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THE NORTHWESTERN

Lutheran

August 1, 1971

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BRIEFS by the Editor

Of interest to our readers is a recent news release from the Department of Public Relations of **The Lutheran Church—Missouri Synod**. It takes us back to the days when our synods worked shoulder to shoulder in the framework of the **Ev. Lutheran Synodical Conference**, preaching Jesus Christ to the black people of the South. Reported was the death at 81 of Miss Rosa Young, of whom our publication **You and Your Synod** states: "It pleased God to use (her) as an instrument to bring the Lutheran Church to Alabama."

Miss Young was born in Roseland, Alabama, on May 14, 1890. She graduated with honors from Payne University, Selma, Alabama, in 1909. After teaching in the area for three years, she organized a private school in an old hall which sheltered cattle at Rosebud, Alabama. Unable to persuade her own Methodist Church to support the school, she, at the suggestion of the noted Booker T. Washington, sought the help of the Lutheran Church. This led to the establishment of Lutheran churches and schools in central Alabama. Miss

Young herself was instrumental in founding 13 mission schools among the black people of that area. In 1922 Rosa Young joined the house staff of Alabama Lutheran Academy and College at Selma and later became a member of the faculty. Concordia Seminary of Springfield, Illinois, awarded her an honorary doctor of letters degree in 1961.

Rosa Jinsey Young had a heart filled with a consuming love for her Savior, for her people, and for Alabama. In her autobiography *Light in the Dark Belt* she wrote: "There is such a deep feeling in connection with this plot of land and the coming of the Lutheran mission into Alabama that it is my will and desire that our mission may ever remain here until it is proclaimed that time shall be no more; and when I depart from this life, no matter where I may be when I am called to yield up my spirit, may my remains be laid away to repose somewhere in our mission churchyard, on this plot, until the day of resurrection." Her body was laid to rest there on July

3 and awaits the resurrection to life eternal.

In the issue of August 15 we plan to feature the dedication of the Seminary of the Lutheran Church of Central Africa at Chelston, Lusaka, Zambia. Over 500 people attended this service on April 18, 1971. We hope to bring you the full story in pictures.

I am sure you will be interested to read Professor Gerlach's evaluation of the Jesus People, more often called Jesus Freaks in the newspapers. It is his first contribution to the column **LOOKING AT THE RELIGIOUS WORLD**. Another correspondent put it this way: "I find myself in deep sympathy with these kids, most of whom have been sold out by their own churches which stopped teaching the Gospel long ago in favor of some intellectual approach to religion." An author whom Professor Gerlach quotes adds: "All that can be done is to send men among the 'converts' before it is too late. They need to be confronted with orthodox Christianity before the heat of emotion cools, leaving them with a faith without content, an empty shell. They must be won away from the Jesus Freaks. . . . Christian faith is more than the ecstatic moment." It is good that Christ is spoken of; but it would not be good for our young people to join the ranks of the Jesus People. What Christ wants our young people to do is to witness to them about their own faith whenever they have the opportunity.

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

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COVER — Graduations at Wisconsin Lutheran Seminary and Northwestern College. Pictures taken by Pastor Paul E. Kante, Stambaugh, Michigan.

Editorials

"If Any Would Not Work . . ." Making a living is not always the most pleasant aspect of life here on earth. The work involved in earning one's daily bread can be very satisfying and rewarding; but it can also be hard, burdensome, and monotonous. Farmers, laborers, professional people, homemakers—all have to do things they don't like to do. But this is life, lived as God Himself indicated to the first man after the Fall: "Cursed is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread."

Society has always been infected to a degree with parasites who, shunning work, contrive to live off the fruits of other men's labors. There are labels for these loafers and uncomplimentary terms to describe their nonactivity. Some of them are found in the Bible.

Paradoxically, however, loafing has assumed the status of a superior way of life in the minds of a certain segment of the children of our affluent society. It is called "finding" one's self. It takes the form of leaving the parental home, donning unkempt clothing, locating a "pad," and then sitting around on the floor and asking, "Who am I?"—meanwhile looking to indulgent parents and the welfare system to subsidize their aversion to work.

Hardworking citizens, who eke out a living through days and years of steady toil, could supply a ready answer to their question—one which would be descriptive, if not satisfying. As for the principle involved, Scripture has a direct answer: "If any would not work, neither should he eat."

Sincere Christians expect and accept the burdens of life. They know also that for fallen men there are unanswered and unanswerable questions. As St. Paul expressed it: "Now I see through a glass darkly, but then face to face; now I know in part, but then shall I know even as also I am known." Meanwhile in faith they heed the Lord's exhortation "that with quietness they work and eat their own bread."

IMMANUEL FREY

Truth Without Apology Those who hold to Scripture truth are often made to feel embarrassed or ashamed, and so they keep silent or speak timidly or hesitantly.

Those who presume to speak for this age dismiss God's truth as a relic of the benighted past that we have left behind us along with bloodletting and rain dances. His truth is misrepresented, derided, and sneered at by those whose notions it challenges or contradicts. And if it raises its voice to protest, it is shouted down. Small wonder that those who profess it are intimidated.

What a ridiculous state of affairs! God's own truth should be abashed when confusion, falsehood, and even degeneracy assert themselves? Men who profess to cherish life and then work to legalize destruction of life; who demand total freedom and then enslave themselves in practicing it; who champion human rights and at

the same time reject the responsibilities on which they rest; who confuse sensual gratification with happiness, and self-indulgence with love; who sneer at the doctrine of evil in men and then presume to solve the world's ills; who outrage reason and then deride the mind of God as folly; who make man God, and God a man—when these make their pronouncements, should those who have the light of God's truth be mute?

God has given us the only truth that will stand up in this confused and perverse age. We owe it to a benighted generation to speak that truth with conviction and forthrightness, and without apology. To fail in this is to deny men the only certainty and the only hope they will ever have.

CARLETON TOPPE

Strike Three People whose waistlines may have widened a bit over the years really ought to take in a little league baseball game. Note: the elevated mound, chalk lines, on-deck circle, official umpire, uniforms, scoreboard, bat rack (full of bats), and an honest-to-goodness, unused game ball!

Can any of you remember back before the days of organized, supervised, subsidized play, when the problem was to keep the stuffings in the "game ball"? Then there was the problem of getting enough kids together for teams—then getting them evenly divided—then deciding who was going to pitch—and then arguing over that controversial tag-out on second base.

It is so typically American today to think that boys are better off because they have so many THINGS, like all the baseballs they want. Which, sadly, is often what you hear when the game is over: ". . . but I gave my boy everyTHING." Jesus said that a boy's "life consisteth not in the abundance of THINGS which he possesseth."

Child psychologists say that children, left to play by themselves, spend 62 per cent of their time arguing. I believe it. But child guidance experts might be surprised at all the things a boy can learn besides baseball, like give-and-take, fair play, the value of friendship and a dollar and self-improvement.

Maybe giving kids a rack full of bats is better than making them mow lawns to buy one. Paying sonny's League fees is easier than playing catch with him after supper yourself. Some guy who thinks he knows how to handle 10-year-old boys because he read a book about Vince Lombardi will certainly "organize" that sandlot full of kids shouting at the top of their lungs 62 per cent of the time.

Somehow I feel sorry for the little people who must perform Olympic-like maneuvers under the martial eye of someone who has a college degree in recess activity. I'm glad our teachers let us play at playtime, and our parents had sense enough not to stress everything, because some things need not and ought not be stressed.

JOHN PARCHER



Studies in God's Word

"I Will Repay, Saith the Lord"

"Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? Will ye render Me a recompense? And if ye recompense Me, swiftly and speedily will I return your recompense upon your own head.

"Because ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things.

"The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

"Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head.

"And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans (Arabians), to a people afar off; for the Lord hath spoken it" (Joel 3:4-8).

Fools are they who think there is safety in numbers. Do they think that they can escape the scrutiny of the all-seeing eye by melting into the mass? Do they hope that the heavy hand of judgment will be less grievous when it falls upon the many? How mistaken were the Phoenicians and the Philistines if they thought that they could escape with a slap on the wrist for their abuse of the sons of Abraham!

