



THE NORTHWESTERN Lutheran

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August 16, 1970



BRIEFS by the Editor

Our lives are surrounded by regulations adopted and enforced by our government. Some, such as the regulations of the Pure Food and Drug Administration, assure our health. We recognize traffic laws as being for our good, as well as antipollution laws. Others, such as laws liberalizing abortion, distress us as Christians. We may consider some building regulations as unimportant, yet we know that most of them are for our protection.

It is not surprising, then, that the public is also interested in getting the most and the best for its education dollar. In this area, the public has accepted the accreditation of schools as a way to measure their effectiveness.

Since the basic philosophy of public education is different from that of Christian education, our Synod has so far not applied for the accreditation of its teacher college. This has posed definite problems for our Christian day schools in some states, and prompted our Synod to

authorize Dr. Martin Luther College to investigate the matter thoroughly. Prof. A. Schulz, writing in *Speaking Out On Education*, acquaints us with the problems involved. Since our Synod, sooner or later, will have to make a decision on this matter, a study of this article will help us do so intelligently.

The covers of some of the recent issues of *The Northwestern Lutheran* have presented pictures of recent contemporary church structures. Church design, we know, has changed radically in the last century. Thus, every once in a while, we have a yearning to see the old-style church with its steeple pointing to heaven.

A classic example of a small country church of the turn of the century is St. Matthew's of Freeland, Michigan. Its original church was built in 1880 and destroyed by fire in 1913. The church pictured on the cover was dedicated in 1914. This congregation of 200 communicants is one of quite a number in our Synod that have a blanket subscription to

The Northwestern Lutheran. Its pastor is Richard D. Yecke.

Members of our Commission On Doctrinal Matters held a number of meetings with representatives of overseas Lutheran Churches lately. On July 1 they met with Dr. M. Lohe, president of The Lutheran Church of Australia, the merger of the two former synods in Australia. This meeting gave us an opportunity to meet face to face to learn of the special problems in Australia and to present our concerns. On July 7 members of the Commission met with Dr. Hans Kirsten, president of the Ev. Lutheran Free Church (Saxon) at the Synod's Administration Building, and then on July 13 with him and Pastor Horst Bruegmann, Kirchen-Superintendent of the Independent Ev. Lutheran Church, and Pastor Wilbert Kreiss of the Ev. Lutheran Free Church of France and Belgium. This meeting was held at the Wisconsin Lutheran Seminary at Mequon.

One of the special problems in our relationship to these church bodies is that some are still in fellowship with the Missouri Synod, still hoping to see a radical change take place in Missouri, a hope we question and which many conservatives in the Missouri Synod also no longer share. We pray that this matter may be resolved shortly. The Church of France and Belgium is already in a "state of confession" over against the Missouri Synod because of its Denver resolutions declaring fellowship with the ALC.

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

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COVER — St. Matthew's Ev. Lutheran Church, Freeland, Mich.;
R. D. Yecke, pastor.

Editorials

The Bomb Was A Dud

In their campaign to overthrow existing abortion laws, the advocates of fetal murder have been leaning heavily on the assumption that the world's population will soon outrun its food supply. Sensationalists like Paul Ehrlich in his book, *The Population Bomb*, have raised the grisly specter of mass starvation as early as 1975 if the present rate of population growth continues. To dramatize his argument, Ehrlich has had himself sexually incapacitated.

The book and its argument are as passe as Wilbur Glenn Voliva's contention that the earth is flat. We have only scratched the surface of the earth's productive capacity. New strains of wheat and rice are so productive—in Japan rice is now so abundant that rice grains are used in spray guns to clean the blades of air-cooling fans—that the United Nations Food and Agricultural Organization now maintains that the world's agriculture can feed 157 billion people, yes, one hundred and fifty-seven billion people. And Paul Ehrlich and his coterie have been predicting that when the world's present population of 3.5 billion reaches 7 billion in the year 2000, disaster will be worldwide.

The discomfiture of writers like Ehrlich and the duping of millions of Americans who believe him is only another in an endless series of disillusionments with the notions that come from the limited minds of men who don't read Scripture, who don't believe it if they do read it, and who are pathetically unaware of the power and the goodness of God. The table prayer that our children know: "The eyes of all wait upon Thee, and Thou givest them their meat in due season. Thou openest Thine hand and satisfiest the desire of every living thing"—this prayer had been answering the question about overpopulation all the while.

CARLETON TOPPE

Proper Motivation

By long exposure to insincere cordiality on the part of operators with an "angle," people are understandably suspicious of friendly offers from strangers. Many of them are particularly cynical about invitations proffered by people representing a church.

As many of the unchurched see it, church members are out to get something for their church when they approach the unchurched. Among the motives which the unchurched attribute to church members are: 1. a desire to add prestige to their church by increasing its membership, and 2. a desire to recruit new contributors to help bear the financial load.

In some cases, unfortunately, these suspicions are not entirely without foundation. These desires do sometimes provide the low-grade motivation for efforts to win the unchurched. Church members like to see their churches grow. Each new member fattens membership statistics, helps to fill the empty pews, and represents a potential for financial support of the church's program.

These motives are unworthy, of course. They are also quite transparent, and can only degrade the church and repel the unchurched.

What should motivate us in our approach to the unchurched is the knowledge and conviction that we have something to offer. It is free. And it fills the eternal needs of other sinners as it does our own. The motivation here is love, not selfishness.

When we are motivated by a love for the Gospel and a love for our fellow men rather than by a desire to build up our church as an institution, it will shine through our efforts to share God's grace with others. And then we can be confident of God's blessing upon our work.

IMMANUEL G. FREY

Out Of The Nest Into The Garden

It caused something of an upheaval in our home when the first one left the nest to go to school. "I'll take her the first day," said the helpmate. "No, I'll take her," said father, preacher, head of the house. It didn't help at all when the child piped up: "I can go to school by myself."

You wonder what ever happened to the little girl who thought it a big deal to walk down the street her hand in her father's. There is something painful about seeing your little one off for the first time.

Off to what? To learn her reading, writing, and arithmetic? If that were all, the occasion would be sadder still. What rock-solid support is modern math if she were to lose her father, as some have? What comfort are the ABC's when comes her turn to toss on a sick-bed, or sit endless hours at the bedside of another?

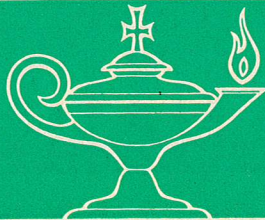
What if she were taught all day, every day, the Big Lie, and be bent from early youth to believe it: that a man's life consists in the abundance of things which he possesses? If she were schooled by teachers who insist that education is the antidote to evil—that science is the savior of the nations—that social studies, social action, social status are the key to the good life?

What if she were trained to chart her course, choose a mate, found a home by the standards of a society that has become sick?

Our immigrant fathers brought along a word America has adopted, "Kindergarten"—"children's garden." It means everything to a father to look into his child's "garden" and see not some nameless, nondenominational deity pleasing only to pagan parents, but the very Christ who said: "Suffer the little children to come unto Me . . . where two or three are gathered together in My name, there am I in the midst of them."

That alone completes the picture of a "children's garden" for the Christian parent—a place where their children can work and play in the presence of their dearest Friend, under the watchful eye of their real Father.

JOHN PARCHER



Studies in God's Word

Joel: A Voice From the Past for the Present About the Future—Joel 1:1-3

The Word of the Lord that came to Joel, the son of Pethuel:

Hear this, ye old men, and give ear, all ye inhabitants of the land! Hath this been in your days or even in the days of your fathers?

Tell ye your children of it and let your children tell their children and their children (tell) another generation.

Why?

It was a terrible invasion. A colossal cloud of locusts had darkened the sun. An immense swarm of grasshoppers had set down on the land of Judah. Their voracious hunger for juicy vegetation had defoliated field and vineyard and orchard. Trees stood white and bare, stripped even of their bark.

