

St. Luke's at Jackson, Michigan

THE NORTHWESTERN

Lutheran

May 21, 1972

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BRIEFS by the Editor

The date of this issue is Pentecost Sunday. It is the anniversary of the day on which the Holy Spirit came upon the disciples and empowered them to speak the Word boldly. Through them the Holy Spirit testified to Jesus Christ, and on that first Pentecost added 3,000 to the number of those who put their trust in the Savior. Thus the Holy Spirit brought the New Testament Church into being, adding it to the saints of the Old Testament.

The Holy Spirit is He of whom Christ said that the Father would send Him in Jesus' name. Thus all the Persons of the Holy Trinity are deeply and personally involved in the creation of the New Testament Church. We might say that each Person in the Godhead has His specialty. To put it succinctly: It is the Holy Spirit who brings us to faith in the Son of God who at the Father's bidding sacrificed Himself for our sins.

Because this is so, we cannot help but look upon it as sacrilegious when Dr. Letty Russell, liberationist, theologian, professor, and Presbyterian woman minister, is reported by the April 1, 1972, issue of the *Philadelphia Inquirer* to have stated: "The least we can do is call God 'She' part of the time and the Holy Spirit 'She' all of the time." This produced the

lurid headline: *Call Holy Spirit 'She,' Woman Minister Urges*. We would be inclined to look upon this as a farce, if it weren't blasphemous.

The fact that the First Person in the Godhead is called "Father" and the Second Person is called the "Son," in no way introduces sex into the Godhead, or puts us on the side of those who insist that being "fully human means being a white male." The terms "Father" and "Son," applied to two of the Persons of the Godhead, do not have sexual overtones, but express a personal relationship that is intimate and loving. That our Lord Jesus Christ was a man does not make Him less the Savior of women. It is not His maleness that saves us, but the fact that He is the Lamb of God that took away the sins of the world.

To insist that sex must be stressed when thinking of the Godhead means to degrade God to the level of the heathen idols, who were both male and female, and the stories of whose "lives" make lurid reading even in 1972. God preserve us from stooping to this level, thereby also degrading the gift God gave us human beings when He created us male and female!

Let's celebrate Pentecost as the great day when the Holy Spirit

opened the door of the New Testament Church to both men and women, and "to your children, and to all that are afar off, even as many as the Lord our God shall call."

The dedication pages of books usually state: "To My Wife," or "To My Parents," or "To My Friend Who Inspired Me To Write This Volume." Rare are dedications to institutions of learning. Back in the 1930's Dr. R. C. H. Lenski, who wrote a commentary on the entire New Testament, dedicated his "Interpretation of St. Paul's Second Epistle to the Corinthians" to our Wisconsin Lutheran Seminary.

"Evolution or Degeneration — Which?" — *the most recent publication of the Northwestern Publishing House — is dedicated by the author, Mr. Hilbert R. Siegler of New Hampshire, to his alma mater, Northwestern College, Watertown, Wisconsin. The dedication page reads: "Dedicated to NORTHWESTERN, that unsophisticated little college in Wisconsin where our universe and everything in it is considered a manifestation of God's glory; and where any efforts on the part of man to deny this glory or claim it for himself will arouse but pity and deep sorrow. H. R. S."*

With these words of dedication, Mr. Siegler, who is a scientist in his own right, acknowledges the debt which his faith in the Holy Scriptures owes to the instruction he received at Northwestern College, from which he graduated in 1931. More information on this book is given on page 194. It will be worth your while to purchase and read this paperback.

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 — St. Luke's Portable Chapel, Jackson, Michigan; P. Seiltz, pastor (see page 171).

Editorials

Excuse Not Accepted "They all with one consent began to make excuse," says Jesus of the invited guests in His Parable of the Great Supper. He then proceeds to offer some typical specimens: "I have bought a piece of ground . . . I have bought five yoke of oxen . . . I have married a wife. . ."

As excuses go, these were not too bad. In fact, they would have been perfectly acceptable as a reason for non-participation in a less important affair.

In an article published in the April 9 issue of *The Northwestern Lutheran* Pastor Edgar Hoenecke, Executive Secretary of our Board for World Missions, points out, "Our Wisconsin Synod has been thrust into a leadership role for conservative, orthodox Lutheranism in our time." And he continues, "When the Lord preserved pure teaching and practice to us in a world of spiritual and moral decline and blessed us with the material means to share His Truth with our fellowmen, He also looked to us for faithful stewardship of His spiritual and material gifts." He then goes on to call attention to several urgent mission ventures which for lack of funds our Synod at present is unable to undertake.

No one familiar with the situation will question Pastor Hoenecke's assertion that God has thrust our Wisconsin Synod into a leadership role for the preservation and proclamation of the saving Truth in the world today and that He has supplied us with the means to carry out this assignment. Accepting this as the fact which it is, we can go one step further: We had better not take our cue from those who "with one consent began to make excuse."

As congregations and as individuals we can find other uses for our money. With few exceptions, these uses may be perfectly legitimate and highly important. But dare we then say to the almighty and gracious God who called us, "Therefore I cannot come," as did the excuse-makers?

Our fellow sinners, whose priorities are improperly ordered, may even pat us on the back when we decline. In a way this excuses their own inaction. But when the Lord calls, He looks for a response, not an excuse.

Immanuel Frey

Analyzing Unbelief Statisticians say that suicide is the tenth most common cause of death in the U.S., fourth among high schoolers, second among collegians. Reasons for deliberate self-destruction are endlessly researched and range the whole spectrum of human emotion, from disappointment to love to revenge upon survivors.

The Bible student wonders about this "analysis" business, for he knows that many of the motives of his own heart are hidden from him: "Cleanse Thou me from secret faults." When it comes to probing the innermost mind of someone else, he asks along with the prophet: "The heart is deceitful above all things and desperately wicked, who can know it?"

Ahithopel had the keenest mind in all Israel, and Judas had amazing spiritual advantages, but both set themselves in stony rebellion against God who said: "Thou shalt do no murder." Whatever their thinking was, dis-

obedience and disregard for God is unbelief in the blackest colors.

To seek the cure for unbelief within people is placing the emphasis on the wrong place — on unreliable, unpredictable, unknowing man. The only One who ever really "knew what was in man" pointed in another direction, away from ourselves.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." The human heart that fastens upon the perishables of this world perishes right along with them.

Jesus points every despondent and hard-pressed pilgrim to the one dependable factor in all of the uncertainty, the very God Himself: "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

John Parcher

Social Theories Are Not Scripture Quality schooling for poor minority children; this is one of the issues of the day. Can it best be achieved through integration or through compensatory education?

The *New York Times* defines the two systems: "Under compensatory education a special effort is made through the use of additional teachers, special classes or equipment to bring children with disadvantaged backgrounds up to par in learning. Integration on the other hand puts the disadvantaged in classes with more advanced pupils in the belief that children learn more from their [classmates] than from their teachers."

Various groups and organizations, persuaded by the educational planners of our country, have heatedly taken sides in this educational issue, each absolutely convinced that their method is right. "Quality education through bussing," one side chants; the other is just as sure that "Upgrade neighborhood schools" is the solution.

Who is right? "Neither," says the *Times*. "Recent studies indicate that both methods suffer from the inability of all public education to salvage the learning processes of children who live in poverty and social distress." (Apart from the circumstance that neither side appears to recognize that children have never been and never will be equal in standard learning procedures.)

The "facts" and the positive solutions have proved to be something considerably less than we were led to believe. And yet church bodies continue to place the acceptance of current educational and social theories on the consciences of their people, as if they must believe in integration or segregation as they are to believe in John 3:16.

Small wonder that churches with strong social-action programs are losing the confidence and support of their people. Man's social and educational theories and experiments, which change from decade to decade, can't be put on a par with God's eternal Truth. Man's "truth for a day" tends to reduce Truth to one of its kind.

Carleton Toppe



Studies in God's Word

"IT IS FINISHED!"

All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship Thee.

For the kingdom is the Lord's, and He is the Governor among the nations.

All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before Him, and none can keep alive his own soul.

