

THE NORTHWESTERN

Lutheran

January 22, 1967



BRIEFS by the Editor

It is 450 years since God, looking down in pity on the world of men, inaugurated His reformation of the church. Men were ill-fed and ill-clad. Their spiritual leaders in the Church of Rome withheld "the bread enough and to spare" in the Father's house or doled it out most skimpily and, instead, set before their charges the husks of superstition and work-righteousness. Nor did they lead their followers to God's wardrobe and bid them simply to put on and wear with holy pride the robe of Christ's righteousness which there was waiting for each poor sinner.

Then God initiated His tremendous antipoverty program. He did it through Luther. He had Luther, like a new Joseph, throw open the granary in which bread for the soul, God's grace in Christ, is stored up for the world, yes, for every starving, dying soul in the world. Along with that work went the one of persuading his fellow sinners that the husks they were feeding on were husks and of denouncing and exposing those would-be spiritual caretakers who insisted

that their husks were the only nourishing food for the soul, in fact, the only sustenance God had intended and approved for men. To do this was no easy task. But God put iron into the soul of Luther and fire into his tongue and pen, so that he who was impotent by himself and knew himself to be impotent ("Who is Luther?" he cried out) — he became God's mighty instrument. Through him God led thousands and millions to His granary. There they ate and were satisfied according to the promise of Christ: "I am that bread of life. . . . I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever, and the bread I will give is my flesh, which I will give for the life of the world" (John 6:48-51).

That marvelous granary is the Word of God, of course. But it is at once God's wardrobe. In respect to this storeroom of fine raiment for beggars, too, Luther was God's effective, successful agent. Sinners learned to see that they stood in filthy tatters before God. Then they

were made eager to don the garment of righteousness which Christ had provided at bitter cost to Himself. And — marvel of marvels! — each sinner thus drawn to God's wardrobe found there a robe with his own name on it. "I have redeemed thee; I have called thee by thy name; thou art mine" (Isa. 43:1b).

What is our purpose in stating all this at this particular time? We have tried to state in a fresh way the momentous thing God did in the Reformation, so that we might begin to appreciate and cherish its blessings anew. We say "begin," because this whole year of 1967 ought to be devoted to the process. With this in mind the last convention of the Synod voted to make this year one of remembrance and jubilee. Accordingly, the Conference of Presidents appointed a committee to lead and guide us in observing the 450th anniversary of the Reformation. The chairman of this committee, Pastor Karl Gurgel, Fond du Lac, Wisconsin, on page 22, outlines the observance and summons us to a glad, grateful participation in it. To what he says we add that the series of articles in *The Northwestern Lutheran* will appear under the title "Our Reformation Heritage — to Have, to Hold, and to Share." This series will extend from April through November.

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

Card-Carrying Nonmembers Most churches of any size are attended more or less regularly by certain people who are somewhat difficult to classify. These particular people have established residence in a community where there exists a church which fulfills the requirements of their consciences as to doctrine, practice, and affiliation. They attend the church. They qualify for membership in it. They avail themselves of its services, and they exercise the privilege of partaking of Holy Communion. They may do this over a period of some months or, in some cases, even years. But they never join.

"Guest Communicants" is hardly the term for them since this implies temporary residence in the community. "Semimembers" doesn't fit either, for one is either a member of the church or he isn't. Their status defies precise description. They might be called card-carrying nonmembers.

Our congregations are glad to have these people in their midst, and they are glad to serve them. But they do constitute somewhat of a problem, and their situation does leave something to be desired.

For one thing, since these nonmembers have not assumed the responsibilities of membership, they cannot really be expected to carry out the responsibilities of members. For another thing, the responsibility of the pastor toward them is not that of the pastor toward his members since they have not committed themselves to his pastoral care. Furthermore, the pastor and the church in the place they came from cannot serve them because they are no longer there.

These nonmembers may be content to continue in this confusing relationship for one of a number of reasons. For example, it affords them most of the privileges of church membership without the responsibilities of church membership. Or they may want to retain membership in the church back home for sentimental reasons. Or it could be simple neglect.

Whatever the reason, these Christians under normal circumstances can best serve, and be served by, the church where they live.

The solution is quite simple: Request a transfer of membership. There is no law about this, but it does make sense. And it would end the confusion, where no confusion need exist.

IMMANUEL G. FREY

* * *

Scared in School In his penetrating and perceptive book, "How Children Fail," John Holt contends that in an important sense almost all children fail in school. They fail to "develop more than a tiny part of the tremendous capacity for learning, understanding, and creating with which they were born."

He maintains that fear is a primary cause of this general failure as well as of the other types of failure in school. It is his contention that there are "very few children who do not feel, during most of the time they are in school, an amount of fear, anxiety and tension that

most adults would find intolerable." "Most children in school," he asserts, "are scared most of the time."

After reading his book, one is inclined to grant that fear may bulk larger in the classroom than adults often suspect; that children do have fears of being wrong, of failing in their courses; that they are afraid of feeling themselves stupid; that they experience the insecurity of not having any answer to a problem.

Yet his point appears to be overstated. Children can be anxious to please their teachers; they can be concerned about having the right answers; they can be apprehensive about the results of a test. If they are actually in danger of failing a subject, or of not being promoted, they can understandably become alarmed. But it is hard to believe that almost all children in school are burdened most of the time by "an amount of fear . . . that most adults would find intolerable," or that they are "scared most of the time."

The author's contention would appear to be least valid in a Christian day-school classroom. The tone in such a classroom is not set only by the public-teacher relationship, in which fallible teachers meet imperfect pupils; where there can be failure to impart and failure to understand, and failure to reach rapport between pupil and teacher.

In a Christian day-school classroom a third person enters into the relationship. It becomes a pupil-teacher-Savior relationship. In this relationship the child also does his lessons for the sake of One for whom he feels no fear but knows only His perfect love; for One who cannot fail to understand, and who will forgive shortcomings and mistakes; for the sake of One whom the child desires above all to please.

Where the child also knows his teacher as a fellow redeemed, as a fellow disciple, where both turn to their Savior as sinners who alike seek forgiveness for their failings and alike rejoice in His pardon — to such children God has not given the spirit of fear.

CARLTON TOPPE

* * *

100 Years Ago The *Ansiedler im Westen* was a monthly paper published by the Berlin Mission Society, which had been formed to carry on mission work among the Germans who had emigrated to America, particularly to Wisconsin. In 1867 this paper reported that 106,851 persons had taken ship out of Bremen and Hamburg, bound for North America. In the 15 years between 1851 and 1866, it was estimated, over one million persons had left Germany to find new homes in the Americas and Australia. The editor closed his report with a question: What has the church in Germany done to follow these people and to serve them with the Gospel of Christ? The question implies that little had been done.

An open letter sent to the *Ansiedler* from Wisconsin in 1866 made a strong plea to young men who had completed preparation for the ministry in Germany "to come

(Continued on page 27)

Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, "How knoweth this man letters, having never learned?" Jesus answered them and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:14-17).

In our day one is more apt to hear a variety of discordant opinions than a swell of sound convictions on the subject of religion and the posture of the church. Ever and again comes back the feeble old refrain: "In my opinion," or "it seems to me," or "some authorities suggest," or "the traditional view . . ." or "it is more probable than not." The positive certainty of the prophets' "thus saith the Lord," of Job's "I know that my Redeemer liveth," and of Paul's "I know whom I have believed" has given way in many quarters to the modern vague theology of supposition, speculation, and conjecture.

It is one thing, of course, to be unsure on matters not revealed in Holy Writ, such as the details of Christ's youthful years, but it is quite another thing for the trumpet to give an uncertain sound where God Himself has left no room for doubt. Why should anyone have reservations or misgivings, for example, about the person of Christ?

Assured of Christ's Person

As Jesus was teaching in the Temple at Jerusalem and thereby manifesting Himself as the promised Messiah and Savior, there were those present who sought to discredit Him in the eyes of His hearers. They implied that He was not a qualified teacher because He had not received the proper schooling. How could He be so presumptuous as to pose as a public religious teacher without having had the required rabbinical training?

It was true that He had not been schooled in the legal distortions and refinements of the learned Hebrew scholars, but this did not by any means disqualify Him as a religious teacher. His opponents knew very well that people were eager to listen to Him, were interested in what He had to say, and were profoundly influenced by His teaching. They also knew that some regarded Him as more than just a teacher. More than one had acknowledged that He was the one "of whom Moses and the prophets did write," that He was indeed "the Christ, the Savior of the world."

How does it happen that those who are most exposed to Christ, or most fully occupied with the Word of Christ, are often the ones who think least of Him and minimize both His person and His work? It was then the best Old Testament authorities, remarkably the ones who were privileged to see and hear Him in person, who would not admit and allow Him to be even a teacher, while many an unschooled novice was pleased to own Him Lord and Savior. Today, amazingly, it is often the most brilliant lights, men of high degree and position, well versed in the New Testament as well as the Old, who put the Lord Jesus Christ in a class with Mohammed and Confucius, but are not sure or deny that He is or can be called the Son of God. Meanwhile, hundreds of Biblical beginners and dozens of mentally retarded individuals are happy to sing of their "Beautiful Savior," and are sure that He is King of Creation and Lord of the nations, Son of God and Son of man.

