

THE NORTHWESTERN Lutheran

November 8, 1970

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BRIEFS by the Editor

The *Northwestern Lutheran* regularly brings accounts of what is happening on our mission fields — at home and abroad, news from the Districts, reports on special projects, and articles expounding God's Word and applying it to our situation. Our readers will gain the impression that we of the Wisconsin Synod are people busy doing the Lord's work and that we are people faithful to His Word.

However, we ought to be the first to admit that we are still far from perfect, far from being a people of whom the Lord is forced to say that He is fully satisfied with us. We have nothing to boast of but the mercy of God, His undeserved love and grace. Surely, it would be most distressing if God were suddenly to ask us: Do you love Me above all things? Do you love your neighbor as yourself? You and I know what the answer would have to be. We need Christ's blood to cleanse us from our sins and the power of the Holy Spirit to give us willing hearts. Yes, we are busy; but are we really doing all we can or ought? Yes, we are faithful; but are we also loving?

We need to search our hearts thus, for the task in 1970 is much greater than we sometimes imagine. This is no time to sit back and take it easy. Any Christian who heard the Egyptians cry out when their president died, "There is no God but Allah, and Nasser is God's beloved; Nasser is not dead; each of us is Nasser," and then add the plaintive cry, "Why do you leave us alone, Gamal?" was suddenly brought face to face with an immense multitude of people for whose conversion we have hardly done anything at all, and who by and large remain untouched by the Gospel of Jesus Christ. We know Christian missionaries are not welcome among Moslems. A recent writer on the pages of *The Northwestern Lutheran*, now residing in Turkey, relates that last year Christian evangelists were arrested merely for distributing Christian literature. What can we do for such who have replaced Christ with Mohammed, and the Bible with the Koran? It is clear the world into which Jesus sends us is not yet converted. Surely, we have reason to

pray and to step up our pace. Are you saying, "Send me! Use me!"?

But there are also problems nearer home. Every morning and evening I drive some 6½ miles between home and office. What I see is the tragedy of our times. I meet hundreds of young people going to and from school. But why are the smiles so few and gloom so deep? This "Now" generation doesn't even seem to have it now! It's not just the dress, as Pastor Leyrer points out in his article on "The Demand for Freedom." Having been Dean at Northwestern College, he knows what troubles the hearts of the young, and what they need. They need Jesus Christ. They need parents and friends who will speak to them about the Lord, and whose example proves that they are not hypocrites. This is where you and I and the other members of the Synod enter the picture. Are there young people who are being lost because of us? Are we providing Christian training at home? Are we supporting the Church in the area of Christian education? Are we bringing our youth to Bible class? And you can ask other questions of your own, I'm sure!

It's a step in the right direction that in the calendar year 1970 twelve congregations of our Synod have established eleven new Christian day schools, and that one association of congregations has established a new Lutheran high school. God willing, the next issue of *The Northwestern Lutheran* will bring you the happy details.

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

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COVER — "Selections from the *Northwestern Lutheran*" in Braille.

Editorials

Peddling Bicycles "Lutheran-Catholic 'Ties' Seen," reads the title of one newspaper article. "Convergence of Lutheran, Catholic Theology Possible," says another. "Catholic Bishop Given Ovation By Lutherans," and so on.

"We're going to buy the Catholic tradition," says a "leading theologian" of one Lutheran Synod. "A full and formal return to Rome," advises another. "Adopt a patron saint of unity," urges another guiding light of Lutheranism, "to enhance greater understanding with Catholicism."

It reminds you of the boy who put a bicycle up for sale. For 13c. When asked why he was selling the bike so cheap, he replied: "It isn't mine."

These Lutheran leaders, so-called, are selling cheap what is not theirs to sell. The doctrines of God are not up for auction. The blood-bought redemption of Christ is not to be bartered away.

By canon law, papal pronouncement, and public practice — penance, purgatory, mass, indulgences, rosaries, supremacy and infallibility of pope — the Church of Rome denies the heart of the Gospel: "The blood of Jesus Christ His Son cleanseth us from all sin."

Dialogue to "buy the Catholic tradition" is dickering away doctrine that is not ours to sell. It is too high a price to pay doing business with a merchant who brands with a curse salvation by faith in Christ alone (Council of Trent). "My doctrine is not mine, but His that sent me," said Jesus forbidding such a sale.

One Lutheran church paper put it: "There are some who do not like to hear it, but our Synod has changed and is changing — in many ways — theologically too."

We can see that. Must be a good market for cheap bicycles.

JOHN PARCHER

Women's Liberation This past summer the Women's Liberation Movement was launched with fiery speeches and hoopla, but did not draw many women out of kitchens and offices, factories and shops to march in the streets. Moreover, a kind of quiet seems to have settled over the scene.

Women generally are in support of one of the objectives of the movement — equal pay for equal work. Many of them also want a chance at jobs traditionally reserved for men only. Most women, however, are not calling for complete sexual freedom, abortion on demand, release from domestic duties, abolition of all distinctions between men and women (making men's and women's roles interchangeable).

Certainly Christian women are not calling for such liberation. For one thing, they already have a better equality than any vocation or profession can give them — the complete and absolute equality of redeemed children of God. In redemption there is no difference between male and female.

Christian women have too much good, sanctified sense to demand that their biology be annulled and that their genes and chromosomes be repudiated. They know that if God has made them female, He has accorded them the vital role of childbearing and childrearing. He has not "liberated" them from their families, nor exempted them from their duty to "keep the family together — husband and children — as a harmonious unit," as Princess Grace puts it.

Only Christian women can also know that there is a freedom that Women's Liberation "radic-libs," who conceive of emancipation only as self-indulgence in power or pleasure, cannot comprehend. Only a Christian knows what Peter meant when he wrote: "Live as free men, but not using your freedom as a pretext for evil, but live as servants of God." Kate Millett, guiding spirit of the movement, would never be able to understand that freedom to serve is the ultimate in liberation.

CARLETON TOPPE

Truth In Humor Much humor finds its point of departure in the fears, frustrations, and failures of man. Man, collectively and individually, is depicted by humorists as a hapless Sad Sack buffeted by Fate, with everything stacked against him. Typical is the exaggerated proposition set forth in one of "Murphy's Laws," which states: "If anything can go wrong, it will." The picture of man as a perpetual loser gives rise to such wry essay titles as "The Perversity Of Inanimate Objects" and "The Wily Coathanger."

Humor, more often than not, is simply exaggerated truth. Real-life failures and frustrations, rather than imagination, have led humorists to portray life as a sort of nefarious plot against the individual, and to conclude facetiously that all traffic lights flash on in a sequence of five red to one green. The recurring theme is that you can't win.

Rueful humor, being close to the truth, hardly supports the illusion that man in his vast wisdom is on the verge of solving all the problems of life and is nearing the top rung on the ladder to Utopia. The basic problems which have afflicted man through the ages still remain, and the breakthroughs on which modern man so prides himself have, if anything, only served to make life more complex. Humorists have a subtle way of reminding us of this.

(Continued on page 381)



Studies in God's Word

"Where Is Their God?" — Joel 2:12-17

"Therefore also now," saith the Lord, "Turn ye even to me with all your heart and with fasting and with weeping and with mourning. And rend your heart and not your garments." And turn unto the Lord your God, for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him, even a meat offering and a drink offering unto the Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders; gather the children and those that suck the breasts. Let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, "Spare Thy people, O Lord, and give not Thy heritage to reproach, that the heathen should rule over them. Whereupon should they say among the people, 'Where is their God?'"

Where Is the Lord?

It is an old, old taunt. Pharaoh voiced it when he blurted: "Who is the Lord, that I should obey His voice?" On Golgotha evil men expressed it: "He trusted in God; let Him deliver Him now, if He will have Him, for He said, 'I am the Son of God'" (Matt. 27:43). In our day the declaration that God is dead insinuates the question: "Where is the Lord?"

When the Lord's name falls into disrepute, it is very likely that a

mighty display of God's power is imminent. Israel was sprung from Pharaoh's clutches. Jesus broke death's bands. In Joel's day godly cheer fell on the heels of divine chastisement; joyous favor followed famine.

The Lord's honor was at stake. His people appeared abandoned. The nations surrounding Judah might have concluded that the Lord was powerless to help His people, or that He really did not care about them. The heathen were on the verge of making God's "heritage" a reproach — of using the name of Judah as a byword of disgrace. This would have given the Lord a bad name, for He had wedded Himself to His people.

Who Repents?