A seed shall serve Him; it shall be accounted to the Lord for a generation.

They shall come and shall declare His righteousness unto a people that shall be born, that He hath done this (Psalm 22:27-31).

It was a giant step on the cross from "My God, My God, why hast Thou forsaken Me?" to "It is finished!" It is for us a leap from the incomprehensible to the inscrutable. How can flesh and blood follow the course of our Savior down to the unfathomable depths of suffering and then up to the inexhaustible joys of triumph? That is what this Psalm attempts to do in human language. It is no wonder that the words stretch our minds! A lot of ground is covered between the opening words and "He hath done this!"

Eager Anticipation

The last section of the Psalm forms a fitting pedestal to the whole. As in the rest of the Psalm the description fits only the Christ, so also the conclusion transcends the experience of a mere man. The lowly Sufferer, become the mighty Conqueror, savors the fruits of His victory. He foresees

the outpouring of His Spirit upon all flesh — every nation and kindred and tongue and people.

The Holy Spirit, the Remembrancer, by His renewing power enlightens the minds of the people from the four points of the compass and turns their hearts to the Lord, their Savior. The wholesale announcement of the Afflicted One's deliverance plants the knowledge of God and His rescue mission into the minds and hearts of the heathen. In the Seed of Abraham families out of all nations of the earth are blessed. They bow down before the Lord and His Christ.

The Savior Reigns

The prospect is based upon the kingship of the Lord. By the right of redemption the world belongs to the Son, who has become the King of kings. The complete conquest of the usurper of this world by the Prince of Life has won for Him the right to claim the world as His territory. He rules over the world by His power and among the nations by His grace. His is the kingdom.

All sorts and conditions of men are brought under His rule. The great and the rich ("they that be fat") in the world pay Him homage, treasuring His spiritual delights above their temporal delicacies. The poor and the needy, who "go down to the dust" and are helpless to prolong their life, bow the knee to Him who is their Wealth and Health. Dying men, whether rich or poor, high or low, bond or free, bow down before Him who is the Resurrection and the Life. They commit their souls to Him for time and for eternity.

The reign of grace flows from generation to generation down through the ages. The great congregation grows from a seed — a remnant, a mere handful of disciples who serve the King. Their witness gives birth to a generation of disciples of all nations. These in turn transmit the Gospel to succeeding generations of "people that shall be born." The peace corps of the Peace Prince marches out, for example, from Jerusalem to Judea, to Samaria, and to the uttermost part of the earth. The pattern is repeated from age to age.

Mission Accomplished

A simple slogan is emblazoned on the banner that is carried to the ends of the world by disciples on the go: "His righteousness!" The righteousness of the Lord brought the Victim into the dust of death. His righteousness delivered the Afflicted One from the lion's mouth. His righteousness raised Him up the Victor. His righteousness covers the unrighteous. He is the Lord our Righteousness.

The Sun of Righteousness had been promised of old. In the fullness of the time God sent forth His Son into the world. At His baptism the Son was anointed the Redeemer. His task was completed on the cross. On Easter the King was crowned. At His Ascension He was seated on the throne. What God had planned was accomplished. He did it all. "He hath done this." Since Pentecost "we do hear . . . in our tongues the wonderful works of God" (Acts 2:11). As He Himself proclaimed it with a shout: "It is finished!"

Paul E. Nitz

The Connection Between the GOSPEL and

CHURCH FELLOWSHIP

It is not our purpose in this article to expound the Scripture doctrine of fellowship at length. Rather, our aim is to show that there is a close connection between this doctrine and the Gospel, or to put it another way: between obedience to the Savior in regard to the fellowship we practice with other professing Christians and our fellowship, our blessed relationship, with Him.

A Statement of the Doctrine

But we cannot dispense entirely with a statement of the fellowship doctrine. For the sake of brevity we cite the following from *This We Believe*, our Synod's brief, popular statement concerning its doctrinal position:

6. We believe that God bids us on our part to acknowledge oneness in faith among God's saints on earth only as they by word and deed reveal (confess) the faith of their hearts. Their unity becomes evident when they agree in their confession to the doctrine revealed in Scripture. We believe, furthermore, that the individual through his membership in a church body confesses himself to the doctrine and practice of that body. To assert that unity exists where there is no agreement in confession is to presume to look into man's heart. This only God can do. . . .

7. We believe that those who have become evident as united in faith will give recognition to their fellowship in Christ and seek to express it as occasion permits. They may express their fellowship by joint worship, by joint proclamation of the Gospel, by joining in Holy Communion, by joint prayer, by joint church work. We believe that we cannot practice religious fellowship with those whose confession reveals that error in taught or tolerated, supported or defended. The Lord bids us avoid persistent errorists (Rom. 16:17,18).

13. We reject the contention that religious fellowship may be practiced without confessional agreement.

Fellowship with Christ and Obedience

Consider, first, these words of our Savior, "Beware of false prophets!" (Matt. 7:15.) This is exactly what Paul states in Romans 16:17: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Accordingly, shunning all spiritual fellowship with those who teach or tolerate false doctrine is God's will for us.

Next, ask yourself: What will be my attitude toward the will of my God — and that means: of my Savior! — if all

is well with me? The mother of Jesus expressed it perfectly long ago: "Whatsoever He saith unto you, do it" (John 2:5). You see, she stood in a relationship to Jesus more blessed than that of being His mother. She was bound to Him as her Savior by faith and love. That relationship for her was one of unquestioning, single-minded obedience. It is to be the same for every believer, as Jesus Himself says: "If a man love Me, he will keep My words" (John 14:23).

At this point let us realize what you and I would be doing if we should say, "But I can't go along with my Synod here. I feel we are being too harsh and rigid. It strikes me as downright loveless." Aren't we then treating the whole matter of the Scriptural fellowship doctrine and principles as mere churchly, man-made rules and regulations?

Whenever we find ourselves on the verge of disobeying any part of our Lord's will, the words of Jesus should ring hauntingly in our hearts: "If a man love Me, he will keep My words." They should forcefully remind us that we cannot in any matter ignore His gracious will for us, and that, if we do, we shall endanger our blessed relationship with Christ — a relationship that enables each one of us to say with joyous certainty: "I am a child of God, holy and precious in His sight! I am an heir of heaven!"

"Jesus, You're Wrong There!"

When all is said and done, what is it that we do if we choose to disobey our Lord's fellowship instructions and warnings? Let us put it bluntly: we set our judgment against His perfect wisdom. In fact, we say to Him: "Jesus, you're wrong there!"

Surely, we do not want to be guilty of such a thing. Then we dare not let ourselves be taken in by the fine-sounding arguments which men use to defend such disobedience and to picture it as a more Christian and even a more "Christlike" way. Some of these arguments are:

- We must show love to these poor, misguided brethren.
- We must stay in fellowship with those who teach and uphold false doctrine in order to convert them from their errors.
- We must not give outsiders a harsh image of the church.
- Surely, Jesus wants all Christians to get together so that they can bear a united witness to a godless world.
- There are Christians in those other churches, too, and I can't believe that the loving Jesus wants us to condemn them all to hell.

We can't answer all these arguments here in detail. But in regard to the last one we want to say: Who in the world does such a thing? We don't play God and judge the hearts of others when we decline to practice fellow-

ship with them. By following a Scriptural fellowship practice we simply repeat the Lord's own testimony for the full truth of God and against all deviations from it. And, by the way, isn't it a service of love to warn them against the errors which are an ever-present threat to their soul's salvation? Genuine love is made of sterner stuff than the easy permissiveness which says: "Let's forget our doctrinal differences."

"Thanks for the Warning!"

It is this love in its perfection that prompts our Savior to warn us: "Beware of false prophets!" Does a faithful Savior employ tactics with those whom He calls "My friends"? We know better. He warns against fellowship with the adherents of error because continued exposure to error is a constant danger to faith in Him and to salvation through Him. Therefore we should respond by saying, "We thank You, O Savior, for thus warning us. Give us grace to heed Your warning."

