

THE NORTHWESTERN

Lutheran

September 13, 1970

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BRIEFS by the Editor

example. The two—the home and the church—must always go hand in hand.

We pray that the enthusiasm of Bethel Congregation and its pastor Bay City, Michigan, whose new church is pictured on the cover of this issue, may be catching. In a personal letter the pastor could not help but share "what God has done through His Word in this congregation." He relates that in the anniversary service three infants were baptized and a class of five adults was confirmed, the second such class during the dedication year. During that year the congregation grew from 299 communicants to 347, and from 412 souls to 483. Besides, there was an increase in Synodical commitments during each year of planning and construction. Prospects also seem very good for an increased Christian day-school enrollment. We thank God for literally showering blessings upon this congregation and for making it a positive example to all who read about its great joy.

Professor W. Gawrisch, in his article on "Religion and the Public School," makes two important points.

The one, that a nation whose schools do not inculcate moral values is sowing the seeds of its own destruction. The other, that since any moral instruction given by the State is only civic righteousness and not the righteousness of Christ, the best solution for Christian parents is that "the children of the church should be taught Christ's righteousness in the schools of the church."

If your congregation has a Christian day school, thank God for that blessing, pray for your teachers, and work toward a 100 per cent enrollment. If your congregation has no Christian day school, be sure to make full use of all the other teaching agencies of your church, and work toward the establishment of a Christian school. Later in the year we plan to devote an entire issue to a report on the 12 new Christian day schools begun in Wisconsin Synod congregations in 1970. However, we must always remember that nothing can take the place of the teaching done in the Christian home by word and

It is at this season of the year that most pastors begin their confirmation instruction classes. The traditional system of confirmation instructions leading toward the reception of Holy Communion has come under a great deal of fire in the larger Lutheran church bodies. A report, prepared jointly by The Lutheran Church—Missouri Synod, The American Lutheran Church, and the Lutheran Church in America—the latter the only body to act on the report up to now—approved lowering the age for the first communion to the 5th grade and delaying confirmation until the 10th grade.

It is true, of course, that the connection between confirmation and first communion is a matter of tradition. Holy Scripture knows nothing about confirmation. However, before we cast aside this tradition, it will be well to remember that those who partake of Holy Communion must be instructed in the meaning and purpose of this Sacrament and must be able to examine their own hearts. For such instruction a certain level of maturity is needed. Sometime this fall we expect to print an article discussing this matter in detail. In the meantime, read what the Apostle has to say in I Corinthians 11:23-34, a text which is basic to a discussion of Holy Communion and confirmation.

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 — Bethel Ev. Lutheran Church, Bay City, Michigan; John H. Kurth, pastor.

Editorials

BY WHOSE STANDARDS? A Roman Catholic priest entered the raging controversy over abortion by writing a letter to his local newspaper. His letter included a statement to the effect that "all living things are divided into vegetative, animal, and human, and abortion is the killing of a human being."

In a letter printed in the same newspaper two weeks later, an irate reader took it upon herself to set him straight. "A mere primer knowledge of mankind," she pontificated, "shows that there is no difference between the animal and the human—they are one, with *Homo Sapiens* (man) being the highest developed of all primates." She haughtily dismissed the clergyman's presentation as "void of logic."

The obvious point of difference between them was the fact that their conclusions were derived from two conflicting sources—his from the Scriptures, hers from human opinion as set forth in the Theory of Evolution.

Never the twain shall meet. Conclusions drawn from two sources so different are bound to conflict with each other. Two different standards of judgment are being applied. Thus if a Scriptural position is to be branded as illogical, the question is: by whose standards?

Applying human standards of judgment, quite a strong case can be made for such things as unrestricted abortion, premarital and extramarital intercourse, and easy divorce. By the same standards God can be made in the image of man, and the way of salvation can become a matter of individual preference.

But human premises and human conclusions do not establish the standards of judgment for Christians. This is the exclusive province of God. His Word is the criterion. This is foolishness to the world, but to the Christian it remains the highest wisdom.

IMMANUEL G. FREY

PASSING-THE-BUCK The prophet Nathan stood in the throne room, pointed the finger straight at the King's breast, and said: "Thou art the man! Thou hast killed Uriah . . . and hast taken his wife."

Did David deny it? Did he argue the beautiful Bathsheba seduced him? Did he plead temporary insanity? Did he fault permissive parental upbringing, or an environmental maladjustment? Did he sob that he suffered a psychotic reactive depression from facing Goliath with a slingshot? Did he whine that others were doing it?

No matter. It wouldn't work anyway. That slippery game of passing-the-buck was first played in Eden's garden. Adam and Eve couldn't get away with it. Neither could King David. Neither can we.

Nonaccountability has become accepted in our country. Courtrooms are parade grounds for strutting the latest psychological fads. Criminals are "victims" of the

Establishment, or environment, or emotional psychoses. The murderer is not bad, but "sick." The drunkard is "ill." The homosexual has a "genetic" problem. The whoremonger is free from "puritanical hang-ups."

Americans may swipe towels from hotels, steal tools from the shop, sock money away on insurance claims, fight with the wife because of a "bad day at the office" . . . but not before God. It is a basic Bible doctrine that a man is accountable for his actions: "So then shall every one of us give account of himself to God."

Was it really so cruel of Nathan to fire pointblank: "Thou art the man"? Would David ever have said, "I have sinned against the Lord," if Nathan had soft-pedaled sin? If that faithful preacher had failed him here, could David have found again in the dark the hand of his Shepherd to hold him close and lead him home? Could anyone?

JOHN PARCHER

DOLLARS INTO EVANGELISTS Currently our Synod is spending about one and one-third million dollars a year to subsidize our worker-training program. Somewhat more than one dollar out of every four you and I put into our Synod envelopes is being used to support the operation of our Synodical academies, colleges, and seminary. This is a sizable portion of our mission dollar.

Inflation is shrinking the value of the money we are spending for carpentry and plumbing, for groceries and car repairs. What is our Synodical dollar providing at our worker-training schools?

In another two or three years, 50 to 60 pastors a year; right now, 175 to 200 men and women teachers a year for our parish schools. That's a goodly number—even in crass terms of a return on an investment.

As a result, the openings in our parish schools can be filled, and new schools can be staffed. Thirty or 40 vacancies in our parishes can be filled by one such Seminary graduating class, and we shall still have 20 left to open new missions.

If it sounds strange to call pastors and teachers returns on an investment, it is because it indeed is strange. One doesn't purchase ministers of the Gospel at so and so much per head. Pastors and teachers are God's gifts to His church. In providing them through our worker-training schools, He transmutes the base metal of our dollars into the gold of His evangelists. He turns our lifeless silver and currency into messengers of life. He converts our mammon of unrighteousness into preachers of righteousness and salvation.

When God takes over our stewardship offerings, He accomplishes things beyond wonder and beyond our power.

CARLETON TOPPE



Studies in God's Word

Call A Solemn Assembly!—Joel 1:13-20

Gird yourselves and lament, ye priests; howl, ye ministers of the altar. Come, lie all night in sackcloth, ye ministers of my God! For the meat offering and the drink offering is withholden from the house of your God.

Sanctify ye a fast, call a solemn assembly. Gather the elders and all the inhabitants of the land into the house of the Lord your God; and cry unto the Lord.

Alas for the day! For the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

Is not the meat (food) cut off before our eyes, yea, joy and gladness from the house of our God?

The seed is rotten under their clods, the garners are laid desolate; the barns are broken down, for the corn (grain) is withered.

How do the beasts groan! The herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate.

O Lord, to Thee will I cry. For the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

The beasts of the field cry also unto Thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

THE LAND DRIED UP

Locusts were bad enough! But pairing scorching drought with the crunching horde—that was adding desolation to devastation! Not only was the next year's yield of fruit consumed with the bark, but the next harvest of grain was aborted under the fired clods. The benevolent sun had turned into a hostile flame that licked up every drop of moisture.

How could the prescribed firstfruits be brought to the Lord's house if there was no harvest? What thank-

offerings were available when there was nothing but emptiness in the storehouses? Why, there was neither the inclination nor the wherewithal to keep barns in repair!

THE LORD'S HARVEST

The situation called for a different kind of harvest: fruits of regeneration. When firstfruits cannot be found in the field, they must come from the heart. When storehouses are vacant and decadent, it is time to occupy and fill the house of the Lord.

Priests, who could neither function in their capacity without the prescribed offerings nor subsist without them, still had a ministry to perform. Repentance was to begin with the "ministers of the altar . . . ministers of my God," for whom the Prophet Joel was the spokesman. Day and night they were to carry on their sacred service of incessant supplication and intercession on behalf of the people.

