



THE NORTHWESTERN

Lutheran

July 19, 1970

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BRIEFS by the Editor

Bible-believing laymen are having a difficult time in many denominations. Many of their clergymen and the heads of their commissions have long ago set aside the Bible as God's Word. For them the Scripture is more or less only a resume of what God's people believed at one time, and is not a revelation from God. Thus it is not surprising that in their pronouncements they are ready to set aside the Scripture when it comes to morals in 1970.

Recently the Presbyterians, at their Chicago convention, accepted a document on "Sexuality and the Human Community." The document was not adopted, but accepted for study. What it permits is clear from the reactions. A Yakima, Washington pediatrician, Dr. Robert F. Crose, proposed a resolution which was adopted as an attachment to the report. In it he affirmed "our adherence to the moral Law of God as revealed in the Old and New Testaments, that adultery, prostitution, fornication, and/or

the practice of homosexuality is sin. We further affirm our belief in the extension Jesus gave to the Law, that the attitude of lust in man's heart is likewise sin." It is clear that this layman adheres to Scripture, whereas many of his clergy do not. Someone else stated: "If Sodom and Gomorrah had seen a copy of this report they could have asked for a stay of execution or a full pardon."

The Presbyterians are not the only ones producing documents or statements of that kind. Lutherans are also among them. It is time for laymen to call their pastors back to the Scripture.

The Fifth Assembly of the Lutheran World Federation will not be held at Porto Alegre, Brazil, as originally planned, because of the "violation of human rights and political freedom" in Brazil. It is quite clear that political considerations weighed heavily with the officers of the Federation in making this decision. One wonders

where this organization could have met in the days of St. Paul. But, then, perhaps the concern of the Apostles was another. They had heard the Word of Christ: "Go ye into all the world and preach the Gospel to every creature." It will be interesting to note what the LWF's resolutions will spell out as the federation meets these days in Evians-les-Baines, France. There is grave tension between the Assembly's theme "Sent into the World" and its actions.

This issue of THE NORTHWESTERN LUTHERAN brings you the pictures of our Dr. Martin Luther College graduates. We welcome these graduates into the teaching ministry of our church. May they faithfully teach the Law and the Gospel to those placed in their charge!

Teachers, of course, cannot do it alone. They need the cooperation of the parents. A layman recently wrote: "The great command God gave us through His servant Paul always comes to mind: Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. In other words, we fathers and mothers are to do our part so that the Lord God may be sanctified in the hearts of our children. When we consider the kind of a world into which our children are growing up, certainly we cannot over-emphasize this great responsibility." How right!

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

Birthdays And Blessings We had this birthday at our house, with all the trimmings—guests and games, cake and ice cream. For a five-year old it was sort of a dream come true. There was the day-by-day countdown to the BIG DAY. There was an invitation list that was cut just short of the entire Sunday school. There was one very well behaved little boy the day or two before.

A father, of course, has some second thoughts about all this. He sees what happens to the child who is given preferred and pampered treatment; who rips the wrappings off all the gifts and still looks around for more; who lashes out at other little hands that lay hold of "my toys"; the unhappiness when the rules are relaxed a little, the tears over the trinkets so easily broken, the sobbing when it is time to put them all away and go to bed.

A father sees that such treatment day after day would make a spoiled, unbearable brat out of his child. He sees there is no surer way of destroying his son than giving him everything he wants.

Quick we are to see that in others, so slow to see it in ourselves: the deep-cutting difference between what we want and what we need. What snotty, selfish, disobedient idolaters we would become, wanting "the pennies out of our Father's hand, but not the Father's hand."

The Father's child has this confidence—always!—that everything, prosperity AND adversity, is from his Father's hand. Even this: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

Would that high plateau of prosperity we labor, long, and pray for really make us happy? If the toys are only clothespins and fruit jar covers, the child is content, if he has his father with him. It is always enough, if we have our Father!

JOHN PARCHER

No Warning Against Typhus? According to Jeffrey Hadden's book, *The Gathering Storm in the Churches*, only 43 per cent of 908 American Lutheran Church pastors believe in a literal or nearly literal interpretation of the Bible; less than half believe that Adam and Eve were individual historical persons; and a mere 23 per cent accept the statement that the Scriptures are the inspired and inerrant Word of God, not only in matters of faith but also in historical, geographical, and other secular matters.

Of the Missouri Synod pastors polled by Hadden, the large majority still upholds the truth. The unbelief is greatest among the pastors under 35, as expected, However, by resolution of both the American Lutheran

Church and of The Lutheran Church—Missouri Synod, church fellowship has been declared between these two bodies.

What such church fellowship will eventually mean for The Lutheran Church—Missouri Synod is evident to all but to those who *will* not see. The pollution of unbelief in the American Lutheran Church will increasingly defile the as yet clearer waters in the Missouri Synod. In two or three decades, barring a miracle, most pastors in the Missouri Synod will likewise reject the authenticity and the authority of the Scriptures. Experience with similar unions in other church denominations points to inevitable spiritual disaster.

Despite this, many in the Missouri Synod are actively promoting an even closer union; and more are sitting by and merely reading about it. But what they are being given to read are honeyed words about the fine people in the American Lutheran Church, about their sincere pastors and people, about their concern for better churches, better families, a better society. The majority are reading but little about the unbelief and doctrinal rot in the American Lutheran Church. What dreadful unawareness, what folly, what a tragedy!

To praise the household virtues of American Lutherans and not to identify the spiritual virus that is destroying their church body is as indefensible as to commend a suiter for being a gentleman and not to disclose to your daughter that he is a carrier of typhus.

CARLETON TOPPE

Young People, Don't Fall For It! It is a disturbing fact that quite a few young people fall away from the church when they approach adulthood and escape or outgrow the domination of their parents. This is not a new problem, but it is one which appears to have become more serious in our time when so much emphasis is placed upon the freedom of the individual and when most of our young people live lives which are considerably less sheltered than in former times.

It is intimated from influential sources—the classroom, the books and magazines our young people read, the motion pictures and television programs they see—that religious institutions are to be regarded with suspicion and that the religion of their parents and grandparents is irrelevant, if not totally unnecessary in view of the advanced knowledge and the spectacular achievements of modern man.

The implication is that the welfare and happiness of the human races lies in something apart from religion in general and from the religion of the Bible in particular.

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Studies in God's Word

Be a Pilgrim with the Patriarchs to the City of God! Hebrews 11:13-16

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly, wherefore God is not ashamed to be called their God: for He hath prepared for them a city.

Under the threat of persecution the Hebrew Christians to whom this Epistle was first addressed were tempted to return to Judaism. In seeking to save their lives, they were in grave danger of losing them—spiritually and eternally.

The temptation to forsake Christ and to return to the ways of the unbelieving world is one with which the devil constantly confronts Christians. In the parable of the sower Jesus reminds us that there are some "which for a while believe, and in time of temptation fall away" (Luke 8:13). Remember Peter! Sinful self-confidence led to his downfall. The Apostle Paul warns, "Let him that thinketh he standeth take heed lest he fall" (I Cor. 10:12). It is a warning we cannot afford to ignore!

To fortify his readers against this temptation, the inspired writer of this Epistle reminds them of the patriarchs, Abraham, Isaac, and Jacob, who kept their eyes firmly fixed on their heavenly home. To us, his twentieth-

century readers, too, he addresses the exhortation: Be a pilgrim with the patriarchs to the City of God!

The Patriarchs' Faith

Previously, in verses 9 and 10 of this chapter, the holy writer alluded to the fact that Abraham by faith "sojourned in the land of promise, as in a strange country, dwelling in tabernacles (tents) with Isaac, and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God."

Enlarging on this thought, the Spirit's penman impresses on us that the patriarchs "all died in faith, not having the promises, but having seen them afar off."

In a certain sense, as the writer mentioned earlier, it could be said of Abraham that "after he had patiently endured, he obtained the promise" (Heb. 6:15). God gave Abraham and Sarah the son He had promised them. But the full realization of the promise that in Abraham's Seed all the families of the earth would be blessed lay in the distant future. With the eyes of faith, however, the patriarchs saw the fulfillment from afar and hailed it with rejoicing. To the Jews who accused Him of having a devil Jesus testified, "Your father Abraham rejoiced to see My day; and he saw it, and was glad" (John 8:56).

The land which God had promised to the patriarchs was also theirs by promise only. Except for the field they bought as a burying place for their dead, they never owned so much as a square foot of it. Yet they never doubted God's promise. It was a promise of God, whose word is sure and whose promises cannot fail. They made no attempt, therefore, to acquire the land by purchase or to seize it by force. Patiently they waited

for the time when it would please God to give it to their posterity. They lived—and they died—in faith.

The Patriarchs' Pilgrimage

With their eyes steadfastly focused on their eternal home, the patriarchs "confessed that they were strangers and pilgrims on the earth." They journeyed through life with a pilgrim attitude, always remembering that heaven was their home. They lived in this world like travelers passing through a foreign country on the way to their native land. "I am a stranger and a sojourner with you," Abraham declared to the Canaanites (Gen. 23:4). Jacob, too, described his life to Pharaoh as a "pilgrimage" of 130 years (Gen. 47:9).

Abraham, Isaac, and Jacob never thought of themselves as permanent residents on the earth. They never considered Canaan as their home any more than their descendants, the Children of Israel, regarded the wilderness as their home when they journeyed through it on their way to the Promised Land. The patriarchs lived and died with the mansions in their Father's House as the goal of their "pilgrim's progress." By their manner of life they made it plain that heaven was the country of their heart's desire. This was the country they were seeking. For them this was the true Promised Land.

If "that country from whence they came out," the land of Mesopotamia, had been the country they were seeking, they could easily have returned to it. But when Abraham sent his servant back to Mesopotamia to procure a wife for his son Isaac, he earnestly warned him, "Beware that thou bring not my son thither again" (Gen. 24:6). Jacob, too, though he was forced to flee for a time to Meso-

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Speaking Out on Education

SUPREME COURT AND EDUCATION

The Supreme Court, never in its long history a contender for the rating of most admired government agency, appears in recent years to have plunged to a new low in unpopularity. The order of the day seems to call for demands for impeachments of justices, rejection of nominees of the President, denunciation of decisions of the Court. It would be regrettable if this manifestation of our turbulent time were to make us forgetful and unappreciative of the fact that most of the Court's decisions relating to education have been to the benefit of those with deep and abiding religious concerns.

Thank God for the Supreme Court!

For a century and a half the Supreme Court has been insisting, as Amendment One stipulates, that the federal government make no law "respecting an establishment of religion or prohibiting the free exercise thereof." For the last 50 years the Court has been using Amendment Fourteen to apply that standard also to the state governments.

These basic policies have been carried out in three broad areas of concern: the matter of the right of private and religious schools to exist alongside public schools, the effort to keep public schools free of any denominational instruction and influence, and the prohibition of expenditures of tax monies to further the teaching of religion.

Shielding Religious Schools

A free religious school, operating without state hindrances and arbitrary controls, is not the rule in this world's history but more nearly the exception. For such free schools we should be grateful. Whenever foes of private and religious schools in our land have threatened their existence, the Supreme Court has risen to their defense. Back in the days when the young states were beginning to assert themselves and when they controlled education to the complete exclusion of the federal government and when state establishment of religion in education still existed, the first challenge to private education was issued.

In the early 1800's the New Hampshire legislature sought to bring Dartmouth, a private college, under its control. The state's highest court upheld the move on the ground that Dartmouth was essentially a public corporation operating for public purposes and should be under public control. Chief Justice Marshall, speaking for the Supreme Court, ruled that the states have every right to regulate their civil institutions but that Dartmouth College was "a private eleemosynary institution" not subject to state control. Although this famous *Dartmouth College* case did not center on religion and is most frequently cited in connection with business con-

tracts, it set a precedent that has prevailed to this day: private and religious schools are free from arbitrary state control. The consequences of an opposite ruling are easy to imagine.

Emotions unleashed by World War I created difficulties for Christian day schools. Nebraska, aiming at the German in Lutheran schools, passed a law preventing the teaching of modern foreign languages on the elementary level. Since religious instruction was usually given in German, the Lutheran schools as then constituted were seriously endangered. The Supreme Court in *Meyer v. Nebraska* came to the rescue, ruling that the liberties of Amendment Fourteen included the right to bring up one's children according to the dictates of individual conscience.

Oregon passed a law requiring children between 8 and 16 to attend public schools instead of private schools, which were mainly Roman Catholic. In 1925 the Supreme Court through *Pierce v. Society of Sisters* declared this law unconstitutional as a breach of contract and as a violation of the right of parents to raise their children as they saw fit. In recent years there have been some efforts to close Amish schools, which fall short of general educational standards, but otherwise the right of religious schools to exist has not been seriously tested.

The Other Two-Thirds

Under the Supreme Court's *carte blanche* for the establishment of religious schools, our Wisconsin Synod has 236 Christian day schools, in which 26,000 young believers are trained for citizenship on earth and in heaven. However, more than twice that many of our children attend public elementary schools and on the high-school level the percentage in public schools is even higher. What the Supreme Court has decided about religion in the public schools is consequently another matter of vital concern.