Not Left Out

"Yea!" was the solemn utterance of the Lord: "You too, Tyre and Sidon and Philistia, especially you!" These perennial enemies of the Lord's people would most surely also

appear in the valley of Jehoshaphat together with "all nations," whom God would summon (v. 2).

Both the Phoenicians and the Philistines had been driven to the Mediterranean coast by the Children of Israel when they had conquered and occupied the Promised Land. Since Israel had failed to heed the directive of the Lord to drive the heathen utterly from the land, these same pagans remained as a thorn in the flesh to plague God's chosen people. From time to time these coinhabitants of the land either suppressed the Children of Israel in warfare or obsessed them with their idols in peaceful coexistence.

Tyre and Sidon were the main strongholds of the seafaring Phoenicians. Both were rocky fortresses on the coast of the Mediterranean. Main parts of both cities were built on islands just off the mainland. This feature was considered their invincible rock of defense.

From their ribbon of coastland the Phoenicians carried on extensive commercial activity, dealing in cedar, pine, and cypress, and in the costly purple dye of the ancients. A high degree of culture matched their commercialism. Worldly rich and worldly wise, they were haughty and arrogant.

The Philistines, from whom the name Palestine was derived, were politically strong. They controlled important trade routes through their fortified cities. Fertile coastal plains brought them agricultural wealth. Their military might was enhanced by their control of the iron market.

Idol Threat

The most serious threat to Israel and Judah on the part of both the Phoenicians and the Philistines was not in their militarism and commer-

cialism, but in their worship of idols such as Baal, Dagon, and Ashtoreth. Worship of these pagan deities involved men in unmentionable debauchery. Although Israel and Judah lost people and possessions to these heathen, the loss of allegiance to the Lord was the more jeopardizing.

Yet the physical harassment of the Hebrews was not overlooked by God. It was disdain for the Lord God of Israel that moved these pagans to plunder the Temple and carry off the sacred vessels and the priestly gems. Their insatiable commercial appetite was coupled with scoffing hatred that moved them to buy Hebrew captives from another nation and sell them to the Greeks of Asia Minor.

There was ungodly malice behind their physical conquests. The Phoenicians and the Philistines felt that they had been dispossessed of their land. The claim of the Hebrews that the land was promised to them by the Lord simply incensed them against Israel's God. When they retaliated against the Hebrews, it was at the same time a slap in the face of God.

It is no wonder, then, that the Lord spoke of "recompense." But it is a wonder indeed that the Lord so identified with backsliding ingrates that He called their holdings "My silver and My gold," and made their cause His own. Judah deserved such identification as little as Israel. But the Lord had wedded Himself to this people by covenant and promise.

Why do we fret when the world abuses and demeans us? "Vengeance is Mine, I will repay, saith the Lord" (Rom. 12:19). Although we have in no way deserved it, God's baptismal covenant with us stands. "If God be for us, who can be against us?" (Rom. 8:31.)

PAUL E. NITZ

God's New Spokesmen

Graduation . . . Wisconsin Lutheran Seminary . . . June 2, 1971



God's New Spokesmen Receiving Their Diplomas

Wisconsin Lutheran Seminary has one specific purpose. It endeavors to train men for the public ministry of Christ's Church, to equip them for a lifelong career as faithful and fearless spokesmen of God. That is why a graduation service at our Seminary invariably directs attention upon this ministry. This was true also of the June 2, 1971, graduation service held in the Seminary Court in behalf of a class of 45 candidates for the holy ministry.

Of these, one had received approval from our Synod's Assignment Committee to spend an additional year in graduate study before entering upon his first assignment. During the week preceding graduation the other 44 had all been entrusted with fields of labor throughout the length and breadth of our land, where they were individually to begin serving as God's spokesmen. In His hidden wisdom and love the Lord was pleased, however, to call one of them away from all earthly labors to an assignment of service in His heavenly presence. On the evening before graduation James Clark, who had been assigned to Grace Lutheran Church, Kenton, Ohio, died in a head-on collision, as a car unexpectedly veered into his line of traffic. This happening, of course, cast a shadow of sorrow upon graduation day. Yet in the submission and trust of Christian faith we are ready to say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A Message to Preach

What message are these newly trained spokesmen of God to preach and teach? We are thankful to God that our Seminary still knows the answer: the message entrusted to Christ's ministers is still the same that it has always been. They are to teach and preach the whole counsel of God in Christ Jesus for the salvation of men, to teach and preach it as it is clearly set forth in the Holy Scriptures, God's inspired and inerrant Word. For this high calling the graduation address sought to offer inspiration and encouragement at the hand of Isaiah, chapter six.

AUGUST 1, 1971

Promises To Trust

When the Lord called Isaiah to become His prophet and spokesman, He encouraged and inspired him with a marvelous vision, which, recorded in Holy Writ, exhorts also our newly trained pastors: Behold the Lord who has called you! The Lord has not given them the promise that all whom they will approach in His name and invite to His grace will be won. He has not given them the promise that all to whom they will be ministering will remain faithful. In His Word, particularly in its portrayal of the end time, the Lord bids them to expect that many, all too many, will cling to their human reason, to the folly of men, to their own human righteousness, and to their earthly concerns. And some will always return to these vanities. For all these a faithful testimony on the part of God's spokesmen will merely seal their final doom. Yet these newly trained and called pastors do have the Lord's promise that His Word shall not return to Him void. A faithful testimony of God's saving Word will always win some and preserve them for eternal glory.



God's New Spokesmen Singing His Praises

Strengthened Through Trials

As God's spokesmen minister to His believers, He still lets them experience how He uses trials and sorrows to underscore the humbling message of His Law and to bring the bright light of His Gospel into even sharper focus. Yes, as in the case of Isaiah, the Lord often puts His messengers through the same refining process, uses crosses, hardships, and sorrows to keep them mindful of their own helplessness and to deepen their joy in the Gospel. In this way He increases their readiness to expend themselves in sharing the precious Gospel with others. Whatever may be in store for these newly trained spokesmen of God individually, we pray that nothing may ever deflect any of them from beholding Him who has called them, from seeing Him glorious in majesty, awesome in holiness, the gracious dispenser of cleansing, the exalted Lord who has deigned to employ them in His service. Only His Word and Spirit can effect this.

CARL LAWRENZ

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Centennial Commencement — Northwestern College

Awaiting Diplomas

A custom of 70 years' standing — except for one year — was interrupted on June 3, when 48 college seniors dispensed with the traditional cap and gown at their graduation in favor of Prince Albert coats, high wing collars, and period bow ties. The occasion was significant enough to justify the break in tradition: the class of 1971 was the 100th class to be graduated from Northwestern College. Even the beards were in place at such festivities.

In its attire the class only imitated the class of 1872. Its faith and purpose, however, duplicated the faith and purpose of the first graduating class. The statement of the class, as printed in the commencement program, declared as much: "In most places the celebration of a centennial is a semihumorous occasion; as often as not it signifies nothing. We would hope that this centennial is more than that. The externals of the grooming and dress have been imitated, brought back from 1872. But it is more important that the class of 1971 has retained the same spirit and the same Lord as the class of 1872. The manner of dress, the haircuts and beards, of that first class have almost completely faded away; today they seem strange and impractical. But the love of God, the desire to study and to prepare for His work, the spiritual blessings of our Lord are things that are not merely simulated for this one-hundredth commencement; they have been with us since that day."

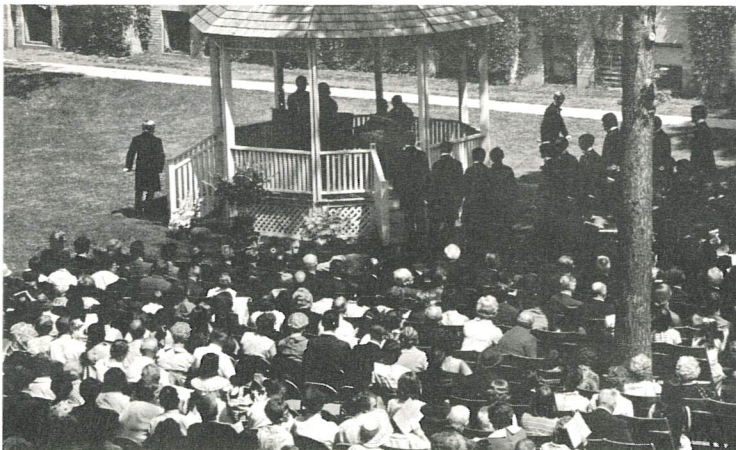
That was the most significant part of the centennial observance. The confessional Lutheranism of the first class is not just a wistful memory or an irretrievable blessing. The past was not merely remembered at our 100th commencement; God has kept it alive. We are

grateful that the ancient spiritual landmark that the fathers set has not been removed.