THE CALL TO CRY

"Sanctify ye a fast!" The call was to go out from the spiritual leaders. "All the inhabitants of the land" were to drop everything—even eating—to consecrate and concentrate themselves in one body before the Lord and to cry with one voice to Him.

It would be a cry of remorse and contrition, as indicated by the donning of sackcloth and by fasting. They had offended the Almighty by their selfish concern for the body, as they labored for the "meat which perisheth." They had become earthly minded and indifferent to God's greater blessings.

Now they were summoned to cry to the Lord in repentance and hope. They were to make their appeal to the "LORD." All that this special

title inferred was brought to bear on their hearts and consciences: His covenant, His mercy, His all-consuming love, His salvation—the Lord Jehovah, who furnishes a Substitute in blood—the Lord, who brings low in order to exalt—the Lord, who chastises so that He might heal.

Could they be sure that their cry would be heard? Why, the beasts of the field, the sheep and the oxen, knew "from whence cometh" their help! As "the eyes of all wait upon" their Creator for daily provision, so also the cries of the dumb animals in distress ascend to Him (Rom. 8:19-22). How much more would the Lord, their Father, bend His ear to His covenant children!

THE DAY OF THE LORD

The urgent importance of Joel's call to repentance comes out in the expression: "The day of the Lord is at hand!" The desolation in the land had to be seen against the background of Judgment Day. The terror of that day had to be forced upon their consciences if the glory of that day was to dawn in their hearts.

It is ever so. Repentance must always be viewed against that day. The destruction of that day is only for those who refuse the cover and shield of the Lord. God's enemies will be scattered; His redeemed children will be gathered under His royal skirt.

The Lord's continuous judgment, which we see around us every day, is the harbinger of the approaching day. Today is the day of repentance. The time of grace brooks no delay. Now is the time not to forsake "the assembling of ourselves together . . . and so much the more, as ye see the day approaching" (Heb. 10:25).

If the days are evil, why are there empty pews?

PAUL E. NITZ

SOUTHEASTERN WISCONSIN DISTRICT CONVENTION

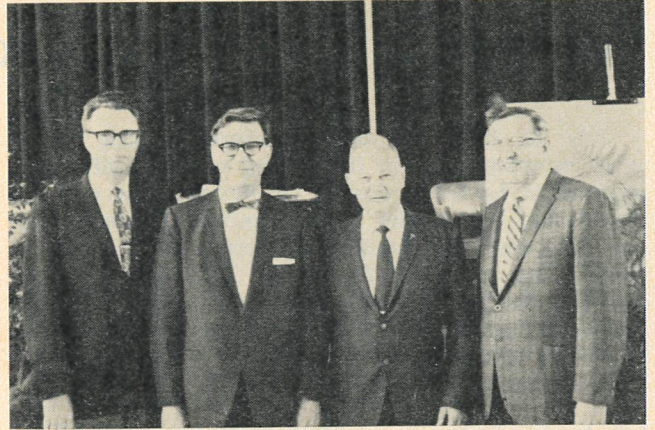
God's Word is central to Lutheran theology.

The Southeastern Wisconsin District, which convened at the Wisconsin Lutheran High School, Milwaukee, Wisconsin, June 16-18, 1970, provided for hearing the Word in special services and devotions centering around the convention's theme: I AM NOT ASHAMED OF THE GOSPEL OF CHRIST, and listened to an application of that Word of God to the topic: *Government Aid to Churches*, in which that very point was eloquently made by the essayist, Pastor William Fischer, Secretary of Part-Time Education. He cautioned all present against asking only if such aid were allowable, and urged us always to ask whether it is right, whether it is what God's Word advocates.

Distributed at the convention was the 1970 Mission Seminar Booklet, produced by the students of our Seminary and reported on to the convention by student John Lawrenz. The booklet deserves a vote of commendation. It demonstrates how God's Word is proclaimed on the mission fields of our church.

God's Word also directs the church in its charity work. The WLCFS report reminded the delegates: "If we are convinced that the church's ministry today is that same ministry which Jesus gave to His disciples and which He Himself carried on — preaching, teaching, and healing — then assuredly we know that welfare work is church work. It is the helping hand, extended in Christ's name to fellow Christians and to every one in need of our help. God so loved us. May we love Him and our neighbor!" The initials WLCFS stand for Wisconsin Lutheran Child and Family Service.

Indicative of progress in the field of Christian education — the teaching of God's Word to our young — is the fact that the Wisconsin Lutheran High School Asso-



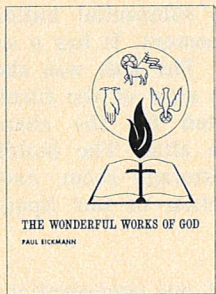
Officers of Southeastern Wisconsin District (left to right): Winfred Nommensen, 2nd vice-president; Adolph Buenger, president; Heinrich Vogel, secretary; George Boldt, 1st vice-president

ciation, upon suggestion of the District Board for Parish Education, assumed the responsibility of introducing and supporting the office of Coordinator of Elementary Schools.

The convention granted the request to divide the Southern Conference into a new Southern and a Chicago Conference.

A District Christian Canvass Corps was proposed by the Evangelism Committee, and the proposal was adopted. The value of such a corps should be obvious. It will assist in doing the Savior's work, locating souls for salvation, employing the words and efforts of such who are indeed "not ashamed of the Gospel of Christ."

HARRY WIEDMANN, Reporter



THE WONDERFUL WORKS OF GOD

By Paul E. Eickmann

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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."

Convention, Dedicación, and Ordination in Mexico City

July 12, 1970, will be remembered as one of the most important days in the history of the Confessional Evangelical Lutheran Church in Mexico. That day was the closing day of the Latin American Conference of our Wisconsin Evangelical Lutheran Synod held in Mexico City on July 9, 10, and 11. It was also the day on which the first church constructed in Mexico by our Wisconsin Synod was dedicated and the first ordination in Mexico of a Mexican pastor under our auspices took place. Truly a happy and historic day!

Latin American Conference
July 9, 10, 11

Once every two years all the Spanish-speaking pastors of our Synod gather for a conference to discuss their mutual problems and to set goals for their future work. This year the conference was held in Mexico City, with 8 Spanish-speaking pastors present. They included 4 from Mexico: Pastors Orea Luna, David Chichia, Carlos Avendano, and Felipe Luna; 2 from Puerto Rico: Pastors Rupert Eggert and Roger Sprain; and 2 Spanish-speaking missionaries from the United States: Pastors Venus Winter and Ernest Zimdars. In addition, 3 students of our theological studies program in Mexico were present, as well as 2 members of the Executive Committee for Latin American Missions: Mr. Robert Grebe, secretary, and Pastor Harold A. Essmann, chairman.

It is significant that this conference began with a study of the central doctrine of the Holy Scriptures, the doctrine of Objective and Subjective Justification, as presented by Pastor Venus Winter.

While common subscription to such fundamental doctrines of the Holy Scriptures is most important, this conference centered its attention on the production of sound Christian literature in Spanish for our Latin American missions. The assignments had been made in May 1968 at a similar conference in Tucson, Arizona. Studied and discussed at this year's conference were the production of Sunday-school literature and a Bible history course as outlined by Pastor Sprain, adult and children's instruction courses as outlined by Pastors Eggert and Zimdars, and a sermon book, to be used also for meditations, as outlined by Pastor Winter. A comparative study of various Spanish versions of the Bible was presented by Pastor Orea Luna. Each of the courses of study will now be reviewed by the other members of the conference and then mimeographed for preliminary use, after which they will be published in permanent form. The production of such literature for our Latin American mission fields is of great importance, a fact certainly emphasized when this year's conference devoted the major portion of its time to this subject.

Happy and Historic Day
July 12, 1970

"This is the day which the Lord hath made, let us rejoice and be glad in it." It was on these words that Pastor Edgar Hoenecke based his remarks in the closing portion of the service dedicating

our new chapel in Mexico City. "In order to dedicate this building we must first dedicate ourselves to the work of Christ," he stated.

It was truly a happy day for our congregation in Mexico City, and for all those associated with it in its struggle to acquire its own church building. After two years without the opportunity of holding public worship, more than 150 persons gathered for the two-hour service which included the ordination of Pastor C. Avendano, two baptisms, and the celebration of Holy Communion. To be present for this happy occasion, a husband and wife, friends of our congregation in Mexico City, traveled 18 hours by bus from Chiapas, which is near the border of Guatemala. Another lady who was sick in the hospital was released long enough to attend the service.

This was also a historic occasion. The dedication of this chapel, it was pointed out by Pastor Essmann in his remarks at the service, was the first such dedication in Mexico under the auspices of the Wisconsin Ev. Lutheran Synod. At the present time plans are underway to construct another chapel in Guadalajara, Mexico. The people of Puebla, Mexico, are building a small temporary chapel on their own. Land may be purchased soon in Juarez, Mexico, as a site for a future chapel. All Latin American missionaries, Mexican pastors, and others present participated in the dedication.

