

THE NORTHWESTERN Lutheran

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March 28, 1971



BRIEFS by the Editor

The solemn songs of Lent will soon give way to the hallelujahs of Easter. Today we have even more reason than Martha of old to believe the comforting words of our Lord which He spoke to her on the occasion of her brother's death: "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live." The empty grave and the risen Savior are our assurance. It is no wonder that we decorate our churches for Easter.

As a preview of Easter 1971 we bring you a cover-picture of Easter 1970 at Trinity Ev. Lutheran Church, Crete, Illinois. Trinity was organized in 1849. In 1963 it joined the Wisconsin Synod for doctrinal reasons. Trinity has 772 communicant members, and a Christian day school with an enrollment of 183. Its pastors are the Rev. A. T. Kretzmann and the Rev. Wayne Mueller. Principal of the school is Mr. John Schibbelhut.

In many of our congregations Palm Sunday is the day of confirmation. Very appropriate therefore is the article in this issue written by Pro-

fessor Martin Albrecht of the Wisconsin Lutheran Seminary. As you know, the LCA and the ALC recently voted to depart from traditional Lutheran practice. They will now permit children from the fifth grade up to partake of Holy Communion without previous confirmation. Professor Albrecht's article demonstrates that the time-honored practice of the Lutheran Church was not merely a matter of tradition, but has valid Scripture support. His article will help you to understand why our Wisconsin Synod will not go along with this innovation in Lutheranism.

As mentioned in the last issue, the Commission on Theology and Church Relations of The Lutheran Church—Missouri Synod will recommend to its Synod's upcoming Milwaukee Convention that it also abide by its former practice. This proposal seriously displeases the ALC and the LCA, Missouri's partners in the Lutheran Council in the USA. But, then, it has been clear from the very beginning that the Council was not united in doctrine and practice.

An area that has for many years been a source of tension between Lutheran synods is their differing practice in regard to lodge membership. Though the constitutions of all Lutheran bodies warn against lodge membership, it was a fact of life in Lutheranism that these provisions were more or less ignored in most LCA and ALC congregations. It is not surprising therefore that this has become a matter of discussion in the Lutheran Council in the USA.

On February 15 the presidents of the Council's synods and districts heard a progress report entitled *A United Lutheran Witness with Regard to Membership in Unchristian and Anti-Christian Organizations*. Since membership in anti-Christian organizations involves the foundation doctrine of Biblical Christianity—the doctrine of Justification by Faith in Christ without the deeds of the Law—we cannot help but be intensely interested in this new pronouncement. We welcome the statement: "Any practice—ritualistic or ethical—which involves a denial or at least a blunting of our commitment or witness to this one and only Gospel, *must be avoided* by pastors and laymen alike." This is a step in the right direction. We pray that these words are evidence of real progress in coming to grips with this long-standing disagreement in Lutheran circles. Action consistent with these words and with Scripture demands a shunning of lodge membership by all concerned.

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

The Northwestern Lutheran

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Volume 58, Number 7

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March 28, 1971

Official Publication, Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, Milwaukee, Wisconsin. All **BUSINESS CORRESPONDENCE** is to be directed to:

Northwestern Publishing House
3616-32 W. North Ave.
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance: One year, \$2.50; Three years, \$6.50; Five years, \$10.00.

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in *The Northwestern Lutheran* is **five weeks** before the date of issue. Address all items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3616-32 W. North Ave.
Milwaukee, Wisconsin 53208

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COVER—Easter at Trinity Ev. Lutheran Church, Crete, Illinois—Pastors A. T. Kretzmann and W. B. Mueller.

Editorials

He's Just Different There is something "different" about a missionary.

For one thing, he does not seem properly depressed over the demise of Packer football fortunes. Nor is he particularly up-tight over the latest political trends. No, he hasn't been down to the automobile showrooms yet, but, yes, he has felt tremors from the tremendous mini-maxi war in American fashions.

During embarrassing gaps in the conversation at this point, you wonder: Where has he been? How long has he been away?

Well, he's been where "powers of darkness" is not merely a phrase, where fashionable clothing doesn't count for much, where "Afric's sunny fountains" are not so much sung about as survived.

He has been away long enough for countless souls to go naked into eternity, and some of them before his very eyes: when that flimsy riverboat overturned, when that epidemic broke out, when that bloody revolution erupted.

He has been gone long enough to suffer a siege of amoebic dysentery, to try to nurse his wife through repeated attacks of malaria, to get the news of his father's death before he knew he was sick.

Sure, he's been away awhile. But since he's home, couldn't he make his lectures more interesting? Couldn't he keep better informed on what's going on around the country?

Yes, he could cater more to Stateside members who may never have won a single soul for Christ, worldly-wise critics of Christ's mandate to go "into all the world" who contend that such work is a waste of men and material when there is so much to do right here at home.

You must forgive the missionary for his polite, but somewhat dispirited conversation about who will win the World Series, what will get you more miles to the gallon, and which church office is air-conditioned with proceeds from the bake sale. He really is "different."

But the question is: By whose standards? Ours, or God's?

JOHN PARCHER

Regard for the Ministry A questionnaire sent to Episcopalians across the nation revealed that 83 per cent said yes when asked, "Would you be pleased and proud should a son of yours choose a career in the ministry?" Only 3.2 per cent said no; 13 per cent were not sure.

The response is a bit surprising, because Episcopalians are hardly apostolic in their religious zeal. Among them tradition and propriety rank higher than evangelistic

fervor. Yet they hold the profession of the ministry in high esteem.

A similar questionnaire in our church body should give evidence of an even higher regard for the ministry. Our Christian parents are generally in accord with Paul's estimate of the ministry: "If anyone sets his heart on being a pastor, he wants to do a noble kind of work" (Beck tr.). The blessings they have received from the ministry in their midst have convinced our parents that the ministry is, indeed, a noble calling.

Esteem for the ministry will not yet provide the ministry. Sons with God's gifts for the ministry need to be encouraged to prepare themselves for this calling.

By word and by example Christian parents can give such encouragement. But the rest of us can also translate esteem into action. Our pastors and teachers can hold up the ministry to promising students as a God-pleasing goal. Neighbors and friends and fellow church members can further the interest of both parents and children in this vocation. All of us can pray for future workers in the church, even by name.

More of our parents should know the satisfaction of seeing their sons in the ministry. All of us should have a share in their gratification.

CARLETON TOPPE

Civil Disobedience Civil disobedience is a relatively new term in the popular vocabulary. Formerly it was more apt to be called treason, or at the very least, lawlessness. Today among many it conjures up visions of saints and martyrs with halos around their heads and holy fire in their eyes.

Civil disobedience is not without Christian precedent. Peter and the other Apostles practiced it on at least one occasion in Jerusalem. When they were ordered to cease and desist from preaching Christ, they defied the civil authorities by stating emphatically, "We ought to obey God rather than men." The Apostles on this occasion appealed to a higher authority than the civil government.

In contrast, modern proponents of civil disobedience more often appeal to their own judgment. They judge for themselves what policies are best in civil matters and then accord their judgment the status of moral precept. The difference is obvious.

The individual may not always agree with policies pursued by the government. He is, however, obligated to obey its laws where this does not involve violating a command of God.

At a time when discussions of civil disobedience often generate more heat than light, the classic and inspired summary of the Christian's attitude toward his government, recorded in Romans 13, bears restudy, particularly the words: "Let every soul be subject unto the higher

(Continued on page 103)



Studies in God's Word

Faith Sees "Him Who Is Invisible"

By faith he (Moses) forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible (Hebrews 11:27).

In sketching an outline of the life of Moses, the martyr Stephen tells us that Moses' life fell into three 40-year periods (Acts 7:23, 30, 36). The first 40-year period, spent in Egypt as the son of Pharaoh's daughter, came to an end with an incident which made it clear that Moses had chosen to "suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season in Egypt" (Heb. 11:25). Moses took the side of an Israelite who was being mistreated by an Egyptian taskmaster, and in defending his countryman he killed the Egyptian. Moses tried to assume the leadership of his people, "for he supposed his brethren would have understood how that God by his hand would deliver them" (Acts 7:25).

Flight from Egypt

Far from accepting him, however, the Israelites resented him and gave indication of turning him in to the Egyptian authorities. Hence "Moses feared, and said, 'Surely this thing is known.'" When Pharaoh then took steps to kill him, "Moses fled from the face of Pharaoh, and dwelt in the land of Midian" (Exod. 2:14b, 15a).

A casual reading of our text: "By faith he (Moses) forsook Egypt," might suggest that it is this incident to which the sacred writer is referring. When he continues, however, and speaks of Moses as "not fearing the wrath of the king," we realize that we do well to look farther in Moses' life to find an incident which better fits this description.