"I Can Stand Exposure to Error"

We certainly are not listening to the Savior if we say: "I am staunch enough so that I can stay in fellowship with a church body or individuals who persist in error. They can't influence me in my personal loyalty to Jesus and the full truth of God's Word."

When Jesus says, "Beware!" and His Apostle admonishes, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12), it is presumptuous for any Christian to say, "There is no danger, or it so slight that I can easily evade it."

The stern, humbling truth which Jesus packs into that word "Beware!" is that we are woefully weak. It is a sad fact that our Old Adam has an incurable hankering for error and no relish for the truth of God. For this reason Jesus warns us. He knows we can't stand continued exposure to error. Therefore, too, He had Paul write by inspiration, "A little leaven leaveneth the whole lump" (I Cor. 5:6). As the dough is helpless to resist penetration by the yeast, so we, by ourselves, are helpless to resist error. Our only safety lies in obeying the Lord's warning.

The Sad Record of Experience

Those who exempt themselves from the Scriptural injunctions and warnings are often well-meaning enough. But good intentions when substituted for simple obedience can be disastrous.

What happens when people stay on in a church body, though they well know that the time has come for "the stern rebuke required by love," namely, separation? They promise themselves — and others! — that they will stay on a little longer in order to bear further testimony. But the longer they stay on, the higher usually climbs their toleration point for error, and the lower sinks their strength to break with their erring church.

Not only do they fail to bring the testimony for the saving truth that God expects of them; but by their continued

membership in churches that have forsaken God's Word and by their financial support of them, they actively aid and abet the cause of error. They become partners in other men's sins (I Tim. 5:22).

All too often they go all the way from sincere faith in Christ to unbelief. They *think* they have retained the faith, but it is "faith" in Christ the moral Model and Teacher, the social Reformer or Revolutionary, and in the "Gospel" of social, secular betterment and uplift — the sorry substitutes for the true faith and the genuine Gospel which their degenerated churches have adopted.

Look at the Pages of Church History!

The same thing is true of church bodies. The road of church history is strewn with the wrecks of churches that once stood uncompromisingly on the Scriptures. The pages of that same history also reveal that the first tell-tale symptom of their spiritual decline was *their failure to put into practice what the Scriptures teach about fellowship*. The next steps of disobedience to God's Word followed in sad procession. Tragic examples are plentiful in Protestantism and in Lutheranism as well.

We are back to "A little leaven leaveneth the whole lump." What Scripture teaches, history confirms.

Let Ours Be a Glad Obedience!

We have had to strike a strong warning tone in this article. Let us close on an encouraging note. The encouragement lies in the promise of our Lord to bless all obedience to His will. Surely, we in our Synod have experienced this blessing! Pastor Norman Berg, the Executive Secretary for Home Missions, put it this way in his report to the 1971 Convention:

Our Synod entered the decade of the sixties amid dire predictions from within, and especially from without, that a Synod which took such an uncompromising confessional position was doomed to minimal growth and ultimate failure in a program of mission outreach in the United States.

In the decade past the Lord has permitted us instead to view home mission activity which has spread to 17 states and about 120 metropolitan areas in a Synod whose growth rate in membership and stewardship far surpasses that of any of the larger Lutheran bodies. Is the Lord not giving us a special message regarding the blessings of proclaiming His Word faithfully and widely by permitting us to see them even statistically? (*Reports and Memorials*, 1971, p. 54.)

May God give us grace to overcome the fear of standing alone, of being considered narrow and loveless, and of a "bad image," and to yield a glad, wholehearted obedience to Him who loved us and gave Himself for us (Gal. 2:20).

Pastor Werner H. Franzmann
Darlington Ev. Lutheran Church
Ann Arbor, Michigan



The Rev. H. Eckert, Executive Secretary of the Synod's Board of Trustees, receiving a check for the portable chapel from Pastor E. Zell of Lola Park Lutheran, Detroit. Also present are Mr. Arthur Schaefer, Real Estate Manager for the Synod, and Pastor N. Berg, Executive Secretary of the General Board for Home Missions.

Silver Anniversary Gift A Chapel

sections to its site at 3501 Morrill Road, Jackson, just east of US-127 about a mile north of I-94. Because of repeated construction delays, Morrill Road was not opened for traffic until June of 1971. So St. Luke congregation had to continue worshiping in the YMCA until it had road access to its chapel.

It was a happy day when the chapel was dedicated on July 18, 1971. The Rev. Edward Zell of Lola Park Lutheran Church spoke in the morning service to 77 people in the chapel. The afternoon service was conducted outdoors on the asphalt parking lot shaded by large oak trees. About 175 persons heard the Rev. Andrew Bloom of St. Jacob Lutheran Church, rural Grass Lake, deliver the message. Five of the original eight families had been members at St. Jacob.

After the service the people looked over the building at their leisure. It is 24 ft. by 44 ft., with cedar siding and mansard roof. An office and a compact kitchen unit are in the back. Storage area is provided on both sides of the chancel. Architect Anderson selected chancel furniture to fit the size and style of the building and to match the walnut-paneled walls. He also constructed the beautiful stained-glass windows. A blue-green carpet covers the floor. The building seats 80 in chairs which are rearranged for Sunday school and meetings. Present worship attendance is in the forties. Total cost of the building was slightly over \$17,000.

The congregation expresses its appreciation to Lola Park Lutheran Church for its Spirit-inspired love and generosity, to its neighboring congregation, St. Jacob Lutheran Church, for its assistance, and to all the mission-minded people in our Synod who have allowed us to borrow over \$42,000 of their offerings for our parsonage, land, and site preparation. The congregation is also indebted to the District Mission Board for all of its guidance and work on their behalf.

May God continue to carry out His work of saving souls through all of us! Only He can motivate us sinners to love Him and work for Him.

Pastor Paul Seiltz

Usually people and organizations receive gifts on a 25th anniversary. Not so with Lola Park Lutheran Church, Detroit, Michigan. On its 25th anniversary it presented to the Synod as a Thank-offering a portable chapel to be used first by its "daughter" congregation, St. Luke's, Jackson, Michigan, and later at other home missions in the Michigan District. The portable chapel, meant to be used two to three years in one location as a starting unit, was designed by Duane Anderson AIA, the Synod's architectural consultant. A similar unit is located in Spring, Texas, and several more are planned.

Lola Park began as a mission congregation and remembered well the blessings God granted it through the offerings of Wisconsin Synod brethren! Thus after the mortgage on its church-school building was burned, the members of Lola Park determined not to "take it easy" but to transfer further special contributions to the work of spreading of the Gospel elsewhere. They also offered manpower for the survey of mission prospects in Jackson, a city of 50,000 in south central Michigan.

The chapel was built by Educator Sales Inc., a Jackson firm, and in October, 1970, was transported in two

1972 District Conventions

The following are the dates and places of the conventions of the Nine Districts of the Synod which will be meeting this summer.

Arizona-California

June 20-22 at King of Kings Ev. Lutheran Church, Garden Grove, California.

Michigan

June 13-15 at Michigan Lutheran Seminary, Saginaw, Michigan.

Southeastern Wisconsin

June 13-15 at Wisconsin Lutheran High School, Milwaukee, Wisconsin.

Pacific-Northwest

June 27-29 at Grace Ev. Lutheran Church, Yakima, Washington.

Dakota-Montana

June 20-22 at Northwestern Lutheran Academy, Mobridge, South Dakota.

Nebraska

June 20-22 at St. Paul's Ev. Lutheran Church, Norfolk, Nebraska.

Minnesota

July 25-27 at Dr. Martin Luther College, New Ulm, Minnesota.