Church Dedication

Pastor Venus Winter preached the dedication sermon, using the words of Psalm 23, "The Lord is my Shepherd," as his text. Cristo Resuscitado. "The Resurrected Christ," is the name of the congregation in Mexico City that will use this new church building. It is a substantial building constructed entirely of brick and cement. It has a seating capacity of about 200 persons. The cost was about \$15,000, the congregation providing most of the furnishings. Special gifts were designated for the chancel furniture and the cross above the altar. The building also contains an office, sacristy, storage room, and a larger room used for the production of our Spanish church paper, EL AMANECER.

Ordination

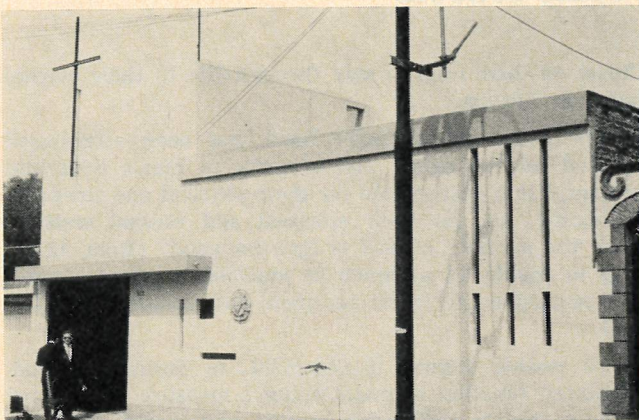
Some 25 members of our congregation in Puebla, which is about 90 miles from Mexico City, arrived early on the day of dedication to be present for the ordination of their pastor, Pastor Carlos Avendano Castro. Pastor Avendano is the first man ordained in Mexico under the auspices of our Wisconsin Ev. Lutheran Synod. Pastor V. Winter conducted the rite of ordination, assisted by Pastors R. Eggert, O. Luna, E. Hoenecke, and H. Essmann. Visibly moved by the occasion, Pastor Avendano expressed his deep thankfulness at being led into the ministry of the Evangelical Lutheran Church and at being called to serve our Wisconsin Synod in Mexico. As an expres-

sion of their joy, members of his congregation brought floral tributes of magnificent delphinium all the way from their farm fields in Puebla to grace the chancel at this service.

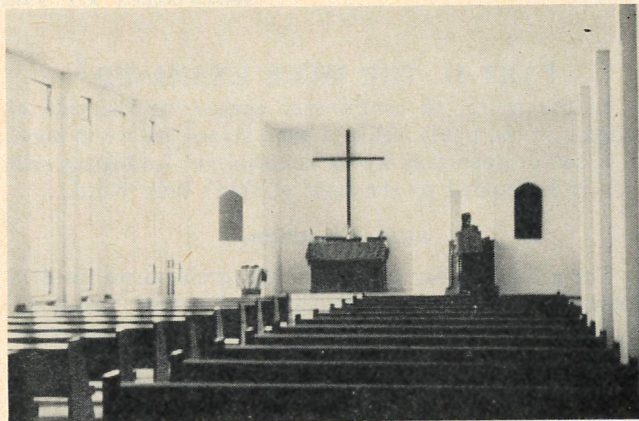
All of us have reason to be thankful to the Lord for the offerings that made this place of worship possible and to rejoice in the evidence of deep devotion to the preaching of the truth of God's Word

on the part of our pastors and people in Mexico. May the word of the Apostle Paul be our prayer for our Mexican brethren: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13)!

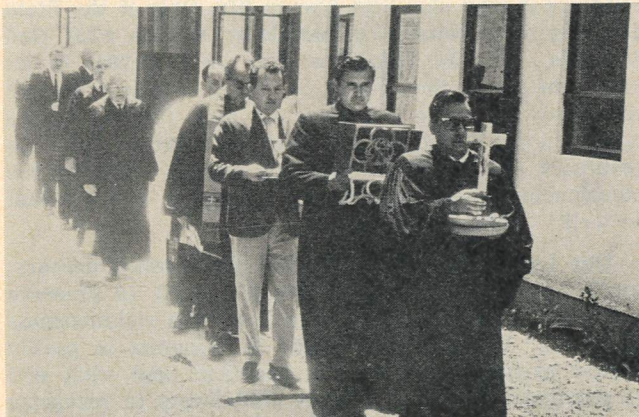
HAROLD A. ESSMANN, chairman
Executive Committee for
Latin American Missions



Cristo Resucitado Ev. Lutheran Church, 522 Monrovia Street, Colonial Portales, Mexico City



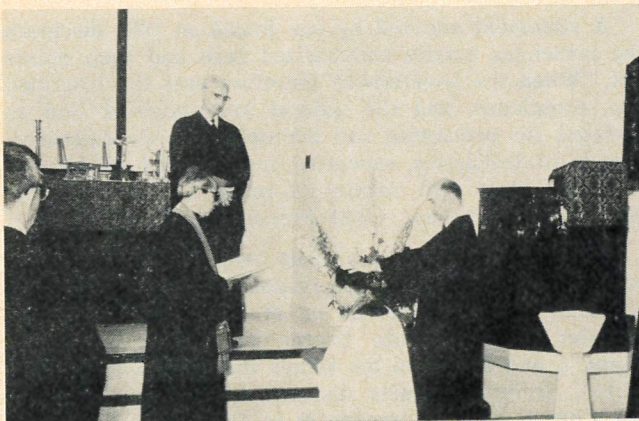
Chancel and nave—the Rev. David Orea Luna, pastor



Pastor Chichia, followed by Pastor F. Luna, leads procession of clergy on day of dedication



Members and visitors entering the church



Ordination of Pastor C. Avendano: Pastor V. Winter officiated, assisted by Pastors Eggert, Luna, Essmann, and Hoenecke



Participants in the Latin American Conference, Mexico City



Speaking Out on Education

RELIGION IN THE PUBLIC SCHOOLS

PART II: THE ISSUE EXAMINED

In the welter of controversy concerning the role of religion in the public schools, what stance are we to take? It is self-evident that we as confessional Lutherans will seek to be guided by the light of God's holy Word.

WHAT IS "RELIGION"?

For a clear understanding of the problem we need to know first of all what is meant by the word "religion." In the strict and proper sense "religion" denotes communion with God. In this sense there is only one religion, the Christian religion. Only through faith in Jesus Christ, the Son of God and Savior of the world, can sinful man enter into fellowship with God. The way to such fellowship is revealed to us by God Himself in the Bible, God's Word to man.

The word "religion" is commonly used in a wider sense, however. The dictionary defines it as "an apprehension, awareness, or conviction of the existence of a supreme being." In this sense all men have a religion.

Scripture tells us that all men know by nature that there is a God, though they do not know who He is (Rom. 1:19, 20). God has written His Law into their hearts. He has also given them a conscience. The conscience tells them that this Law inscribed in their hearts is God's Law and judges all their actions according to it (Rom. 2:14, 15).

As a result of sin, the natural knowledge which man has of God and His Law is defective. It can be developed by a study of nature and history, but it can never show man the way to salvation. Blinded by sin, natural man lives under the delusion that he can merit salvation by his own works. This religion of natural man is a religion of the Law. It cannot save man.

ANOTHER VITAL DISTINCTION

To see clearly in the question of religion in the public schools we, furthermore need to distinguish carefully between the function of the Church and the function of the State.

Jesus has commissioned His Church to go into all the world and preach the Gospel to every creature (Mark 16:15). Referring to His disciples, the Savior said in His high-priestly prayer to His heavenly Father, "I have given them Thy Word" (John 17:14). The members of Christ's Church are to preach that Word, both Law and Gospel, for the extension and edification of the Church.

The Church's function in this world is, therefore, to call sinners to repentance and to assure them of God's forgiveness. It is to encourage and guide believers in

Christ on their pilgrim way through life to their eternal home in heaven.

The State, on the other hand, has been established by God for the safety and security of men's lives and property. It is responsible for their physical and temporal well-being, not for their spiritual and eternal welfare. It is "the minister of God to thee for good" (Rom. 13:4). It is to enable us, as much as possible, to "lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:2).

To enable human government to fulfill its God-appointed function of maintaining a measure of outward decency, peace, and order in this evil world, God has given it the sword, the authority to use whatever force may be necessary to compel obedience (Rom. 13:3, 4). To protect the law-abiding and to restrain and punish evildoers it may also take human life. Only if the State demands of us what God forbids or forbids what God demands, must we refuse to obey (Acts 5:29). In all other instances the words of Peter apply: "Submit yourselves of every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evildoers and for the praise of them that do well" (I Pet. 2:13, 14).