For the first time in the history of the school there were two graduations on the same day. Forty seniors of Northwestern Preparatory School received their diplomas at a commencement service in the afternoon. Pastor R. A. Siegler, of Bangor, Wisconsin, chairman of the Board of Control of Northwestern College, was the speaker.

The college seniors, members of the centennial class, were:

James Aderman — Niagara, Wisconsin
 Frederick Adrian — Yale, Michigan
 Paul Alliett — Bloomington, Minnesota
 Dean Anderson — Sun Prairie, Wisconsin
 Robert Balza — Madison, Wisconsin
 Charles Bonow — Lewiston, Minnesota
 Owen Bretkreutz — Redwood Falls, Minnesota
 Michael Crawford — Ann Arbor, Michigan
 Michael Dietz — Vesta, Minnesota
 John Eggert — Milwaukee, Wisconsin
 Mark Falck — Greenleaf, Wisconsin
 George Ferch — Toledo, Ohio
 Paul Fetzer — Flint, Michigan
 Gary Frey — Sterling, Michigan
 Robert Gurgel — Fond du Lac, Wisconsin
 Thomas Haar — Montello, Wisconsin
 Douglas Hartley — Monroe, Michigan
 Keith Heinze — West Salem, Wisconsin
 Curtis Holub — Appleton, Wisconsin
 Paul Huebner — Beaver Dam, Wisconsin
 Craig Huska — Elkton, South Dakota
 Gene Jahnke — Beaver Dam, Wisconsin
 Daniel Jensen — Beaver Dam, Wisconsin
 Kenneth Kappel — Milwaukee, Wisconsin
 Robert Koester — Livonia, Michigan
 Richard Kogler — North St. Paul, Minnesota
 Darrick Kolterjahn — Oshkosh, Wisconsin
 James Kuehl — Watertown, Wisconsin
 James Lange — Milwaukee, Wisconsin
 Larry Lemke — Onalaska, Wisconsin
 Lloyd Lemke — Cudahy, Wisconsin
 Jerome McWaters — Zumbrota, Minnesota
 Robert Meister — Denver, Colorado
 Paul Metzger — Detroit, Michigan
 David Miller — Phoenix, Arizona
 John Moldenhauer — Jackson, Wisconsin
 James Naumann — Kenosha, Wisconsin
 David Palmquist — Clark, South Dakota
 James Ruppel — Tucson, Arizona
 Allen Schroeder — North Freedom, Wisconsin
 Joel Schroeder — Watertown, Wisconsin
 Randall Siegel — Milwaukee, Wisconsin
 David Sternhagen — Florence, Wisconsin
 Thomas Trapp — New Ulm, Minnesota
 William Wedel — Madison, Wisconsin
 Theodore Wendt — Hoskins, Nebraska
 James Werner — Schofield, Wisconsin
 Thomas Westendorf — Bay City, Michigan



Receiving Diplomas

To the strains of Bach's Fantasia in G, played by Prof. Francis Schubegel, 167 young men and women marched to their seats on the stage of Luther Memorial Union at Dr. Martin Luther College, New Ulm, Minnesota, at 10:00 A.M. on Friday, June 4. Displayed above the class was its motto taken from Paul's Letter to the Colossians: "Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." That Word of God indicates the attitude of faith with which these young people approach the assignment into which God has called them.

The assembly of parents, relatives, and friends, numbering 1700, joined in the singing of the opening hymn, "We Now Implore God the Holy Ghost." Traditionally the hymns are accompanied by members of the graduating class.

Commencement Address

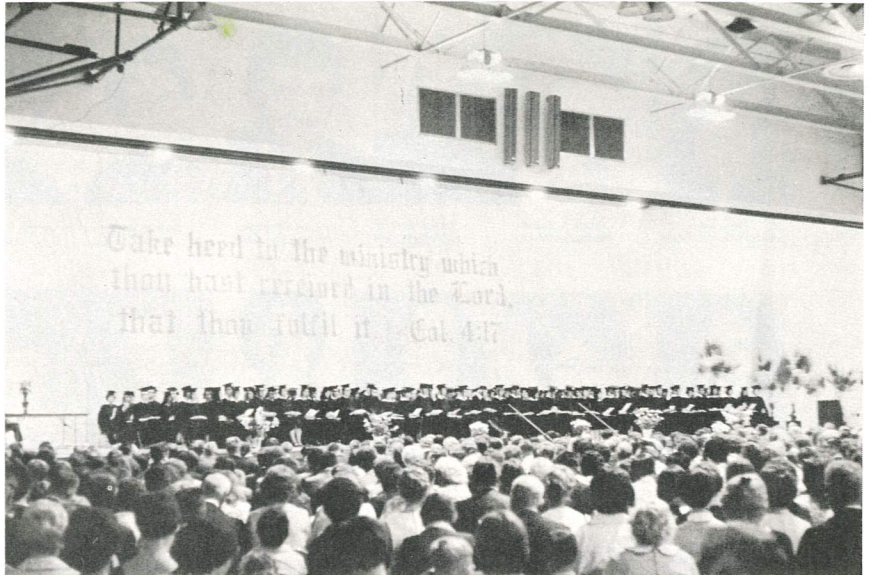
The commencement address was delivered by Pastor Elton Huebner of Beaver Dam, Wisconsin, chairman of the WELS Board of Trustees. He based his remarks on Proverbs 12:28: "In the way of righteousness is life, and in the pathway thereof there is no death." The speaker reminded his hearers of the way of righteousness they have learned to know by the grace of God in Christ Jesus, their Lord and Savior; in particular he pointed out to the graduates that it is that way of righteousness and of life which they are to set before the lambs who have been placed into their care in their various classrooms.

The college choir sang F. Reuter's "Be Thou Our Guide." President C. Frey, assisted by Prof. A. Schulz, Academic Dean, conferred the Bachelor of Science in Education degree upon the 169 graduates (two *in absentia*) and distributed diplomas to them.

AUGUST 1, 1971

COMMENCEMENT AT DMLC

167 Seniors Graduate



The DMLC Graduating Class — June 4, 1971

Class Hymn

The class hymn, written by Miss Karen Breiling, composed by Mr. Kermit Moldenhauer, was sung by the class under the direction of Mr. Moldenhauer.

*New work begins as we approach
Our God-appointed paths.
We stand in readiness, dear Lord,
To do what You will ask.
Dear Jesus, Savior, be our Stay,
And bless our work from day to day.*

*Entrusted to our daily care
The precious lambs of God;
We feed their souls with Living Food
And tell of Your great love.
Dear Jesus, come, be with us still,
Each hungry soul help us to fill.*

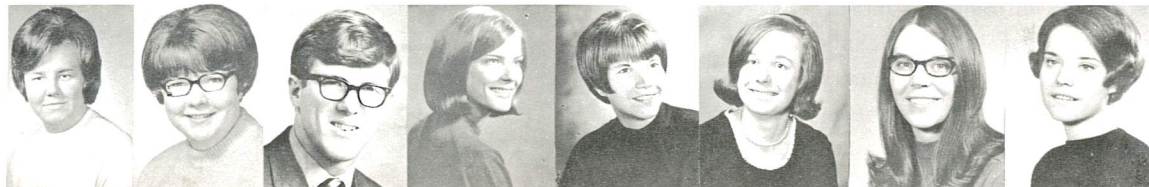
*The living Word may sometimes fall
On hard and barren ground.
It may show only signs of life,
Or lasting fruits abound.
Dear Lord, teach us to trust in You;
Help us begin each day anew.*

*Be our eternal Light and Truth,
Our Way when steps may stray.
Your guiding hand be always near,
Protect us, Lord, we pray.
Steadfast we cling to Thee, dear
Friend;
Help keep us faithful to the end.*