Return to Egypt

The 40 years spent in Midian were a relatively uneventful period in Moses' life. He took service as a shepherd under Reuel, a priest of that land who eventually became his father-in-law. To Moses and Zipporah was born a son whom he significantly named "Gershom," which means "Stranger," for as he said, "I have been a stranger in a strange land" (Exod. 2:22). Moses' stay in the "strange land" of Midian came to an end when God appeared to him in the burning bush. Here the Lord instructed him to return to Egypt in order to lead Israel out of bondage. With the greatest reluctance Moses accepted this assignment. He was, after all, a "wanted man" in Egypt, and what was almost worse, his own people had previously rejected him. Yet by faith Moses returned to Egypt to deliver his people.

Exodus

It is in speaking of Moses' role in leading Israel out of Egypt that the writer to the Hebrews says: "By faith he forsook Egypt," this time "not fearing the wrath of the king." Also here Scripture has not left us without a record of Moses' heroic faith. A study of the fifth to the eleventh chapters of Exodus shows that time and again he ventured into the presence of Pharaoh and demanded the release of God's people. Though Pharaoh regularly promised to release Israel when he was hard-pressed by the plagues, yet as soon as there was relief, he hardened his heart. Moses' fearlessness is particularly evident after the ninth plague, the "thick darkness" that covered Egypt for three days. When Moses at that time again demanded Israel's release, Pharaoh threatened: "Get thee from me . . . see my face no more; for in that day thou seest my face, thou shalt

die!" Undaunted, Moses replied: "Thou hast spoken well, I will see thy face no more" (Exod. 10:28, 29). He then proceeded to foretell that the angel of death would that night strike all their first-born.

Steadfastness in Adversity

What gave Moses such courage? We are told: "He endured, as seeing Him who is invisible." Moses could remain steadfast because with eyes of faith he saw God Himself backing him at every turn. Moses had the kind of faith which the writer to the Hebrews describes (11:1) as a firm confidence in things that are invisible to the physical eye, yet are absolutely certain because they have been promised by God.

"He endured as seeing Him who is invisible" is high praise for any man! There was a time when it was customary to inscribe on gravestones an epitaph, a brief statement descriptive of the man's life. It would be hard to find a finer tribute than "He walked as if he saw God's visible presence." It is unlikely that any of us will inscribe such an epitaph on our headstone. Whether or not we do makes very little difference, but God grant that as we grow in faith that epitaph may become more and more descriptive of us. What a difference it would make in our life if we could always see God's presence! How it would upgrade the quality of our day's work! How it would influence our leisure hours! How it would hearten us in sickness and anxiety! As we know, He *is present* — only it takes eyes of faith to see Him. But also for that we have God's "prescriptive lenses," His Word and Sacrament. Therein lies His answer to what must ever be our prayer: "Lord, I believe; help Thou mine unbelief."

ARMIN PANNING

On a frigid Sunday afternoon in January more than 3,000 people of all ages jammed the Eagles' Club ballroom in Milwaukee to hear a lengthy address on "The Spirit of Rebellion" in American society. In our circles people sometimes fidget if a sermon goes much beyond 20 minutes. The packed crowd at that District meeting of the Jehovah's Witnesses, however, listened intently as the featured speaker from their New York headquarters used 60 minutes to give them random facts and figures about conditions in our country and quoted many Scripture passages in a not too convincing effort to support his contentions.

What are we to make of this extremely aggressive cult whose members have probably visited your homes many times? How can we account for their zeal in promoting their false faith with an eagerness that often puts our Wisconsin Synod evangelism efforts to shame? It can't be denied that Witnesses repeatedly refer to the Bible and diligently search their translation of the Scriptures, which, by the way, accommodates many of their errors. At the above District meeting I sat next to a young black man who often consulted a well-worn copy of the Bible. However, their use of Scripture passages provides a classic example of false prophets twisting God's Word to suit their preconceived religious opinions and ignoring the basic principles of responsible Bible interpretation.

According to this rapidly growing sect, which has a worldwide membership of more than a million, it is heathen idolatry for anyone to salute the flag or to have a Christmas tree. Because some Old Testament passages, foreshadowing the shedding of Jesus' precious blood on Calvary for the sins of the world, forbade the eating of blood (Lev. 3:17), the Witnesses have taken the incredible position that God forbids life-sustaining blood transfusions. That gross interpretation would almost be ludicrous if one could overlook the many children of Witnesses whose lives have been endangered or even forfeited because their parents would not permit doctors to administer desperately needed blood transfusions.

And what's going to happen to a wicked person like me? I celebrate

A LOOK AT THE

Jehovah's Witnesses

Christmas. I proudly fly the American flag. I was baptized as an infant without immersion. And horror of horrors, I've even received a few blood transfusions. Surely for these grave transgressions I must be headed for the hottest section of the Witnesses' hell. But, no, I don't have to worry about going to hell. If you believe the Witnesses, no one will go to hell. They have arbitrarily decreed that there is no hell. J. F. Rutherford, one of the early inventors of this made-in-America religion dating back to 1872, declared: "A Creator that would put in operation a system of endless torment would be a fiend and not a reasonable God." The Witnesses blithely ignore scores of references in the Bible to hell and eternal punishment. Instead, Witnesses contend that someone like me who doesn't accept their errors is simply headed for oblivion. Unfortunately, I can't return the favor. As a Christian pastor I am compelled by God's Word to warn people that hell with its endless torments awaits them if they become members of this un-Christian sect.

The Witnesses furthermore teach that heaven has room for only 144,000 supervirtuous people and that those Witnesses who don't quite merit heaven will inherit a paradise here on earth. In reality, however, none of them will spend eternity anywhere else than in hell because they tragically reject the basic truths of the Bible. On the all-important subject of the identity of God the Witnesses blasphemously ridicule and label as pagan the doctrine of the Holy Trinity, that God is Triune, three Persons in one Godhead, even though in His great commission Christ Himself made a crystal-clear reference to this doctrine when He commanded His followers to teach and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.

Equally evil is the doctrine of the Witnesses that Jesus is not God, is not equal with the Father. Although the Scriptures state that "all men should honor the Son even as they honor the Father; he that honoreth not the Son honoreth not the Father which hath sent Him" and Thomas called Jesus God after His resurrection, the Witnesses insist that Jesus is not God, but merely an extraordinary creature. Surely a denomination that tells people that Jesus, the Co-creator of the universe, is nothing more than a creature cannot be called Christian.

Or take the matter of salvation! How does one receive eternal life? The Bible says: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." In a grossly misnamed book, "The Truth That Leads to Eternal Life," the Witnesses reject that Scripture truth, insisting: "By loving obedience to him (Jehovah), you will put yourself in the way that leads to eternal life (p. 26) . . . you may put yourself in line for the grand blessings of eternal life" (p. 46).

What should you do the next time a pair of Witnesses appears at your door? Do not make them feel like righteous martyrs by slamming the door in their faces. The Savior wants us to confess His name before all our fellow men, including these Witnesses. When they come to your door, tell them without delay that you believe that Jesus is God. In a matter of a few minutes you should be able to witness the truth to those Witnesses and to point out the great gulf between our Christian faith and the false teachings they espouse, which brazenly deny our Lord's deity. It is clear that most of the distinctive teachings of this sect are spiritually fatal.

But may we on our part also use this opportunity to assess our own frequently poor performance when it comes to Bible study and to sharing the precious truth of the Gospel with others. Let us resolve with our Lord's help to overcome our lack of zeal. To us God has graciously committed the truth of salvation. Let us grasp every opportunity to pass the good news along to all the world.

REUEL J. SCHULZ



Speaking Out on Education

THE SMALL SCHOOL — IS IT A SOLUTION?

It has often been said that statistics may be misleading. However, when the Wisconsin Synod Board for Parish Education released its school statistics for 1970-71, there was included some information which could not be misunderstood or misinterpreted. Twelve new schools opened their doors in the fall of 1970. Included in this number were 11 Christian elementary schools and one Lutheran high school. As far back as many of us can recall, this is the largest number of schools which has been started in any one year. Certainly, there is reason for the entire Synod to rejoice and give thanks to God for these wonderful blessings.

We can be sure that these schools were not begun before a large number of fervent prayers were said and much time and effort were expended by pastors and dedicated laymen. Acquainting the membership in a congregation with the aims, goals, and benefits of a Christian school is the first step in starting a school. If a school is wanted, the people involved must be convinced of the need and the advantages of a Christian day school to such a degree that they are willing to bring the necessary sacrifices. Such a conviction can only be the work of the Holy Spirit through the Means of Grace. Obedience to God's command concerning the spiritual training of His baptized children, as well as an unflinching faith in His promises, will motivate pastors and members to establish Christian schools.

Many of our New Schools Small

Upon closer examination someone may be quick to observe that all of

the new schools that opened last fall are very small if judged by the standards state departments of education and public school administrators use today. Even comparing them to most of the elementary schools in our Synod today all but one of the new schools can be classified as small.

For the sake of comparison and definition, let us consider all of our elementary schools with one, two, or three teachers on the staff and with less than 100 pupils as small schools. From the information available in the 1969 Statistical Report of the Wisconsin Evangelical Lutheran Synod we find that 49 per cent of all of our elementary schools would have to be classified as small schools.