A change was needed to elevate the Lord's honor in the minds of the heathen. But who would do the changing? Not the Lord — "For I am the Lord, I change not" (Mal. 3:6). Yet it would appear to human vision as if the Lord had changed if Judah's fortunes were reversed. Appearances, however, deceive. Only in the feeble mind of man does God "repent." His covenant is constant. His promise is permanent. His Word abides. The Lord "abideth faithful; He cannot deny Himself" (II Tim. 2:13). He may *relent*, but only to protect His honor.

In fact, it was upon the very changelessness of the Lord that His priests were to base their appeal. The people were to turn to their faithful God, who forever is "gracious and merciful, slow to anger, and of great kindness." In this it becomes clear who was to change. God's chosen people had turned away from Him in their "pursuit of happiness." Now they were to return to Him in their flight from unhappiness.

Heartly Reform

No sham-repentance that involved merely outward reform would do. Rent hearts, not garments, were called

for. Not that torn raiment, fasting, bewailing, and chest-pounding grief were out of place. Not at all! Such are acceptable expressions of heartfelt sorrow, as long as they are just that. But vain mouthings and empty ceremonies simply could not parade as genuine repentance before the all-seeing eye of God. As ever, "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise" (Ps. 51:17).

All the people were summoned. None was exempt — not the old nor the young, not the nursing mother nor her nursling, not the newly wed husband nor his bride. All were summoned because all stood guilty before the Lord and all shared a common judgment. Each had his sin to confess. Each needed to appropriate the Lord's mercy and grace. And each would share in the Lord's blessing. Perhaps the Lord would even "leave a blessing behind Him" by restoring the harvest in addition to absolving them of their sins.

By the way, Scripture in general, as here, does not discourage the presence of children — even infants — at solemn assemblies. And we do well to recall that in Bible times families were not arbitrarily limited. Apparently, the only "nurseries" were the ones the Lord provided: human laps.

Grace on Display

When His honor was at stake, the Lord determined to hallow His name among men. In the process, His people would benefit as trophies of His grace on exhibit before the nations. None would dare to ask: "Where is their God?"

When the Lord's name was reduced to mockery and all but ignored in the Middle Ages, God raised up Luther to remove the tarnish from His name. And we are the beneficiaries of the Lord's acting to hallow His name. *Soli Deo gloria!*

PAUL E. NITZ



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Where Was
Lazarus' Soul?**

"When Lazarus died, did his soul go to heaven, and four days later when Jesus raised him from the dead, was his soul called from heaven and reunited with his body? Or did his soul stay waiting for Jesus to command Lazarus awakening from death?" The same question, this reader points out, can also be asked about the daughter of Jairus and the son of the widow of Nain, or about any of those who were raised from death.

In Death the Soul Leaves the Body

What happens when a person dies? Scripture is clear on this. In Ecclesiastes we read: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (12:7). The soul, or spirit, is removed from this earthly body and, in the case of believers, is with God. Also when Jesus died, we are told that He "yielded up the ghost" (Matt. 27:50). He gave His spirit into the hands of His Father. Repeatedly death is described in this manner, for example, also in the case of Stephen, Acts 7:59.

When Lazarus died, we can only assume that this is what happened, his soul departed from his body. There is no question about the reality of his death. Jesus plainly said: "Lazarus is dead" (John 11:14). His soul had gone out of his body. His body had begun to decay. His death was no different from any other death.

The Body Will Rise Again

In the resurrection our bodies will rise again. Life will be restored to our lifeless bodies. If death is the departure of the soul from the body, to have life again is to have the soul return into the body. When Elijah prayed for the restoration to life of the widow's son, he prayed that "this child's soul come into him again" (I Kings 17:21). When Jesus raised Lazarus from the dead, Lazarus' soul returned into his body.

The question asked is this: Where is the soul between the time of death and the resurrection? The body lies in the grave; but where is the soul during this time?

Scripture does not give us an answer to this question in quite the direct way we should like. It does assure us that when a believer dies he is with the Lord. Jesus

told the malefactor who repented: "Today shalt thou be with Me in paradise" (Luke 23:43). St. Paul had the desire to depart and be with Christ (Phil. 1:23). Death would be followed by being with Christ. For the unbeliever, damnation follows upon death. Judas upon his death went to "his own place" (Acts 1:25), eternal damnation. One may conclude from this that the soul of the believer is in heaven during the days, or years, or centuries, during which his body is here on earth waiting for the day of judgment. Then on judgment day the soul leaves heaven, is reunited with the body, and body and soul together enter heaven again. Scripture does not, however, speak in quite so explicit a manner. It simply assures us that with death, we shall find ourselves either with God or in hell.

Eternity is Timeless

It is well, in this connection, to remember that when our soul leaves this body, the body remains in this created world, with its limitations of time and space. The soul, however, enters into eternity, which is not subject to these limitations. Eternity is timeless. With God a thousand years are like a day and one day like a thousand years. This is hard for us to comprehend. What to us on earth may be a long period of time is not the same in the timeless eternity, where there is no marking off of time in days, and months, and years. This forces us to realize how difficult it is for us then to speak of time in reference to our soul, once it has left this earth. That is why we will not speculate beyond what Scripture says. It is enough for us to know that with death, we shall enter either heaven or hell. How this fits in with the time during which our body remains in the grave we cannot say. But this we know that both the soul and the body of believers will share in the glories of heaven.

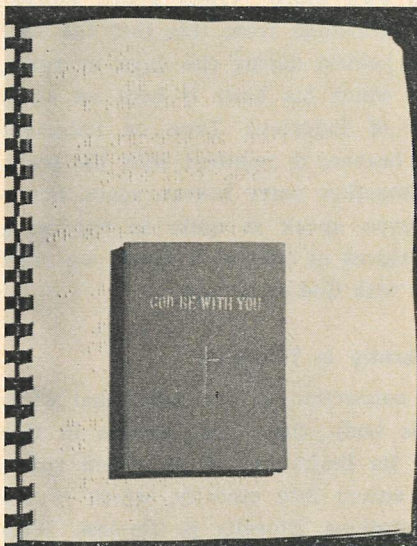
For this same reason it is difficult to say much about Lazarus' soul during those four days while his body was in the grave. Whatever is true of our souls during the time our bodies are in the grave, the same, no doubt, was true of his. It was with God in eternity, where there is no counting of days. More than this God has not found necessary to reveal to us.

ARMIN SCHUETZE

That the Blind May See

When was the last time you walked five miles? And did you ever walk five miles to attend a church service?

One of our pastors reports that a blind man did that very thing. In doing so, he found not only a church preaching the Word in its Scriptural purity, but also a church body with consecrated Christian women ready to put their time and skill in the service of the Savior for the benefit of their less fortunate fellow Christians.



Prayer book in braille

The LWMS

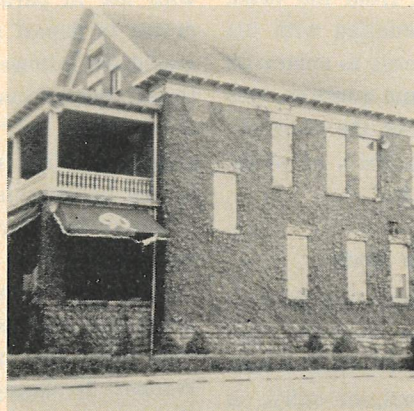
The purpose of the Lutheran Women's Missionary Society (LWMS) is to arouse interest in the work of missions and to support special mission projects.

One of the really thrilling services this organization renders is the preparation of braille materials for the blind. The purpose is to serve the nonsighted members of WELS with the written Word and to share the knowledge of the Savior with those who have as yet not heard of Him. The need for braille materials was brought to the attention of the LWMS by President O. Naumann in 1965. Since then this work has grown by leaps and bounds.

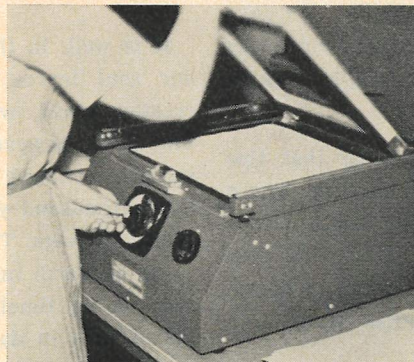
Workshop and Personnel

After the braillists, working in their own homes, have completed an as-

signment, the transcribed material is sent to the Workshop for the Blind, located on the second floor of the Wulff Funeral Chapel, 934 Reaney Avenue, St. Paul, Minnesota 55106, whose owners have graciously donated the use of three good-sized rooms.