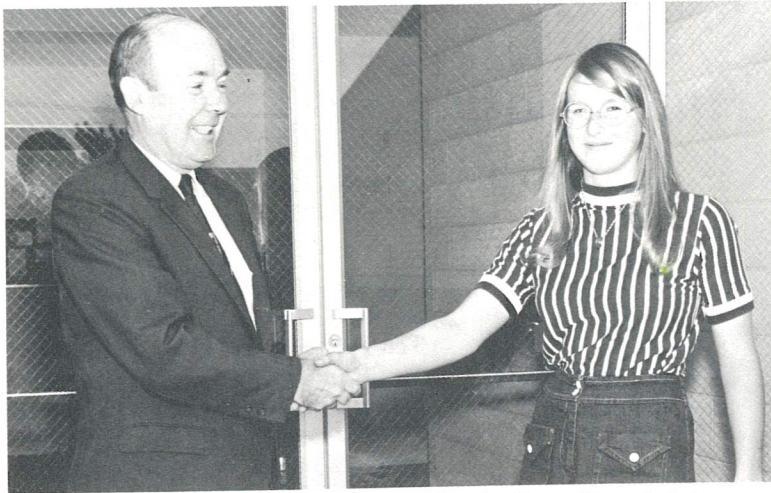
Northern Wisconsin

August 7-9 at Fox Valley Lutheran High School, Appleton, Wisconsin.

Western Wisconsin

June 5-7 at Northwestern College, Watertown, Wisconsin.

Individual announcements will appear in *The Northwestern Lutheran*, as submitted by the respective secretaries. Lay people of our congregations are welcome to attend any of the District conventions.



Coordinator-Principal E. Dobberstein welcoming Susan Stieve, first student enrolled in MLHS.

RELIGION: The main reason for coming to MLHS . . . the added ingredient . . . what our faith is all about . . . we memorize, we do some thinking, we apply. (1971 Yearbook.)

Michigan Lutheran High School

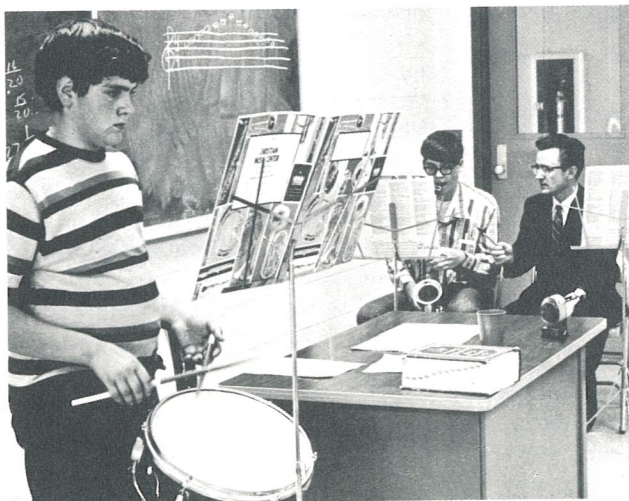
Benton Harbor,
Michigan

September, 1970, marked the opening of Michigan Lutheran High School in Benton Harbor, the first WELS secondary school in the state other than the Synodically supported Michigan Lutheran Seminary. Although consideration to founding such a high school had been given at various times since 1950, the final go-ahead was not forthcoming until a group of interested individuals organized the Southwestern Michigan Lutheran High School Association in 1968. That Association originally was and still is headed by the Rev. Henry T. Peter of St. Paul's Lutheran Church in Sodus, Michigan. The controlling Board of Regents is composed of two pastors, two Christian day school teachers, and eight laymen.

The original class of 16 pupils, all ninth-graders, was welcomed in September, 1970, by a faculty composed of Coordinator-Principal Elmer Dobberstein, Teacher Robert Gruetzmacher, and part-time music instructor, Mrs. Myrth Kremers. Mr. Dobberstein, for 25 years a member of the staff at Concordia Collegiate Institute in Bronxville, New York, accepted the call to direct the initial planning and operation of MLHS. Mr. Gruetzmacher was called from St. Stephen's Christian Day School in Adrian, Michigan, and Mrs. Kremers, a member of St. Matthew's Lutheran Church in Benton Harbor, was contracted on the basis of her professional training in music and public high-school teaching experience.

A year later, in September, 1971, the faculty had to be doubled, because of a gratifying increase in enrollment to a total of 57 students — 85 per cent of them from WELS homes. Mr. Ronald Pape, formerly of St. Croix Lutheran High School in St. Paul, Minnesota, accepted the call to head the science department, to teach religion, and to supplement the music program; Miss Susan Hochmuth, a 1971 graduate of Dr. Martin Luther College in New Ulm, Minnesota, was assigned to MLHS to teach English and girls' physical education; and the Rev. Richard Shimek of Eau Claire, Michigan (Grace Lutheran), began serving as part-time instructor, teaching Latin.

The academic program of MLHS makes basic provision for a two-track



Two band members being instructed by Mr. Ronald Pape.



MLHS Football Team — The Titans

EVANGELISM AND THE LAYMAN

offering. Those planning to go on to college, to prepare either for full-time church service or for secular occupations, will be qualified to do so upon graduation; those wishing to terminate their formal education at the completion of high school may opt to take a program of study leading merely to a high-school diploma.

A broad and wholesome extracurricular program has been received with enthusiasm. Students are able to play interscholastic football, basketball and baseball, wearing the school colors of purple and white, and known as the Titans. A formal squad of uniformed girl cheerleaders lends its support. Colors and nickname were chosen by the students.

Musical activities include a band, a chorus, and a smaller select singing group chosen from the chorus. In addition to presenting local concerts, these groups participate in corporate presentations involving other Lutheran high schools held at such places, for example, as Manitowoc and Milwaukee, Wisconsin. Gifts and loans of equipment, robes, and other supplies have contributed significantly to the growing success of the music program.

Additional student activities include the yearbook (Titans '72), school paper (Titan Times), student government, field trips and assembly programs, and involvement in the daily chapel worship program.

The anticipated size of the freshman class in September, 1972, makes it imperative that the present rental facilities at Good Shepherd Lutheran Church be replaced by larger ones. To that end a fund-raising campaign during the summer of 1971 realized approximately \$300,000 to be used for the construction of permanent buildings on a 50-acre property south of the twin cities of Benton Harbor and St. Joseph.

The blessings of the Lord upon the MLHS venture have been manifold and marvelous. Continued enthusiasm on the part of the controlling board and the school faculty, plus mounting support of the WELS constituency, augur well for a projected enrollment of 200 when the first class graduates in 1974.

Evangelism is also the work of laymen. The Apostle Peter wrote: "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." It is clear that the words of our ascending Lord to His apostles, "Ye shall be witnesses unto Me," were directed to all believers.

Laymen are often more successful in getting the unchurched to church and to the pastor's class than the pastor. Ask the pastors who have active evangelism committees! It is not uncommon for lay visitors to bring 10 and 20 adults to the pastor's class, adults whom the pastor had not met before. The unchurched sometimes have the attitude that "the pastor is paid to do that." When a layman speaks of Christ and invites them, their attitude is often changed to: "There must be something to it if this fellow of his own accord takes time to talk to me and invite me." Would it not be safe to assume on the basis of Isaiah 55:11 that the 2,740 adult converts of 1970 would have been multiplied a number of times if all 271,117 communicant members of the Synod would have been active witnesses for Christ in their communities? Isaiah 55:11 states: "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 sent it." That's a promise!

Laymen ARE interested in evangelism! This series of articles on evangelism has evoked letters from a number of them. We quote from a few. From Minnesota: "Dear Pastor Valleskey: I am writing to you for more information on the evangelism materials which are available for congregational and personal use as mentioned in the January 16, 1972, issue of *The Northwestern Lutheran*. . . I spent 25 years in my own business. . . I have sold my agency. . . It seems that the evangelism work

fits my ability and also my knowledge. I would like to have your comments as to this possibility as there seems to be a large field for this work in the southwest part of . . . I would be most happy to attend such a meeting. . . ." From South Dakota: "Dear Pastor, Will you please let me know what material you have for use in doing personal evangelism?" From Wisconsin: "Dear Sir: We have just received our new *Northwestern Lutheran*. We are very interested in your evangelism program. Would you please send. . . ." From Michigan: "Dear Pastor Valleskey, I am interested in starting in a sharing group in our church. This is where Christian women share their experiences with Christ. By speaking out among each other we can also learn how to witness to non-Christians. I noticed in *The Northwestern Lutheran* you have materials that could help and guide us. Would you please . . ." From Minnesota again: "Dear Pastor Valleskey. A group of students on our campus would like to know what materials are available for personal and group study in the area of evangelism. After reading the brief article in the most recent *Northwestern Lutheran* which introduced the series . . . Please tell us . . ."