No Religion in Public Schools

In addition to supposedly neutral instruction about religion in such areas as social studies, our nation's public schools have frequently become involved in a teaching of religion. In their early history they were viewed as promoters of Protestantism through a program of prayer and Bible reading. Roman Catholic parents objected — and rightly so. The other side of the coin reveals that in Roman strongholds garbed nuns sometimes taught in public schools.

Whenever the issue was carried to the Supreme Court, however, the decision was consistently against such teaching of religion in public schools. The "no law respecting an establishment of religion" clause of the First Amendment, applicable to the states by reason of the

Fourteenth Amendment, ruled out all inculcation of religious beliefs and practices in public schools.

At the same time, the First Amendment ban on any law "prohibiting the free exercise" of religion has generally been upheld with due care, even to excusing from flag salutes those children who deemed this a form of idolatry in the *Barnette* case, which overturned the previous contrary ruling in *Gobitis*.

Released Time

A controversial issue has been "released time" plans, in which a part of the public-school day is donated to church groups for their own religious training. In the well-known *McCollum* case, the Supreme Court prohibited released time classes held in public-school buildings. However, the 1952 *Zorach v. Clausen* ruling allowed released time instruction outside public-school facilities over the vigorous objections of Justice Jackson, who warned against "a governmental constraint in support of religion" that mixed "compulsory public education with compulsory godliness."

Prayer and Bible Reading

In 1962 *Engel v. Vitale* led to a Supreme Court ruling on the constitutionality of public-school prayer. The New York Board of Regents had tried to devise a nonsectarian prayer, and some local boards were requiring its daily recital. A six-to-one majority held that requiring the prayer was a violation of the First Amendment and urged that "each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that proper function to the people themselves."

Because we correctly apply the Bible's standards for all religious fellowship also to prayer fellowship and consequently avoid promiscuous praying, we approve of the *Engel v. Vitale* decision. Much of our country did not and does not. The late Senator Dirksen sought to amend the Constitution to make possible the prayer practice the Court had rejected. His death led to an interest lag and, at least for the time being, the matter rests.

Bible reading of a devotional type, as distinct from an academic study of Bible matter, was prohibited in public schools by two 1963 cases, *Abington v. Schempp* and *Murray v. Curlett*. Both these cases also involved

requiring a recital of the Lord's Prayer and in both the Court declared the requirement unconstitutional. It seems evident, however, that Court and country have not heard the last of these aspects of the "church-state" question.

Limits to Government Aid

A question even more controversial and unsettled is that of using tax funds to aid religious schools in their activities and operations. The Supreme Court has ruled consistently that no public monies should be used to support the actual teaching of any religious beliefs in any religious schools. Beyond this, however, lie borderlands of doubt and debate, involving such approaches as tax refunds, "child benefit," health and safety, and "purchase" of "secular" services. The next article in this series will treat such issues more fully. Here we comment only briefly on matter in this category that has received the Court's attention.

Textbooks and Transportation

The "child-benefit" precedent was set in the 1930 case, *Cochran v. Louisiana State Board of Education*, in which the Court ruled that a state could furnish free textbooks to the pupils of parochial schools. A number of states soon followed Louisiana's lead in this practice.

Supplying bus transportation to pupils in religious schools, seemingly more in the state's sphere of health and safety than furnishing textbooks, stirred up more controversy. In 1947 the *Everson* five-to-four ruling allowed local communities to bus students in nonpublic schools, if the state permitted them to do this. Since then more and more states have joined New Jersey in making such busing optional for local districts. Other states have voted to make such busing mandatory, while some prohibit it altogether. The Supreme Court's five-to-four ruling still stands.

With educational costs mounting, with many Roman schools closing or threatening to close, with larger aid plans being devised by the states, with federal funds playing a growing role, it is obvious that the Supreme Court will soon be making some very far-reaching decisions on the question of using public schools to aid the programs and pupils of religious schools.

PROFESSOR E. C. FREDRICH
Dr. Martin Luther College
New Ulm, Minnesota

Editorials

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Young people who are concerned enough and serious enough to examine the facts will find that these implications create an illusion and that they are purely negative in their effect. They destroy faith, and in its place leave an abyss of uncertainty and despair. Apart from the Word and promises of God in His inspired Scriptures there is no cure for sin and death, no hope for the dying, no assurance of eternal life. Those who destroy faith subtly suggest that they have all the answers to the eternal needs of man, whereas in fact they have none.

To our young people, besieged and bedeviled by the illusion of a better life and a more promising future without Christ, we recommend the reading of John 6:66-69, especially the response of the disciples, who were under strong temptation to align themselves with the popular movement away from Christ in their day.

The disciples stayed. Their reason was: "Lord, to whom shall we go? Thou hast the words of eternal life." Their answer has the same validity for young people today that it had for the disciples 2,000 years ago.

IMMANUEL G. FREY

New Openings for the Gospel In Our World Mission Fields

BALI

Our Synod's young mission on the Island of Bali seems to be a fulfillment of Old Testament prophecy.

It is true the holy writers, speaking of "the isles," may not have been aware of the island chain in the South Pacific, but He who inspired them was well aware of the widest historical and geographical understanding of His promises.

Surely, it was He who directed the Gospel contact made with Mr. Jack Singh during a refueling stop on the Fiji Islands and the spiritual conversations with another Hindu driver, Mr. Bagus Pudja, on the Island of Bali. The latter attended the service at Singaradja on May 7, 1970, in which three adults and four children were received into the Lutheran Church, and heard the sermon preached by the undersigned on the Christmas message.

After the service Mr. Pudja exclaimed: "Sir, I see the Lutheran is a very happy religion. I would like to learn more about it." This was done and, later, our confessional literature was sent to both Mr. Singh and Mr. Pudja, also the Teluga (Indi-an) translation of *This We Believe*.

Idolatry on Bali

Amid all its natural beauty, Bali is marred by pagan temples and idol shrines on every turn. Nominally Hindu for 900 years, the Balinese

also follow primitive animistic cults and ancestor worship.

The Ev. Lutheran Church in Bali

This is the name adopted by our young mission church in 1969.

It all began when Dipa, a son of former king Anak Agung Pandji Tisna, went to Djakarta in 1965 to find work to support his family. Visiting friends, he met Pastor Martinus Adam, our Lutheran pastor at Sukabumi. Mr. Dipa Pandji Tisna was instructed, baptized, and confirmed.

Having found the Savior, he had no rest until he returned to Singaradja to tell his family. The little family group that gathered with him to read the Bible grew into a church. Mr. Tisna served as evangelist. In October, 1969, upon his own request, he entered our seminary at Hong Kong to study theology under Pastor Paul Behn, our Friendly Counselor. This summer he will return to Singaradja with his professor to continue his own pastoral training and to help train his two brothers.

Kings Shall Fall Down Before Him

Thus three sons of the former king of Northern Bali and the Eastern Islands may soon serve the Lord as pastors of the Lutheran Church in Bali.

Their father, Anak Agung Pandji Tisna, is the last of a line of ten



Mr. Anak Agung Dipa Pandji Tisna: after completion of first year in Hong Kong Seminary under Pastor Paul Behn

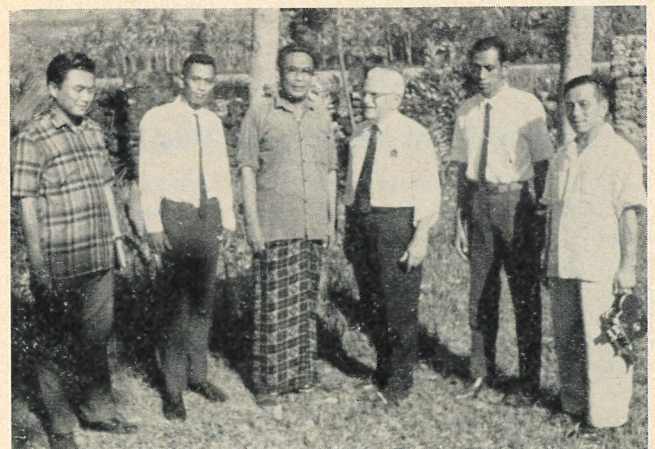
generations of North Balinese kings. Recently he, too, was baptized. He expressed great joy over the coming of the Lutheran Church to his area and over his son's study of theology.

It is as Isaiah wrote: "And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising!" Isaiah 30:3.

EDGAR HOENECKE
Executive Secretary
Board for World Missions



Confirmation of three adults and baptism of four children in Singaradja, Bali



Pastor Martinus Adam, Mr. Djelantik Paudji Tisna, Former King Nanak Agung Paudji Tisna, Executive Secretary Edgar Hoenecke, Mr. Oka Paudji Tisna, and Mr. Godfrey Simon

DEDICATION
St. John's Lutheran Parish Center
Frankenmuth, Michigan

On Sunday, April 12, 1970, St. John's Ev. Lutheran Church of Frankenmuth, Michigan, dedicated its new Parish Center to the glory and service of the Lord. The morning Services of Thanksgiving were conducted by the Rev. Joel Ehlert, pastor of St. John's, and Mr. Robert Scherzer, the Director of Christian Education and Music. The Dedication Service in the afternoon was conducted by two former pastors of the congregation. The Rev. August Kehrberg, pastor emeritus of St. John's, who served the congregation from 1934-1961, served as the liturgist. Prof. Wayne Borgwardt of Dr. Martin Luther College, New Ulm, Minnesota, who served St. John's from 1961-1964, delivered the dedication sermon based on Luke 6:47-49. He called attention to the rich Reformation heritage given the Church through God's servant Dr. Martin Luther. This heritage is depicted on the front of the building where Luther's Seal and His three Sola's are prominently displayed. But the speaker also reminded the crowd of over 500 that our greatest heritage is that which dates back to Christ when the Savior came to this earth to work out man's salvation. The ribbon cutting at the door was followed by guided tours and a Bavarian style luncheon of German potato salad, sauerkraut, and bratwurst.

The new Parish Center was one year in building and cost \$200,000 furnished. Groundbreaking took place on Easter Sunday, April 6, 1969. The cornerstone was laid October 5. The building has about 9,500 square feet of floor space providing two offices, a workroom-meeting room, a library-lounge, two large classrooms which can be subdivided into smaller classrooms for use by the Sunday school, Bible classes, vacation Bible school, and Saturday school. Its fellowship hall seats 400 people, and can also be used for basketball or volleyball.

The building, pictured on the front cover of this issue, is in the Bavarian tradition so popular throughout Frankenmuth—a Bavarian settlement founded in 1845 by 15 German Lutheran families who sought to establish a Lutheran mission among the Chippewa Indians. The name "Parish Center" was chosen for the new building because it will be the center of many of the parish's activities.

JOEL T. EHLERT

Centennial at Woodland, Wisconsin

On June 7, 1970, members of St. John's Woodland, Wisconsin, observed the one-hundredth anniversary of the founding of their congregation. Two festival services were conducted. In the forenoon, Pastor Herbert Lichtenberg of Omaha, Nebraska, a son of the congregation, preached on Revelation 3:11. Pastor Hans A. Schultz, of Chesaning, Michigan, addressed the congregation on Luke 11:2, in the afternoon service.

St. John's was organized in the spring of 1870 by former members of St. Paul's Church, located about a mile and a half west of Woodland. Thirteen men took part in the organization. A church building was con-

structed the same year and dedicated on Christmas Day. This building was destroyed by fire in 1897; the present building was dedicated on December 19 of that year. The congregation today numbers 140 communicants.

The following pastors have served St. John's: Ph. Koehler (1870-73 and 1880-83); Heise, Eisberner, and Kussmann (1873-75); William Schimpf (1875-1880); Chris-



St. John's of Woodland, Wisconsin

tian Koehler (1883-85); Pastor Wuest, the first resident pastor (1885-87); Carl Aeppler (1887-90); Nicolaus Gottmannshausen (1890-95); Carl Lescow (1896-1936); Harry J. Schaar (1936-44); Hans A. Schultz (1944-47); and William F. Schink, the present pastor, since February 1947.

The Lord be praised for His grace and mercy!
W. F. SCHINK

BIBLES BY THE MILLION

A release by the American Bible Society reveals that Scripture distribution in the United States in 1969 rose by 47.6 per cent to a total of 76,216,553 copies.

This includes 660,250 complete Bibles, 6,876,794 New Testaments, 8,063,216 Portions (one or more books of the Bible), and 30,240,150 Selections (less than a book of the Bible). Also included in the total are 369,671 Talking Bible records and tapes for the blind and persons with impaired vision and 6,472 Braille volumes.

The American Bible Society was founded in 1816. In 1969 the Society passed the one-billion mark in Scriptures distributed since its founding.

Published in September was the Society's first complete Bible in paperback, in the King James Version. Its first printing of 25,000 copies quickly sold out and was followed by a second run of 25,000.

The above is a remarkable record. Equally as important is the second step: reading these Scripture portions!

Graduation and Installation

Wisconsin Lutheran Seminary

A double event, the graduation of thirty-three Seminary students and the installation of the eleventh faculty member, drew many worshipers to Wisconsin Lutheran Seminary on June 2. Rainy weather made the customary outdoor service impossible.