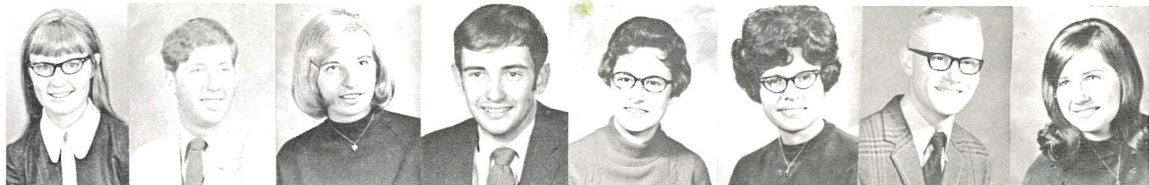
*"Peace be with you," our Jesus says,
"Fear not, for I am near.
Trust in My Word and it shall be
Your firm foundation here.
As I was sent without delay,
So also send I you today."*

With the closing recessional, 167 graduates walked down the aisle prepared and ready to enter classrooms next September. Once again the Lord of the Church has given evidence of His faithfulness, for it is He who led these young people to dedicate their lives to Him and to present themselves as instruments for Him to use in carrying out the work of His kingdom.

Pictures of Graduates appear on next three pages; teaching assignments will be listed in next issue.



Joann Abraham Van Dyne, Wis. Carolyn Achterberg Mequon, Wis. Douglas Agenten Kewaskum, Wis. Janet Albrecht Mequon, Wis. Kathleen Arndt Wauwatosa, Wis. Kathy Auger Bay City, Mich. Barbara Baehman Oshkosh, Wis. Constance Bauer Bay City, Mich.



Jane Bauer Bloomington, Minn. Rodney Bauer Saginaw, Mich. Janet Berndt Markesan, Wis. Paul Bertolus Milwaukee, Wis. Gloria Bethke Loretto, Minn. Judith Beyersdorf Saginaw, Mich. Steven Bilitz Saginaw, Mich. Barbara Bivens Tucson, Ariz.



Joann Biewer Winona, Minn. Jane Bode St. Peter, Minn. Lynn Bohne Two Rivers, Wis. Emily Borcher Neenah, Wis. Linda Braasch Milwaukee, Wis. Susan Brandt Milwaukee, Wis. Karen Breiling West Bend, Wis. Janice Breuhan Fraser, Mich.



Steven Brich Brookfield, Wis. Patricia Brodbeck Alma, Mich. Constance Brown Winona, Minn. Joel Buege Milwaukee, Wis. Joanne Burmeister Milwaukee, Wis. Ellen Burmester Winona, Minn. Dianne Calbaum Princeton, Wis. Linda Carlosky Plymouth, Mich.



Betty Cichy Milwaukee, Wis. Stanley Cole Wood Lake, Minn. Karen Cullen Sussex, Wis. Sharon Delikat Merton, Wis. Hartley Dus Franklin, Wis. Douglas Entler Nicollet, Minn. Kathy Erickson Tucson, Ariz. Claudette Fahrenkamp Jordan, Minn.



Roger Festerling Bay City, Mich. James Finster Milwaukee, Wis. Bonnie Fischer Appleton, Wis. Carol Fischer Flint, Mich. Pamela Fischer Flint, Mich. Judith Free Jefferson, Wis. Richard Friebs Phillipsburg, Kan. Miriam Gallert Germantown, Wis.



Lucia Gerbitz Juneau, Wis. Shirley Glanz Fond du Lac, Wis. Daniel Gresens Marathon, Wis. Joyce Groth Hastings, Minn. Cary Haakenson Two Rivers, Wis. Jonathan Hahn Theresa, Wis. Donald Hahnke New Ulm, Minn. Kathy Hartwig New Ulm, Minn.



Jonathan Hartzell East Fork, Ariz. Karen Hasley Monroe, Mich. Carol Hedrick Markesan, Wis. Carol Helberg Milwaukee, Wis. Susan Hochmuth Santa Clara, Calif. Peggy Holzer Westminster, Calif. Clarence Jenkins Essexville, Mich. David Johnson Gibbon, Minn.



Dorothy Johnson Menominee, Mich. Patrik Johnson Sussex, Wis. Diane Kalbus Readfield, Wis. Laura Kanzenbach Appleton, Wis. Barbara Karow Columbus, Wis. Kenneth Kasten Milwaukee, Wis. Barbara Keller Two Rivers, Wis. Candice Kemper St. Paul, Minn.



Karen Kenney St. Paul, Minn. Joyce Klawiter Winona, Minn. Dianne Klug Jefferson, Wis. Barbara Knapp Klamath Falls, Ore. Jeffrey Korth Juneau, Wis. Reynold Kremer Milwaukee, Wis. Lois Kugler Little Rock, Ark. Eileen Lincoln Glendale, Ariz.



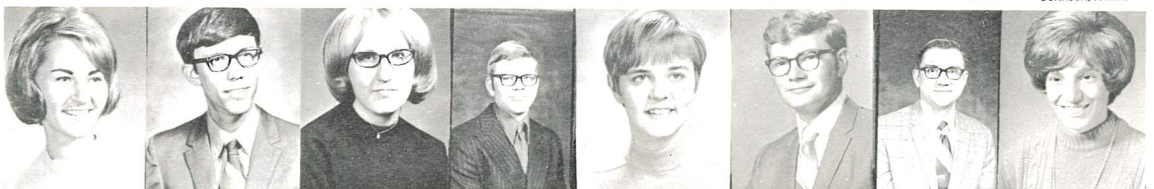
Mary Lombardo Phoenix, Ariz. Vernon McClelland Weyauwega, Wis. Rose Majewski Kenosha, Wis. Linda Manthe Arlington, Wis. Thomas Marten Juneau, Wis. Jean Martinsen Milton, Wis. Katherine Meier East Fork, Ariz. Fredrick Meinel Jefferson, Wis.



Thomas Mellon West Allis, Wis. Shirley Modless Whiteriver, Ariz. Christine Mohr Kenosha, Wis. Jeanne Moldenhauer Baraboo, Wis. Kermit Moldenhauer Theresa, Wis. Eduardo Montojo Milwaukee, Wis. Ruth Mueller Winona, Minn. Marguerite Munz Crete, Ill.



David Nack Alexandria, Minn. Douglas Needham Moline, Ill. David Nell Algoma, Wis. Mary Niedfeldt Onalaska, Wis. Gloria Nitz New Ulm, Minn. Philip Otto Marathon, Wis. Timothy Paschke Manitowoc, Wis. Marlene Pederson Johnson, Minn.



Karen Peltz Belle Plaine, Minn. Michael Peper Red Wing, Minn. Kaarina Ponto Weyauwega, Wis. Donald Potthast Kenosha, Wis. Mary Prange Waukesha, Ill. Kenneth Proeber Caledonia, Wis. Jerald Radichel Dale, Wis. Susan Redick Jenera, Ohio



Mary Reichert Jefferson, Wis. Teresa Richmond Rockland, Wis. Joan Roekle Manitowoc, Wis. David Ross Franklin, Wis. Larry Rude Zumbrota, Minn. Delores Rusch Waukesha, Wis. Margaret Rutschow Alma, Wis. Carol Sbresny Gladwin, Mich.



Stephen Schafer Menomonee Falls, Wis. Jonathan Schoenck New Ulm, Minn. Lois Schramm Jackson, Wis. Gloria Schrimpt Goodhue, Minn. Donna Schroeder Caledonia, Minn. Thomas Schroer Blomkest, Minn. Ruth Schubert New Lisbon, Wis. Kathleen Schultz Beaver Dam, Wis.



Nona Schultz Maribel, Wis. Paul Schulz Kenosha, Wis. Ruth Seeger West Salem, Wis. Joan Setz Waterloo, Wis. Ellen Siegmund Milwaukee, Wis. Lenore Siewert St. Joseph, Mich. Nancy Sigman Markesan, Wis. Laura Smith Theresa, Wis.