Is the doubter in a dilemma because he is inadequately indoctrinated? Is the skeptic in a quandary because his knowledge is scanty? Or is it because he is unwilling to accept the Truth, unwilling to take God at His Word, unwilling to believe what is beyond his sin-corrupted reason? Does the believer have strong convictions because he has a sharper

mind and a broader education? Does the man of faith have solid confidence because he is more logical and reasonable, or is it because he has been made willing to adopt the positive position of the Word, because his will is under the Spirit's definite control, because he has been blessed with the will to believe the unbelievable?

Assured of Christ's Doctrine

Since Jesus' adversaries would not recognize and accept Him for what He was, namely, their promised Redeemer and Lord, or even as a qualified teacher, it is to be expected that they had no use for His teachings. If, according to their view, He was merely a man and, at best, a second-rate teacher, then obviously there was nothing authoritative about what He had to say. It didn't have to be taken seriously.

Where there is an unwillingness to recognize Christ as the incarnate Son of God, and He is consequently put on a par with the other great prophets and religious leaders of the world's history, men will go on mouthing His utterances and speculating about what He was trying to say. But His teaching will not be the last word or the final authority in matters religious, and people will continue to be perplexed, confused, and divided over the Christian religion. The doctrine of Christ will be in the realm of uncertain human opinion rather than in the realm of positive divine revelation.

But where, by the grace of God and the power of His Holy Spirit, a person is made willing to do God's will, that is, to believe on His Son as Savior and Lord, there enters the heart the blessed, positive assurance that the doctrine of Christ is wholly of divine origin and is, therefore, altogether trustworthy and reliable. One can be sure of it in accepting it, confident of it in confessing it, and positive of it in proclaiming it.

MILTON BURK

INSIGHTS INTO FOREIGN MISSION WORK

by Ernst Wendland

Indigenous Root Structure

How the Little Fig Tree Survived

The other day we were digging a drainage ditch through our property. A small African fig tree was in the way. It certainly wasn't much of a tree to be spared, and so a workman was ordered to get rid of it. What appeared at first to be a minor task developed into a major undertaking. Beneath the surface was a gnarled mass of root structure which required three men the rest of the day to dispose of.

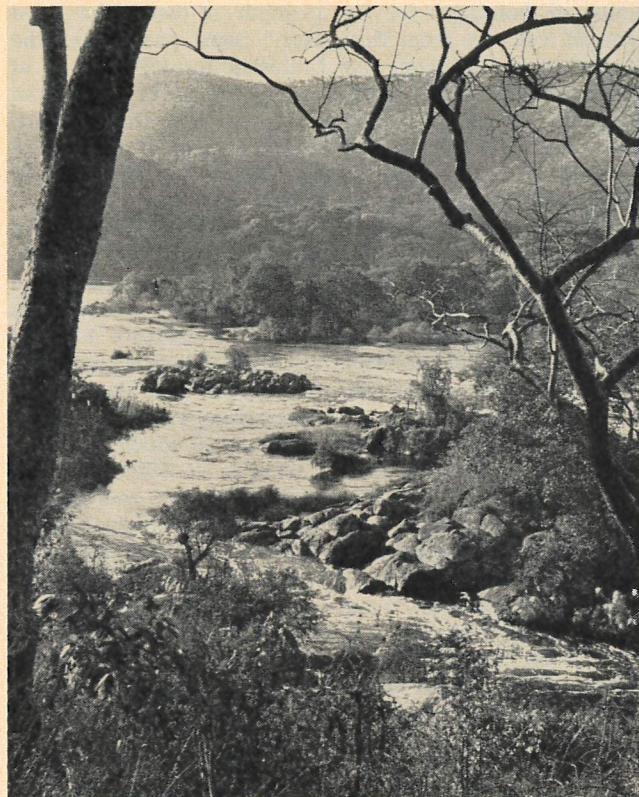
It seems that this little fig tree had survived many a battle to reach its scrubby stage of development. Around its roots the ground was as hard as cement. Termites had been a constant threat to its existence. Long dry seasons had also impeded its growth. Having survived these initial dangers, however, it might very well



Miles Banda, a teacher, and his bride in front of our Lusaka Church, Zambia. Though some Africans are adopting some of other men's ways, this fact does not alter the necessity of establishing an indigenous church.



A group of African children in Zambia. It is to meet the spiritual needs of children like these and their parents that we must found an indigenous church.



In the foreground you see a gnarled tree in the gorge of the Kafue River, 50 miles from Lusaka, Zambia.

have developed into one of those spreading specimens which dot the African landscape.

There is a certain rugged beauty about an indigenous tree. It may not have the colorful flowers, the straight branches, or the quick growth of imported varieties. But somehow it fits the rugged landscape of the country. It is also quite certain that, once it is established, it is made to live in spite of the violent squalls, the parched earth, and the hot sun so characteristic of the country itself.

How a Church Becomes Firmly Rooted

We are here to establish an indigenous church. By "indigenous" we do not mean that a Christian church will ever grow naturally anywhere of itself. The precious seed must come from God. His Spirit must touch the heart of natural man to make it grow. The outward form which this church takes, however, will have its variations peculiar to the country in which it grows. This must be so. While the problems affecting the growth of the Gospel are basically the same everywhere, their method of attack and their intensity are not always the same. A church which is firmly rooted in the hearts of the people of the country itself will weather these storms.

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1517 — REMEMBER THE CHERISHED BLESSINGS OF THE REFORMATION — 1967

After the Lord God had taught Pharoah that there is a God whose voice he had to obey, after the Lord had passed over the homes of His people and had brought them out of the land of bondage, Moses solemnly declared to the Old Testament people of God, "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place." Some years after the Lord God had brought our Lutheran forefathers out of the land of spiritual bondage, out of the slavery of human doctrines through His servant Luther, our thankful Lutheran ancestors began the annual custom of remembering October 31, the day of the Ninety-Five Theses, as a special day of thanksgiving to God.

This year 1967 marks a very special anniversary in our offering of thanks to God for the Reformation. On October 31, it will be 450 years since Luther first nailed the Ninety-Five Theses to the door of the Castle Church in Wittenburg. The Conference of Presidents has appointed a special Reformation Anniversary Committee. Your committee would like to help our individual Christians, their families, their congregations, and their entire Synodical family remember the blessings which the Lord gave to us through His blessed servant, Dr. Martin Luther.

The editors of our daily MEDITATIONS and of our Synodical churchpapers will supply our individual Christians and their families with devotions and with historical and doctrinal articles which will feature our great Reformation heritage. Your committee will supply all of our congregations with special hymnal bands for Sunday, October 22. These attractive but inexpensive bands will announce the special Reformation services which will be held in all of our churches on Sunday, October 29.

All of our congregations will have the opportunity of ordering a very special and colorful Reformation bulletin for the festival Sunday. Matching contribution envelopes may also be ordered from our Northwestern Publishing House by means of a special card which will be mailed to all of our pastors. Since a special committee of the Reformation Committee has prepared a suggested service which features some of our excellent Lutheran chorales and certain cherished sections of Luther's Small Catechism, many of our congregations may desire to make use of this order of service. By using all the parts of this service or by using selected portions, our fellow Lutherans will have the added joy of knowing that throughout our Synod on Sunday, October 29, a similar order of service is being used to thank our God for His Reformation blessings.

In 1967 our Wisconsin Evangelical Lutheran Synod will also have its Thirty-Ninth Convention in Saginaw, Michigan. The convention will feature the theme: Preach The Everlasting Gospel (Rev. 14:6, 7). A special series of short essays on the Ninety-Five Theses will be presented and discussed by a panel of convention essayists.

As we commemorate the 450th Anniversary of the Reformation, may we as individual children of God, as congregations, and as a Synod earnestly beseech God:

Abide, O dear Redeemer,
Among us with Thy Word
And thus now and hereafter
True peace and joy afford.

KARL A. GURGEL, Chairman
Reformation Anniversary Committee

HIDDEN GEMS IN OUR HYMNS

"Lord, Thee I Love with All My Heart"

There are certain hymns in *The Lutheran Hymnal* which are seldom sung in our Lutheran church services, and there are various reasons why this is true. One of the most frequently heard reasons for avoiding certain hymns is that the tune is too difficult or too complex for the congregation to sing. If hymns are not sung merely because of the tune or melody, many beautiful expressions of a Christian's faith remain "hidden gems" for reasons that do not seem valid.

