



THE NORTHWESTERN
Lutheran

April 25, 1971

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BRIEFS by the Editor

An apology is in order to the members of Arlington Avenue Lutheran Church, Toledo, Ohio, for identifying the March 14 cover picture of *The Northwestern Lutheran* as being a picture of their church. That is how the print was marked in our files. We are therefore appealing to our readers to help us identify the picture. At the same time we would like to encourage our pastors and teachers to submit prints that can be used as cover pictures. Prints submitted should be 8x10 black and white glossies in order to reproduce well. They must be in sharp focus. If possible, include people in your pictures, thus giving them a human interest angle. Pictures need not be restricted to buildings, but may include church appointments, windows, classrooms, events, etc. Naturally, we cannot promise to use all pictures submitted. But to come back to the Arlington Avenue Lutheran Church. Pastor G. Schroer writes that his congregation just recently authorized a blanket subscription to *The Northwestern Lutheran*. That's a good investment for the Arlington Avenue

Congregation and fine example for other congregations.

In a Lutheran publication our Synod was recently characterized as a "tight, little, ultra-conservative group," and it was added that "in the eyes of most other Lutherans the world has pretty well passed that synod by." Perhaps if we asked the editorial writer to define his words, we might find out that he is criticizing us for doing the very thing the Lord has bid us do. We may be "small," but the Lord is daily adding to the church through our witness. We don't especially like the label "ultra-conservative." We prefer the term "Biblical." In either case, however, it involves carrying out the command of the risen Lord: "Teaching them to observe all things whatsoever I have commanded you." In many quarters, sad to say, these words of our Lord have fallen into disrepute. That is why we pray that our Lord may always give them the priority in our thinking which they have in His thinking. Then also the individual items which our Lord bids us

do will not be lost in the shuffle. Then, although the world may have passed us by as a synod, we on our part will not have passed the world by. We have a message to deliver for which we do not apologize. Luke points to it in these words of our risen Lord: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead on the third day, and that repentance and remission of sins should be preached in His name among all nations." That is the reason why we as a synod are primarily concerned about being ambassadors for Christ, calling upon all men to be reconciled with God. It is true, the world has never had ears for that message. But that is all the more reason to let this message sound out loud and clear. Our risen Lord remains the only Way to the Father. In eternity it will make little difference that the world has passed us by, but it will make a great deal of difference to countless numbers of people that we did not pass the world by, but spoke up for Christ.

Hopefully there will be no post-Easter attendance slump in our congregations. We need to be in the pew on Trinity Sunday as well as on Easter Sunday. You and I need the Gospel of our Lord Jesus Christ just as much after Easter as we need it on April 11. Each Sunday has an important message for our Christian faith and life. According to His promise, our Lord will be present in every service. Will we?

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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Editorials

Just a Postage Stamp? The 30's were grim years for Christians in Russia, when Communism was bent on crushing the organized Church and on obliterating Christianity. Church buildings were turned into theaters, clubhouses, and museums. Most of the clergy were deported to forced labor camps in Siberia or were shot. There were 200 Evangelical pastors in Russia in the 20's, four in 1936; 810 Roman Catholic clergy and eight bishops were reduced to 10.

The heat of the hellish fires of persecution abated somewhat in the decades that followed, but the official policy was still anti-God, and anti-Christian propaganda continued to suppress the Church.

But even though hostility to the Christian Church has subsided since the 30's, a Soviet postage stamp featuring a religious painting still comes as a surprise. It is a reproduction of Leonardo da Vinci's "Madonna Litta," depicting the Virgin Mary and the Christ-Child. Heretofore such a scene might have been coarsely caricatured in *Krokodil*, a Russian humor publication.

The appearance of one religious stamp gives us no warrant to conclude that there will soon be a dramatic revival of Christianity in the USSR, or even that Russian rulers are becoming tolerant, if not benign, toward the Church. Yet such a stamp would have been unthinkable 40 years ago, and amazing even in Khrushchev's day.

If there is even a puff of spring air, there is hope that it will freshen into a gentle breeze. The trickle from the glacier may become a rivulet, and the long bitter winter of misery for the Church may incline toward a milder season. May God speed the day!

CARLETON TOPPE

Preacher, Preach! It would be hard telling what high and holy things families talk about, clustered under the shade trees at a seminary graduation. The kid sister in one family fan club kept saying things like, "I know the man said you're one, but you still don't look like a Reverend to me." Or, "Yes sir, our boy finally made good . . . where's that again they're sending you?"

What struck the more callous of the clan as strange — aside from the fact that no one had heard of the place — was that the city boy was going to a country congregation. The truth was, that fact sort of had the young preacher in a cold sweat by the time he and his blushing bride drew near his first parish out on the prairie.

But do you know, those farm folks couldn't care less whether their pastor knew the difference between Holsteins and Herefords, soy beans or soil bank! They were

not awaiting an expert on better homes and gardens, or one to tell them how to rotate their crops, feed their steers or market their produce. No businessman was breathlessly awaiting an in-depth analysis of investment policies, stock market trends or social issues.

Those people really believed it — Christ's charge to His Church: "Preach the Gospel." They certainly didn't expect much, but they did expect that much: the Gospel from someone who knows what it is and how to preach it.

It is so amazingly simple. It works so wonderfully well. Marvelously has Christ protected His people. He has given them to know the real preaching of the real Gospel when they hear it.

The wonder always is why so many clergymen don't.

JOHN PARCHER

Dear Brides: Late spring is traditionally a season for weddings. At the same time it is a season of minor problems for pastors who are called upon to officiate. In an effort to forestall some of these problems, this little homily is addressed particularly to prospective brides, hoping as we do this that it will not be viewed as constituting discrimination between the two sexes. Grooms are notoriously disinterested in the peripheral features of the wedding ceremony, anyway, and acquiesce to some of them only under duress.

Ordinarily we speak of marriages as being "solemnized." In extreme cases it would perhaps be more accurate to describe them as being "staged." Incorporating cute ideas gleaned from other weddings which she has attended or observed on the screen, and coming up with an innovation or two of her own, the bride strives to make her wedding an impressive and memorable one, if not the wedding of the century. The pastor is called in to play a character part which is essential to the plot, and the church becomes the "setting" for the scenario rather than the symbol of God's presence. The whole thing takes on the aspect of a production rather than a religious service, and one comes away with the feeling of having attended a Grade B movie.

Girls, we can understand your desire for a "nice" wedding. But please don't get carried away. Remember why weddings are held in the church, and don't forget that the marriage ceremony is a religious service conducted according to liturgical practices of long standing and having deep meaning.

This will not only make it easier for your pastor, but it will help to uphold the dignity of an institution ordained by God.

IMMANUEL FREY



Studies in God's Word

Faith Can Move Mountains

By faith they (Israel) passed through the Red Sea as by dry land; which the Egyptians assaying to do were drowned (Hebrews 11:29).

Our Lord on one occasion told His disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20). That glorious promise might sound as though the disciples could now do anything they wished. It will therefore surprise us to learn that these words were spoken in connection with a rebuke which our Lord gave to His disciples, and that they followed upon an incident in which the disciples had been completely frustrated.

Faith is Trust and Confidence

The setting for these words of our Savior is the time immediately after His Transfiguration. As He came down from the mount with Peter, James, and John He found an excited crowd milling around the nine disciples whom He had left behind. A distraught father had asked the disciples to cure his son who was possessed of an evil spirit. The disciples had tried to drive out the unclean spirit, but were unable to do so. No doubt now being ridiculed by Christ's enemies, the disciples stood around helplessly as Jesus appeared on the scene. After Jesus by the power of His almighty word drove out the demon, the disciples asked Him privately: "Why could not we cast him out?" Jesus told them flatly: "Because of your unbelief" (Matt. 17:19, 20).

Some time before this Jesus had sent these same disciples out on a preaching tour, instructing them: "Preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. 10:7, 8). They had clearly been given power over unclean spirits. That power had not been revoked, but when the disciples no longer put their confidence in this God-given power, they failed miserably. Thus we see that one characteristic of faith that can move mountains is that it is essentially trust and firm confidence.