Wulff Funeral Chapel: site of workshop for the blind



Thermoform (braille duplicator)



Mrs. Glenn Fleischaer operating the cutter-binder

The work is done by 50 volunteers, all of whom are members of the St. Croix LWMS Circuit. Mrs. Fred Kogler is production manager, Mrs. John Denninger business manager, and Mrs. Robert Bushaw in charge of secretarial work. The volunteers duplicate the materials on a thermoform, bind the copies, and prepare them for mailing. To say the least, the workshop is a busy place.

Pastor Donald W. Grummert serves as contact man. His address is 1435 Adam Street NE, Minneapolis, Minnesota 55413. All requests for materials should be sent to him through the local pastor.

"Selections from The Northwestern Lutheran"



Mrs. John Jenswold, braillist for "Selections from The Northwestern Lutheran," and members of the LWMS Lakeshore Circuit

The most recent venture in serving the blind with the truth of God's Word is the transcribing of selections from *The Northwestern Lutheran*. Each issue in braille brings selections from two consecutive issues of *The Northwestern Lutheran*. The selections are made by Mrs. Herbert Speckin, chairwoman of the Workshop Committee, in cooperation with Mrs. John Jenswold of Watertown, Wisconsin, who does the braille-work for this task of love. Since the work is done directly from the galley sheets of the NWL, "Selections from the Northwestern Lutheran" is in the mail almost as soon as the printed copies are. Each issue runs between 40 and 80 pages. The cost is approx-

imately \$2.00 per copy, and is borne by offerings from various LWMS circuits and individuals. It is supplied to the blind free of charge. At present about 40 blind people are receiving "Selections from The Northwestern Lutheran." Requests are to be channeled through Pastor Grummert.



Pastor D. Grummert and Mrs. Fred Kogler examining "Selections from The Northwestern Lutheran"

Materials Available

The following materials are now available: "Luther's Small Catechism" (five volumes); "This Blest Communion"; "God Be With You" (prayer book); "Intermediate Sunday School Course"; "This We Believe" (our Synod's statement of belief); "Yalaahn," "La Paloma," and "Trophies of Grace" (three books on our Apache Indian Mission); LWMS topic books "Lifting the Cross" and "Build Ye the Kingdom"; "Eden to Babel," "Heaven Is My Home," and "God's Children Pray" (three books of medi-

tations); two tracts: "Marriage is Sacred" and "Justification"; and "The Lutheran Hymnal" (in 4 volumes). In production are: "Basic Doctrines of the Bible" (A. Schuetze), "Guidance from God's Word" (A. Schuetze), "The Wonderful Works of God" (an adult instruction manual by P. Eickmann), "Ministers of Christ" (J. Meyer), and two pamphlets for Bible class: "Christ and the Holy Scriptures" (H. Wicke) and "The Gospel Banners Forward Go" (W. Franzmann).

World Outreach

Though the mission projects of the LWMS are under the supervision of the General Board for Home Missions, the ladies have also been assisting with work for the blind on two world mission fields. In Japan a Japanese mission worker had been producing tracts under the supervision of Missionary Poetter, duplicating the tracts in the slow one-by-one process. Now he sends his manuscripts to the workshop, where volunteers thermoform (duplicate) 50 copies of each tract to be distributed among the blind in Japan. Five tracts have been duplicated as of now.

In Central Africa, Missionary Richard Mueller came into contact with two blind persons who could read English braille. This contact led to several others, so that eight men are now "reading and studying" the braille materials provided by the

workshop. Six boxes of materials have been sent to Central Africa so far. One of the men studying the braille material is planning to attend our Bible Institute in Lusaka. As we read accounts such as these, we cannot help but recognize the Lord's hand in this.

Support of the Program

The program is supported entirely by offerings and donations from groups and individuals. Offerings are to be sent directly to Mrs. Herbert Speckin, chairwoman of the LWMS Workshop Committee. Her address is: 2369 N. 103rd, Wauwatosa, Wisconsin 53226. Money sent for the project is kept separate from the regular LWMS treasury in a restricted fund account of the General Board for Home Missions.

You may be interested to know that the transcriber of the tract on "Justification" requested that copies be placed in two public libraries so that blind persons not of our faith could be exposed to the wonderful truths of God's Word. A blind proofreader, not affiliated with one of our churches, when proofreading "Eden to Babel" stated that everyone should read this book because it is a book pertinent to today's situation and points people back to the Word of God.

Will you help make this more than just a dream?

SCHOOL DEDICATION AT ST. JOHN'S

Newtonburg, Wisconsin

September 20, 1970, was a day of rejoicing for the members of St. John's Lutheran Church of Newtonburg (rural Manitowoc), as they by the grace of God dedicated a three-room addition to their Christian day school.

In the morning service Pastor Cl. Koepsell of Oshkosh, a member of our Synod's Board for Parish Education, spoke on II Timothy 3:14-17, using as his theme: "Training For Life." Two students of theology, both members of St. John's and graduates of its Christian day school, conducted the service in the afternoon. Using Psalm 100 as his text, Ralph Waack

addressed the congregation on the subject: "Our Thankful Response to What the Lord Has Done for Us." Ralph Stuebs conducted the liturgy. The rite of dedication was read by the undersigned.

As early as 1857, six years after the founding of the congregation, our forefathers saw the need of bringing up their children in the nurture and admonition of the Lord, and proceeded to establish a Christian school. At first it was conducted on a part-time basis. Since 1903 it has been operated as a full-time school. The enrollment in 1969 reached 79. Teachers are Mr. Elroy Bartsch, Miss Elaine Fehlaue, and Miss Doris Hagedorn.

Moved by the same spirit which has ever moved Christians to provide a Christ-centered education for their children, the members of St. John's prayed, planned, and labored together to erect the present addition, which measures 72'x44'. The walls are of block construction, faced with bricks matching the church and the old school. The addition provides three new classrooms and a spacious corridor. One of the old classrooms was converted into a workroom for the teachers.

St. John's humbly thanks God for giving it the will and the means to erect this new building, when He made the erection of this addition necessary by blessing the school with an increased number of pupils.

PASTOR A. T. DEGNER

Three Continents . . . Two Pastors . . . One Gospel

THREE CONTINENTS

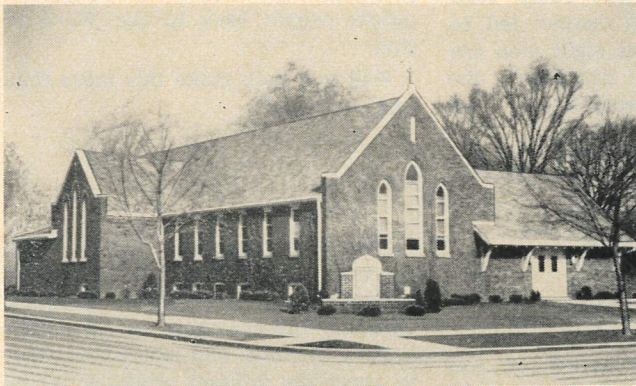
From the Lutheran Church in Central Africa came a call (transmitted through the WELS Board for World Missions) for a man to help teach and proclaim the Gospel in Malawi and Zambia and to instruct men entering upon their second year of seminary training that they might in turn preach the Gospel of Jesus and give the right answer to the question first asked by the Ethiopian in Israel's Negeb who asked the evangelist Philip, "Of whom speaketh the prophet this? Of himself, or of some other man?" The call from Central Africa came to 1014 North 17th Street, Manitowoc, Wisconsin, USA, North America.

From young men and young women serving in the Armed Forces of our country, fighting a dangerous war in Southeast Asia, came a call (transmitted through the Military Services Committee of the WELS Special Ministries Board) for a man to bring them the comfort of the Gospel, the strength of the Sacrament, and the knowledge of God's will, that they might live a life of repentance and sanctification as they face the basic issues of life and death and cry out with the jailor at Philippi, "What must I do to be saved?" The call came from Vietnam, Cambodia, and Thailand, and came to 203 East Howard Ave., Milwaukee, Wisconsin, USA, North America.