One such hymn which remains "unsung" only too often is No. 429. Yes, the melody is less simple than many we sing more frequently. Each stanza, with music, is two pages in length. But even though the composer is not known, this tune, "Herzlich lieb hab' ich dich, o Herr," is a fine Lutheran chorale. J. S. Bach used it as part of his *Passion According to St. John*. A congregation can learn this melody if it is but given the chance. And once having learned it, the people will want to sing it often, especially because of the poem which is sung to this tune.

This, finally, is the primary reason for learning and singing a hymn: its thought content. What are we *saying* — to God or about God — in the musical portion of our

worship? Hymn No. 429 is a well-composed prayer to our Savior, who is our Comfort in life and our Consolation in the hour of death. The poet, M. Schalling, probably had Psalms 18 and 73 in mind when he composed these three stanzas. A reading of these two Psalms will bear this out.

Here are just a few of the beautiful expressions of a Christian's faith and life which this prayer-hymn contains:

*Thou art the Portion I have sought;
Thy precious blood my soul has bought. (stanza 1)*

*Lord, grant that I in every place
May glorify Thy lavish grace
And serve and help my neighbor. (stanza 2)*

*. . . from death awaken me
That these mine eyes with joy may see,
O Son of God, Thy glorious face . . . (stanza 3)*

"My flesh and my heart faileth: but God is the strength of my heart and my portion forever" (Ps. 73:26). Surely, this vital truth is one to which we should want to give voice again and again. Hymn No. 429 helps us to do just that.

PHILIP JANKE

A Cry From Ghana

A heart-breaking cry comes from a missionary in Ghana as he observes spiritual chaos where the Gospel of grace once reigned. "When one learns of the Swiss missionaries who came here with the Gospel over a hundred years ago, many of whom actually brought their coffins with them because the life expectancy in West Africa was only six months, one's heart breaks to see present conditions. Well, pray for Ghana."

(*The Prairie Overcomer*, March 1966.)

Crisis in the Christian Church

Under this title the American Bible Society *Record* for November 1966 brings startling news.

According to conservative estimate, between 10 and 20 million adults and more than 145 million children are becoming literate yearly. "But what will these new literates read?" asks the *Record*, and continues: "Not the Scriptures! Only relatively few will ever see a page of God's Word. Total circulation of the Scriptures through the United Bible Societies last year in 150 lands was over 76 million, including Bibles, Testaments, Portions and Selections. The American Bible Society's share of this total was about 54 million. As much as we rejoice in the great efforts being made to increase world translations, production and distribution of the Bible, we are dismayed to see how far these efforts fall short of meeting both urgent demand and universal needs.

"For instance, in Latin America, 30 million Scriptures are estimated to be circulating in these 21 nations which comprise a total population of more than 230 million. This means that there are some 200 million Latin Americans without a copy of God's Word. Two hundred million of our neighbors to the south are without the Book that could guide their hearts and souls in the ways of God, that could nourish and strengthen their inner lives and inform their minds.

"Or consider Africa. Although the whole Bible has been translated into 80 of the languages and dialects of this continent, there are yet about

400 languages and dialects into which not a single book of the Scriptures has been translated.

"The United Bible Societies recently conducted an extended survey to determine worldwide Scripture needs. Here are the appalling results of this study:

- 1) Only one out of eight Christians in the world now owns a New Testament.
- 2) Only 50 percent of Christian families have a Bible.
- 3) Most new literates have little or no access to any part of God's Word.
- 4) Throughout the world most Christians who wish to share God's Word have insufficient supplies to do so.

"This study of Scripture needs revealed that in the Philippines, a Christian nation, if not one person were added to the population in the next 100 years, it will take that long at present rates of distribution for each Philippine Christian to own his own New Testament. In Greece, a nation with a long Christian heritage, allowing for no increase in population, it will take 300 years at present rates of distribution for every Greek Christian family to own its own Bible.

"This is the emergency situation in which the Christian Churches find themselves as they confront the new age of exploding population and exploding literacy. To meet this challenge Christian Churches in the U.S.A. are annually contributing, on the average, less than a bar of soap per member to the Bible cause."

Catholic Candor

The Roman Catholic bishop of San Juan, Puerto Rico, reportedly admitted three years ago that only 20 per cent of the Puerto Ricans were active Catholics. In other parts of Latin America the percentage seems to be even lower. *World Vision Magazine* (Dec. 1966) quotes Robert Wood to the effect that "not more than 15 per cent of Roman Catholicism's claimed membership are active Catholics."

Mr. Wood, a convinced, concerned, and candid Catholic, has written a book titled *Missionary Crisis and*

Challenge in Latin America. According to his findings, based on a total Latin American population of 200 million:

90 per cent are baptized Catholics, 33 per cent take their first communion,

4 per cent of the men, 10 per cent of the women, "make their Easter duty,"

50 per cent of marriages occur outside the church,

70 per cent are without basic instruction in the Catholic faith.

"He rightly feels," says the editor, "that after 400 years of strong authoritarian presence, overwhelming ecclesiastical prestige, and (often) political power, this is a poor showing. How is it to be explained?"

The concerned author candidly faults his church in these particulars:

"1. *A bad start*. The Spanish conquerors, looking for gold, were not good representatives of the love of God.

"2. *A foreign clergy*. Uruguay, for example, has known times when 85 per cent of its clergy were foreigners.

"3. *Denial of religious liberty*. He pins most of the blame on the early Spanish leadership.

"4. *Dissensions and conflicts within the church*. His account of these controversies and rivalries does much to dispel the myth of Catholic unity and solidarity.

"5. *Inconsistencies in the behavior of leaders*. Wood says 'they fell into all kinds of abuses, and in many of the remote mountain regions the priests often had families.'"

Without rancor, Mr. Wood says of the Protestant movement that it is (1) increasing numerically, (2) growing "national roots" which it will be difficult to eradicate or change, (3) going out to the people in direct and sympathetic contact instead of waiting for the people to come to them, and (4) wisely stressing the witness of the laity, and (5) displaying as their most conspicuous weakness their divided, confusing, and often competitive, sectarianism.

Paul S. Rees, editor of *World Vision Magazine*, concludes: "Protestantism could do with more convinced

Protestants who are at the same time concerned."

Not Only in England

In an editorial titled "The Family Pew" *The British Weekly* (Nov. 3, 1966) laments the disappearance of the family pew and calls it "one of the disasters of our lifetimes." This is the text for some pointed remarks on "the Christian education of tomorrow's children," an admonition that is valid not only in England.

"There is no doubt that formal religious education in the home is something that parents find difficult. The old family prayers, even grace before meals, are acts that many find difficult today. That other act is surely possible, the taking of the children to church. The significance of that weekly act must surely register somewhere on the life of the child.

"We say deliberately the 'taking' of the children to church. Surely the most deplorable development in our times has been the 'sending' of the children to Sunday school by fathers who couldn't care less about going to church themselves, or the 'leaving' of children at the church by mothers glad to seize an hour of relief from responsibility by depositing it on someone else. If a caricature of the lack of conscience of this affluent society is ever needed, it surely could not be better illustrated than by the shameful picture of golfing fathers or galavanting mothers 'dropping' families from expensive cars at the church gates, pathetically pretending that somehow their Christian responsibility is being exercised in this futile way.

"The Christian education of tomorrow's children can begin today if Christian Britain will take the oldest and soundest principle of life

—parental responsibility—and express it in the family pew. All other Christian education is additional to this. The chance has been lost with today's teen-agers and no attempt to catch up with that loss in forcing young adults has the slightest chance of success. We can but begin now with tomorrow's child.

"The loss of the family pew has not been brought about in general by the kind of situation the Smiths happened to face, but by the 'ailing' within the family. It is on a rebuilding of the meaning of the family in Christian terms that, before the BW [*British Weekly*] reaches its century, the meaning of Christianity can be recovered in our land.

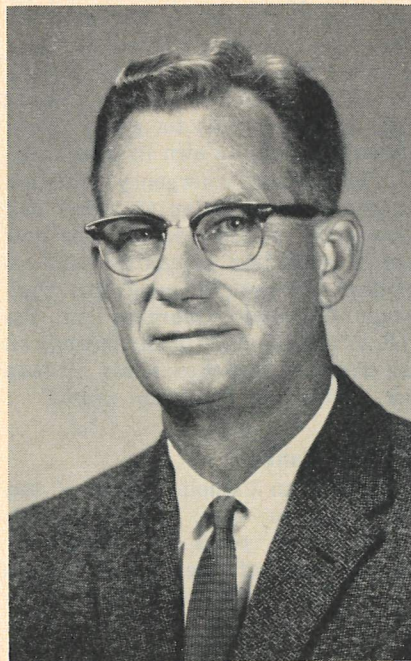
"Before it is too late, and assuming it is not already too late, can we begin to recover, nationally and now, the family pew?"