Faith Trusts God's Promises

But we dare not overlook yet another characteristic. Faith must have something on which to base its trust and confidence. Faith does not set up its own arbitrary goals and aims, and then boldly demand fulfillment of these from God. No, faith looks to God's promises.

It is instructive to note that even Christ, the ultimate example of faith in His heavenly Father, never went beyond God's promise to Him. When Satan tempted Him to jump from a pinnacle of the Temple, even quoting (or rather *mis*-quoting) Scripture to Him, Christ pointed out that expecting of God what He has not promised is nothing short of tempting God (Matt. 4:5-7).

It is a grievous error not to trust in what God has promised, but it is an error equally as great to trust in something that God has not promised. For an illustration of that we need only to look at Pharaoh's army. To be sure, it was trust and confidence that gave Pharaoh's men the courage to venture into the Red Sea in pursuit of Israel, but the trust that motivated

them was not trust in Jehovah. Nor did they have any promise from Him.

Israel's case was entirely different. When Pharaoh once more had a change of heart and pursued God's people, their situation seemed desperate indeed. On either side of them lay mountains and wilderness. Before them lay the Red Sea. Behind them was Pharaoh's host. It was at this point that the Lord instructed Moses: "Lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea" (Exod. 14:16). The Israelites had God's promise and they showed their trust in it by going forward. Hence: "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying (trying) to do, were drowned."

God's Promises Endure

Faith that relies on God's promises today can still divide seas, move mountains, or do anything else that God asks of it. It is not likely that in our calling the Lord will ask us actually to move a mountain or to divide a sea, but mountains of work and seas of trouble are obstacles just as formidable as their counterparts in stone and water. These we face daily. But how often we act as if we were working at them alone—as though we had no promise from our Father such as: "Call upon Me in the day of trouble, and I will deliver thee." If we seem to be making no headway against the toils and troubles that beset us, then let us examine ourselves to see whether perhaps what James says may not be true also of us: "Ye have not, because ye ask not" (Jas. 4:2b). The promises are there in the Word. God grant us the faith to put our whole confidence in them.

ARMIN PANNING

When we meet a new neighbor and discover that the person is a member of the Christian Science Church, our heart immediately seems to want to reach out in compassion for that person. We feel that here is someone who is being tragically denied all the blessings God has made available to us through the wonders and discoveries of medical science. The Christian Science approach to sickness is to deny that it exists. In Mary Baker Eddy's *Science and Health with Key to the Scriptures*, the book on which the Christian Science movement rests, we find such statements as, "If sin, sickness and death were understood as nothingness, they would disappear." "What is man? He is not matter, he is not made up of a brain, blood, bones and other material elements." "Matter is neither self-existent nor a product of Spirit. An image of mortal thought, reflected on the retina is all that the eye beholds." According to Mrs. Eddy, you don't really have a toothache, you only think you have. "What you thought was pain in the bone or nerve could only have been a belief of pain in matter, for matter has no sensation."

You might wonder, how a person gets involved in a church which would advise him to refuse wonder drugs to treat the poison of a ruptured appendix or to refrain from surgical repair for a potentially strangulating hernia. A visit to a Christian Science reading room helps you to understand the appeal of this cult. The librarian is usually an educated person with a certain amount of charisma, a person who presents himself, or herself, not as a high-pressured recruiter and salesman, but as a satisfied customer who claims to have found in Christian Science not only great personal satisfaction but also the strength to become free of mental depression, asthma, or possibly the smoking habit. A lonely or despondent person might easily begin to feel that here is someone who has really found the definition of "Happiness is — ." Then glancing through the books and periodicals which would be handed to him, he would find the words *God*, *Jesus*, *Christ*, and *Christian* used with such frequency that he might easily be misled into thinking that this is

A LOOK AT

Christian Science

truly a Christian movement. If he were to ask, "How do you know that this book by Mrs. Eddy is really the true key to the Scriptures?" he would be told, "It is demonstrable." He would be shown page after page of testimonials by people who claim to have been healed by Christian Science.

How does a person counter such "proof"? A popular approach would be to examine a biography of Mary Baker Glover Patterson Eddy written by someone other than by one of her followers. Such a biography would certainly cause you to question her credibility, but it really wouldn't settle the issue. King Solomon's personal life doesn't stand up too well under close examination either, but we do not reject the Book of Proverbs because of it. Another approach would be to try to refute the testimonials of healings and cures. In some instances you could be reasonably certain that a cure was achieved only because the disease had run its course. In other instances you would get the distinct feeling that the problem was only psychosomatic. But continue to check into enough of these cures and you would probably come up with some you might have trouble explaining away. But would that really demonstrate the truth of Christian Science? Would it not rather demonstrate that you had allowed yourself to be led into the trap the Lord warns us against in Deuteronomy 13:1-4, where He tells us that He at times grants "prophets" the power to perform signs and wonders to prove and test us, to see whether or not we will permit ourselves to be led by their signs to follow after other gods.

But is the Christian Science Church really trying to lead people after other gods? It certainly is not leading

them to the Triune God whom we know as the Father, Son, and Holy Ghost. Mrs. Eddy's definition of the Triune God is: "God is Love, Truth, and Life, a trinity in unity, not three persons in one, but three statements of one principle." A quick glance at the tenets of Christian Science might lead one to believe that they are pretty clear on Jesus Christ. They assert: "We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ." But look again. They acknowledge and *adore* God. They only acknowledge Christ. They do not adore Him as true God. They speak of Jesus as the "Way-shower," but not as the "Way." And what have they done with the Holy Ghost? In her glossary Mrs. Eddy identifies the Holy Ghost as "Divine Science." We can only wonder what she had in mind when she began her paraphrase of the Lord's Prayer with the revised address: "Our Father-Mother God, all-harmonious."

Consider also what she says about Christ's sacrifice for our sins: "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made."

So we do have great cause to feel compassion for our friends who follow Christian Science, compassion not only for their physical welfare, but especially for their spiritual welfare. They are being deprived not only of the blessings God offers us through medicine, but above all, the forgiveness which He offers us through the blood of His Son. What can we do to help them? As we have the opportunity, let us tell them confidently and politely how satisfied we are to know that the blood of Jesus Christ, God's Son, cleanses us from all sin. There is power in that message. The Gospel is the power of God unto salvation. That's the message through which the Holy Ghost opens men's eyes to look to Christ and say, "My Lord and my God."

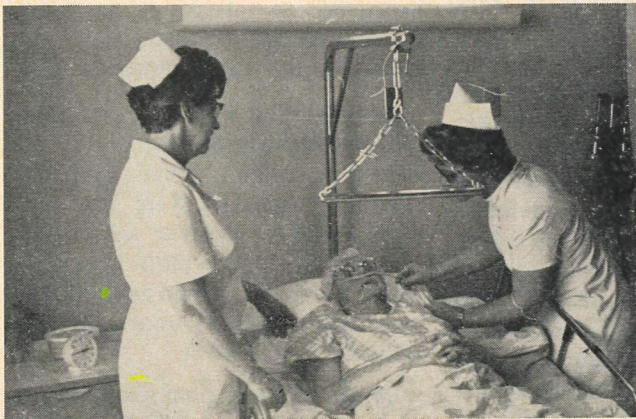
WALTER F. BECKMANN, Pastor
Grace Ev. Lutheran Church
Falls Church, Virginia

WISCONSIN LUTHERAN CHILD AND FAMILY SERVICE FIFTH ANNIVERSARY

1966 - 1971

For five years Wisconsin Lutheran Child and Family Service has been the state-wide Lutheran Agency in Wisconsin through which members of the Wisconsin Evangelical Lutheran Synod and of churches in fellowship with the Wisconsin Synod have been privileged to carry each other's burdens. This Agency is unique, in the United States and perhaps in the world, because under one roof it provides the services of adoption, boarding care for infants, counseling unmarried parents, family counseling, foster home care for children, home for the aging, and skilled nursing care.

