

— SEMINARY —
Lutheran Church of Central Africa

THE NORTHWESTERN
Lutheran
August 15, 1971

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BRIEFS by the Editor

The dedication of the seminary of our Lutheran Church in Central Africa in this hour of history is one of the more important events in the life of our church. Barring the Lord's coming again, which may occur at any moment, it is estimated that by the turn of the century the African continent will be more than 50 per cent Christian. By the grace of God, many of the men trained at this new seminary will be the Lord's instruments to preach the Gospel in its truth and purity to their fellow Africans. May the church which this seminary helps to build continue to be truly Christian, truly Biblical, and truly Lutheran! We salute our brothers in Africa — black and white — whom the Lord is using to gather His elect. As a matter of information, Missionary Theodore Sauer has been appointed Superintendent of the Central African field, thus giving Missionary E. Wendland more time to devote to his work as Principal of the seminary.

Speaking of the Gospel, Luther once said that it is like a shower that travels from place to place. He

prophesied of the day when it would be taken away from his own Germans and given to another people. This prophecy has been fulfilled. The greater part of the outward church in Europe no longer stands squarely on the revealed Word of God, but is preaching "another gospel."

The heyday of the Gospel is rapidly waning in America too — even in the churches that call themselves by Luther's name. This is not just speculation. The recent convention of *The Lutheran Church — Missouri Synod* revealed total disagreement as to the direction in which the church should go. The victory — if it may be called that — was won by the liberals. The convention rejected the advice of its president, as submitted in his presidential report, and refused to bind its professors, pastors, and teachers to doctrinal statements previously accepted by the synod. Among these doctrinal expressions is the *Brief Statement* in which — back in 1932 — the Missouri Synod confessed the whole truth of God. Because of the action of the

convention the day of doctrinal loyalty in the Missouri Synod seems to be a thing of the past. This can only be a cause of deep regret and sorrow among us, as we recognize that Missouri has actually become a heterodox church body. It remains to be seen whether the extremely mild "safeguards" proposed and the vote to subject Missouri's fellowship with the ALC and its membership in LCUSA to detailed scrutiny will apply a brake to total involvement in the ecumenical scene. Such involvement could only lead to a least-common-denominator sort of doctrine. Let us continue to pray for those in positions of responsibility in the Missouri Synod, as well as for those who have come to the conviction that they can no longer walk with the Missouri Synod.

In the issue of August 29, Professors E. Fredrich and J. Gerlach will submit a more detailed analysis of the Missouri Synod convention in **LOOKING AT THE RELIGIOUS WORLD**.

We call special attention to Professor H. Vogel's article on Noah's Curse. It is distressing to note how many Christians have sought to justify the enslavement of the black man and the suppression of his rights with an appeal to the Scripture. Professor Vogel clearly shows that the Scripture simply does not support such an action. Its source is not Scripture, but the Old Adam. This Old Adam, too, is to be "drowned by daily contrition and repentance."

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 — Seminary of the Lutheran Church of Central Africa at Chelston, Lusaka, Zambia.

Editorials

"Divide The Living Child"? "Then came there two women, that were harlots, unto the king, and stood before him . . ." Both were scarlet women. Both were of questionable character. Both lived in one house. Both had newborn sons. But one woman had accidently smothered her son during the night.

Now both stand before the king. Each insists the living child is hers. Each argues that the dead belongs to the other. No witnesses, no proof! Nothing but one disreputable woman's word against the other.

"Bring me a sword," Solomon demands. "Divide the living child in two, and give half to the one, and half to the other." One woman immediately agrees to this solution as fair. The other agrees to give up the child to spare his life.

Then did Solomon—then did everyone—know which was the real mother. No parent wants his child divided physically, emotionally, and least of all spiritually.

We call attention to a parallel situation. It is not a pretty sight to see small children torn between two parents in a divorce court. What happens when a child's Christian schooling is patched onto an unholy home life? Or when the great "one thing needful" is just a religious "additive" to the other Three R's?