DENIS DUNCAN

General Missionary — Southeastern Wisconsin

After the District Mission Board had issued calls for a missionary at large for several years, the Lord persuaded Pastor John Raabe to accept this position in the Southeastern Wisconsin District. He was installed on the evening of November 13, 1966, at the Seminary Chapel. Pastor G. Boldt preached the sermon, and Pastor L. Hallauer, assisted by Pastors J. De Galley and G. Boldt, installed him. After the service, a reception was held for Pastor Raabe and his family in the Seminary dining hall.

Mission work and establishing missions is not new to Pastor Raabe. He himself has been a missionary for several years as well as chairman of the Minnesota District Mission Board. With this experience, he will be well able to evaluate the many new fields that have been calling for investigation over the past years. After he has explored these fields and the present good possibilities, his work



Pastor John Raabe

will entail the beginning of exploratory services, and then organizing and advising regarding suitable building sites. He will work hand-in-hand with the District Mission Board and under its supervision.

The necessity of a missionary at large became apparent when calls began to come from distant states where the Wisconsin Synod was not represented. It became impossible for the members of the Mission Board, who have their own congregations to take care of, to take the time to properly investigate these calls. Many an opportunity has been lost as a result. Pastor Raabe will be able to give the necessary time so that there will be less possibility of "guessing" as to the probabilities of a given field.

May the Lord increase His gifts to Pastor Raabe and bless his labors that His kingdom may come to many blood-bought souls!

LYLE HALLAUER, Chairman
District Mission Board

Untold millions are perishing — untold!

— Robert E. Speer

The one calling not overcrowded is the missionary calling.

— Anonymous

Minnesota

Improvements at DMLC —

Construction on the new student union - gymnasium - refectory building on the campus of DMLC experienced a slowdown with the coming of winter weather. However, the ceiling of the gymnasium building's ground floor is still scheduled for completion on January 1 (see picture in the Dec. 25 issue).

West Hall has undergone considerable renovation. A complete basement has been added to the building which was moved from its old site to one across from the tennis courts. The basement contains storage rooms and a club room, and hopefully there will soon be washers and driers. Entrance to the building is now gained from the soccer field rather than the driveway. This change necessitated the laying of sidewalks around the building from the driveway. One entrance has been enlarged to provide easy access to the basement from the outside. For the first time in its existence West Hall has a permanent heating system.

Steps are also being taken to remedy the campus parking problem. Parking for 10 to 12 cars will be provided on the side of West Hall facing the tennis courts. A large lot has been laid out at the far end of Waldheim Drive, near the soccer field, which provides space for 50 cars. An even larger lot, accommodating 72 cars, will be located in the back of Hillview Hall between the gymnasium and Highland Avenue.

New sliding windows with aluminum frames have replaced every wooden frame window in the Men's Dormitory. The total cost was approximately \$20,400.00.

Miscellaneous — "On the Hill"

The DMLC Choir under the direction of Prof. Meilahn Zahn gave its annual presentation of Christmas music over KEYC-TV, Mankato, on Tuesday, December 6.

Under the direction of Charles Luedtke the DMLC Concert Band ensemble, a group of 40 selected instrumentalists, presented its first public concert on November 20. It presented the same program for a lyceum series at Bethany Lutheran College, Mankato, on November 22.

Intensive work is also being done in preparing the final plans for the remainder of the building project on the DMLC Campus. This involves

Direct from the Districts

changes necessary in the Administration Building, so that vacated area can be utilized for additional classroom space and additional library facilities. Plans also include changes necessary in Old Main in the area vacated by the dining hall and kitchen.

On December 12, more than 100 women composing the Aeolian choral group spread Christmas cheer to 190 homes in New Ulm with their Christmas caroling.

DMLC Auxiliary

DMLC Ladies Auxiliary held its seventh annual meeting on October 12 in the College auditorium. The 650 women attending the meeting elected Mrs. Art Peek of Butterfield, Minnesota, as their new president. Projects totaling \$2700 were selected to be completed before the next annual meeting. Pastor Melvin Schwark, the pastoral advisor, led the devotions.

Coming Events at DMLC

- Feb. 1-5 — Snow Carnival
- Feb. 7 — Texas Boys Choir (Community Concert Series)
- Feb. 12 — 3 p.m. Concert — Band, Aeolians, Marluts
- Feb. 26 — 8 p.m. Concert — College Chorus, Treble Chorus, High School Choir
- March 2 — Paul Lavalle — Band of America (Community Concert)

Dedication

St. John's Congregation, New Ulm, Minnesota, held four dedication services on Sunday, December 11. The actual dedication rites preceded the first service with the opening of the church doors. At this service, Professor Martin Albrecht preached the sermon, and the pastor of St. John's, the Rev. Frederic Nitz, conducted the liturgy. The DMLC College Choir sang festive music. The same speaker and liturgist conducted a second service in the morning, a service of praise.

President Oscar J. Naumann spoke for the afternoon service of praise. St. John's mixed choir and children's choir offered choral selections. At the evening family-youth service Pastor W. J. Schmidt, St. Paul's, New Ulm,

addressed the congregation. His co-worker at St. Paul's, Pastor Thomas Henning, conducted the liturgy. St. John's children choir and DMLHS Choir sang for the service.

Two DMLC organ instructors, Miss Lorraine Zautner and Ronald Schilling, served as organists for the four services.

Anniversaries

St. John's of Lake Benton, Minnesota, observed its 75th anniversary on June 26 with sons of its former pastors as guest speakers. Professor Cyril Spaude of Northwestern College, son of Dr. Paul Spaude, New Ulm, was the morning speaker. Dr. Spaude served the Lake Benton parish from 1922 to 1946. Pastor Herbert Birner, Moberly, South Dakota, spoke in the afternoon service. He is the son of Pastor A. H. Birner, who served the congregation from 1947 to 1958. Two sons of the congregation, Russell Schmidt and David Meyer, both middlers at the Wisconsin Lutheran Seminary, served as liturgists.

On September 25, 1966, St. John's Lutheran Church of Lewiston, Minnesota, observed its 100th anniversary with a special service of thanksgiving and praise to our gracious Lord. Professor Irwin J. Habeck, of Wisconsin Lutheran Seminary, based his sermon on I Kings 8:57, "Your Morning Prayer on a Historic Day."

In St. Croix Lutheran High School auditorium a special service of thanksgiving was conducted November 18 in observance of 25 years in the teaching ministry for Morton A. Schroeder, principal of the High School. Pastor Harold Johne, St. Paul, preached on I Corinthians 15:10. Pastor Daniel Westendorf, Minneapolis, served as liturgist. Social highlight of the evening was the surprise visit of Miss Esther Buchholz, Madison, Wisconsin, who was Mr. Schroeder's fourth-grade teacher and also served under his principalship at Madison Lutheran School.

Deaths

Pastor Walter Lindke, Balaton, Minnesota, and his 17-year-old son, Donald, were killed in an automobile accident near Lake Lillian, Minne-

sota, on November 5. Funeral services were conducted on November 9, with Pastors John Parcher, Sanborn, and Pastor Gerhard Birkholz, Lake Benton, officiating.

Waldemar Retzlaff, 70, longtime member of the Board of Control for Dr. Martin Luther College, died August 19 at New Ulm following a long illness. Funeral services were conducted at St. Paul's Ev. Lutheran Church, New Ulm, on August 22, Pastor Walter Schmidt officiating.

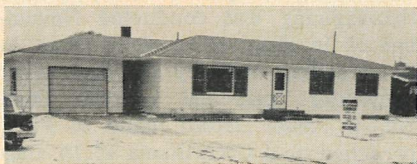
Mrs. Lydia Bliefernicht, widow of the late Professor E. R. Bliefernicht, passed away on July 25, and was laid to rest on July 27 with a service conducted by Pastor Walter Schmidt. Professor Bliefernicht served at Dr. Martin Luther College for 39 years, 15 of which he served as president. The father of the late Mrs. Bliefernicht, Herman Schapekahn, was the contractor who built "Old Main" on the DMLC campus as well as the school and church buildings at St. Paul's in New Ulm.

Retired

In July of this past year Pastor E. W. Penk, retired from the active ministry after 43 years of faithful service, the last 25 serving as pastor of St. John's Baytown and St. Matthews' of Grant Township, Minnesota. He and his wife are residing in North St. Paul.

Dedications

Immanuel Lutheran Church of Willmar, Minnesota, dedicated its new parsonage on October 16, 1966. The guest speaker, Pastor J. B. Erhart from Glenwood, Minnesota, based his sermon on II Chronicles 2:1. The pas-



Immanuel Ev. Lutheran Church of Willmar, Minnesota, has dedicated this parsonage-chapel building.

tor of the congregation, M. J. Scheele, served as liturgist and spoke the dedication rites. A loan from the Parsonage-Teacherage Fund and from the Church Extension Fund provided \$20,800 for the cost of the building. The parsonage basement at the present time serves as the place of worship for the congregation. It can seat 80 to 85 worshippers.