Laymen should always labor together with their pastor in the work of evangelism. Laymen can take a "load" of organizational responsibility off their pastor's shoulders by volunteering to serve as chairman of the evangelism committee. A booklet, "The Evangelism Chairman," presents a step-by-step procedure and enables a layman to conduct the effort in the local congregation. If a pastor has 10 laymen making calls and witnessing with him, 10 times as many calls can be made.

May the Spirit of God awaken lay interest in evangelism in ever increasing measure! May He move more and more of our laymen and women to study and train to be witnesses for Christ!

W. Valleskey

What do
you mean..



"In Christ"?

It's Becoming More Like Christ

As all of us know, untold millions of dollars (far more than we raise for our Synod's entire program in one year) are spent each year by both men and women to make themselves more beautiful. What is it that really makes a person beautiful? It's beauty of the heart.

Beauty of the Heart

I know some people, and I am sure you do too, who are exceptionally beautiful as to face and form, but who are nevertheless positively ugly. Then I know other people who, when they were still children, were homely and awkward. Yet they actually became beautiful as they grew into manhood or womanhood. How do you explain this?

True beauty is within, in the heart. Unfortunately too many men, when looking for a life mate, are more interested in the scenery than they are in the atmosphere. Only too late do they discover that beauty is more than skin deep. A truly beautiful person is one who is interesting to be with, to talk with, to live with. Such a person makes you feel at ease in his or her presence.

One of the most beautiful persons I have ever met was also one of the most homely. After you were with

this person for only a few moments you forgot all about his ugly face and odd mannerisms. His sharp mind held you spellbound as he spoke to you about almost any subject. In fact, you became so fascinated as he spoke that you soon forgot all about his appearance.

"Satchmo" Armstrong, who died recently, was such a beautiful person. God had created him as he was, and he certainly was no Adonis. Yet this homely-faced, gravel-voiced black man, born in the ghetto, brought the whole world to his feet by a beauty that came from within his soul, a soul which loved to sing the praises of its Savior-God.

Another such person was Ethel Waters. Rejected by her own mother, she had been raised by her grandmother. Her life was a series of tragedies. Yet this black woman, by no means a raving beauty, became one of the most beautiful and beloved Gospel singers in the world. She even sang at the White House recently.

What Makes Such Heart-beauty?

The Bible teaches that we by ourselves are not capable of creating such inner heart-beauty. But we can have such inner beauty by being "in Christ" for, "When someone becomes

a Christian he becomes a brand new person inside. He is not the same anymore. A new life has begun" (II Cor. 5:17 — Living Bible).

Originally we were created in God's own image; and nothing can be more beautiful than that! But when man sinned, that inner beauty was lost, and man became ugly, horribly ugly! God, however, wants you and me, yes, everyone to be beautiful again, even as Christ is beautiful.

Do you want to be beautiful like Christ? Then don't look at your skin, your make-up, your clothes. Look inside yourself. What do you see? Do you see a clean heart, a heart cleansed of its sin, a heart that trusts in Christ and is therefore full of peace and power, of joy and gentleness? If so, you are in Christ and Christ is in you.

Won't you pray this little prayer with me: "Dear Jesus, Your beauty makes me look ugly. Please take away my ugliness, and give me Your beauty. Cleanse me with Your blood, and help me become more and more like You every day in every way. May I never be satisfied with myself until I shall see You, my ever beautiful Savior, face to face, where I shall finally be like You, truly beautiful. Amen."

Kenneth W. Vertz

EVOLUTION OR DEGENERATION — WHICH?

by Hilbert R. Siegler

Recently printed by Northwestern Publishing House, this book is one we are sure you will want to read personally and present as a gift to such who are interested in the field of science. Particularly young people at-

tending high school and college need to be shown that the theory of evolution, even though almost universally accepted, is by no means factual. The author clearly demonstrates this in his discussion of plant and animal classification.

The writer, who is a graduate of Northwestern College, Watertown, Wisconsin, earned his Master's in zoology at the University of Wisconsin, Madison. Since 1944 he has been

chief of the Game Management and Research Division of the New Hampshire Fish and Game Department. He is convinced that the doctrine of Creation as taught in the book of Genesis is the only answer not at odds with the facts of nature. He has dedicated his book to Northwestern College.

The paperback (128 pages) is available from Northwestern Publishing House at \$3.00. Order No. 3 N 46.

Looking at the Religious World

INFORMATION AND INSIGHT

Oldest Bible Fragment

Father Jose O'Callaghan of Rome's Pontifical Biblical Institute claims there is reason to believe that two small fragments among the Dead Sea Scrolls are parts of the Gospel of St. Mark, dating from about 50 A.D. If the claims are true, the fragments would be by far the oldest New Testament writing so far uncovered.

Up to this time a John 18 fragment, dating from about 130 A.D. and identified in 1933, was the oldest such writing available. It is to be remembered that these are fragments of copies, not original manuscripts.

Environmental Sunday

In accord with a 1970 Lutheran Church in America synod convention recommendation, that body's Commission on Worship urged that the May 7 Sunday, Rogate on the traditional church calendar, be observed as Environmental Sunday. Suggested activities ranged from processions to a "pollution site" and a "massive clean-up effort" to narthex displays of pollution photography. The parable of the wheat and tares in Matthew 13:24-43 was an obvious selection for a substitute Gospel lesson.

Our readers are certainly all for less pollution and a better environment but few of them would go along with the idea of such a recycling of the familiar Rogate Sunday and its emphasis on prayer. It may be the mark of irrelevancy, but the suggestion could also be offered that the pollution of the soul by sin remains the prime concern of the Church.

New Baptist School

News items of threatened and actual closings of private religious schools have been appearing so frequently that they have almost become a type of dog-bites-man nonnews. It is a

pleasure to be able to report the reverse of the story. Grace Baptist Church of Middleton, Ohio, announces that it is opening a kindergarten immediately and planning to have an elementary school of six grades operating this fall. Seventh and eighth grades are to be added in 1973 and high-school classes by 1974.

Grace Baptist spokesmen give as reasons for the move a desire for an education with "higher moral standards" and a "higher academic level." They plan a school system in which students "shall not dictate the policies . . . they will follow them."

Dissatisfaction with the public-school system came to a head when a survey of the congregation's 229 junior and senior high students showed that 74% had heard teachers use vulgarity in classrooms, 60% had been subjected in the classroom to criticism of the Bible and 39% to attacks on their religious belief, and 29% had been offered marijuana or narcotics.

Cullman on Ecumenism

European Catholic intellectuals meeting recently at Strasbourg, France, to discuss the "crisis of faith" had occasion to ponder a message to their conference that linked the faith crisis to overenthusiasm for false ecumenism. The message came from Dr. Oscar Cullmann, French Lutheran theologian of Basel and the Sorbonne, himself a veteran espouser of ecumenism.

Dr. Cullmann repudiates in advance any charge that he is contradicting himself if after 30 years of ecumenical effort he now calls for its check. He claims that a false ecumenism has become fashionable which seeks unity at any price and defers

the solution of basic questions of doctrine. This approach must lead to a loss of the substance of faith and contribute to the "crisis of faith."

Dr. Cullmann has made an important point to the Strasbourg meeting and to the contemporary ecclesiastical world. It should have been made the past three decades.

LCA Membership Statistics

A 60,000 drop in baptized membership in the last three years has caused Lutheran Church in America leaders to look closely at various aspects of church membership gains and losses. The April *Lutheran* carries an interesting report on the computer's findings.

The statistically average LCA congregation has 510 baptized members. Each year it adds to its membership roll 18 children and 30 adults. In the same year this hypothetical congregation loses from the roll 22 children, 9 of whom are confirmed, and 28 adults. A total of 48 new members is offset by a loss of 50 members, with a net gain of two adults and a net loss of four children being registered. While various reasons for the membership drop can be offered, the steady decline of LCA infant baptisms from 1962 on must be reckoned as a major factor.