The small school is sometimes despised and ridiculed. Yet many men—even great leaders—have ascribed their success to the little school which they attended in their youth. Some state legislatures and departments of education, however, have passed legislation eliminating all small schools in the areas under their jurisdiction.

What Makes a School a Good School?

We, on our part, know that even the small Christian day school which is well equipped and in charge of a dedicated teacher can provide an excellent education for our boys and girls. The quality of education is determined more by the influence of dedicated teachers and the quality of teaching than by the size of enrollment, more by sound education practices than by the size of the physical plant or the amount invested in expensive equipment.

Advantages of a Small School

Let us briefly consider some of the advantages of the small school for the pupils. In a classroom containing two or more grades there is a built-in enrichment program. The lower grades, especially the gifted pupils in them, have opportunity to learn much from the upper grades. In turn, older pupils who have experienced some difficulty in lower grades often find that when they hear the explanation of a concept the second or third time a year or two later, many of their problems disappear. Thus in a multi-classroom situation we have some of the advantages of ability grouping without any special effort.

Another distinct advantage for the pupils lies in the fact that they learn a sense of responsibility and develop the ability to work independently. Usually pupils in a small school learn to be concerned about one another and take advantage of opportunities to help one another, especially the younger ones. Often a kind of family relationship develops in which the older children assume some responsibility for the younger ones.

Advantages for the Teacher

There are also some advantages for the teacher which we dare not ignore because the children will benefit from them. Since the teacher has the same pupils several years in succession, he has the opportunity to really learn to know and understand the children—their personalities, habits, strengths, and weaknesses. With this kind of background, the teacher is able to anticipate and thus avoid many difficulties. In planning the curriculum he

can make special adjustments to individual needs and abilities.

Discipline in a small school presents fewer problems than you normally find for a proportionate number of students in a larger school. Good order and discipline that has once been established in a school will usually carry over to the next year. A large number of the pupils in the classroom already know the routine, understand the requirements, and appreciate the opportunities to be of service in any way possible. New pupils soon fall into line and follow the accepted and established procedures and routines.

Disadvantages

Some of the disadvantages of the multiclassroom situation in a small school often mentioned are that there may be too many subjects to teach, to too many classes, resulting in too many short periods. Others may insist that there is not enough time for individual attention. Another criticism frequently leveled at the small school is that there isn't enough time for class discussion and explanation.

Ways to Overcome Disadvantages

However, many of these weaknesses can be overcome by carefully organizing the instruction in the small school. The most common way of simplifying the program is to combine two or more grades into one class for the study of a particular subject. Combining grades can be done to best advantage in the areas of religion, social studies, science and health, and the fine arts. Combinations are more adaptable to the instruction program of the upper grades than the lower grades. A system of grade combinations saves time in that it eliminates duplication of effort.

Another device that can be useful together with the combination of grades is alternating subjects from semester to semester or from year to year. For example, geography could be taught to grades seven and eight one year, while American history might be taught the following year.

A third technique which can be employed in the small school is the unit plan. This has been found very effective in teaching such subjects as science or social studies. This plan also aids in decreasing the number of periods in the school day.

The use of pupils as helpers to the teacher both during and outside of regular school time can also be most rewarding. Benefits accrue to both teacher and helpers. The teacher saves time for instruction and guidance. The pupil gets an opportunity for review and, more important, the satisfaction of knowing that he has helped a classmate or a schoolmate.

While we recognize some disadvantages in a small school, we find that efficient organization of the instructional program is a solution to many of its problems. Having had the privilege to teach and supervise in both small and large schools of our Synod, the writer is convinced that the advantages of the small school outweigh the disadvantages.

No Need to Hesitate

If we are convinced of the need for Christian education, if we are in earnest about "teaching them diligently all the words which I command thee this day," if we are willing to trust God's promises, we should not hesitate to encourage our congregations to investigate the feasibility of establishing a Christian day school. Don't

let the fact that you may have to start with a small school discourage you. Judging on the basis of what one frequently observes in the classrooms, in the hallways, in the gymnasium and on the playground, it would appear that the small school has usually been quite successful in developing proper attitudes and Christian behavior. If we are earnestly concerned about the Christian training of our boys and girls, we will never hesitate to help support and maintain a Christian day school, even if it be a small one.

The multigrade classroom or the small school in our Church differs from that of the public school in a number of ways. Public schools of this type are almost invariably found in rural areas. However, in the Church the size of the local congregation or the mission prospects of a community often determine the size of our small schools. Discussion of the pros and cons of the small school has point only when consolidation or interparish schools are possible. We must recognize the necessity and the great blessings derived from our schools, even if small, and constantly seek to improve them. Because many of our scattered congregations and developing missions are small, the small school will continue to be with us. As appreciation of the Christian day school increases among us—and we pray it will—more congregations will establish schools—many will be small at first—other schools will increase in size, and the blessings of the Christian day school will be brought to more and more of our children. God wants them brought up in the nurture and admonition of the Lord!

GEORGE HECKMANN

Professor of Geography

Dr. Martin Luther College

Editorials

(Continued from page 99)

powers, for there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation."

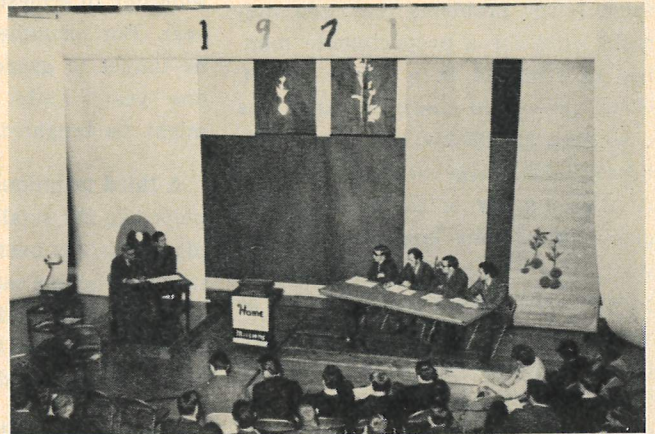
Those who may be contemplating acts of civil disobedience as a solution to personal or social problems had best be sure that such acts do not violate the precepts of the highest authority of all, lest they bring down upon themselves His wrath and judgment.

IMMANUEL FREY

“Our Mission Program — A Growing Mustard Seed”



Presenting their discussions in the form of a TV program, students scrutinized the structure of our Synod's Mission Board. It was found that our Mission Boards are flexible enough to deal with special needs and structured enough to avoid a waste of money and manpower. Commentators pictured are James Naumann and Ronald Gorske.



After Executive Secretary Norman Berg presented the goals and policies of the Home Mission Board, he answered questions put to him by a panel of students. Pictured are Pastor Berg and Keith Schroeder, who served as moderator, and members of the student panel, Ronald Kaiser, Ralph Stuebs, Herbert Prah and Brad Knapp.

The annual Mission Seminar at Wisconsin Lutheran Seminary was held February 1 through February 5, 1971, with daily sessions from 10:25 a.m. to 12:30 p.m. Special evening sessions were conducted at 7:30 on Tuesday, Wednesday, and Thursday evenings. The latter were open to all who wished to attend.

The Seminary mission seminar is a special part of our Seminary's curriculum intended to help the members of our Seminary student body grow in their mission zeal and in their knowledge of our Synod's mission program. Members of the student body prepare presentations, artwork, and special chapel services for a weeklong mission program under the direction of the executive secretaries for world and home missions and the Seminary faculty. The executive secretaries and other guest speakers also participate in the actual presentation.

This year's seminar discussed mission growth under these five subdivisions:

- I. The Kind of Growth We Seek.
- II. The Seed Takes Root At Home.
- III. Promoting Healthy Growth At Home.
- IV. The Seed Takes Root in the World.
- V. Promoting Healthy Growth in the World.

Parts II and IV concerned the current goals and methods established by our mission boards. Parts III and V dealt with suggested improvements of present methods. The three evening sessions were in the form of a panel discussion dealing with the actual application of our mission methods in several nearby home missions, a presentation entitled "The Church and the College Stu-

dents," and a film and question period on our missions in the Orient.

After each evening session the wives of Seminary students served refreshments in the new dining hall. This social hour gave those in attendance an opportunity to discuss their mission questions with the executive secretaries, guest speakers, and faculty members in a more informal and personal atmosphere.

The very word "missions" suggests *growth*. We just naturally assume that missions will promote the growth of the Church. After all, isn't that the whole idea of missions?

In recent years the Lord indeed has blessed our mission program with a rapid growth and expansion which we may compare with the growth of the tiny mustard seed in Jesus' parable (Matt. 13:31, 32). We have been called into many new areas in our own country and throughout the world. We have many more open doors before us.