On August 28, Pastor Paul Kuske, Glencoe, Minnesota, preached for the dedication of Trinity Lutheran School, Johnson, Minnesota. The building now housing Trinity School was the former public-school building in the town of Johnson, built in 1905. With a bid of \$405 for building and grounds, Trinity was awarded the property and building together with books, desks, and other miscellaneous items. Renovation of parts of the building were completed by members of the congregation. Pastor G. A. Fuerstenau of Trinity was the liturgist.

Vacancies

Eighteen parsonages in the Minnesota District are standing empty. Some congregations have been waiting a long time for a called servant of the Word to serve them once again. One congregation has called 17 times without receiving a pastor. To help solve the problem of shortage of pastors and to conserve our limited manpower, the District is working toward a multiple-parish arrangement wherever possible. Other congregations are investigating the possibility of using vicars. Four vacancies in the District are temporarily filled in this manner now. Only two of these are included in the count of 18 vacancies.

Six of the pastors in the District are over the age of 70 and are still active full time. One who has the care of three congregations in rolling hill country—although Minnesota is well watered by 10,000 lakes; it also has its highland ridges—recently wrote that he is beginning to feel the rough edges of 52 years in the ministry, but added, "service in His kingdom is still our pleasure."

Top positions in four of the District Boards and Committees were vacated when pastors accepted calls into other Districts. John Raabe, chairman of the District Mission Board is now general missionary for the Southeastern Wisconsin District. Lyle Lindloff, chairman of the Evangelism Committee moved to Calvary, Thiensville, Wisconsin. Herbert Kesting, chairman of the Board of Support, followed the Lord's call to Mishicot, Wisconsin. Norval W. Kock, chairman of the Dr. Martin Luther High School Board of Control, is now the pastor of First German, Manitowoc, Wisconsin. The vacancy on the Mission Board of the District was filled by the appointment of Pastor Robert A. Kant, Caledonia, Min-

nesota. In reorganization, Pastor W. F. Dorn was chosen as chairman of the District Mission Board. The other vacancies occurred only recently and have not as yet been filled, according to a report from the District president.

Miscellaneous

Pastor Gerhard Horn, Red Wing, Minnesota, preached for the Reformation Day rally at St. Croix Lutheran High School on Sunday, October 30. A mass choir and St. Croix High School Choir I provided song for the service.

In a recent meeting of the Board of Regents of St. Croix Lutheran High School, Pastor E. Knief, St. Paul, was elected president of the Board.

Mr. Adolph Fehlauer, Assistant Executive Secretary of the Board of Education, presented his essay, "The New Sunday School Course and How It Can Help the Teacher in Preparing and Teaching His Lessons;" to the Sunday-School Teachers' Institute of the East Crow River. Teachers from the Twin City area churches were also in attendance at this Institute held at Rockford, Minnesota, on Sunday, September 25.

Exploratory services have been started in St. Cloud, Minnesota, by the District Mission Board. The Sunday evening services at the Germain Hotel serve three families and the WELS and ELS students who are attending St. Cloud State College.

Northern Wisconsin

Our Mission at Waupun

One of our new missions is at Waupun, the prison city. This congregation has lately incorporated under the name of "Grace Lutheran Church." In charge of this new congregation is Pastor Ronald Roth of Good Shepherd Lutheran Church of Beaver Dam. Services are held in a veterans' hall.

Project Nursing Home

On November 17, representatives of a group of congregations from the Fox River Valley and Winnebago Conferences and their pastors met at the Clara Nee Nursing Home, 1925 Division Street, New London, to discuss getting the home into operation. They discussed incorporation in order to purchase the home. Congregations represented at this first meeting were Emanuel, New London; St.

Peter's Weyauwega; St. John's, East Bloomfield; St. Paul's, Dale; Bethlehem, Hortonville; St. Peters, Town Winchester; St. John; Wrightstown; Zion, Readfield.

All congregations of the Fox River Valley and Winnebago Conference have been contacted. A letter of intention was prepared which congregations wishing to enter the corporation may sign. On the evening of December 13, two delegates from each congregation, signing the above-mentioned letter, met at the nursing home for the business of incorporation.

Area High Schools

Construction at Manitowoc Lutheran High School is in its final stages. It is hoped that the new school will be ready for use by January 4. The chairman of the dedication committee, Pastor T. Stern of Two Rivers, is planning a spring dedication.

At Winnebago Lutheran Academy, Fond du Lac, a campaign sale of band "booster" buttons brought in \$1,753.68. The proceeds go to pay for uniforms and instruments. The annual Christmas concert by the choirs was held on the evening of December 18, and the annual student banquet and party was held in the gymnasium on December 21. An offering was given by the students for the Wisconsin Child Welfare and Family Service (Milwaukee).

At Fox Valley, Appleton, the student council is sponsoring aid for a home mission. The mission chosen for the first semester offerings is the new one in Albuquerque, New Mexico.

The dramatics club is planning to put on a three-act play, and to sponsor a variety program to give students a chance to display their talents before an audience. The school choir of 40 voices traveled to Green Bay in December to station WLUK-TV to have a Christmas program taped for presentation on Channel 11 before Christmas.

Wedding Anniversary

Mr. and Mrs. Hugo Bitter of St. Paul's Ev. Lutheran Church, Route 1, Sheboygan Falls, were privileged to celebrate their 50th wedding anniversary. Their pastor is Henry H. Juroff.

Pausing to Give Thanks for Growth

Names that have been added to the Book of Life through the ministrations of a Christian congregation are of foremost concern to it, not merely the statistics of growing membership or the size of buildings, and still the latter can bring happiness to a congregation as such and certainly many expressions of gratitude. For 25 years of grace through the Gospel and Sacraments, Martin Luther Church in Neenah is truly thankful.

Anniversary services were held three times on December 4. The preacher for the morning service was Pastor Walter Strohschein of Princeton; and for the afternoon service, Professor Paul Kuehl of Northwestern College. The liturgist for the afternoon service was Pastor Gerhard Schaefer, Neenah. The present pastor is Reverend G. Jerome Albrecht, who was installed in 1964.

Martin Luther Congregation is a daughter of Trinity Lutheran Church of Neenah. The growing need for a new congregation in Neenah's fast-growing west side became apparent to the pastor and members of Trinity. The first steps toward organization were taken in 1941 by Pastor A. F. Geiger, at that time serving Immanuel at Oshkosh. Services were held in the old Fourth Ward voting house for six years. Eight days after Pearl Harbor, the formal organization took place. Pastor Geiger was installed here in 1942 as first resident pastor. In January 1946, Pastor Paul Hartwig was installed. During his ministry of 18 years, all present facilities were built. The original church, now used for classrooms, was built in 1947, the parsonage in 1950, and the new church in 1955-56. The next building project provided two new classrooms. The newest expansion program calls for removal of the old classroom building of 1947 and a new school unit to be attached to the church.

(Continued on page 30)

Editorials

(Continued from page 19)

and help us." Eight pastors of the Wisconsin Synod had composed and signed the letter. They wrote that "because of the lack of pastors in Wisconsin thousands of our fellow believers are without preaching of the Word and without the Sacraments. . . . A generation is growing up that knows nothing of God and is sinking back into heathenism. . . . The greatest woe is that some have already fallen from the faith and do not even realize their peril."

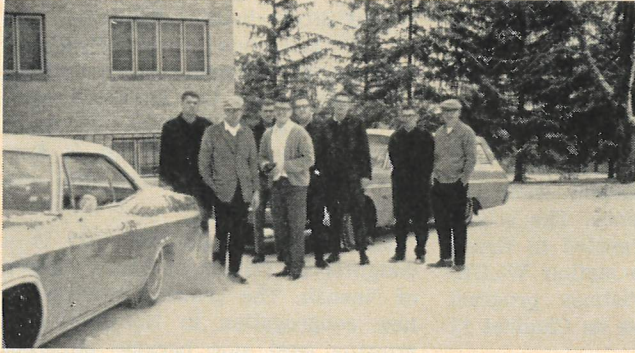
This letter, too, implies that help from Germany had been disappointingly little. As we look back, after the passage of a hundred years, we realize that the help that had come to the Wisconsin Synod from Germany was not so meager and negligible as the article in the *Ansiedler* and the letter from the eight pastors would suggest. The seminary and college in Watertown had been established and the first building erected with very welcome help from Germany. It is doubtful that the infant synod would have been able or willing to bear the expense of such an undertaking at that time. All of the \$10,000 that Pastor Bading collected in Germany and Russia was used up in

the building project. That help from Europe made the first building of Northwestern College possible. The first professor at our theological seminary had been sent over by the Berlin Mission Society. In 1865 that Society reported that eight of the nine students in the seminary had been sent to Wisconsin under its auspices. One of the signatories of that letter was Adolf Hoenecke, pastor at Farmington, Wisconsin. The Lord does not need great crowds to do His building. In the crucial years of our Synod, 1863-1873, the names John Muehlhaeuser, E. Moldehnke, Adolf Hoenecke, John Bading, alone are evidence of what great help can come from small numbers.

