



THE NORTHWESTERN
Lutheran

June 7, 1970

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BRIEFS by the Editor

A May 4 letter from the Committee on Pastor-Teacher Recruitment designated May 10 as the Sunday on which our pastors were to emphasize the need for more pastors and teachers. When the writer graduated from the Seminary many years ago, pastors were almost a drug on the market—and teachers no less. The picture has changed drastically. A meeting of the Synodical Council on April 29-30 revealed the fact that there are today 47 parishes vacant in our Synod, plus unfilled professorships and the needs of the Home and World Mission Boards. Some 150 teacher vacancies have already been reported. Available for calls are 32 seniors from Wisconsin Lutheran Seminary and 160 graduates from Dr. Martin Luther College. Any young man or woman reading this—also parents and children—should be able to tell at a glance that the need is great. An even greater reason to dedicate yourself to this work is your love for your Savior. Have you ever given this matter serious consideration?

Among the pleasant things in the life of an editor are the unexpected letters from lay people in our congregations. Their reactions are important. One layman recently wrote to remind us that while we are stressing the importance of Christian education—especially Christian day schools and Sunday schools—we should not neglect to remind parents that these dare not be substitutes for personally speaking about the Savior to their growing boys and girls, their teen-agers and young adults. There is nothing that can replace the earnest, personal witness of parents. He is so right! Christian schools are not a substitute, but a supplement. More is required of parents than just to send their children to the Christian day school or the Sunday school. A Christian home is a home that provides Christian discussion and erects the family altar. We pass this on to you.

The above is also the proper frame of reference for our articles entitled:

SPEAKING OUT ON EDUCATION. President Toppe of Northwestern College, in a lead-off article, emphasized that the child belongs, under God, to the parents. God has given the parents the primary responsibility. Pastor Joel Gerlach of Garden Grove, California, who would be the first to admit that his Christian school is playing a large role in the continued growth of his congregation, pointed out how necessary it is to educate the *whole* child. School and home must cooperate in this. Professor E. Sievert of DMLC in this issue emphasizes the great difference between secular and Christian education: the latter meets the need of the soul! By the time this issue reaches your homes, schools will have recessed for the summer. Where will your child attend next fall, and what kind of a home is he living in now?

* * *

Newspapers sometime ago carried notices urging all people to report who had been missed in the census. A day is coming when no one will be missing. Christ spoke of it when He said: "Before Him shall be gathered all nations." That's the goal on which the Christian home, the Christian school, and the Christian Church must focus their attention. You agree, don't you?

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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Editorials

Responsiveness to Change Experts in the field of corporate management know that business firms, if they are to flourish, must be responsive to change. Is it true also that a church body such as the Wisconsin Ev. Lutheran Synod, which exists for spiritual reasons and purposes, must be responsive to change? The answer is yes and no.

This answer is neither evasive nor ambiguous. The answer is an unqualified no if we are talking about doctrine and faith. In God "there is no variability, neither shadow of turning." This applies also to the truth which God has revealed to us in His inspired Word, the Holy Scriptures. "His truth endureth to all generations." God's Word is unchanging, and our faith in it must remain unchanged in a changing world.

The answer to the question posed above, however, is yes if we are talking about matters not decided by the unchanging Word of the unchanging God. In these areas we can best carry out our purpose of proclaiming the everlasting Gospel by adapting ourselves to the times in which we live. There was a time centuries ago when Christian churches contained no seats for the congregation and were unheated even in winter. Given a choice, few people would worship in such a church building today. There was a time when horses provided the best means of transportation, but a parish pastor today who traded his car for a horse would be seriously hampered in his ministry.

The truth must be conserved, but outmoded ways of doing things are not a necessary adjunct to preserving the truth. Satan is highly versatile. If we are not wary, Satan can use our theological conservatism to hide inertia and indolence and to justify outdated methods of doing the Lord's work.

Let us beware of confusing fossilization of operation with faithfulness to the Word. There is a difference.

IMMANUEL G. FREY

* * *

DeMolay On many counts it would appear to be an elite corps of youths. Instead of breaking windows and snapping off aerials, they may clean the dirty windshield on your parked car while you're in the supermarket shopping. Instead of heaping abuse on police, some groups even wash police cars regularly. Instead of pursuing violence and revolt, they dedicate themselves to civic virtue. When the S.D.S., Weathermen, Black Panthers, and their ilk are making day and night hideous in our land, it is refreshing to read about high-school and college youths who are dedicated to good deeds and minded to serve their fellow man.

When prejudice and discrimination are making life wretched and bitter for many Americans, these youths do not erect bars against any group. Strife and division rend many societies asunder, but among them the fra-

ternal bond is strong. They are the DeMolay, an organization for boys between the ages of 14 and 21.

But Christian and God-pleasing they are not. Each chapter of the DeMolay has an altar, with a Bible and schoolbooks upon it, set near the national flag and seven tall candlesticks in a semicircle. The national flag may signify service to their country, but the presence of the Bible does not assure service to God. For the DeMolay religion is no more that of the Bible than the religion of the Masonic order is that of the Bible. Their order is as Christless as is the Masonic order that sponsors them, and which most of them will join later.

DeMolay may spell work-righteousness and civic virtue, but it does not spell Christian, and has nothing to do with the kingdom of God.

CARLETON TOPPE

* * *

The Ecumenical Apple Tree Frankie lived across the road. As a boy, he and I spent a lot of time in that old apple tree behind the house, where the apples were bad but the climbing was good. We whiled away endless hours on an old raft in an abandoned gravel pit, dangling our feet in the water and watching our fishing corks.

Frankie was a Roman Catholic. He attended Holy Angels Catholic School. We went to Emanuel Lutheran. We talked about that some, munching sour apples and waiting for the bullheads to bite. We didn't know it at the time, of course, that we were having an "Ecumenical Encounter." In those days we just called it "talkin' religion."

When you read about all the ecumenical dialogue going on today, it must be said, we boys were much more honest about it. We discussed the real differences: If a fella was dyin', what should he do then? How does a guy get right with God? What about the pope, and all this business about rosaries and penances and purgatory?

We didn't hedge and hide the basic differences the way modern-day dialoguers do, carefully avoiding the "sensitive" issues like men poking their way through a mine field.

Even as boys we knew our faiths were worlds apart. We understood each other's position, and were well aware that we both could not be right. We sensed that the last word was either "Thus saith the Lord," or papal pronouncement, but not both. Even we boys could realize there can be no compromise — something the ecumeniacs of our day cannot get through their heads.

A short time ago, two boyhood pals spent an entire afternoon together, pitching horseshoes. The Roman Catholic friend still rejects what I confess, and vice-versa. But we are both honest enough to admit it. And we both know that no amount of fancy ecumenical footwork will ever change that fact.

JOHN PARCHER



Studies in God's Word

Learn of Noah To Take God at His Word!

Hebrews 11:7

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

"By faith" is a continuing refrain in this eleventh chapter of the Epistle to the Hebrews: "By faith Abel. . . . By faith Enoch. . . . By faith Noah"—and this is only the beginning of the holy writer's roll call of a long list of Old Testament heroes of faith. The list is not exhaustive; the names are only representative. But one common characteristic marks them all: they lived by faith. Faith prompted and powered their daily walk with God.

In a Secular Age Noah Lived a Life of Faith

Noah is the third on whose faith God's penman permits the spotlight to fall. What a man of faith Noah was! Like his greatgrandfather Enoch, Noah "walked with God" (Gen. 6:9). He, too, had God's testimony that he pleased God.

Of Jesus alone can it be said, of course, that in and of Himself He was pleasing to God. Twice, first at His Baptism and again at His Transfiguration, the Father testified of Jesus: "This is My beloved Son, in whom I am well pleased" (Matt. 3:17; 17:5). But by faith in the Savior who was to come Noah embraced Christ's perfect righteousness and was, therefore, in the sight of God "a just man and perfect in his generations" (Gen. 9:6). His transgressions were forgiven and his sins covered. In joyful gratitude he then also endeavored to "walk

in newness of life" (Rom. 6:4). Rejoicing in God's grace Noah strove to "walk worthy of the vocation wherewith" he was called (Eph. 4:1). Noah's life pleased God because it was a life of faith. "Without faith it is impossible to please Him" (Heb. 11:6).

What an atheistic age it was in which Noah lived! From the days of Cain on, there had been a division among men. Cain's descendants were unbelievers; the descendants of Seth, on the other hand, were believers. But as the years went by, the young men among the descendants of Seth began to intermarry with the unbelievers. They noticed that the young women among the ungodly were attractive, and a pretty face became a more important consideration in choosing a wife than a pious heart.