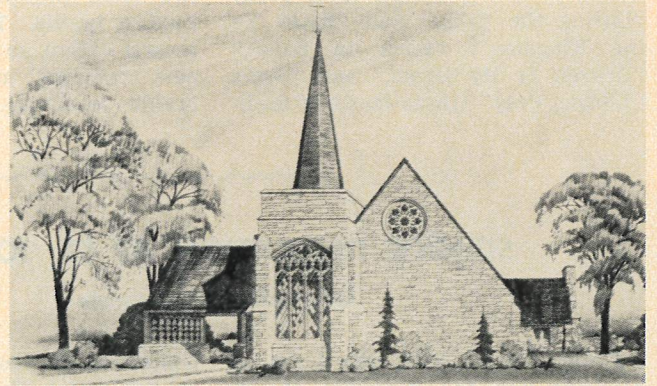
TWO CONGREGATIONS

The above address is the parsonage of Grace Ev. Lutheran Church. This congregation needed its pastor. Founded in 1940, the congregation is only 30 years old — young as congregations go. It numbers 450 souls, 335 communicants, and 109 voting members. Besides, the pastor was president of the Northern Wisconsin District. No doubt about it, his flock, small and large, needed him. A grave decision faced him and his congregation!

The above address is the parsonage of Resurrection Ev. Lutheran Church, a congregation numbering 931 souls, 714 communicants, and 193 voting members. It has a history going back to 1913, just a few years before America was embroiled in the first armed conflict of this war-ridden century. Besides, the pastor was the visiting elder of his conference, and his fellow pastors depended on his wisdom and counsel. What a decision to make for both pastor and congregation!



Grace Evangelical Lutheran Church, Manitowoc, Wisconsin



Resurrection Evangelical Lutheran Church, Milwaukee, Wisconsin

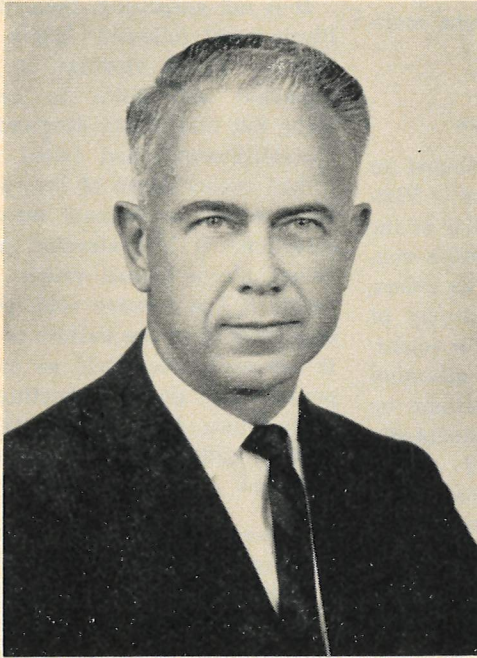
TWO CLASSMATES

The pastor called to Central Africa is Pastor Theodore Sauer. He had served the African mission field once before, from 1961 to 1964. He knew in advance the conditions under which both he and his wife, who is a registered nurse, would have to live and work. He knew of the rising tide of nationalism which might soon cause all whites to be less than welcome. But his decision was to leave Grace, Manitowoc, and to move to a place approximately 40 miles from Lusaka, Zambia, with another missionary and his wife the only other Americans nearby. He said: "When the Lord makes it clear that's where He wants you, that's where you go."

Pastor Roland Ehlke — both he and Pastor Sauer graduated from the Wisconsin Lutheran Seminary at Mequon in 1940 — is convinced that sending civilian chaplains to minister to our young people in the Armed Forces is the best possible way of contacting our own members. Acting on this conviction, he requested a year's leave of absence from his congregation, to become the sixth in a series of pastors named to this post by the Wisconsin Evangelical Lutheran Synod. Trusting in the Lord who promises to give His angels charge over us, Roland Ehlke decided for Saigon and the military bases and hospitals in Southeast Asia.

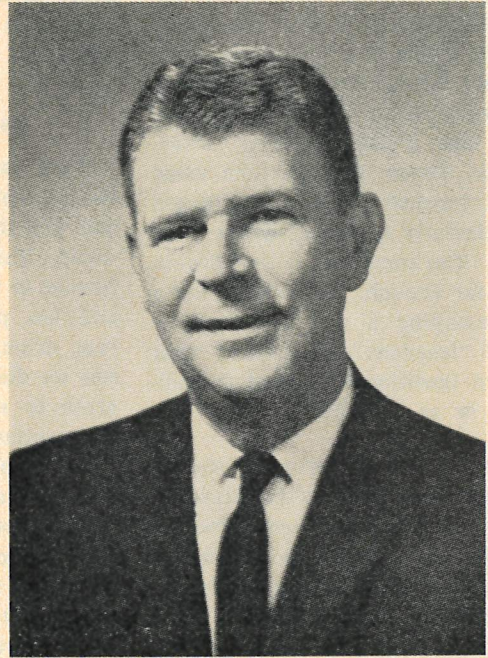
BOTH COMMISSIONED ON SEPTEMBER 6

In a service at Grace Church, Manitowoc, Pastor Edgar Hoenecke, Executive Secretary of the Board for World Missions, flying in from distant San Diego, California, proclaimed the Word which strengthened Pastor Sauer as he entered upon his duties, old and new. Pastor Hoenecke preached on Isaiah 6:8, "Here am I; send me." The rite of commissioning was read by Pastor A. Mennicke, chairman of the Executive Committee for the Lutheran Church of Central Africa. Grace Congregation is being served temporarily by Pastor Alvin Degner.



Missionary Theodore Sauer

In the service at Resurrection Church, Milwaukee, Pastor Ehlke was inducted as Chaplain Ehlke by Pastor Arnold Schroeder, chairman of the Military Services Committee. The sermon was preached by Pastor Clayton Krug of Waukesha, who sent Chaplain Ehlke on his way with the words: "Look how thy brethren fare!" (I Sam. 17:12-19.) Blessings were pronounced by fellow pastors R. Michel, L. Voss, U. Larsen, C. Krug, and Ehlke's son, Roland Cap Ehlke, a student at the Seminary, who together with Pastor Michel will shepherd Resurrection Church for the next year.



Civilian Chaplain Roland Ehlke

BOTH PREACH THE ONE GOSPEL

To men in Central Africa Missionary Sauer proclaims: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He follows in the footsteps of Philip who, at the request of the Ethiopian, "preached unto him Jesus." As in the Negeb, so in Central Africa.

Address:
Pastor Theodore A. Sauer
P. O. Box 1911
Lusaka, Zambia
Africa

To men of all races (as opportunity presents) Chaplain Ehlke brings the answer Paul and Silas gave to the jailor: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Paul and Silas "spoke unto him the Word of the Lord, and to all that were in his house." As in Philippi, so in Saigon and Southeast Asia.

Address:
Pastor Roland Ehlke
329 Vo Tanh, Saigon
WELS Box 56
APO SF 96243

Editorials

(Continued from page 375)

Humor, perhaps unwittingly, often points up a vital truth — namely, that without God and without faith, life in this world is an exercise in futility and frustration, doomed to final failure. Modern man might therefore take his humor a little more seriously. Though it will

not offer him the answers, it can serve to deflate his false pride and cause him to look for answers apart from his own questionable wisdom. And if by God's grace such a man is led to the knowledge of the Savior, he will find that life is more than a cruel practical joke after all.

IMMANUEL G. FREY



Speaking Out on Education

THE DEMAND FOR FREEDOM

There is nothing new about the demand for freedom. Our own nation found its origin in a demand for freedom, and, by and large, our citizenry has been grateful for the social, religious, and political liberty which resulted. Today, however, the value of that freedom is being challenged — particularly in the academic community. The complaint is that it does not go far enough. As a result, some are demanding a new and broader type of “freedom,” far beyond what we have traditionally prized as individuals or as a nation.

We would be in error, of course, if we felt that student dissatisfaction, student protests, and even student rebellion were recent developments. Records indicate that they are as old as Harvard, dating all the way back to 1626. It would be equally erroneous to generalize, to attribute to all the actions of a comparative few. Nevertheless, it does appear that current protests and demands have become more widespread and insistent than in former years; that they have received broader support and have been marked by a greater degree of violence and property destruction.

In the educational field that is evidenced by open confrontation between students and administration. Students have demanded greater authority both in the area of student regulations and discipline and in matters of curriculum, teaching methods, and research projects. In the civil field, it has resulted in riots and bloody confrontations with police. And in the moral field, it has expressed itself in nudity at rock festivals, in unmarried couples living together in noncampus housing, in a demand for greatly relaxed visiting

hours in dormitory rooms, in insistence upon the right to smoke marijuana, use illegal drugs, etc.