It is the Lord alone who has given us this increase, for the power for growth lies in the seed itself, His Word. But while He has promised to give us growth, we have no right to sit back and take this growth for granted. We have been given the task of sowing the seed and watering and caring for the growing plant. We cannot just scatter the seed and then forget about it. We must be concerned that our methods of sowing the seed and caring for the plant are not hindering growth or causing growth to be stunted or distorted. We may therefore ask ourselves, "How much growth should we expect from the seed? Is it proper to set numerical goals? What methods are we using to promote healthy growth? How can we improve our methods?" These are

A Report On Our Seminary's 1971 Mission Seminar



Carl Ziemer and Carl Leyrer reported on the doctrinal standards which our missionaries on the World Mission fields have set up for the training of pastors. It became clear that the standards are the same our Synod maintains in its stateside congregations.



The presentation on the different materials available to our pastors in bringing the World Mission program before their congregations and organizations elicited a great deal of interest. Speaker above was James Plitzuweit.

some of the questions explored by this year's Seminary mission seminar.

The eight sessions presented a great deal of information on many phases of our mission work, current mission policies and goals of our mission boards, and policy changes suggested by our missionaries in the field. It would be impossible to summarize briefly the material covered, but we would like to share a few of the principal thoughts with you.

Our Synod's mission boards have established well-planned mission goals and procedures in order to promote healthy, lasting growth in our mission fields. Because of fairly uniform conditions in our home mission areas, the Division of Home Missions is able to establish fairly accurate numerical goals. Because conditions vary so much in the world fields, the Division of World Missions is unable to set such precise goals. Both, however, work on the basis of orderly guidelines. Both attempt to be flexible enough to cope with unusual situations and to meet special needs, but structured enough to prevent inefficiency and waste of money and manpower.

Nevertheless, there is always room for improvement. We must continually strive to develop better mission methods. As the seminar proceeded it became clear that there are no easy answers or cure-all solutions in the area of sound mission planning. In many instances men involved in the work may have legitimate differences of opinion about the best policy to follow.

The development and practice of sound mission procedures is the concern of every member of the Church, whether pastor, teacher, or layman. It is not simply the concern of Synodical boards. In all types of mission work

the development and practice of sound mission methods depends at least in part on you.

For example, in home missions it is much more difficult to plant the seed of the Gospel if the local reputation of the church keeps people away. The Synod could put on an ever so large public relations campaign to improve its image, but it would be useless if the local congregation had a reputation of being unfriendly or disorganized. However, if the pastors and members of our congregations are known in the community as concerned Christians, who love their Savior and are eager to share Him with others, this will certainly make our mission task easier.

In the campus ministry too, there is much our laymen and our home pastors can do. If the local congregation is deeply concerned about its young people and does everything possible to prepare them for their college years, and if their parents by word and example lead them to experience the joy Christ brings, the work of our campus pastors will be much easier.

In world missions too, you have an opportunity to practice sound mission methods. Have we been praying regularly for our missionaries? They need our prayers.

These are just a few of the suggestions for improvement suggested by various seminar speakers, but they do show that the development and practice of sound mission methods is not simply the work of the Synod. It concerns each one of us. Our love for the Savior and for the Gospel through which we know Him should lead each of us to ask ourself regularly "Am I doing everything I can do to plant the seed of the Gospel and to promote healthy mission growth?"

JOHN BRUG

Earlier Communion — Later Confirmation?

"Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (I Cor. 11:28, 29). These words of warning were written by the Apostle Paul to the Corinthians in his well-known chapter on the Lord's Supper.

LCA + ALC Action

Why do we quote this passage? No doubt most of us have heard that two large Lutheran church bodies, the Lutheran Church in America (LCA) and the American Lutheran Church (ALC), have during the past year accepted the findings of a joint committee and are now carrying out these findings, namely, that children of 5th-grade age be granted the right to Holy Communion and that confirmation be postponed until the 10th-grade age level.

What is the reasoning behind this decision? Complaint No. 1 is that the power of Baptism is being denied. They feel that the close connection the Lutheran Church has previously made between confirmation and first Communion makes the impression that the Sacrament of Baptism is not a completed thing. It is true, that when a church teaches that the effectiveness of Baptism depends upon further instruction, then that church is nullifying the covenant which God has established at the time of Baptism. Nor is there any doubt about the fact that certain churches have made almost a sacrament out of the rite of confirmation, thus giving the impression that Baptism alone is ineffective. Furthermore, the LCA and ALC feel that when too much emphasis is placed upon confirmation, it will turn out to be a kind of "graduation," and that this may leave the confirmand with the impression that further Bible study is not necessary.

The two above-named church bodies do not intend to do away with confirmation. Their interpretation of confirmation should be a gradual process of instruction over a longer period of time until the young person will be ready to assume all the "rights and privileges" of the church.

Our Question

The question we would raise is this: Are children of 5th-grade level ready to undertake the responsibility indicated in I Corinthians 11? It is certain that with thorough instruction children of that age do develop a sense of right and wrong to a certain degree, but are they really ready to examine themselves? Are they ready

at that early age "to discern the Lord's body," to realize fully that if they receive the Lord's Supper unworthily, they are taking it to their judgment? Certainly every serious-minded Christian realizes the danger involved.

A very recent study made by the Commission on Theology and Church Relations of The Lutheran Church — Missouri Synod points out a weakness in such an arrangement. The commission fears that an earlier communion for the children might result in fewer children receiving thorough religious instruction. Parents and their children might be satisfied with the partaking of Holy Communion and would no longer feel the necessity for further detailed study of the Word.

The Feeling of Belonging

Complaint No. 2: That children do not have the feeling of "belonging" without partaking of the Sacrament of the Altar. The ALC and the LCA seem to feel that children by communion at an earlier age will thereby become involved in church matters at an earlier age and will thus feel that they "belong." Let us point out, however, that with a thorough course of instruction during the years up to the 8th-grade level (we are thinking especially of the thorough instruction given in the Christian day school) the child will never have to feel that he is not involved in church work. He does not have to feel that he is living in a period of time when he is not "quite wanted" in the church as yet.

Luther's Practice

Should there be a later confirmation? This depends upon the situation. If a pastor and his church council are convinced that children are not ready for Holy Communion, instruction must continue until the children are able to heed the warning given in I Corinthians. We think of Luther's practice. Naturally, Luther had to reject the church's rite of confirmation, for the Roman Church had made a sacrament of this rite. This had to be rejected, because Scriptures nowhere indicate that confirmation was instituted by Christ. Nor is any thought of forgiveness of sins connected to this rite. Luther was satisfied to allow his confirmands to partake of Holy Communion when he was convinced on the basis of their instruction that they were ready for it. In his estimation a church rite of confirmation was not really necessary, although he was ready to permit the rite if it did not conflict in any way with the validity of Holy Baptism. In short then, if a pastor and his congregation are convinced that the children are ready, they should be confirmed and allowed to partake of Holy Communion.

But at what age? The ages of 12, 13, or 14 years seem to be the ages when children can be made to understand what it means to "examine oneself." There is, of course, no "magic number."

"Involvement"

Involvement does not necessarily guarantee thorough instruction. The stress in the above-named church bodies seems to be far away from doctrinal instruction. Since they have for a long time sought to bring about church union without uniformity of doctrine, it is quite natural that they would not feel the importance of thorough doctrinal instruction. When they refer to a later confirmation, they say that "the additional years would provide opportunities involving enrichment courses of various kinds connected with the church school and youth work, weekend retreats, and active involvement in religious and social issues." We wonder, does this kind of involvement lead to *thorough* instruction?

Our feeling is that these church bodies are treading dangerously. We know of certain denominations who give Holy Communion even to babies in connection with their baptism. They argue that when a person has become a member of the church, he should be allowed to partake of all rites. We ask, are they not ignoring the Apostle Paul's warning quoted above?

The question is: What shall we do? Let us continue to instruct our children thoroughly and so bring them to the point where they can truly examine themselves. The more thorough our instruction, the more the children will feel that they do "belong." On the other hand, let us be careful not to overstress the rite of confirmation, lest we give the impression that Baptism in itself is not valid. As parents, let us set good examples to our children. Let us pray for true humility—a humility which reflects the realization of our sinfulness and the desire for forgiveness. Finally, let us again by our example show our children that it is something precious to continue in the study of God's Word, so that they too will sense what it means to be blessed by that Word, which itself is the power unto salvation. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16).