Our Lutheran Confessions call the outward decency, peace, and order the State properly seeks to preserve and promote "civic righteousness" or "the righteousness of reason." Reason enables men to recognize in purely secular matters what will be beneficial and what will be detrimental. It also enables unbelievers to recognize to a certain extent what is morally good and evil. This ability stems from man's natural knowledge of God, from the Law of God inscribed in man's heart, and from conscience.

A statement adopted by our Synod in 1967 discusses the principles briefly summarized here and then points out, "When the government therefore uses the inscribed law, conscience, and the natural knowledge of God as a means for promoting and maintaining civic righteousness in its legislative, executive, judicial, and educational functions, it is still within its realm and is using its God-entrusted means" (1967 *Proceedings*, p. 170).

Church and State are thus two entirely separate entities. Yet a Christian has responsibilities toward each of them, as Jesus reminds us in the familiar passage, "Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21). Scripture clearly distinguishes the functions of the Church and the means it is to employ from the functions of the State and its God-given means. "My

kingdom," Jesus says, "is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth My voice" (John 18:36, 37).

THE STATE AND MORAL TRAINING

If government is to function, it must uphold a certain level of morality. It must insist on obedience to its laws and respect for its authority, otherwise anarchy would be inevitable.

May the public schools, then, according to Scripture undertake to inculcate moral values in their students? As an arm of the State they not only may but must insist on certain moral standards for the sake of the common good. Woe to the State if its schools fail to do this! They would then be sowing the seeds of the State's destruction. The final result of an education purged of all moral values would be a population of vicious criminals.

The problems of public educators are compounded by confusion concerning the meaning of the word "religion" in the First Amendment, which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Legally "religion" was defined by the Supreme Court in 1890 as "one's views of his relationship to his Creator." Over the years the Court has, however, broadened the definition. In 1961 it declared that the constitutional term includes philosophies such as "Ethical Culture and Secular Humanism."

The full implications for education of a definition of "religion" which equates it with every expression of values have not yet been legally spelled out, but it is the consensus of many educators that the elimination of all value judgments from public education is an impossibility. We add that it would be a disaster.

One authority has pointed out that "the school cannot in fact evade a minimum amount of moral training, if only to enable it to get on with the teaching of science, history, etc." A school cannot function without respect for authority, without discipline, without honesty, without respect for the life and property of others.

The State must, therefore, concern itself with the moral training of its citizens. But its program of moral education is necessarily limited. The problem of American public education, as another writer sees it, is "to provide as much moral indoctrination as is possible without violating consciences which have been shaped in the most pluralistic society as to religion the world has known since at least the days of the Roman Empire. This means that of necessity the moral content of public education must be set at the level of whatever least common denominator actually exists within the society at any given time."

Civic righteousness is good in the civil sphere. As far as spiritual value is concerned, however, it is not only worthless, it is sin (Isa. 64:6). The *Apology of the Augsburg Confession* therefore states: "Now, although we cheerfully assign this righteousness of reason the praises that are due it (for this corrupt nature has no greater good . . . and God also honors it with bodily rewards), yet it ought not to be praised with reproach to

Christ" (Art. IV, 24). It is praised with reproach to Christ, however, when, for example, it is said "that men are accounted righteous because of the righteousness of reason" or "that reason, by its own strength, is able to love God above all things and to fulfill God's law . . . although reason can work civil works" (Art. IV, 26, 27).

THE STATE AND THE TEACHING OF RELIGION

If "religion" is defined as moral training, as civic righteousness, the State according to Scripture has a legitimate right to concern itself with it. When, however, "religion" is defined in its proper sense as communion with God, this is no legitimate concern of the State. Jesus has not entrusted the teaching of His Word, by which He brings sinners into fellowship with God, to the State. It has no authority for such teaching, nor is it competent to teach men the way to salvation.

The teaching of religion in the true sense of the word has been committed by God to Christian parents, who are to bring up their children in the nurture and admonition of the Lord (Eph. 6:4), and to the Christian Church, which is to feed Christ's lambs (John 21:15).

Christian parents will recognize that the State's program of moral training will inevitably conflict with Christ-centered character training. Moral behavior which results from the promises and threats of the Law is the very opposite of Christian sanctification, a fruit of the Gospel. The Law leads either to self-righteousness (think of the Pharisees!) or to despair (remember Judas!); the Gospel leads to thankful obedience to God's holy will as a fruit of faith.

If the government in the interest of promoting civic righteousness should introduce "objective" or "secular" or "nondenominational" Bible study in the public schools — this has been authorized in some states — Christian parents will recognize that such a use of the Bible, a use for which it was not intended, will pose an additional threat to the spiritual life of their children. In John 20:31 the Bible clearly states the purpose for which God gave it: "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." To the wicked who presume to use His Word for other purposes God says: "What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? Seeing thou hatest instruction, and castest My words behind thee" (Ps. 50:16, 17).

THE SOLUTION FOR CHRISTIANS

What is the solution for Christian parents? The answer ought to be obvious. In the words of one Christian educator: "The children of the Church should be taught Christ's righteousness in the schools of the church." A concerned church and conscientious Christian parents will be satisfied with nothing less.

If, however, Christians do not have the opportunity to send their children to a Christian school, they will intensify their efforts in the home and through the available educational agencies of the church seek to fortify their children against the pernicious spirit of work-righteousness nurtured by the moral training of the public school. Their God-given responsibility for the souls of the children entrusted to their care demands it.

WILBERT R. GAWRISCH

THE GENERAL BOARD FOR HOME MISSIONS

Answers the Call to Serve

Library of Recorded Services

The various District mission boards have been called to serve in numerous places where circumstances have made it impossible to assign a pastor or even to provide occasional church services. Nuclei of Lutherans in parts of our land thinly dotted with our churches direct requests to their mission boards to open new missions. Groups of Christians disenchanted by the liberalism of their churches seek the advice of mission board chairmen and present their needs for church services.

Early in the 60's the General Board for Home Missions anticipated such needs and began an experiment with tape-recorded church services. The Board appointed a committee of three pastors, provided some modest equipment, and instructed the District mission board chairmen to use this method wherever the need might indicate.

The first services were mailed to Monte Vista, Colorado, in January 1965. Here a small congregation worships regularly in the Edward Schroeder home. Their pastor can come only every other week. On the other Sundays the people worship with either of three congregations, in Eagle River, Appleton, or Greenville, Wisconsin — by tape.

Edna, Texas, now has a thriving mission church. In 1965 the little congregation held its services with these churches in the north also by tape. Other missions have used this service in their early years. The committee is elated to become part of a congregation's early history.

Another opportunity presented itself in the first year of experimentation. Families of servicemen stationed in remote areas began to request this form of worship. So we had the joy of welcoming people to our churches from installations in our own country, Alaska, Okinawa, Germany, and, at present, in England. These services are often shared with others. This has earned us the reputation of being a Synod that is concerned about its individual members.

Two foreign missions have also appeared on our list. Our tapes provided their personnel a link with the church in the homeland. These are our medical installation in Lusaka, Zambia, and our mission in Guayama, Puerto Rico.

What began as a modest experiment and temporary expedient seems to have become an accepted resource of the General Board for Home Missions, namely, its Library of Recorded Services. Since 1965, 51 addresses have been contacted in 29 states. Twenty-two are being served at present.

Since this is a facility created by the General Board for Home Missions to help fulfill its assignment, all requests for recorded services should be made through the respective District mission board chairmen. The chairman of this special committee is Pastor Marvin Radtke, Box 98, Eagle River, Wisconsin. Other members of this group are Pastors Frederick Thierfelder and Orvin Sommer, Appleton, Wisconsin.

The current list of addresses is offered in the hope that a lonely reader may spot someone nearby with whom he may worship in this fashion:

Mr. Edward Schroeder
R. 1, Monte Vista
Colorado

Mr. Anthony Pittenger
1893 Boeing Avenue
Holloman AFB
New Mexico

Mr. J. D. Crawford
Box 518
Geismar, Louisiana

Mr. James Larkee
R. 2, Arden
North Carolina

Mr. Jack Jeske
123 Rader Drive
Antioch, Tennessee

Mr. Dennis Gehrke
1815 South Joplin
Pittsburg, Kansas

Mr. Rudolph Kruger
Box 86
Cotter, Arkansas

Mr. Roland Springstroh
127 Apache
Searcy, Arkansas

Mr. Paul Meyer
R. 2
Jacksonville, Illinois

Mr. Richard Westfall
18 Whaley Street
Danbury, Connecticut

Mr. Henry Koester
R. 2, Ghent, New York

Mr. G. J. Meyer
R. 1
Thomasboro, Illinois

Mr. Vernell Straub
Paulina, Iowa

Rev. Roger Sprain
Box 1042
Guayama, Puerto Rico

Mr. Fred Fehlauer
127 East 3rd Avenue
Dayton, Tennessee

Mr. Timothy Voss
2621 E. 25th Street
Topeka, Kansas

Maj. Norman Wightman
RAF
Alconbury, England

Mr. Wendell Otto
7243 Fontana Drive
Columbia
South Carolina

Mrs. Elton Sulzle
2502 Demming Blvd.
Cheyenne, Wyoming

Mr. George Thompson
3001 Roosevelt Hwy.
G-4 College Park
Georgia

Mrs. M. North
Box 435
Sitka, Alaska

Mr. Harry Roper
4859 E. Michigan
Fresno, California
O. A. SOMMER



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Does God Really
Keep His Promises?**

You wrote that over the years you had received great comfort from the following verses of Scripture: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord"; and: "Lo, I am with you always, even unto the end of the world." These surely are a great comfort to the Christian.