The accompanying drought was equally devastating. The seed grain rotted under the clods. The granaries were empty. The barns were in ruins because the crops had failed.

Despair settled upon the agrarian nation. Beasts and cattle groaned for forage. A perplexed people searched for an answer. Why? Who would explain? Who could tell the meaning?

The Word of God

"The Word of the Lord . . . came to Joel, the son of Pethuel."

The historical time is uncertain, although evidence points to an early date in the Kingdom of Judah. It appears that Joel was one of the earliest of the minor prophets. Apparently, the books of the minor prophets are not arranged in chronological order in the Bible.

Not much is known of the person and life of Joel, who bore a common Hebrew name meaning "Jehovah (Jo-) is God (-el)." But Joel's person, after all, is not the important thing. His message, however, is. It was the Lord who spoke through Joel, a true prophet clothed with a robe of near anonymity.

A Prophetic Word

The message of Joel is prophetic. He foretold happenings centuries in advance. The phenomena of Pentecost, for instance, were described by Joel. The Apostle Paul employed the words of Joel as his text when he addressed the multitude in Jerusalem on that day (Acts 2:16ff).

A Timely Word

Joel's message was also contemporary. A prophet of the Lord was not only a foreteller; he was also at the same time a forthteller. In the name of the Lord Joel addressed the people of his time ("all ye inhabitants of the land") on current events. Talk about relevancy—his words found their mark, there and then!

A Timeless Word

The Word of the Lord spoken through Joel is also ageless. Here we must understand the nature of Biblical prophecy. The conditions that prompted prophetic utterance have their counterpart in all ages. For instance, the days in which Joel lived were not unlike our own. The basic problem of man's rebellion against God is the same, although the form may be different. The troubles that men call down upon themselves may vary in form and intensity, but the judgments of God are essentially invariable.

Prophecy also looked forward, as it were, through a telephoto lens. Specific details, although separated by time and space in fulfillment, appeared without perspective as on a flat surface. Thus the "day of the Lord" referred to by Joel was both distant and at hand. Features of God's judgments upon Judah were blended with details of the final judgment of all nations. The promise of Judah's deliverance from her immediate ills were spoken in the same breath with the pledge of the great deliverance of all of Zion's children from all evil.

A Word for Us

For Joel every day was the day of the Lord. It is for us too. Like Joel, Peter spoke a word that is as timeless for us as it was for the first-century Christians: "The end of all things is at hand" (I Pet. 4:7). It is this timeless aspect of Joel's prophecy in which we are interested. For this reason we shall attempt a study of "the Word of the Lord that came to Joel."

The Lord caused the Book of Joel to be written and preserved in Holy Writ for our learning. It was the Lord Himself who directed that Joel's message was to be told and retold from generation to generation—down to ours.

If our life has been visited by special trials and perplexities, Joel has a message for us. If conditions in our nation and in the world today cry out for an answer, we do well to consider "the Word of the Lord that came to Joel." If the days are evil and the times perilous, let us by all means hear what the Lord our God has to say to us!

PAUL E. NITZ

First WELS Missionary Installed In Hawaii

Look at a map of the world, and the Hawaiian Islands appear as a few small dots in the vast reaches of the Pacific Ocean. For centuries these lovely islands were virtually unknown. They were discovered by Europeans in 1788.

Since World War II and the unforgettable attack on Pearl Harbor, Hawaii has grown at a remarkable rate. Almost a million tourists a year enjoy the beauty of the islands. Thousands of service people are stationed there. Eleven years ago Hawaii became the 50th and newest state in the U. S. A. The population of metropolitan Honolulu is rapidly approaching the million mark. An unusually large segment of the population is non-Christian, due primarily to the great influx of Oriental people.

In the light of these developments, it is clear why, for the past several years, the California Mission District Mission Board gave serious consideration to establishing a mission in Hawaii. For about a year exploratory services were conducted, primarily by pastors flying over from California. In May of this year, Pastor William H. Wietzke of Denver, Colorado, accepted the call to Hawaii.

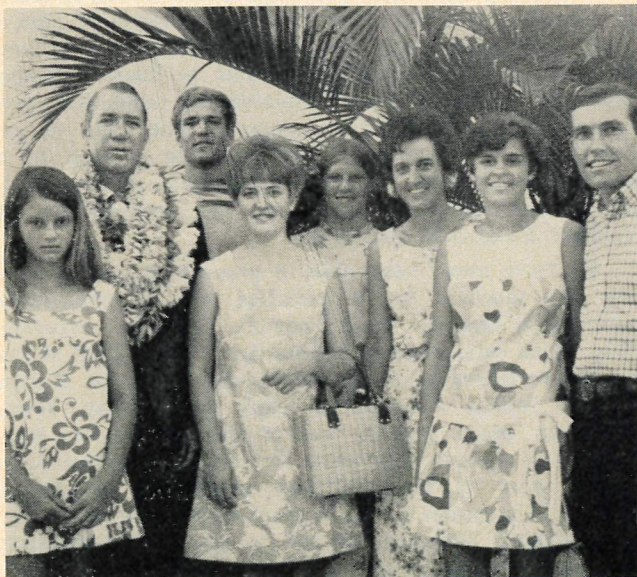
Thus it was a notable day in the history of the Wisconsin Ev. Lutheran Synod, when on June 21, 1970, our first resident missionary was installed in Honolulu at Ft. Shafter Army Chapel. The president of the Arizona-California District, the Rev. I. G. Frey of Phoenix, Arizona, conducted the service and performed the rite of installation. Pastor Frey based his sermon on the 139th Psalm. He pointed out to the new missionary and the people in attendance that the Lord is present everywhere, also here in the Islands; that His gracious, guiding hand will ever be with us. He emphasized that the salvation purchased for us by Christ through His death on the cross is both our wonderful hope and the only message of life for the heathen.

Sixty-eight people, including some 20 vacationers from the mainland, were in attendance at the service. This was followed by a fellowship luncheon in the Chapel Annex. The day itself was fair and lovely, and the setting impressive. As we gazed down on Pearl Harbor and the blue Pacific stretching out to the horizon, and then turned toward the mountains and beheld the ever-present clouds shrouding the peaks, one could not help but marvel at the beauty of God's creation. We pray, however, that the even greater beauty of Christ's Gospel may by the effectual working of the Holy Spirit turn the hearts of all who hear unto life eternal.

The small mission group in Hawaii presently consists of Wisconsin Synod members from the mainland. There are a few civilians, but the greater number are military personnel and their families. If you should know of anyone in Hawaii who would be interested in our services, please contact your new missionary. We also look forward to seeing some of our Wisconsin Synod members while they vacation in the island "paradise." Please check the announcements in *The Northwestern Lutheran* for the time and place of worship, or consult the local newspaper when you arrive.

One wishes that all the members of our Synod could have been present to have heard the expressions of joy and thanksgiving by your fellow believers in Hawaii. We trust, however, that these words will convey to you the gratitude that they feel. Therefore from your fellow Christians in Hawaii to all of you on the mainland, we say—Mahalo (Thank You) and Aloha (Goodbye, Welcome, Love, Greetings)!

Pastor W. H. WIETZKE
1519 Nehoa Street, Apt. 101
Honolulu, Hawaii 96822
Phone 955-4164



Wisconsin Synod members on hand to greet Missionary Wietzke as he stepped off the plane at Honolulu International Airport



Reception following the installation: Pastor I. Frey, President of the Arizona-California District, in the foreground, with Missionary Wietzke



Speaking Out on Education

THE ACCREDITATION OF OUR TEACHER EDUCATION COLLEGE

Quality education is a proper concern of all. While we may differ, for good reasons, over what it is that gives education a true and lasting quality, we recognize that serious-minded educators seek this desirable end. It is in the effort to achieve quality in education that the issue of accreditation arises. Accreditation is the recognition given to a school which provides its students with a quality education. The existence of quality, or the lack of it, is judged according to standards or criteria established by a state, regional, or national accrediting agency.