Viola Spree Edna, Texas Beverly Stark Appleton, Wis. Warren Stebnitz Milwaukee, Wis. Judy Stoltenburg Watertown, S. D. Sharon Stoltzman Appleton, Wis. Sandra Strege Theresa, Wis. Wayne Strehler Hamel, Minn. Eugene Strusz Red Wing, Minn.



Kenlyn Stuedemann Milwaukee, Wis. Ginger Sugden KawKawlin, Mich. Clinton Swartz St. Paul, Minn. David Timm Fairfax, Minn. Leanne Zimmerman Stevensville, Mich. Judy Tress Neenah, Wis. Janelle Tripp Wheat Ridge, Colo. Christine Troge Appleton, Wis.



Eugene Ulbricht Phoenix, Ariz. Janine Vasold Saginaw, Mich. William Vilski Fond du Lac, Wis. Margaret Waack Green Bay, Wis. Marcella Wagie East Troy, Wis. Fay Wagner Milton, Pa. Beth Washow Menomonee Falls, Wis. Earl Wells Monroe, Mich.



Paul Wendland West Allis, Wis. Randall Westphal Fond du Lac, Wis. Sharon White Rhinelander, Wis. Carol Wierschke DePere, Wis. Dean Wilde Lewiston, Minn. Sharon Winter Milwaukee, Wis. Dinah Zillmer Columbus, Wis. Susan Zimbal Scottsdale, Ariz.

Not Pictured: Dennis Kufahl, West Bend, Wis.; Laura Lemke, Pompton Plains, N. J.; Colleen Liebert, Zillah, Wash.; Robert Mitchell, Great Falls, Mont.; James Robinson, Tucson, Ariz.

Looking at the Religious World

INFORMATION AND INSIGHT

THE JESUS MOVEMENT PHENOMENON



Professor Joel C. Gerlach

Professor Joel C. Gerlach has accepted the appointment by the Conference of Presidents to share the responsibility for LOOKING AT THE RELIGIOUS WORLD with his co-worker, Professor E. Fredrich. Professor Gerlach, who served in the parish ministry in Arizona and California from 1953-1970, was installed as professor of Systematic Theology and Homiletics at the Wisconsin Lutheran Seminary in January of this year. We welcome him to our staff of contributors.

Professor Gerlach takes the place of Professor Martin W. Lutz of the Seminary, who asked to be relieved of this assignment after suffering a heart attack earlier in the year. We thank our gracious Lord for granting him a fine recovery. His many contributions since 1963 have given our readers a great deal of "Information and Insight" to help them judge the religious scene spiritually. We are grateful to Professor Lutz, and we welcome Professor Gerlach.

It started in California, moved up the coast into the Northwest and Canada, then began to spread into the Midwest and the East. First in the cities and now in hamlets like Greensburg, Kentucky, and Arnold, Nebraska. The Jesus Movement it's called. It's a strange, new phenomenon.

These Jesus People (some call themselves Jesus Freaks) are all over the street. They are young. They kneel and pray aloud in the open. When "Look" magazine did a feature story on them, two photographers on assignment reportedly "received Christ." What's happening?

Some say it's like a modern miracle of Pentecost, the dawn of a new Pentecostal age, a prelude to the Millennium. Others hold a critical finger to the wind and wonder whether it's really a Pentecostal wind that's blowing. Is it spreading the fire of enlightenment making people Christ's lights, or is it spreading a short-lived prairie fire that passes quickly on and leaves its victims emotionally burned out? We are not interested in judging the Jesus People as individuals. But we are interested in assessing the movement.

The message of the Jesus People is of particular importance in making such an assessment. It can be extracted from their publications such as the "Hollywood Free Press," "Student Action," and "Right On." Freaky art, catchy phrases, and arresting cartoons are offered in abundance in a way that communicates, but little is offered of substance. The emphasis is an old and familiar one. Accounts of personal encounters with Christ are given top billing at the expense of the salvation message. Experience is "in," doctrine is "out." It is person oriented rather than Christ oriented. Quantity takes precedence over quality.

Part of the position statement of the editors of "Right On" says, "We don't expect anyone to accept a religious code or doctrine. . . . We can experience that kind of life today, when our own human lives encounter an altogether new quality of life."

Church history has a name for people who want to experience Jesus without any doctrinal formulations, restricting creeds, or code of Christian ethics; for people who insist that their only creed is the Bible and who know no law but love. They are antinomians. They flourished in Luther's day also.

While the shallowness of the Jesus People leaves them open to just criticism, there is also something to be said in their favor. Obviously they have helped to improve the climate for talking about Jesus openly and without hang-ups. The uninhibited way in which they witness to others about the Lord puts many of us to shame who have been led to a deeper understanding of God's truth. They know so little but spread it around so much. Those who are privileged to know so much often spread it around but little.

Credit these young people also with the fact that they are asking questions and looking for answers. There is something hopeful about that. That hasn't always been true of young Christians of previous generations. The new breed is not satisfied with pat answers to stock questions. They "really want to know." Their curiosity makes many of them searchers of the Scriptures. They carry their Bibles with them in their hip pockets. That's good. In fact, that's great in view of what the Holy Spirit can do when a person is exposed to words that are "spirit and life."

Mention of these things is not meant to minimize the dangers inherent in the movement. Their picture of Jesus is not in sharp focus. They confuse ecstatic experience with faith based on knowledge. Emotion gets turned on without the will getting tuned in. Too often Jesus fascinates them merely because He represents everybody rebelling against the status quo. He is their revolutionary Hero. Others have a romanticized view of Jesus, one that is a product of fantasy, not one that is drawn from Scripture. That leaves them free to make of Him what they will. He is like a piece of plastic to

(Continued on next page)

be molded to their fancy rather than a Rock on which to be founded.

Most serious of all is the long-term effect of such a shallow gospel. Analyst Gary North, University of California history professor, put it this way: "What will happen, as has happened after every other anti-nomian revival in history, is that thousands of people will be permanently scarred religiously." Evangelist Charles Finney referred to this phenomenon as "the burned over districts." North concludes: "A community will be brought to a peak of religious enthusiasm, only to be left spiritually dead a year later, a completely unworkable field for future evangelists. An imitation faith will have led these people of 'the burned over district' into destruction. It was almost Christianity."

To point out the dangers in the movement exposes us to the danger of simply writing them off. Analytical criticism of others who get "turned on" does not give us license or excuse to stay turned off. What is urgently needed is to confront the Jesus People with the whole Gospel which makes men whole before they get burned out. They need to be rescued from their creedless gospel in much the same way their predecessors needed to be rescued from the devastation of drugs.

For Jesus' sake, don't snub them. Engage them. They are an engaging people. There are no people on earth more willing to talk about things that really matter. That is something we can learn from them—and put to good use in helping them.

JOEL C. GERLACH

We Turn to the Psalter . . .

Psalm 119:105-112

You have heard this stated before in one way or another: "We are living in an age of religious indifference." And you will probably agree that that statement is true. But at the same time you will have to agree that, despite the indifference in matters of religion, there are also individuals and groups today which are displaying great zeal in the proclamation of their peculiar religious doctrines. The indifferent lose no sleep over these religious activists. The religious traditionalists often try to ignore this "far out" fringe. Others try to accommodate themselves to some of the novel innovations in worship which are being introduced by those who think that we must continually be trying something new to keep worship "relevant."

We who seek, with God's help, to "continue in His Word," must admit that our zeal in carrying on the Lord's work often leaves something to be desired. Is this perhaps a result of the fact that we take our faith and our religion too much for granted? Are we too complacent in religious matters because we haven't been thinking about what a precious treasure our God-given faith really is? How important to *you* is the Truth and your faith in that Truth?

A brief study of the 14th section of the 119th Psalm may be just the impetus we need to remind us anew

of the importance of real, *living* faithfulness to God. We need to express our faith boldly and proudly in word and in deed. Here is a paraphrase of these verses:

"Lord, Your Word has a vital influence upon my life. Its light shows me how to walk safely along the slippery pathways of life. I have sworn that I will continue to live according to the guidelines of Your Word, but this has resulted in my being afflicted by enemies of the Truth. Help me to bear up under these afflictions, and accept my offerings of gratitude for the many good things that I am privileged to enjoy. Receive my humble praises, O God, and let me learn still more about Your glorious Word. Even though I am often in grave spiritual danger, with You by my side I shall survive; I know how important it is to follow the teachings of Your Word—especially when I am being attacked because of my faith. I look upon Your Word as an eternal heritage. I shall never depart from my allegiance to Your testimonies, O Lord. My prayer is this, that the inspired Scriptures may be the joy of my heart forever!"