But you are troubled by the fact that during the past years several of your fellow Lutherans have committed suicide. You ask: "How can such things happen, when the Lord has clearly promised that He will care for His children until their end?"

God's Promises Stand

You very correctly recognize that God has made a clear promise to His children. That promise stands. God will never go back on anything He says. Don't let anything lead you to think that He may. For God not to keep His promises would mean that He is a liar. St. Paul assures Titus of the "hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). So you can depend upon it that God will permit nothing to turn His love which is in Christ Jesus from you. God is not going to tell you that His promise of forgiveness through Christ has been revoked. And Jesus is not going to tell you or anyone that He no longer will be with you. God is faithful; He will keep His word.

Not Irresistible

It appears to you, however, that God did not keep these promises in the case of several fellow Lutherans who committed suicide. There is another factor, however, that you must keep in mind. God does not force His grace and help on man. It is possible for man to turn away from them and reject them. Even though Jesus wanted to gather all Jerusalem to Himself, He did not force this on the people. Most of them rejected Him. Jesus had to say: "And ye would not!" It was not Jesus who had turned against Jerusalem, but the people of Jerusalem who had rejected Him.

There are other promises, too, that are a comfort to us as we face the future. God assures us that He will help us in time of temptation, that in faithfulness He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). God says that He will preserve your faith, for we "are kept by the power of God through faith unto salvation" (I Pet. 1:5). Yet these promises do not force God's

grace on us. They stand, but we are not forced irresistibly to accept them. They are a powerful encouragement to faith, but man can reject.

God Is Faithful

When man rejects, does that mean that God has changed His Word, that He has failed to keep His promises? Not at all. St. Paul writes to the Romans about this. In chapter three he points out that the Jews had the advantage over the Gentiles in that they had the oracles of God. God had given them His Word. However, many of the Jews did not believe. Paul then writes: "For what if some did not believe? Shall their unbelief make the faith of God without effect? God forbid! Yea, let God be true, but every man a liar" (Rom. 3:3,4). God's Word and His promises which the Old Testament people of Israel had were still in effect even though there were many who did not believe. God still was faithful.

Man May Reject

Certainly Judas was included in the promise of Jesus to His disciples and us that He was going to prepare a place for us. Yet Judas betrayed Christ, committed suicide, and went "to his own place" (Acts 1:25), which was certainly not what Jesus had promised to prepare. That was, however, not because Jesus didn't keep His word. It was the result of Judas' unbelief.

When today a fellow Lutheran turns to despair and takes his own life, this is not because of a failure of the promises to which you referred, but because he has turned away from them and the other promises of God's grace (we are assuming that this person was not mentally ill, but was fully aware of what he was doing). Jesus' Word still stands, even if there are those who turn away in unbelief. Their unbelief does not make God faithless.

Reassuring Examples

When you see cases where man rejects the promises of God, do not conclude that God does not keep His Word. Rather, call to mind then the many instances where God's promises were accepted and fulfilled. There are many in the Scriptures. Call to mind also the many Christians you know who are comforted and preserved by God's promises during a long period of illness and pain. Call to mind the many believers who found in God's reassuring Word their one hope in the face of death.

Yes, God is faithful. His promises stand. Man's unfaithfulness will not change that. Always cling in faith to what God says.

ARMIN SCHUETZE

Direct from the Districts

Dakota-Montana

MISSION NEWS

The mission congregation in Pierre, South Dakota, granted mission status last April, received Candidate Floyd Brand as its first resident pastor. He was ordained and installed on June 21.

District Missionary John Engel, who had gathered the group at Pierre, has now moved on to Yankton, and will serve that area and the Vermillion area.

PLACEMENTS AND VACANCIES

Candidate R. Weimer was ordained and installed on July 12 in the newly realigned field of Glendive, Terry, and Ekalaka, Montana. On July 19 Candidate G. Lemke was ordained and installed in the Raymond-Clark, South Dakota, parish. Candidate D. Shook was ordained and installed as pastor of the Akaska-Tolstoy field on August 2. Still vacant are Sioux Falls, Bowdle, and Canadian Edmonton.

MANDAN ANNIVERSARY

The Lutheran Church Of The Redeemer, Mandan, North Dakota, observed the 20th anniversary of the dedication of its church building on July 19 with a mortgage burning ceremony. Their former pastor, Prof. Paul Kuehl of NWC, was the festival speaker.

Michigan

25TH ANNIVERSARY, GRACE, DURAND

On June 21, Grace Ev. Lutheran Church, Durand, Michigan, observed the 25th anniversary of its founding. Two services of rededication were conducted in the forenoon with the Rev. Erhardt Schultz, pastor of the congregation, preaching for the occasion. The afternoon festival service, at which Synod President Oscar Naumann was the guest speaker, was followed by a reunion banquet.

The first worship service at Grace Church was held on July 15, 1945, in a remodeled house which the charter members had moved from Detroit to Durand and fashioned into an attractive chapel. The building served as the congregation's house of worship for 23 years and now is used

as a parish hall. Former pastors of the congregation were Norman Maas (1945-55) and Myron Kell (1955-60).

Lack of space forced the decision to relocate. In 1966 a tract of 13 acres was purchased one mile north of Durand; and on Easter Sunday, April 6, 1969, the congregation dedicated the first unit of its new facilities to serve as chapel and Sunday-school building until a permanent sanctuary is built.

COLONIAL CONFERENCE NEWS

Good Shepherd Lutheran Church, a self-supporting congregation at Dover, New Jersey, has applied for membership in the Wisconsin Synod and has been welcomed into the Colonial Conference. Its pastor, the Rev. Otto Zeeb, was accepted into our Synod by colloquy last fall.

Long anticipated building programs are now in full swing in four Colonial Conference missions. Peace Lutheran Church, King of Prussia, Pennsylvania, expects to dedicate its new chapel on September 13. Later in fall the members of our Savior's Lutheran Church, East Brunswick, New Jersey, will also dedicate a new chapel. Groundbreaking services on April 12 were attended by 88 members and friends. Atonement Lutheran Church, Baltimore, is proceeding with the adoption of working drawings for their first unit. And Messiah Lutheran Church, South Windsor, Connecticut, has received approval of preliminary drawings.

Pastor T. Pfothenhauer of St. Paul's Church, Ottawa, Canada, with the assistance of Summer Vicar Martin Stuebs, has begun exploratory services for 35 interested persons in Poltimore, 40 miles north of Ottawa.

Every Sunday services are now being conducted at the mission in Danbury, Connecticut.

NEWS FROM LOUISIANA

Crown of Life Ev. Lutheran Church, Slidell, Louisiana, received its first resident pastor when Candidate Douglas P. Weiser was ordained and installed on August 2. Pastor R. L. Wiechmann, chairman of the Florida Mission District Mission Board, conducted the service.

Pastor Weiser will serve the entire New Orleans area. At the present time, canvassing and survey work are being carried on to determine where the congregation should eventually locate. Members in the home congregations should remember that contributions to the Church Extension Fund make possible the purchase of land and the construction of buildings in missions fields such as this.

Northern Wisconsin

GROUNDBREAKING AT CAMPBELLSPORT

Immanuel Lutheran congregation of Campbellsport, Wisconsin, broke ground for its new church edifice on July 5. Immanuel's pastor, the Rev. John Baumgart, turned over the first shovel of ground. The building, designed by Brust & Brust, will have a structural steel frame covered with wood, a fieldstone front, and a wood-deck ceiling inside.

Pacific Northwest

DISTRICT CONVENTION

Trinity Ev. Lutheran Congregation of Omak, Washington, hosted the 1970 District Convention. Congregations from Washington, Oregon, Alaska, and British Columbia were represented by pastors and delegates.

The spirit of the District, which had observed its 50th anniversary in 1968, is best summarized by the following statement in President George Frey's biennial report: "When this second half-century of our history has ended and our District will, by God's grace, observe its centennial, we want this occasion to be marked by rejoicing because we, too, magnified the Lord and exalted His name together."