If comparisons are in this case not odious, one could add the information that in 1970 the "average" WELS congregation had 394 baptized members, that in that year it experienced a net loss of 3 children and a net gain of 6 adults, that there were fewer infant baptisms in 1970 than a decade ago but that the figure has been rising since 1968. In the last three years our Synod as a whole has increased its baptized membership by about 10,000.

Lutheran Anniversary Dates

April 30 — Beginning of the observation of the 125th anniversary of the founding of the Missouri Synod in Chicago, April 24 — May 6, 1847. There were 12 charter congregations represented at the Chicago meeting.

July 10-16 — Centennial of the Evangelical Lutheran Synodical Conference of North America. During those days in 1872 representatives of the Illinois, Minnesota, Missouri, Norwegian, Ohio, and Wisconsin Synods met in Milwaukee and formed the federation which passed out of existence during the 1960's after serving for almost a century as the voice of Confessional Lutheranism in our land.

October 7-8 — Centennial of the Danish Lutheran Church in America. Those dates mark the beginnings of Danish Lutheran activity in America at Neenah, Wisconsin, in 1872.

Welcomed Cutback

Budget cuts and reorganization projects brought about the dismissal of the entire 16-member staff of the United Church of Christ's Council for Christian Social Action. This council has been regarded as one of the most activist church groups in the field of social action. Its projects have included anti-war programs, support for civil rights laws, improving race relations, and recently a campaign against operations of American corporations in Angola and South Africa.

The United Church of Christ hopes to have a new six-member staff in operation early next year. If such social activities must be resumed, one can be grateful for the staff diminution from 16 to six and for the interruption of activities for some six months.

Anglican Ventures

Two women deacons of Hong Kong, Joyce Bennett and Jane Hwang Hsien, are the first of their sex to be ordained to the full priesthood within the worldwide Anglican communion. For Anglicans this is a most serious step for it is their belief that the two women will be in the

apostolic succession. The Hong Kong Anglican Synod voted 24-22 in favor of the action recommended by Bishop Baker who said, "What is suitable in Hong Kong may not be suitable everywhere, but I believe someone has to make a start." In San Francisco Episcopal Bishop Myers declared, "The priesthood is a masculine conception and should not be extended to women."

Scottish Episcopalians almost voted themselves into an enlarged

Church of Scotland as a special synod. A slim majority of 33-30 rejected the proposal of this link with Scottish Presbyterianism.

In the mother country the Church of England is presently being pressured strongly to reconsider a proposal, rejected several years ago, for a union of English Methodists and Anglicans.

Edward C. Fredrich

**Dr. Martin Luther College
SUMMER SCHOOL CALENDAR
1972**

- June 11 — 3:00 - 5:00 P.M.
- 7:00 - 9:00 P.M. Registration
- June 12 — 8:00 A.M. Opening Services
- 10:15 A.M. First Classes
- July 3 — Monday Holiday Break
- July 8 — Saturday Classes in Session
- July 14 — 10:15 A.M. Graduation and Closing Service

SCHEDULE OF WORKSHOPS FOR SUMMER OF 1972

- June 12 - June 16 Workshop for Supervisors of Student Teachers
- June 19 - June 30 Workshop in Guidance and Counseling
- June 19 - June 30 Workshop in Elementary Art
- July 4 - July 14 Workshop in Physical Education
- July 4 - July 14 Library Planning and Development

Registration for each workshop will be held on the night before each workshop begins between 8:00 and 9:00 P.M. in OLD MAIN.

Additional information and applications may be secured by writing:

Prof. George Heckmann
Director of Special Services
Dr. Martin Luther College
New Ulm, Minnesota 56073

**SCHOLARSHIPS AND GRANTS-IN-AID
FOR DMLC SUMMER SCHOOL OR WORKSHOPS**

The AID ASSOCIATION FOR LUTHERANS has approved a grant to Dr. Martin Luther College to provide scholarships for teachers who have graduated from Dr. Martin Luther College five, ten, twenty, or twenty-five years ago, and grants-in-aid to others selected by the College to enrich the professional growth of Lutheran educators.

The scholarships provide free tuition fees for regular summer-school courses and workshops to anyone who graduated from Dr. Martin Luther College in 1947, 1952, 1957, or 1967, either from the three-or four-year program. These scholarships may be applied toward one or several workshops held in succession.

Grants-in-aid will also be available to grant travel assistance to teachers applying who reside more than 250 miles from this campus. After 500 miles are deducted from the round trip, travel allowance will be given on the basis of seven cents per mile. Two cents a mile will be allowed for each additional passenger to encourage students to set up car pools.

If you are interested in the scholarships and/or the grants-in-aid for transportation, please write for an application form.

WORKSHOP FOR THE BLIND RECEIVES NEW HOME

The new address of the LWMS Workshop for the Blind is 2534 1/2 East 7th Street, North St. Paul, Minnesota 55109. The Workshop has occupied the new location since March 17.

Previously the Workshop was housed in three good-sized rooms on the second floor of the Wulff Funeral Chapel in St. Paul. When the owners decided to sell the building and transfer their service to a newer establishment in another area of St. Paul, it became necessary for the Workshop to find new facilities. The Lutheran Women's Missionary Society, and the blind whom it serves through its *Mission for the Blind*, will all remember with deep gratitude the generosity of Messrs. Wulff and Ellis who provided space for the braille program without charge for the past two years. Thank you!

For the first time in its history the Workshop now occupies rented quarters. They are located on the second floor of the building at the address given above. The building is located conveniently in the business district of North St. Paul.

The work of producing materials for the blind is done by 12 groups of volunteers, coming from as far as 90 miles away. Much of the time of these volunteers is occupied in producing a biweekly issue of *The Northwestern*



2534-1/2 East 7th Street,
North St. Paul

Lutheran. Copies are sent gratis to 40 blind persons.

In order to effect a saving of time and effort, the *Mission for the Blind* recently adopted a new procedure. Publications will be sent directly to the blind recipient rather than to the pastor. Pastors are herewith alerted to send the names and addresses of their blind members to the Workshop promptly.

Ready for proofreading, duplicating and binding is a new type of production being tried for the first time by the *Mission for the Blind*. It is a twin-sighted production of Bible stories for children, based on the life of Christ. The format of a twin-sight-

ed book is to have braille on one page and ink-print with picture on the facing page. The story can thus be read to a blind child by sighted parents, while the child follows the text with its fingertips. Or sighted children can also share the stories and pictures with their blind parents in the same way. Those interested are urged to contact the *Mission for the Blind*.

The *Mission for the Blind* considers it a God-given privilege to provide this new material in addition to the regularly scheduled issues of *The Northwestern Lutheran* and numerous other reading materials. A catalog listing all available materials may be obtained by writing to:

The Rev. Donald Grummert
1435 Adams Street, N.E.
Minneapolis, Minnesota 55413

The braille materials are offered to the blind free of charge. Voluntary contributions are gratefully received. Such gifts, especially by the congregation to which a blind recipient belongs, heighten the feeling of caring for one's own. Contributions for this purpose are to be sent to the chairman of the Workshop Committee for the Blind, Mrs. Herbert Speckin, 2369 N. 103rd Street, Wauwatosa, Wisconsin 53226.

The *Mission for the Blind* is a project of the Lutheran Women's Missionary Society under the supervision of the Special Ministries Board of the Wisconsin Evangelical Lutheran Synod.

CLOSING EXERCISES

at our

SYNODICAL SCHOOLS

Wisconsin Lutheran Seminary

Mequon, Wisconsin

Closing Concert: May 30: 7:30 P.M.

Graduation Service: May 31: 10:00 A.M.

Northwestern College

Northwestern Preparatory School

Watertown, Wisconsin

Alumni Meeting: May 31: 3:00 P.M.

Alumni Luncheon: May 31: 5:00 P.M.

Commencement Concert: May 31: 7:30 P.M.

College Graduation: June 1: 10:00 A.M.