SKILLED NURSING CARE



The skilled nursing staff provides tender, loving, Christian care to a patient in the 113 bed Convalescent Unit

This service is more than five years old. It was in July, 1965, that "Greentree Hospital" became Wisconsin Lutheran Convalescent Home. The original building together with about 17 acres of land became the base of operations for all the services. Everyone of the 113 beds is certified by Medicare as an "Extended Care Facility."

Statistics are exciting when they reflect the degree of our love and concern. Our Lord Jesus Christ asks us to do unto the least of His brothers and sisters as we would do to Him. Since its beginning the Convalescent Unit has served almost 1,000 of those among us who need help with skilled nursing care and restorative services (occupational and physical therapy).

Patients have come from throughout the state of Wisconsin and from Michigan. Inquiries have been received from the neighboring states of Illinois and Minnesota and from as far away as Colorado and New York. We are not limited by the state boundaries as we seek to carry each other's burdens in the Convalescent Unit.

SOCIAL SERVICES

When Wisconsin Lutheran Child And Family Service was born on January 30, 1966, in Siloah Lutheran Church, Milwaukee, its purpose was stated thus in the Articles of Incorporation: "To care for the spiritual needs of children, unwed and adoptive parents, troubled families, the aged, the convalescent and the handicapped in a Lutheran welfare program, including, but not limited to, custodial care, consultation, casework service and the operation and maintenance of foster homes, and to provide such other Christian social welfare services as the Board of Directors may decide to institute." The 21-member Board



Adoption is probably the best-known, state-wide service of the Agency. The adoptive placement service is held in our small chapel

of Directors has sought to carry out this purpose throughout the state of Wisconsin by means of its staff.

The home office is at 6800 N. 76th Street, Milwaukee, Wisconsin, but the social services staff covers the state. WLCFS social workers used an office in the university Lutheran Chapel and Student Center in La Crosse and church offices in Eau Claire, Green Bay, Racine, Appleton, Manitowoc, Mauston, Baraboo, Madison and Beaver Dam this past year. Thus our own Lutheran Social services are available in all counties in the state of Wisconsin. Truly, we are as near for help as your telephone or post-office.

This is the help in carrying one another's burdens which all three Wisconsin Districts of the Wisconsin Synod said they wanted without a dissenting voice or vote, just five years ago. And so we keep reminding this constituency, "We can carry on for you, but we cannot carry on without you," — your prayers, your gifts and your offerings.

A HOME FOR THE AGING



The chaplain conducts regular Sunday services and Wednesday vespers in the chapel area of the dining room. These services are heard throughout the buildings on the public address system

A home for senior citizens of our churches was in the original planning of the first Board of Directors. The first resident came to make this her home in July, 1968. Since that time more than 100 men and women have taken up residence here. The Home's capacity is 48. There is presently a waiting list of 15.

Does it seem strange that in a church-related agency there is such makeshift provision for a church as the picture shows? One reason is history. The original builders and operators were not officially connected with any church body. Another reason is money. The special Fifth Anniversary thank-offering has been designated for a chapel building fund. How our people look forward to the day when they can go to church as they have been accustomed to doing all their lives!

FIFTH ANNUAL MEETING

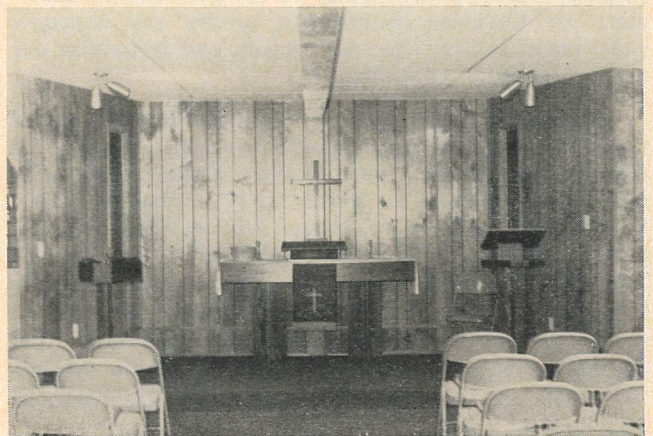
The anniversary meeting of the membership was held on Sunday, March 14, at 3:00 P.M. in the Synod Administration Building. Members and friends from all over the State of Wisconsin were present to join in the opening devotion of thanksgiving. The various annual reports were given in the spirit of Christian gratitude for what God has done through this agency of Christian social service. A budget of more than \$1¼ million was accepted. Two men were elected for their first term of office to the Board of Directors, and five men were re-elected. The present officers and members of the Board are: President: R. B. Peregrine (St. Matthew — Oconomowoc); Vice-President: M. W. Mund (Divinity — Divine Charity, Whitefish Bay); Secretary: Rev. R. Kleist (St. James — Milwaukee); Treasurer: R. Raabe (St. John — Wauwatosa); Assistant Secretary: Rev. J. P. Schaefer (Atonement — Milwaukee); E. H. Behrens (Eastside — Madison); F. Groth (St. Matthew — Milwaukee); D. Hadnot, Jr. (St. Philip — Milwaukee); T. Kennelly (Peace — Hartford); Rev. C. Koepsell (Grace — Oshkosh); E. Merten (Gethsemane — Milwaukee); Rev. R. Michel (St. John — Howell Avenue, Oak Creek); C. Miller (Salem — 107th, Milwaukee); Rev. W. B. Nommensen (Salem — 107th, Milwaukee); H. Prust (St. Matthew — Janesville); W. Riek (St. James — Milwaukee); K. Rindt (St. Paul — Hales Corners); R. W. Steudel (St. Paul — Appleton); C. Vogel (Trinity — Kiel); and P. W. Wolfgram (St. Marcus — Milwaukee).

REV. MENTOR KUJATH
Director of Public Relations

Portable Chapel At North Houston, Texas

Abiding Word Ev. Lutheran Church of North Houston, Texas, was privileged to dedicate its portable chapel on February 28, 1971, with 144 worshipers attending the special services. Guest preacher was the Rev. V. Glaeske of Christ the Lord Church of southwest Houston. It was significant that Pastor N. Berg, Executive Secretary of the General Board for Home Missions, and Mr. D. Anderson of the Synod's Architectural Department were also present, since this is the first Synod-designed portable chapel in use.

One of the beauties of this portable chapel is that it doesn't look like one. The 24' x 55' building, which is fully carpeted, has an exterior cedar paneling with a specially designed mansard roof line. The 24' x 24' worship area is separated from the kitchen area by a glass partition. The nave and overflow area should accommodate 100-120 people.



Abiding Word Ev. Lutheran Church, Houston, Texas

Another beauty of such a portable chapel is that the long-range needs of the congregation can thus be evaluated better before the first permanent unit is built. At the same time, permanent residency is established on the 4-acre church property itself. And since the congregation is vitally interested in starting a Christian day school, the portable chapel can easily accommodate 100 or more by conducting two services. This will also make it possible to achieve self-support much earlier. The congregation now numbers 23 communicants and 34 souls, with an average weekly attendance of 45-50.

Even though these facilities will later be moved to another mission site, not unlike the portable wilderness tabernacle of the Children of Israel, it is not the building and its permanency that count but the Word that is preached there. That alone is able to save souls. Dedicated to preparing people for the permanence of heaven, this chapel was made possible through the efforts of our fellow Wisconsin Synod members and its Home Mission Division. For this we thank you and our gracious Lord and Savior.

WILLIAM R. GABB, Pastor

What About Parochial Aid?

Legislation is being considered in various states to provide tuition grants for parents who send their children to private or parochial schools. On the face of it, it seems harmless enough. In fact, the big cry is against double taxation—paying taxes to support the public school system and paying for the maintenance of a private school system on both the elementary and secondary level.

It is well known that the Roman Catholic Church has been pressuring for this type of aid and for every other possible kind. The Lutheran Church—Missouri Synod has over the years reversed its stand and is now also advocating such government aid. Our Wisconsin Ev. Lutheran Synod has not sought such aid, but has constantly warned against accepting aid that would in any way “hinder our Christian schools from carrying out their objectives, lead to a dependency on the government, undermine our Christian stewardship, involve any improper government control over our schools, and jeopardize our unified Christian education.”