On May 19, thirty-two of the graduates were assigned to missions and congregations in sixteen different states. One graduate was given permission to finish a graduate program before entering upon his first assignment in the public ministry.

In Nehemiah 8:10, we are reminded: "The joy of the Lord is your strength." The Scripture-grounded joy of faith in the Lord as their Creator, Savior, and Sanctifier, can give these newly-called servants of the Word strength for a zealous and fruitful ministry. Through faithful ministrations, with Word and Sacrament, they will become God's instruments in bringing the same strength-giving joy of the Lord to those entrusted to their spiritual care.

Professor John Jeske, installed during the graduation service, had been called on August 25, 1969, to teach in the fields of Old Testament and Homiletics at our Seminary. During the 1969-70 school year, he completed a Master's program of graduate study in the Department of Semitics at the University of Wisconsin as additional preparation for the teaching duties which he will begin in September. The new phase of the ministry upon which he is entering will entail the blessed privilege and task of grounding future servants of the Word in a strength-giving joy of the Lord, of fitting them out as able instruments in bringing this joy of the Lord to others, of helping to fit them as able preachers, teachers, leaders, and curates of souls.

There have always been evil forces at work, the forces of self righteousness, of materialism, of worldliness, of the pride of reason, that have sought to rob God's children of the very blessings in which their joy of

the Lord is centered. Who will want to deny, however, that in our day there are especially pernicious forces and trends at work to rob us of our joy in the Lord? For over a hundred years the educated world has carried on forceful propaganda for evolution as the explanation of the origin of all things. All too many who have opened their minds to facets of an evolutionary viewpoint have not always realized that it must ultimately lead to the denial of a personal and almighty God, to the denial of an almighty Creator and Preserver in any real sense. Subsequently it will lead also to a denial of a divine Savior and Sanctifier.

In our present day these ultimate conclusions from the evolutionary theory are being drawn with ever greater boldness and consistency. When man thus withholds his worship and his thankful service from his Creator and falls into the idolatry of arrogating God's position and prerogatives for himself, this is folly, but a folly which brings God's dire judgments upon man. As St. Paul tell us in Romans, God gives men up to the vileness of their own lusts and desires, gives them up to their own depraved reason, lets them break all rules of conduct and become faithless, heartless, ruthless. Who can read the first chapter of Romans without seeing it as a picture of much of present day society?

Our joy in the blessings of our Creator, our Savior, and our Sanctifier which we have gained and gain ever anew through God's Word can give us the strength to use that inerrant Word to evaluate all these trends. Like the faithful of Nehemiah's day, it will give us the strength to loathe and to abhor these things as the idolatry and the new paganism that they really are.

May the Lord preserve for His church a ministry that is faithful to His Word, a ministry which can be God's effective instrument in bringing true joy of the Lord to others in any age!

CARL LAWRENZ, President

Graduation at Northwestern Lutheran Academy Mobridge, South Dakota

Northwestern Lutheran Academy closed its forty-second year with a commencement service on May 29, 1970. Twenty-three seniors, constituting the third largest graduating class in the school's history, were awarded diplomas. Of the graduates, four have already enrolled at Northwestern College and four at Dr. Martin Luther College, preparatory to entering the full-time service of the Church. It is our prayer that Almighty God will enable them to achieve this cherished goal.

Pastor Wayne Schulz of Aberdeen, South Dakota, delivered the commencement address. Citing the examples

of Joshua and Caleb, who encouraged the children of Israel to inhabit Canaan, the speaker challenged the graduates to "go up and possess the land" with similar courage, placing their firm trust in God's abiding presence and help.

The school year closed with an enrollment of 106, equalling the second highest closing enrollment in Academy history. The next school year will begin with an opening service on Tuesday, September 1, 1970, at 1:30 p.m.

DANIEL W. MALCHOW, President

Commencement at Dr. Martin Luther College New Ulm, Minnesota



Dr. Martin Luther College 1970 Commencement

On a beautiful, sunny June 5th, 153 seniors received their bachelor of science degrees from President Conrad Frey. The commencement address was given by President Carleton Toppe of Northwestern College. He pointed out to the graduates that they were stepping into a deeply troubled and confused world. This is indicated by campus unrest, flagrant displays of immorality, and gross materialism. Some might be bothered whether in such troubled times rather than just be a teacher it might not be better to go where the action is, to devote themselves to the great issues. President Toppe encouraged the

graduates by reminding them that they were not just teachers *in* troubled times but *for* troubled times. The world has need of what they as Lutheran teachers can give. The answers to the day's problems and the cure for today's confusion can be found in the Word of God. The Word provides a proper attitude toward authority. It also provides the right approach to race problems as it teaches

that God the Father created all men of one blood and that God the Son redeemed all men.

The class motto and the class hymn show the spirit in which the graduates are prepared to enter their classrooms next fall. "Here am I; send me." Isaiah 6:8. Their pictures follow on the next pages.

CLASS HYMN

As now we start on God's appointed way
We ask that He may never let us stray.
For guidance, strength, and comfort, Lord, we pray.
Alleluia! Alleluia!

Christ sends us forth to feed His hungry sheep
With food of grace, God's Word for them to keep
That they at last may in His arms find sleep.
Alleluia! Alleluia!

As workers we go forward everywhere
The Gospel message, carrying forth to share
That we may lead more lambs into His care.
Alleluia! Alleluia!

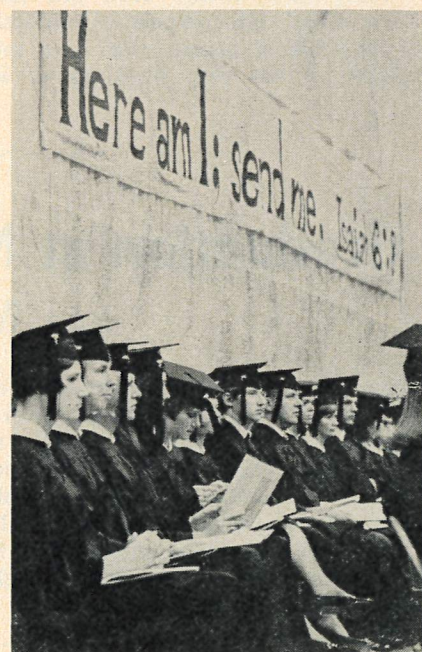
God's Word alone can set men's hearts aright
For it is pure, a lucid, shining light,
Which will bring men out of the darkest night.
Alleluia! Alleluia!

The Holy Spirit, working on our side
Will strengthen us, and be our needed guide
And help us in the true faith to abide.
Alleluia! Alleluia!

In joyful praise, our hearts burst forth to sing
The glories of our Savior and our King
To whom more souls our efforts hope to bring.
Alleluia! Alleluia!



President C. Frey, assisted by Vice-President V. Voecks, hands a diploma to Miss Janet Wels, New Ulm



Thoughtful seniors

Graduates of Dr. Martin Luther College — 1970



J. Bakhaus K. Barfknecht G. Barthel L. Begotka D. Behm C. Benacker R. Bock D. Boehm



J. Braun M. Brinkman S. Brockman E. Brockemeier C. Brokl R. Buelow K. Busch D. Brown



L. Collyard J. Dallmann D. Dast T. Dobberstein D. Dorn J. Eberhardt K. Eckert S. Eckhardt



B. Eisenman L. Ekhoft F. Ellenberger S. Enter D. Ewerdt S. Ewings S. Fiebiger J. Gehlhoff



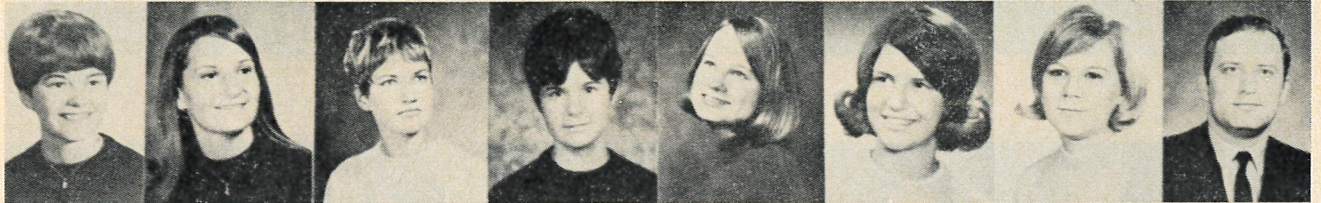
J. Geiger P. Glende S. Golish L. Guetlich E. Gulbrand S. Hartig S. Hemling M. Hiftline



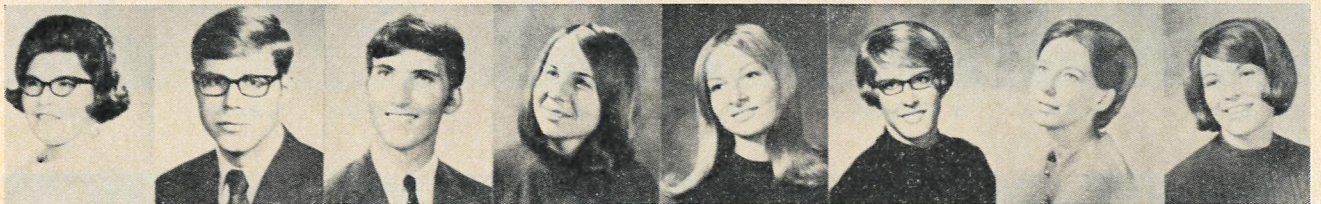
M. Hinds M. Hinz B. Hoffmann S. Horstman P. Jacobs L. Jenson K. Jerdee B. Just



D. Just G. Kastens R. Klindworth L. Koeller L. Koester B. Krueger M. Kuehl B. Kuether



D. Kuhl D. Kuklinski T. Lange T. Laper K. Leitzke S. Loehr S. Ludwig T. Mahon



J. Marquardt J. Marshall J. Marten N. Marzahl V. Mashke R. Maves S. Mehlberg M. Micheel



M. Miller J. Mischke C. Molkentín D. Needham L. Nelson M. Nelson J. Oblinger S. Odegard



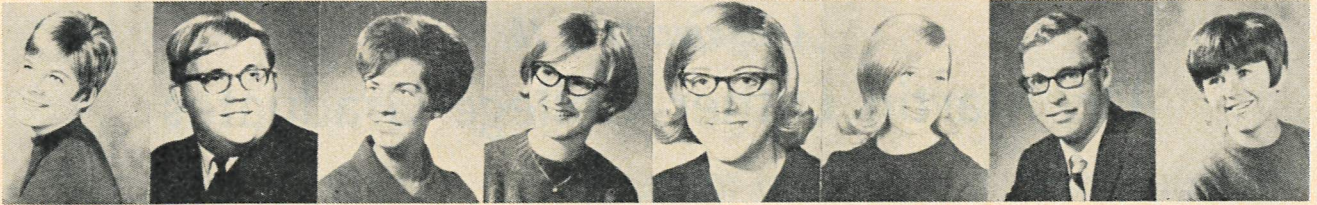
V. Olson K. Palmbach J. Pape K. Pauly E. Pirdszun J. Pugh G. Radloff L. Riek