In the recent educational history of the Wisconsin Synod, it is with teacher education and the certification of teachers that accreditation has been a debated issue, specifically, the accreditation of Dr. Martin Luther College.

Accreditation: A Phenomenon Unique to Our Country

The lack of central or Federal control over education is a significant feature in the United States. In sharp contrast, most European countries have ministries of education which exercise direct control over various schools in the educational system. Under our Federal system, the jurisdiction over education is delegated to the states.

The states exercise varying degrees of control, but it is acknowledged that colleges operate in an atmosphere of almost complete freedom from direct government intervention. This policy encourages a wide variation in the character and quality of American colleges and universities.

Unaided by the disciplined hand of government, American colleges faced the problems of the late nineteenth century in a state of confusion. At that time, in an effort at self-discipline, colleges formed accrediting associations as an attempt to restore some order and to promote quality in higher education. There have been doubts about the effectiveness of accreditation and it has undergone vast changes during the twentieth century, but it has served American higher education and the public well.

The Nature of Accreditation

Accrediting bodies do not compel any college or university to become accredited. This means, at least in theory, that a school decides for itself whether it wishes to seek accreditation.

The typical procedure of accreditation follows a four-step pattern: establishment of criteria or standards; an institutional self-evaluation including an evaluation of the college by a competent team of visitors to determine whether the standards are being met; publication of a

list of institutions that meet the criteria; and periodic reviews to determine whether the standards are being upheld.

Purpose and Use of Accreditation

The establishment and improvement of academic standards was the initial concern of accrediting associations. While attention to standards is still foremost in the accreditation process, a new and equally worthwhile emphasis is that of institutional self-improvement. Hopefully, the self-study of the college, which is to involve all who participate in campus life, is the means through which this improvement is to be accomplished. No campus activity remains untouched in this penetrating diagnosis.

There are practical uses to which lists of accredited schools are put that may stimulate seeking this recognition. A student usually can transfer more easily if he is moving from an accredited school. One's entrance into advanced study is made easier if he has an undergraduate degree from an accredited college. Employers may use the accredited status of a college to guide them in the hiring of graduates. But it is because of another practical use of accreditation that the Synod is considering the accreditation of Dr. Martin Luther College.

The Focus of Our Present Concern

We have Christian day schools in six states which require parochial elementary-school teachers to possess a state teaching certificate. This legal authorization to teach is issued by the respective state departments of education. Individuals who receive certificates are recommended by a college which is able to show evidence that the applicant has completed an approved (accredited) teacher-education program. The type of accreditation a college must have may be granted by a regional association, the state department of education, and/or the National Council for the Accreditation of Teacher Education (NCATE).

We have never been able to prove that laws requiring our teachers to be certified are discriminatory against our teachers or our schools. However, accreditation, which colleges seek voluntarily, is given legal status for the certification of teachers. Graduates of Dr. Martin Luther College assigned to teach in Michigan, Iowa, Nebraska, South Dakota, and Washington receive provisional or special certificates for one year. Before their second year of teaching they must take additional courses at a college on the respective state-approved list. South Dakota demands that this be done before the first year of teaching.

Dr. Martin Luther College presently has "transfer recognition" from the University of Minnesota. It is on

this basis that our teachers are able to gain admission into the colleges approved by the several states for renewing their certified status.

The present arrangement between Dr. Martin Luther College and the University of Minnesota expires after June 1972. There are firm indications that certification standards meanwhile will be made still more demanding. The lack of accreditation by our teachers' college is presently a hindrance in dealing with the situation effectively and is likely to be more so in the future. That is why Dr. Martin Luther College has been directed by the Synod to seek preliminary accredited status with the North Central Association of Colleges and Secondary Schools "provided there is no conflict with our principles of education."

If and when regional accreditation is achieved, there are two further steps that may be taken to have our teacher-education institution fully recognized. The one is approval from the Minnesota State Board of Education, which would qualify our graduates for Minnesota teaching certificates. Some states would then without question also accept our graduates for certification. National recognition is the other type and is acquired through membership in the National Council for the Accreditation of Teacher Education. Although other factors play a part, we should recognize that the public's desire to pursue quality in the education of its youth is a major reason for the prestige given to accreditation in the certification process.

Our Approach to Accreditation

In spite of the general acceptance of accreditation in our society, we have hesitated to seek accreditation for our colleges. The fears which we have expressed through the years and the guarded approval the Synod has given Dr. Martin Luther College to seek regional accreditation are the result of a genuine concern to safeguard our heritage of Christian education.

We would agree it is good for the world to have such a system as accreditation whereby standards may be used to determine the quality and integrity of educational institutions. But it is not without basis that we fear that the application of these standards will have a subtle influence upon our educational principles.

If due caution is not exercised, our educational decisions may easily be made "in view of accreditation" rather than to meet our responsibilities as stewards of the mysteries of God. Furthermore, the danger exists that the external qualifications of degrees and academic achievement may become the prime considerations in the calling of teachers to our colleges.

Ultimately, the danger exists that accreditation will cause our college to become secularized with only a veneer of religious instruction offered in addition to the other subjects that are taught. It would be only a short time before this effect would strip also our Christian day schools of their total Christ-centeredness.

On the other hand, we have never fully investigated accreditation by engaging in the process itself. The

shift in emphasis in accreditation toward self-improvement which includes evaluating an institution "in terms of the purposes it seeks to serve" has made it easier for us to pursue such an investigation.

Much as we dislike it, we can expect that our schools will more and more be asked to meet demands laid upon us by external pressures, governmental and social. We dare not resist demands that are legitimate, nor should we arbitrarily, without basing our decisions on principle, deprive our schools, teachers, or children of recognition that can properly be theirs. In short, Christian education never has been nor ever will be carried on without difficulty. It would be tragic to sacrifice the existence of any of our schools without face-to-face confrontation with the causes of our problems. That is what we are seeking to do in our present investigation of accreditation.

Self-evidently, our foremost concern at present is whether our educational principles will be violated if we are accepted into the membership of the North Central Association. It is well, therefore, that we keep before us certain guidelines.

The foremost standard by which the church must measure the quality of its educational program is the capability of its instructors to bring all things into subjection under the Gospel (II Cor. 10:5). A natural corollary is that we must guard against self-satisfaction with what the past has given us. We must constantly restudy and rethink our educational heritage so that it truly becomes our own. The church must always stand abreast of the changing times and challenges in the world in order to fulfill its Gospel ministry most effectively.

It follows, furthermore, that, wherever possible and practicable, we seek out and gain competence in worldly knowledge in order to bring this knowledge, also, into subjection under the Gospel. Nevertheless, we must steadfastly guard against seeking knowledge or subscribing to educational standards merely for the sake of winning recognition from secular or state agencies.

Conclusion

The accreditation of Dr. Martin Luther College is an open issue which demands our careful study. If the principles of the accrediting agency do not conflict with nor compromise the principles of the church, we are at liberty to take advantage of the accreditation that may be received.

Let us be realistic, however, for whether the accreditation of our teacher-education institution is achieved or whether it is not, the seventies promise to set before us many a stiff test of our commitment to Christian day-school education. In facing these problems, accreditation may prove of momentary value; what motivates us to speak out on education is of greater worth.

Prof. ARTHUR SCHULZ
Dr. Martin Luther College
New Ulm, Minnesota

"PROCLAIMING ATONEMENT FOR ALL"

Convention of the Michigan District

June 16-18, 1970

The Convention Theme

President Waldemar Zarling was the keynote speaker at the opening service of the Michigan Lutheran District Convention held at Michigan Lutheran Seminary, Saginaw, Michigan. Preaching on II Corinthians 1:12-20, he applied the truths of the text to our Gospel work under the theme: "Proud Proclaimers of the Atonement." In the opening devotions of each session, the pastors who served as chaplains delivered sermonettes which treated other aspects of the Convention theme. In the service of Holy Communion on Wednesday evening in St. Paul's Church, Pastor John F. Brenner employed Jude 3 to urge us to "contend for the faith once delivered to the saints."