Contributing Factors

Many factors have contributed to the current situation. There is Vietnam and the overall instability of the world. This has shaken youth's confidence in the leadership of its elders, and has promoted a philosophy of “eat, drink, and be merry, for tomorrow we die.” The excessive attention given to student demonstrations by the various news media undoubtedly encourages extremists and causes radical leaders to take themselves more seriously than they should. And then there is the sheer weight of numbers, as college and university enrollments have reached unprecedented levels.

A Materialistic Permissive Society

Basically, however, student dissatisfaction and demand for freedom has its roots in a materialistic and overly permissive society. Never before has a generation been reared under such favorable economic conditions. This has not been an unmixed blessing. Too many homes have been left without parental guidance while father and mother sought to acquire material wealth. To complete a vicious circle, additional hours were spent away from children as parents spent the expanded income. “Bring up your children in the nurture and admonition of the Lord” seemed less practical than financial security, less important than amusement. Parents thought they could compensate for their neglect by giving their children an overabundance of material things or by relaxing wholesome restrictions

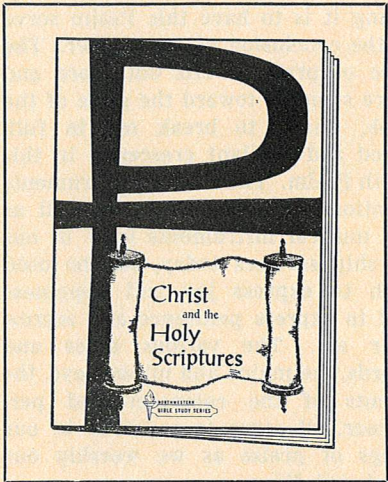
upon their behavior. Gifts replaced love; baby-sitters replaced personal attention; and a weak permissiveness eliminated the loving discipline every child needs. What is more, these same people were equally permissive with themselves. For while they publicly professed a certain moral standard, in private they flagrantly sinned against it.

Youth Versus The “Establishment”

It is not surprising, then, that disillusionment followed. Youth is perceptive. In its idealism, it is also impatient and quick to condemn. Many felt that the existing order, the “establishment,” had failed utterly. It had robbed them of love and left them without emotional security or direction. It had elevated material values above human values. In so doing, it had become cold, ruthless, disinterested in the welfare of others. It had made the world an explosive powder keg, perhaps cheating youth of its future. It was thoroughly hypocritical, failing to practice what it preached.

Such an “establishment” then, could no longer be supported. There must be total disassociation and rejection. Youth must establish its own identity — if through no other way than distinctive hair styling or mode of dress. More seriously, many also felt justified in meeting the “establishment” in violent physical conflict, and in rejecting all its “hypocritical” moral standards. This is the demand for freedom: no “establishment” rules, no “establishment” ideals, no “establishment” morality or way of life. Let everyone set up his own principles! Of course, the sinful nature of man delighted in using this seemingly justified demand for freedom as an excuse for base indulgence of the flesh. Having been denied discipline as children, many found it impossible to discipline themselves.

Despite the excesses, it would be a sad mistake to write off all demands as undeserving. For that matter, neither do we have a right to be overly critical of youth's attempt to establish its own identity in matters of appearance, as long as simple



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Christ and the Holy Scriptures
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Six lessons demonstrating how Christ used the Scriptures, lived by the Scriptures, and how He wants us to live by the Scriptures.

The Gospel Banners Forward Go
by W. H. Franzmann

UNIT ONE —
**The Gospel Begins Its
March of Conquest**
Stock No. 7 N 40

This series will appear in three units based on the first 12 chapters of the Book of Acts. The aim of this study is to foster more faithful and effective witnessing for Christ, even in the face of adversities.

The above Study Guides will be available for October 1970. Each of the Study Guides has 24 pages, stiff paper cover, size 5½ x 8. Price: 35 cents each.

The following Study Guides will be available in Spring, 1971:

The Gospel Banners Forward Go
UNIT TWO —
**The Gospel Continues Its
March of Conquest**
W. Franzmann
Stock No. 7 N 41

UNIT THREE —
**The Gospel Invades the
Gentile World**
W. Franzmann
Stock No. 7 N 42

hygiene and Christian decency are observed. On the other hand, we do have a right — even the duty — to resist and reject youth's demand for freedom when this demand disregards the rights of others or ignores God's moral law.

Freedom With Responsibility

True freedom brings with it responsibility, the responsibility of disciplining oneself, the responsibility of protecting the rights and freedom of others. Those who demand the right to make noise all night in a park next to a hospital, who insist upon having "block parties" regardless of inconvenience to others, who flagrantly look for confrontations with the police, who deny members of the "establishment" the right to speak — do not understand what freedom is. This is tyranny over the rights of others. "Freedom" without responsibility can only result in anarchy and a loss of freedom for all.

Christian Liberty Versus Fleshly Indulgence

The real answer to the demand for freedom lies in the Biblical principles of Christian liberty. This is a far cry from fleshly indulgence or license to sin. The Scripture states: "Whosoever committeth sin is the servant of sin" (John 8:34). And sin is an unmerciful slave-master! It holds its victims in a grasp which they can not break, jading their appetites, leaving them dissatisfied, driving them to ever lower levels of moral degradation and filth. That is no freedom, for it only brings fear, uncertainty, hopelessness, despair — now and in eternity.

Conversely, our Savior has told us: "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). This is real freedom, purchased for us at the cost of Christ's own blood. It is freedom to be ruled by Christ, freedom to throw off the slavery of sin and flesh. It is freedom to make God-pleasing choices and to live in a God-pleasing manner. It

is freedom to recognize God-given authority as a blessing and to obey it without resentment. It is freedom to look outside oneself and to recognize the rights and needs of others. It is freedom from fear of life and fear of death, freedom from uncertainty, from aimless wandering in search of something to bring peace of mind and soul. It is a freedom which we cannot have without Christ and which is made perfect in Christ. We may call it Christian liberty, the most glorious liberty in the world.

A Case for Christian Education

To thoroughly indoctrinate our young people in the principles of Christian liberty is one of the objectives of Christian education. Obviously secular education is not equal to the task. Caught up in its own materialism, weakened by its rejection of divine absolutes, it can only aggravate today's problems. In the obvious need for correction, we have another compelling argument for Christian education on every level. To be sure, there will be a measure of student dissatisfaction and restlessness even at our Christian schools. This will remain true as long as they have the flesh with them. But always the Gospel of Christ is present to show them what true freedom is, to help make their protests a positive contribution to our educational system rather than a destructive force which breaks down the moral fabric of the nation.

But to teach the principles of Christian liberty is also the job of the Christian home. It is here that Christian education properly begins. And it is upon the support and cooperation of the home that the success of formal education is finally dependent. The excesses demonstrated in the current "demand for freedom" suggest that many of us have abdicated our responsibility in this respect. May a gracious Lord move us to make the necessary correction!

PASTOR CARL S. LEYRER
St. Lucas Church, Milwaukee

We Turn to the Psalter . . .

. . . to Assist Us in Our Songs of Praise — Psalm 150

Our Lutheran Church, long known as "the singing church," regularly includes many elements of music and song in its worship services. A study of the history of the Christian Church throughout the centuries reveals that singing and instrumental music have always played an important role in the manner in which believers have expressed to God their praises and their petitions. Our Savior Himself, together with His disciples, participated in worship services which included music and singing. Even on the night on which He was betrayed, Jesus and His disciples sang a hymn (Mark 14:26), and then departed for Gethsemane.

But the singing done by Jesus and the disciples was by no means the beginning of this type of worship. It was thousands of years old at that

time already. The use of musical instruments to accompany religious songs and to edify the worshiper is also something that had been going on for thousands of years. Wind and stringed instruments, as well as percussion instruments, are frequently mentioned in the Bible — instruments such as the harp, the cornet, the dulcimer, the flute, the gittith, the pipe, the psaltery, the sackbut, the tabret, the timbrel, the trumpet, the viol, the instrument of ten strings, the cymbals, and others. Several of these are mentioned in the 150th Psalm to which you are herewith directed.

The entire Book of Psalms, as you know, is actually a book of hymns which were sung in the Old Testament Church. Psalm 150 is the last of these hymns. One can see at a glance how

fitting it is to have this Psalm serve as the conclusion of the Psalter. The note of praise swells out more and more strongly toward the close of the book, finally to break out in full-toned and jubilant crescendo in this 150th Psalm. The musical instruments mentioned in this Psalm, as well as the musical instruments used in our worship services today, can be used both to express joy and happiness and to express penitence and sorrow over sin. The various notes and chords, the major and minor keys, the talents of the composer and performer, all serve to assist us in our songs of praise as we worship our Lord and King.