Legislators in Wisconsin are again faced with a determined effort to procure such aid for private and parochial education. At a recent open hearing in the capitol building at Madison, held on March 3, 1971, Executive Secretary Adolph Fehlauer and Pastor William Fischer, Secretary of Part-Time Education, represented our Synod's Board for Parish Education and gave a clear-cut testimony of our Synod's stand. They attended in order to correct the impression often left with the legislators that all church bodies with parochial schools, also the Wisconsin Synod, are seeking government aid for their schools. They said in part:

“Our Synod, our congregations, and our schools seek no government help or subsidy to maintain our schools. . . . When we choose to establish our own schools, we at the same time assume the obligation to support and maintain them. In fact, we consider this a privilege guaranteed us in our land of religious liberty.

“Today in Wisconsin we enjoy the freedom whereby we can choose the private and parochial schools we wish to support. The passage of the 1971 Senate Bill 138 would force us and all Wisconsin citizens to support and maintain *all* private and parochial schools, even those not of one's religious convictions. This, we contend, would violate our religious liberty.”

Read the above paragraph again. Tuition grants to schools of another denomination involves financial support of their doctrines in a way much more direct than supplying the children with bus transportation and hot meals.

To be noted also is that the control which the Wisconsin tuition grant bill S138 envisions may interfere with the right of the school to teach its own doctrine. Schools receiving financial assistance through tuition grants must submit “to supervision by the Department of Public In-

struction”; must “maintain a system of accounting adequately showing the cost of secular education, and open to audit by the legislative audit bureau”; and “the teachers must have qualifications equivalent to those which would be required if he were employed in that teaching position in a public school.” The school is also required to make “a statement that the school will admit as a student any resident child without regard to race, *creed*, color or national origin.” The latter provision as to *creed* can only result in eventual interference in the spiritual work of the Church. We want no part of it.

What is encouraging is that our objections are also clearly seen by many public spirited people who are not of our persuasion. By permission we quote portions of an editorial entitled REJECT PAROCHAID which appeared in the Milwaukee Sentinel of March 11, 1971. It states in part:

“The expected crusade for public aid to private and parochial schools has begun and the first skirmish was won by the proponents with approval by the Senate Education Committee of a bill to provide an estimated \$34 million.

“Arguments for the bill are well known. The private schools, principally Roman Catholic, allegedly can educate children at a cheaper per capita cost and, if they were to close, they would dump on the taxpayers the enormous burden of providing an education for children now in those schools.

“Secondary arguments speak reverently of the need to maintain the choice between a public and private education and fear that financial problems will result in private education being a luxury that can only be afforded by the rich. . . .

“If the private schools could not sustain themselves with private funds despite tax exempt status, but required public funds to survive, then they would no longer be private. This being the case, there is no reason to keep them afloat by devious means and no reason why the state should not accept its responsibility and provide a publicly financed education in public schools for all children whose parents can't meet the cost of private education without additional subsidy. . . .

“As for the children from poor families who cannot afford to attend parochial schools, this situation is an indictment of the churches and their members and the blame should not be shifted to secular officials.

“The primary purpose of parochial schools is to provide a religious education for children of school age and this is not the responsibility of the state or its taxpayers.

“This being the case, state legislators should respond by rejecting any proposal for state aid to private or parochial schools. They are serving constituents, not parishioners.”

Well stated!

Northwestern Preparatory School for Your 8th-Grader



Prof. John Chworowsky, Dean of Men, Northwestern College, Watertown, Wisconsin

I am not sure who really is qualified to speak on the above subject. Any person who has an opinion on this subject is also likely to be at least somewhat slanted in his judgment. The former student's opinion, for instance, must be weighed in the light of his personal experiences and of his personality. My credentials are not such that would entirely remove the problem of partiality. Nevertheless, I have been exposed to various viewpoints concerning Northwestern Preparatory School. I spent nearly nine years as a parish pastor in which half a dozen of my parishioners attended NWPS with varying degrees of success. I taught for three years at an area high school and had the opportunity to observe students (including NWPS dropouts) and to be exposed to the opinions of faculty members on this matter. I am presently in my second year as dean of men at Northwestern. This position especially has given me some answers to some of the more common questions parents are asking about NWPS. I shall try to make the answer to the question, "Is NWPS for my 8th-grader?" as objective as possible.

Is a boy too young to leave home at that early age?

To answer this question with a flat "yes" or "no" would, in my estima-

tion, be a mistake. It would overlook the wide differences that exist between young people. Some have characteristics which make it apparent that they need close supervision because they are not well adjusted to social living. Others impress those who know them with their dependability, decency, and contentment. They are well behaved and are well liked. Persons who are well adjusted to life's problems are well suited to this unique opportunity for close communal living with their peers.

It seems to me that the student who has difficulty at NWPS is generally at one of the extreme ends as far as personality characteristics are concerned. The student who is very sensitive to the faults of others, extremely mischievous, extremely temperamental, cruel, or obstinate is a poor risk for a boarding school situation. Either he becomes dismayed by life among 200 other young people, or the school becomes dismayed with him. If a boy is well adjusted, studies well on his own, is friendly and tolerant toward his peers, he will do well at NWPS. He will enjoy it here, and the school will enjoy having him.

The opinion has been expressed that NWPS looks for or keeps only the "cream of the crop," while other schools must take what they get. While the requirements for entering NWPS are higher than those of the average high school, one does not have to be the "cream of the crop" to enter or to remain here. It certainly should not take much insight to realize, however, that a boy who must live away from home—with a stiff academic curriculum to follow and with only one possible course of study from which to choose—must be of at least average ability. He must also have personality traits which make it apparent that he is well adjusted. Those who feel that NWPS ought to be able to mold the troubled and maladjusted boy, ought to give careful consideration to the fact that our tools are none other than those which parents, pastors, and other teachers have. What is more, we must exercise these tools in a situation

where hundreds of boys are living together under less direct supervision than a home can provide.

How can one then be sure that his 8th-grader isn't too young to leave home? There is no easy way to answer that question. One must use all the resources that are available to him. Seek the advice of teachers—not only of one teacher, but, if possible, of two or three—who are well acquainted with the boy. These teachers have had the opportunity to make careful observations about the personality of the boy and to compare him with other young people. Often a pastor has good insight into the boy's personality and, in that case, his advice can be of much value. Finally, the parents must be honest with themselves. The hard-to-handle child, the problem boy, the boy who needs constant nagging about studying and cleanliness, the boy who can't talk with his parents and is belligerent toward them, should not be sent away from home in the hope that he will be straightened out.

Is there enough supervision in the dormitory?

We do not have enough supervision to stop every bit of mischief a teenager can devise, and probably would not be able to prevent as much mischief as two concerned parents could. But we are better equipped for supervision than most boarding schools and are continually looking for ways to improve this supervision.

During the past two school terms we have used a monitor system in our prep dormitory. Twenty-four college Juniors live in the prep dorm, eight to a floor, supervising an average of six to eight preps each. These collegiates are chosen from a group of volunteers and represent students who have shown a high degree of dependability in the classroom and in the dormitory. This system is not without its drawbacks. We do suffer from a certain degree of inconsistency among these monitors, but most are

well liked by the preps and do a fine job of guiding the behavior of the students under their care.

Are there advantages in sending a boy to NWPS rather than to an area high school or a public high school?

Much of what was said under the first question would apply here too, for much depends on the personality of the individual. In answering this question, we would also like to give due recognition to the fine contribution being made to Christian education by our Lutheran high schools. We have received many excellent students from them and we do not want to leave the impression that we consider them second-rate. We do not want to appear critical of public schools either; they are the only kind of secondary education available to the majority of our young people. We have some fine students in college who received their high-school training in public schools. But we do believe that there are some definite advantages in sending a boy to NWPS rather than to an area high school if that boy has the desire to enter the ministry.