Preparatory School Graduation: June 1: 1:30 P.M.

Dr. Martin Luther College

New Ulm, Minnesota

Alumni and Friends Social Hour: June 1: 4:30 P.M.

Commencement Concert: June 1: 8:15 P.M.

Commencement Service: June 2: 10:00 A.M.

Martin Luther Academy

New Ulm, Minnesota

Commencement Concert: May 31: 8:00 P.M.

Commencement Exercises: June 1: 10:00 A.M.

Michigan Lutheran Seminary

Saginaw, Michigan

Commencement Concert: May 26: 7:30 P.M.

Graduation Exercises: May 27: 10:30 A.M.

Northwestern Lutheran Academy

Mobridge, South Dakota

Commencement Concert: May 24: 8:00 P.M.

Commencement Service: May 25: 10:30 A.M.

Direct from the Districts

MICHIGAN

LACE Strikes Again at Bangor

A horror story? A tragedy? No, good news! LACE (The Lutheran Association for Church Extension) has helped Trinity Ev. Lutheran Church of Bangor, Michigan, return \$30,000 to our Synod's Home Mission Loan Fund. That \$30,000 is now available to aid some infant congregation. LACE invites inquiries from WELS investors and from self-supporting congregations. For information, write LACE, c/o W. J. John, 41 Foster Drive, Battle Creek, Michigan 49015.

Groundbreaking

Prince of Peace Ev. Lutheran Church, our mission congregation in Howell, Michigan, held groundbreaking services for their new church on Sunday, April 9. Pastor K. F. Krauss of Lansing reminded the congregation that the ground on which they are starting to tread is "Holy Ground." The pastor of the congregation is Richard E. Warnke.

Thirtieth Anniversary

Good Shepherd Ev. Lutheran Church of Flint, Michigan, assembled on Sunday, April 16, to thank the gracious Lord for the 30 years of ministerial service given the Church by their pastor, Herbert A. Birner. Pastor Birner has also served the Savior in South Dakota parishes and as Mission Board chairman and vice-president of the Dakota-Montana District.

Easter Festival Choir Concert

The choirs of our WELS congregations in and around the Lansing, Michigan, area joined their voices in song at Emanuel First Ev. Lutheran Church in Lansing on Sunday, April 16, to praise our Lord "Crucified For Our Transgressions — Raised Again For Our Justification." The 75-voice chorus was made up of singers from Calvary Ev. Lutheran Church of Eaton Rapids, Memorial Ev. Lutheran Church of Williamston, Zion Ev. Lu-

theran Church of Lansing, and Emanuel First Ev. Lutheran Church.

Martin Luther — Holt Home Dedication

Dedication services for the Martin Luther - Holt Home took place on Sunday, May 14, at 4:00 P.M. The Holt Home is an 82-bed nursing home located in Holt (Lansing), Michigan. It offers skilled nursing services in a Christian environment. The Home was acquired in December, 1971, by the Martin Luther Memorial Home Association.

In the 14 years of the Association's existence 58 of our WELS congregations have joined to show Christian concern and to help provide care for our aged and infirm Christians. The Association began its work by building an 80-bed residential and nursing home in South Lyon, Michigan. The South Lyon Home has been in existence since 1965. A third home, in the Saginaw region, is also in the planning stages.

New District Reporter

The new District Reporter for the Michigan District is Daniel M. Buske, copastor of Emanuel First Evangelical Lutheran Church, 222 W. Kilborn Street, Lansing, Michigan 48906. All Michigan District news items should be sent to him at this address. Pastor Buske is a 1962 graduate of Wisconsin Lutheran Seminary. He served as pastor of St. Paul's Ev. Lutheran Church, Hazelton, North Dakota, until 1968 when he became copastor at Emanuel First.

NORTHERN WISCONSIN

Wisconsin Lutheran Radio Mission, Inc., Completes First Year

Early in 1971, members of the Wisconsin Ev. Lutheran Synod churches in Oshkosh, Wisconsin, met to discuss the possibility of broadcasting a complete church service on Sunday

mornings from Martin Luther Church and Grace Lutheran Church in Oshkosh. A committee, composed of members from Grace Lutheran Church, Martin Luther Church, and Faith Lutheran Church, negotiated a contract with radio station WAGO, 690 AM to broadcast the 8:00 A.M. service on Sunday mornings. The first broadcast was made on the last Sunday in April, 1971.

By the grace of God, there has been a broadcast each Sunday morning since that time. On March 19, 1972, Bethlehem Lutheran Church broadcast its service for the first time, as it joined Grace and Martin Luther Congregations in the Wisconsin Lutheran Radio Mission, Inc.

The pastors who take turns preaching are Pastor Walter Moll of Bethlehem, Pastor Clarence Koepsell of Grace, and Pastor Daniel Habeck of Martin Luther. The broadcasts are supported by contributions from the members of these churches and by gifts sent in by listeners. With the Lord's blessings, these broadcasts will continue.

SOUTHEASTERN WISCONSIN

Mrs. William Bertram Dies

Guiding spirit for the new project being undertaken by the *Mission for the Blind* — the production of twin-sighted books — was Mrs. William Bertram of Milwaukee, Wisconsin. She was particularly interested in this venture because it would have made it possible for her to read Bible stories to her sighted child. It is to be regretted that she did not live to use this material. She died at the age of 33 on April 14 and was given Christian burial from Calvary Ev. Lutheran Church on April 18. Officiating was her pastor, the Rev. Harry Shiley.

Mrs. Bertram was the granddaughter of Prof. Herman Meyer, professor at our Wisconsin Lutheran Seminary in the early years of the century. Her parents are Mr. and Mrs. Gerhard Meyer of Tomah. She is survived by her daughter, Beth Louise, and by her husband who is a social worker at the Wisconsin Lutheran Child and

Family Service. We express our sympathy to her family, but are happy for her that she is with her Lord.

The new four-volume production of twin-sighted materials containing 15 Bible stories on the life of our Lord Jesus, in a way, is a memorial to her interest in other blind people who face similar problems.

WESTERN WISCONSIN

25th Anniversary of Pastor H. Paustian

On the evening of January 30, St. Mark's of Watertown observed the 25th anniversary of Pastor Henry J. Paustian's service in the holy ministry. Preaching for the occasion was his former coworker at St. Mark's, Pastor H. Wicke of West Allis. A reception for congregation and friends followed after the service.

Pastor Paustian grew up in the parsonage at Barre Mills, Wisconsin, where his father served as pastor for 37 years and where his grandfather had served before that. After detouring through the Seminary, from which he graduated in 1945, and serving in Jamestown, North Dakota for a few months, plus a year's tutoring at Northwestern Lutheran Academy in Mobridge, South Dakota, Pastor Paustian returned to St. John's of Barre Mills, Wisconsin, in 1946. He served his home congregation as pastor for 17 years before coming to St. Mark's in 1963.

Pastor Paustian is married to the former Elaine Shelvik of Madison, Wisconsin. Their family numbers one daughter and four sons.

Among positions he has filled in the church-at-large are that of member of the board at Luther High School, Onalaska, Wisconsin; 12 years on the Mission Board of the Western Wisconsin District, chairman during 10 of those years; member and secretary of the Synod's General Board for Home Missions since 1960; and presently also as second vice president of the Western Wisconsin District.

May the Lord continue to bless His Church through the labors of His servant!

MAY 21, 1972

INSTALLATION

(Authorized by the District Presidents.)

Mumm, James M., as pastor of St. Paul's, Onalaska, WI, on April 9, 1972, by C. Nommensen (W. Wis.).

CHANGES OF ADDRESS

(Submitted by the District Presidents.)

Pastors:

Grunewald, Frederick G. crm
1153 Boughton Apt. 7A
Route 2
Watertown, WI 53094

Kahrs, Ethan
155 Powers Rd.
Bend, OR 97701

Leerssen, Alvin H. em.
2602 W. Wolf St.
Phoenix, AZ 85017

Miller, Elmer I.
4953 Young Drive
Pittsburgh, PA 15227

Mumm, James M.
1277 Main St.
Onalaska, WI 54650
Tel.: (608) 783-2667

Rose, Roy H.
813 Quince St.
Brainerd, MN 56401

Seager, Gilbert B. em.
Star Route
Norfolk, AR 72658

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 6, 1972; opening Communion service at 9:00 a.m.