God help you to say this sincerely! Let us all renew our vows of faithfulness to our Triune God daily—in humble faith!

PHILIP R. JANKE

Wisconsin Synod Scholarship Fund

Some 60 to 70 students will benefit by a recent allocation of Wisconsin Synod Scholarship funds. An amount of \$7,860 was released for this purpose by the Commission on Higher Education at its spring meeting in Milwaukee. The money had been received by the Wisconsin Synod Scholarship Fund in the form of bequests, gifts, and memorials from individuals, societies, and congregations.

The \$7,860 was distributed among the six Synodical training institutions, based on the number of "ministerial students"—students preparing for the preaching or teaching ministry—at each Synodical institution. Recipients of the Synod scholarships and the specific amount granted in each case are determined by the respective schools, but only such students are eligible as are preparing for the preaching or teaching ministry.

Grateful acknowledgment is herewith made for all the gifts received which made the recent allocation possible. It is hoped that more and more members of our Synod will find a warm spot in their hearts for the program carried out through the Synod's Scholarship Fund. Its single purpose is to assist deserving and needy students at our Synodical schools in completing their preparation for the preaching or teaching ministry.

Legacies should be designated to the Wisconsin Ev. Lutheran Synod for the specified purpose of the Wisconsin Synod Scholarship Fund. Other contributions may be sent directly to the Synod's treasurer: Mr. N. Koopmann, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. For additional information members are advised to consult their local pastors. Informational brochures and memorial wreath cards for distribution purposes may be obtained by writing to: The Rev. R. Voss, 3614 W. North Avenue, Milwaukee, Wisconsin 53208.

The Wisconsin Synod
Scholarship Committee
O. SIEGLER, Chairman

Direct from the Districts

Dakota-Montana

Mission Chapel and Parsonage at Wolf Point, Montana

"Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name." In the spirit of these words the members of Good Shepherd Congregation dedicated



Chapel-Parsonage at Wolf Point, Montana

their newly erected chapel-parsonage on May 23, 1971. Pastor L. Dobberstein, chairman of the District Mission Board, delivered the festival sermon. Using Psalm 118:19-29 he reminded the audience: "This is the day which the Lord hath made; we will rejoice and be glad in it." The choir of Salem Lutheran Church of Circle, Montana, added to the joyous occasion with songs of praise and thanksgiving.

The combination chapel-parsonage is all under one roof. The chapel with its simple yet attractive lines provides an atmosphere most conducive to worship. Its seating capacity is 100. The basement area under the parsonage is utilized for Sunday school, instruction, and fellowship purposes. The parsonage comprises three bedrooms, a study, a living room, a dining room, and a kitchen. The building is so designed that at a later date the chapel may be converted into a garage.

The erection of this building brought about a relocation for Good Shepherd. Formerly, the congregation was located in a small settlement 25 miles south. Because of the move-

ment of the rural population to the cities, the congregation in the fall of 1969 was granted permission to erect a parsonage-chapel at Wolf Point. Since the pastor, the Rev. Paul A. Stuebs, also serves Salem Lutheran Church at Circle, Montana, the Circle Congregation agreed to share one-third the cost of erecting a parsonage at Wolf Point.

The members of Good Shepherd Lutheran Church acknowledge that it is by the grace of God that they have continued to exist as a church where the Word of God is preached in its purity and where the Sacraments are administered according to their divine institution. Therefore they have dedicated this chapel-parsonage to the glory and service of the Triune God, recognizing that "this is the Lord's doing; it is marvelous in our eyes."

Michigan

New Parsonage at Zilwaukee

St. John's Ev. Lutheran Church, dedicated its attractive, new parsonage on February 28, 1971. The colonial style, story-and-a-half house is situated on a 2½-acre site adjacent to the church. It is valued at \$50,000.



Parsonage at Zilwaukee, Michigan

The exterior construction is of brick veneer below the first-floor roofline and of white vinyl-coated siding above. The rear of the house rises to a full two-story height. The

home is so constructed as to be almost completely maintenance free.

The interior offers 1,762 square feet of living space. The first floor provides for a living room, dining room, kitchen, study, and bedroom. Three bedrooms occupy the second floor. The home is fully carpeted. A full basement and an attached double garage are other features. All the electrical work and much of the painting were done by volunteer labor from the congregation.

The congregation rejoices at the completion of its parsonage, which provides a fine home for their pastor, the Rev. James E. Hanson, and his family.

Western Wisconsin

School Addition at Wonewoc

St. Paul's Ev. Lutheran Church, Wonewoc, Wisconsin, recently dedicated a 72'x40' addition to its Christian day school. The new addition includes a kindergarten room, a room which will be used as an instructional media center and meeting room for organizations, boards, and committees of the congregation, boys' and girls' shower rooms, and a custodian's storage room. Total cost of the project was about \$50,000. Mr. James Raabe serves as principal of the school, which last year had an enrollment of 140 students. Pastor of the congregation is the Rev. T. H. Kuske.

Your Synod Invites
YOU
To
LAITY DAY

Saturday, August 7

Registration — 9:00 - 10:00
Synod in Session — 10:30 - 11:45
Tours and Lunch — 12:00 - 2:00
PROGRAM IN GYM — 2:00 - 3:30

MEET AND HEAR YOUR HOME
AND FOREIGN MISSIONARIES
AND THE PEOPLE WHO ARE
REPRESENTATIVES OF THE
SYNOD'S DEPARTMENTS.

Northwestern College
1300 W. College Avenue
Watertown, Wisconsin

**O Heavenly Father,
Thee We Praise**

O heavenly Father, Thee we praise
For Thy abundant blessing.
With open heart Thy Word we hear;
Thy Truths we are confessing.
Forgive us our iniquity,
Protect us from adversity.
To Thee we give all glory.

Lord Jesus, Thou hast ever been
Our only Mediator.
Our pleadings in Thy holy name
Are heard by our Creator.
Prepare us for the Judgment Day
That we may not be turned away
From our abode in heaven.

O Holy Spirit, shed Thy light
Upon this congregation,
That through the Word and Sacra-
ment
We all may gain salvation.
And when our final hour has come,
With Jesus in His heavenly home
We may abide forever, Amen.

The above hymn was written by Mrs. Erna Westphal of Jefferson, Wisconsin, for the 75th anniversary of St. John's Ev. Lutheran Church at Jefferson. The anniversary took place on December 13, 1970. The hymn may be sung according to the melody "Dear Christians, one and all rejoice" (LH 387).

† Pastor R. W. Huth †

1891 - 1971

Pastor emeritus Raymond W. Huth served the Lord and the Lord's people in the holy ministry for 50 years, most of them at Messiah Ev. Lutheran Church, Milwaukee, Wisconsin. From a small group, Pastor Huth has seen this mission grow, with the Lord's blessing, to a congregation of almost 350 baptized souls.



Pastor R. W. Huth

Pastor Huth was born on June 18, 1891, in Green Bay, Wisconsin, the son of Pastor (later Professor) William Huth and his wife Minnie, nee Busch. He received his early Christian training in Hustisford, Wisconsin. After completing Northwestern Preparatory School and two years of college at Watertown, he enrolled at

the University of Wisconsin — Madison, where he received his B.A. in 1914. He then attended Wisconsin Lutheran Seminary at Wauwatosa.

On July 22, 1917, Pastor Huth was ordained and installed at St. Paul's Ev. Lutheran Church, Palmyra. The next year he accepted a call to Messiah Ev. Lutheran Church, and for a few years also served another mission parish in Wauwatosa. Pastor Huth served Messiah Lutheran Church until his retirement on June 11, 1967. During many of these years he also served the church-at-large as a contributor to the "Gemeinde-Blatt," as a member of the Board of Support, and in caring for the Synod's archives.