The course of study during the high-school years for a boy aiming for the ministry is a comparatively difficult one. He is required to take four years of Latin and two years of German in order to enter Northwestern College as a regular freshman. The student at NWPS shares this type of curriculum with every other boy in school. There is no feeling of disadvantage compared with his classmates. In other high schools, however, the majority of students are not required to take a course as demanding as this. The result often is that the student who intended to study for the ministry is discouraged by a situation in which he has much more school work than his classmates have, or is perhaps dissuaded by his best friend, who intends to enter a different vocation.

NWPS has the further advantage of close correlation between the high-school and college courses, especially Latin and German. More effort has been made in recent years to make it possible for area high-school students to fit into Northwestern College's foreign language course with-

out too great difficulty. It is reasonable to expect, however, that when a high-school language course is closely correlated with the college course, the continuity will be smoother than would otherwise be the case. The NWPS courses in Latin and German are the requirements expected of freshmen entering Northwestern College.

NWPS offers the student convenience. The student who boards here is never more than two or three minutes away from his "home" on campus. Thus the student can find more time to study and more time to pursue other activities on campus because he has no long walk or bus ride home.

While the prep student does not have the advantage of the two-parents-to-one-student supervision ratio, he does have what most parents would consider an advantage. The rules about TV viewing, bedtime, number of nights out each month, and time for studying are not a matter of daily debate. Every student knows what the rules are, and he can't very well use the lever that young people are prone to use, namely, "others are doing it." He also has supervisors who are acquainted not only with the curriculum in general, but also with the specific subject matter. Students often benefit from the assistance classmates, upperclassmen, and monitors can give them in subjects like math, Latin, English, and German. If the schoolmate or monitor can't help the student, his professors are not more than five minutes away — willing and able to offer their assistance.

One could add to these advantages that of having a library just a minute or two away from the student's room, a two-and-a-quarter hour quiet period every night for study, and the example of good study habits by roommates who are achieving well in school. Yes, there are advantages in NWPS for the student studying for the ministry.

Isn't eight years on one campus too long?

I am quite sure that if we had a choice, we would rather have a separate campus, faculty, and administra-

tion for the prep department. We have been striving for some time to limit faculty members to teaching in one department or the other, and at the present time there are only a few teachers who are still teaching in both the high school and the college. We are presently considering the wisdom of requesting from the Synod a separate dean for the prep department.

I question, though, the importance that some may place on this factor. It is a problem, but just how severe it is, is debatable. Many students don't seem to mind this any more than they mind other problems connected with going to any other high school or college which makes great demands on their time and talents. Life in the two departments is different enough to satisfy the taste for variety that many look for between high school and college.

Are the costs at NWPS prohibitively high?

Presently the total *annual* cost for a *boarding* student at NWPS is \$655.00 for 9th- and 10th-graders, and \$705.00 for 11th- and 12th-graders. Of this amount, \$100.00 will be refunded to the student when he finally enters the preaching or teaching ministry.

I don't know how this compares with every area Lutheran high school, but an annual cost of \$500.00 for tuition, transportation, and a noon meal would not be uncommon. For the small difference in cost, a student at NWPS is provided with his room and board. Quite a bargain, especially for a growing teen-ager!

Need for Manpower in the Church

NWPS is the path that a majority of our pastors have used on their way to the ministry, and it continues to be the largest single source of students for our college department. One out of every three of our college graduates attended NWPS. There is a need for manpower in our church and this need is going to be facing us for many, many years. I hope my answers to your questions have helped some of you determine whether or not NWPS is for your son.

JOHN CHWOROWSKY

Christianity and Communism

Everyone knows that Communism rejects all religion, and especially the Christian religion. It is true that the Russian Orthodox Church has some official standing in the Soviet Union, but the experience of the Baptists in that country demonstrates the absence of any real religious freedom, particularly for missionary activity. Though one of the editorials in this issue of *The Northwestern Lutheran* speaks of "a puff of spring air" in the religious climate of Russia, yet the writer does not deny that the spirit of the Soviets is militantly atheistic. Even in satellite countries like East Germany our churches face extraordinary problems. The situation is, however, a great deal worse in countries like Red China where the Christian religion was formerly supported by foreign missionaries. From Missionary Peter Chang's *Newsletter* we cite the following glimpse through the bamboo curtain.

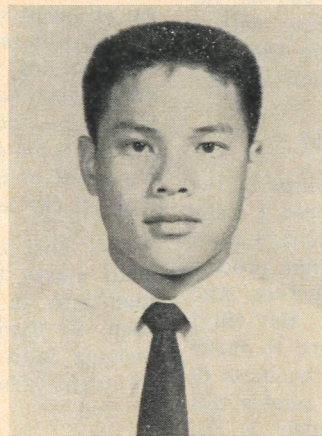
The Story of Wong Chung Lap

Wong Chung Lap is a student in his last year in Immanuel School in our mission-church in Hong Kong. In June, 1969, he escaped from Red China by swimming from the mainland to Hong Kong for about seven hours. At Christmas he was baptized, and is now taking confirmation instructions. He hopes to become a doctor—possibly a medical missionary? Here is a report in his own words:

"During the first few years after the Communists ruled China, the Christians could act more freely than later. When I was a very small child, I was living in Canton. I remember sometimes I went to church with my cousins to listen to the Sunday service. But what the church looked like, what the minister said, I can't remember. What I can remember is that every time after the service we could get eggs or candy. At that time we went to church mainly for those things.

"When I was in the secondary school, we were told that there was no God, no heaven or hell, and that Jesus was all nonsense. They tried to impress upon us that from the beginning religion was begun by the ruling class in order to cheat the people. They tried to make us hate and despise religion.

"Later the Communists banned many books, including the Bible. Many people in China never heard about the Holy Bible. I was told about it by my family who had used that book as a textbook when studying in a secondary school many years ago. I was told that the words inside were very good and because I was fond of reading foreign novels, I learned something about the Bible since the novels usually quoted some sentences from it. But in China I only saw a Bible once. That was be-



Wong Chung Lap

fore the culture revolution. Some people moved it to my house. They were my brother's friends and my schoolmates. Their father was shot because he had worked for the Nationalist army before the Communists came. I did not know if they were Christians because in China no one acknowledges himself as a Christian. Some letters written in the book told me that the book was bought after the Communists came, and bought in a church. During the culture revolution my house was searched by the Red Guards but we had moved the Bible to a secret place so they did not find it. Later we returned the book to our friends. If they had found the Bible, it would have been destroyed and we would have been punished.

"I have some relatives in Hong Kong. Before the culture revolution we would get Christmas cards from them and so I knew what Christmas was. From the novels I knew about Jesus' crucifixion and the words of Easter. Of course, I knew nothing about the meaning of these things. Most of the people in China, especial-

ly the younger generation, know nothing about Christianity and Jesus Christ. Some do, but they only blaspheme it. In China, Christianity was always likened with the "aggression of the imperialists."

"As soon as the culture revolution began, all the churches became the first target of the Red Guards. They occupied them, destroying them and turned them into houses of thieves. My brother once went into a Bible College a few days after it was occupied by some Red Guards. He said that all the books were thrown on the floor, torn into pieces. If there were any ministers or students in the College, they were sent to the countryside to farm or to labor camps.

"I thank God that now I can live and learn God's sacred Word freely and I hope some day the Holy Spirit will go to everyone's heart who are now under the rule of Communists. I hope that I can be one of the Chinese to return to China to tell my fellow men about eternal life through Jesus Christ our Savior."

So far his own words. — This young teen-ager attending Immanuel School in Hong Kong has learned to know and love his Savior. He is an active supporter of the church and has already led his brother, sister and another escapee to Christ. Immanuel Lutheran School plays an important part in bringing the Gospel to the Chinese.

What can we do?

What about the rest of the people in Red China—the millions besides Wong Chung Lap? Can we do something for them? We can continue to pray for them, so that more of them will be able to relate a story such as that told by Wong Chung Lap. We can continue to bring our gifts, yes, to enlarge our giving for our world missions program. For example, the VOICE OF SALVATION, the radio program broadcast by our Christian Chinese Lutheran Church in Hong Kong, is also beamed over shortwave into Communist China. Only God today knows how many people living in Red China have been strengthened to remain loyal in the face of persecution. In Taiwan most of the new members gained, first heard the Gospel through the VOICE OF SALVATION. Perhaps we feel helpless when we think of Communism, but the Lord is still powerful!