Place: Trinity Ev. Lutheran Church, Elkton, SD; K. Haberkorn, host pastor.

Agenda: Report to the Nine Districts.
M. W. Schulz, Secretary

PACIFIC NORTHWEST

DISTRICT CONVENTION

The 28th biennial convention of the Pacific Northwest District will be held June 27-29, 1972, at Grace Lutheran Church, Yakima, Washington, Rev. M. F. Teske, pastor.

The opening session begins at 1:30 p.m., Tuesday. The convention service, with Holy Communion, will be at 7:30 p.m.

Vice-President Carl Mischke will be the guest essayist. The essay: "Walking Together in God's Mission."

Authorization of lay delegates by their respective congregations should be brought to the convention.

Meals and lodging will be provided by the host congregation. Please notify the host pastor two weeks in advance of pastor's and/or delegate's intended absence at convention.

David E. Bode, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: May 22, 1972; 9:00 a.m. Communion service.

Place: Parkside Ev. Lutheran Church, Sherman Blvd. & W. North Ave., Milwaukee, WI; R. C. Stiemke, host pastor.

Preacher: N. Engel (alternate: E. Fredrich).
Agenda: Exegesis of Jude 6, Revelation 12:7-9, Revelation 20:1-3, R. Uttech; Satan's Devices in Our Times, R. Martens; reports.

R. Wendland, Secretary

METRO-NORTH DELEGATE CONFERENCE

Date: Sunday, June 4, 1972; 2:00 p.m.
Place: Atoneum Lutheran Church, 4500 N. Sherman Blvd., Milwaukee, Wis.
M. Gibson, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Date: June 5-7, 1972.

Place: Northwestern College, Watertown, Wisconsin.

Notice: All pastors, professors, male teachers, and a delegate from each congregation in the District is expected to be in attendance. Information concerning housing, costs, etc., will be mailed to pastors, schools, and congregations.

H. Winkel, Secretary

THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Milwaukee and Mequon on May 22 and 23. It will meet at New Ulm on May 24 and 25. The meeting at New Ulm was arranged in order to enable the Assignment Committee members to meet the teacher candidates in person. In the past they have been able to meet only the pastoral candidates on Assignment Day. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 22.

Oscar J. Naumann, President

RESULT OF COLLOQUY

In a colloquy held on April 17, 1972, Pastor Walter H. Moll, Oshkosh, Wisconsin, 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 to the Synod for membership. Bethlehem Ev. Lutheran Church, which he will continue to serve, having withdrawn from The Lutheran Church — Missouri Synod and applied for membership in the Wisconsin Ev. Lutheran Synod, is also recognized as being in fellowship with us.

First Vice-President Carl H. Mischke
District President Karl A. Gurgel
Prof. Martin Albrecht

RESULT OF COLLOQUY

In a colloquy held on April 17, 1972, Teacher Elmer L. Baacke, Oshkosh, Wisconsin, 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 to the Synod for membership. He will continue to serve as Minister of Education at Bethlehem Ev. Lutheran Church which has also withdrawn from The Lutheran Church — Missouri Synod and applied for membership in the Wisconsin Ev. Lutheran Synod.

First Vice-President Carl H. Mischke
District President Karl A. Gurgel
Prof. Martin Albrecht

REQUEST FOR COLLOQUY

Prof. James Engel, a member of the LC-MS, Concordia College, Milwaukee, Wisconsin, is requesting a colloquy with the view to entering the teaching ministry in the Wisconsin Ev. Lutheran Synod.

Any correspondence pertaining to this request may be directed to the Rev. A. C. Buenger, President of the Southeastern Wisconsin District.

GOING TO DISNEY WORLD?

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

Treasurer's Report

1972 PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended March 31, 1972

	Subscription Amount for 1972	3/12 of Annual Subscription	Subscription and Pension Offerings	Percent of Subscription
Arizona-California	\$ 200,738	\$ 50,185	\$ 52,140	103.9
Dakota-Montana	179,886	44,971	35,740	79.5
Michigan	928,338	232,085	194,407	83.8
Minnesota	929,880	232,470	219,676	94.5
Nebraska	163,116	40,779	30,621	75.1
Northern Wisconsin	1,014,758	253,689	235,806	93.0
Pacific-Northwest	62,805	15,701	11,466	73.0
Southeastern Wisconsin	1,267,565	316,891	292,273	92.2
Western Wisconsin	1,137,579	284,395	263,041	92.5
Total — 1972	\$5,884,665(A)	\$1,471,166	\$1,335,170	90.8
Total — 1971	\$5,551,009	\$1,387,752	\$1,247,256	89.9

Note (A) — The subscription amount for 1972 has been decreased \$1,265.00 to include all revisions received by the Stewardship Department as of March 31, 1972.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Mar. 31, 1972 with comparative figures for 1971

			Increase or Decrease*	
	1972	1971	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,591,873	\$5,315,947	\$275,926	5.2
Gifts and Memorials	48,040	58,784	10,744*	18.3*
Pension Plan Contributions	98,308	97,236	1,072	1.1
Bequest	—	6,894	6,894*	
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWPH	6,562	16,562	10,000*	60.4*
Other Income	134	2,520	2,386*	94.7*
Total Income	\$5,778,075	\$5,497,943	\$280,132	5.1
Expenditures				
Worker Training — Expenses	\$3,235,888	\$2,969,686	\$266,202	9.0
Worker Training — Income	1,364,540	1,347,224	17,316	
Worker Training — Net	1,871,348	1,622,462	248,886	15.3
Home Missions	1,155,170	1,175,285	20,115*	1.7
World Missions	903,920	813,020	90,900	11.2
Benevolences	772,168	769,137	3,031	.4
Administration and Services	437,634	315,688	121,946	38.6
Total Operations	\$5,140,240	\$4,695,592	\$444,648	9.5
Appropriations	827,999	833,247	5,248*	.6*
Total Expenditures	\$5,968,239	\$5,528,839	\$439,400	7.9
Operating Deficit**	\$ 190,164**	\$ 30,896**		

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

FALL PASTORS' INSTITUTE

The 1972 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held on five Monday afternoons beginning October 2, 1972. Two lectures will be presented on each of the five Mondays from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the library. The following are the topics and the lecturers:

"Dr. Martin Luther on Faith and Reason" — Dr. Siegbert Becker.

"An Exegetical-Isagogical Study of the Prophet Micah" — Prof. John Jeske.

The registration fee is \$5.00. Registrations are to be sent to Pres. Carl Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

Emil G. Toepel, Secretary
Seminary Board of Control

NOTICE!

WELS Civilian Chaplain in Germany

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

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

BETHESDA LUTHERAN HOME

Bethesda Lutheran Home needs Registered Nurses and L.P.N.s on a full-time basis. For further information, contact the Personnel Manager, Monday through Friday, 8:30 a.m. to 5:00 p.m., phone (414) 261-3050, extension 310, or write to Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wisconsin 53094.

CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., is sponsoring three weeks of Christ-centered camping for boys and girls ages 8 to 14. The camp fee is \$30.00 per week per child. The dates: July 9-15, July 16-22, and July 23-29. We will be camping at Willerup on Lake Ripley near Cambridge, Wis. For further information please contact the camp manager, Mr. Martin A. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program, please contact the manager.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wis., June 19-23, 1972. The agenda for the institute includes "An Exegetical Study of a Minor Prophet," Prof. J. Jeske, and "An Isagogical Study of Revelation," Prof. I. Habeck.

Sessions will be from 9:00 - 12:00 a.m. A fee of \$10.00 will be charged to cover costs. Dinner will be provided at \$1.50, and overnight lodging can be provided at \$1.50.

Early registration will be appreciated. Registration may be made by writing: Luther High School, Pastors' Institute, Onalaska, Wisconsin 54650.