2231 E. Beverly Dr.
Tucson, Ariz. 85719
Zimdars, Ernest H.
8804 Cum Lane
El Paso, Tex. 79925

Vicar

Leyrer, Carl
Aldama Pte. 562
Saltillo Coah, Mexico

Teacher

Moeller, Mrs. Kenneth
1420 N. Palo Verde
Tucson, Ariz. 85716

EUROPE

Church of the Ev. Lutheran Confession in Germany

Pastors

Buchholz, Reinhold
2130 Rotenburg/Wuemme
Suederstr. 8
Germany
Fiebiger, Hellmut
8941 Memmingerberg
Augsburger Str. 23
Germany
Firschheim, Johannes em
3011 Hohenbostel
Neue Seidlung 22
Germany
Malschner, Gustav em
8940 Memminger
Nordweg 40
Germany
Schmidt, Adolpho (Vicar)
2130 Rotenburg/Wuemme
Grosse Str. 53
Germany
Schlender, Armin
2800 Bremen
Braunschweigerstr. 38
Germany
Schlender, Helmuth
4933 Blomberg/Lippe
Jahnstr. 10
Germany
Schuetze, Bernhard
3000 Hannover
Grosse Barlinge 35
Germany
Tepper, Richard
3121 Gross-Oesingen
Germany
Wagner, Alfons em
8505 Roethenbach/Pegnitz
Andreas-Maussen Str. 73
Germany
Wengenroth, Karl
8000 Muenchen 60 (Obermenzing)
Schraemelstr. 104
Germany
Zielke, Armin
2900 Oldenburg (Oldb)
Hochhauser Str. 29
Germany
Zielke, Leopold em.
2900 Oldenburg (Oldb)
Scheideweg 119a
Germany

AFRICA

The Lutheran Church of Central Africa

Pastors

Fastenau, Don W.
Box CH-91
Lusaka, Zambia, Africa
Janosek, John
Furlough House
2231 N. 52 St.
Milwaukee, Wis. 53208
Kretzmann, Theodore E.
Box 83
Salima, Malawi, Africa
Mueller, Richard W.
Box 3142
Lusaka, Zambia, Africa
Muyangana, A.
P/B Kalowa Luth. Church P.O.
Manyinga, Zambia, Africa
Sauer, Theodore A.
Box 1971
Lusaka, Zambia, Africa
Spvacek, Kirby A.
Box 1971
Lusaka, Zambia, Africa
Valleskey, Stephen
Box 120
Blantyre, Malawi, Africa
Wendland, Ernst H.
Box CH-91
Lusaka, Zambia, Africa
Wraastad, Orlin
P.O. Box 783
Lusaka, Zambia, Africa

Lay Workers

Schneider, Elmer
Box CH-195
Lusaka, Zambia, Africa
Wendland, Ernst R.
Box CH-91
Lusaka, Zambia, Africa

Dispensary Nurses

Phelps, Miss Linda
P.O. Box 1971
Lusaka, Zambia, Africa
Schneider, Miss Edith
Box 83
Salima, Malawi, Africa

ASIA Japan

Pastors

Habben, Kermit
620 Komatsu
Tsuchiura City
Ibaragi Ken, Japan 300
Johns, Harold R.
619 Komatsu
Tsuchiura City
Ibaragi Ken, Japan 300
Makise, Yukichi
1-47, 1-Chome Tomisato
Kashiwa City
Chiba-Ken, Japan 277
Meier, Norbert R.
2-17 Saiwai-Cho
3-Chome Kurume Machi
Kitatama-Gun
Tokyo, Japan 188
Oshino, Fukuichi
385-4 Aioi-cho
Ashikaga City
Tochigi-Ken, Japan 326
Poetter, Richard A.
4022 Ishikawa-cho
Mito City, Japan 310
Suzuki, Yasuo
808 Nakakomatsuri-cho
Utsunomiya City
Tochigi-Ken, Japan 320
Yamada, Tatsushiro
185-6 Nakadate Naka-cho
Shimodate City
Ibaragi-Ken, Japan 316
Yoshida, Tadashi
827-13 Moriyama-cho
Axa Higashi
Hitachi City
Ibaragi-Ken, Japan 316

Teacher

Hertzel, Eric
620 Komatsu
Tsuchiura City
Ibaragi-Ken, Japan 300

Lay Workers

Igarashi, Ryuichi
4022 Ishikawa-cho
Mito City, Japan 310
Nemoto, Kiyoshi
4022 Ishikawa-cho
Mito City, Japan 310
Takahashi, Keichi
Ishikawa-cho
Mito City, Japan 310