What do
you mean..



"I Am"?

"I Am The Truth"
John 14:6

One of the deepest cravings of the human heart is the desire to know the truth. The worried father and mother toss restlessly on their pillows because they do not know the truth about their son, reported missing in action in Vietnam. I know what agony this can be, for I have lived through this terrible uncertainty with a family in my parish, whose son was killed in Vietnam. Not knowing for sure was the worst part of their anxiety.

The Big Question — What is Truth?

But a far deeper hunger for the truth gnaws at the heart of every man, woman, and child. How can I make any rhyme or reason out of life? I eat and drink, I work and play, I sleep and awake. I repeat this same process day after day, month after month, year after year. And finally I die—I walk off the stage of life. But why? For what purpose? Just to move on in order to make room for others? Is that all there is to this business of living and dying? A mod rock and roll song relates this same story of doubt, anxiety, and even despair in the words, "Is that all there is?" We want to know—we want to know the truth!

Men of all ages have given all kinds of answers to this all-important question: "What is truth?" Philosophers have filled libraries with supposedly foolproof answers, which are nothing else but fine-spun theories. Every kind of religion, old as well as new, claims it has the answer. The ancients, for example, searched the entrails of animals, watched the flight of birds, or studied the position of the stars in search of the truth. Modern religionists light the feeble candle of reason to search out the deep things of God. But, as Paul tells us, all of this is a haphazard, fruitless "feeling after God," which gets man absolutely nowhere in his search for the answer to the question asked so sneeringly of Jesus by that spineless Roman governor: "What is truth?"

The Only Correct Answer

What you and I, in fact, what all men need is not another wild-eyed, weird theory, invented by some man who is subject to error just as you and I are. No, what we all need is God's truth, revealed in His Son, Jesus Christ, who shortly before His death said to His sorrowing disciples, "I am the Truth." This means: He not only *knows the truth*, He not only *has the truth*, He not only *brings the truth*, but He *is Truth*! He is the Truth of heaven come down to earth. In Him the stumbling, groping mind of man finds the answer to the deepest problems of the soul.

So, what is it you want to know? The truth about man? Learn it from Christ. Man loved darkness more than light. In Christ you can see man as he should have been. In Christ you can see man as he can become through faith in Christ, who became "sin for us" that we might become "free from sin," the sons and daughters of God.

Would you see God? You see Him face to face in Christ. Watch Him still a storm with a word. There you see His power. Hear Him preach a sermon as no man ever preached. There you see His wisdom. See Him transfigured on a mountain. There you see His glory. See and hear Him on the cross, praying, "Father, forgive them, for they know not what they do." There you see both His love and the love of the Father, of whom He said, "He that hath seen me, hath seen the Father."

I thank God, by His grace, I have found the Truth in Christ! I am convinced that He is that Truth because God says in the Bible: "In Him are hid all the treasures of wisdom and knowledge," that is, in the same Person who said, "I Am the Truth."

KENNETH W. VERTZ

AN OPEN LETTER TO A SOLDIER IN VIETNAM

Dear Son:

I have had your letter on my desk for some time and can almost taste your bitterness. I know that there must be many others who feel as you do. That's why I'm answering your letter in *The Northwestern Lutheran* and making my answer an open letter to all of you who are facing the world at its worst.

Son, at present you are in Vietnam patching up shot-down helicopters, and I am enjoying the comforts of home. What can I say to you? In fact, as I attended church this morning and looked at all the well-dressed people, I wouldn't have guessed that there's a war going on and that many of our members are in it. Of course, by this time I know the members of this congregation well enough to realize that the fine clothes they wear to

church cover up many problems and bitter disappointments, even fears and sins. You are not alone in that. We must all through much tribulation enter into the kingdom of God. Yet I know you would gladly exchange places with most of us, and I can't say that I blame you. There is little or nothing that I can do to change your situation, and yet I want to assure you that when you wrote, "Maybe you don't care!" that that just isn't

so, thank God! In fact, you know that your church cares, for it has sent a civilian chaplain to Vietnam to contact you and others personally, if possible, and has sent you *The North-western Lutheran, Meditations*, and other materials. You also mentioned that you appreciated receiving them. Yes, we care—and across the miles we greet you and take you to our Lord in prayer. We do that because we know your problems are real.

There is so much in your short letter, son, that I hardly know where to begin. You say Vietnam is “sometimes referred to as Hell!”—and I believe you. Only it isn’t hell for real. Your Savior has promised you: “Lo, I am with you always even unto the end of the world.” It isn’t hell where Christ is, for hell only takes over when He says: “Depart from me into everlasting fire prepared for the devil and his angels.” Life once seemed like hell to a dying thief on a cross, but it stopped being that when Christ said to him, “Today shalt thou be with Me in paradise.” Christ doesn’t want you or me to land in hell, and that’s why I’m happy about the last sentence in your letter where you say, “I believe in God.” Faith in God’s mercy in Christ Jesus will help you face the worst.

Son, the temptations you are facing are worse than rifle bullets. You wrote: “Got a buddy—spent 18 months here so far. He’s here for the money and Heroin (smack). Well, Heroin here is 95 per cent pure, sells for 1/5 price. . . . What do these people do when they get back to civilian life? I’ll tell you: they cheat, rip off anything they can get their hands on just so they can score some smack. . . . You wouldn’t believe how easy it is to acquire drugs here—and cheap. This place is a mind ruiner.” Your letter agrees with what we read in the papers. But, as you admit, this problem is with us at home, too; although perhaps the temptation is not quite as great.

How will you face this and other temptations? Remember what you are in God’s eyes. Let me quote from God’s Word in First Corinthians, chapter 6. There Paul speaks about sexual sins, but what he says applies to everything a person does which hurts this body of ours, whether it’s drunkenness, or smoking pot, or heroin. “Know ye not that your bodies

are the members of Christ? Shall I then take the members of Christ, and make them the members of a harlot? God forbid. . . . He that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price.” This is why it troubles me to read your words: “Smoked marijuana before entering the service—it helps me get through a day—I hope you don’t look down on me cause I smoke a joint every now and then.” No, I don’t look down on you, son, but I ask you whether this does what Paul says in that same chapter: “Therefore glorify God in your body, and in your spirit which are God’s.”

In your own defense you say that life is such a bore. Perhaps you have forgotten that life has a purpose for a Christian. It is not just eat, drink and be merry, for tomorrow we die. Rather, serve the Lord with gladness, for tomorrow we really live—in this same body in the resurrection.

You complain: “Life is such a drag—either you drink alcohol or smoke pot. I work 8-15 hours a day, 7 days of a week. What do I get for it? A pat on the back, not even. . . . Things just don’t get any better. Well, I’m just letting you in on my grievances, getting them out of me. OK.” It may seem a cruel fate to be in Vietnam. I don’t want to minimize that at all. But don’t forget that the Lord makes no mistakes. He doesn’t deal haphazardly.

Humanly speaking, nothing worse could have happened to the Apostle Paul than being put in prison and taken to Rome, chained night and day to a soldier. But it wasn’t the end of his being a missionary. He wrote in Philippians 1: “But I would that you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places.”

But what has this to do with you in Vietnam? As a believer in Jesus Christ, you are one of the Lord’s witnesses. You have an opportunity the rest of us don’t have, namely, to witness in Vietnam to people whom you would never meet otherwise. For

example, your life and your words may well make the difference between heaven and hell for that buddy whom you mention. And what about others, perhaps even some Vietnamese? Here’s your chance to share with them while they are still alive the “one thing needful.” Perhaps you cannot do much to bring this undeclared war to a successful close, but with the Lord’s help you can win a real battle in another war: the war against Satan. Some may, indeed, consider you an oddball if you speak about Christ and what He means to you. They may even add to your troubles. But Paul the prisoner also had something to say about that: “For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” And you and I and all believers have a future. Again Paul writes: “For our conversation (citizenship) is in heaven; from whence also we look for the Savior; the Lord Jesus Christ.”