The inevitable result was a swift decline in godliness. Within the space of a few generations Satan was successful in achieving the moral and spiritual collapse of virtually the entire human race. The wickedness and violence which filled the earth reached such shocking proportions that "it repented the Lord that He had made man on the earth, and it grieved Him at His heart" (Gen. 6:6).

A Warning Example

What a lesson the history of the antediluvian world holds for us Christians today! How important it is that Christian character rather than physical beauty govern God's children in the choice of a marriage partner!

How important, too, is Christian education! If this is neglected or pursued with anything less than wholehearted and constant concern, the Christian faith and life of the next generation will inevitably be impaired and the transmission of Christian truth impeded. If Christian parents

fail to pass on the torch of the Gospel to their children, its saving and sanctifying light will soon be snuffed out.

It is not without reason, then, that the Psalmist stresses the vital importance of "showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done." He reminds fathers "that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep His commandments" (Ps. 78:4-7). How important the Christian home!

Man's disobedience and defiance provoked God's wrath. Nevertheless, He granted mankind 120 years of grace. But God's grace was despised. Men did not repent; they continued in their corrupt course. Consequently, God resolved to destroy them by sending a flood. "But Noah found grace in the eyes of the Lord" (Gen. 6:8). God commanded Noah to build an ark in which he and his family together with breeding stock of all birds and beasts and other living creatures might escape the impending destruction. From them God planned to repopulate the devastated earth and make a fresh start.

Nowhere in the world of nature were there any indications that a universal flood was imminent. Never in the history of mankind had there been a flood of such proportions. The only indication of its coming, the only advance notice, was the word of God. On the basis of that word Noah built the ark. Filled with godly fear, he paid careful heed to God's command. His obedience was motivated by unquestioning, implicit faith. He simply took God at His word.

Don't Be Deceived by Science Falsely So Called!

Undoubtedly, Noah's contemporaries called him a fool. The philosophers and scientists of his day probably provided "scientific evidence" that such a flood was a physical impossibility. There wasn't that much water in the world! Such arguments are still heard today, despite the fact that geological evidence for a universal flood is to be found throughout the earth.

Modern interpreters of the Bible claim that the memory of one or more disastrous floods in the valley of the Tigris and Euphrates rivers was enlarged by tradition to the dimensions of a worldwide catastrophe. Though the Biblical account, according to them, is therefore not historically true, yet they foolishly believe that they are not guilty of calling God a liar because they piously explain as in the notes appended to a recent Bible translation, that the Biblical writer "used this tradition as a vehicle for teaching eternal truths—that God is just and merciful, that man is perverse, that God saves His faithful ones" (*The Jerusalem Bible*, p. 23).

Noah did not base his faith on "scientific evidence," and neither do we. Noah simply believed the word of God concerning "things not seen as yet" and acted according to that word. In faith he "prepared an ark to the saving of his house." By his act of unqualified obedience "he condemned the world." His act of faith stood in sharp contrast to the unbelief of his fellow men. In the face of ridicule and persecution he was "a preacher of righteousness" (II Pet. 2:5) in word and deed. Testifying to the truth that "the just shall live by faith" (Heb. 10:38), Noah was a faithful witness to a faithless age.

The Savior's Righteousness Becomes Ours by Faith

Thus Noah "became heir of the righteousness which is by faith." Relying not on his own righteousness, but on "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22), Noah was saved. Not only did he together with his family escape death in the flood, but he escaped that eternal death suffered by those who "were disobedient when once the long-suffering of God waited in the days of Noah, while the ark

was a preparing" (I Pet. 3:20). Noah obtained the blessed inheritance of eternal life in heaven as a free gift of God's grace.

The Day of Judgment, though "not seen as yet," will come just as unexpectedly and just as disastrously upon an unbelieving world as did the flood in the 600th year of Noah's life. Skeptics may scoff: "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:4). But in the end they will learn, as did the world of Noah's day, that "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

As the waters of the flood that destroyed the ungodly lifted up the ark and so saved Noah and his wife and his three sons and their wives, so "Baptism doth also now save us" (I Pet. 3:21). Through Baptism we, too, have become heirs of the righteousness which is by faith. Though our inheritance is not seen as yet, it is sure and certain because of the faithful promise of "God, that cannot lie" (Titus 1:2).

Learn of Noah, then, to take God at His word!

WILBERT R. GAWRISCH

DEDICATION OF ST. JOHN'S EV. LUTHERAN CHURCH Juneau, Wisconsin

In 1956, St. John's Congregation, Juneau, Wisconsin, erected a new parsonage and an addition to its Christian day school. This was followed in 1966 by a second school addition, a new home for the school principal in 1968, and a new church in 1969. Thus, within a comparatively short time, the Lord permitted the congregation, which will observe its centennial in 1975, to replace its entire physical plant.

The cornerstone for the new church was laid on October 13, 1968, and the completed building was dedicated to the service of the Triune God on September 14, 1969. The Rev. Carl H. Mischke, pastor of St. John's since 1954, officiated at the dedication rite. The sermon was preached by Pastor James P. Schaefer, the Synod's Stewardship Counselor.

The church, of Lannon stone construction, has a normal seating ca-

capacity of 560, but is able to accommodate a much larger gathering in an overflow situation. Besides the worship area, the building provides offices for the pastor and vicar, a conference room, and a workroom for the altar guild on ground level. The chancel is pictured on the cover of this issue of **The Northwestern Lutheran**. The lower level contains an office for the finance committee, a lounge, and a spacious auditorium.

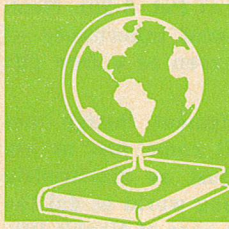
The spirit of the congregation in accepting this wonderful gift of God is reflected in the pastor's message which appeared in the dedication booklet: "Being closely associated with the planning and building of a new church is normally a once-in-a-lifetime experience. That makes this a very special day, a day that marks the fulfillment of many hopes and prayers, of much working and waiting. But mindful of the fact that 'except the Lord build the house they

labor in vain that build it,' we today 'with hearts and hands and voices' give all honor and glory to Him from whom all blessings flow.

"It would be a mistake, however, to view this beautiful, new house of worship as an end in itself. Actually, it's only a means to an end. It's a tool, a more adequate facility, which God has given us so that we may more effectively carry out our witness to this community and to the world. Here the Lord calls us for a regular appointment to have our own faith recharged and rekindled, so that we may more faithfully serve Him the rest of the week in the sphere of activity into which He has placed us.

"It is, therefore, my prayer that this day, the day on which we dedicate a building to the service and glory of God may also be a day on which we rededicate ourselves to the Lord and to our God-appointed task of serving all people in God's world with the Gospel of Jesus Christ on the basis of the Holy Scriptures."

CARL H. MISCHKE



Speaking Out on Education

THE SOUL IN EDUCATION

"You don't mean to tell us that the soul has anything to do with education, do you?" That might be the reaction of many modern psychologists upon reading the title, "The Soul in Education." Though the word "psychology" means "the study of the soul," most psychologists are not ready to admit that man has a soul, or, if he does, that it has anything to do with education. For them the child is no more than a physical being, made of flesh and bone. That the child has residing within him an immortal soul is beyond them.

Modern Psychology

The writer has found it necessary to examine many psychology textbooks in the past 20 years. Among them, he has found only one that referred to the soul. This is what the author had to say: "Where does the soul fit into the attempt on the part of modern psychologists to understand how and why people behave as they do? Psychology must limit itself to the study of observable phenomena. Thus it cannot concern itself with the problems of the soul and its immortality. Psychology, therefore, makes no attempt either to confirm or deny the existence of the soul."

Most modern psychologists rely solely on the findings gained through the use of the scientific method. They reject the authority of Scripture in matters pertaining to man's nature and behavior, and instead accept evolution as a valid explanation for the origin and nature of man. They frequently attempt to explain man's behavior in terms of animal experimentation. Therefore, it should not surprise us that there is no room for the existence of the soul in the thinking of many of them. Since present-day educational theory and practice is based on the findings of modern psychologists, there is likewise no room for the soul in the thinking of most educators. The soul's rightful place in education is simply ignored.

How different it is with the Christian psychologist and educator! The soul does receive its rightful place in their educational theory and practice. One is reminded of the sainted Professor E. R. Bliedernicht, former president of Dr. Martin Luther College and professor of psychology. He recognized the role of the soul both in psychology and in education when he defined psychology as "the study of the attributes and activities of the soul as it manifests itself in conjunction with the body."