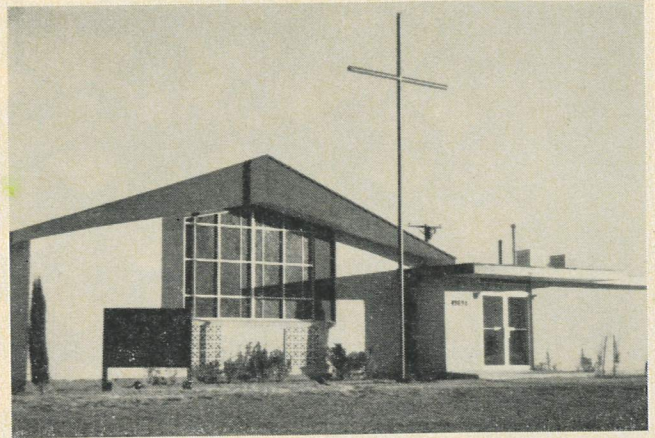
PROF. MARTIN ALBRECHT
Wisconsin Lutheran Seminary

Lutheran Collegians National Convention

Michigan State University at East Lansing, Michigan, is the site for the 1971 Lutheran Collegians National Convention. It will be held the weekend of April 16-18. The theme for this year's convention is *A Mighty Fortress is Our God*.

The convention will begin with registration at 10:00 Friday morning, followed by committee meetings in the afternoon. The formal opening is set for 7:00 P.M., with a vesper following in the Alumni Chapel at 9:30. On

Mission Congregation at El Paso, Texas, Dedicates Church Facilities



Trinity Ev. Lutheran Church, El Paso, Texas

On Sunday, November 22, 1970, special joy and thanksgiving filled the hearts of the members and friends of Trinity Ev. Lutheran Church, El Paso, Texas, as they dedicated their newly renovated church to the glory of God and the proclamation of His holy Word. Guest speaker for the dedication service was Pastor H. Eugene Hartzell of East Fork, Arizona. He addressed the congregation on the words of Philippians 1:3-11, using as his theme: "God Begins and Finishes Every Good Work." It was Pastor Hartzell's many helpful suggestions and the sketches which he drew which made it possible for the members to do most of the remodeling work themselves.

The building was purchased in December, 1969, from a Pentecostal congregation, whose membership was disbanding. The church interior had to be completely renovated to make it suitable for the Lutheran form of worship. With the exception of laying the carpeting and installing the pews, all work on the project was done by Trinity's members. Because of this, the total cost of the building and remodeling was kept at \$35,500. The funds were provided through the Synod's CEF and CEL treasury. The chapel seats 150 worshippers comfortably.

Trinity Ev. Lutheran Church is located in the far northwest section of El Paso. It is readily accessible to the servicemen stationed at Ft. Bliss (Army Air Defense Center), as well as to those living in the surrounding community.

The members of Trinity Church are truly grateful to their fellow Christians Synod-wide, who made this day possible.

RICHARD F. HENNIG, Pastor

Saturday morning the meeting will begin at 8:00 and will be held at the MSU Union. In addition to the business meeting, there will be seminars, Bible studies, reports on the summer Bible schools in Minnesota, Milwaukee, Chicago and Detroit, and a report on the Lutheran Collegians mission program in Lima, Peru. The closing banquet will be served at the Kellogg Center at 7:00 P.M. with Mr. A. W. Froehlke as guest speaker. Lodging for the convention will be provided at the Albert Pick Motor Hotel.



Members of the 1970-1971 Northwestern College Male Touring Chorus are the following (left to right): front row: C. Sulzle, R. Jensen, K. Schmidt, A. Schultz, T. Bauer, R. Kanzenbach; 2nd row: J. Tiefel, C. Werth, D. Kolosovsky, R. Lehmann, M. Manthey, J. Moldenhauer, D. Wilken; 3rd row: T. Ziebell, J. Zarling, R. Starr, L. Wiedmann,

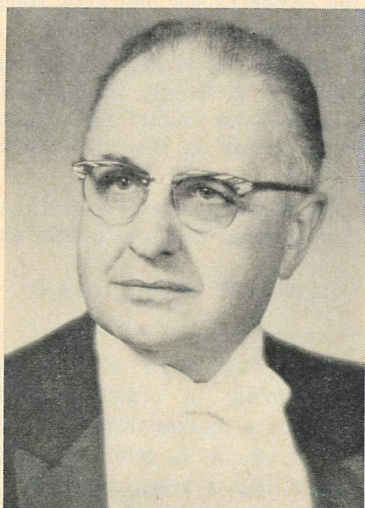
J. Rath, R. Stone, R. Plath; 4th row: P. Huebner, J. Covach, R. Rahtje, P. Baldauf, D. Laabs, D. Thompson, A. Ballenberger; 5th row: W. Davidson, S. Korth, T. Wilsmann, J. Ziesemer, A. Callies, G. Peters; 6th row: M. Bode, L. Fager, P. Kruschel, T. Schumann, J. Brenner, D. Anderson, M. Schroeder. Insert: Dr. A. O. Lehmann, director.

You are invited to hear

Psalms and Hymns and Spiritual Songs

The Northwestern College Touring Male Chorus, using as its theme Ephesians 5:18b, 19, will present its concert program in the churches listed below. The chorus

is under the direction of Dr. Arnold O. Lehmann, professor of music at Northwestern College, Watertown, Wisconsin.



Dr. Arnold O. Lehmann, Director

March 10, 7:30 p.m. — St. John's Lutheran Church, Ixonia, Wis.

March 17, 7:30 p.m. — St. Stephen's Lutheran Church, Beaver Dam, Wis.

March 25, 7:30 p.m. — St. Matthew's Lutheran Church, Oconomowoc, Wis.

March 31, 8:00 p.m. — St. Paul's Lutheran Church, Ixonia, Wis.

April 7, 8:00 p.m. — St. John's Lutheran Church, Lake City, Minn.

April 8, 7:30 p.m. — Christ Lutheran Church, North St. Paul, Minn.

April 9, 7:30 p.m. — St. James Lutheran Church, West St. Paul, Minn.

April 10, 7:30 p.m. — Lutheran Church of the Redeemer, Mandan, N. Dak.

April 11, 10:00 a.m. — St. Paul's Lutheran Church, Hazelton, N. Dak.

April 11, 8:00 p.m. — Zion Lutheran Church, Mobridge, S. Dak.

April 12, 7:30 p.m. — St. Paul's Lutheran Church, Rapid City, S. Dak.

April 13, 7:30 p.m. — Mt. Olive Lutheran Church, Colorado Springs, Colo.

April 14, 8:00 p.m. — Zion Lutheran Church, Denver, Colo.

April 15, 8:00 p.m. — Christ Lutheran Church, Grand Island, Nebr.

April 16, 8:00 p.m. — St. Paul's Lutheran Church, Norfolk, Nebr.

April 17, 8:00 p.m. — First Lutheran Church, La Crosse, Wis.

April 18, 10:30 a.m. — St. John's Lutheran Church, Sparta, Wis.

April 18, 3:30 p.m. — St. John's Lutheran Church, Montello, Wis.

April 19, 7:00 p.m. — Northwestern College Chapel, Watertown, Wis.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord!"

Direct from the Districts

Michigan

WELS Pastor Hijacked to Cuba

When Pastor Irvin Weiss of Zion Ev. Lutheran Church, Warren, Michigan, agreed to help his friend, Missionary John Janosek, by returning a Synod-leased car to Milwaukee, he entered upon an unexpected experience. A few minutes after his return plane became airborne in Milwaukee on January 22, a hijacker demanded to be taken to Algiers. He was talked into going to Cuba since the plane was not meant for oversea travel. When the plane refueled in Detroit, Pastor Weiss' wife and children were there waiting for him. As it turned out, they had a long time to wait. The plane continued to Havana, where it landed at 6:00 P.M. EST. By 9:30 P.M. the plane and its passengers were back in Miami. From there they left for Washington, D.C., and then arrived in Detroit, the original destination, at 2:50 A.M., January 23. Pastor Weiss states that he received good treatment during his three hours in Cuba, but that it was scary, since one never knew what to expect. The Scripture passage that constantly came to his mind was: "Casting all your care upon Him, for He careth for you." Yes, the Lord does answer prayers!

Nebraska

Two Congregations Attain Mission Status

Two congregations, one in the Nebraska District and the other in the Colorado Mission District, as of January 1 arrived at the happy level of achieving mission status. They are Mt. Olive of Tulsa, Oklahoma, and St. Peter of Fort Collins, Colorado. Both congregations are at present calling their first resident pastors.

Northern Wisconsin

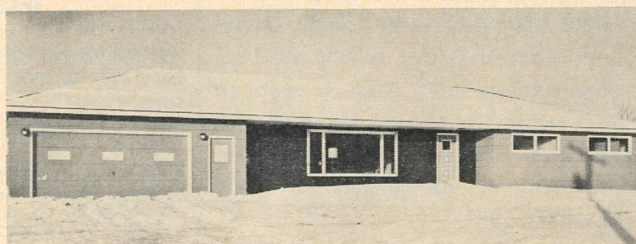
Christian Cooperation in a Building Program

On January 24, 1971, two small congregations in the northern peninsula of Michigan dedicated a new parsonage which they had jointly erected. Grace Ev. Lutheran Church, Powers, and St. Paul's Ev. Lutheran Church, Bark River (Hyde), are 17 miles apart. For the past nine years they have been served by Pastor Philip W. Kuckhahn.