S. Rose S. Rutschow R. Schachtschneider E. Scharf L. Scheele S. Schwenzen K. Sheriff R. Sievert



R. Slattery R. Snell R. Speth C. Spettel N. Spurgin D. Steinbrenner M. Steinhaus G. Stelling



M. Strohschein J. Stueck J. Tews P. Thoma P. Thompson L. Toppe G. Traucht M. Travis



G. Treder T. Vasold C. Vey D. Vohs E. Voll K. vonStein A. Wagner J. Warnecke



J. Wels D. Wendler K. Witzlsteiner J. Wrobel R. Yerges C. Zahn M. Zeitler E. Zimmerman



B. Akers S. Alaxson S. Barry K. Brug L. Bruskewitz D. Damaske K. Degner C. Druckrey V. Goring



W. Hartman C. Holm N. Kionka C. Kluenker D. Koster K. Kurth P. Kurth L. Kutz K. Lehman



D. Lemke J. Meier M. Miller M. Paasch N. Pantzlaff H. Pelischek M. Rausch G. Reitz M. Rockol



C. Roenneburg S. Schroeder L. Stuppy P. Swain K. Voigt M. Weihrauch G. Werth R. Wiegman D. Zubke

No pictures J. Rauen M. Zell

Assignments of the Dr. Martin Luther College Graduates

- Janna Bakhaus, Brighton, Mich.
To: St. Joseph, Mich. (Grace)
- Kathleen Barfknecht, Madison, Wis.
To: Mason City, Iowa (Gethsemane)
- Grant Barthel, Milwaukee, Wis.
To: Shirley, Wis. (Immanuel)
- Linda Begotka, Marinette, Wis.
To: Racine, Wis. (First Lutheran)
- Duane Behm, Weyauwega, Wis.
To: Geneva, Nebr. (Grace)
- Carol Benacker, South Haven, Mich.
- Robert Bock, Michigan Center, Mich.
To: Moberge, S.D. (Northwestern Academy)
- Daniel Boehm, Jenera, Ohio
To: Saline, Mich. (Trinity)
- Jeanne Braun, Mankato, Minn.
To: Goodhue, Minn. (St. John's)
- Mary Brinkman, Coon Valley, Wis.
To: Columbus, Wis. (Zion)
- Susan Brockman, Neenah, Wis.
To: Menomonee Falls, Wis. (Bethlehem)
- Ernest Brockemeier, Naper, Nebr.
- Carol Brokl, Ft. Atkinson, Wis.
To: Manitowoc, Wis. (First German)
- Ronald Buelow, Mequon, Wis.
To: Milwaukee, Wis. (Siloah)
- Katherine Busch, St. Paul, Minn.
To: Tacoma, Wash. (Faith)
- David Brown, Grand Island, Nebr.
To: Weyauwega, Wis. (St. Peters)
- Larry Collyard, White Bear Lake, Minn.
To: Sodus, Mich. (St. Paul's)
- Jane Dallmann, South Milwaukee, Wis.
To: Minneapolis, Minn. (Pilgrim)
- Dennis Dast, Pigeon, Mich.
- Thomas Dobberstein, Tuckahoe, New York
To: Kenosha, Wis. (Friedens)
- Diane Dorn, Litchfield, Minn.
To: Juneau, Wis. (St. John's)
- June Eberhardt, Manitowoc, Wis.
- Karon Eckert, Otsego, Mich.
To: Kaukauna, Wis. (Trinity)
- Susan Eckhardt, Ft. Atkinson, Wis.
- Bonnie Eisenman, Racine, Wis.
To: Kewaunee, Wis. (Immanuel)
- Linda Ekhoﬀ, Steger, Ill.
To: Grand Island, Nebr. (Christ)
- Frances Ellenberger, Norfolk, Nebr.
To: Benton Harbor, Mich. (St. Matthew's)
- Steven Enter, Nicollet, Minn.
To: Princeton, Wis. (St. John's)
- David Ewerdt, Brownsville, Wis.
To: Grand Island, Nebr. (Christ)
- Sandra Ewings, Jim Falls, Wis.
To: Waukegan, Ill. (Immanuel)
- Sharon Fiebiger, Sleepy Eye, Minn.
To: Van Dyne, Wis. (St. Paul's)
- Janice Gehlhoﬀ, Florence, Wis.
To: Zion, Ill. (Our Savior's)
- Joyce Geiger, Roscoe, S. Dak.
To: Red Wing, Minn. (St. John's)
- Philip Glende, New Ulm, Minn.
To: Plymouth, Nebr. (St. Paul's)
- Sandra Golish, St. Charles, Minn.
- Linda Guetlich, West Allis, Wis.
To: Saginaw, Mich. (Christ)
- Elrene Gulbrand, Kewaunee, Wis.
To: Crete, Ill. (Trinity)
- Sally Hartig, Milwaukee, Wis.
To: Toledo, Ohio (Zion)
- Susan Hemling, Beaver Dam, Wis.
To: Chilton, Wis. (St. Peter)
- Mary Hiftline, Jasper, Mich.
- Mark Hinds, Hilbert, Wis.
To: Peshtigo, Wis. (St. John's)
- Marjean Hinz, Weyauwega, Wis.
To: Menasha, Wis. (Bethel)
- Barbara Hoffmann, Menominee, Mich.
- Susan Horstman, Bangor, Wis.
To: Beaver Dam, Wis. (St. Stephen's)
- Paul Jacobs, Winona, Minn.
To: Saginaw, Mich. (Mich. Luth. Sem.)
- Linda Jenson, San Diego, Calif.
- Karen Jerdee, Sparta, Wis.
To: West Allis, Wis. (Jordan)
- Beverly Just, Minneapolis, Minn.
To: Denver, Colo. (Zion)
- Dale Just, Kaukauna, Wis.
- Gerald Kastens, St. Peter, Minn.
To: Goodview, Minn. (Trinity)
- Robert Klindworth, Lake City, Minn.
To: Hader, Nebr. (Immanuel)
- Linda Koeller, Milwaukee, Wis.
To: Marinette, Wis. (Trinity)
- Linda Koester, Somerset, Wis.
- Barbara Krueger, Kiel, Wis.
To: Fond du Lac, Wis. (St. Peter's)
- Mary Kuehl, Watertown, Wis.
To: Fond du Lac, Wis. (Faith)
- Barbara Kuether, West Allis, Wis.
To: Green Bay, Wis. (St. Paul's)
- Diana Kuhl, Waterloo, Wis.
To: Tucson, Ariz. (Redeemer)
- Deborah Kuklinski, Milwaukee, Wis.
To: Milwaukee, Wis. (Fairview)
- Tresa Lange, Janesville, Wis.
To: Cibecue, Ariz. (Bethesda-Gethsemane)
- Trudy Laper, Sun Prairie, Wis.
To: Colorado Springs, Colo. (Mt. Olive)
- Kathleen Leitzke, Two Rivers, Wis.
To: Kenosha, Wis. (Bethany)
- Sharon Loehr, Campbellsport, Wis.
To: Wausau, Wis. (Our Savior's)
- Sandra Ludwig, Benton Harbor, Mich.
To: Princeton, Wis. (St. John's)
- Terry Mahon, Moline, Ill.
To: Menasha, Wis. (Bethel)
- Joanne Marquardt, Bluffton, Ohio
To: Plymouth, Nebr. (St. Paul)
- James Marshall, Flint, Mich.
To: Norfolk, Nebr. (St. Paul)
- John Marten, Tomah, Wis.
To: Manitowoc, Wis. (Trinity)
- Nancy Marzahl, Kaukauna, Wis.
To: Neenah, Wis. (Grace)
- Virginia Mashke, St. Joseph, Mich.
To: La Crosse, Wis. (First Lutheran)
- Ruth Maves, Greenleaf, Wis.
To: Hustisford, Wis. (Bethany)
- Shirleen Mehlberg, New Ulm, Minn.
To: Delano, Minn. (Mt. Olive)
- Marleen Micheel, White, S. Dak.
- Mary Miller, Morgan, Minn.
To: Brownsville, Wis. (St. Paul)
- Joel Mischke, Juneau, Wis.
To: Owosso, Mich. (Salem)
- Carol Molkenint, Oak Creek, Wis.
To: Racine, Wis. (Epiphany)
- Dennis Needham, East Moline, Ill.
To: Stanton, Nebr. (St. John's)
- Lynn Nelson, West Allis, Wis.
To: Appleton, Wis. (Mt. Olive)
- Marie Nelson, Minneapolis, Minn.
To: Lake City, Minn. (St. John's)
- James Oblinger, Livonia, Mich.
To: Maribel, Wis. (St. John's)
- Susan Odegard, Los Angeles, Calif.
To: Appleton, Wis. (St. Paul)
- Valerie, Olson, Brunswick, Ga.
- Keith Palmbach, Appleton, Wis.
To: Menominee Falls, Wis. (Bethlehem)
- James Pape, Fond du Lac, Wis.
To: Johnson, Minn. (Trinity)
- Kathleen Pauly, Milwaukee, Wis.
To: Bay City, Mich. (Bethel)
- Erika Pirdszun, Two Rivers, Wis.
To: Iron Ridge, Wis. (St. Matthew's)
- Joyanne Pugh, Baraboo, Wis.
- George Radloff, West Allis, Wis.
To: Milwaukee, Wis. (Redemption)
- Louise Riek, Milwaukee, Wis.
To: Niles, Ill. (St. Matthew)
- Susan Rose, Menomonee Falls, Wis.
To: San Jose, Calif. (Apostle)
- Steven Rutschow, Alma, Wis.
To: Rochester, Minn. (Resurrection)
- Robert Schachtschneider, Milwaukee, Wis.
- Erika Scharf, Brownsville, Wis.
To: Whiteriver, Ariz. (East Fork Mission)
- Lois Schelle, Arlington, Minn.
- Susan Schwenzen, West Allis, Wis.
To: Columbus, Wis. (Zion)
- Karen Sheriff, Racine, Wis.
To: Phoenix, Ariz. (Good Shepherd)
- Richard Sievert, Ft. Atkinson, Wis.
To: Beaver Dam, Wis. (St. Stephen's)
- Richard Slattery, Menasha, Wis.
To: Whiteriver, Ariz. (East Fork Mission)
- Robert Snell, Wayne, Mich.
To: Oak Creek, Wis. (St. John's)
- Rachel Speth, Platteville, Wis.
- Cheryl Spettel, La Crosse, Wis.
To: Moberge, S. Dak. (Zion)
- Nancy Spurgin, Medford, Wis.
To: Beaver Dam, Wis. (St. Stephen's)
- Dennis Steinbrenner, Minneapolis, Minn.
To: Wonewoc, Wis. (St. Paul)
- Marlene Steinhaus, New Ulm, Minn.
- Gayle Stelling, Millville, Minn.
To: Ft. Atkinson, Wis. (Bethany)
- Martena Strohschein, Saginaw, Mich.
To: St. Paul, Minn. (Emanuel)
- Jeffrey, Stueck, Reedsville, Wis.
To: Newburg, Wis. (St. John's)
- Judith Tews, Kenosha, Wis.
To: Bloomington, Minn. (Bloomington Luth.)
- Patricia Thoma, Wisconsin Rapids, Wis.
To: Watertown, Wis. (Trinity)
- Patricia Thompson, Milwaukee, Wis.
To: Beaver Dam, Wis. (Good Shepherd)
- Lois Toppe, Watertown, Wis.
To: Maribel, Wis. (St. John's)
- George Traucht, Arlington, Ohio
To: New Ulm, Minn. (M. Luth. Academy)

Mary Travis, Mobridge, S. Dak.
To: Bylas, Ariz. (Our Savior's)

Gerald Treder, Milwaukee, Wis.
To: Wausau, Wis. (Our Saviors)

Terrance Vasold, Saginaw, Mich.
To: Saginaw, Mich. (Mich. Luth. Sem.)

Cheryl Vey, Weyauwega, Wis.
To: West Salem, Wis. (Christ)

Doris Vohs, Burlington, Wis.
To: Antioch, Ill. (Faith)

Elaine Voll, Milwaukie, Ore.

Katherine vonStein, Buffton, Ohio
To: Kawkawlin, Mich. (St. Bartholomew)

Annette Wagner, Norfolk, Nebr.
To: Milwaukee, Wis. (St. Philip's)

Judy Warnecke, Hokah, Minn.
To: Jefferson, Wis. (St. John's)

Janet Wels, New Ulm, Minn.
To: Wook Lake, Minn. (St. John's)

David Wendler, Brownsville, Wis.
To: Appleton, Wis. (Riverview)

Kathryn Witzlsteiner, Milwaukee, Wis.
To: Livonia, Mich. (Peace)

James Wrobel, Chaseburg, Wis.
To: Lake City, Minn. (St. John's)

Rhoda, Yerges, Waterloo, Wis.
To: Plymouth, Mich. (St. Peters)

Christine Zahn, New Ulm, Minn.
To: Nicollet, Minn. (Trinity)

Marilyn Zeitler, Pound, Wis.
To: Appleton, Wis. (St. Matthew's)

Eileen Zimmermann, Stevensville, Mich.
To: Mt. Calvary, Wis. (St. Paul's)

Barbara Akers, Sparta, Wis.
To: Rhinelander, Wis. (Zion)

Sharon Alaxson, Waterford, Wis.
To: New London, Wis. (Emanuel)

Steven Barry, Waupaca, Wis.

Kathleen Brug, Bay City, Mich.
To: Fairfax, Minn. (St. John's)

Linda Bruskevitz, Appleton, Wis.
To: Hustisford, Wis. (Bethany)

Dorene Damaske, North Fond du Lac, Wis.
To: St. Paul Park, Minn. (St. Andrews)

Karen Degner, Ixonia, Wis.
To: Watertown, S. Dak. (St. Martin)

Christine Druckrey, Neenah, Wis.
To: Crete, Ill. (Trinity)

Virginia Goring, Butterfield, Minn.
To: Caledonia, Minn. (Trinity)

Warren Hartman, Ann Arbor, Mich.
To: Saginaw, Mich. (Mich Luth. Sem.)

Carmen Holm, Osceola, Wis.
To: Owosso, Mich. (Salem)

Norma Kionka, Menominee, Mich.
To: Mission, S. Dak. (Zion)

Carolyn Klueker, Manitowoc, Wis.
To: Omaha, Nebr. (Good Shepherd)

Diann Koster, Lake Benton, Minn.

Karen Kurth, Jackson, Wis.
To: Peridot, Ariz. (Peridot Mission)

Priscilla Kurth, Stillwater, Minn.

Linda Kutz, Lake Geneva, Wis.
To: Delano, Minn. (Mt. Olive)

Kristine Lehman, Fox Lake, Wis.
To: New London, Wis. (Emanuel)

Dennis Lemke, Greenleaf, Wis.
To: Tomah, Wis. (St. Paul's)

Jerald Meier, Manitowoc, Wis.
To: Toledo, Ohio (Zion)

Memory Miller, Morrystown, S. Dak.
To: Lake Mills, Wis. (St. Paul)

Martha Paasch, Clinton, Iowa
To: Hadar, Nebr. (Immanuel)

Norman Pantzloff, Denmark, Wis.
To: Reedsville, Wis. (St. John's-St. James)

Harlan Pelischek, Green Bay, Wis.