The convention days were busy days filled with elections, reports, and study. Pastor E. F. Lehninger was the guest essayist. His essay, entitled "The Space Age Work of the Church," concerned itself with the work of the Synod's Special Ministries Board. Pastor John Westendorf, secretary of the Committee on Relief, acquainted the convention with the work of our Synod in this area. The Board for World Missions was represented by Executive Secretary Edgar Hoenecke, who showed a number of films concerning our Synod's "world" work.

Elections showed the following results: Pastor George Frey, president;

Pastor Melvin F. Teske, first vice-president; Pastor A. B. Habben second vice-president; Pastor Paul Pan-kow, secretary; and Pastor Ralph N. Bauer, member of the District Mission Board.

YOUTH CAMP

Millersylvania Youth Camp was the site of a week of summer camp for the youth of the Wisconsin and Evangelical Lutheran Synods of the Puget Sound area. The camp is located a few miles south of the state capitol, Olympia, Washington, and adjoins Millersylvania State Park.

The first full week of July proved to be a week with ideal weather. Some 70 campers spent a most fruitful and enjoyable time. The mornings were devoted to lectures, singing and Bible study; the afternoons to archery, softball, volleyball, and swimming; the evenings to boating, games, movies, skits, and the closing devotion.

It is the prayer of all concerned that the theme of the camp: "Ye

Shall Be Witnesses Unto Me" will be a constant reminder to all that the life of every Christian will be a life of witness.

Southeastern Wisconsin

ANNIVERSARY AND CORNERSTONE LAYING

On July 19, 1970, Peace Congregation of Hartford, Wisconsin, observed the 10th anniversary of its house of worship and also laid the cornerstone of its new school. President O. J. Naumann was the guest speaker for the happy occasion.

Classes will begin in the school in September, but formal dedication services are planned for October 18. Mr. Alan Treder is principal of the school and D. H. Kuehl is pastor of the congregation.

The new school consists of six classrooms, built around a Junior-high-size gymnasium. It is so constructed that a second floor of six classrooms may be added in the future. The school is heated electrically.

INSTRUCTOR ROY STUHR DIES

On July 24, 1970, the Lord of life and death took to Himself the soul of a faithful Christian, Mr. Roy W. Stuhr. Born in Medford, Wisconsin, on February 7, 1911, he later lived in Winona, Minnesota. He took two of his college years at NWC. After graduating from Winona State University, he taught English and Latin in various high schools. In 1965 he accepted a call to teach these subjects at Wisconsin Lutheran High School, Milwaukee. Illness made teaching impossible since Easter 1970.

Pastor A. Mennicke of Winona, Minnesota, ministered to him during his last illness, and also conducted his funeral service, at which Principal R. Krause of the WLHS also addressed the family. Burial took place in Winona. The deceased was a member of Good Shepherd Lutheran Church, West Allis.

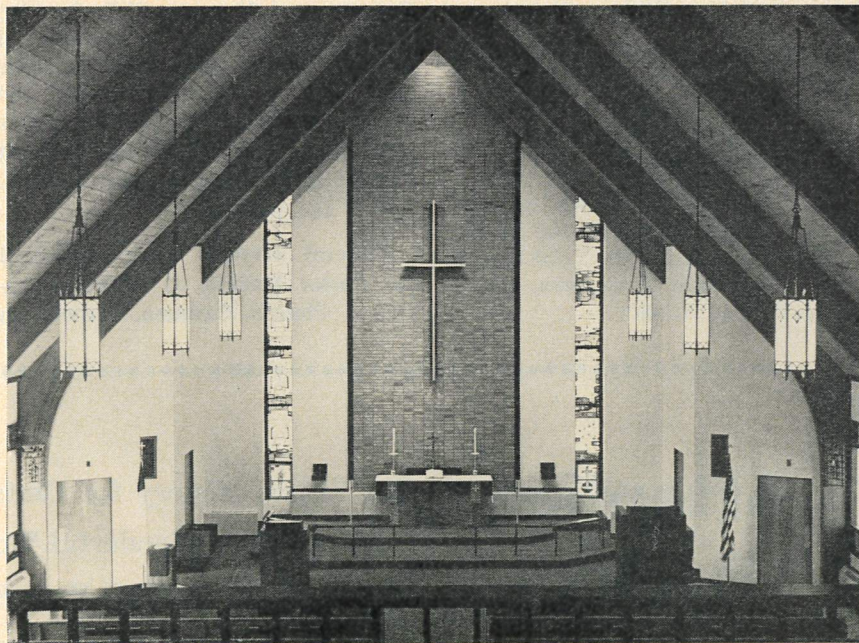
He is survived by his wife Ethel, a son Allan, and a daughter Katherine (Mrs. Simmons), who served as the second nurse in our Africa Mission.

A YEAR OF JOY AT BETHEL — PROMISE OF MORE TO COME

The peeling of her 97-year-old bronze bells marked the beginning of a new era in the history of Bethel Congregation of Bay City, Michigan, as it dedicated its new sanctuary, school, and fellowship hall-gymnasium to the service of the Lord on July 13, 1969. Services of Dedication, Thanksgiving, and Praise brought 1,112 members and friends together to share this joy, among them, Pastor Emeritus Martin C. Schroeder, who faithfully served Bethel for 37 years until retiring in September 1966, and during whose ministry the first stages of planning were begun.

NEW SANCTUARY

After serving the Lord for 97 of her 117 years at the corner of Madison and McKinley, Bethel relocated on five acres donated by two families of the church, at the east edge of the city. The new sanctuary is 48'x100' with seating for 375. Ample overflow seating is provided in the choir balcony and narthex. Offices for pastor and principal open off the narthex. The wide chancel, which permits 16 communicants to approach the Lord's Table at a time, is marked with custom-designed panels in dec-



Chancel and nave of Bethel Ev. Lutheran Church, Bay City, Michigan

orative acrylic on either side of the altar. The symbols on the right depict God, Father, Son, and Holy Ghost, while those on the left depict God working in man, Luther's seal, the Means of Grace, the Ministry of the

Keys, and the God-given torch of faith. The congregation is led in singing the Lord's praises by the 1,136-pipe Schlicker organ, purchased in 1960 as the first step in our planned construction.

SCHOOL AND FELLOWSHIP HALL

Joined to the church by a lounge area, the school contains two classrooms (800 and 1000 sq. ft.), and a 500-square foot library-meeting room, with carpeting throughout. A 76'x40'x23' fellowship hall-gymnasium with adjacent storage and kitchen-spectator area adjoins the school.

Total cost of the project was near \$340,000, exclusive of land, organ, furnishings for the school, and considerable donated labor. Wherever possible, the new modular construction methods were employed (together with multiple-use planning) with resulting cost reduction. The exterior of the buildings combines brick

with Georgia marble chips set in epoxy. Redwood is used throughout as exposed frame and trim material. A 60' open bell tower forms the main entry to the church. Plans have been drawn for five additional classrooms in the future.

A year after dedication, on July 12, 1970, the congregation considered the blessing promised God's Church in Isaiah 55:8-11 under the thought "God's Working Word." Visible evidence of God's power is shown in the encouraging statistical growth realized during this past year of dedication and in the interest and zeal shown by His people. Interest in reaching those outside our community

has also grown, as shown by substantially increased mission contributions given during the period of construction. With the purchase of a replacement parsonage in 1967 and the construction of a new teacherage now underway, Bethel looks ahead to the Lord's work especially blessed. We step forward with sleeves rolled up, knowing that the Lord is at our side and with His Word ringing in our ears and echoing from our mouths. Certainly we rejoice with the words of the Prophet Samuel and say: "Hitherto hath the Lord helped us!" (I Sam. 7:12.)

JOHN H. KURTH, pastor

† Pastor T. H. Mahnke †

The Rev. Theophil H. Mahnke, pastor of the tri-parish, St. Peter Lutheran Church of Savanna, St. Matthew Lutheran Church of Mosquito Hill, and Trinity Lutheran Church, Mt. Carroll, Illinois, was suddenly called home by his Lord on Monday, July 27, 1970, at an age of 64 years. He was born on November 19, 1905, at Newburg, Wisconsin, the son of Pastor and Mrs. William Mahnke.

Pastor Mahnke graduated from the Wisconsin Lutheran Seminary in 1929. He was ordained by his father, and then installed in his first charge at Cataract, Wisconsin.

In January 1930 he was married to the former Irene Heidtke of Milwaukee, Wisconsin. The Lord blessed their union with three sons, one of whom died in infancy.