Son, stand fast in the Lord. Listen to His Word. Say No to temptation. Share the good news with anyone willing to listen. God willing, you’ll be back a stronger, more mature, and more committed Christian than you were before.

No, I don’t look down on you. You are one of us. So was Paul, and he said, “I can do all things through Christ which strengtheneth me.” He wasn’t always that way. Once he persecuted the church and was proud in his own righteousness. But God humbled him and used him.

So God wants to save us, and use us! Life can’t really be a bore when we use our mouth to speak of Christ and every opportunity to do good to all. We pray for you, son, and look forward to greeting you some day personally.

In Christ Jesus.

P.S. If you would like to contact our civilian chaplain, this is his name and address:

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

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS-NEW MEXICO PASTORAL CONFERENCE

Place: Good Shepherd Ev. Lutheran Church, Albuquerque, N. Mex.

Time: May 11-12, 1971, opening Communion service at 10:30 a.m.

Agenda: The Image of God, by F. Grunewald; Glossalalia (I Cor. 12), by M. Wagenknecht; An Effective Witness to a Jehovah's Witness, by W. Vogt; The Divine Call into the Ministry (emphasis on calls extended by various boards), by W. Krueger; Faith Healing (Part II), by Wm. Gabb; Sermon Study, by V. Glaeske.

Wayne Vogt, Secretary

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE AND CHICAGO CONFERENCE

Date: May 11, 1971.

Place: Friedens Lutheran Church, Kenosha, Wis.

Host Pastors: A. Buenger and E. Schewe (Please excuse to the Host Pastor).

Time: 9 a.m., beginning with Communion.

Preacher: D. Schmeling (F. Schulz, alternate).

Papers: I Pet. 1:10ff, J. Schewe (alternate I Pet. 2, T. Spiegelberg); Hill's King James Version Defended, T. Kraus (alternate, Early Communion, Later Confirmation, H. Wiedmann and A. Siggelkow); Committee Reports and Missionaries' Reports.

David M. Ponath, Secretary

METRO SOUTH PASTORAL CONFERENCE

Date: May 17, 1971.

Place: St. Paul's Ev. Lutheran Church, Muskego, Wis.

Time: 9 a.m. Communion service.

Host Pastor: Robert Zink.

Preacher: H. Wicke (J. Wille, alternate).

Agenda: Exegesis on Mark 2, C. Krug; An Evaluation Of Early Communion and Late Confirmation, M. Westerhaus; Reports and Conference business.

Vaughn H. Vogel, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: May 4, 1971.

Time: 9 a.m. Communion service.

Place: Immanuel Ev. Lutheran Church, Mosinee, Wis.

Speaker: N. C. Hansen (H. Heckendorf, alternate).

Agenda: Exegesis of II Timothy, by A. E. Schulz; Ministering to the Grief Sufferer, by J. P. Meyer; Lutheranism and Society, by R. P. Otto; The Message of the Minor Prophets for Today, by K. E. Schroeder; Review of Prof. J. P. Koehler's essay "Legalism in an Evangelical Church," by E. E. Prenzlow; The Pastor's Stewardship of Time, by B. E. Stensberg; mission report, by W. Lange and H. M. Schwartz; Synodical Information, by E. E. Prenzlow; Questions of Casuistry.

K. E. Schroeder, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 11, 1971.

Time: 9 a.m.

Place: St. John's, Barre Mills, Wis.

Hosts: Pastor and Mrs. Frederick Werner

Preacher: Emil Toepel (F. Werner, alternate).

Exegesis: II Cor. 13, Carl Nommensen.

Isagogics: Zephaniah, James Schneider.

Practical: Early Communion — Late Confirmation, Ethan Kahrs.

James Mumm, Secretary

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 10, 1971.

Place: St. John, Jefferson, Wis.

Time: 9 a.m.

Preacher: F. Bartling (E. Ahlsweide, alternate).

Agenda: The Sacrifices of the Old Testament, Prof. G. Franzmann; Our Ministry to our Young People, Pastor K. Gast.

Ronald Ehler, Secretary

WESTERN WISCONSIN DISTRICT TEACHERS' CONFERENCE

St. John's School, Baraboo, Wisconsin
April 29-30, 1971

PROGRAM FOR 1971

Thursday Morning

9:00 — Devotion; Pastor Emil G. Toepel
10:30 — How to Have an Effective Phy. Ed. Program in our Schools — Mr. J. Duehlmeier and Miss N. Henke
11:30 — Business Meeting

Thursday Afternoon

1:00 — Devotion
1:15 — Tour
2:45 — Sectional Meetings
(re Phy. Ed. paper)
3:45 — Closing Devotion

Friday Morning

9:00 — Devotion
9:15 — What Are Good Devotions (Family Altar) — Prof. E. Sievert
10:30 — Community Resources — Prof. George Heckmann
11:30 — Report of the Board of Education

Friday Afternoon

1:00 — Devotion
1:15 — Sectional Meetings
2:30 — Business Meeting
3:00 — Inspirational Address
Vernon Meyer
Chairman of Program Committee

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 5 and 6 in the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208. The first session is to begin at 9 a.m. CDT.

All reports that are to be included in the Book of Reports and Memorials for our 1971 Convention should be ready for distribution to all members of the Council at its May meeting. Our Constitution stipulates that any memorials that may be addressed to the Convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council," if they are to appear in the Book of Reports and Memorials.

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

God willing, the Assignment Committee will meet on May 25 and 26 for the assignment of calls to our 1971 ministerial and teacher candidates. The preliminary session of the Committee will begin at 7 p.m. Monday, May 24, in the Synod Administration Building. The Tuesday sessions will be held at the Seminary in Mequon, the Wednesday sessions in the Synod Building in Milwaukee.

Oscar J. Naumann, President

CAMPUS PASTORS' WORKSHOP

Place: St. Paul's Ev. Lutheran Church, 73rd and Burleigh, Milwaukee, Wis.

Time: 9 a.m.

Date: April 27, 1971.

COLLEGIAN RETREAT

The fifth annual Lutheran Collegian Spring Retreat will be held May 14-16 at Squaw Point — Hillman, Minn. The retreat will deal with the topic of WORLD RELIGIONS. For more information, posters and reservation blanks write: Collegian Retreat, 400 5th Ave. South, St. Cloud, Minn. 56301.

Vicar Tom Liesener

ANNOUNCEMENT

Miss Ruth Eckert of Saginaw, Mich., has accepted the call as Dean of Women at Dr. Martin Luther College, New Ulm, Minn. She will begin her work at the college at the beginning of the 1971-'72 school year.

Pastor Otto Engel, Chairman
DMLC Board of Control

DR. MARTIN LUTHER COLLEGE Summer School Calendar for 1971

June 13 — 3-5 p.m.; 7-9 p.m.

Registration

June 14 — 8 a.m.

Opening Service

June 16 — 10:15 a.m.

Closing Service and Graduation

SCHEDULE OF WORKSHOPS FOR SUMMER OF 1971

June 14 — June 25
Guidance and Counseling

June 14 — June 25
Workshop for Kindergarten Teachers

June 14 — June 25
Nature Study for Elementary Teachers

June 28 — July 2
Pastors' Institute and Youth Workshop

June 28 — July 2
Workshop for Multigrade Classroom Teachers and Principals

June 28 — July 9
Workshop for Primary Teachers

Registration for each workshop will be held on the Sunday evening before each workshop, from 8-9, in OLD MAIN.

Applications for the workshops must be submitted early with deposit. For further information write:

Director of Special Services
Dr. Martin Luther College
Box 417
New Ulm, Minn. 56073

REQUEST FOR COLLOQUY

Pastor Hector Harzott Pacheco of St. Stephen's Evangelical Lutheran Congregation, LC-MS, Milwaukee, Wis., has requested a colloquy preparatory to entering the ministerium of the Wisconsin Evangelical Lutheran Synod. Correspondence may be directed to the undersigned.