Hong Kong

Pastors

Behn, Paul
55 Beacon Hill Rd. 11/F, Flat D
Kowloon, Hong Kong
Lange, Gerald
22C Broadway 20/F Mei Foo
Sun Chuen Lai, Chi Kok
Kowloon, Hong Kong
Seim, Kenneth
57 Beacon Hill Rd. 10/FI, Flat A
Kowloon, Hong Kong

Teachers

Festerling, Howard
2 Alnwick Rd.
5th Floor Flat B1
Kowloon, Hong Kong
Festerling, Linda
2 Alnwick Rd.
5th Floor Flat B1
Kowloon, Hong Kong
Festerling, Lois
2 Alnwick Rd.
5th Floor Flat B1
Kowloon, Hong Kong

Taiwan

Pastors

Cheung, Matthew
c/o Paul Behn/address above
Cheung, Victor
c/o Paul Behn/address above
Lee, Timothy
146 Tsin Chiang St.
Taipei, Taiwan

**NOMINATIONS
WISCONSIN LUTHERAN SEMINARY**

The following have been nominated by members of the Synod to fill the professorship made vacant by the death of Prof. Martin Lutz. This professor is to serve as librarian and to teach Theological Encyclopedia and Methodology.

Pastor Julian Anderson, St. Petersburg, Fla.
 Pastor Donald Bitter, Fort Atkinson, Wis.
 Pastor Werner Franzmann, Ann Arbor, Mich.
 Pastor Richard Frohmader, Sault Ste. Marie, Mich.
 Prof. Richard Getz, Austin, Tex.
 Pastor Martin Janke, Fond du Lac, Wis.
 Mr. Paul G. Koch, Fond du Lac, Wis.
 Pastor Mentor Kujath, Wauwatosa, Wis.
 Pastor Robert Oswald, Mequon, Wis.
 Pastor Philip Press, Pigeon, Mich.
 Pastor James Schaefer, Milwaukee, Wis.
 Pastor William Schink, Woodland, Wis.
 Pastor Edwin Schmelzer, Remus, Mich.
 Prof. Erwin Schroeder, Watertown, Wis.
 Pastor Lowell K. Smith, San Diego, Cal.
 Pastor Alvin Werre, Clatonia, Nebr.
 Prof. Martin Westerhaus, Wauwatosa, Wis.
 Pastor Herbert Winterstein, Grafton, Wis.
 Pastor Arno Wolfgang, Toledo, Ohio
 Pastor Waldemar Zarling, Benton Harbor, Mich.

The Seminary Board of Control plans to meet at Mequon, Wisconsin, on January 10, 1972, at 1:30 p.m. to call from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by Jan. 6, 1972.

Pastor Emil G. Toepel, Secretary
 614 East Street
 Baraboo, Wis. 53913

REQUEST FOR NOMINATIONS

To augment a previous list of candidates the Board of Control of Dr. Martin Luther College requests additional nominations for a man qualified to teach science with emphasis on biology.

In submitting nominations kindly provide as much pertinent information as possible.

Nominations should be in the hands of the secretary no later than December 29, 1971.

Gerhard C. Bauer, Secretary
 DMLC Board of Control
 8730 Nicollet Avenue
 Bloomington, MN 55420

RESULT OF COLLOQUY

In a colloquy held on October 25, 1971, Pastor W. T. Niermeier, Harrisonville, Missouri, formerly affiliated with The Lutheran Church — Missouri Synod, was found to be in agreement in doctrine and practice with the Wisconsin Ev. Lutheran Synod and is herewith recommended for membership. Our Savior Lutheran Church, which he will continue to serve, has also withdrawn from The Lutheran Church — Missouri Synod and resolved to affiliate with the Wisconsin Ev. Lutheran Synod.

First Vice-President
 Carl H. Mischke
 District President Manfred J. Lenz
 Professor Siegbert W. Becker

NOTICE

The officers of the Board of Trustees are as follows:

Chairman	Rev. Elton H. Huebner
Vice Chairman	Rev. Erhardt G. Schultz
Secretary	Rev. Carl S. Leyrer

The Executive Committee of the Board of Trustees is:

Chairman	Rev. Elton H. Huebner
Secretary	Rev. Carl S. Leyrer
	Rev. Norbert E. Paustian
	Mr. Marvin Schwann

Ex Officio	President O. J. Naumann
Ex Officio	Rev. Harold H. Eckert — Executive Secretary — Board of Trustees

The next regular meeting of the Plenary Board of Trustees is scheduled for January 17, 1972