Both congregations sold their former parsonages and built the new home one-fourth mile south of St. Paul's Church (Hyde). It is a four-bedroom, ranch-style, all-electric home. Its 2,100 square feet of space include an office for the pastor. Members donated 2,200 hours of

labor. One of the members did all of the bulldozing for excavation and landscaping. Another donated most of the materials for the two-car attached garage. The total cost of the home was \$24,000. Of this Grace Congregation's 70 communicants paid one-third and St. Paul's 140 communicants two-thirds. This was the largest single project either of the congregations had ever undertaken.

To dedicate this home, the congregations held a joint service at St. Paul's Church, which was followed by an open house. Pastor John J. Wendland, pastor of Salem



Parsonage at Bark River, Route 1, Michigan

Ev. Lutheran Church at Escanaba and chairman of the Lake Superior Conference, preached the sermon for the occasion. His text was II Chronicles 15:1, 2.

May the Christian cooperation of these two congregations in providing spacious working and living quarters for their pastor and his family encourage other congregations to undertake similar labors of faith and love!

Southeastern Wisconsin

Share Your Ideas

February 18 and 19 found teachers from the Metropolitan Milwaukee Lutheran Teachers Conference working and learning together under the new workshop format adopted by the conference. The conference was held at Salem Lutheran Church and School.

In his opening sermon, Pastor W. Nommensen of the host congregation reminded the teachers that God has graciously blessed our workers with gifts which allow us to carry out His work of feeding His lambs. On Thursday morning Pastor R. Balge of Madison presented a paper on the Christian view of drugs. Seven workshops were offered to the teachers on the following subjects: art, physical education, language arts, remedial reading, school music, mathematics, and science. Each teacher was able to attend three workshop sessions during the day and a half. This provided for a valuable exchange of ideas.

† Teacher A. F. Maas †

February 11, 1971

Arthur F. Maas was born on November 22, 1887, in Alfsburg Township, rural Gaylord, Minnesota, the son of Mr. and Mrs. Albert Maas, Sr. He received his high-school education in Concordia College, St. Paul, and in 1906 enrolled in Dr. Martin Luther College, New Ulm, Minnesota, from which he graduated in 1908.

Mr. Maas taught in Christian day schools in Mankato and Winthrop, Minnesota, and in Platteville, North La Crosse, Lake Mills, and Root Creek, Wisconsin, before accepting the call to Bethel Congregation in Milwaukee in 1914. He taught in the joint Nazareth-Bethel school until his retirement in 1958, after 50 years in the teaching ministry. He then did substitute teaching in Milwaukee, New London, and Hortonville, until December 1963.

After a prolonged illness, our brother entered life everlasting on Thursday, February 11, 1971. He attained an age of 83 years. He is mourned by his wife, the former Lydia Gieschen, whom he married in 1909; one daughter: Mrs. Cordula Ritchie of Long Beach, California; two sons: Pastor A. J. Maas of Danville, California, and Pastor Gale Mass of Morton, Minnesota; one brother; 5 grandchildren; and 5 great-grandchildren.

Funeral services were conducted on February 15, 1971, from Bethel Ev. Lutheran Church. The words of comfort for the family spoke of the crown of righteousness which the Lord shall give to all those who love His appearing. They were based on II Timothy 4:6-8. A teachers' choir under the direction of Mr. Adolph Fehlauer sang the hymn, "I Know That My Redeemer Lives." Interment was in Grace-land cemetery.

May our gracious Savior comfort those who mourn with the assurance of a blessed reunion in heaven!

HENRY A. LANGE, Pastor

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Missionary Conference, April 12, 8 p.m. CST
Dates: April 13-14, 1971.

Place: Northwestern Lutheran Academy, Moberg, S. Dak.

Opening: Communion service, April 13, 10 a.m. CST.

Preacher: G. Lemke (K. Lenz, alternate).

Essays: Giving and Taking Offense and the Pastor's Conduct, E. Werner; Ministering to the Age Group between Confirmation and Marriage Effectively in the Decade of the 70's, W. Schulz; I Tim. 1—With Practical Application for the Ministry, R. Roth; Has An Over-reaction to Pietism Stifled Living Lutheranism?, D. Hayes; Use of Modern Translations and Their Effect in Replacing the KJV, J. Frank; Age of Communion and Confirmation in Light of Recent Trends in Lutheranism, R. Heins.

Pastors are reminded to bring their own bedding for lodging in the NLA dormitories.

J. M. Engel, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: April 19, 1971.

Time: 9 a.m.

Place: St. Paul's Lutheran Church, Remus, Mich.

Preacher: R. Gensmer (J. Hanson, alternate).

Agenda: Exegesis of Eph. 5, N. Maas; Panel Discussion on Liturgy, D. Tomhave, R. Bame, and J. Hardman.

Edwin C. Schmelzer, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. John's, Red Wing, Minn.; Rev. G. Horn, Pastor.

Date: April 20 and 21, 1971. Opening session on Tues., 10 a.m., with Communion service at 7:45 p.m.

Preacher: Rev. D. Westendorf (Rev. H. Muenkel, alternate).

Agenda: A Study of the Terms Visible and Invisible Church With Emphasis on the Age of German Pietism, Prof. A. Schuetze; Have Any Significant Changes Taken Place in Scouting To Warrant Our Re-evaluation?, Rev. D. Meier; Is Our Practice Regarding Soloists and Organists at Weddings Uniform?, Rev. E. Lindemann; An Evaluation Of Our Confirmation Service, Rev. M. Schwark; routine business and reports.

Registration fee: \$1.50. Request cards for meals and lodging will be mailed. Visiting Elders are the Excuse Committee.

G. Birkholz, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: April 20-22, 1971.

Place: Mt. Olive Lutheran Church, Colorado Springs, Colo., James F. Koch, pastor.

Communion Service: Tues., April 20, 7:30 p.m.

Preacher: K. Plocher, Jr. (W. Leersen, alternate).

Agenda: The Historical Development of Luther's Small Catechism, L. Gruendeman; Exegetical Survey of Rom. 3:1-14, J. Humann; The Peace of God shall keep Our Hearts and Minds in Christ Jesus, H. E. Russow; The Role of the Visiting Elder in Our Circles, L. Ellenberger; Reports.

Please announce to the host pastor for lodging and meals.

H. E. Russow, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Roth, Ronald D., installed as pastor of Gethsemane Ev. Lutheran Church, Omaha, Nebr., on February 21, 1971, by R. H. Roth, authorized by G. E. Free (Nebr.).

Russow, William H., installed as pastor of St. Paul's Ev. Lutheran Church, Valley City, N. Dak., on February 28, 1971, by M. W. Schulz, authorized by A. P. C. Kell (Dak.-Mont.).

CHANGE OF ADDRESS

Pastors

Kionka, G. P.
R. 2, Box 80
Maitland, Fla. 32751

Tessmer, L. A.
802 First Ave. E.
Newton, Iowa 50208

DMLC CONCERT SCHEDULE

April 14-16

Worship Seminar

April 18—4:00 and 7:30 p.m.

Dedication of Memorial Organ—Academic Center

April 23—8:30 p.m.

Organ Recital—Students Nancy Clemenson and Barbara Becker

April 25—4:00 p.m.

Organ Recital on newly dedicated Memorial Organ, Prof. Ames Anderson

April 25—8:00 p.m.

Brahms' "Requiem"—College Choir, Prof. H. Zahn, Director

May 2—3:30 p.m.

Chamber Recital—Faculty and Student

May 9—3:30 p.m.

Concert—Academy Band, Aeolian, and Marluts

June 2—8:00 p.m.

Academy June Concert

June 2—8:15 p.m.

College June Concert

ANNOUNCING NORTHWESTERN COLLEGE CONCERTS

April 7 to 19

Male Chorus Tour

April 25

8:00 p.m.—Spring Concert

June 2

7:30 p.m.—Commencement Concert

Dr. Arnold O. Lehmann
Chairman, Music Department

HYMN FESTIVAL "71"

The congregational choirs of the South-eastern Wisconsin District, The Lutheran Chorale, and the Seminary Male Chorus—1000 voices—will participate in a Hymn Festival at the Performing Arts Center (Uihlein Hall) in Milwaukee on Sunday, May 2, 1971—3:00 p.m.

Ticket information is available at the following address:

Wisconsin Lutheran Choral Festival

3744 N. 85th St.

Milwaukee, Wis. 53222

Phone: (414) 466-3685 or 466-6814

Note: A few records of the Choral Festival held last year in the Performing Arts Center are still available at the above address.

CHRISTIAN WORSHIP SEMINAR

The Commission on Liturgy, Hymnody, and Worship is planning to conduct a CHRISTIAN WORSHIP SEMINAR at Dr. Martin Luther College, New Ulm, during the week after Easter, from Wednesday, April 14, to Friday, April 16. The program will concern itself chiefly with a study of contemporary worship needs (language, translations, hymns, instruments, service music, and related subjects). Topics on various needs have been assigned to men who have shown by their work and their studies that they have an aptitude for their assignments. The seminar is being made possible through an \$8,000 grant from the Aid Association for Lutherans.