On October 14, 1920, Pastor Huth was married to Miss Minna Grinsel. Their marriage was blessed with four children: Mrs. Marion Stark, Mrs. Bernice Haack, R. Carl Huth, all of Milwaukee, and Pastor Paul Huth of Brownsville, Wisconsin. They, together with 14 grandchildren, 1 great-grandchild, and 1 sister, survive him.

The Lord took His servant to Himself on June 21, 1971. Funeral services were conducted at Messiah Lutheran Church on June 23 by the undersigned. The sermon text was Psalm 27:4-6. Looking back upon his life, we may paraphrase the words of St. Paul: "He has fought a good fight, he has finished his course, he has kept the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but unto all that love His appearing."

VAUGHN H. VOGEL

Ordinations, Commissions

Installations

Ordained and Installed

Pastors

- Diener, Robert J.**, as pastor of Our Savior Ev. Lutheran Church of Marlette, and of St. James Ev. Lutheran Church of North Branch Mich., on June 27, 1971, by J. R. Diener, authorized by W. J. Zarling (Mich.).
- Gosdeck, David M.**, as assistant pastor of St. John's Ev. Lutheran Church, Lake City, Minn., on June 27, 1971, by R. Goede, authorized by M. J. Lenz (Minn.).
- Lindemann, Carl A.**, as pastor of Immanuel Ev. Lutheran Church of Elgin, Zion Ev. Lutheran Church of Burt, Trinity Ev. Lutheran Church of Carson, and St. Luke Ev. Lutheran Church of Leith (all in North Dakota), on June 27, 1971, by E. W. Lindemann, authorized by A. P. C. Kell (Dak.-Mont.).
- Zehms, Matthew D.**, as pastor of Christ Ev. Lutheran Church, Chesaning, Mich., on June 27, 1971, by E. Zehms, authorized by W. J. Zarling (Mich.).

Installed

- Hayes, Dennis A.**, as pastor of St. John's Ev. Lutheran Church, Paradise, N. Dak. (additional congregation) on June 27, 1971, by M. Putz, authorized by A. P. C. Kell (Dak.-Mont.).
- Kastenschmidt, David**, as pastor of Zion Ev. Lutheran Church of Kingston, and St. John Ev. Lutheran Church of Salemville, Wis., on July 4, 1971, by D. E. Hallemeyer, authorized by K. A. Gurgel (N. Wis.).
- Neumann, David M.**, as pastor of St. Paul's Ev. Lutheran Church, Livingston, Mont., on June 27, 1971, by H. A. Wood, authorized by A. P. C. Kell (Dak.-Mont.).
- Putz, Marvin**, as pastor of Trinity Ev. Lutheran Church, Flascher, N. Dak. (additional congregation), on June 27, 1971, by D. Hayes, authorized by A. P. C. Kell (Dak.-Mont.).

Teacher

- LaGrow, George**, as teacher at Ocean Drive Lutheran Church, Pompano Beach, Fla., on July 4, 1971, by Wm. Steih, authorized by W. J. Zarling (Mich.).

CHANGE OF ADDRESS

Pastors

- Borchardt, Paul V.**
2003 S. 18th St.
Manitowoc, Wis. 54220
- Diener, Robert J.**
2812 Main St.
Marlette, Mich. 48453
(517) 635-3471
- Fors, D. N.**
7916 W. Green Tree Rd.
Milwaukee, Wis. 53223
- Kuske, Prof. David**
Luther High School
Onalaska, Wis. 54650
- Manteufel, Julius**
1822 Ohio St.
Oshkosh, Wis. 54901
- Siegler, Paul L.**
3905 General Bradley N.E.
Albuquerque, N. Mex. 87111
- Steih, William E.**
9630 Montego Bay Dr.
Miami, Fla. 33157

Change of Address

Uetzmann, I. G. em.
1605 Neenah St.
Watertown, Wis. 53094

Uhlhorn, Ronald W.
117 Sanborn St.
Pardeeville, Wis. 53954

Zehms, Matthew D.
15920 Hemlock Rd.
Oakley, Mich. 48649

Teachers

Kock, Robert W.
1323 Sylvan St.
Red Wing, Minn. 55066

Ross, Alan E.
1435 Hubbard Circle
Manitowoc, Wis. 54220

THE FORTY-FIRST BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

The Forty-first Biennial Convention of the Wisconsin Evangelical Lutheran Synod will meet, God willing, August 4 to 11, 1971, at Northwestern College, Watertown, Wisconsin.

The opening service with Holy Communion will be held Wednesday, August 4, 10 a.m., in St. Mark's Ev. Lutheran Church, N. 6th and Jones St. Pastor Ernst A. Wendland, Superintendent of the Lutheran Church of Central Africa, will preach the sermon. The closing service will be held Tuesday, August 10, 7:30 p.m. The sermon will be delivered by Pastor Gerald E. Free, President of the Dakota-Montana District.

The opening session will be held Wednesday, August 4, at 2 p.m. in the new gymnasium on the NWC campus. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session. Registrations will be made in the lobby of the new gymnasium.

The theme chosen for the Forty-first Convention, stressing the Evangelism program of our Synod, is entitled, **WE BELIEVE . . . AND THEREFORE SPEAK.** The two essays to be delivered during the course of the convention will emphasize the theme of the convention. Prof. Armin W. Schuetze, Wisconsin Lutheran Seminary, Mequon, Wisconsin, will present an essay entitled "We Believe — The Theology of Evangelism." The second essay, entitled "Therefore We Speak — Evangelism in Practice," will be delivered by Prof. Daniel W. Malchow, President of Northwestern Lutheran Academy, Moberg, S. Dak.

Housing for the delegates will be provided in the dormitories on the NWC campus. Detailed instructions pertaining to housing will be mailed to each delegate together with reservation cards. All voting and advisory delegates must make reservations for housing. Reservations should be made no later than July 15, 1971. Kindly address all communications to The Convention Housing Committee, 1300 Western Ave., Watertown, Wis. 53094.

Meals will be served all bona fide delegates in the College cafeteria. Meal tickets will be available to visitors.

Mail sent to delegates during the convention should be addressed in care of Northwestern College, 1300 Western Ave., Watertown, Wis. 53094. Delegates may be reached by telephone by calling 1 (414) 261-4352.

Paul R. Hanke, Secretary

AUDIO-VISUAL AIDS

Christian Education For The Mentally Retarded (FS-335-CEMR) Time: 18 min., color, 33-1/3 rpm record, Concordia, 1970. Produced by the Commission on Services to the Mentally Retarded, LC-MS. Also has printed script and discussion leader's guide. The theme: "Organizing and maintaining religious classes for the mentally retarded." Actual classes in the Milwaukee area are shown. Good follow-up to the filmstrip, "Christ's Love Enfolded All Children." (FS-159-CLEC)

"You Have Been Called" FS-334-YHBC — cl. with 33-1/3 rpm record and Leaders Guide. This 10-minute sound filmstrip in color,

produced by Concordia Films, is designed to provoke discussion on the "calls" which Christians receive: a) The call to faith; b) The call to Christian vocation; c) The call to specific tasks within the organized church. This filmstrip may be helpful in stewardship, worker-training meetings or in general meetings of a congregation devoted to the subject of the stewardship of time, talents, and treasure.

A GLASS DARKLY

F-108-AGD, 20 min. b & w. This film is a fine companion piece to the filmstrip and slides: "Collegians, Christ And The Inner City." Although the use of I Corinthians 13:12 is not really based on sound exegesis, the message is certainly most valid and relevant that the mercy of God and the cross of Christ are still the only wisdom and power of God and all-sufficient to make one wise unto salvation even in the '70's. The photographic and sound effects are unsurpassed in depicting the change from raucous lust, confusion, pride and turmoil of the world to the serene, inner peace and joy bestowed by the power of the Gospel.

"We Print It Here," F-7WPH, is the title of a new 20-minute, 16mm, colored movie on the work and activities of the Northwestern Publishing House, Milwaukee, Wisconsin. It will bring viewers up to date on this important phase of our Synod's operation.