Growth and Activity

While listening to President Zarling's statistical report and later to the report of Pastor Daniel Gieschen, District Mission Board chairman, this reporter was impressed by the indications of growth and activity during the past two years. Among these were: 31 pastors and 23 teachers installed; 3 pastors and 1 teacher entering our Synod from other church bodies after successful colloquies; 8 new missions established; 15 mission congregations erecting chapels or parsonages; exploratory work being done at 6 different places; 5 missions attaining self-support.

The Essays

The first essay was delivered by Pastor John Westendorf. His theme was: "Is Old Testament Tithing to Be Recommended as an Appropriate Pattern for New Testament Proportionate Giving?" The paper evoked spirited debate. It is safe to say that all who listened to the discussion were convinced that tithing, divinely ordained for God's people under the old dispensation, is not binding upon God's children of the New Testament.

The second essay was an exegetical study of Colossians 1:13-23: "Redeemed, Reconciled, and Cleansed." In it Pastor Julian Anderson ably brought out the great wealth of truth in this rich passage of Scripture. His style was so simple and clear that laymen as well as pastors and teachers felt themselves greatly enriched.

Missions

The delegates expressed heartfelt thanksgiving to the Lord for His blessings on our Home Mission program as evidenced, for instance, by the opening of 17 new missions and the gain of 2087 new communicant members. They manifested a deep interest in the work of the Special Ministries Board, but refrained from recommending a solution to the question of "full-time hands."

Concerning World Missions they adopted a floor committee report which said, among other things: "We are happy to hear that our world mission activity has extended into a total of 10 countries. . . . We rejoice that our Synod could begin work in fields adopted by the last convention, namely, Mexico, Indonesia, and India.

And we pray that the work can be expanded. . . . We particularly urge our World Mission Board to keep South America high on the priority listing for mission openings." Other sections of the report gave thoughtful responses to the needs in Apacheland, Germany, Japan, Puerto Rico, Central Africa, Hong Kong, and Taiwan.

Welfare

After giving considerable attention to various phases of our Synodical welfare work, the Convention turned its attention to a proposed program of Child and Family Service in Michigan. A lengthy discussion ensued. The Convention resolved "that the Michigan District request the Wisconsin Lutheran Child and Family Service to establish a branch in the State of Michigan," and passed the resolutions necessary to implement the basic resolution.

Worker-Training and Parish Education

The Convention took note of "the continued encouraging enrollment at our academies" and voiced support of efforts to increase the enrollment at the one where it has been declining—Northwestern Prep. It expressed its pleasure over the construction in progress at Dr. Martin Luther College and Northwestern College and over additions to the faculty and expansion of facilities and services at Wisconsin Lutheran Seminary.

In a related resolution, the delegates endorsed this statement of another floor committee: "While we can understand the problems of priorities regarding the new buildings . . . , we would urge that the dormitory for Michigan Lutheran Seminary be given due consideration." This same report encouraged the Scholarship Committee to look into the possibility of extending aid to more students of high-school age, since the cost of education seems to be a deterrent to an increased enrollment.

Turning to parish education, the delegates noted "with joy the increased interest in Christian education as evidenced by the new day schools being opened."

Doctrinal Matters

Reacting to the report of the Commission on Doctrinal Matters, the Convention shared the Commission's concern over "the lack of any formal action thus far on the part of the Federated Free Churches" (in Germany) "in regard to the Missouri Synod's declaration of fellowship with the American Lutheran Church"; expressed joy that the Commission is dealing with various groups in Africa who have appealed to us for doctrinal discussions and help; supported the Commission in renewing its invitation to the Board of Doctrine of the Church of the Lutheran Confession to meet for doctrinal discussion; rejoiced over "the continuing harmonious relationship" with the Evangelical Lutheran Synod.

Information and Publications

In this area the Convention recommended that the Publishing House retain a greater part of its earnings for expansion purposes. In the same vein it was resolved that "we urge the Publishing House not to slow down its pace" (with the near completion of the Sunday School course) "but rather to continue a vigorous publishing schedule to meet the urgent publishing needs of our Synod and to exploit the opportunities now pre-

senting themselves to us as publishers of Scripturally sound materials."

The Publishing House and the Commission for Christian Literature were commended for "both the number and the nature of the publications" produced and planned.

Financial Matters and Stewardship

"Our Synod finds itself in a healthy financial condition. All thanks must be given to our gracious Lord, who has opened the hearts of our Christians to increase their contributions." Thus the Convention reacted to the heartening reports of the Board of Trustees, the Treasurer, and the Coordinating Council.

The delegates approved the new relationship established between the Board for Information and Stewardship and the Finance Committee of the Conference of

Presidents and encouraged the Board to supply even more inserts and brochures, but added the caution that the Board do not "give the impression . . . that every good Christian must use them."

"Thank You!"

In their closing resolutions the delegates expressed their gratitude to all who had made this a most efficiently conducted, edifying, and pleasant convention.

Election of District Officers

President: Pastor Waldemar Zarling
First Vice-President: Pastor John F. Brenner
Second Vice-President: Pastor Robert P. Mueller
Secretary: Pastor Keith Haag

WERNER H. FRANZMANN



"I Am"?

THE WATER OF LIFE

Do you know the name of the first Gentile convert made by Jesus? I'm sorry, I don't either, since our Bible doesn't tell us. Though we do not know her name, we do know quite a bit about her. Besides being a member of the hated Samaritan race, she was a woman of the streets, a harlot. Yet to this scarlet woman Jesus made one of the most profound statements of His life, thereby revealing Himself as the Savior of all men.

A Strange Encounter

During His early Judean ministry, to the dismay of His disciples, Jesus made a side trip to, of all places, Samaria. One of the purposes of this trip was to teach His disciples a hard-to-learn lesson, that there was a harvest of souls waiting to be gathered, not only in Judea, but throughout the Holy Land, yes, all over the world.

While the disciples went to town to buy food, Jesus sat down at a well, once used by Jacob. While He was resting here, this erring woman came to draw water at the well. To start the ball rolling, Jesus asked her for a drink. This shocked her so much that she asked, "How come, you, a Jew, ask a drink of me, a Samaritan?" Here's an interesting question. Why did Jesus ask her for a drink? Was it because He was actually thirsty? No, Jesus wanted to give this woman something rather than have her give Him something. That's why He said to her, "If you knew the gift of God, and who it is that asked you for a drink, you would have asked Him, and He would have given you living water."

When her curiosity was fully aroused, Jesus made the amazing statement, "Whosoever drinks of the water I shall give Him shall never thirst again." In other words, He told her: "I am the water of life." She,

of course, thought of some wonderful water that would keep her from ever thirsting again. But Jesus wasn't talking about water for the body. He was talking about water for the soul, which this wretched woman needed so desperately, and which He alone could give.

Her immediate reply was, "Sir, give me this water that I thirst not." Later, when Jesus revealed His omniscience, by disclosing her past shameful life, she suddenly said, "I know the Messiah is coming." Whereupon Jesus told her what millions still need to hear, "I that speak to you am He."

The Results of This Encounter

So excited was she upon hearing that this Man who here talked to her was the long-promised Messiah, that she rushed back into the village, even forgetting her water pot. To everyone she met she said, "Come, see a Man, who told me everything I ever did. Is not this the Christ?" You know the results of her testimony? Many of the Samaritans came to Christ and believed in Him.

Be Like Her!

You believe that Christ is the water of life, that He alone can quench your thirst for God and for heaven? You believe that He alone is your Savior? Okey then, do as this convicted woman did: go out and tell everyone you meet what Jesus means to you. Be a witness of your faith to others. At the same time support our missionaries, who are spending their lives in the Samarias of this world, telling others in many different languages what Jesus means to them. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

KENNETH W. VERTZ



A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Are Senseless Crimes Always Caused By Mental Illness?