Adolph C. Buenger, President
Southeastern Wisconsin District

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Cross, Larry E., as pastor of Resurrection Ev. Lutheran Church, Rochester, Minn., on March 14, 1971, by W. R. Hoyer, authorized by M. J. Lenz (Minn.).

Ellwein, Henry, as pastor of Grace Ev. Lutheran Church of Mosinee, Wis., and St. Paul's Ev. Lutheran Church of Stratford, Wis., on March 21, 1971, by K. E. Schroeder, authorized by C. H. Mischke (W. Wis.).

Kionka, Gerhardt, as pastor of King of Kings Ev. Lutheran Church, Maitland, Fla., on March 14, 1971, by Raymond Wiechmann, authorized by W. J. Zarling (Mich.).

Tessmer, L. A., as pastor of Grace Ev. Lutheran Church, Newton, Iowa, on March 7, 1971, by W. A. Wietzke, authorized by G. Free (Neb.).

CHANGE OF ADDRESS

Pastors

Cross, Larry E.
Permanent Mailing Address:
415 14th St. N.W.
Rochester, Minn. 55901
Temporary Parsonage:
4035 18th Ave. N.W.
Rochester, Minn. 55901

Ellwein, Henry
Route 3
Stratford, Wis. 54484

Gieschen, W. W.
R. 1
Wausau, Wis. 54401

Herrmann, Max
804 Pearl St.
Mauston, Wis. 53948

Krueger, William
3919 Shenandale Drive
San Antonio, Texas 78230

Malchow, Prof. Daniel W.
803 Tenth Ave. W.
Moberidge, S. Dak. 57601

Paul, Norman T.
221 N. Haley St.
Valentine, Nebr. 69201

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* Brainerd Inver Grove Heights*
Minnesota	Bozeman*
Montana	Las Vegas*
Nevada	Jamestown*
North Dakota	Minot* Cincinnati*
Ohio	North Columbus Tulsa
Oklahoma	Bend*
Oregon	Corvallis*
Pennsylvania	Allenton* 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 Barrhead*
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*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

EXPLORATORY SERVICES

PITTSBURGH, PENNSYLVANIA

Exploratory services in the metropolitan Pittsburgh area have been moved to the South Community YMCA in Baldwin Borough. This is located on Bliss Dr. off Curry Hollow Rd., just west of Rt. 51. Bible class and Sunday school are now held at 9 a.m. and divine worship at 10 a.m. Names of prospects in the Pittsburgh area should be sent to:

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

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

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

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

NASHVILLE, TENNESSEE

Services are being conducted at 10 a.m. on Sundays in the Nashville, Tenn., area at the Philipps-Robinson Funeral Home, 257 W. Main (Gallatin Rd.), Hendersonville, Tenn. Please contact:

Mr. L. Jordan
136 Chiroc Rd.
Hendersonville, Tenn.
Tel.: (615) 824-7195

or:
Mr. J. Jeske
R. 4 Vanderbilt Rd.
Mt. Juliet, Tenn.
Tel.: (615) 758-7833

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

PLACE AND TIME OF SERVICE

ALEXANDRIA, MINNESOTA

St. Paul's Lutheran Congregation of Alexandria, Minn., is now worshipping in the new IOOF Building located at 1615 E. Lincoln St. Sunday school is at 9:45 a.m. and church services at 10:45 a.m. St. Paul's of Alexandria is served by:

Pastor J. B. Erhart
411 2nd St. S.E.
Glenwood, Minn. 56334

ATLANTA, GEORGIA

Sola Scriptura Evangelical Lutheran Church of Atlanta, Ga., is presently worshipping at the Clayton Co. Civic Center, 2088 Riverdale Rd., College Park, Ga. Sunday school and Bible class every Sunday at 9:15 a.m. Divine service at 10 a.m. If you know of anyone in the greater Atlanta area that might be interested in a WELS church, please send the names to:

Pastor Joh. P. Meyer
3193 Weslock Circle
Decatur, Ga. 30034

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

NAMES REQUESTED

NASHVILLE, TENNESSEE

Starting March 21, 1971, WELS services will be held in Nashville, Tenn. Please send names of people who might be interested to:

Mr. and Mrs. J. Jeske
123 Rader Dr. R. 3
Antioch, Tenn. 37013

YANKTON, SOUTH DAKOTA

The Lutheran Mission at Yankton, S. Dak., has moved its temporary worship facilities from 508 West Third to 301 Spruce Street. Regular Sunday worship services are being conducted at 10:30 a.m. in the Kostel-McLeod Funeral Home. If you know of persons in this general area who might be interested in WELS services, please send their names to:

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

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

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

Used, serviceable Lutheran hymnals, a used mimeograph, and a Communion set are needed for the mission in Fresno, Calif. We shall pay postage. Contact:

Shepherd of the Valley Ev. Luth. Church
2604 East Dakota Ave.
Fresno, Calif. 93726

1971 PREBUDGET SUBSCRIPTION OFFERINGS

	Two months ended February 28, 1971		
	Prebudget Subscription	Pension	Total
Arizona-California	\$ 26,632	\$ 361	\$ 26,993
Dakota-Montana	19,075	—	19,075
Michigan	124,593	1,103	125,696
Minnesota	133,649	6,700	140,349
Nebraska	19,912	455	20,367
Northern Wisconsin	141,601	2,362	143,963
Pacific Northwest	5,998	245	6,243
Southeastern Wisconsin	180,430	3,755	184,185
Western Wisconsin	158,040	9,293	167,333
Total — 1971	\$ 809,930	\$ 24,274	\$ 834,204
Total — 1970	\$ 802,704	\$ 24,255	\$ 826,959

1971 PREBUDGET SUBSCRIPTION PERFORMANCE

	Two months ended February 28, 1971			
	Subscription Amount for 1971	2/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 178,082	\$ 29,680	\$ 26,993	90.9
Dakota-Montana	170,495	28,416	19,075	67.1
Michigan	851,976	141,996	125,696	88.5
Minnesota	880,801	146,800	140,349	95.6
Nebraska	159,544	26,590	20,367	76.6
Northern Wisconsin	980,730	163,455	143,963	88.1
Pacific Northwest	54,142	9,024	6,243	69.2
Southeastern Wisconsin	1,222,553	203,759	184,185	90.4
Western Wisconsin	1,052,686	175,448	167,333	95.4
Total — 1971	\$5,551,009	\$ 925,168	\$ 834,204	90.2
Total — 1970	\$5,327,413	\$ 887,902	\$ 826,959	93.1

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended February 28, 1971, with comparative figures for 1970

	Twelve months ended February 28			
	1971	1970	Increase or Decrease* Amount	Per cent
Prebudget Subscription Offerings	\$5,266,673	\$5,216,816	\$ 49,857	1.0
Gifts and Memorials	59,829	108,631	48,802*	44.9*
Pension Plan Contributions	95,614	92,078	3,536	3.8
Bequest	6,893	30,727	23,834*	77.6*
Income from NWPH	16,562	21,562	5,000*	23.2*
Other Income	2,566	5,160	2,594*	50.3*
Total Income	\$5,448,137	\$5,474,974	\$ 26,837*	.5*
Expenditures.				
Worker-Training	\$1,619,856	\$1,303,626	\$316,230	24.3
Home Missions	1,153,700	1,027,453	126,247	12.3
World Missions	796,491	716,970	79,521	11.1
Benevolences	766,806	722,650	44,156	6.2
Administration and Services	319,119	359,283	40,164*	11.2*
Total Operations	\$4,655,972	\$4,129,982	\$525,990	12.7
Appropriations	809,996	537,127	272,869	50.8
Total Expenditures	\$5,465,968	\$4,667,109	\$798,859	17.1
Operating Gain		\$ 807,865		
Operating Deficit**	\$ 17,831**			

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

REQUEST

The WELS mission at East Wenatchee, Wash., is in need of a Communion set. It would be very happy to pay the transportation charges. If a congregation is able to donate a used set to this mission, please contact:

Wenatchee WELS Mission
c/o Mr. Herbert T. Teas
1134 S.E. 2nd
East Wenatchee, Wash. 98801

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.

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