Marjory Rausch, Jenera, Ohio
To: South Haven, Mich. (St. Paul)

Gloria Reitz, Fond du Lac, Wis.

Mary Rockol, South Lyon, Mich.
To: Bay City, Mich. (Trinity)

Carolyn Roenneburg, Brodhead, Wis.
To: Kenosha, Wis. (Friedens)

Sandra Schroeder, Caledonia, Minn.
To: Sanborn, Minn. (Zion)

Linda Stuppy, Benton Harbor, Mich.
To: Caledonia, Wis. (Trinity)

Paul Swain, Tucson, Ariz.

Karen Voigt, Manitowoc, Wis.
To: Neenah, Wis. (Trinity)

Martha Weihrauch, Jenera, Ohio

Gloria Werth, Oconomowoc, Wis.
To: West Allis, Wis. (Good Shepherd)

Robert Wiegman, Appleton, Wis.
Sanborn, Minn. (Zion)

David Zubke, Watertown, Wis.
To: Ft. Atkinson, Wis. (St. Paul's)

No pictures

James Rauen, West Bend, Wis.
To: Neenah, Wis. (Martin Luther)

Mary Zell, Detroit, Mich.
To: Toledo, Ohio (Zion)

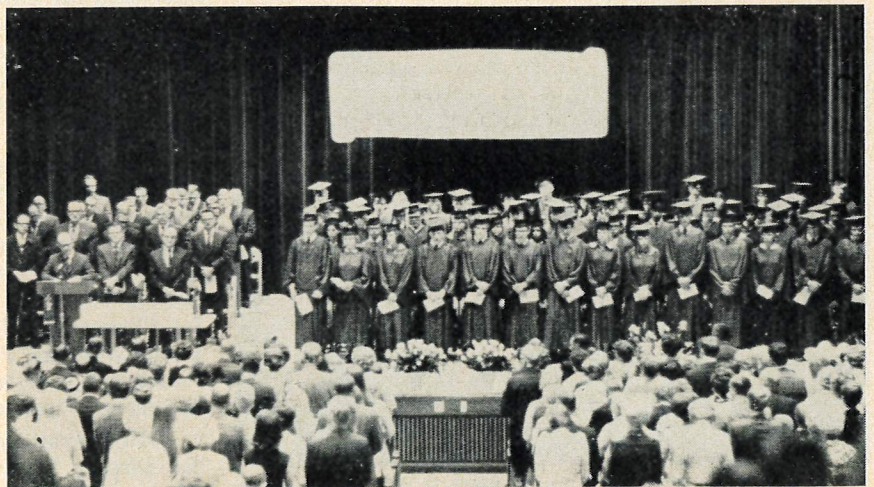
Graduation at Martin Luther Academy New Ulm, Minnesota

The 1970 class of Martin Luther Academy received high school diplomas from President Oscar Siegler during the Academy's Commencement service, held on Thursday, June 4. Seventy-one seniors were graduated. The majority of them are continuing their college education at our synodical schools in preparation for a future vocation in the church.

The service was held in the chapel-auditorium of the Academic Center on the Dr. Martin Luther College campus. Liturgist for the service was Delmar C. Brick, vice-principal. The commencement sermon was given by Pastor Daniel Malchow, president of Northwestern Lutheran Academy, Mobridge, South Dakota. He based his sermon on John 8:31ff, pointing out to the graduates that in an age when so many are groping for the truth, or maintaining that truth is only relative, they have the truth in the Gospel and with that truth they have real freedom.

On the previous evening the members of the Academy student body presented a concert under the direction of Prof. Eldon Hirsch. The newly organized academy band performed for the first time.

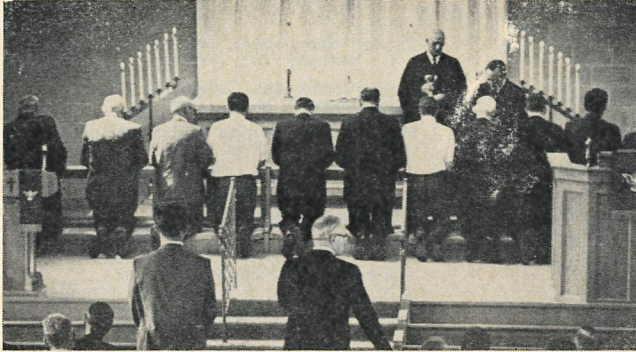
We pray that the 1970 graduates will always remember the Word of God which they chose for their motto: "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.



1970 Graduates of Martin Luther Academy, New Ulm, Minnesota

Western Wisconsin District Convention: June 8-10, 1970

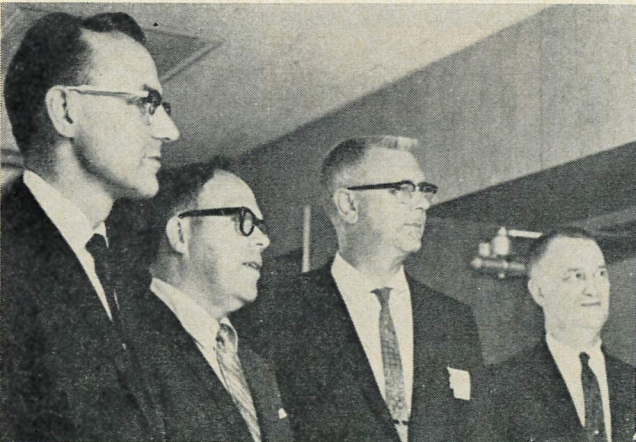
"Unto whomsoever much is given, of him shall much be required" (Luke 12:48). This word of the Lord served as the theme of President Carl H. Mischke's Report to the District and was repeated by First Vice-President Donald Bitter as the Spirit's challenge at the close of the convention.



Opening Communion Service at St. Luke's Ev. Lutheran Church, Watertown, Wisconsin



Participating in the Groundbreaking Ceremony were: Pastor Reginald Siegler (chairman of the NWC board), Prof. William Zell, President O. J. Naumann, President Carl Mischke of the Western Wisconsin District, and President Carleton Toppe of NWC.



Western Wisconsin District officials: D. Bitter, H. Winkel, C. Mischke, H. Paustian

A DIFFERENT KIND OF CONVENTION

Sensitive to the criticism of the format of past district conventions, the district council offered the convention a new approach to its work. It featured reports by key resource men in the various areas of the Synod and district work. These reports, replacing the usual floor committee reports and resolutions, resulted in a more meaningful and complete review of the Synod's work by a greater number of delegates. The Convention expressed its approval of the district council's bold, new approach.

LAW AND GOSPEL: A SYMPOSIUM

Another distinctive feature of this convention was the day long symposium on "Law and Gospel—Their Proper Application in the Life and Activity of the Church." Professor Irwin Habeck, Wisconsin Lutheran Seminary, started the day with a brief and popular essay on "The Scriptural Doctrine of Law and Gospel." Thereafter the delegates were separated into five discussion groups. Discussion leaders took turns presenting to each group typical or knotty situations in Law-Gospel application. Under their guidance each group discussed these situations and offered solutions based on a correct application of the Law and the Gospel. Five areas of Law-Gospel application were studied: church discipline, stewardship, education, evangelism, and the Christian's everyday life. The discussion leaders were Pastors Elton H. Huebner, Paul Wilde, Darvin Raddatz, and Karl Bast and Teacher John Schultz.

A HISTORY OF THE DISTRICT

Dr. Elmer C. Kiessling, Northwestern College, delivered a lively essay on the 50 year history of the Western Wisconsin District. Delegates responded warmly to Professor Kiessling's candid account of this stormy period in our history. The Rev. Herman W. Winkel, Western Wisconsin District Secretary, will make copies of the essay available to those interested.

CONVENTION SERVICES

The Convention began with a service of Holy Communion at St. Luke's Ev. Lutheran Church in Watertown. Rev. Ardin Laper, District Mission Board chairman, addressed the Convention on the Parables of the Mustard Seed and the Leaven. He called upon the district to plant the seed, to "hide" the leaven of the Gospel, and to let the Lord give the blessing. He reminded the laymen: "You can bring the Gospel to people pastors can't even get close to."

On Tuesday evening, June 8, a groundbreaking service for the new gymnasium at Northwestern College was conducted by Rev. R. A. Siegler. Taking turns in digging a spadeful of earth were Synod President O. J. Naumann, District President Carl H. Mischke, Northwestern College President Carleton Toppe, and Building Committee Chairman William Zell. In the service following the groundbreaking, Prof. Donald Sellnow fully explained the reason for constructing an adequate gymnasium at our pre-pastoral training school.

Daily devotions at the convention were conducted by the District Commission on Evangelism on the theme: "Evangelism and the Nature of the Church."

CONVENTION BUSINESS

Elections—President: Carl H. Mischke; First Vice-President: Donald Bitter; Second Vice-President: Henry Paustian; Secretary: Herman W. Winkel; Mission Board: Ardin Laper, Marcus Schwartz, Dr. Walter Gausewitz; Board of Support: Leonard Pankow. *New congregations accepted into membership were*—St. Paul's of Wonewoc; St. John's of Christie; Grace of Dalton; and Beautiful Savior of Creve Coeur, Illinois. *Congregation transferred*—Zion Ev. Lutheran Church, Eitzen, Minnesota, at its own request, was transferred to the Minnesota District.

THE OVERALL MESSAGE

The reports of the key resource men underscored the theme set by the District president when he quoted Luke 12:48: "Unto whomsoever much is given, of him shall

much be required." In the areas of evangelism, stewardship, home missions, world missions, social services, and education the message was the same: "Before us lies much urgent work and marvelous God-given opportunity." Our attitude toward both was well put by President Mischke when he said: "It is self-evident that we must constantly be concerned that all of our stewardship efforts are motivated by love for Christ. What program we finally use, to what degree we follow it, whether it be one that has been suggested to us or one of our own devising, or a combination of the two—these are areas in which the Lord grants us a great deal of freedom. But whether we want to work or not, whether we want to be about the Father's business or not, and whether we want to do so today while the day of grace is still upon us—here the Lord leaves us no options. Unto whomsoever much is given, of him shall much be required."

Studies in God's Word

(Continued from page 236)

potamia to escape the wrath of his brother, Esau, joyfully returned after 20 years to Canaan, the land God had promised to give to him and to his seed. Yet he never had a permanent home there.

The patriarchs, thus, were always mindful of their pilgrim status. They never lost sight of the fact that they were on a pilgrimage to the City of God.

How important it is that we Christians, too, keep the proper perspective as we live out our life in this world! Like the patriarchs, we need to remember that "here have we no continuing city, but we seek one to come" (Heb. 13:14). "Our conversation," or citizenship, in the words of Paul, "is in heaven" (Phil. 3:20). Our status in this world is that of pilgrims. With David we will confess, "I am a stranger with thee, and a sojourner, as all my fathers were" (Ps. 39:12). With the hymn writer we will sing, "I'm but a stranger here; heav'n is my home" (LH 660).

Often, however, we tend to lose sight of this fact. We are inclined to forget that the houses we live in will some day be occupied by others, that our farms and fields and furniture will in time pass into the hands of strangers, who will sit in our chairs, eat at our tables, sleep in our beds, drive our cars, and hold down our jobs. How often we are tempted to act as if we were the permanent owners of our possessions! How frequent-

ly we forget that we are merely stewards, or caretakers, for God, the Maker and Owner of all!

The Patriarchs' Goal

Throughout their lives the patriarchs set their hearts on "a better country, that is, a heavenly." The earthly Canaan was for them a type of the heavenly Promised Land. The earthly Jerusalem symbolized for them the Jerusalem above, the City of God.

This New Jerusalem, the heavenly City, according to the description given us by John, is a city "of pure gold, like unto clear glass" (Rev. 21:18). Its gates are twelve pearls, and its wall is adorned with precious stones. Sparkling with the brilliance and beauty of a costly diamond, this City has "no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21:23).

Inspired by the vision they had of this City, the patriarchs possessed a true sense of values. They were concerned with things eternal rather than with things temporal, and the priority they put on things above met with God's approval. He "was not ashamed to be called their God." What an honor He bestowed on them when He identified Himself to Moses as "the God of Abraham, the God of Isaac, and the God of Jacob" (Exod. 3:6)! Staking their all on the conviction that God had "prepared for them a city," they journeyed through

life as pilgrims and constantly kept their eyes on their goal.

In their journey through the wilderness the patriarchs' progeny permitted their eyes to be averted from their goal, the Promised Land of Canaan. Discouraged by the hardships of the way, they looked back and longed for the fleshpots of Egypt, for the cucumbers and the melons, for the leeks and the onions and the garlic of Goshen. As a result, they died in the desert.

Like them and like the Hebrews to whom this Epistle was first addressed, we, too, are often tempted to become weary in running our race. How easily we become discouraged! How often we are tempted to give up fighting the good fight of faith! Reminding us of our pilgrim role, Peter earnestly exhorts, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11).