Here in Psalm 150 we have a special doxology as the conclusion of the Book of Psalms. But we have more than that. We have in this Psalm a song-prayer which the Christian can use for his special expressions of joy and thanksgiving in answer to his Lord's mercy and loving-kindness. "Let everything that hath breath praise the Lord!" "Praise Him for His mighty acts! Praise Him according to His excellent greatness!" "Praise ye the Lord!" Hallelujah!

PHILIP R. JANKE

Direct from the Districts

Minnesota

7th National LWMS Convention

On Saturday, June 27, 1970, St. John's of Lake City, Minnesota, was host to 725 registered delegates attending the seventh annual convention of the Lutheran Women's Missionary Society. Seven states were represented, and 23 out of the 24 circuits.

Pastor Robert Voss spoke at the morning service, using Psalm 90:17 as his text. This was followed by the introduction of guests and candidates for national office. Mrs. Herbert Speckin was honored for her faithful services as president for five years and one year as Public Relations Secretary. Missionary Kermit Habben presented a slide lecture on the work of the Church in Japan. At the business meeting Mrs. Ralph Schmidt of Oconomowoc, Wisconsin, was elected vice-president, and Mrs. Arthur Mickow, Lake City, secretary. Pastoral Adviser is Pastor Karl Bast of Madison, Wisconsin; Spiritual Growth Laywoman, Mrs. Carl Leyrer of Milwaukee; Spiritual Growth Pastor, Pastor Fred Kneuppel of Sturgis, Michigan. Thirty-eight new congregations joined the society in 1969, bringing the total to 427.

On the society's work for the blind see another report in this issue of *The Northwestern Lutheran*. Pastor Habben was presented with a check of \$4,042.04 for World Missions for the support of indigent preministerial Japanese College students, and Pastor W. Henrichs, member of the Minnesota District Mission Board, a check in like amount for radio broadcasting in the Home Mission fields.

The vesper service was conducted by Pastor Karl Bast, speaking on Matthew 8:11. You who are "United to Serve Jesus," "Build Ye the Kingdom!"

Northern Wisconsin

Record Enrollment at Fox Valley

This year's enrollment of 466 pupils is the largest to date for Fox Valley Lutheran High School, Appleton, Wisconsin. The Freshman class numbers 135. The school welcomed its first foreign student on September 21. He is Aliou Fofano of Gambia in West Africa.

Two Sunday-School Teachers Conventions

The 41st Annual Lake Superior Sunday-School Teachers Convention was held at Holy Cross Ev. Lutheran

Church, Daggett, Michigan, on Sunday, September 20. Two papers were presented. The first was "Preparation and Organization of Sunday-School Lessons," by Pastor Warren Steffenhagen of Oconto Falls, Wisconsin. The other was entitled, "What Can Our Sunday-School Teachers Do to Stimulate Greater Interest in Missions?" by Pastor Marvin Radtke of Eagle River, Wisconsin, chairman of the Northern Wisconsin District Mission Board. Pastor Philip Kuckhahn of Bark River, Michigan, was in charge of the devotions.

On September 27 the West Winnebago Sunday-School Teachers' Conference met at St. Paul's Ev. Lutheran Church at Marquette, Wisconsin. Essayist was Pastor William Fischer, the Synod's Secretary of Part-time Education, who impressed upon the assembled teachers the need of holding fast to the Scriptures in all Sunday-school teaching.

Custodians Married 60 Years

Mr. and Mrs. William Prigge, members of St. Paul Ev. Lutheran Church, rural Sheboygan Falls, observed their 60th wedding anniversary on August 30. They were married on September 3, 1910. In a service of thanksgiving, Pastor Henry Juroff addressed them on their wedding text, Psalm 23. Mr. Prigge with the help of his wife served the Lord as custodian of St. Paul's Church for 44 years.

Pastor's Widow Dies

Funeral services for Mrs. Norma Klebenow Gieschen, wife of the late Pastor Paul Gieschen, were held on August 20 at Trinity Lutheran Church, Route 1, Manitowoc, with the Rev. S. Kugler officiating. Pastor Gieschen was called to his eternal rest 5½ years ago.

Southeastern Wisconsin

Parkside University Mission

The Lakeshore Circuit long felt the need for establishing a mission near the new State University located between Racine and Kenosha, Wisconsin. The donation in 1968 of 10 acres of land four miles east of I-94 and within a half mile of the campus gave real impetus to the planning. An additional donation of 25 acres by the same family broadened the scope to make secondary education at this site a definite possibility. The land is valued at \$70,000. Included as objectives, in addition to organizing a congregation, are the founding of a Christian day school and planning for secondary education. Parkside University Mission's first service on September 13 was attended by 150 persons. This has greatly encouraged the Circuit to proceed.

Christian Canvass Corps

The District Evangelism Commission has held conference level training and information meetings for those who volunteered for the Christian Canvass Corps. The Corps is to be a continuing reservoir of enthusiastic mission workers. The plan is to work closely with the District Mission Board in conducting preliminary canvasses, and canvassing areas already selected for the establishment of a mission. Pastor John Raabe, the missionary-at-large for the District, was present to help coordinate the

efforts. The Corps' effectiveness will be in direct proportion to the support given it by our pastors, teachers, and congregations. Just a few teams from each congregation in the District will provide hundreds of workers.

Conference Division

The division of the Southern Conference into a new Southern Conference and a Chicago Conference, as voted at the recent District Convention, has now been effected, thus eliminating traveling inconveniences. Members of the *Chicago Conference* are: Resurrection (Aurora), Gloria Dei (Tinley Park), Trinity and Zion (Crete), St. James (Evanston), Jerusalem (Morton Grove), Calvary (Mundelein), St. Matthew (Niles), Palos (Palos Heights), St. Mark (Sauk Village), Immanuel (Waukegan), and Our Savior (Zion) — all congregations in Illinois. The new *Southern Conference* consists of: Faith (Antioch, Ill.), Zion (Bristol), St. John (Burlington), St. John (Slades Corners), Trinity (Caledonia), First (Elkhorn), Trinity (Franksville), Bethany, Friedens, Mount Zion, and St. Luke (all in Kenosha), First (Lake Geneva), St. John (Oak Creek), Epiphany and First (Racine), Hope (Twin Lakes), and Peace (Wilmot) — all but one situated in Wisconsin.

Western Wisconsin

Groundbreaking at Tomah, Wisconsin



Groundbreaking at Tomah, Wisconsin

Groundbreaking ceremonies for a new church building were held on Sunday, September 27, at St. Paul Ev. Lutheran Church, Tomah, Wisconsin. Taking part in the ceremonies were Pastors O. W. Heier and E. J. Kahrs; Mr. E. Lawrenz, chairman of the congregation; Mr. A. Miller, chairman of the planning committee; Mr. R. Lankey, member of the finance committee; Mr. J. Cox, general contractor; and members of the church council.

Construction work started on September 28. Dimensions of the 13,000-square-foot edifice are 29'x106'x130'. Seating capacity will be about 700. The building is to be completed in about one year. Mr. Fred Ersepke of Lenschow-Ayres and Associates of Tomah is the architect.

Pastor G. Albrecht Observes 40th

Grace Lutheran Church of La Crosse, Wisconsin, gathered in a special worship service on October 11 to praise God for granting its servant, Pastor Gerhard Albrecht, 40 years of grace to serve in the Lord's kingdom. Pastor Wm. Lange of Wisconsin Rapids was the guest speaker.

LWMS Rally at Wilson

Host of the fall rally of the Winona Circuit was Trinity Lutheran of Wilson, Minnesota, and its pastor, W. Beckendorf, on October 21. The meeting was preceded by a dessert luncheon. Speaker was Pastor John Raabe, missionary-at-large for the Southeastern Wisconsin District. He explained the process followed in organizing a new congregation.

Luther High, Onalaska

Marching Knights of Luther High Band acquired two firsts and a second in Class B competition this fall. Awards were won at the Apple Festival Parade in La

Crescent, Minnesota, and at the Oktoberfest Parade in La Crosse, Wisconsin. Bands competed from Wisconsin, Minnesota, and Iowa.