Anyone interested in attending the seminar may get further information from the undersigned.

Prof. Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

NOMINATIONS — DMLC

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

RELIGION — SOCIAL STUDIES

Rev. Marcus Albrecht, Mindoro, Wis.
Rev. Richard Balge, Madison, Wis.
Rev. Walter Beckmann, Annandale, Va.
Rev. Delbert Begalka, Bloomington, Minn.
Rev. Donald Bitter, Ft. Atkinson, Wis.
Rev. Paul Borchardt, Sheboygan, Wis.
Rev. Daniel Buske, Lansing, Mich.
Rev. LeRoy Dobberstein, Rapid City, S. Dak.
Rev. Roger Drews, Burnsville, Minn.
Rev. Werner Franzmann, Ann Arbor, Mich.
Rev. Gerald Free, Omaha, Nebr.
Rev. John Graf, Cuyahoga Falls, Ohio
Mr. Richard Grunze, Caledonia, Wis.
Rev. Daniel Habeck, Toledo, Ohio
Rev. Harold Hempel, Yale, Mich.
Rev. Warren Henrich, Goodhue, Minn.
Rev. Edgar Herman, Flat Rock, Mich.
Rev. Robert Hochmuth, Santa Clara, Calif.
Rev. Gerhardt Horn, Red Wing, Minn.
Rev. Myron Kell, Watertown, Wis.
Rev. Keith Kruck, Milwaukee, Wis.
Mr. Robert Krueger, Lake Mills, Wis.
Rev. David Kuske, West Salem, Wis.
Rev. Richard Lauersdorf, Jefferson, Wis.
Rev. John Meyer, Rib Lake, Wis.
Rev. Robert Mueller, Livonia, Mich.
Rev. Richard Poetter, Mito City, Japan
Rev. Victor Prange, Janesville, Wis.
Mr. Werner Roekle, Kewaunee, Wis.
Rev. Loren Schaller, Manitowoc, Wis.
Rev. Wayne Schulz, Aberdeen, S. Dak.
Rev. Paul Siegler, Albuquerque, N. Mex.
Rev. James Schneider, Ontario, Wis.
Rev. Kenneth Strack, Tecumseh, Mich.
Rev. George Tiefel, Jr., South Lyon, Mich.
Rev. Stephen Valleskey, Prescott, Wis.
Rev. Carl Voss, Green Bay, Wis.
Rev. Ernst Wendland, Lusaka, Zambia, Africa

EDUCATION

Mr. Robert Averbeck, Oconomowoc, Wis.
Mr. Gerhard Bauer, Bloomington, Minn.
Mr. Silas Born, Sparta, Wis.
Mr. Leonard Collyard, Milwaukee, Wis.
Mr. Gerald Cudworth, Saginaw, Mich.
Mr. Orville Degner, Jefferson, Wis.
Mr. Roger Ehke, Milwaukee, Wis.
Mr. Russell Griffin, Lannon, Wis.
Mr. Allen Grohn, Owasco, Mich.
Mr. Gene Gronholz, Weyauwega, Wis.
Mr. Roland Helmreich, Moline, Ill.
Mr. Donald Helwig, Milwaukee, Wis.
Mr. Mervin Ingebritson, Wauwatosa, Wis.
Mr. David Jacobs, Plymouth, Mich.
Mr. Rudolph Jeseritz, St. Paul, Minn.
Mr. John Jurn, Benton Harbor, Mich.
Mr. Darrell Knippel, Minneapolis, Minn.
Mr. Franklin Kolander, Arlington, Minn.
Mr. Kenneth Kolander, Appleton, Wis.
Mr. George La Grow, Milwaukee, Wis.
Mr. Roland Menk, Watertown, S. Dak.
Mr. Karl Pautsch, West Allis, Wis.
Mr. Kurt Petermann, Appleton, Wis.
Mr. LeDell Plath, Milwaukee, Wis.
Mr. James Raabe, Woneoc, Wis.
Mr. George Rausch, Benton Harbor, Mich.
Mr. LeRoy Robbert, Menomonie, Wis.
Mr. Richard Scharf, Milwaukee, Wis.
Mr. John Schibelhut, Crete, Ill.
Dr. Wayne Schmidt, Onalaska, Wis.
Mr. Ferdinand Schultz, Juneau, Wis.
Mr. John Schultz, Lake Mills, Wis.
Mr. Melvin Schwartz, Morton Grove, Ill.
Mr. Richard Sievert, Fort Atkinson, Wis.
Mr. Robert Stolz, Adrian, Mich.
Mr. Alfons Woltd, South Lyon, Mich.

SCIENCE

Mr. Robert Adickes, Lake Mills, Wis.
Mr. Glen Bode, Lake Mills, Wis.
Mr. Steven G. Bode, New Ulm, Minn.
Prof. Paul Boehlke, Watertown, Wis.
Mr. David Golish, Waukesha, Wis.
Mr. Howard Heup, Appleton, Wis.
Rev. Iver Johnson, West St. Paul, Minn.
Mr. Eugene Kolander, St. Paul, Minn.
Mr. David Miller, Toledo, Ohio
Mr. Dennis Oldenberg, Appleton, Wis.
Mr. Walter Sebald, Wauwatosa, Wis.
Mr. James Sehloff, Manitowoc, Wis.
Prof. Milton Spaude, Saginaw, Mich.
Mr. James Wandersee, Greenfield, Wis.
Mr. Paul Willems, Kewaunee, Wis.

Any correspondence regarding the above candidates should be in the hands of the undersigned by April 7, 1971.

Mr. Gerhard Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Ave.
Bloomington, Minn. 55240

NOMINATIONS — MLA

The following men have been nominated for the professorship at Martin Luther Academy to teach in the field of English and possibly to help with athletics.

Mr. Gerhard Bauer, Bloomington, Minn.
Mr. Owen Dorn, Hales Corners, Wis.
Mr. Steven Gauger, New Ulm, Minn.
Mr. Allen Grohn, Owasco, Mich.
Mr. Jerry Gronholz, La Crosse, Wis.
Mr. John Gronholz, Lake Mills, Wis.
Mr. Bruce Heckmann, Nicollet, Minn.
Mr. Paul Kramer, West Salem, Wis.
Mr. Darrell Knippel, Minneapolis, Minn.
Mr. Dale Markgraf, Brownsville, Wis.
Mr. Roland Menk, Watertown, S. Dak.
Mr. Robert Otterstatter, Fort Atkinson, Wis.
Prof. Sylvester Quam, Watertown, Wis.
Mr. Werner Roekle, Kewaunee, Wis.
Mr. Richard Scharf, Milwaukee, Wis.
Mr. Gerold Schultz, Scarsdale, N. Y.
Mr. Richard Sievert, Fort Atkinson, Wis.
Mr. Carlton Sitz, Wauwatosa, Wis.
Mr. Gordon Vetter, Minneapolis, Minn.
Mr. Dale Walz, Waterloo, Wis.
Mr. Ervin Walz, Fairfax, Minn.
Mr. Robert Willhite, Algoma, Wis.
Mr. Richard Winter, Manitowoc, Wis.

The Board of Control of Martin Luther Academy will meet on the campus at 1:30 p.m. on April 12, 1971, to call a man from this list. Correspondence concerning these nominees should be in the hands of the secretary no later than April 10, 1971.

Mr. Ervin Walz, Secretary
Board of Control
Martin Luther Academy
17 1st St. N.E.
Fairfax, Minn. 55332

ANNOUNCEMENT

Mr. Morton A. Schroeder, formerly principal of St. Croix Lutheran High School at West St. Paul, Minn., has accepted the call to Dr. Martin Luther College, New Ulm, Minn. He will teach literature in the English Department.

Otto Engel, Chairman
Board of Control
Dr. Martin Luther College

APPOINTMENTS

Pastor Martin P. Janke of Fond du Lac, Wis., has been appointed a member of the Commission on Doctrinal Matters. Pastor Janke was appointed by the Conference of Presidents to fill the vacancy created when Pastor John C. Dahlke resigned from the Commission for reasons of health.

Oscar J. Naumann, Chairman
The Conference of Presidents

The Rev. D. E. Hallemeier has been appointed to serve on the Board of Support of the Northern Wisconsin District. He replaces the Rev. Samuel Kugler, who is now serving our new mission in Little Rock, Ark.

The Rev. Arnold C. Meyer has been appointed to serve on the Board of Education of the Northern Wisconsin District. He replaces the Rev. Clarence Koepsell, who resigned from the Board of Education because of his new duties as Visiting Elder of the Winnebago Conference.