Let us not make the mistake the Children of Israel made! Rather, like the patriarchs, let us ever keep our eyes firmly fixed on our heavenly goal, the City which God has graciously prepared for us and which is our blessed inheritance for Jesus, our Savior's sake. That glorious vision will sustain and strengthen our faith as we journey through life, ever mindful of the apostolic admonition to be a pilgrim with the patriarchs to the City of God.

WILBERT R. GAWRISCH

The Christian and the World

IN IT, BUT NOT OF IT

THE UNDERGROUND CHURCH—What Can It Offer You?

In recent years small groups of people in various communities all over the United States have banded together to form "underground" churches. These people express dissatisfaction and disgust with traditional established congregations, criticizing the "drab hymns, drab liturgy, and drab preaching."¹ Malcolm Boyd, a controversial Episcopalian priest, appears to be the self-appointed spokesman for the underground church movement. In the December 24, 1968, issue of *Look* magazine Boyd complained in his *Cry from the Underground Church*: "The meaninglessness of churchianity is acutely painful to us. An unchanged Sunday morning . . . charade with the *same* prayers, *same* form of sermon, *same* hymns, *same* separation between clergy and laymen, *same* liturgy, . . . and the *same* feeling of not touching base is increasing a sense of despair about the church." As an alternative to the established institutions of organized religion, which they consider sadly defensive, self-seeking, and ineffectual, the supporters of the underground church offer the following as their brand of religion, as defined by Boyd in the May 18, 1968, issue of the magazine *America*: "The underground is a contemporary Christian revolutionary movement in the U.S., bypassing official Church structures and leadership, and concerned with Christian unity and radical involvement in the world (specifically meaning the black revolution, the peace-liberation movement, and issues connected with the question of poverty)."

Their Principles

The following statements and definitions by supporters of the underground reveal a few of their basic principles and philosophy of life and religion: "The Church, to me, is small groups of intimate friends getting together, having supper, and just being there a while with each other. At least this is real and it helps us all. Sunday mornings don't, very often, really help anybody, do they?"² The function of the Underground Church is to define the Peace and Freedom movements as the true Church.³ "The characteristic form of the Underground Church is the gathering together of Catholics, Anglicans, Protestants, and followers of Jesus (baptized and unbaptized) in a common meal. . . . We have had these common meals in parish houses, in private homes in the suburbs, in the ghetto, in houses of hospitality, in jail, outside San Quentin during an execution, on the Capitol steps at Sacramento while capital punish-

ment was being debated, on the vigil line at Port Chicago while the napalm trucks rolled by."⁴ "This to me is what the Church should be. It is a place where people of different races and different religions gather together in prayer, sing hymns, talk about our problems, the problems of suffering humanity. Then, from this gathering, as the people of God, we go forth and do something about suffering humanity."⁵ "I have become more and more involved in the Church, and find myself not identified so much with a building or a certain stand on Church doctrine as with people. People and the world are my Church—not buildings, doctrines, services, but *people*. Just plain, ordinary, everyday people."⁶ "The Church is coterminous with humanity itself, . . . no rigid line can be drawn between Christians and others."⁷ "It has many theologies, all centered around the commandment to love one another."⁸ "There are no final answers. . . . Freed from religious myth, the Christian may find genuine solidarity with non-Christians, such as the Hindu, the agnostic, or the Communist in striving together toward the common task of building up a genuinely human society."⁹ "This deep-rooted concern for people necessarily involves this 'new' Church, sometimes radically, in the major issues of today: questions on Vietnam, the race issue, poverty—*people*. There are many members of this 'new' Church, and they come from all walks of life, all faiths. It is an ecumenical movement which is overtaking the old, established norm of differing denominations, each believing that its way is the 'right' way. This movement recognizes that no one way can be right and concerns itself, not with quibbling over details, but with the very here-and-now need of people."¹⁰ "The basic order of service consists of contemporary music, readings from Scripture and modern literature with discussion, impromptu prayers from the congregation, the Lord's Supper with a prepared or improvised Canon, a kiss of peace, communion with leavened bread and wine, and a concluding prayer and/or hymn. There is that wonderful variety which is essential for the relevance of the liturgical sign to life situations."¹¹

Compared with WELS

Well, can the underground church, as defined and described above, offer you anything worthwhile and God-pleasing that you're not now getting as members of Wisconsin Evangelical Lutheran Synod congregations? It is evident that the underground church promotes

unionism, joint worship and church work of those not united in doctrine, which is patently forbidden by God in Romans 16:17: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." The undergrounders claim to be deeply concerned about *people* and believe that by taking radical positions on poverty, race, and Vietnam, they will be helping people best. In our WELS churches we are convinced that we can help people most by preaching sin and grace to them, by proclaiming the Law and Gospel on Sunday mornings and at every other time, and thus help people to see their sins and their need for a Savior, and that Jesus Christ, the God-Man, is their all-sufficient Savior.

The undergrounders state that "no one way can be right," that "there are no final answers," and that "no rigid line can be drawn between Christians and others." In the WELS we believe and teach what our Savior insisted upon: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me" (John 14:6). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). The undergrounders say that their many theologies all center around the commandment to love one another, whereas we contend that the most kind and loving thing we can do for "non-Christians, such as the Hindu, the agnostic, or the Communist" is to tell them that they will be damned unless they humbly believe in the Lord Jesus Christ.

The undergrounders are preoccupied with "the Peace and Freedom movements" which seek to establish paradise on this planet by means of a unilateral pacifist approach to war and complete capitulation to the demands of extremists like the Black Panther revolutionaries. In our churches we also offer people peace and freedom, but this is the real thing, not the utopian, pie-in-the-sky variety. It is our privilege to tell our fellow men about peace with God and freedom from sin, death, Satan, and hell. We can share with people the good news that Jesus promised: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). We can also pass along St. Paul's fine summary of the Gospel in Romans 5:1: "Therefore being justified by faith, we have *peace* with God through our Lord Jesus Christ."

FURLOUGHS

Pastor John Janosek of Malawi in Central Africa will be in the Colonial Conference of the Michigan District in October. Those wishing to contact him should write to Pastor A. Mennicke (710 Wabasha St., Winona, Minnesota 55987) for information.

Pastor Orin Wraalstad will be home on furlough, from Central Africa through September. He will be in the

Northern and Western Wisconsin Districts from July 13 to August 13. You may contact Pastor A. Mennicke (710 W. Wabasha St., Winona, Minnesota 55987) for information as to Pastor Wraalstad's schedule.

Pastor Kermit Habben will be on furlough from his assignment in Japan this summer, and will be in the Dakota-Montana District from Au-

Some Criticisms Helpful

Some of the undergrounders' criticism of established churches may be helpful to us. Our preachers should be on their guard lest they permit their preaching to become dull and drab due to laziness and lack of thorough preparation. Our people in the pews also have the responsibility to concentrate on the words of the prayers, hymns, and sermons and to learn as much as they can about our Lutheran liturgy so that they realize that complaints about dreary sameness are not valid, especially since our whole Order of Service is based squarely on the Holy Scriptures. If people are bored by the Bible, then our liturgy will also leave them cold; but there's not much that can be done for such people. Weird liturgical experiments that make a mockery out of the Lord's instructions that all things should be done decently and in good order may fascinate and appeal to itching ears for a while, but they'll soon be shoving off somewhere else in their lifelong search for something "new" and "relevant."

On the basic issue we maintain that our WELS churches have infinitely more to offer than the underground. The underground churches offer unionism, a political and social type of "gospel," and that saddest of all religious errors: "There are no final answers." On the other hand, thanks to God's boundless grace, we are privileged to offer people the final, positive answer to their greatest need: God's Word, taught and preached in all its priceless truth and purity, revealing our Lord Jesus Christ as sinful mankind's only Savior.

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8. *ibid.* **The Invisible Christian**, by Robert E. Grossmann, p. 215.
9. *ibid.* **A Venture in Community and Communication**, by David Kirk, p. 142, 143.
10. *ibid.* p. 198, 199.
11. *ibid.* **Up from the Underground**, by George J. Hafner, p. 129.

REUEL J. SCHULZ

Pastor of Woodlawn Ev.
Lutheran Church
West Allis, Wisconsin

gust 6 to 26. For information write Pastor K. Bast (2310 Independence Lane, Madison, Wisconsin 53704).

Mr. Howard Festerling, serving the Chinese Evangelical Lutheran Church of Hong Kong, will be on the West Coast from August 2 to 8. Pastor Marlyn Schroeder (112 W. Franklin St., Appleton, Wisconsin 54911) will be happy to supply you with information.

SCHOOL DEDICATION AT GOOD SHEPHERD, WEST ALLIS

On April 19, 1970, Good Shepherd Ev. Lutheran Church, West Allis, Wisconsin, dedicated a six-classroom addition to its Christian day school. This marked the fourth school-building program in the congregation's 44-year history.

Dr. Siegbert Becker of our Wisconsin Lutheran Seminary preached in the three morning services. Pastor Adolph C. Buenger, president of the Southeastern Wisconsin District, spoke at the special dedicatory service at 2:30 p.m.

In 1955 Good Shepherd Congregation lost all its buildings and property to the expressway. A new church was built on a new site four blocks

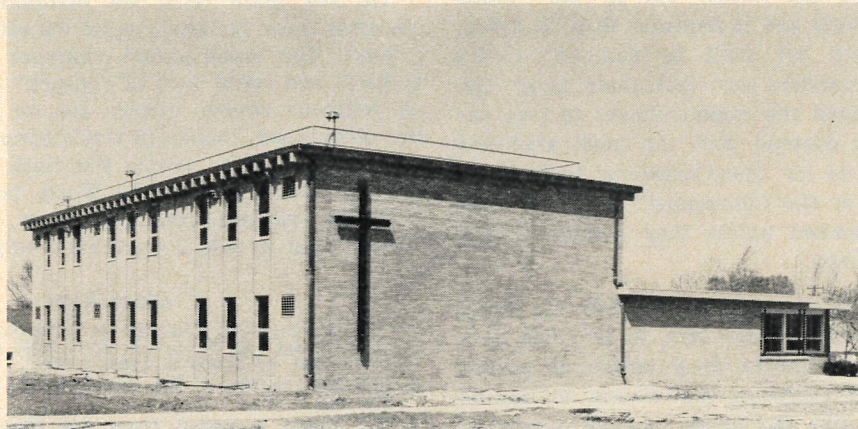
south of the original location. This building was dedicated on September 8, 1957. The old chapel and classroom building was then moved to a location south of the new church and with two additional classrooms served the congregation as its school until 1968. It was then decided to tear down the old section of the building, retaining the two newer classrooms, and to add a two-story, six-classroom addition. During the construction of this addition, a 90-foot section of the basement wall collapsed, causing a nine-month delay and considerable additional expense.

The new addition has a full basement containing an assembly room,

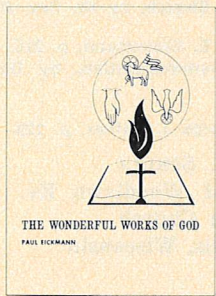
nurse's room, faculty lounge with a kitchenette, and a workshop. The first floor, in addition to the three regular classrooms, includes an office, bookstore, workroom, kindergarten room, music and art room. Three additional classrooms are located on the second floor. Thus our school now has eight classrooms. The enrollment is 138, and the school is staffed by five teachers. Mr. Orville Hando is principal.

With truly humble and grateful hearts we pray that the Lord may continue to bless abundantly the Christian training of the youth at Good Shepherd.

MELVIN C. SCHWENZEN



Good Shepherd Ev. Lutheran School, West Allis, Wisconsin



THE WONDERFUL WORKS OF GOD

By Paul E. Eickmann

A NEW ADULT MEMBERSHIP MANUAL

- 20 lesson units
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- Questions for discussion after each lesson
- Luther's Enchiridion and Christian Questions
- Brief history of the Christian Church and of the Wisconsin Synod

Paperback — 7 x 10

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NORTHWESTERN PUBLISHING HOUSE, Milwaukee, Wis.

When the Commission for Christian Literature planned this manual, it determined that the manual would be distinctive in this respect: it would present God's plan of salvation within the chronological framework of Scripture. The conviction that Scripture is the inerrant Word of God is basic to the entire presentation.

The method of instruction is practical, clear, and flexible. Bible passages are not merely added to the lesson — they are an integral part of the text, printed in bold type, and identified by Scripture reference, and by number in the margin. This is not a "quickie" course in Lutheran doctrine. Rather, it is a practical presentation of God's plan of salvation. It is more than just a brief introduction to Church membership; it is rather an introduction to Holy Scripture, "that the man of God may be perfect, thoroughly furnished unto all good works."

AVAILABLE END OF AUGUST, 1970

What do
you mean..



"I Am"?

THE ETERNALNESS OF CHRIST

Did you ever stop to think how often Jesus used the expression "I am," the name by which God revealed Himself to Moses at the burning bush? Actually Jesus called Himself by this strange name nine times, and John is the only one of the four Evangelists who records these precious statements of our divine Lord for us. As we begin this new series, it is our fervent prayer that the Holy Spirit will bless these few moments we spend together, so that we will get to know our wonderful Savior all the more and learn to love and serve Him.