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

Carl S. Leyrer, Secretary
 Board of Trustees

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTORAL CONFERENCE

Place: Grace Lutheran Church, Le Sueur, Minn.; D. Baumler, host pastor.
 Date: Dec. 7, 1971; 9:30 a.m.-4:30 p.m.
 Preacher: R. G. Luebchow (A. Martens, alternate)
 Agenda: Exegesis of II Timothy 1, P. R. Hanke; Isagogical Study of Romans, M. C. Birkholz.
 R. G. Luebchow, Secretary

INSTALLATIONS

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

Pastors

Bode, David E., as pastor of Faith, Tacoma, Wash., and Zion, Ranier, Wash., on Oct. 24, 1971, by E. Bode (Pac. N.W.).
Fuhlbrigge, Karl, as pastor of Immanuel, Findlay, Ohio, on Oct. 31, 1971, by D. Laude (Mich.).
Scheele, Martin J., as District Missionary for the Colorado Mission District, on Sept. 26, 1971, by L. Ellenberger (Neb.).
Voss, Walter C., as pastor of Grace, Kenton, Ohio, on Oct. 24, 1971, by O. Lindholm (Mich.).
Weiser, Douglas P., as pastor of Trinity, Abita Springs, Louisiana, on Oct. 24, 1971, by K. Peterson (Mich.).
Zarling, Frederic H., as pastor of St. John's, Rt. 2, Appleton, Wis., on Nov. 21, 1971, by A. Wood (N. Wis.).

Teachers

Hartzell, Lance, as teacher at St. John, Fremont, Wis., on Aug. 29, 1971, by R. Maurice (N.W.).
Marten, Thomas, as teacher at Grace, Yakima, Wash., on Aug. 15, 1971, by M. Teske (Pac. N.W.).

NORTH HOUSTON, TEXAS

Abiding Word Ev. Lutheran Church, Houston, Texas, serves the following areas of North Houston: Westador, Ponderosa Forest, Inverness Forest, Memorial Hills, North Hills Estates, North Forest, Enchanted Oaks, Cypresswood, Bammel Forest, Pine Oak Forest, Dove Meadows, Northampton, Green Gate Acres, Oak Creek, Huntwick, Greenwood Forest, Champions, and the surrounding towns of Spring, Tomball, Westfield and Humble. Chapel located on Red Oak Drive at FM 1960. Sunday school and Bible class: 9:30 A.M.; Worship: 10:30 A.M.

Pastor W. R. Gabb

TEXAS RIO GRANDE VALLEY

Abiding Savior Ev. Lutheran Church, an exploratory mission congregation of the Arizona-California District Mission Board, is now meeting in the First Presbyterian Church, 7th and Iowa Streets, in Weslaco, Texas. Bible class: 6:30 P.M.; Worship: 7:30 P.M., Sundays. Interested persons, and especially WELS winter visitors to the Rio Grande Valley, may contact Mr. Buddy Hovda in Progreso (512-565-2851) or Pastor W. R. Gabb in Houston (713-353-7313).

BEMIDJI-BRAINERD, MINNESOTA

Please send the names of any WELS members in either the Bemidji or Brainerd areas to the undersigned. Sunday service at Christ Ev. Lutheran, 1009 S. Seventh St., Brainerd, is at 9 a.m. At present we are exploring the possibility of holding services in the Bemidji area.

Pastor Roy H. Rose
 409 N. 4th St.
 Brainerd, MN 56401

CINCINNATI

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

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

SEMINARY ADVENT-CHRISTMAS SONG SERVICES

The annual Advent-Christmas Song Services will be held in the chapel of Wisconsin Lutheran Seminary, Mequon, on Sunday, December 12, at 2:00 and at 4:00 in the afternoon. The public is invited.

Martin Albrecht
 Music Director

COMMUNION WARE

Your Wisconsin Synod Mission in Salt Lake City, Utah, is in need of a used Communion set. Anyone having a set available, please contact the undersigned. Mission will pay transportation.

Pastor Martin J. Scheele
 2247 Roosevelt Ave.
 Salt Lake City, Utah 84108

SUNDAY SCHOOL DIVIDERS

Gethsemane Ev. Lutheran Church, our mission congregation in Davenport, Iowa, is in need of curtains to divide its chapel for Sunday school use. If any are available, please contact the undersigned to make shipping arrangements.

Pastor Ralph E. Scharf
 2414 East 32nd Street
 Davenport, Iowa 52807
 Phone (319) 359-0144

NOTICE!

Pastor Karl Otto — 392-16-6370

Civilian Chaplain in Southeast Asia
 Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243