K. A. Gurgel

DEADLINES FOR THE NORTHWESTERN LUTHERAN

All articles to be published in *The Northwestern Lutheran* must be submitted by the following dates. Announcements may be submitted up to a week later. The first date is the date of issue, the second the deadline date:

May 9, 1971 — April 5, 1971
May 23, 1971 — April 19, 1971
June 6, 1971 — May 3, 1971
June 20, 1971 — May 17, 1971
July 4, 1971 — May 31, 1971
July 18, 1971 — June 14, 1971
Aug. 1, 1971 — June 28, 1971
Aug. 15, 1971 — July 12, 1971
Aug. 29, 1971 — July 26, 1971
Sept. 12, 1971 — Aug. 9, 1971
Sept. 26, 1971 — Aug. 23, 1971
Oct. 10, 1971 — Sept. 6, 1971
Oct. 24, 1971 — Sept. 20, 1971
Nov. 7, 1971 — Oct. 4, 1971
Nov. 21, 1971 — Oct. 18, 1971
Dec. 5, 1971 — Nov. 1, 1971
Dec. 19, 1971 — Nov. 15, 1971
Jan. 2, 1972 — Nov. 29, 1971
Jan. 16, 1972 — Dec. 13, 1971
Jan. 30, 1972 — Dec. 27, 1971

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

April 19 and 20, 1971.

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

SUBSCRIPTIONS TO THE LUTHERAN CHRISTIAN

We have been notified that stateside subscriptions to *The Lutheran Christian*, periodical of the Lutheran Church of Central Africa, are handled by the Mission Society of St. John's Lutheran Church, Wauwatosa. Please send your subscriptions to St. John's Mission Society, 7809 Harwood Avenue, Wauwatosa, Wisconsin 53213. The price is \$5.00 for two years. Make checks payable to *The Lutheran Christian*.

SOS — MISSING ALUMNI!

The NWC Alumni Society some time ago voted to include all former graduates of Northwestern College, Watertown, Wis., on its regular mailing list. The following persons have so far not been located. Anyone knowing of their whereabouts is asked to get in touch with the NWC Alumni Society, c/o Prof. S. Quam, 613 S. Twelfth St., Watertown, Wis. 53094. Your cooperation will be appreciated. The names of the missing alumni and their year of graduation follow:

1897 — Ernst Eckelman and Charles Lemke;
1899 — Rev. H. Eggert; 1900 — Hugo Brandt;
1906 — Frank Fischer; 1908 — Ewald Graf and Otto
Rev. Paul Kirsch; 1909 John Kuck and Otto
Treide; 1917 — Hans Ott; 1922 — John List; 1931
— Gerhard Peters; 1938 — Prof. Frederick
Grunwald; 1949 — Rev. Stanley Holt; 1953 —
Rev. Walter Lexvold and Dennis Wetter; 1954
— Theodore Pederson; 1958 — Rev. Frederic
Zaum; 1960 — Lloyd Schroeder; 1961 — Lonnie
Cronin; 1965 — Robert Ness; and 1967 — James
Everts.

WORLD MISSION PUBLICATIONS

A limited number of copies of two World Mission publications are still available through Prof. Martin Albrecht, 11840 N. Luther Lane 65W, Mequon, Wis. 53092. Mission Essays, by Superintendent E. Wendland of Lusaka, Zambia, were delivered at one of the recent Mission Seminars at our Seminary. This publication sells for 50c postpaid. The brochure, *Our Mission Is Global*, sells at 30c postpaid. It pictures all of our Synod's world missions. The two items would lend themselves very well for use by Bible classes, young people's meetings, ladies' aids, and other organizations.

REQUEST

A Communion set is needed by Beautiful Savior Lutheran Church, the Wisconsin Synod Mission in Danbury, Conn. If any congregation should have one available, please contact: Pastor Karl R. Gurgel, 296 Buckland Road, South Windsor, Conn. 06074.

REQUEST

Crown of Life Ev. Lutheran Church, your WELS mission congregation in Louisiana, is in need of a used Communion set, and would gladly pay transportation costs. A paten and chalice would be sufficient. Please address any offer to:

Pastor D. Weiser
4842 Marseille St.
New Orleans, La. 70129

OFFER

St. Paul's Ev. Lutheran Church of Cudahy, Wis., has an altar and pulpit which it would be pleased to donate to some mission congregation. If interested, please contact:

Pastor Roy Brassow
3775 E. Cudahy Ave.
Cudahy, Wis. 53110

NOTICE

The next plenary session of the Board for World Missions is set for April 20-21, 1971. Rev. Edgar Hoenecke, Executive Secretary

NAMES REQUESTED
For Our New Missions

In recent months the 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	Sun City Yuma
Arkansas	Little Rock*
California	Fresno Novato (Marin County)* Pasadena Riverside Torrance Victorville*
Connecticut	Danbury
Florida	Fort Myers* Jacksonville West Palm Beach*
Georgia	Atlanta
Illinois	Aurora Jacksonville Palatine Rockford*
Indiana	South Bend*
Louisiana	Slidell (New Orleans)
Maryland	North Washington Area
Michigan	Grand Blanc* Marquette* Midland*
Minnesota	Brainerd Inver Grove Heights*
Montana	Bozeman*
Nevada	Las Vegas*
North Dakota	Jamestown* Minot*
Ohio	Cincinnati* North Columbus
Oklahoma	Tulsa
Oregon	Bend* Corvallis*
Pennsylvania	Allentown* Pittsburgh*
South Carolina	Columbia
South Dakota	Pierre Yankton*
Tennessee	Nashville*
Texas	Angleton/Freeport Clear Lake City Fort Worth Mercedes*
Utah	Salt Lake City*
Wisconsin	Cedarburg Hubertus Stevens Point*
Hawaii	Honolulu

CANADA

British Columbia	Kelowna
Alberta	Barrhead*

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

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 PLACE OF WORSHIP

**CROWN OF LIFE EV. LUTHERAN CHURCH
NEW ORLEANS, LOUISIANA**

Services are now conducted in the ground-floor meeting room, Holiday Inn East, at the junction of I-10 and Highway 90, New Orleans. Bible study at 9:15 a.m. Worship service at 10:30. Visitors, please call for confirmation of schedule!

Pastor Douglas Weiser
(504) 254-2576

EXPLORATORY SERVICES

MARQUETTE, MICHIGAN

Exploratory services are being held in Marquette, Mich., each Sunday evening at 7:30 in the educational building of the First Methodist Church, 111 East Ridge St., Marquette, Mich. Sunday School follows the service. Interested parties should be directed to:

Pastor Carl Klein
1025 Minnesota Ave.
Gladstone, Mich. 49837
Phone: (906) 428-9517

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

WEST PALM BEACH, FLORIDA

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

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

CORVALLIS, OREGON

Exploratory services are now being held in Corvallis each Sunday evening at 7:30. Services are conducted in the all-purpose room of Garfield School, NW 12th and Garfield. You may drive into the school parking lot.

If you know of anyone in the Corvallis area that might be interested in a WELS church, please send the names to:

Pastor William F. Bernhardt
1605 Summer S.E.
Salem Ore. 97302

MIDLAND/SANFORD, MICHIGAN

Exploratory services are being held in the Midland/Sanford, Michigan, area each Sunday morning at 8:45 at the Adams Elementary School, 1005 Adams Dr. at Washington St. in Midland. Names of prospects may be sent to:

Pastor John H. Kurth
309 Green Ave.
Bay City, Mich. 48706

ROCKFORD, ILLINOIS

Exploratory services are being conducted for the Rockford, Loves Park, and North Park area at the Loves Park Boys' Club Building, Elm at Evans, Loves Park, Ill. Worship is at 9 a.m., and Sunday school at 10 a.m.

Names of persons interested should be sent to:

Pastor Kenneth A. Gast
1651 Cedardale Dr.
Belvidere, Ill. 61008

MADISON, WISCONSIN, HOSPITALS

Since Pastor Roy Reede, pastor of St. James Lutheran Church at Prairie du Sac, also is called to assist in the Hospital Ministry at Madison, names of patients at Veterans Hospital and Mendota State Hospital may be sent directly to him at Route 1, Prairie du Sac, Wis. 53578. The phone number is: (608) 643-6043.

Names of patients at any of the Madison hospitals may also be sent to Pastor R. C. Horlamus, 2302 Stuart Ct., Madison, Wis. 53704. The phone number is: (608) 249-0578.

ROCHESTER, MINNESOTA, HOSPITALS

Pastors who have patients entering the Methodist, St. Mary's, or Rochester State Hospital, are asked to notify our Synod's full-time chaplain, Pastor Waldemar Hoyer. His address is 415 14th St. N.W., Rochester, Minn. 55901. Home telephone: (507) 288-7857. Office phone: (507) 282-8280.

OFFER — COMMUNION SET

A Communion set is available for the cost of transportation to any WELS mission congregation in need of one. Please contact:

Edwin Berg, Secretary
St. John's Ev. Lutheran Church
509 Grand Ave.
Mukwonago, Wis. 53149

NOTICE !

Pastor Roland Ehlike

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243