Order the above items from:

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

OFFERS

CHURCH FURNITURE

Pulpit, altar (modified Gothic), nineteen pews, and a small, old Wurlitzer organ (reed) is available for the cost of transportation. Please contact:

Pastor John Baumgart
271 Forest St.
Campbellsport, Wis. 53010

COMMUNION WARE

Our congregation has a used set of Communion ware available. It includes a chalice, paten, ciborium, and 2-quart flagon in silver-plate. Any mission congregation interested in receiving this as a gift, please write:

St. Paul's Ev. Lutheran Church
2745 West Genesee Avenue
Saginaw, Mich. 48602

PEWS

Fourteen 10 ft. church pews, medium weight, to any congregation for the cost of transportation.

St. Paul's Lutheran Church
1106 Georgia Ave.
Norfolk, Nebr. 68701

CHURCH FURNITURE

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

PASTORAL CONFERENCE ESSAYS

The Women's Circle of Martin Luther Ev. Lutheran Church, St. Louis, Mo., has undertaken a service project to provide pastoral conference essays in mimeograph form at cost. The following may be ordered from the address given below. Also contact the same address if you wish to have a conference paper mimeographed. Now available: "Abortion in the Light of Scripture," K. W. Strack, 50c; "The Message of the Minor Prophets for Today," K. E. Schroeder, 60c; "The Art of Being All Things to All Men," J. C. Gerlach, 60c; "Race Relations," A. T. Kretzman, 60c; "The Principle of Sola Scriptura with Special Emphasis on Church and Ministry," F. Kosanke, 75c; "The Responsibilities of Christian Parenthood," A. D. Capek, 50c.

Martin Luther Women's Circle
Martin Luther Ev. Lutheran Church
10151 Sappington Rd.
St. Louis County, Mo. 63128

USED TEXTBOOKS

Used textbooks on most secular subjects taught in our day schools are available at a greatly reduced price. Please write the undersigned for a list of books available, their condition, and price.

Rev. R. G. Luebchow
R.R. 2, Alma City
Janesville, Minn. 56048

NAMES REQUESTED

ALBANY/SCHENECTADY/TROY, NEW YORK AREA

Persons in this area sharing the confessional concerns of the Wisconsin Ev. Lutheran Synod are requested to contact:

Pastor Paul Kelm
618 E. New Lenox Rd.
Pittsfield, Mass. 01201

MIAMI, FLORIDA, AREA

Persons in the following areas seeking affiliation with our Wisconsin Ev. Lutheran Synod, or friends and relatives of such persons knowing their addresses, are kindly requested to contact the undersigned. The areas are: Miami, Coconut Grove, Coral Gables, Miami Springs, Opa Locka, Kendall, Hialeah, Perrine, Goulds, Princeton, Naranja, Leisure City, Homestead, Florida City, and Homestead Air Force Base.

Pastor William E. Steih
Cutler Ridge Lutheran Church
9630 Montego Bay Drive
Miami (Cutler Ridge), Fla.
Phone: (305) 235-0322

PLACE AND TIME OF SERVICE

LAS VEGAS, NEVADA

The WELS congregation in Las Vegas now meets at

Southern Nevada Blind Center
1001 N. Bruce St.
Las Vegas, Nev. 89101.

Sunday school is conducted at 8:45 a.m. Sundays with the worship service following at 9:30 a.m., except on the first Sunday of the month when Sunday school is at 6:45 p.m. and the service at 7:30 p.m. You may contact Pastor Herman John at 31785 Yucaipa Blvd., Yucaipa, Calif. 92399; telephone (714) 794-2554.

ESCONDIDO, CALIFORNIA

During the months of June, July and August, Ascension Lutheran Church of 240 S. Broadway, Escondido, Calif., will observe the following summer schedule: Sunday school and Bible class at 8 a.m., and worship services at 9:15 a.m. The regular schedule will be resumed in September.

Lyle W. Lange, Pastor

SAN ANTONIO, TEXAS

Lackland AFB, Kelly AFB, Randolph AFB, Fort Sam Houston.

Our Savior Lutheran Church, San Antonio, Tex., is now worshiping in the Shenandoah Clubhouse, 4300 Ramsgate. Sunday worship is at 10:30 a.m.

Pastor William Krueger
3919 Shenandale Dr.
San Antonio, Tex. 78230

HOLY WORD — AUSTIN, TEXAS

Holy Word Ev. Lutheran Church of Austin, Tex., is now worshiping in its chapel at 10601 Bluff Bend Drive, east on IH 35 at the Braker Lane exit. Worship services are held each Sunday at 10:30 a.m., with Bible class and Sunday school at 9:30 a.m. For more information call Pastor James Radloff in Austin at (512) 836-4264.

NURSES — L.P.N.'s

The mentally retarded and physically handicapped people at Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wis. 53094, urgently need registered nurses and L.P.N.'s. Please write to the above address or call collect (414) 261-3050. Ask for the Personnel Manager or the Director of Nursing.

1971 PREBUDGET SUBSCRIPTION OFFERINGS

Five months ended May 31, 1971

	Prebudget Subscription	Pension	Total
Arizona-California	\$ 71,081	\$ 1,265	\$ 72,346
Dakota-Montana	62,118	120	62,238
Michigan	330,347	2,646	332,993
Minnesota	359,679	8,879	368,558
Nebraska	58,136	650	58,786
Northern Wisconsin	372,967	5,041	378,008
Pacific Northwest	19,883	335	20,218
Southeastern Wisconsin	462,008	9,400	471,408
Western Wisconsin	410,163	14,723	424,886
Total — 1971	\$2,146,382	\$ 43,059	\$2,189,441
Total — 1970	\$2,120,661	\$ 43,825	\$2,164,486

1971 PREBUDGET SUBSCRIPTION PERFORMANCE

Five months ended May 31, 1971

	Subscription Amount for 1971	5/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 178,082	\$ 74,201	\$ 72,346	97.5
Dakota-Montana	170,495	71,040	62,238	87.6
Michigan	851,976	354,990	332,993	93.8
Minnesota	880,801	367,001	368,558	100.4
Nebraska	157,754	65,731	58,786	89.4
Northern Wisconsin	975,730	406,554	378,008	93.0
Pacific Northwest	54,142	22,559	20,218	89.6
Southeastern Wisconsin	1,222,553	509,397	471,408	92.5
Western Wisconsin	1,052,686	438,620	424,886	96.9
Total — 1971	\$5,544,219*	\$2,310,093	\$2,189,441	94.8
Total — 1970	\$5,327,413	\$2,219,755	\$2,164,486	97.5

*The subscription amount for 1971 has been decreased \$6,790.00 to include all revisions received by the Stewardship Department as of March 31, 1971.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended May 31, 1971, with comparative figures for 1970

	Twelve months ended May 31		Increase or Decrease*	
	1971	1970	Amount	Percent
Income				
Prebudget Subscription Offerings	\$5,285,167	\$5,227,367	\$ 57,800	1.1
Gifts and Memorials	57,104	91,715	34,611*	37.7*
Pension Plan Contributions	94,830	92,867	1,963	2.1
Bequest	—	9,962	6,962*	
Income from NWPH	6,562	16,562	10,000*	60.4*
Other Income	1,489	3,673	2,184*	59.5*
Total Income	\$5,445,152	\$5,439,146	\$ 6,006	.1
Expenditures				
Worker-Training	\$1,641,528	\$1,336,751	\$304,777	22.8
Home Missions	1,180,703	1,051,866	128,837	12.2
World Missions	828,602	723,261	105,341	14.6
Benevolences	777,900	739,261	38,639	5.2
Administration and Services	337,585	355,310	17,725*	5.0*
Total Operations	\$4,766,318	\$4,206,449	\$559,869	13.3
Appropriations	879,749	598,749	281,000	46.9
Total Expenditures	\$5,646,067	\$4,805,198	\$840,869	17.5
Operating Gain		\$ 633,948		
Operating Deficit**	\$ 200,915**			

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

NWL EXPIRATION CODE

The expiration date is indicated on the mailing label affixed to The Northwestern Lutheran. It is the code found immediately to the right of the name. Example: 121: The first two digits indicate the month of expiration, and the third digit indicates the year of expiration. Thus, code 121 would indicate a December, 1971 expiration date.

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:

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!

Pastor Roland Ehлке
Civilian Chaplain in Southeast Asia
Saigon, Vietnam
Servicemen may phone Saigon PTT
22429 or visit Chaplain Ehлке at 329
Vo Tahn, Saigon.

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