The Whole Man

The soul belongs in education. It is the most important part of the "whole man" who is to be educated. Man consists of a body and a soul! He is not just flesh and bone, not just a physical being. He is also spiritual in nature, having a soul which, in reality, makes up his

conscious personality. When God created man, "He formed him of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." The Lord Jesus pointed to the existence of the soul when He said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Man consists of a body, fearfully and wonderfully made, and of a soul which resides in this body, a soul equipped with marvelous faculties and abilities. It follows, that if we would educate the "whole man," the soul must be included in that education. It cannot be overlooked. In fact, the soul is both the object of the benefits of education as well as the active agent in the process of education. The soul is the learner.

Someone once said, "The soul of education is the education of the soul." Reread those words, if you will! Reflect on what they say. They assign to the soul its rightful place in education. In fact, we hold that without the soul there would be no learning, no educating, for educating at its best must be defined as "soul-nurture." As such, it is directed at producing desirable changes in the behavior of the soul as it manifests itself in conjunction with the body. In such "soul-nurture" the soul does the learning.

The Soul As Learner

The soul, as the learner in education, is to be looked upon as being intellectual, emotional, and volitional. The soul can learn. It can think and reason. It is rational. It acquires knowledge. It gathers information. It develops skills and abilities. In short, the soul is the learner, no matter what the area of study may be.

The intellectual power of the soul is very important in the life of the believer. He is able to hear and read God's Word, and this becomes an avenue whereby the Holy Spirit can approach the believer to strengthen his faith. Because it is intellectual, the soul can also become aware of the wonderful things God has done for man. The Psalmist expresses it well when he says, "I will praise Thee, for I am fearfully and wonderfully made; marvelous are Thy works, and *that my soul knoweth right well.*" Take note: the soul knows. Education is more than a mere cerebral exercise, more than mere brain activity. It is an activity of the soul.

The Emotional Life

As learner, the soul is also emotional. Educators recognize the important role of emotional response in learning. The soul does such responding. It expresses feelings, both of pleasure and displeasure, of approval and disapproval. Jesus could say in Gethsemane, "My

soul is exceeding sorrowful even unto death." Mary could exclaim, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." What an important factor in education: a soul with powers of emotion, a soul to be aroused and motivated! The teacher of God's Word is especially interested in this phase of the learning process, so that the Word of God may not only be a matter of head knowledge, but hopefully—through the work of the Holy Spirit—a matter of the heart.

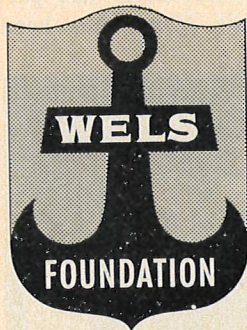
The Will

As a learner, the soul is also volitional. It can will. It can make decisions. By means of the intellect, the soul knows things as they are. By means of the emotions, the soul takes an attitude toward the things which the intellect presents. But the soul does not stop there. Either it strives after something or it rejects that something. In such striving, the soul uses its volitional powers to make decisions for action. Hopefully, they are the pure and holy thoughts which dominate the soul so that man may be influenced in that direction. It is in this area that sin has wrought its greatest havoc. After the Fall, man's will is by nature directly opposed to the will

of God. The New Man within man, however, would direct our will to act in accord with God's will. How important it is to recognize that the soul, also in this matter of the will, must be involved in education! Children of God will find that this is the area in which the Holy Spirit through the Gospel must lead men into a life of sanctification so that the New Man may prevail over the Old Adam.

Blessed is the learner whose program of education makes room for the soul. It is *important* that the Christian realize that the soul must be included in education. It is of even *greater importance* that he realize that the soul needs a special food within that program of education if it is to be educated properly. It is of *greatest importance* that the soul be provided such food generously and without delay. That food is the Word of God. Making room for the soul as the learner in a program of education that includes God's Word, not only will make it possible for the soul to develop intellectually, emotionally, and volitionally, but will make that soul wise unto salvation through faith in Christ Jesus. In the final analysis, that is most important.

ERICH H. SIEVERT



THE WELS FOUNDATION FLYER

The above title may sound somewhat frivolous, but it is not meant to be so. The dictionary offers several definitions of the word "flyer" or "flier." Obviously, the first definition is: "something that flies"; but it can also mean an aviator or a train or bus on a fast schedule. As a slang expression it is used to describe someone who takes a gamble as in the stock market. Another definition describes a flyer as a small handbill, widely distributed; and that describes our WELS Foundation flyer. A flyer is a relatively inexpensive method of reaching all members of the Synod to acquaint them with the services of the WELS Foundation.

About two months ago such a single sheet of paper was mailed out to the more than 900 congregations to be distributed at a Sunday service. This handbill gave a brief resumé of the Foundation's purpose and also

suggested that those interested could obtain more detailed information by mailing in the convenient blank. Not every communicant member of our Synod is able to utilize the services of a flyer; in fact, the number of those who would like such services in estate planning, making a will, or investing in the Synod is, humanly speaking, a minority. We do not know them, nor do the pastors; but they themselves know, and some are already returning the lower portion of that flyer and asking for detailed information. Every letter we receive is answered personally, and each prospect is considered individually.

Board of Directors

The Board of Directors of the Foundation consists of nine men, representing many walks of life, together with an executive secretary who handles the correspondence. The board

meets periodically and makes reports to the Synod Board of Trustees and the Conference of Presidents. At the Synod Convention, held at New Ulm in 1969, the work of the Foundation was reviewed, and received the continued endorsement of the delegates assembled. The report is found on page 376 of the printed Proceedings of the 39th Convention.

Estate Planning

The Synod has in the past years received a number of legacies, gifts, and loans, and there is no question but that the Synod is remembered in many wills. The need for estate planning is becoming more and more apparent. The Foundation can offer assistance in these areas. A will should be kept up to date. Beneficiaries may be listed who have died, and institutions, both charitable and educational, may have changed name and even purposes and functions. On the other hand, many new projects may have come into being and need your support. Making a will and keeping it current is a relatively simple and inexpensive project and will avoid confusion when the will is probated. The WELS Foundation in its pamphlets has a form which can be used, or you may find such a form on page 198 and in future issues of THE NORTHWESTERN LUTHERAN.

(Continued on page 198)

With Chaplain Waldemar Hoyer In Vietnam

Perhaps the last place from which you and I would expect to hear a school sermon is from war-torn Vietnam. Chaplain Hoyer, in a recent letter, gives one of the greatest boosts for our system of Christian education (in the home and in the school) that we have ever read. He writes: "Certainly here in this war-torn country a man's education is put to a test. Yes, our men too stumble and fall, but when we see others who wallow in the mud and are not ashamed of the dirt, then we realize that education without the fear of God is good for nothing. The fear of God is still the beginning of wisdom." Nor is he the only one to recognize that, for his letter states: "I have on various occasions talked with men of other denominations who sing the highest praise of our Lutheran educational system."

Dropouts that have Not Dropped Out

Sometimes we wonder whether our system of Christian education is actually producing Christian men and women. This is one of those elements very difficult to measure. Too often, I'm afraid, we look only at the failures, the church discipline cases in our congregations, or perhaps lump all youth together. It is here that Chap-

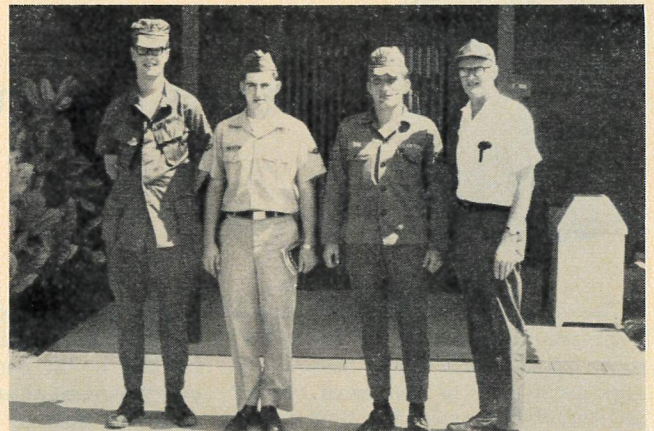
lain Hoyer has some real words of encouragement as he speaks of the many whom he has met in Vietnam who have at one time or another attended Northwestern College or one of our other institutions. He writes: "The Christian education of our young men and their testimony is paying rich dividends. Our Northwestern graduates (some dropouts) are over here as apostles of Jesus Christ. The words of their professors are going out into all the world, as they speak of the hope that is in them." Pastor Hoyer's next words are our prayer: "Many are going back to our schools and finish the course. We should do everything in our power to get these men into our pulpits and classrooms."