"It has happened so often in my experience, and possibly in that of other Christians also, that we hear people say, when someone has committed a murder over jealousy, or in anger, or when someone has burned down and destroyed property, that a person who would do that *has to be* mentally deranged, there has to be something wrong with his mind, because a normal person just wouldn't do that." Is this correct Scripturally?

Sometimes Mental Illness

There is, of course, such a thing as mental sickness, and it can happen that someone commits a crime because he is "mentally deranged." Our reader also pointed this out by adding: "Certainly I admit there are such cases, but that is not what these people are implying." The question is not whether this is occasionally the case, but whether whoever in jealousy or anger murders or commits a serious crime is always mentally sick. The implication is that normal persons would not commit such crimes.

Examples from Scripture

The first crime in the history of mankind was a murder committed in anger and jealousy. God warned Cain against his anger. But we read: "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel, his brother, and slew him" (Gen. 4:8). This is not the description of someone who committed murder as the result of mental illness. God did not excuse Cain on the basis of mental sickness but called him to account for what he had done. "What hast thou done?" Cain's was not the irresponsible action of someone who was "mentally deranged."

Scripture brings many accounts of senseless crimes. The anger and jealousy of Herod resulted in the death of many children in Bethlehem. The anger of the people of Nazareth caused them to attempt throwing Jesus headlong down the brow of the hill. The hatred of the Pharisees resulted in Jesus' death. Hatred caused the stoning of Stephen. Were all these people mentally ill? Not in the accepted sense of that term.

A Deeper Spiritual Sickness

Yet they were all ill, but with another illness. Cain killed his brother because "the imagination of his heart was evil from his youth." Herod, the people of Nazareth, the Pharisees, all did what they did because they had been "conceived and born in sin." Not mere mental illness, but a deep spiritual disorder was involved.

And the sin does not begin with senseless murder and crime. Rather, the anger and jealousy that was in their heart and resulted in the crimes already was sin. While there may be such a thing as righteous indignation such as Jesus showed when He cleansed the Temple, the wrath and anger and hatred and jealousy of man is warned against as sin. Paul writes to the Ephesians: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice" (Eph. 4:31). He tells the Colossians: "But now ye also put off all these: anger, wrath, malice" (Col. 3:8). In his catalog of the works of the flesh, Paul mentions "enmity, strife, jealousy, anger" (Gal. 5:19). Jesus in His Sermon on the Mount taught that not merely murder is sin, but "whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matt. 5:22). In the case of senseless murder committed in anger, the sin of anger was not resisted. But the anger that led to the crime, is not a mere mental disorder; it is a *sin*.

What Is Normal?

Unfortunately, this deep spiritual illness that afflicted Cain, Herod, and the Pharisees is not something abnormal. Since the Fall it is the normal condition of man, normal, not in the sense that it is acceptable, but in the sense of being the condition in which all men find themselves. Scripture states: "All have sinned and come short of the glory of God"; "there is none that doeth good, no, not one." The result is that man by nature does not do what is good and wise, but commits many foolish, senseless crimes.

God's Solutions

Fortunately, God has established the government to "execute wrath upon him that doeth evil" (Rom. 13:4). He gives us "governors . . . sent by Him for the punishment of evildoers, and for the praise of them that do well" (I Pet. 2:14). They are to keep these outbursts of man's sinful nature in check.

But God has done more. What man really needs is a healing from the spiritual illness that underlies all evil actions, senseless crimes, murder, theft, or what have you. That healing can come only through the Gospel that God gives us in Christ. This changes men from servants of sin to children of God, heirs of eternal life, new creatures who are also servants of righteousness.

ARMIN SCHUETZE

GRADUATION AT MICHIGAN LUTHERAN SEMINARY

Sixty-nine seniors were awarded diplomas at the 57th commencement exercises at Michigan Lutheran Seminary, Saginaw, Michigan, on June 4, 1970. Fifteen

of these students intend to continue their training at Northwestern College, and 35 at Dr. Martin Luther College.



President M. Toepel presenting the O. J. Hoenecke scholarship award to top academic students intending to prepare for the ministry at NWC, and the Seminary Guild award to the top academic student going on to DMLC. Pictured are: Dennis Marquart, Lynn Thumme, Paul Baldauf.

The Rev. Howard Henke of Kawkawlin, Michigan, father of one of the graduates, gave the commencement address, and the Rev. Emil Kasischke, Bay City, Michigan, read the liturgy.

Miss Lynn Thumme of Elkton, Michigan, presented the valedictory address, and Paul Baldauf of Saginaw, Michigan, and Dennis Marquart of Forest, Ohio, were co-salutatorians. All three intend to prepare for work in the church—Miss Thumme at DMLC, and Paul and Dennis at NWC.

MARTIN R. TOEPEL, President



Graduation at MLS

DEDICATION AT FIRST WELS MISSION IN OKLAHOMA

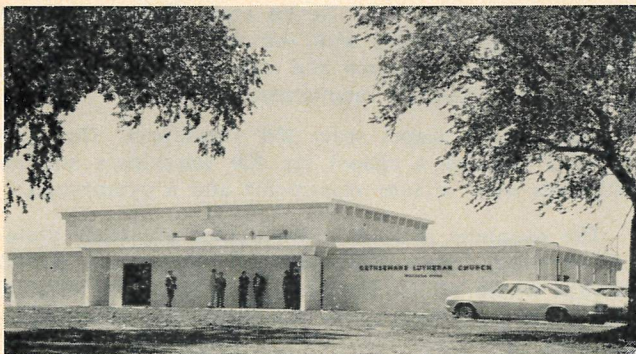
On June 21, 1970, Gethsemane Lutheran Church, Oklahoma City, dedicated its church-and-school building and also celebrated the 25th anniversary of its pastor, the Rev. Paul Knickelbein.

The dedication sermon was preached by the Rev. L. Gruendeman of Lincoln, Nebraska, and Dr. S. Becker of the Seminary preached in the morning anniversary service. Attending the services were members of the new mission at Tulsa, which is also being served by Pastor Knickelbein. Attendance was well over 100.

The worship-and-school building and the parsonage are located on a 5-acre site located in the northwestern

section of Oklahoma City, about five miles north of U.S. 66. The building has two regular classrooms, a multipurpose worship-and-junior gymnasium, offices, and utility rooms. A Christian day school is scheduled to begin in September. The principal is Mr. R. Rosin, formerly of Caledonia, Wisconsin.

Mr. Robert Hernix, a member of Gethsemane, submitted the following quote from the dedication program: "The members of Gethsemane are very grateful to the Wisconsin Synod for the spiritual leadership, guidance, and enthusiastic support, and seek the Lord's guidance and blessing to meet the challenge and obligation of being the first WELS congregation in Oklahoma."



Gethsemane worship-and-school building



Gethsemane's dedication service

Principals Attend School

A two-week workshop in school administration was conducted at Dr. Martin Luther College, New Ulm, Minnesota, from June 15 to 26, 1970. Under the leadership of the coordinator, Prof. William Arras of the college's education department, 35 principals of our parish schools participated. They came from schools in areas from Michigan to Washington and Wisconsin to Arizona.

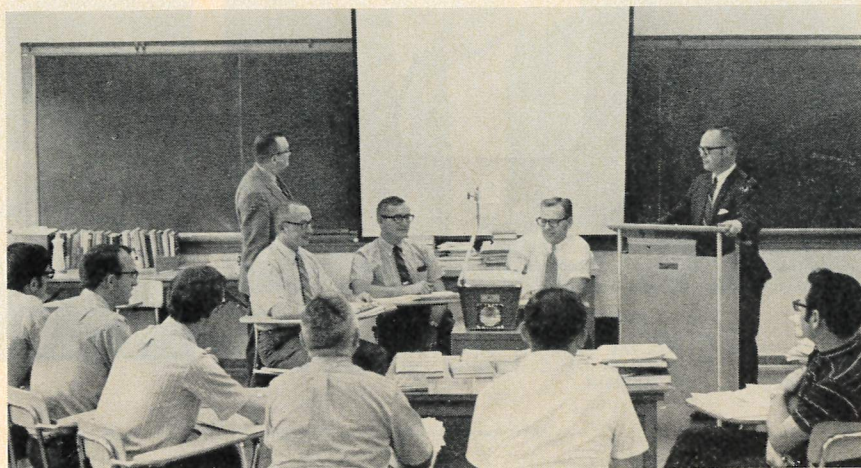
Prof. W. Arras led the participants in studying the practices and problems of administration and supervision with special emphasis on the elementary school. Through committee work and research projects the participants were led to share their many school experiences with one another. Opportunity was also provided for the Christian principal and teacher to realize the obligation he has to his home congregation, community, and the church-at-large as he teaches the church's youth.