Reformation Rallies

Rallies were held on November 1 in Winona and La Crosse. The joint Reformation service of the Winona Circuit, held at St. Matthew's Lutheran Church, was addressed by Pastor Karl Gurgel of Fond du Lac, Wisconsin, president of the Northern Wisconsin District. Speaker for the service at First Lutheran in La Crosse, sponsored by the La Crosse Area Councilmen's Conference, was Pastor Karl Otto of Wauwatosa, Wisconsin.

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Balza, William D., as assistant pastor at St. Stephen's Ev. Lutheran Church, Beaver Dam, Wis., on Sept. 20, by E. H. Huebner, authorized by C. H. Mischke (W. Wis.).

Brick, Delmar, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Buss, Richard, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Fritz, Dayton, as pastor at Holy Cross Ev. Lutheran Church, Daggett, Mich., on Oct. 4, by P. W. Kuckhahn, and at St. Mark's Ev. Lutheran Church, Wallace, Mich., on Oct. 4, by G. P. Kionka, both installations authorized by K. A. Gurgel (N. Wis.).

Grams, A. Kurt, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Hartman, Robert C., as pastor of St. Paul's Ev. Lutheran Church, Lake Mills, Wis., on Oct. 4, by H. C. Krause, authorized by C. H. Mischke (W. Wis.).

Raddatz, Darwin, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Voss, Robert J., as Executive Secretary of the Commission on Higher Education, Milwaukee, Wis., on Oct. 11, by R. D. Balge, authorized by O. J. Naumann.

Yecke, Richard, as pastor of Our Shepherd Ev. Lutheran Church, Lancaster, Calif., on Sept. 27, by Hugo Warnke, authorized by I. P. Frey (Ariz-Calif.).

Teachers

Anderson, Ames, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. L. Lenz (Minn.).

Feuerstahler, Daniel, as principal and teacher at St. John's Ev. Lutheran School, Mequon, Wis., on Aug. 9, by R. Pope, authorized by A. C. Buenger (S.E. Wis.).

Isch, John, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Jacobson, Gerald, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Leverson, LeRoy, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

McCollum, William, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Meihack, Marvin, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Micheel, John, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Schubkegel, Francis, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Shilling, Ronald, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

Yotter, Harold, as professor at Dr. Martin Luther College, New Ulm, Minn., on Oct. 5, by O. Engel, authorized by M. J. Lenz (Minn.).

CHANGE OF ADDRESS

Pastors

Babler, James J.
1729 S. Sherman Ave.
Sioux Falls, S. Dak. 57105

Balza, William D.
1000 Mary St.
Beaver Dam, Wis. 53916

Dorn, Harold
1331 Pinon Ave.
Anderson, Calif. 96007

Hagedorn, Harold
1955 Eighth St., Apt. 8
Douglas, Ariz. 85607

Hartman, Robert C.
406 Madison St.
Lake Mills, Wis. 53551

Hoenecke, Prof. Roland H.
308 S. Garden St.
New Ulm, Minn. 56073

Kuske, Theodore H.
Wonebec, Wis. 53968

Prange, Joel
3929 Alta Mesa Drive
Redding, Calif. 96001

Reinemann, W.
Shorehaven
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Spaude, Prof. Jerome E.
2024 Court St.
Saginaw, Mich. 48602

Warnke, Hugo M.
5209 Sepulveda Blvd.
Torrance, Calif. 90503

Teachers

Feuerstahler, Daniel
1714 W. Mequon Rd. 112N
Mequon, Wis. 53092

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEACHERS' CONFERENCE

Date: Nov. 12-13, 1970.
Place: King of Kings Lutheran Church, Garden Grove, Calif., and Our Savior Lutheran Church, Pomona, Calif.

Program: ". . . Being All Things to All Men . . . in the World but Not of it," Pastor Joel C. Gerlach; "How to Make Bible History Lessons Live," Mr. Kenneth Moeller; Factors that Seem to be Influencing Wisconsin Synod Elementary Schools' Curriculum Development, Professor A. Woldt. A Workshop will follow the essay on Curriculum Development.

N. Cole, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: Nov. 10, 1970.
Place: St. Peter, Church St., Dorr, Mich.; R. Welch, host pastor.
Time: 9 a.m. Communion service.
Preacher: W. Zarling (E. Zehms, alternate).
Richard Shimek, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: Nov. 10, 1970.
Place: Emanuel Lutheran Church, Humboldt and Stevens Streets, St. Paul, Minn.
Time: 9 a.m. Communion service.
Preacher: D. Meier (D. Begalka, alternate).
Agenda: "The Christian Layman's Roll in a Changing Society," by R. Woller.
Fred Fallen, Secretary

MANKATO PASTORAL CONFERENCE

Date: Dec. 1, 1970.
Place: Grace, Le Sueur, Minn.
Time: 9:30 a.m. (Communion service at 11 a.m.); Preacher, P. Hanke; alternate, D. Lindloff).
Agenda: Cont. of Bible Study of Rom. M. Birkholz; Cont. of exegesis of I Tim., H. Filter.
Steven Stern, Secretary

NEBRASKA

NEBRASKA DISTRICT MISSIONARIES' CONFERENCE

Date: Nov. 10-11, 1970.
Place: Messiah Lutheran, Wichita, Kans., D. Plocher, pastor.
Communion Service: Tuesday, 7:30 p.m.; Wm. Fischer, preacher.

Agenda: Problems and Suggested Solutions in Areas of Christian Educational Particularly in Mission Congregations (VBS, S.S., Saturday School, Societies), Wm. Fischer; Suggested Principles in Determining When to Consider the Delinquent and Prospective Member a "dog and swine" on the Basis of Matt. 7:6, P. Knickelbein; The Missionaries' Approach to the Un-churched in the Light of the Natural Knowledge of God, on the Basis of Rom. 1 and Acts 17, K. Plocher. Reports.

Please announce to host pastor for lodging and meals. Anyone welcome.

C. Flunker, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Place: Christ Ev. Lutheran Church, Denmark, Wis.
Time: 9 a.m.
Date: Nov. 16, 1970.
Preacher: N. Kock (C. Reiter, alternate).

THE NORTHWESTERN LUTHERAN

Agenda: The Scriptural Principles for the Rite of Confirmation with Special Consideration for Its Use as Preparation for Holy Communion, R. Weber; Birth Control and Abortion: Present Trends in the Light of Scripture, R. Sawall; The Status in the Church of Those Unscripturally Divorced, G. Unke.
Paul V. Borchardt, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: Nov. 16, 1970.
Place: Grace, Neenah, Wis.
Time: 9 a.m.
Preacher: W. Hoepner (M. Janke, alternate).
Agenda: Philemon 2, Pastor H. Kaiser; Isaiah 5, Pastor A. Spaude; Report of the Synod's Catechism Committee.
Paul H. Kolander, Secretary

FOX VALLEY PASTORAL CONFERENCE

Date: Nov. 17, 1970.
Time: 9 a.m. Communion service.
Place: Trinity Ev. Lutheran Church, Kaukauna.
Preacher: A. Dobberstein (R. Frey, alternate).
Papers: Exegesis of James 1, F. Heidemann; Homiletical Use of the First Gospel for Advent, R. Werner; Micah, I. Boettcher; The Predestination Controversy, T. Tiefel.
Wallace Gaulke, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: Nov. 10, 1970.
Place: St. Matthew, Niles, Ill.; L. Luchterhand, Pastor.
Time: 9 a.m. CST.
Preacher: N. Barenz (M. Bartling, alternate).
Agenda: Exegesis of Philemon, H. Wackerfuss; Race Relations, A. T. Kretzman.
Thomas C. Spiegelberg, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: Nov. 10, 1970.
Place: Trinity Ev. Lutheran Church, Franksville, Wis.; A. Capek, host pastor.
Preacher: A. Buenger (A. Capek, alternate).
Agenda: The Nature of Authority in Regard to the Formation of the Canon, A. A. Hellmann; The Responsibility of Christian Parenthood, A. Capek.
Please excuse to the host pastor.
D. Ponath, Secretary

APPOINTMENTS

Pastor Wernar H. Franzmann has been appointed to the Commission on Doctrinal Matters to fill the vacancy created when Pastor G. L. Press resigned from further service on the Commission because of advancing age and responsibilities that make extended absences from home inadvisable.

Pastor David Worgul of Bethel Lutheran Church, Menasha, Wisconsin, has been appointed Statistician of the Synod to fill the vacancy caused by the death of Pastor Walter E. Zank.