From 1935-46 he was pastor of Eastside Lutheran Church, Madison, Wisconsin, and then accepted a call to Bloomer, Wisconsin. It was at this time that he developed serious health problems that forced him to withdraw from the pastoral ministry for three years. In 1956, his health sufficiently restored, he accepted a call to Trinity Lutheran Church, Mt. Carroll, Illinois. During the next years he also served as vacancy pastor in Savanna and Mosquito Hill. In 1962 these congregations were combined as a tri-parish, and Pastor Mahnke continued to serve them until the time of his death. On July 12 of this year he had ordained and installed Candidate D. Forss as assistant pastor of the parish.

Funeral services were conducted for Pastor Mahnke at St. Peter Lutheran Church, Savanna, Illinois, on

July 30. Pastor Forss and Vicar Ralph Stuebs officiated. The words of comfort were those of Ephesians 3:7-14. Committal services were conducted the same day at St. John's (Forest Home Avenue), Milwaukee, by President O. J. Naumann.

Survivors include his wife; two sons, Ronald and John; three grandchildren; his mother, Mrs. William C. Mahnke; two sisters, Mrs. Arnold Tiefel and Mrs. Robert Hochmuth; and three brothers: Pastor Jonathan Mahnke, William Mahnke, and Pastor Elmer Mahnke.

A legacy to his family and Christian brethren is the series of MEDITATIONS on old age, dated August 16-22, 1970, written after recovery from a siege of illness. They show acquaintance with tribulation, and point to the source of comfort, our Lord.

Attention Pastors and Teachers

The "Bible History for Christian Day Schools," "Bible Stories," "The Wonderful Works of God" (adult instruction manual by Prof. Paul E. Eickmann), and "In Defense of Martin Luther" (essays by Dr. John Warwick Montgomery) are available for immediate shipment from the Northwestern Publishing House.

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Hellmann, Robert, as pastor of Alpine Lutheran Church, Alpine, Calif., on July 19, 1970, by Paul Heyn, authorized by I. G. Frey, president of the Arizona-California District.

Mittelstaedt, John, as pastor of the New Mission in North Washington (D.C.), on July 26, 1970, by Walter Beckmann, authorized by W. J. Zarling, president of the Michigan District.

Shook, Durant P., as pastor of Zion, Akaska, and St. James, Tolstoy, S. Dak., on Aug. 2, 1970, by L. Wendland, authorized by A. P. C. Kell, president of the Dakota-Montana District.

Vogt, Wayne C., as pastor of Christ Our Savior Lutheran Church, Angleton, Tex., on Aug. 2, 1970, by I. G. Frey, authorized by I. G. Frey, president of the Arizona-California District.

Weiser, Douglas P., as pastor of Crown of Life Ev. Lutheran Church, Slidell, La., on Aug. 2, 1970, by R. L. Wiechmann, authorized by W. J. Zarling, president of the Michigan District.

Installed

Pastor

Eggert, Kurt J., as associate pastor of Atonement Ev. Lutheran Church, Milwaukee, Wis., on June 28, 1970, by W. J. Schaefer, authorized by A. Buenger, president of the Southeastern Wisconsin District.

Teachers

Enter, Steven, as teacher at St. John's Lutheran School, Princeton, Wis., on July 26, 1970, by W. L. Strohschein, authorized by Th. Sauer, president of the Northern Wisconsin District.

Marohl, Kenneth, as teacher at St. John's Lutheran School, Rt. 1, Mishicot (Gibson), Wis., on July 26, 1970, by Percy J. Darrow, authorized by Th. Sauer, president of the Northern Wisconsin District.

CHANGE OF ADDRESS

Pastors

Eggert, Kurt J.
4521 N. 42nd St.
Milwaukee, Wis. 53209

Koepf, Kurt F.
4536 N. Sherman Blvd.
Milwaukee, Wis. 53209

Teachers

Enter Steven
328 S. Clinton
Princeton, Wis. 54968

Marohl, Kenneth
Rt. 1, Box 349
Mishicot, Wis. 54228

Wilde, Paul H.
921 10th Ave West
Mobridge, S. Dak. 57601

APPOINTMENT

Teacher Daniel Hennig of Norfolk, Nebr., has been appointed to serve the unexpired term of Teacher John Isch on the Synod's Board for Parish Education. Mr. Isch resigned after accepting a call to Dr. Martin Luther College.

Oscar J. Nauman, President

FALL PASTORS' INSTITUTE

The 1970 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wis., will be held on five Monday afternoons beginning with October 5. Two lectures will be given on each of the five Mondays from 1:30-4:30 p.m.

"Pastoral Counseling"—
Prof. Armin Schuetze
"Messianic Prophecies in
The Old Testament"—
Prof. Heinrich Vogel

The registration fee is \$5. Reservations are to be sent to Prof. Carl Lawrenz, 11831 N. Seminary Drive 65W, Mequon, Wis. 53092.

E. G. Toepel, Secretary
Seminary Board of Control

CALL ACCEPTED

The Board of Control of Northwestern Lutheran Academy informs the members of the Synod that Pastor Paul Wilde has accepted the call as Dean of Students and Instructor of English at Northwestern Lutheran Academy.

Pastor David Krenke, Chairman

CALLS ACCEPTED

The following have accepted calls as professors to Martin Luther Academy, New Ulm, Minn.: Mr. Myron Duin, New Ulm, as professor of physical education and science; Mr. Allan Just, Reedsville, Wis., as professor of mathematics and coaching; Rev. Jerome Braun, Altura, Minn., as professor of Latin and religion. All will begin their teaching duties with the 1970-71 school year.

E. O. Schulz, Chairman
Martin Luther Academy
Board of Control

NOMINATIONS — NLA

The following men have been nominated for the position of instructor in the Science department at Northwestern Lutheran Academy, Mobridge, S. Dak.

Mr. Dennis Boknecht — Elgin, N. Dak.
Mr. Richard Everts — Grand Island, Nebr.
Mr. Ronald Georg — Mobridge, S. Dak.
Mr. David Golisch — Waukesha, Wis.
Pastor Dennis Hayes — Morrystown, S. Dak.
Pastor Iver C. Johnson — West St. Paul, Minn.
Mr. James Allen Sehoff — Manitowoc, Wis.
Mr. Melvin Selle — Onalaska, Wis.
Pastor Robert A. Sievert — Onalaska, Wis.
Mr. Walter Sievert — Manitowoc, Wis.
Mr. Philip Storby — St. Paul, Minn.
Mr. Paul Willems — Kewaunee, Wis.

Any correspondence regarding these candidates should be in the hands of the undersigned no later than Sept. 20, 1970.

Board of Control, NLA
Pastor David Krenke, Chairman
620 Ninth St. W.
Mobridge, S. Dak. 57601

CALL FOR NOMINATIONS PHYSICAL EDUCATION

Since Prof. Lloyd Thompson was released from his call at Dr. Martin Luther College to enable him to accept a call to Northwestern College, the Dr. Martin Luther College Board of Control requests the nomination of candidates qualified in the field of physical education.

Candidates should not only be qualified by training to teach physical education, but should also possess the qualifications necessary to becoming head of the physical education department. Coaching ability in several sports is essential, particularly in football since it may be added to the inter-scholastic sports program within the next two or three years.

Nominations with as much detailed information as possible should be in the hands of the secretary of the Board by Oct. 1, 1970.

Gerhard C. Bauer, Secretary
DMCLC Board of Control
8730 Nicollet
Bloomington, Minn. 55420

CALL FOR NOMINATIONS ENGLISH

The list of nominees is now over a year old from which the Dr. Martin Luther College Board of Control had been calling into the English department for the area of speech and linguistics. Hence the Board is requesting additional nominations for the area mentioned and hereby petitions the members of the Synod to submit such nominations.

All nominations with necessary pertinent data should be in the hands of the secretary of the Board by Oct. 1, 1970.

Gerhard C. Bauer, Secretary
DMCLC Board of Control
8730 Nicollet
Bloomington, Minn. 55420

CALL FOR NOMINATIONS

Since Prof. Duane MacNeill has resigned as a professor at Michigan Lutheran Seminary, the Board of Control of MLS asks the membership of the Synod to submit nomi-

nations for the vacant professorship. The nominees should be qualified to teach in the fields of mathematics and physical education. The nominees should also be able to do some coaching. Nominations should be in the hands of the undersigned no later than Oct. 12, 1970.

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

STUDENTS

In the Lincoln, Nebraska, Area

The Wisconsin Synod Churches of Lincoln, Nebr., welcome you to their services:
St. Mark of 19th and Burnham, G. Bode, pastor; Mt. Olive of 28th and Holdrege, L. Gruendeman, pastor.

VOICE OF LC

The "Voice of LC" is the national newsletter of Lutheran Collegians, is available to any interested persons, especially pastors, YPS leaders, and alumni of Lutheran Collegians. Copies may be obtained by sending a small donation to cover handling, plus name and address, to the national secretary, Miss Mary Black, 4147 E. Howe, R. 2, Bath, Mich. 48808.