Bringing the Gospel to Our Men

Pastor Hoyer has now been over in Vietnam since November 1969. Since obtaining invitational travel orders, he is permitted to go anywhere, anytime, in any military craft. This permits him to search out our men and women in Vietnam and Thailand. He has corresponded with all of our 850 Wisconsin Synod men and women in the area, and at the time of his latest letter had personally met 130 of them. Chaplain Hoyer has been



In Saigon: Our Ambassador for Christ.



In Thailand: Michael Rae, James Cutting (Milwaukee, Wis.), Ronald Wagner (Tomah, Wis.), Chaplain Waldemar Hoyer.



At Long Binh: Stuart Geib (Adrian, Mich.), Daniel Loose (New Ulm, Minn.), James Marshall (Norfolk, Nebr.), John Hartwig (Neenah, Wis.), Paul Sullivan (Watertown, Wis.), Philip Moore (Madison, Wis.)



At Korat Air Base: Daniel Handy (Two Rivers, Wis.), Chap. Sheeley, Earl Degeneffe (Green Bay, Wis.), Russel Howard (Sodus, Mich.)

making use of the religious retreat pattern, an arrangement encouraged by the military, which often gives its men a three-day pass to attend. During this time Chaplain Hoyer conducts services, gives Holy Communion, and places himself at the disposal of our members so that they may discuss their problems with him and renew their spiritual strength from the Holy Scriptures.

Regular Services

Lutheran vesper services are conducted at the French Reformed Church in Saigon by Pastor Hoyer at 1830 hours on the third, fourth, and fifth Sundays of the month. On the second Sunday the chaplain conducts a Communion service in his own room at 1030 hours, and on

the first Sunday of the month at 1500 hours at the 92nd En. Bn. Chapel at Long Binh. Others besides military men attend the vesper services — among them one of our Synod's members working in the American embassy.

To these men far from home Chaplain Hoyer brings the word of the Savior: "Lo, I am with you always, even unto the end of the world." As he was writing his latest letter, he was arranging a service with 56 of our men in the Phuoc Vinh area. We do well to commend him and all our men and women over there and elsewhere to the Lord in prayer, remembering the promise of James 5:16b: "The effectual fervent prayer of a righteous man availeth much."

The Christian and the World

IN IT, BUT NOT OF IT

GUARDING AGAINST RACIAL PREJUDICE

The editors of a national magazine stated recently: "The issue of race relations has become so crucial to American survival that it demands unusual effort of analysis and understanding." Not only is the issue of race relations a problem for the conscience of America; it is a problem for the conscience of every individual Christian. Each of us must be on the alert, constantly guarding against racial prejudice.

Definition of Prejudice

Prejudice may be defined as a judgment formed before the facts are known. Generally, prejudice is unfavorable bias. As it applies to race relations, prejudice may be defined as intolerance or hatred of other races. It is the tendency to identify an individual with preconceived ideas about the group to which he belongs. Racial prejudice, or racism, is a widespread problem, not confined to the ghettos or to the large metropolitan centers. Racism, whether conscious or unconscious, is a problem the nature of which reaches into the life of every one of us.

Prejudice and Creation

Racial prejudice can under no circumstances be justified when we view it in the light of creation. In Acts 17, St. Paul states in his sermon to the Athenians that "God made the world and all things therein — He is Lord of heaven and earth — He giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth." Dr. Martin Luther, in his explanation of the First Article, confesses: "God has made me with all creatures, giving me my body and soul." The Psalmist writes: "Thy hands have made me and fashioned me" (Ps. 119:73); and: "I will praise Thee; for I am fearfully and wonderfully made" (Ps. 139:14); and again: "O Lord, how manifold are Thy works! In wisdom hast Thou made them all" (Ps. 104:24).

It is clear that God is the Creator of all races and that in love He has made some men white, some men black, some other colors. If I am white, I have to concede that I am wonderfully made and that white is beautiful. If I am black, I have to concede likewise that I am wonderfully made and that black is beautiful. If I am white and look upon a black man or a man of any other race as anything but a creature fashioned by God and anything but beautiful, I am guilty of prejudice which cannot be justified before God.

There are differences in races, to be sure, but they are ornamental differences involving skin color, nose formation, facial slant, lip formation, hair texture, etc. Despite all these physical differences, science has shown conclusively that the races are alike in every important characteristic. Supposed differences in intelligence and emotions because of race are unsubstantiated. Nor do such differences dispute the truth of the Biblical statement that all nations are of one blood. This makes every man my brother. Although he may differ from me in physical appearance, yet I will love him as God loves him.

Prejudice and Redemption

That every man is the special object of God's love is underscored further by God's redemptive work in His Son, Christ Jesus. God, who made all races of one blood, redeemed all races with one blood.

There are those who insist that the black man as the descendant of Ham is under a special curse of God. A closer look at Scripture does not justify that interpretation. Above all, it cannot justify racial prejudice, because by sin we all are under the curse of God. With the Apostle Paul we all confess: "I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7:18). "All have sinned" (Rom. 5,12). This blanket condemnation covers white and black, in fact, all men of all races.

But God, who created the world, "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). God gave His Son into death in order to "reconcile the world unto Himself" (II Cor. 5:19). That reconciliation is universal; it includes all men and all races. This became evident as the dying Savior prayed even for His enemies and promised paradise to a dying malefactor. And before that, when He answered the persistent prayer of the Syro-Phoenecian woman.

In the light of Christ's love for all men, redeeming them to be His own and to live under Him in His kingdom, no racism or racial prejudice can be justified under any circumstances. We need to be on our guard against racial prejudice.

Prejudice and Sanctification

Neither can racism be justified or condoned when we consider it in the light of God's act of sending His sanctifying Spirit into the world. On that memorable fiftieth day after Christ's resurrection, men of all nations were gathered at Jerusalem, and all of them heard in their own tongue the wonderful works of God. On that first Pentecost it became wonderfully evident that Jesus had died for all men of all nations and that God "would have all men to be saved and to come unto the knowledge of the truth." Truly, He came to the Jew first, as Paul states in Romans 1. But He came also to the Greek. This was in accord with the promise of Jesus: "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd" (John 10:16).

Though the Apostle Peter at first found it difficult to understand that others besides the descendants of Abraham were included in God's plan of salvation, it was

he who later wrote: "The Lord is not willing that any should perish, but that *all* should come to repentance" (II Pet. 3:9). The Apostle Paul became the great missionary to the Gentiles. He said: "Ye are *all* the children of God by faith in Christ Jesus" (Gal. 3:26). These "all's" include all races.

The work of gathering people into God's Church continues to this day. Through His Spirit the Lord calls, gathers, enlightens, and sanctifies the whole Church on earth and keeps it with Jesus Christ in the one true faith. He does this whether a man's skin is black, or white, or any other shade. Surely, we have evidence of this in the blessings which God has heaped upon the mission work of our church among all races.

Exercise Christian Love

How, then, can any racial prejudice be justified? Whenever it creeps into my life, I must fight against it. I cannot separate my church life from my daily life. If on Sunday morning I am ready to worship with people of other races, I cannot on Monday give room to racial hatreds and injustices.

To me it dare not matter that a man is white, or black, or any other color. I must be concerned whether he is a Christian or not. To me it cannot matter that a man is of Hebrew, or German, or Irish extraction. I am to be concerned whether he is a Christian or not. To me it should not matter that a man is rich or poor, but whether he is a Christian or not.

While it is true that we do not have the answers to all questions which face us, it is also true that any differences will be more easily resolved if the solutions spring from Christian love.

ROBERT J. VOSS
President of Wisconsin
Lutheran College

CENTENNIAL PLUS ONE

Trinity Ev. Lutheran Church, Franksville, Wisconsin

On April 19, 1970, 101 years to the day after its founding, Trinity Ev. Lutheran Church of Raymond Township assembled to celebrate its centennial. In spite of inclement weather, some 500 people joined in the festivities. Guest speakers for the occasion were the Rev. G. E. Schmeling, who spoke in the morning service on I Corinthians 15:58, and the Rev. Roland Welch, who addressed the assembly in the afternoon on Ephesians 3:14-21. By the grace of God, Trinity has been blessed to stand firm in the unerring and unchangeable truths of Scripture.