John Muehlhaeuser was the founder of Grace Church in Milwaukee and the first president of the Wisconsin Synod; E. Moldehnke was the first theological professor; John Bading was for many years the pastor of St. John's Church in Milwaukee, gathered funds for the Synod in Europe, and also became president of the Synod. Adolf Hoenecke was the Synod's staunchest contender for Lutheran doctrine, became professor of theology, president of the Theological Seminary, and the Synod's greatest dogmatician. All of these men had been sent to Wisconsin by the German Mission Societies.

ERWIN E. KOWALKE

SOME PICTORIAL HIGHLIGHTS OF 1966

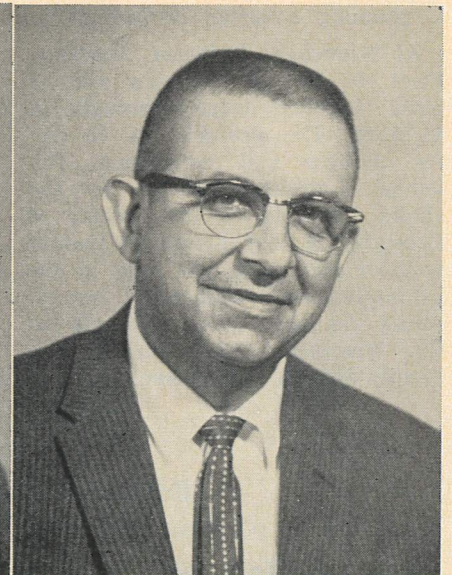


EIGHT SEMINARIANS, during their Christmas recess, made a 7,000-mile tour of the Southwest, singing concerts, giving information about our Synodical schools, and recruiting young men and women for full-time work in the church. The members of the Octet are shown on their departure.

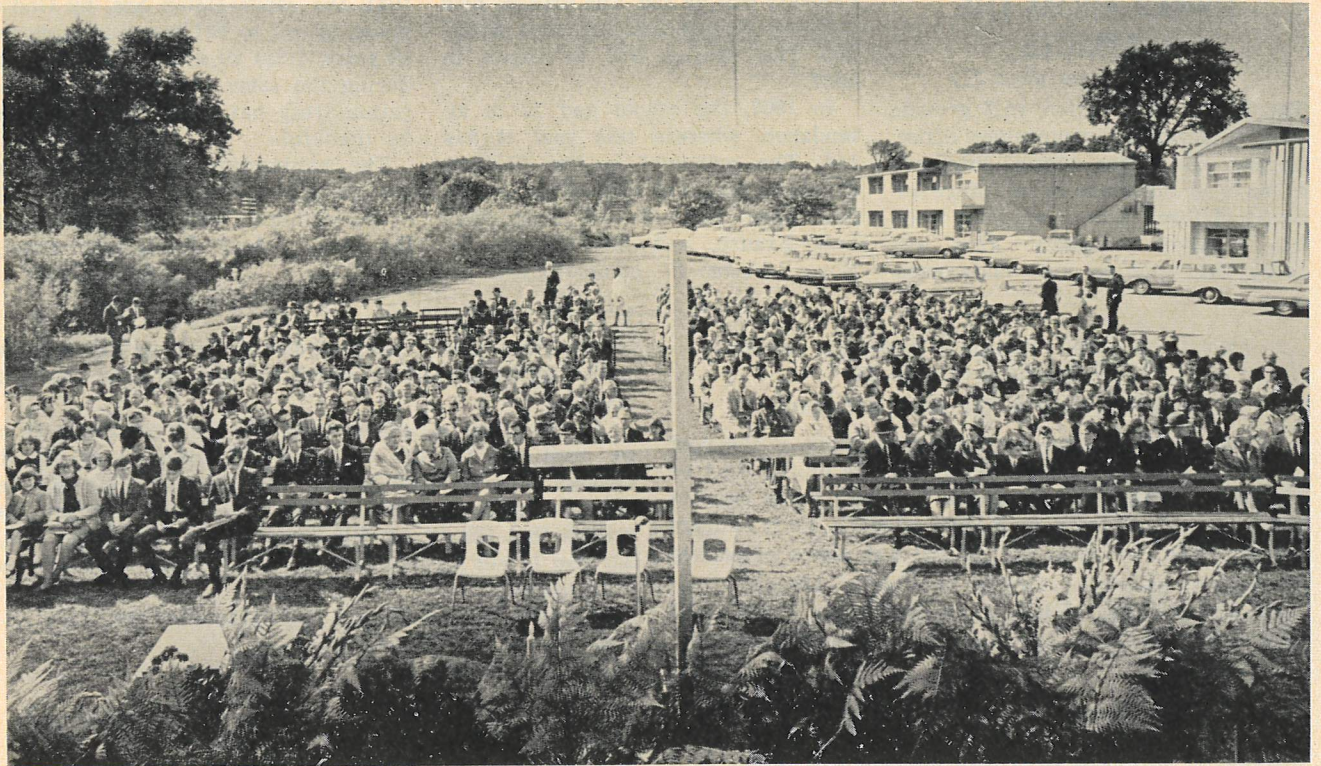


THE SEMINARY CHORUS made a 15-concert tour of the Northwest during the Easter vacation. Director Martin Albrecht is shown preparing a section of the Chorus.

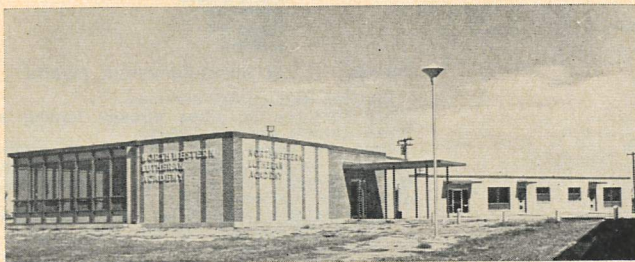
A CHANGE IN PRESIDENTS took place at Dr. Martin Luther College in September 1966. Prof. Carl Schweppe (left), who had been president for 32 years, was succeeded by Prof. Conrad Frey (right), who had been president of Michigan Lutheran Seminary since 1950.



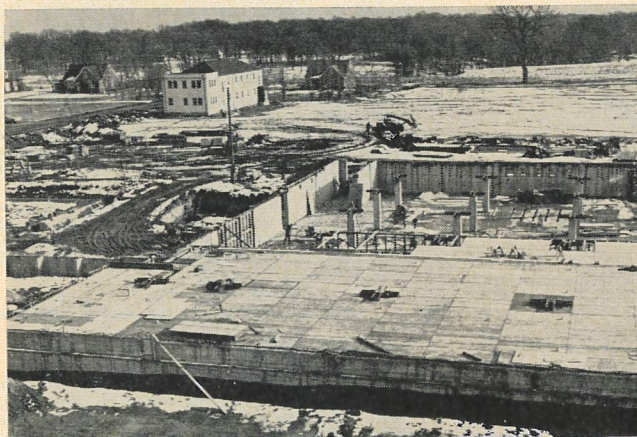
THE GROUNDBREAKING FOR THE REFECTORY at Northwestern Lutheran Academy was held on a bitterly cold day in January. Participating in the ceremony were Pastor (now Professor) C. W. Spaude, chairman of the Board of Regents, Pastor E. J. Werner, and Prof. R. A. Fenske, then president of the school, but now retired. Recognizable in the background are Synod President O. J. Naumann, and Mr. Paul Arndt, a member of the Board.



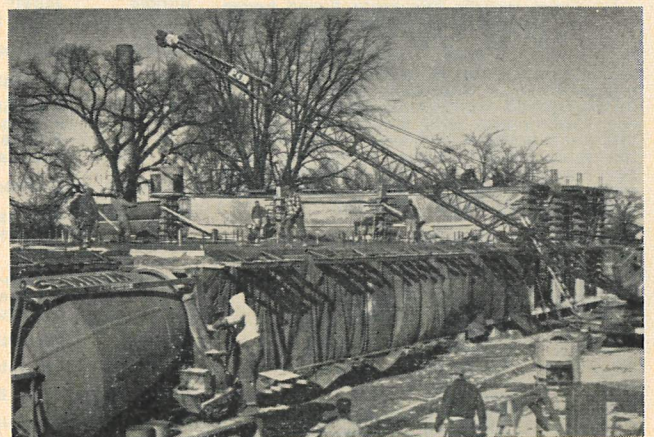
AT THE DEDICATION OF THE NEW DORMITORY FACILITIES acquired for Milwaukee Lutheran Teachers College this was the scene shortly before the service began. The service was held on October 2, 1966.



AN OVERALL VIEW of the new Refectory-Student Union at Northwestern Lutheran Academy. This long-awaited building was dedicated on August 30, 1966.



At Dr. Martin Luther College.



At Northwestern College.