REQUEST

A Communion set is needed by Mt. Olive Church, the new Wisconsin Synod mission in Tulsa, Okla. Should any congregation have a used set available, please contact:

Mr. Ambrose Plucker
2720 E. 56th St.
Tulsa, Okla. 74105

PEWS, BAPTISMAL FONT

Eight pews, six feet long, dark-oak finish and one baptismal font covered with white marble chips available to any congregation for cost of transportation.

Resurrection Lutheran Church
407 14th St. N.W.
Rochester, Minn. 55901

NAMES REQUESTED

PITTSFIELD, MASSACHUSETTS

Names of persons interested in the WELS services in Pittsfield, Mass., and surrounding area should be sent to the recently installed pastor of the Pittsfield Mission:

Pastor Paul Kelm
500 Pittsfield Rd. 16-D
Lenox, Mass. 01240

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

SLIDELL, LOUISIANA

Crown of Life Lutheran Mission in Slidell, Louisiana, now has a resident pastor. Send names of prospects living in the greater New Orleans area to Pastor Douglas Weiser, 3700 Pontchartrain Dr., No. 106, Slidell, La. 70458. 9:15 Bible study and 10:30 worship services are held on Sundays at 1120 Old Spanish Trail, the southernmost "Slidell" exit on I-10.

YOUNGTOWN, SUN CITY, ARIZONA

Regular Sunday services are being held in Sun City at 8:30 a.m. (M.S.T.) in the Town Hall North, 10725 Oakmont. If you know of anyone who has moved into America's most famous resort, retirement city and would be interested in attending Our Savior Lutheran Church of Sun City, please contact the undersigned.

Pastor David Gray
13420 N. 31st Ave.
Phoenix, Ariz. 85029

DAKOTA-MONTANA

ALBERTA-MONTANA PASTORAL CONFERENCE

Date: Sept. 29-30, 1970.
Place: St. Matthews Ev. Lutheran Church,
Edmonton, Alberta, Canada.
Preacher: John Sullivan, German; Kenneth
Lenz, English.
Agenda: The New Quest for the Historical
Jesus, Richard Strobil; Exegetical Treatment
of Matt. 5:21-48, Paul Stuebs; The Mean-
ing of the Biblical Terms for "heaven" in
the Old and New Testaments, Dr. Paul
Peters; The Freedom of the Will according
to Luther, John Sullivan.
Kenneth Lenz, Secretary

MICHIGAN

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

Date: Sept. 22, 1970.
Place: Good Shepherd Lutheran Church,
Dover, N. J.
Host Pastor: Otto Zeeb.
Time: 9 a.m.
Agenda: Exegesis of Rev. 2:1-7, Carl Pagel;
The Canon, Gary Baumler; A Critical Study
of LCUSA Proposals for Confirmation and
Communion, T. Pfothenauer.
Communion Service: 7:30 p.m., E. Waldek,
preacher.
E. Pinchoff, Secretary

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NORTHERN PASTOR-DELEGATE CONFERENCE

Date: Sept. 28 and 29, 1970.
Place: Zion Ev. Lutheran Church, St. Louis,
Mich.; N. Maas, host pastor.
Time: 9 a.m. Holy Communion.
Preacher: J. Ehlert (E. Gieschen, alternate).
Agenda: Exegesis of Eph. 5, N. Maas. Papers:
The Practical Distinction Between Law and
Gospel, J. Rockhoff; An Examination of
the Religious Aspects of YMCA and YWCA
in the Light of Scripture, James Westendor-
dorf. A presentation of our preministerial
program at Northwestern College, with em-
phasis on practical problems and cur-
riculum will be brought by a NWC faculty
representative.
J. Kurth, Program Committee

NEBRASKA

CENTRAL PASTORAL CONFERENCE

Date: Sept. 22, 23, 1970.
Place: Oskaloosa, Iowa.
Time: 10 a.m.
Speaker: M. Weishahn (C. Otto, alternate).
Agenda: Hosea 4—Exegetical-Isagogical, by
T. Zaring; Exegesis of Romans 1, by H.
Lichtenberg; The Formula of Concord—
Articles of IX and X, by J. Humann; A
Study of the YMCA, by M. Weishahn.
L. E. Cross, Secretary

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COLORADO MISSION DISTRICT PASTORAL CONFERENCE

Date: Sept. 29-30, 1970; Opening devotions
at 10 a.m.
Place: St. John's Ev. Lutheran Church,
Montrose, Colo.; G. G. Ditter, pastor.
Communion service: Tuesday, Sept. 29, 7:30
p.m. Preacher: J. F. Koch (W. W. Westphal,
alternate).
Agenda: Various Reports; Essays: Sanctifica-
tion is always progressive, H. G. Meyer;
Exegesis of Luke 16:1-9, G. G. Ditter; Exe-
gesis of a Psalm, L. G. Ellenberger.
G. G. Ditter, Secretary

NORTHERN WISCONSIN

RHINELANDER CONFERENCE

Time: 9 a.m. Communion service.
Place: St. John, Enterprise, Wis.
Date: Sept. 14, 1970.
Preacher: John Braun (Walter Goers, Jr.,
alternate).
Agenda: Exegesis of Eph. 4:27—5:12, H.
Kahrs; Paper: Canonicity of Scriptures, R.
Oswald.
Walter Goers, Jr., Secretary

PACIFIC NORTHWEST

PASTORAL CONFERENCE

Time: Sept. 22-24, 1970.
Place: Bethesda, Portland, Ore.
Preacher: J. Mahnke (Wm. Bernhardt, alter-
nate).
Agenda: Homiletical Study: Wm. Bernhardt
(Luke 12:49-53); Exegesis on Galatians
4:8f; Pastor Teske; Formula of Concord,
Article VII: Pastor Adascheck; Are We
Reaching the Youth of Today in our Con-
firmation Classes, or are there Ways in
Which these Classes can have more Im-
pact and Meaning? Pastor Schewe; Guide-
lines for Planning a Lutheran Wedding,
Pastor Zietlow; What Areas of Social Re-
form, if any, are Included in the Church's
Commission? Pastor Valerio; When, if
ever, is it Correct to Take a Fellow Chris-
tian to Court, Especially in the Light of
I Cor. 6:6, 7? Pastor Schliesser.
Paul Schliesser, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE

Date: Tues. Sept. 15, 1970.
Place: Our Savior's, Zion, Ill.
Host pastor: N. Barenz.
Time: 9 a.m. beginning with Communion.
Preacher: J. Schewe, II Cor. 8 (D. Schmeling,
alternate).
Papers: I Pet. 1, J. Schewe (alternate, I Pet.
2, T. Spiegelberg); Principles of Sola
Scriptura with Special Emphasis on Church
and Ministry Part II, F. Kosanke (alternate,
Hill's King James Version Defended, T.
Kraus).
Division of the Conference; Committee Re-
ports.
Please excuse to the host pastor.
David H. Ponath, Secretary

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METRO SOUTH PASTORAL CONFERENCE

Date: Sept. 21, 1970.
Time: 9 a.m. Holy Communion.
Place: Trinity Ev. Lutheran Church, 1052
White Rock Ave., Waukesha, Wis.
Host Pastor: Clayton Krug. Phone: 547-5350.
Preacher: Vaughn Vogel (Marvin Volkmann,
alternate).
Agenda: The Book of Revelation, P. Eckert;
When May a Christian Be a Conscientious
Objector? R. Schulz.
J. Wille, Secretary

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METRO NORTH PASTORAL CONFERENCE

Date: Monday, Sept. 28, 1970.
Place: Ephrata, 200 W. Concordia, Milwaukee.
Host Pastor: R. M. Seeger.
Time: 9 a.m. beginning Communion service.
Preacher: Prof. M. Albrecht (D. Arndt, alter-
nate).
Papers: I. Exegesis: Ps. 95:1-7; II. Does the
Form and Language of our Corporate Wor-
ship communicate meaningfully? III. Re-
vision of the Propers; IV. Reports and Con-
ference business.
Please excuse to the host pastor.
David R. Seager, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: Sept. 22, 1970.
Time: 9 a.m.
Place: St. John's, Baraboo, Wis.
Host: Pastor E. Toepel.
Exegesis: II Cor. 11, P. Geiger.
Isagogics: Habbakuk, C. Nommensen.
Doctrinal-Practical: Alcoholic Anonymous, M.
Herrmann.
Preacher: R. Siegler (E. Toepel, alternate).
James M. Mumm, Secretary

ATTENTION

Pastors and parents, please notify the
Lutheran Spiritual Welfare Commission of
students who are attending Michigan Tech-
nological University, Houghton, Mich.

Pastor Paul E. Kante
Student Contact Pastor
421 4th St., Box 607
Stambaugh, Mich. 49964

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

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