A Brief History

On April 19, 1869, a group of families in the Township of Raymond, Racine County, organized to form Trinity Ev. Lutheran Church. For 20 years the members worshiped in the Raymond Township school and for 25 years formed a joint parish with St. John's of Oak Creek. In 1889, Trinity Congregation finally erected a modest church of its own. This house of worship, dedicated on September 29 of that year, is still being used. The original parsonage, built in 1897, was replaced in 1966, the construction financed by a bequest from a former member. A

school was built in 1908 and replaced in 1957. The lack of children has kept it closed since 1966. Those children desiring to attend parochial school attend St. John's at Caledonia.

Trinity Congregation has had a rugged history of successes under God's guidance followed by setbacks, and famine followed by feasting under God's direction. God's grace has always prevailed. We pray God to continue His presence among us today, tomorrow, and forever.

Centennial Plus One

"Not unto us, O Lord, not unto us, but unto Thy name give glory this day for Thy mercy and for Thy truth's sake!"

ALLEN D. CAPEK, Pastor

Late, But Still News!

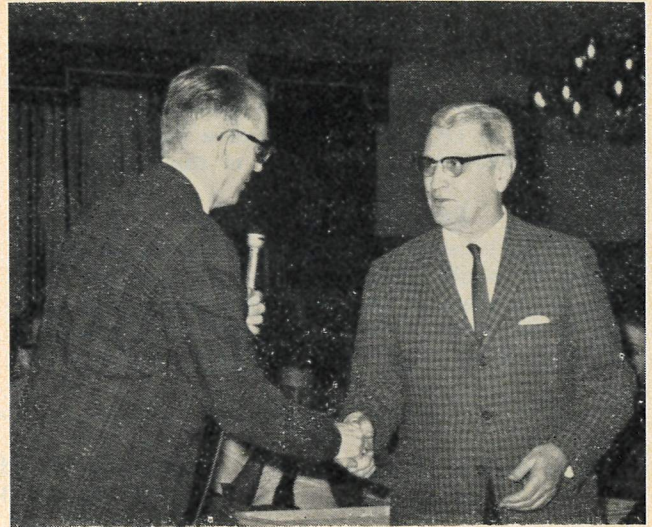
On March 22, 1969, Prof. Armin H. Schultz, director of athletics at Michigan Lutheran Seminary, Saginaw, Michigan, for over 31 years, was inducted into the Michigan High School Coaches' Association Hall of Fame in an impressive ceremony that took place at the association's annual banquet at the Kellogg Center in East Lansing. Prof. Schultz and nine other inductees received plaques to mark their achievement of 25 years or more of coaching or directing athletic programs at their respective schools.

After graduating from Northwestern College, Watertown, Wisconsin, in 1932 and from the Wisconsin Lutheran Seminary in 1935, Professor Schultz began his career as teacher and coach at Michigan Lutheran Seminary. In 1938 he was appointed athletic director. During his reign as athletic director, the school adopted a full physical education program for boys and girls, a large intramural program, and interscholastic competition in football, basketball, baseball, track, golf, wrestling, and cross country.

As basketball coach, Professor Schultz compiled a 113-41 record, and led the 1937-38 Seminary team to the Class D runner-up trophy. A league title in base-

ball was captured in 1951. His track teams won one regional title, eight conference championships, and the State Class C title in 1961. Our belated congratulations to Michigan Lutheran Seminary and Prof. Schultz!

R. W. MacKAIN



Professor Armin Schultz

What do
you mean..



Adiaphora?

THE SACRAMENT OF THE LORD'S SUPPER

Every day one hears the loud cry of the liberals in the church: "Let's get together, forget our petty differences, and get on with the Lord's work in what little time we have left. As long as we agree on the Eucharist, or the Lord's Supper, why should we stay apart?" This kind of spirit is slowly but surely pervading all church bodies, even those called Lutheran. The Denver convention of The Lutheran Church—Missouri Synod witnessed not only "other" Lutherans partaking of the sacrament, but even non-Lutherans. The recent document of a group within this synod called "A Call to Openness and Trust" goes even a step further when it demands that differences in interpretation of the Lord's Supper no longer bar people from membership in the synod. If ever there was the need for a trumpet to give a clear sound, it is now!

Do We All Agree?

All of Christendom agrees that our Savior instituted this Holy Meal on the night before His sacrificial death, to be celebrated in remembrance of Him,

and especially of His death, until He returns again in glory. But not all agree that we actually receive Christ's body and blood in this Sacrament for the forgiveness of our sins. To some the bread and the wine are only "symbols," and no more. This is a fundamental disagreement. And what about the earthly elements, the unleavened bread and the wine? Are we all agreed on what elements are to be used and on how they are to be distributed?

In this area, there are certain matters that are adiaphora, things indifferent as far as the efficacy of the Sacrament is concerned. But which are they?

Our Lutheran Position

Take the unleavened bread. Normally we use only unleavened bread because this is what Christ used. There is no doubt about that. Or take the wine. Again normally we use only wine in Communion, again because there is no doubt that this is what Christ used. Yet, since the Bible does not tell us what kind of bread

to use, and since grape juice also is "the fruit of the vine," we could use crackers, or bread made with yeast, and we could use grape juice, if wine were not available. This is clearly a matter of Christian liberty. These are adiaphora, and we, therefore, agree with the great Lutheran theologian Dr. C. F. W. Walther, who in his book on pastoral theology stated that not only as to the bread but also as to the wine the *form* of the elements is a matter of indifference. So also the *manner* in which these elements are distributed is not prescribed in the Bible. The bread may be broken at the altar or given in the form of a wafer. The wine may be served from a chalice or in small glasses.

But What Shall We Use?

If we were asked point-blank whether in our normal practice we would encourage the use of any other kind of bread in place of the unleavened bread, and grape juice in the place of wine, then our answer would be No. And here's why! First, Christ used unleavened

bread, and wine. Secondly it would be unwise to depart from the established practice of the Church down through the centuries. Thirdly, since grape juice is not wine, the use of grape juice might lead some people to doubt that they were actually receiving the Sacrament. Fourthly, the use of grape juice was first advocated by those churches who falsely teach that the use of all alcoholic beverages is a sin—something the Bible does not teach. Lastly, we do not want to give offense by changing something just to suit men's whims and fancies, or for the sake of the so-called ecumenical spirit.

When people insist that the use of wine is wrong, then this is no longer an adiaphoron, but clearly a matter of confession. Then, for the sake of testimony, we will use wine, not grape juice. Then, like Paul, when he was being pushed by the Judaizers to make the works of the Law necessary for salvation, we dare not budge an inch, so that the Gospel of Christ may be proclaimed unimpaired.

KENNETH W. VERTZ

† Ernest H. Amacher †

April 24, 1970

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:23). On April 24, 1970, the soul of Ernest Amacher heard these, or similar, words.

Mr. Amacher was a man of financial acumen. He knew how to handle money and made good use of that talent. He started in the banking business at the age of 15, and at the time of his death, 52 years later, was the semiretired Senior Vice-President of Northern Bank of Milwaukee.

Mr. Amacher also knew that his talent had been given him so that he could better serve his Lord. Since 1961 he served as a member of the Synod's Trust Funds Committee. In 1965 he was one of a group of laymen who formed the Wisconsin Lutheran Child and Family Service, and until recently served on its Board of Directors. There he provided invaluable financial advice which helped preserve the struggling institution until it had expanded into a state-wide organization. His advice was also frequently sought by his own congregation, and, in addition, he served the Milwaukee area churches as a member of the Radio Committee.

Funeral services were conducted at Siloah Ev. Lutheran Church on April 27 by the Rev. W. Hoffmann, who

comforted the widow and family with Christ's words: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

R. F. WESTENDORF

† Miss Maxine Maloney †

April 28, 1970

Funeral services for Maxine Maloney (22) were held in Zion Ev. Lutheran Church, Rhinelander, Wisconsin, on May 2, 1970. Miss Maloney was tragically killed in the crash of a small airplane near Fond du Lac, Wisconsin, on April 28. She taught kindergarten through 4th grade in St. Paul's Lutheran School, Mount Calvary, Wisconsin. This was her first teaching position after graduating from Dr. Martin Luther College last June.



Miss
Maxine
Maloney

Maxine was born in Rhinelander, Wisconsin, on October 29, 1947. She attended Zion Lutheran Grade School and Rhinelander Union High School. After two years at Wisconsin Lutheran College, she finished her teacher preparation at DMLC.

She is survived by her parents, Mr. and Mrs. Elten Maloney of Rhinelander, Wisconsin; a twin sister, Marilyn, who is teaching at Palos Heights,

Illinois; two brothers, Mitchell and Mark, at home; and other relatives.