OUR MISSIO DEI OFFERINGS ARE TURNING INTO BUILDINGS (November 1966)

DIRECT FROM THE DISTRICTS

(Continued from page 27)

The latter construction will provide four classrooms, a gymnasium, office, library, and other rooms. Provision is made in the plans for a future addition of three more classrooms when this becomes necessary. That will bring the total to nine classrooms.

Capacity will be 300. The present new building project will run over \$160,000. This project will be begun in 1967.

In 1957, the school had 72 in attendance, whereas this year it has 144. The principal is Mr. William Kuether. Teachers are: Miss Bertha Bierwagen, Mrs. Donald Sipe, Miss Lois Krause, and Mr. George De Noyer. From 17 communicants in

1941, the congregation has, by God's grace, grown to 701 communicants in 24 years; from 29 souls to 1,119 souls during the same years. This congregation truly has much for which to be thankful.

The anniversary offering was thoughtfully divided between the Synod's Church Extension Fund and the local School Equipment Fund.

LEROY RISTOW

INSIGHTS INTO FOREIGN MISSION WORK

(Continued from page 21)

Still Working at the Root Structure

At the present time we are still working at the root structure. In this country — as in the life of the fig tree — this is a critical time, indeed. Not very much appears above the surface, even after years of work. Many dangers still threaten. At times the natural soil seems extremely difficult to penetrate, largely because of language barriers. The termites of inherent superstitions and natural suspicions have a way of gnawing at whatever roots begin

to take form. One is tempted during the long dry seasons to use artificial methods which are not good for the end result.

By the grace of God, however, the work continues. Him we must ask for the time and the patience to see it through. Him we must implore that the axe is not laid to the root too soon. Him we must beseech for the faith to believe that His Word will never return unto Him void, but that it will accomplish what pleases Him according to His promise.

[Ernst Wendland is Mission Superintendent for the Lutheran Church of Central Africa.]

NEW MATERIALS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

The Story of Paul — From the Book of the Acts of the Apostles. Cathedral Filmstrips.

The Story of Paul series of 12 color filmstrips with records provides a wonderful opportunity to study the life of St. Paul through the effective audio-visual tool of the sound-filmstrip. You see and hear 12 episodes that tell the greatest "adventure" story ever, the life of St. Paul, the Apostle of Jesus Christ. There are many ways in which the series may be used in a church educational program. It would adapt itself well to teen-age and adult Bible study use. In each situation, however, the filmstrips should be used in the context of a total learning experience for they are audio-visual "aids" and not a program in themselves. Your AVA committee gained the impression that the producers of this series are in the camp of modern, liberal theology, so our pastors and teachers should carefully preview the material with this warning in mind. The 12 titles, are as follows.

FS-265-CB The Church Is Born (Stephen, First Christian Martyr) 10 min.
 FS-266-RD Road to Damascus (The Conversion) 9 min.
 FS-267-P The Preparation (Years of Apprenticeship) 10 min.
 FS-268-I The Initiation (Return to Jerusalem) 12 min.
 FS-269-BM Beginning Of Ministry (Ambassador for Christ) 10 min.
 FS-270-VC Venture For Christ (First Missionary Journey) 11 min.
 FS-271-GIG The Gospel In Galatia (Stoning at Lystra) 9 min.
 FS-272-GC The Gentile Controversy (Second Missionary Journey) 10 min.
 FS-273-ME Mission To Europe (Visit to Corinth) 12 min.
 FS-274-AE Antioch to Ephesus (Third Missionary Journey) 12 min.
 FS-275-AC Appeal to Caesar (Trial at Jerusalem) 12 min.
 FS-276-SS Shipwreck And Sacrifice (Voyage to Rome) 10 min.
 All records are 33 1/3 RPM.

Pennsylvania King of Prussia (Philadelphia)
 South Dakota Brookings
 Texas Dallas-Duncanville
 El Paso
 Houston
 San Antonio
 Waco*
 Virginia Falls Church (Wash., D.C.)
 Wisconsin Eau Claire
 Grafton
 Little Chute
 Shawano
 Waupun*
 Weston
 Canada St. Albert-Edmonton, Alberta

* Denotes exploratory services.
 (New Missions in cities already having a WELS church are not listed.)

Note. All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our
 WELS MEMBERSHIP CONSERVATION
 10729 Worden, Detroit, Mich. 48224

NAMES REQUESTED

for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama Huntsville
 Colorado Fort Collins*
 California Alpine-Le Mesa
 Concord (Oakland)
 Redding
 Redlands
 Sacramento
 San Diego
 San Jose
 Simi Valley (Ventura Co.)
 Whittier (La Habra, Montebello,
 Pico Rivera, La Mirada,
 La Puente)
 Florida Cutler Ridge (Miami)
 Merritt Island

Orlando
 West Palm Beach
 Illinois Joliet*
 Tinley Park (S. Chicago)
 Indiana Indianapolis*
 Iowa Davenport (Quad City)*
 Kansas Hays-Stockton
 Kansas City
 Topeka
 Wichita
 Maryland Baltimore*
 Michigan Kalamazoo
 Portland
 Utica
 Minnesota Duluth-Superior
 Moorhead
 Faribault*
 Montana Missoula*
 Nebraska Columbus
 New Jersey North Brunswick
 New Mexico Albuquerque*
 Ohio Akron
 Cleveland
 Grove City (Columbus)
 Oregon Salem

CALL FOR NOMINATIONS

Executive Secretary for Home Missions

The General Board for Home Missions herewith requests the members of the Synod to submit names in nomination for the office of Executive Secretary for Home Missions, which is vacant because the Rev. R. L. Wiechmann has accepted a call into the parish ministry.

Letters of nomination should contain the qualifications and experience of the men named. It is to be borne in mind that a Synod resolution states that the Executive Secretary for Home Missions is to be a theologically trained man.

All letters of nomination should be submitted to the secretary of the General Board for Home Missions, the Rev. H. Paustian, 1025 East Main, Watertown, Wis. 53094, no later than Jan. 31, 1967.

H. L. Engel, Chairman
 The General Board for Home Missions

SPECIAL MEETING OF THE GENERAL BOARD FOR HOME MISSIONS

A special meeting of the voting members of the General Board for Home Missions has been called for Feb. 1, 1967, at 9 a.m. at the Synod Office Building for the purpose of calling an Executive Secretary to fill the office vacated by R. L. Wiechmann, who accepted a call into the parish ministry.

H. L. Engel, Chairman

REQUEST FOR COLLOQUY

Pastor William C. Morgan [LCA], Salisbury, North Carolina, has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod. Norman Berg, President The Michigan District

REQUEST FOR QUALIFIED CANDIDATES

Upon the recommendation of the Synod's Advisory Committee on Education, the Conference of Presidents is seeking to establish a list of names of qualified lay people who could be nominated to serve as professors in the Synodical institutions and in the area Lutheran high schools.

Members of our Synod are asked to propose such qualified persons and to include pertinent information concerning family, training, ability, experience, and character of the candidates.

Please direct your letters to the Conference of Presidents, 3512 West North Ave., Milwaukee, Wis. 53208.

Oscar J. Nauman, Chairman

HEAD CUSTODIAN WANTED

Dr. Martin Luther College is interested in engaging the services of a man with custodial experience. He should be a man who understands floor maintenance, the use of proper equipment, and the general processes for building cleanliness. He should also be able to assume some responsibility for supervision and should be capable of ordering supplies and maintaining a proper inventory.

Those interested are asked to submit a letter which lists references, experience, and age. Arrangements for a personal interview will be made with qualified applicants. Please write: Dr. Martin Luther College Administration Offices New Ulm, Minn. 56073

MICHIGAN DISTRICT CHURCH OFFICERS SEMINAR

A workshop for information and the exchange of ideas among congregational officers will be conducted at Emanuel Lutheran Church, N. Capitol Ave. and Kilborn St., Lansing, Mich., on Saturday, Feb. 4, 1967. Guest speakers will address the chairmen, recording secretaries, treasurers and financial secretaries, trustees and elders, as well as members of the Boards of Christian Education and Missio Dei committees of the congregations. Registration will begin at 9 a.m. The seminar is scheduled to conclude at 3 p.m. The registration cost is \$1.25 per member and \$1.75 per member for the noon meal. All interested members of our Michigan District churches are cordially invited to attend the Church Officers Seminar.

Michigan District Board for Information and Stewardship

WORKSHOP ON WORSHIP

Southeastern Wisconsin District Grace Church, Milwaukee, Wis., on Fri., Jan. 27, 1967, for pastors; Sat. Jan. 28 for organists and choir directors. Registration at 9 a.m. Martin Albrecht, Chairman

GENERAL BOARD FOR HOME MISSIONS MEETING POSTPONED

The meeting of the General Board for Home Missions for the purpose of calling an Executive Secretary, announced for Feb. 1, will not be held. A new date will be announced soon. Henry Paustian, Sec'y

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Jan. 24 and 25, 1967.

Hour: 9 a.m.