Pastor Frederick A. Mutterer has been appointed a member of the Synod's Board for Information and Stewardship to fill the vacancy created when Pastor Paul Wilde resigned upon accepting the call to become Dean of Students at Northwestern Lutheran Academy in Moberidge, S. Dak.
Oscar J. Naumann, President

Pastor William Krueger, San Antonio, Tex., has been appointed to the office of Visiting Elder of the Texas-New Mexico Conference, succeeding Pastor Robert Hartman, who has accepted a call to another District.

I. G. Frey, President
Arizona-California District

OFFER

A Baptismal Font and a Communion set are available to any congregation for the cost of transportation.

St. Peter's Ev. Lutheran Church
Box 96
Elmwood, Wis. 54740

NOTICE

The next regular meeting of the Full Board of Trustees is scheduled for

November 23 and 24, 1970.

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

Carl S. Leyrer, Secretary
Board of Trustees

CALL FOR NOMINATIONS

Northwestern Publishing House

The Board of Directors of the Northwestern Publishing House is herewith requesting members of the Synod to nominate candidates for the position of associate editor at the Northwestern Publishing House.

The person nominated for this editorial office should possess certain qualifications. He should be theologically trained. He should preferably have some experience in the parish or teaching ministry. He should have mature theological judgment. Considerable competence in the field of English is required. The position calls for the exercise of literary taste and discrimination. Evaluating and planning manuscripts, ranging from scholarly theological works to children's literature, will be an important part of the work. Finally, the ability to write clear, contemporary English is a necessary qualification.

Please supply pertinent information regarding the nominee. All nominations should be in the hands of the secretary of the Board by Nov. 13, 1970.

Mr. Herman P. Gieschen, Secretary
2131 N. 72nd St.
Wauwatosa, Wis. 53213

REQUEST FOR NOMINATIONS BOARD OF DIRECTORS WELS Foundation

The terms of office of three directors of the WELS Foundation expire on January 1, 1971.

The Board of Trustees requests nominations for the Board of Directors.

All pertinent information on nominees should be in the hands of the Executive Secretary no later than Nov. 16, 1970.

Board of Trustees
Harold H. Eckert
Executive Secretary

NOMINATIONS — DMLC

The following men have been nominated for the two professorships at Dr. Martin Luther College, New Ulm, Minn.

PHYSICAL EDUCATION

Mr. Dennis Gorsline — Davison, Mich.
Mr. Jerry Gronholz — La Crosse, Wis.
Mr. John Gronholz — Lake Mills, Wis.
Prof. Harold Kaiser — New Ulm, Minn.
Mr. Louis Krenz — Sioux City, Iowa

ENGLISH

Mr. Wayne Baxmann — Wauwatosa, Wis.
Prof. Raymond Duehlmeier — New Ulm, Minn.
Prof. Harris Kaesmeyer — Saginaw, Mich.
Dr. Thomas Kuster — Muskegon, Mich.
Mr. Robert Landvatter — Oshkosh, Wis.
Mr. Gale Peterson — La Crescent, Minn.
Mr. Allen Quist — St. Peter, Minn.
Mr. Anthony Roloff — New Ulm, Minn.
Rev. Alvin Werre — Clatonia, Nebr.

Any correspondence regarding these candidates should be in the hands of the undersigned by Nov. 18, 1970.

Mr. Gerhard Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Avenue
Bloomington, Minn. 55420

TIME AND SERVICE

NEW LOCATION: BALTIMORE, MARYLAND

Atonement Lutheran Church, a mission congregation serving the greater Baltimore, Md., area, Aberdeen Proving Grounds, and Bainbridge N.T.C., is now holding services at Harford Hills Elementary School, Joppa and Old Harford Roads. Use exit 30 or 31 off the Baltimore Beltway.

SUNDAY SCHOOL 10 a.m.
WORSHIP SERVICE 11 a.m.

FORT WORTH, TEXAS

Immanuel Ev. Lutheran Church, Fort Worth, Tex., is now meeting at the Northeast National Bank, 7001 Grapevine N.E. Worship service at 9 a.m. Sunday school at 10 a.m.

Pastor M. F. Wagenknecht
937 Brown Trail
Bedford, Tex. 76021
Tel. (817) 268-0286

EXPLORATORY SERVICES

WELS WEST KANSAS PARISH

Exploratory services are now being held in Norton, Kans., on 2nd and 4th Sundays at the Norton State Hospital (4 miles E.), with services at 8:15 p.m. and Sunday School at 7:30 p.m. The undersigned also serves regularly St. Paul Lutheran Church of Stockton, Kans., at 11 a.m. and Faith Lutheran of Russell, Kans., in the Court-side Elementary School at 8 a.m. Call collect, write, or visit for more information about WELS work in West Kansas.

Pastor Charles Flunker
607 Main, Box 331
Stockton, Kans. 67669
1-913-425-4821

STEVENS POINT, WISCONSIN

WELS exploratory services are being held each Sunday at 10:45 a.m. in the Whiting Town Hall. For directions to the Hall please call 341-1365, in Stevens Point. Names of persons and of students at the University, interested in WELS services, should be sent to:

Pastor William Lange
231-14th Ave. S.
Wisconsin Rapids, Wis. 54494

PITTSBURGH, PENNSYLVANIA

Exploratory services are now being held in the Pittsburgh area on Sunday evenings at 7 p.m. at the Pittsburgh Institute of Aeronautics at the corner of Lebanon Church Rd. and Camp Hollow Rd. in West Mifflin. Please send information concerning Pittsburgh area residents who would be interested in a WELS church to:

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

SOUTH BEND, INDIANA

Exploratory services were begun on Sunday, Nov. 1, 1970, and will be held each Sunday morning at 8 a.m. EST in the meeting room of the St. Joseph Bank & Trust building located at the corner of US 31 and Darden Rd. in South Bend, Ind. If you know of anyone in the Niles, Mich., Elkhart and South Bend, Ind., area who might be interested in WELS services, please contact the undersigned.

Pastor Richard Shimek
P.O. Box 264
Eau Claire, Mich. 49111

BROWNSVILLE — HARLINGEN — McALLEN, TEXAS

Exploratory services sponsored by the Arizona-California District Board for Home Missions are being held on the second and fourth Sundays of each month at the Episcopal Mission Chapel, Texas St. at Fifteenth St., in Mercedes, Tex. Bible class and Sunday school are conducted at 6:30 p.m. and the worship service at 7:30 p.m. Please send the names of WELS families or prospects living in the Rio Grande Valley area to:

Pastor William Krueger
4542 Lyceum Drive
San Antonio, Tex. 78229

THE WELS FOUNDATION

was created to help you serve the Lord's work financially, through your Gifts of cash or other assets
Bequests in your will
Assignment of insurance
Life Annuities
For information or help write:
Wisconsin Ev. Lutheran
Synod Foundations, Inc.
3512 West North Avenue,
Milwaukee, Wis. 53208

NAMES REQUESTED

For Our New Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

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

*Denotes exploratory services.
(New Missions in cities already having a WELS church are not listed.)
Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

NAMES REQUESTED

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The Northwestern Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**. Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

NEW MISSION FILMSTRIPS

"The Fullness Of The Gospel's Blessing" (FS-43-FGB). The Story of our WELS Latin American, or Spanish speaking, missions. Taped commentary.

"Go To Those Great Cities" (FS-44-GGC). The mission work of the Colonial Conference along the eastern coast of the United States. Taped commentary.

Order from:
Audio-Visual Aids
3512 W. North Ave.
Milwaukee, Wis. 53208

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
3800 Buckingham Lane
Birmingham, Ala. 35243

A MISSION REQUEST

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

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

NOTICE!

Pastor Roland Ehke

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Ehke at 329 Vo Tanh, Saigon.

Mailing address:

WELS Box 56, APO SF 96243

NOTICE TO SERVICEMEN IN EUROPE AND THE FAR EAST

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

Western Germany

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

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

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

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

Services at Nuernberg

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

West Berlin

PASTOR PAUL BENTE
Ph: (0311) 4-61-74-93
1000 Berlin 65 (Weddig)
Usedomer Str. 11

Eastern Germany

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

Japan

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

Australia

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

Hong Kong

**CHRISTIAN CHINESE
LUTHERAN MISSION**
PASTOR PAUL BEHN
Ph: K-836905
55 Beacon Hill Rd.
11/F Flat D Kowloon, Hong Kong

Taiwan

REV. TIMOTHY LEE
Ph: 367-438
146 Tsin Chiang St.
Taipei, Taiwan

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