Committal services were conducted by Pastor Alvin Spaude of Mount Calvary. Pastor Kock comforted the family with Psalm 40:3: "He hath put a new song in my mouth, even praise unto God." May our Lord raise up new voices for Himself to teach children His saving Word!

DAVID E. KOCK

† William Schumann †

April 28, 1970

On April 28, 1970, the Lord called to his eternal rest at the age of 80 years Mr. William Schumann, a well-known resident of Watertown, Wisconsin.

Mr. Schumann was also well known in the Synod for his interest in Synodical affairs and for his efforts in behalf of Northwestern College. He served on the Board of Control of Northwestern College from 1961 to 1969, when he was compelled to resign because of failing health. Mr. Schumann played an important role in a recent building program on campus, the erection of Wartburg Hall, the most recent of our college dormitories. In Mr. Schumann's death the Synod and Northwestern College lost a staunch friend and supporter.

Mr. Schumann was a member of Trinity Congregation, Watertown, Wisconsin, from where funeral services were conducted on May 1. May the hearts of the bereaved find abundant comfort in our Risen Lord!

WALTER A. SCHUMANN, JR.

† **Pastor F. W. Loeper** †

April 28, 1970

Frederick William Loeper was born in Milwaukee, Wisconsin, on January 16, 1890, the son of Carl and Augusta Torgow Loeper. He was baptized and confirmed at St. Markus Ev. Lutheran Church. He received his schooling at Northwestern Preparatory School and College, and graduated from Wisconsin



Pastor Frederick William Loeper

sin Lutheran Seminary, then in Wauwatosa, Wisconsin, in 1913.

The first parish Pastor Loeper served was St. Matthew's of Ontario, Wisconsin, from 1913 to 1918. From 1918 to 1960 he served St. John's Ev. Lutheran Church of Whitewater, Wisconsin, and Christus Ev. Lutheran Church of Richmond. He served the church at large as a member of various boards and committees, and for a long time was chairman of the Synodical Board of Support. At the time of his retirement he had served 47 years in the ministry.

On November 26, 1913, Pastor Loeper was united in marriage with Clara Braaz. They had three children. A daughter Gertrude died in 1927, and Mrs. Loeper in 1964.

Pastor Loeper spent his retirement years in Phoenix, Arizona. He died in the Lord on April 28 at the age of 80 years. He is survived by two sons, Norbert of Phoenix, Arizona, and Carl of Granada Hills, California; two

daughters-in-law; four grandchildren; and one half-brother.

Funeral services were conducted in Grace Ev. Lutheran Church, Glendale, Arizona, on May 1 by Pastor R. H. Zimmermann, and at St. John's Ev. Lutheran Church, Whitewater, Wisconsin, on May 4, the sermon being preached by Pastor C. H. Mischke, president of the Western Wisconsin District. Pastor Loeper's mortal remains were laid to rest in Wanderer's Rest Cemetery, Milwaukee. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

L. L. PAUTZ

† **Pastor L. G. Lehmann** †

May 1, 1970

Lawrence George Lehmann was born July 2, 1899, at Stanton, Nebraska. He was baptized and confirmed at St. John's Ev. Lutheran Church at Stanton. Pastor Lehmann graduated from Dr. Martin Luther College, New Ulm, Minnesota, in 1923 and in 1927 from Concordia Theological Seminary, Springfield, Illinois. On June 26, 1927, he was ordained by his brother, the late Rev. Philip Lehmann, at Richwood, Wisconsin. His marriage to Frieda Jacobi took place on June 30, 1927. The marriage was blessed with two daughters, Mrs. Jerry Downs and Mrs. Gerald Martin.

Pastor Lehmann began his ministry in September 1927 at Tolstoy and Akaska, South Dakota. In 1931 he was called to serve Hidewood and Havana Township, South Dakota, and later Dempster. In 1936 he accepted the call to Raymond, South Dakota, and in 1938 to Hyde, Michigan. In 1943 he was called to St. John's Ev. Lutheran Church at Mukwonago, Wisconsin, where he served his Lord faithfully for the remaining 23 years of his ministry. Illness caused his retirement in 1966.

Pastor Lehmann was called to his eternal home on May 1, 1970, at the age of 70 years. He is survived by his wife, two daughters, three grandchildren, one brother, one sister, and other relatives.

Funeral services were conducted from St. John's Ev. Lutheran Church, Mukwonago, on May 4, 1970.

JOHN F. MURPHY

† **Teacher H. Gruenhagen** †

May 2, 1970

Henry Fred Gruenhagen, son of Mr. and Mrs. Henry Gruenhagen, was born in Town Wellington, Renville County, Minnesota, on April 4, 1908. He was baptized on April 26, 1908, and confirmed on March 25, 1923. Mr. Gruenhagen received both his high school and college education at Dr. Martin Luther College, New Ulm, Minnesota. On August 21, 1935, he was married to Elfrieda Hillmann at West Bend, Wisconsin.

Mr. Gruenhagen began his teaching ministry in 1932 at St. John's of West Bend. When St. John's severed its ties with our Synod, Mr. Gruenhagen resigned for confessional reasons, and soon after accepted the call as principal, upper-grade teacher, and organist at Faith Ev. Lutheran Church, Fond du Lac, Wisconsin, being installed on January 20, 1963. The Lord prospered the school under his leadership and direction. In seven years it grew from two rooms and 73 pupils to five rooms and 140 pupils. On September 3, 1967, the congregation observed his 35th anniversary in the teaching ministry.

Teacher Gruenhagen shared enthusiastically in the life of his congregation, and also served the church at large as school visitor, as member of the Northern Wisconsin District Committee for Curriculum Study and its Music Workshop Committee, and as member of the Winnebago Lutheran Academy Board.

In calling our brother to Himself on May 2, 1970, the Lord released him from a long and painful illness. He reached an age of 62 years. Funeral services were conducted at Faith Church on May 5. The undersigned spoke to the family and the congregation on Luke 2:29, 30.

Mr. Gruenhagen is survived by his wife; two sons, Gerald and Richard; three sisters; and three brothers. We look forward to a blessed reunion in heaven.

MARTIN JANKE

The WELS Foundation Flyer

(Continued from page 191)

Growth

The Foundation was chartered in 1966, but the growth has been slow. We are grateful to those members of the Synod who are loaning us money interest free to help us get started. Several annuities have also been written, and we have received gifts of stocks and real estate. Several thou-

sand dollars in cash have been given to the Foundation outright. The Foundation is grateful to all who have its interests at heart and hopes to hear from you. Giving to the Foundation helps promote the mission, educational, and charitable endeavors of our Wisconsin Evangelical Lutheran Synod.

Rev. EDWIN JASTER, Ex. Sec.
806 Perry Avenue
Racine, Wisconsin 53406

SAMPLE FORM

I bequeath to the WELS Foundation, Inc., Milwaukee, Wisconsin, the sum of

..... (\$))

(In the case of property, a description should follow.)

NOTICE TO SERVICEMEN IN EUROPE AND THE FAR EAST

Below are listed the names of pastors in foreign countries who will be pleased to be of service to you. If you are stationed in the neighborhood of any of these pastors, feel free to call on them for services. All the pastors listed here speak English. The Missions in Hong Kong and Tokyo have several pastors available.

Western Germany

PASTOR BERNHARD HENSCHKE
Ph: (064372) 2-96
6251 Steeden/Lahn
Hauptstrasse 47

THE REV. DR. HANS KIRSTEN
6380 Bad Homburg v.d.H. Kaiser
Friedrich
Promenade 165 Ph: (06172) 4-16-85

PASTOR KARL WENGENROTH
Ph: (0811) 88-27-01
8000 Muenchen 60 (Obermenzing
Schraemelstrasse 104

PROF. DR. MANFRED ROENSCH
Ph: (06171) 5-94-72
6370 Oberusel (Taunus)
Altkoenigstr. 50

West Berlin

PASTOR RALPH BENTE
Ph: (0311) 4-63-15-42
1000 Berlin 65 (Wedding)
Vinetaplatz 2

Services at Nuernberg

For information call:
W. ROTHER
Huebnerplatz 7/111 Chapel at Aeusserer
Bayreuther Str. 180 Nuernberg
Served by Pastor Karl Wengenroth of
Munich

Eastern Germany

PASTOR JOHANNES WILDE Ph: 20-44
1532 Kleinmachnow 11
Philipp Mueller-Allee 71c

France

PASTOR FREDERIC KREISS
6a Place d'Austerlitz
Strasbourg-Bas-Rhin France

Japan

PASTOR NORBERT MEIER
Ph: 0424-71-1855
2-17 Saiwai-Cho, 3 Chome Kurume Machi
Kitatama Gun, Tokyo 188, Japan

Hong Kong

CHRISTIAN CHINESE
LUTHERAN MISSION

Australia

PASTOR K. E. MARQUART Ph: 5-2960
51 Fourth Ave. Toowoomba
4350 Queensland
(Ca. 40 miles west of Brisbane)

PASTOR PAUL BEHN

55 Beacon Hill Rd.
11/F Flat D Kowloon, Hong Kong

For civilian chaplain in Vietnam see Notice (in box) elsewhere in these pages.