Place: 208 S. Allen, Edna, Tex.

Agenda: I Cor. 2:10-16, M. Nitz; Incarnation and Inspiration, A. Sitz; The Person and Work of the Holy Ghost, D. Redlin; The Inspiration of James, S. Krueger; Philemon, V. Glaeske; The Message to the Congregation at Smyrna (Rev. 2:8-11), R. Hartman; "Any Other Gospel" (Gal. 1), V. Winter.

Preacher: Tues. evening Communion service, D. Redlin. V. Winter, Secretary

CALIFORNIA DELEGATE CONFERENCE

Time: Tues. Jan. 31, 1967.

Place: Gloria Dei Church, 2600 Ralston Ave., Belmont, Calif. R. Waldschmidt, pastor. Agenda: Background Study of the Prophet

Amos. What Are We Trying to Accomplish With Our Sunday Schools?

R. Waldschmidt, Secretary

BLACK CANYON DELEGATE CONFERENCE

Date: Jan. 30 and 31, 1967.

Time: 10 a.m.

Place: Salem Church, 67th St. and Osborn Rd., Scottsdale, Ariz.; J. Gaertner, pastor. Communion service: 9 a.m. Tues.; W. Bein, speaker.

Agenda: Christian Situation Ethics, J. Gaertner; Jonah—an Isagogical Study, R. Semro; The Christian Congregation at Jerusalem as an Example of Missionary Zeal and Activity, R. Langbecker.

H. Reaume, Secretary

MICHIGAN

PASTOR—TEACHER—DELEGATE CONFERENCE

Place: Faith Lutheran Church, Monroe, Mich. Date: Jan. 23 and 24, 1967.

Time: 10 a.m.

Service: Communion at 7 p.m. Monday. Speaker: H. Engel (alternate, F. Zimmermann).

Agenda: Exegesis I Pet. 3:1-12, D. Schmelting; Federal Aid to Parochial Education, Prof. E. Fredrich; Church Worker's Retirement, Mr. Ray Behmer; The Value of Personal Grooming For Pastor and Teacher, I. Weiss; Idea Exchange on Celebration of the Reformation Anniversary, K. Koeplin (alternate essay: Seelsorge in a Mobile Society, A. Baer).

K. Haag, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Jan. 31, 1967.

Time: 9 a.m.; opening service with Holy Communion.

Place: St. John's, Redwood Falls, Minn.; E. O. Schulz, pastor.

Speaker: J. H. Braun (alternate, O. Drevlow).

Agenda: Exegesis, I. Tim. 1, M. Lemke; Essential Steps in the Preparation of a Sermon, P. R. Kuske; Luther's Large Catechism, the Fourth Commandment, O. Drevlow; What Can Be Done About the Disappearing Rural Church? D. Arndt. Jerome H. Braun, Secretary

NEW ULM PASTORAL CONFERENCE

Date: Feb. 1, 1967.

Time: 9:30 a.m.

Place: St. John's, New Ulm, Minn.

Agenda: Sermon Critique, C. Trapp; A Reformation Topic, A. Koelplin; Discussion: What to Do for the 450th Anniversary of the Reformation?

Preacher: H. Jaster (alternate, R. Hoenecke). Melvin Schwark, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: Jan. 24 and 25, 1967.

Place: Naper, Nebr.; E. Schoemann, host pastor.

Preacher: R. Kuckhahn (alternate, M. Doelger).

Devotions: E. Schoemann.

Papers: Our Synod and the Ecumenical Movement, R. Kuckhahn; The Role of the Elder in Church Discipline, G. Bierwagen. M. F. Doelger, Secretary

COLORADO MISSION DISTRICT DELEGATE CONFERENCE

Date: Jan. 31 and Feb. 1, 1967.

Time: Opening service, 10 a.m.

Place: Zion Church, Fort Morgan, Colo.; H. G. Meyer, host pastor.

Communion Service: Tuesday, Jan. 31, 7:30 p.m.; J. F. Koch, preacher.

Agenda: Elections and Reports. Assigned Essays: Romans 9-11, A. K. Hertler; The Cause, Origin, Extent and Length of the Universal Flood, J. F. Koch; Illustrative Stories of Christ: What Determines Whether Such Stories are Parables or Actual Occurrences, H. G. Meyer; Isagogical Study of a Book of the Old Testament, W. H. Wietzke. V. Bittorf, Secretary

SOUTHERN DELEGATE CONFERENCE

Date: Jan. 30 and 31, 1967.

Time: 10 a.m.

Place: Grace, Geneva; D. Fischer, host pastor. Sermon: R. Ehlers (E. Miller, alternate.) Papers: Discussion of I Cor. 15:1-28, D.

Fischer, moderator; Significance of the Changes Within Roman Catholicism, E. Miller; Augsburg Confession, Article 25, K. Plocher; The Doctrine of the Church, G. Haag. Ronald N. Tischer, Sec'y

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Time: Jan. 24, 1967.

Place: Trinity Church, Kaukauna, Wis.; John Mattek, host pastor.

Time: 9 a.m.

Preacher: F. Thierfelder (alternate, A. Tiefel). Agenda: Exegesis of Heb. 10, F. Thierfelder; Exegetical-Homiletical Study of the Regular Gospel for the 1st Sunday in Advent, L. Koenig; Does Scripture Allow Membership in Secular Organizations?, O. Sommer; Reports: Financial, Visitors, Mission, Spiritual Welfare, Evangelism.

A. A. Schabow, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Monday, Jan. 30, 1967.

Place: Bethany Church, Manitowoc, Wis.; Armin Roekle, pastor.

Time: Opening Communion service at 9 a.m. Preacher: A. Roekle (alternate, T. Sauer).

Agenda: Exegesis of Gal. 6:12f., Dr. H. Koch (alternate, T. Stern); Sermon Study, Dr. H. Koch (alternate, A. Roekle); Choice of Essay: The Northern Wisconsin District—Persons, Places, Events, A. Engel (continuation); Isagogical Study of Amos, A. Degner; Revelation and its Proper Use in Relation to the Other Books of the Bible, T. Sauer; Academic Degrees, Pro and Con, R. Otto; Should We Leave To the Synod Things Which a Pastor and Congregation Can Do Themselves? H. Juroff; Report of the Visiting Elder, etc.

A. F. Schultz, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: Monday, Jan. 30, 1967.

Place: St. Peter's Church, Fond du Lac, Wis.; host pastor, Karl Gurgel.

Time: 9 a.m. Communion service. Preacher: W. Weissgerber (alternate, L. Wenzel).

Agenda: Dan. 11:36-45; M. Janke; Eph. 3:14ff. (con'd), K. Gurgel; Merchandising in the Church, G. Kaniess; Reports, Assignments. Glenn H. Unke, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Jan. 30, 1967.

Place: Salem Church, E. Blumenthal, pastor; 2400 N. Cramer St., Milwaukee, Wis.

Speaker: J. Schaefer (W. Schaefer, alternate).

Agenda: Exegesis of I John 5; C. Weigel; The New Hermeneutics, Prof. F. Blume; History of Preaching, Prof. G. Hoenecke; Review and Appraisal of the Second Vatican Council, J. De Galley.

D. Kolander, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Jan. 31, 1967.

Place: Immanuel Church, Farmington, Wis. Time: 9 a.m.; Communion service 11 a.m.

Speaker: Ardin Laper (E. Huebner, alternate).

Agenda: Exegesis of Acts 2, Karl Bast; Evolution, Robert Adickes; Word Studies from Gen. 1—"Create"—E. Ahlswede, "Day"—Donald Bitter, "Firmament"—D. Fastenau, "Image of God"—Theodore Mahnke. Ralph Polzin, Secretary

ORDINATIONS AND INSTALLATIONS

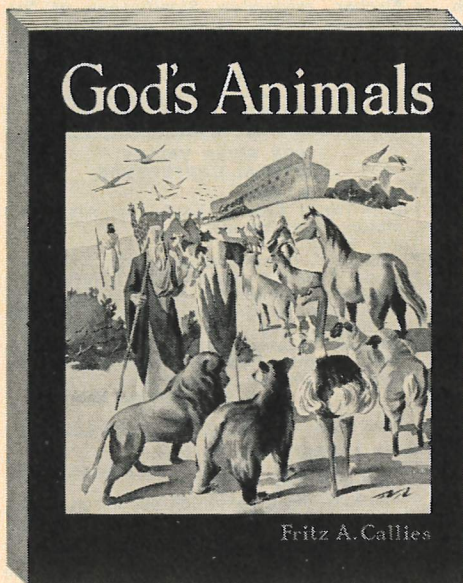
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Gieschen, Edgar, as pastor of Arlington Avenue Lutheran Church, Toledo, Ohio, by R. F. Westendorf; assisted by D. M. Gieschen, D. E. Habeck, K. F. Koeplin, C. H. Palenske, R. Korn; Dec. 4, 1966.

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