The following presented materials and topics to the workshop personnel: Mrs. LeRoy Levorson: Meeting Individual Needs in the Classroom; Prof. Erich Sievert: Sex Education in the Lutheran Curriculum; Prof.

George Heckmann: Textbook Evaluation; President C. Frey: Staff Communication and Staff Relationship; Mr. Herbert Schaper (General Manager and Advertising Director of New Ulm Community Resource and Public Relations, Daily Journal); Mr. LeDell Plath: representing the Synod's Board for Parish Education; Dr. Glen Barnes: Trends in Education Today; and Prof. Arthur Schulz: Present Day Issues and Policies.

Those who attended are thankful to Dr. Martin Luther College for making the workshop available and to Prof. Arras for his zeal in providing the necessary leadership. We hope that future workshops will be planned to equip other in-service people to serve the church-at-large.

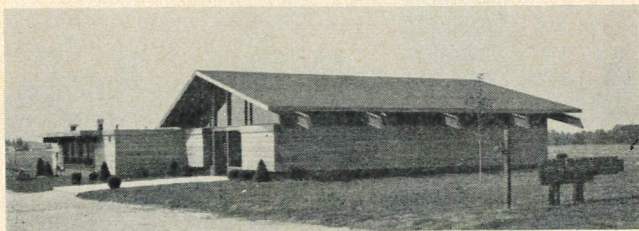
ADELBERT E. VOIGT, Principal
St. Stephen's Lutheran School
Beaver Dam, Wisconsin



At lectern, Mr. A. Voigt, Beaver Dam, Wisconsin; Panel (l. to r.): Orville Degner, Jefferson, Wisconsin; Howard Dorn, Winona, Minnesota; Daniel Hennig, Grand Island, Nebraska; Facing screen: Prof. W. Arras, director of workshop

STAR OF BETHLEHEM DEDICATES NEW FACILITIES

On Sunday, June 28, 1970, a grateful and joyful song filled the hearts of the members of Star of Bethlehem Ev. Lutheran Church of New Berlin, Wisconsin, as they dedicated their new chapel-classroom building to the service of their Creator, Redeemer, and Sanctifier. In the afternoon dedicatory service Pastor John Raabe, Southeastern Wisconsin District missionary and first pastor of the mission, put the song into words on



Star of Bethlehem Ev. Lutheran Church, New Berlin, Wisconsin

the basis of Isaiah 26:1-3. In the morning service Pastor Reinhard Pope, District Mission Board chairman, addressed the congregation on Acts 16:13-15.

The new facilities were made possible through CEF and CEL funds. The building is centrally located in the rapidly growing New Berlin area. The rough-sawn western cedar is offset with redwood trim on the outside and textured plaster and oak trim on the inside. It should be relatively maintenance free.

The present chapel seats 150 worshipers. The master plan includes a chapel for 400 worshipers and an education wing of four classrooms and a gymnasium.

The members of Star of Bethlehem are truly grateful to their fellow Christians all across the Synod through whose efforts the Lord made this day possible. "The Lord hath done great things for us: whereof we are glad."

JULIUS WILLE, Pastor

Century of Grace at Wrightstown, Wisconsin

A century of grace was commemorated by the members of St. John Congregation at Wrightstown, Wisconsin, on two Sundays, June 7 and 14, 1970. Two services were conducted each Sunday. The preachers invited to bring a message from God's Word to the congregation and its guests were Pastor Gerhard Struck of Elkton, Michigan, the only living former pastor; Pastor Immanuel Uetzmann of Watertown, Wisconsin, a son of the late Pastor F. C. Uetzmann, who had served the congregation from 1910 to 1944; Pastor Henry Rosin of San Carlos, Arizona, a son of the congregation who spent his whole ministry of more than 50 years in the Apache Indian Mission; and Paul Zittlow, another son of the congregation now preparing for the preaching ministry at the Seminary.

Lutherans in Wrightstown and vicinity were organized into a congregation by Pastor E. G. Reim of Green Bay sometime in 1869. A group of 18 voting members immediately set about erecting a church in which to hear the precious Word of God, and

dedicated it on Christmas Day 1869. This building was replaced by a brick structure in 1911 which still serves the congregation's needs. The first parsonage, built in 1870, was replaced in 1914.

In 1871 a small addition was made to the rear of the church to provide a place for the pastor to begin a Christian day school. A separate school building was erected about a block from the church in 1877 and served until 1910 and then again from 1945 to 1948 when it was replaced by a new structure on two acres of ground.

During its 100-year history St. John Congregation was served by 12 pastors: E. G. Reim, W. G. Haack, K. Havener, Schugh, R. Pieper, Wm. Bergholz, C. Popp, F. Schumann, C. Auerswald, F. C. Uetzmann, G. Struck, and the undersigned.

As a special thank-offering to the Lord for a century of His grace the congregation made various repairs to the church exterior, installed new carpeting and pews, and had the interior redecorated. A set of chimes was donated by a member for glorifying God in the second century.

May the century-long faithfulness of the Lord lead all members of St. John to never-failing faithfulness to Him so that their rejoicing may continue and be perfected forever in the Church triumphant!

HENRY E. PUSSEHL, Pastor

Cornerstone Laying — Appleton

On June 14, 1970, Mount Olive Congregation, Appleton, Wisconsin, took another step in its expansion program by laying the cornerstone for its new Christian day-school building. Pastor John Mattek of Kaukauna, Wisconsin, was the guest speaker. The building will include four classrooms, an office complex, a Junior-high-size gymnasium, and a large fellowship hall under the classrooms.

Earlier in June the school principal, Mr. Kenneth Kolander, and family moved into the congregation's new 4-bedroom teacherage.

The pastor of this congregation which never had a school before is the Rev. Marlyn Schroeder.

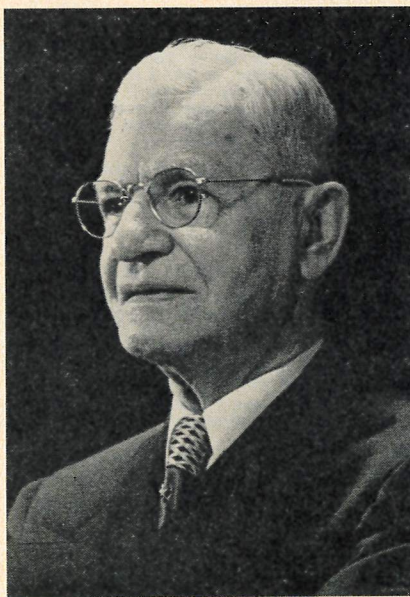
† Pastor Em. A. Hoenecke †

July 2, 1970

Pastor Emeritus Arnold E. Hoenecke was born on February 6, 1880, at Milwaukee, Wisconsin, the son of Dr. Adolph Hoenecke and his wife, Matilda, nee Hesse. He was both baptized and confirmed by his father.

He received his schooling at Northwestern Prep and College and at the Seminary, then in Wauwatosa, graduating in 1904.

During his ministry of 42 years he served St. Paul's Ev. Lutheran Church of North Fond du Lac, Jordan Ev. Lutheran Church of West Allis, and Grace Ev. Lutheran Church of Muskegon Heights, Michigan. His retirement years were spent in West Bend, where he became a member of Good Shepherd Ev. Lutheran Church in 1962.