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College petitions the members of the Synod to nominate qualified candidates for a professorship in the Religion-Social Studies department with teaching responsibilities in both religion and history. The nominee who accepts the call will be expected to pursue a graduate program in history. It is hoped that his interests will be such that some studies in the history of the Far East can be included in any graduate program.

The nominations with all pertinent data should be in the hands of the secretary by June 12.

Gerhard C. Bauer, Secretary
8730 Nicollet Ave
Bloomington, Minn. 55420

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College petitions the members of the Synod to nominate qualified candidates for the professorship in the field of mathematics.

Nominations with all pertinent data should be in the hands of the secretary by June 12, 1970.

Gerhard C. Bauer, Secretary
8730 Nicollet Ave
Bloomington, Minn. 55420

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College petitions the members of the Synod to nominate qualified candidates for a professorship in the field of music theory and organ instruction.

The nominations with all pertinent data should be in the hands of the secretary by June 12, 1970.

Gerhard C. Bauer, Secretary
8730 Nicollet Ave
Bloomington, Minn. 55420

CALL FOR NOMINATIONS — WISCONSIN LUTHERAN SEMINARY

The Seminary Board of Control invites the members of the Synod to nominate candidates for the twelfth professorship which has been assigned to the fields of Church History and Christian Education. Submit nominations no later than June 12, 1970, to

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

CALL FOR NOMINATIONS — WISCONSIN LUTHERAN SEMINARY

The Seminary Board of Control invites the members of the Synod to nominate candidates for the thirteenth professorship which has been assigned to the fields of Systematic Theology and Homiletics. Submit nominations no later than June 12, 1970, to

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

CALL FOR NOMINATIONS

Since permission has been granted for the calling of a fifteenth professor, the Board of Control of Michigan Lutheran Seminary asks the membership of the Synod to submit nominations for this position. The nominees should be qualified to teach in the fields of Latin, religion, and history. Nominations should be in the hands of the undersigned no later than June 11, 1970.

Milton Bugbee, Secretary
MLS Board of Control
210 S. Alp St.
Bay City, Mich. 48706

MATRON — NORTHWESTERN LUTHERAN ACADEMY

Since Mrs. Irene Rauschke, a matron at Northwestern Lutheran Academy, has indicated that she will not be returning next year, the Board of Control is seeking someone to occupy this position beginning with the 1970-1971 school year. Although not absolutely necessary, it would be desirable if this individual could also help in the girls' physical education department. If you are interested, or if you know of anyone who might be interested in this position, please contact the undersigned as soon as possible.

NLA Board of Control
Pastor David Krenke
620 Ninth Street West
Moberge, S. Dak. 57601

SOCIAL WORK SUPERVISOR

Prefer Lutheran, male. MSW required. Must be interested in working with mentally retarded residents and their families. Salary commensurate with training and experience. Contact: Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094. Phone: (414) 261-3050.

TWO SOCIAL WORKERS, MALE

MSW preferred but will consider applicants with bachelor's degree. To work with mentally retarded residents and their parents. Competitive salary. Contact: Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094. Phone: (414) 261-3050.

OFFER

St. Luke Ev. Lutheran Church of Little Chute, Wis., is offering free to any mission congregation the following items: matching altar, pulpit, lectern, baptismal font; plus a cross and a matching pair of candlesticks. Available immediately. Write to:

Pastor James R. Diener
604 Sunset Avenue
Kaukauna, Wis. 54130

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 23-25, 1970.
 Place: Glendale, Ariz., Grace Church at W. Palmdale and 56th Aves.
 Time: 9 a.m. Check-in time and final registration. Opening service 10 a.m.
 Essayist: Rev. Robert J. Voss, executive secretary of the Synod's Commission on Higher Education, on, "Educational Imperatives in the 70's."
 Housing information: Pastor R. H. Zimmermann, 5542 W. Palmdale Ave., Glendale, Ariz. 85031; phone (602) 937-7636.
 Attendance: Delegates are expected to remain until the close of the convention.
 Visitors: All in the Southwest at the time are invited to attend!
 Armin K. E. Keibel, Secretary

DAKOTA-MONTANA

DISTRICT CONVENTION

Dates: June 23-25, 1970.
 Place: Northwestern Lutheran Academy, Moberg, S. Dak.
 Opening: Communion service, June 23, 10 a.m., C.D.T., at Zion Ev. Lutheran Church.
 Preacher: Pastor Walter Sprengeler, Bowdle, S. Dak.
 Essayist: Prof. K. G. Sievert of Northwestern Lutheran Academy.
 Essay: "The Preaching of the Gospel on the Dakota-Montana Prairies."
 Agenda: "Report to the Nine Districts," and reports of the standing committees.
 All pastors and delegates are reminded to bring their own bedding for lodging in the NLA dormitories.
 Arnold E. Lemke, Secretary

MICHIGAN

DISTRICT DELEGATE CONFERENCE

Date: June 16-18, 1970 (Tuesday to Thursday).
 Place: Michigan Lutheran Seminary, Saginaw, Mich.
 Registration: Tuesday, June 16, from 9 to 10:30 a.m.
 Opening Session: Tuesday, June 16, at 10:30 a.m.
 Convention Service: Wednesday, June 17, 7:30 p.m., at St. Paul's Ev. Lutheran Church.
 Essay: Is Old Testament Tithing An Appropriate Guideline for the New Testament? Pastor John A. Westendorf.
 Exegesis: Pastor Julian G. Anderson.
 K. Haag, Secretary

MINNESOTA

MANKATO DELEGATE CONFERENCE

Date: June 14, 1970.
 Time: 2 p.m.
 Place: St. Paul's Ev. Lutheran Church, St. James, Minn.
 Agenda: Discussion of Report and Memorials to the Districts; Election of Conference officers.
 Steven G. Stern, Secretary

PACIFIC NORTHWEST

DISTRICT CONVENTION

The 27th biennial convention of the Pacific Northwest District will be held June 23-25, 1970, at Trinity Lutheran Church, Omak, Wash., the Rev. E. H. Zimmermann, pastor.
 The opening session will begin at 1:30 p.m., Tuesday. The convention service with Holy Communion will be at 7:30 p.m.
 Authorization of lay delegates by their respective congregations should be in the hands of the District Secretary 10 days before 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 lay delegate's intended presence or absence at convention.
 P. E. Pankow, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN-NORTH DELEGATE CONFERENCE

Date: Sunday, June 7, 1970.
 Time: 2 p.m. to 4 p.m.
 Place: North Trinity (N. 37th and West Custer), Milwaukee, Wis.

DISTRICT CONVENTION

Date: Tues., June 16 through Thurs., June 18, 1970.
 Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis. 53213.
 Opening Communion Service: Tues., June 16, at 9 a.m. at Trinity Lutheran Church, 1052 White Rock Avenue, Waukesha, Wis., Clayton Krug, Pastor.
 Preacher: Pastor Waldemar Pless, first vice-president. Pastor Krug and President Buenger will serve as liturgists.
 Essay: "Government Aid to Churches," by Pastor William E. Fischer.
 Noon meals will be served at the High School. No evening sessions are planned. Every congregation is to be represented by a lay delegate. All male teachers, pastors, and professors of the District are expected to attend or tender a valid excuse.
 Registration of delegates will be made at the High School after the opening service. A registration fee of \$2 will be collected from every pastor, professor, teacher, and lay delegate on arrival. Lay delegates and their alternates must present their credentials signed by the president and secretary of their congregation as they register.
 The High School is located in the first block south of Bluemound Road (Highway U.S. 16; S. T. H. 18 and 19) on Glenview Ave. (84th Street) a short distance north of the 84th Street exit from the east-west freeway I-94. Abundant parking space is available on the High School grounds.
 Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 8. The office staff will be helpful in making reservations at nearby motels on request.
 Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Date: June 8-10, 1970.
 Place: Northwestern College, Watertown, Wis.
 Opening Service: 10 a.m.