The Pre-existent Christ

One day Jesus was trying to convince His adversaries of His divinity, that He was not only equal with God, but that He was God, since He had existed with the Father from all eternity. To clinch His argument He told these hard-hearted unbelieving people, who proudly boasted of their descent from Abraham, "Verily, verily, I say unto you, before Abraham was, I am" (John 8:58). This was too much for them to swallow. Whereupon they tried to stone Jesus for blasphemy.

Not An Easy Doctrine

Though we confess our faith in the eternalness of Jesus every time we recite either the Apostles', Nicene, or the Athanasian Creed, it is by no means an easy doctrine to believe. It isn't easy, because everything we know about Christ is bounded by time. He was born during the reign of Caesar Augustus. He began His earthly

ministry while Pontius Pilate was governor of Judea. He died on a Friday, and rose on a Sunday.

Furthermore, it is not an easy doctrine, because it has no counterpart in human life. In all of our experiences all things have a beginning and an end, be it our lives, our education, our jobs, or our vacations. We are born, live a few years, and we die. We go to school, and before we know it we graduate. We go to work, and suddenly it's time to retire. We plan a vacation, and it is soon over. The Jesus whom we know from our Bible is altogether different.

A Precious Article of Faith

Long before the earth was formed, He was. He could say, "Before Abraham was, I am." Long before the heavens and earth are rolled up as a scroll, He shall be. He is the same yesterday, today, and forever.

What a precious, comforting doctrine this is! In the rise and fall of worldly philosophies He alone remains constant. In the ebb and flow of earthly powers He reigns supreme. In a fast-changing world there is a changeless Christ. The same Christ who sat in the eternal council of the Trinity, planning our salvation; the same Christ who trod this earth we live in; the same Christ who died on Friday and rose on Sunday; this same Christ still is, was, and shall be, world without end. Most wonderful of all, we who believe in Him as our Savior, though we have a beginning and an end, shall share with Him in His eternalness in a triumph that will know no ending. Isn't such a Christ worthy of our worship, love, and service?

KENNETH W. VERTZ

REQUEST FOR COLLOQUY

The Rev. Dayton Fritz of St. Paul's Congregation in Elmira, Ontario, Canada, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence regarding the applicant, formerly a member of the Lutheran Church—Missouri Synod, may be addressed to the undersigned.

Waldemar J. Zarling, President
Michigan District, WELS

NOTICE

The next regular meeting of the full Board of Trustees is scheduled for August 17 and 19, 1970

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

Carl S. Leyrer, Secretary
Board of Trustees

REQUEST

Would like to borrow the record accompanying Concordia Film Strip CP-303-308 (the Passion story). Please contact Teacher Steven Dankert, 2100 75th St., Kenosha, Wis. 53140. (Bethany Ev. Lutheran Church).

REQUEST FOR PEWS

Salem Ev. Lutheran Church of Circle, Montana, is in need of some good, used pews for its church. If you have pews which you wish to dispose of please contact:
Paul Stuebs, Pastor
Highland Park Road
Glendive, Montana 59330

NEED

Your new mission, Hope Ev. Lutheran, Spearfish, S. Dak., can use the following used items: Altar Service Books (Liturgy, Lectionary, Agenda, Pulpit Bible), Communion Set, Hymnboard. Write:

Pastor M. R. Hahm
2109 Baldwin
Sturgis, S. Dak. 57785

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

OFFER

St. Luke Ev. Lutheran Church of Little Chute, Wis., is offering free to any mission congregation the following items: matching altar, pulpit, lecturn, 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

NOMINATIONS REQUESTED

Since Prof. K. G. Sievert is retiring from active service June 30, 1971, the Board of Control of Northwestern Lutheran Academy petitions the members of the Synod to nominate qualified candidates for a professorship in the field of science. A graduate of one of our synodical schools would be preferable. The nominee who accepts the call will be provided the opportunity for graduate study in the field of science during the next school year.

Nominations with all pertinent data should be in the hands of the undersigned by July 20, 1970.

Pastor David Krenke, Chairman
620 Ninth Street West
Mobridge, S. Dak. 57601

NOMINATIONS — WLS

The following men have been nominated by members of the Synod to the twelfth professorship at Wisconsin Lutheran Seminary, Mequon, Wis. This professor will be expected to teach in the fields of Church History and Christian Education:
Pastor Richard Balge, Madison, Wis.
Pastor Donald Bitter, Ft. Atkinson, Wis.
Prof. LeRoy Boerke, New Ulm, Minn.
Pastor Herbert Buch, Saginaw, Mich.
Pastor L. A. Dobberstein, Rapid City, S. Dak.
Pastor Werner Franzmann, Ann Arbor, Mich.
Prof. Edward Fredrich, New Ulm, Minn.
Pastor Joel Gerlach, Garden Grove, Calif.
Prof. Theodore Hartwig, New Ulm, Minn.
Prof. Arnold Koelpin, New Ulm, Minn.
Pastor Winfred Koelpin, Livonia, Mich.
Pastor Paul Kolander, Montello, Wis.
Pastor Richard Lauersdorf, Jefferson, Wis.
Prof. Daniel Malchow, Mobridge, S. Dak.
Pastor Paul Manthey, Milwaukee, Wis.
Pastor Carl Mischke, Juneau, Wis.
Pastor Frederick Mutterer, Fox Lake, Wis.
Prof. Carl Nommensen, Onalaska, Wis.
Pastor John Parcher, La Crosse, Wis.
Pastor Martin Petermann, St. Paul, Minn.
Pastor Waldemar Pless, Milwaukee, Wis.
Pastor Theodore Sauer, Manitowoc, Wis.
Prof. Loren Schaller, Manitowoc, Wis.
Prof. Erwin Scharf, Watertown, Wis.
Dr. Wayne Schmidt, Onalaska, Wis.
Prof. Cyril Spaude, Watertown, Wis.
Pastor Jerome Spaude, Flint, Mich.
Prof. Carleton Toppe, Watertown, Wis.
Pastor Carl Voss, Green Bay, Wis.
Pastor Ernst H. Wendland, Lusaka, Zambia
Pastor Paul Wilde, Lake Mills, Wis.
Mr. Nelson Zimmermann, East Fork, Ariz.

The Board of Control plans to meet Monday, August 3, 1970, at 1 p.m. to call the twelfth professor from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by August 1, 1970.

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

NOMINATIONS — WLS

The following have been nominated by members of the Synod to the thirteenth professorship at Wisconsin Lutheran Seminary, Mequon, Wis. This professor will be expected to teach in the fields of Systematic Theology and Homiletics:

Pastor Richard Balge, Madison, Wis.
Pastor Donald Bitter, Ft. Atkinson, Wis.
Pastor Herbert Buch, Saginaw, Mich.
Prof. Milton Burk, New Ulm, Minn.
Pastor L. A. Dobberstein, Rapid City, S. Dak.
Pastor Werner Franzmann, Ann Arbor, Mich.
Pastor Immanuel G. Frey, Phoenix, Ariz.
Pastor Joel Gerlach, Garden Grove, Calif.
Pastor Robert Hochmuth, Santa Clara, Calif.
Prof. Roland Hoenecke, New Ulm, Minn.
Pastor Elton Huebner, Beaver Dam, Wis.
Pastor Paul Huth, Brownsville, Wis.
Pastor Paul Kolander, Montello, Wis.
Pastor Richard Lauersdorf, Jefferson, Wis.
Prof. Daniel Malchow, Mobridge, S. Dak.
Pastor Paul Manthey, Milwaukee, Wis.
Pastor Carl Mischke, Juneau, Wis.
Pastor Robert Mueller, Livonia, Mich.
Pastor Paul E. Nitz, Milwaukee, Wis.
Prof. Armin Panning, Watertown, Wis.
Pastor John Parcher, La Crosse, Wis.
Pastor Martin Petermann, St. Paul, Minn.
Pastor Waldemar Pless, Milwaukee, Wis.
Pastor Theodore Sauer, Manitowoc, Wis.
Prof. Loren Schaller, Manitowoc, Wis.
Prof. Erwin Scharf, Watertown, Wis.
Prof. Oscar Siegler, New Ulm, Minn.
Pastor Cyril Spaude, Watertown, Wis.

Pastor Ernst H. Wendland, Lusaka, Zambia
Pastor Richard R. Werner, Sturgeon Bay, Wis.
Pastor Paul Wilde, Lake Mills, Wis.
Pastor Waldemar Zarling,
Benton Harbor, Mich.

The Board of Control plans to meet Monday, August 3, 1970, at 1 p.m. to call the thirteenth professor from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by August 1, 1970.

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

NOMINATIONS — MLS

The following men have been nominated for the professorship at Michigan Lutheran Seminary to teach Latin, Religion, and History:
Pastor LeRoy Dobberstein, Rapid City, S. Dak.
Pastor Werner Franzmann, Ann Arbor, Mich.
Pastor Edgar Gieschen, Mayville, Mich.
Pastor Leonard Pankow, Lowell, Wis.
Pastor Richard Pankow, Crete, Ill.
Pastor John Parcher, La Crosse, Wis.
Pastor Philip Press, Pigeon, Mich.
Pastor Erhard Schultz, Durand, Mich.
Mr. Gerold Schultz, Scarsdale, N.Y.
Pastor Allen Siggelkow, Ft. Wayne, Ind.
Pastor Jerome Spaude, Flint, Mich.
Pastor Richard Wiechmann, Maitland, Fla.

The Board of Control of Michigan Lutheran Seminary will meet at Michigan Lutheran Seminary at 3 p.m. on August 6, 1970, to call a man from this list. Correspondence concerning the nominees should be in the hands of the secretary no later than August 5, 1970.

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

A MISSION REQUEST

Any congregation having usable hymnals and wishing to dispose of them will find a grateful receiver in the Lutheran Apache Mission, Bethesda and Gethsemane Ev. Lutheran Church, Cibecue, Ariz. Please contact:

Arthur C. Krueger, Pastor
Lutheran Apache Mission
P.O. Box 16
Cibecue, Ariz. 85901

FOLDING CHAIR OFFER

Available to any mission, school or congregation—32 sets of double folding chairs—seat folds and set folds for storage, all varnished. Write to:

Lyle Puppe, Secretary
St. Pauls Lutheran Church
212 E. Minnesota St.
Cannon Falls, Minn. 55009

CALENDAR OF CONFERENCES

MINNESOTA

BIENNIAL DISTRICT CONVENTION

The twenty-seventh biennial Convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minn., from July 27-30, 1970.

OPENING SERVICE

A communion service will be conducted on the opening day, July 27, at 10 a.m. in the chapel of the DMLC Academic Center with Pastor G. Horn delivering the sermon.

ESSAYS

On Tuesday Professor W. Gawrisch will present the essay, "The Twentieth Century Crucifixion Of Christ"; and on Wednesday the essay, "Our Daughter District's Golden Jubilee," will be given by Pastor E. Gamm.

BUSINESS

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District President (and a copy of the same to the Secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the convention. All conference secretaries are reminded to bring their conference minutes.

HOUSING

The costs for a delegate and a pastor, whether they attend or not, are \$20. This fee should accompany the convention form when it is returned to the Housing Committee. A detailed schedule, together with registration cards, will be mailed later.

Gerhard Birkholz, Secretary

NORTHERN WISCONSIN

MANITOWOC DELEGATE CONFERENCE

Date: Sunday, July 19, 1970.

Time: 8 p.m.

Place: St. John Ev. Lutheran Church, Two Rivers, Wis.

Agenda: Elections; Report to the Nine Districts.

Paul V. Borchardt, Secretary

* * *

DISTRICT CONVENTION

Date: August 3-5, 1970.

Place: Winnebago Lutheran Academy, Fond du Lac, Wis.

Opening Communion Service: Monday, August 3, 10 a.m., at Redeemer Lutheran Church, 606 Forest Ave., Fond du Lac.

Preacher: Rev. Alfons Engel, Waupaca, Wis.
Essayist: Rev. William E. Fischer, WELS Secretary of Part-Time Education, on "Government Aid to Churches".

David Worgull, Secretary

CHANGE OF ADDRESS

Pastors

Koch, James F.
2122 Collier Ave.
Colorado Springs, Colo. 80909

Paul, Norman T.
239 N. Government St.
Valentine, Nebr. 69201

Scheele, R. W.
211 E. Baker
Arlington, Minn. 55307

Wietzke, William H.
1519 Nehoa St., Apt. 101
Honolulu, Hawaii 96822

FORT CARSON AIR FORCE ACADEMY ENT AIR FORCE BASE

Colorado Springs, Colorado

Pastors, send the names of your members who are stationed at the above military bases to the undersigned or to the Spiritual Welfare Commission without delay. Wisconsin Synod Communion Services are conducted the last Sunday of each month in the "all purpose" room in the Chapel at the Air Force Academy.

Pastor James F. Koch
2122 Collier Ave.
Colorado Springs, Colo. 80909
(303) 471-9867

TIME and PLACE of WORSHIP

Regular Sunday services are now being held in Honolulu. For information regarding the time and place of service, please contact the resident pastor: W. H. Wietzke, 1519 Nehoa St., Apt. 101, Honolulu Hawaii 96822. Phone 955-4164. All correspondence concerning prospective members should be sent to the above address.