Pastor Arnold E. Hoenecke

In 1909 he was married to Lydia Thalacker, who died in 1922. In 1934 he married Esther Hebbe. She to-

gether with his two sons, Rupert and Don, survive him, as well as six grandchildren, five great-grandchildren, and one sister.

Pastor Hoenecke was blessed with a long life of 90 years, 4 months, and 26 days. Death came unexpectedly on July 2. The Sunday before his death he was still able to assist with the distribution of Holy Communion. Funeral services were conducted on July 6 by the undersigned who preached on Romans 5:1,2: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Burial took place at Fond du Lac, the committal service being read by Pastor Wm. Schink.

PASTOR E. BREILING

July Assignment of Dr. Martin Luther College Graduates

July 15, 1970

Edward Boehling, East Brunswick,
New Jersey ('69)

To: Milwaukee, Wisconsin
(Mt. Lebanon)

Dennis Dast, Pigeon, Michigan

To: Helenville, Wisconsin
(St. John's)

Dale Just, Kaukauna, Wisconsin

To: Milwaukee, Wisconsin
(Centennial)

Kenneth Marohl,

Juneau, Wisconsin ('69)

To: Gibson, Wisconsin (St. John's)

Robert Schachtschneider,

Milwaukee, Wisconsin

To: Milwaukee, Wisconsin
(Gethsemane)

Paul Swain, Tucson, Arizona

To: Tucson, Arizona
(Good Shepherd)

Susan Eckhart,

Ft. Atkinson, Wisconsin

To: Watertown, South Dakota
(St. Martin's)

Mary Hiftline, Jasper, Michigan

To: Clatonia, Nebraska (Zion)

Delora Lohmiller,

Henry, South Dakota

(certification graduate)

To: Adrian, Michigan

(St. Stephen's)

Gloria Reitz, Fond du Lac, Wisconsin

To: Red Wing, Minnesota
(St. John's)

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary
Mequon, Wisconsin

September 9: Opening Service at
10 a.m.

Northwestern College and High
School, Watertown, Wisconsin

September 2: New students to report
at 9 a.m., opening service at 2 p.m.

Dr. Martin Luther College
New Ulm, Minnesota

September 12-13: Registration for all
Freshmen and transfers

September 14-15: Registration for re-
turning students

September 15: Opening service at
8:30 a.m.

Michigan Lutheran Seminary
Saginaw, Michigan

September 7-8: Registration
September 8: Opening service at
1:30 p.m.

Northwestern Lutheran Academy
Moberidge, South Dakota

September 1: Opening service at
1:30 p.m.; dormitories open for oc-
cupancy one day earlier

Martin Luther Academy
New Ulm, Minnesota

September 8: Registration
September 9: Opening service at
8:30 a.m.

REQUEST FOR COLLOQUY

Mr. Larry T. Schlaack of Montague, Mich., has applied for a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence concerning the applicant may be addressed to the undersigned.

W. J. Zarling, President
Michigan District, WELS

REQUEST FOR COLLOQUY

Mr. Gerald Hildebrandt, Kewaunee, Wis., formerly a teacher in The Lutheran Church—Missouri Synod in Kankakee, Ill., has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence regarding the applicant may be directed to First Vice-President Karl A. Gurgel.

Theodore Sauer, President
Northern Wisconsin District

RESULT OF COLLOQUY

In a colloquy held on July 14, 1970, the Rev. Dayton Fritz, Elmira, Ontario, Canada, formerly affiliated with The Lutheran Church—Missouri Synod, was found to be in agreement in doctrine and practice with the Wisconsin Ev. Lutheran Synod and is herewith recommended to the Synod for membership.

First Vice-President Carl H. Mischke
District President Waldemar J. Zarling
Prof. Irwin J. Habeck

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

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly the following: Meditations, The Northwestern Lutheran, periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

ATTENTION

Students attending Wisconsin University—Oshkosh and Fox Valley Technical Institute (Oshkosh) are asked to send their addresses and religious preference cards to the Wisconsin Lutheran Campus House as soon as possible. Pastors are also asked to cooperate in this. Send information to:

Vicar Douglas Engelbrecht
c/o Wis. Luth. Campus House
634 Wisconsin Street
Oshkosh, Wis. 54901

NOMINATIONS — MLA

Because Prof. Frederic Heiderich has accepted a call to Manitowoc Lutheran High School, the Board of Control of Martin Luther Academy requests the members of the Synod to nominate men to teach geography and ninth-grade science.

Nominations and pertinent information must be in the hands of the undersigned by Sept. 5.

Ervin Walz, Secretary
MLA Board of Control
17 1st St. N.E.
Fairfax, Minn. 55332

NOTICE

The Rev. John Janosek will be on furlough this fall and will be available for lectures during the last two weeks in November. Requests are to be sent to the undersigned.

Rev. A. L. Mennicke, Chairman
710 West Wabasha
Winona, Minn. 55987

NOTICE TO WISCONSIN STATE FAIR PARTICIPANTS

A Wisconsin Synod Church Service will be sponsored by the Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., on Sunday, Aug. 16, 1970, at 9:30 a.m., at the Music Hall in the Wisconsin State Fair buildings, West Allis, Wis. You are cordially invited to attend.

APPOINTMENT

Prof. Armin Panning of Northwestern College, Watertown, Wis., has been appointed a contributing editor for THE NORTHWESTERN LUTHERAN to fill a vacancy that still existed on that staff. May the Lord richly bless his services to our growing list of readers!

Oscar J. Naumann, President

NAMES REQUESTED

TOPEKA, KANSAS

Anyone knowing of WELS members now residing in Topeka, Kans, please forward their names, addresses and pertinent information to:

Rev. Chalmer Westhoff
415 "G" St.
Geneva, Nebr. 68361

ATLANTA, GEORGIA

The Wisconsin Ev. Lutheran Synod is beginning exploratory services in Atlanta. Please send names and references of persons in this general area who might be interested to:

Rev. K. Peterson
3140 P Napoleon Court
Birmingham, Ala. 35243

NOTICE

Servicemen, Pastors, Parents

When you send in a change of address for a serviceman going overseas, please add the DEROS (date eligible for return from overseas). Our civilian chaplain in Vietnam would also appreciate receiving this information.

Lutheran Spiritual Welfare Commission
3624 W. North Ave., Milwaukee, Wis. 53208

JACKSONVILLE, ILLINOIS

The Western Wisconsin District Mission Board is now conducting services in Jacksonville, Ill., on the first Sunday of every month. Names of people in this area and any pertinent information may be sent to the undersigned.

Pastor David N. Rutschow
605 Sangamon Road
Marquette Heights
Pekin, Ill. 61554

REQUEST

The Wisconsin Synod nucleus of Atlanta, Ga., is in need of Communion ware. If available, please contact:

Rev. K. Peterson
3140 P Napoleon Court
Birmingham, Ala. 35243

USED ORGAN

A substantial gift has enabled our congregation to begin an organ fund. If any congregation is contemplating a new instrument and would be pleased to correspond with us concerning their used organ, please contact:

Rev. K. Peterson
Our Savior Ev. Lutheran Church
3140 P Napoleon Court
Birmingham, Ala. 35243

WISCONSIN SYNOD TAPED SERVICES

Available at
RAF Alconbury, England
Phone: Ex. 2228
Major Norman Wightman
or write to
Rev. James F. Koch
2122 Collier Ave.
Colorado Springs, Colo. 80909

EXPLORATORY SERVICES

WEST PALM BEACH, FLORIDA

Exploratory services are now being held in West Palm Beach each Sunday morning at 8:30. Services are conducted at the Baird-Case Chapel, 625 S. Olive. If you know of anyone in the West Palm Beach-Lake Worth-Riviera Beach area that might be interested in a WELS church, please contact the undersigned.