Further information will be sent directly to each pastor, teacher, and congregation.
 H. Winkel, Secretary

**DR. MARTIN LUTHER COLLEGE
 Summer School Calendar**

June 14—3-5; 7-9 p.m.Registration
 June 15—8 a.m.Opening Service
 10:15 a.m.First Class
 July 17—10:15 a.m.
 Graduation and Closing Service

Schedule of Workshops for Summer of 1970

June 15 - June 19 —
 Teaching Disadvantaged Children
 June 15 - June 26 —
 Workshop in School Administration
 June 22 - June 26 —
 Workshop for Multigrade Classroom Teachers and Principals
 June 29 - July 3 —
 Pastors' Institute
 July 6 - July 17 —
 Workshop in Biological Science
 July 6 - July 10 —
 Workshop for Sunday School Teachers

Registration for each workshop will be held on the Sunday night before each workshop between 8-9 p.m. in OLD MAIN.

Applications for workshops must be submitted early with a deposit. For further information write:

Director of Special Services
 Dr. Martin Luther College
 Box 417
 New Ulm, Minn. 56073

**ORDINATIONS AND
 INSTALLATIONS**

Installed

Pastor

Voss, Verne N., as pastor of St. Paul's Ev. Lutheran Church, Jordan, Minn., by R. Schlicht, assisted by S. Stern, L. Lothert, R. Haase, P. Hanke, C. Sengbusch, F. Fallen, A. Martens, H. Filter; May 3, 1970.

CHANGE OF ADDRESS

Pastors

Loescher, W. O.
 Route 2
 Greenleaf, Wis. 54126

Spiegelberg, T. C.
 7315 E. 75th St.
 Indianapolis, Ind. 46256

FURLOUGH

Mr. Howard Festerling of our Hong Kong Mission will be on furlough in the United States and appearing in the Colonial Conference May 26-30 and on the West Coast August 1-8. For schedules and other information please write: Pastor Marilyn A. Schroeder, chairman of the Executive Committee for the Chinese Evangelical Lutheran Church, at 112 W. Franklin St., Appleton, Wis. 54911.

ACKNOWLEDGMENT AND THANKS

It is with gratitude to God that we acknowledge the gifts toward the Lord's work by the Christians who through their wills make bequests to the Wisconsin Evangelical Lutheran Synod.
 The bequests received during the last half of 1969 are as follows:
 Estate of Martha Boelte—From Olea Korth Trust
 Church Extension Fund \$ 4,262.23
 Seminary Student Scholarship 4,262.23
 Estate of Emma M. Christ
 Church Extension Fund 11,213.00
 World Mission Building Fund 11,213.00
 Estate of William Buchmeier
 General Support 68.80*

Estate of Minna Schempf
 Church Extension Fund 10,000.00
 World Mission Building Fund 11,208.27
 Estate of Laura C. Boelte
 General Support 6,893.56
 Estate of Clara Vincenz
 Synod Administration Building Fund 2,604.06
 Estate of Ernest F. Schroeder
 Synod Administration Building Fund 2,631.27
 *This is in addition to the amount previously reported.
 Norris Koopmann, Treasurer and Controller
 3512 West North Avenue
 Milwaukee, Wisconsin 53208

**NAMES REQUESTED
For Our New 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. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alaska	Kenai Peninsula*
Arizona	Yuma*
California	Novato (Marin County)* Oceanside Pasadena* Riverside Torrance* Victorville*
Connecticut	Danbury
Florida	Fort Myers* Jacksonville* West Palm Beach*
Illinois	Aurora Palatine Peoria
Indiana	Fort Wayne
Louisiana	Slidell (New Orleans)
Maryland	North Washington Area
Massachusetts	Pittsfield
Michigan	Howell Jackson Montrose
Minnesota	Brainerd Excelsior Inver Grove Heights*
Montana	Bozeman*
North Dakota	Jamestown* Minot*
Ohio	North Columbus*
Oklahoma	Tulsa
Oregon	Bend* Corvallis*
South Dakota	Huron* Pierre*
Texas	Angleton/Freeport Austin Fort Worth*
Utah	Salt Lake City*
Virginia	Norfolk
Washington	Bremerton* Kennewick (Richland-Pasco)
Wisconsin	Cedarburg* Hubertus*
Hawaii	Honolulu

CANADA

British Columbia	Kelowna
Alberta	Barrhead*

*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

FRESNO, CALIFORNIA

The Wisconsin Ev. Lutheran Synod has been requested to found a congregation in Fresno. Names and references are to be directed to California Mission Board—WELS, Robert Hochmuth, Chairman, 3451 Eden Drive, Santa Clara, Calif. 95051.

NAMES REQUESTED

A canvass will be made in the Nashville, Tenn., area early this summer. Please send names of WELS families or prospects in this area to Pastor John Raabe, 1080 Alfred St., Brookfield, Wis. 53005.

**REQUEST FOR NAMES
FERGUS FALLS, MINNESOTA**

The Minnesota District Mission Board is attempting to evaluate the possibility of beginning a WELS mission in Fergus Falls. If you know of persons in this general area who would be interested, please send their names, addresses, and pertinent information to:

Rev. R. Winters
510 Idaho Ave.
Morris, Minn. 56267

**NEW PLACE OF WORSHIP
Hope Ev. Lutheran Church
Belvidere, Illinois**

Services are now being conducted at our new, lower-level chapel at 1651 Cedardale Drive, just off of By-Pass 20.

Sunday School — 9:15 a.m.
Worship Service — 10:30 a.m.

RIVERSIDE, CALIFORNIA

Exploratory work is now being done in Riverside, Calif. If you know of anyone in the area who might be interested in a WELS church, please contact the undersigned.

Pastor Hermann John
31785 Yucaipa Blvd.
Yucaipa, Calif. 92399

**EXPLORATORY SERVICES
Danbury, Connecticut**

Exploratory services are now being held in Danbury, Conn., at the Hayestown Ave. School. The services are at 4 p.m. The names of persons in this area may be sent to:

Pastor Karl R. Gurgel
296 Buckland Road
South Windsor, Conn. 06074

**EXPLORATORY SERVICES
Salt Lake City, Utah**

Exploratory services are now being held in Salt Lake City each Sunday evening at 7:00 p.m., with Sunday school at 6 p.m. Services are being held at the South Salt Lake City Auditorium—2500 S. State St. If you know anyone in the Salt Lake City area that might be interested in a WELS church, please contact:

Pastor L. A. Tessmer
1304 Le May Ave.
Fort Collins, Colorado 80521

CAMP

The Milwaukee Federation of Wis. Ev. Lutheran Synod Churches, Inc., will be sponsoring three weeks of Christian camping for the boys and girls of our congregations ages 8 through 14. The camping fee is \$30.00 per week per child. The dates: July 12-18; July 19-July 25; and July 26-Aug. 1. The camp will be at Camp Willerup on Lake Ripley near Cambridge, Wis. For further information please contact Marvin Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program please contact the above.

OFFER: BAPTISMAL FONT, HYMNBOARDS

Available to any mission congregation—a baptismal font finished with white marble chips, and two hymnboards, 12"x28".

Write to:

Vicar John Ibisch
% Resurrection Lutheran
407 14th Street N.W.
Rochester, Minn. 55901

REQUEST FOR COMMUNION WARE

The Church of the Living Word (Lutheran), an exploratory mission of the Wisconsin Synod in Marin County, Calif., is in need of Communion ware. If any congregation of Synod would possess such which it is not using anymore, our group would appreciate learning of the same. The condition of the pieces or set is not material. Please address any correspondence relative to purchase or any method of obtaining such pieces or set to:

Mr. Erwin Swett (Major Ret. USAF)
458 Calle Arboleda St.
Novato, Calif. 94947

HONOLULU, HAWAII

Regular monthly services are being conducted at the Fort Shafter chapel annex. Regular time is the 3rd Sunday at 4 p.m. Until a resident pastor is installed the local contact is: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter. Phone 86-1856.

On the mainland address correspondence to Pastor Paul Heyn, 9130 Southern Rd., LaMesa, California 92041.

NOTICE!

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL
Wood, Wis.

CENTRAL STATE HOSPITAL
Waupun, Wis.

WISCONSIN STATE PRISON
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder
7131 Auburn Ave.
Wauwatosa, Wis. 53213
Tel: (414) 453-5413

NOTICE!

Pastor Waldemar R. Hoyer
Civilian Chaplain in Southeast Asia
Saigon, Vietnam
Servicemen may phone Saigon PTT
22429 or visit Chaplain Hoyer at 329
Vo Tanh.

Mailing address:

WELS Box 56, APO SF 96243