AUSTIN, TEXAS

Austin, Texas, now has a resident pastor. Please send the names of WELS families or prospects living in the Austin, Texas, area to Pastor James Radloff, 1006 Colony North Dr., Austin, Texas 78758. Worship services are held each Sunday at 11 a.m. in the Canterbury Chapel, University Ave. at 27th. For more detailed information call 836-4264.

NAMES REQUESTED

NASHVILLE, TENNESSEE

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.

OHIO

Please send the names of families that may be interested in establishing a congregation of our Synod and living in Westerville, Gahanna, Worthington, or in the north part of Columbus, Ohio, to:

Pastor Keith Roehl
391 Kingswood Drive
Grove City, Ohio 43123

LAS VEGAS, NEVADA

The California Mission Board is attempting to evaluate and compare various possible new home mission fields which come to our attention from references and requests. With commercial, chemical, and aircraft interests contributing to substantial growth in the Las Vegas area, we need to update all information regarding interested persons and potential prospects for possible WELS home mission work there. Send names, addresses, and pertinent information to:

California Mission Board, WELS
Pastor Robert Hochmuth, Chairman
3451 Eden Dr.
Santa Clara, Calif. 95051

PASADENA, CALIFORNIA

Residents of Highland Park, Pasadena, and Glendale, Calif., are seeking to form a congregation faithful to the Scriptures and to affiliate with the WELS. The California Mission Board requests names of persons in this area who could be served through this new group. Send information to:

Pastor Dan Sabrowsky
250 East Grove St.
Pomona, Calif. 91767

EXPLORATORY SERVICES

JACKSONVILLE, FLORIDA

Exploratory services are now being held in Jacksonville each Sunday evening at 6, with Bible Class and Sunday School at 5:15. Services are being held in the Regency Square Shopping Center, Jacksonville. Use the main entrance. If you know of anyone in the Jacksonville area that might be interested in a WELS church, please contact the undersigned.

Pastor Larry G. Zwieg
560 S. Tropical Trail
Merrill Island, Fla. 32952
Telephone (305) 632-4635

JAMESTOWN, NORTH DAKOTA

Exploratory work is now being done in Jamestown. Anyone knowing of interested persons or unchurched people in or near Jamestown, is asked to convey the information to:

Pastor N. R. Carlson
650 S.W. 4 St.
Valley City, N. Dak. 58072

YANKTON - VERMILLION, SOUTH DAKOTA

Exploratory work is now being done in Yankton and Vermillion, S. Dak. If you know of persons in this general area who might be interested in WELS services, please send their names and pertinent information to:

Rev. John M. Engel
Box 772
Yankton, S. Dak. 57078

CINCINNATI, OHIO

The Michigan District Mission Board is planning to begin exploratory services in Cincinnati in the near future. If you know of anyone in this area who might be interested in a WELS church, please contact:

Pastor Oliver H. Lindholm
924 Cliffside Dr.
New Carlisle, Ohio 45344

PITTSBURGH, PENNSYLVANIA

The Michigan District Mission Board has begun exploratory work in Pittsburgh, Penna. If you know of anyone in the greater Pittsburgh area who might be interested in a WELS church, please contact the undersigned.

Pastor John M. Graf
2960 W. Bailey Road
Cuyahoga Falls, Ohio 44221

Hubertus - Richfield, Wis.

Exploratory services are being conducted in the Hubertus-Richfield area every Sunday morning at 9:15 a.m. in the Friess Lake Community Hall, Lake Drive, Hubertus, ½ mile north of the Fox and Hounds Supper Club on Friess Lake Road. If you know of anyone in the area who might be interested, please contact the undersigned.

Ralph Martens, Pastor
343 Waukesha Ave., Apt. 8
Sussex, Wis. 53089
Tel. 246-6645

Pittsfield, Massachusetts

Exploratory services will be conducted every other Sunday at 7 p.m. in Pittsfield, Mass. The services will be held in the Pittsfield Girls' Club, 165 East Street. The undersigned is conducting the services.

Pastor Karl R. Gurgel
28 Casabella Circle
East Hartford, Conn. 06108

WELS SERVICES IN TOKYO, JAPAN

Wisconsin Synod servicemen and civilians stationed in Tokyo or visiting there, are urged to get in touch with our WELS missionary in Tokyo, Pastor Norbert R. Meier, regarding worship services. His address and telephone number are given below.

If you desire to have him call on a patient in a hospital or on a base, be certain to give him the exact location and name of same, since there are many army installations in the Tokyo area.

Pastor Norbert R. Meier
2-17 Saiwai-Cho, 3 Chome,
Kurumi Machi, Kitatama-Gun
Tokyo 188, Japan

NOTICE TO SERVICEMEN IN SAN ANTONIO

Servicemen stationed in the vicinity of San Antonio, Texas, are to be informed that Our Savior Lutheran Church is now worshipping in its own facilities at 133 Zachry Drive at 10:30 a.m.

REQUEST FOR NAMES

Pastors, please send the names of your WELS members at Veterans' Hospital, Madison, Wisconsin, or at Mendota State Hospital. Also please send the names again if the patients have been discharged for a period and then return. The names of your members at other Madison hospitals are also appreciated. Send names to:

Pastor R. C. Horlamus
2302 Stuart Ct.
Madison, Wis. 53704

STATE HOSPITAL, ST. PETER, MINNESOTA

The work at St. Peter State Hospital is now being conducted by Pastor Steven Stern of Le Sueur, Minn. Recently some of the retarded children at Faribault, Minn., have also been brought to the State Hospital at St. Peter. Please send the names of any of these children or other patients that are of the Wisconsin Synod to:

Pastor Steven Stern
302 S. Second St.
Le Sueur, Minn. 56058

NEW MISSION KIT

"Latin American Missions" kit now available from Audio-Visual Aids office. Kits 25c; set of 15 pictures for same \$5.95.

SAMPLE FORM

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

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

INFORMATION REQUESTED

We urgently request all pastors and parents to submit the names of all mentally retarded persons at Northern Wisconsin Colony, Chippewa Falls, Wis.; Southern Wisconsin Colony, Union Grove, Wis.; Central Wisconsin Colony, Madison, Wis.; Bethesda Lutheran Home, Watertown, Wis.; and all other similar institutions throughout our Wisconsin Ev. Lutheran Synod. If possible also give their ages and the degree of their mental deficiency—mild, moderate, or severe. May we have your cheerful and willing cooperation in this important matter.

Pastor Louis A. Winter, Secretary
Mission to the Mentally Retarded
1535 Evans St.
Oshkosh, Wis. 54901

ROCHESTER, MINNESOTA, CHAPLAINCY

In the absence of Pastor Waldemar Hoyer, now civilian chaplain in Southeast Asia, the patients are to be referred to Pastors Ralph Goede and Norman Sauer at Lake City, Minn., or Vicar John Ibsch, Resurrection Ev. Lutheran Church at Rochester. Phone (507) 282-8280. Tell patients to identify themselves as Lutherans WELS.

GENERAL MANAGER WANTED

Wisconsin Lutheran Seminary is interested in engaging the services of a man with the ability to supervise non-academic personnel (custodial, maintenance, and food service), to assist in executing building projects, and to manage the business office of the seminary. He should be capable in the areas of accounting and purchasing. An application blank will be sent to those who indicate their interest. A personal interview will be arranged with those who qualify. Recommendations are welcomed. Please write: Wisconsin Lutheran Seminary, 11831N Seminary Drive 65W, Mequon, Wis. 53092.

REPRINTS AVAILABLE

In response to numerous requests, reprints of the article "The Place of Women in the Life and Work of the Church" by Prof. Wilbert R. Gawrisch that appeared in the *Wisconsin Lutheran Quarterly* (January 1969) are now available. Two briefer articles on the same subject from the July issue of the *Quarterly* are also included in this 42-page booklet. The price is 35c per single copy, postpaid, or 25c per copy in quantities of 25 or more, also postpaid. Order from: Prof. Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

SPANISH MATERIALS AVAILABLE

The Executive Committee for Latin American Missions wishes to make known that various Spanish-language materials are available for purchase from the Northwestern Publishing House. These materials have been written and produced by our missionaries. They are now made available to other pastors who may have Spanish-speaking families in the neighborhood of their churches. Items now available include: EN ESTO CREEMOS (This We Believe). This is a translation of a statement of belief of the Wisconsin Ev. Lutheran Synod produced by the Commission on Doctrinal Matters of our Synod. It is available at a cost of 25 cents each. EL PROSELITISMO (Proselytism), a paper written by our veteran Spanish missionary Pastor V. H. Winter. It is available at a cost of 35 cents each. TU PECADO, TU SALVADOR (Your Sin, Your Savior), a tract written for general distribution and available at a cost of \$1.50 per 100 copies. Another tract LA IGLESIA LUTHERANA (The Lutheran Church) will be available soon at a cost of \$1.50 per 100. Please order these materials from: Northwestern Publishing House, 3616-32 West North Ave., Milwaukee, Wis. 53208.

Harold A. Essmann, Chairman

ATTENTION PASTORS!

Have you ordered the braille materials available for your blind members? If not, please do so NOW. Please consult the brochure you received. Only you received this information. Order now from Pastor D. Grummert, 1435 Adams St. N.E., Minneapolis, Minn. 55413.

1970 PREBUDGET SUBSCRIPTION OFFERINGS

	Five months ended May 31, 1970		
	Prebudget Subscription	Pension	Total
Arizona-California	\$ 64,692	\$ 1,616	\$ 66,308
Dakota-Montana	56,610	90	56,700
Michigan	312,648	2,743	315,391
Minnesota	370,819	5,448	376,267
Nebraska	60,660	460	61,120
Northern Wisconsin	384,344	7,234	391,578
Pacific Northwest	19,650	315	19,965
Southeastern Wisconsin	439,829	11,590	451,419
Western Wisconsin	411,409	14,329	425,738
Total — 1970	\$2,120,661	\$43,825	\$2,164,486
Total — 1969	\$2,144,712	\$51,690	\$2,196,402

1970 PREBUDGET SUBSCRIPTION PERFORMANCE

	Five months ended May 31, 1970			
	Subscription Amount for 1970	5/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 152,855	\$ 63,690	\$ 66,308	104.1
Dakota-Montana	161,785	67,410	56,700	84.1
Michigan	789,414	328,922	315,391	95.9
Minnesota	845,967	352,486	376,267	106.7
Nebraska	154,802	64,501	61,120	94.8
Northern Wisconsin	953,436	397,265	391,578	98.6
Pacific Northwest	48,630	20,262	19,965	98.5
Southeastern Wisconsin	1,189,761	495,734	451,419	91.1
Western Wisconsin	1,030,763	429,485	425,738	99.1
Total — 1970	\$5,327,413	\$2,219,755	\$2,164,486	97.5
Total — 1969	\$5,270,810	\$2,196,173	\$2,196,402	100.0

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended May 31, 1970, with comparative figures for 1969

Income	Twelve months ended May 31			
	1970	1969	Increase or Decrease* Amount	Per cent
Prebudget Subscription Offerings	\$5,227,367	\$4,141,569	\$1,085,798	26.2
Gifts and Memorials	91,715	133,664	41,949*	31.4*
Pension Plan Contributions	92,867	102,343	9,476*	9.3*
Bequest	6,962	72,950	65,988*	90.5*
Income from NWPB	16,562	21,562	5,000*	23.2*
Other Income	3,673	4,116	433*	10.8*
Total Income	\$5,439,146	\$4,476,204	\$ 962,942	21.5
Expenditures				
Worker-Training	\$1,336,751	\$1,440,243	\$ 103,492*	7.2*
Home Missions	1,051,866	987,718	64,148	6.5
World Missions	723,261	627,715	95,546	15.2
Benevolences	739,261	706,449	32,812	4.6
Administration and Services	355,310	353,029	2,281	.6
Appropriations	598,749	334,666	264,083	78.9
Total Expenditures	\$4,805,198	\$4,449,820	\$ 355,378	8.0
Operating Gain	\$ 633,948	\$ 26,384		

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

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

REQUEST
Should any congregation have
copies of the old Northwestern Sun-
day School course lying around,
please contact the editor immediately,
since some of our foreign missions
could use copies. Please indicate how
many of each book you have avail-
able, listing the series and whether
Book I or II. Teacher's Manuals are
also needed.
H. Wicke

REQUEST
Wisconsin Lutheran Seminary
Mequon, Wisconsin
A position is available in the kitchen
for a woman with experience in cook-
ing and baking. Room and board is
provided, plus compensation. Resi-
dence at the Seminary is required.
You may contact the Seminary by
phone: (414) 242-2330, or by writing
the following address:
Wisconsin Lutheran Seminary
11831 N. Seminary Drive 65W
Mequon, Wis. 53092

OFFER
A set of green paraments (altar,
pulpit, and lectern) available to any
mission congregation from St. John's,
Ev. Lutheran Church of Hastings,
Minn. Write:

Mrs. Carroll Tammen
725 West 6th Street
Hastings, Minn. 55033

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