Pastor James Berger
Pompano Beach, Fla. 33060
117 S.E. 10th Ave.

TIME and PLACE of WORSHIP

OCEANSIDE AND CARLSBAD, CALIFORNIA

Effective August 9, 1970, Beautiful Savior Ev. Lutheran Church is moving its temporary worship facilities from The Chalet Chapel of Memories, Oceanside, to the Carlsbad Womens Club, Monroe and Basswood Streets, Carlsbad, California.

Camp Pendleton marines desiring transportation to Sunday School (9:45 a.m.) and worship service (11 a.m.) call 729-7809 before Sunday, so that transportation can be arranged.

OFFER

Free for the taking, one Gothic-style altar and baptismal font. Write Box 64, Ringle, Wis. 54471.

ADMINISTRATIVE POSITION OPEN

The position of Director, Convalescent-Aging Division (160 beds) of the Wisconsin Lutheran Child And Family Service will be open as of August 28, 1970. Qualified persons (man or woman) with some adminis-

trative or business experience, preferably in a hospital or nursing home, please submit a complete resume including: education, job history, salary, age and church membership. Apply to:

Rev. E. F. Lehninger, Executive Director
Wisconsin Lutheran Child And
Family Service
6800 North 76th Street
Milwaukee, Wis. 53223

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Aichele, Alvin R., as pastor of Zion Ev. Lutheran Church, Oshkosh, Wis., R. 2, and of Grace, Pickett, Wis., by Arden R. Stuebs on July 12, 1970, authorized by Th. Sauer, president of the Northern Wisconsin District.

Holz, LaVern N., as pastor of Zion Lutheran Church, Almena, Wis., and Grace Lutheran Church, Clear Lake, Wis., by L. W. Meyer, Sr. on July 12, 1970, authorized by M. J. Lenz, president of the Minnesota District.

Huebner, John, as pastor of Faith Ev. Lutheran Church, Dexter, Mich., by L. Hallauer on July 12, 1970, authorized by W. J. Zarling, president of the Michigan District.

Maurice, Richard A., as pastor of St. John's Ev. Lutheran Church, Route 2, Fremont, Wis., by John P. Brandt on July 12, 1970, authorized by Th. Sauer, president of the Northern Wisconsin District.

Mueller, Wayne, as associate-pastor of Trinity Ev. Lutheran Church, Crete, Ill., by A. T. Kretzmann on July 12, 1970, authorized by A. C. Buenger, president of the Southeastern Wisconsin District.

Rutschow, David, as pastor of Beautiful Savior's Ev. Lutheran Church, Creve Coeur, Ill., by Eugene F. Ahlsvede on July 12, 1970, authorized by C. Mischke, president of the Western Wisconsin District.

Weimer, Robert L., as pastor of Messiah Ev. Lutheran Church, Glendive, Mont., and of Trinity, Terry, and Trinity, Ekalaka, Mont., by Paul Stuebs on July 12, 1970, authorized by A. P. C. Kell, president of the Dakota-Montana District.

Ordained

Pastor

Staab, William, instructor at St. Croix Lutheran High School, ordained at Zion Lutheran Church, Almena, Wis., on July 12, 1970, by P. R. Kurth, authorized by M. Lenz, president of the Minnesota District.

Installed

Pastors

Deutschlander, Daniel M., as pastor of Pilgrim Lutheran Church, St. Albert, Alberta, Canada, by R. W. Strobel on June 21, 1970, authorized by A. P. C. Kell, president of the Dakota-Montana District.

Flunker, Charles, as pastor of St. Paul's Lutheran Church, Stockton, Kans., and Faith Lutheran Church, Russell, Kans., by G. P. Eckert on May 24, 1970, authorized by G. E. Free, president of the Nebraska District.

Teachers

Boehm, Daniel, as Youth and Education Director of Trinity Ev. Lutheran Church, Saline, Mich., by J. Westendorf on July 12, 1970, authorized by W. J. Zarling, president of the Michigan District.

Hinds, Mark, as principal and teacher at St. John Ev. Lutheran School, Peshtigo, Wis., by Joel Ph. Sauer on June 28, 1970, authorized by Th. Sauer, president of the Northern Wisconsin District.

CHANGE OF ADDRESS

Pastors

Behrens Henry J.
901 Division St.
Watertown, Wis. 53094

Brand, Floyd
904 South Garfield
P.O. Box 954
Pierre, S. Dak. 57501
Phone: (605) 224-5201

Krenke, W. A.
Rosemont Rt. Box 38
Colorado Springs, Colo. 80903

Rutschow, David
605 Sangamon Road
Marquette Heights
Pekin, Ill. 61554

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Tues. and Wed., Sept. 15 and 16, 1970.
Time: 9 a.m.

Place: Redeemer Ev. Lutheran Church, Tucson, Ariz., Silas Krueger, host pastor.
Communion Service: Tues., Sept. 15, 1970, 7:30 p.m. Robert Christman, speaker.

Agenda: Psalm 51:14-21, V. Winter; Revelation 3:1-6, M. Hallemeier; Comparison of the Four Gospels, R. Christman; Faith Healing, S. Krueger; Baptism of the Spirit, R. Neumann; Willful Sinning, R. Paustian.
Silas R. Krueger, Secretary

MINNESOTA

ST. CROIX CONFERENCE

Date: Sept. 8, 1970.
Place: Divinity Lutheran Church, 1655 E. Cottage Ave., St. Paul, Minn.

Time: 9 a.m. Communion service.
Preacher: Iver Johnson (D. Meier, alternate).
Agenda: At What Age Should We Baptize Without Instruction? by E. Knief.

Fred Fallen, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR SUNDAY-SCHOOL TEACHERS' CONVENTION

The 41st annual Lake Superior Sunday-school Teachers' Convention will be held at Holy Cross Lutheran Church, Daggett, Mich., Sept. 20, 1970, at 2:30 p.m. The host pastor is Vacancy Pastor Philip Kuckhahn of Hyde, Mich.

Mrs. Raymond Thorsen, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Paul's, Slinger.
Time: 9 a.m., Tues., Sept. 1, 1970.
Preacher: D. Kuehl (H. Lemke, alternate).
Papers to be presented: Exegesis of I Cor. 14:20ff., B. Hamm; Sex Education, E. Breiling; A Study of the Forms of Baptism and Confirmation, P. Huth.

Reports: Visiting Elder and Stewardship.
Paul H. Huth, Secretary

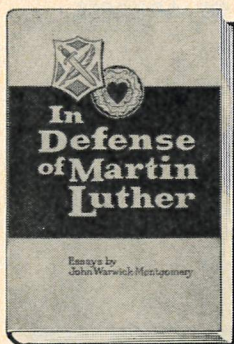
WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 15, 1970.
Time: 9 a.m. Communion service.
Place: Emmanuel Lutheran Church, Route 1, Stratford, Wis.

Speaker: W. F. Frank (H. C. Gieschen, alternate).
Proposed Agenda: Exegesis of I Tim., by A. E. Schulz; Commercialism in the Church, by F. A. Kogler; Ministering to the Grief Sufferer, by J. P. Meyer; Lutheranism and Society, by R. P. Otto; The Message of the Minor Prophets for Today, by K. E. Schroeder; Review of Prof. J. P. Koehler's essay, Legalism in an Evangelical Church, by E. E. Prenzlou; The Pastor's Stewardship of Time, by B. E. Stensberg; Mission Reports by W. Lange and H. M. Schwartz; Synodical Information by E. E. Prenzlou; Questions of Casuistry.

K. E. Schroeder, Secretary



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- That "where Luther's teaching prevails, learning declines";
- That Luther was the spiritual father of Hitler's genocidal treatment of the Jews;
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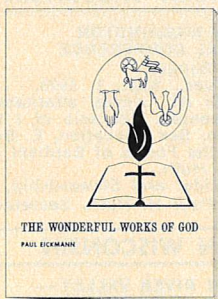
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