Nowhere is the seriousness of Jesus' **Either . . . Or** more apparent than with children. A divided heart is an unhappy heart. A mind torn in two directions is taut and tense. Those whose heart and mind want the best of two conflicting kingdoms can never have the "peace of God that passeth all understanding."

It's an all-or-nothing-at-all proposition: "Ye shall seek Me, and find Me, when ye shall search for Me with ALL YOUR HEART" (Jer. 29:13).

JOHN PARCHER

"Yes, You!" A newly organized congregation in Honolulu, Hawaii, applies for membership in the Wisconsin Synod. A mission district is organized on the Atlantic Seaboard and the Gulf Coast. A chapel is dedicated in Mexico City. A Counselor is called to Indonesia, another for Mexican missions. A World Mission Seminary Conference is scheduled for Hong Kong. Officials plan to investigate an appeal from the Cameroons. An intensive survey is made of South America.

All these are recent, very recent developments in our Synod's experience. Most of them were thrust upon us rather than programmed.

It's all somewhat frightening. One is reminded of the famous World War I recruiting poster showing Uncle Sam pointing his finger directly at the viewer and announcing, "Uncle Sam wants you!" We find ourselves in a situation similar to that of Moses when he was called to lead the Children of Israel out of slavery in

Egypt, and of Jonah when he was appointed to call the city of Nineveh to repentance. Moses contrived excuses. Jonah simply fled. And as the Lord points the finger at us, we are inclined likewise to back off in dismay and ask, "Who, me?"

Responding to the call involves vast amounts of money and manpower and immense complications in administration. Moreover, we are not one of the larger synods, nor have we in the past been much accustomed to thinking in terms of working far from home.

But if the Lord could not use us, He would not have called us. Weak we are, but the Lord is used to weakness in His called servants. Long ago He declared: "My strength is made perfect in weakness."

In this light "Who, me?" becomes a question with an obvious answer.

IMMANUEL FREY

The Jesus Movement The Jesus movement is not misnamed. Jesus is the heart and core of a movement that is becoming more popular than the arrogant and blasphemous Beatles ever dreamed it would. Its followers witness to Him, sing about Him, imitate Him, identify with Him.

There are Jesus communes, Jesus buttons, Jesus T-shirts. "Jesus Christ Superstar" has sold four million albums; "Godspell," with its clowns telling the Jesus message, is a New York musical hit. Even the Pepsi song has been converted: "You've got a lot to live, and Jesus has a lot to give."

Which Jesus? Can one find the Christ of Scripture in the Jesus of the Jesus movement? Yes, if the Jesus movement requires a total repenting of every sin, because the essential message of Christianity is "that repentance and remission of sins be preached in His name." If it sees Him *first* as the Savior, "the Lamb of God which taketh away the sin of the world," and then as the example to follow. If it proclaims the way to Him as the way of faith, "that whosoever believeth in Him should not perish," before it asks for an emotional embrace. If it accepts without qualification the absolute Godhead of Him who said, "I and the Father are one," and does not see Him as a mere superman. If it accepts Jesus as the Messiah-Christ of the Old Testament, for this is God's own Christ. Otherwise the Jesus of the Jesus movement is a hopped-up substitute, no matter how often they sing, "Lord, Lord."

If the Jesus people do find their Lord in the Jesus movement, in spite of its eccentricities and aberrations, we can be grateful. Jesus has been discovered in some unlikely places before. If they do not find Him in the movement, but are led to seek and find Him in Scripture, we can again be grateful.

CARLETON TOPPE



Studies in God's Word

PLOWSHARES OR SWORDS?

**Proclaim ye this among the Gentiles:
Prepare war, wake up the mighty men.
Let all the men of war draw near, let them come up.**

**Beat your plowshares into swords,
and your pruning hooks into spears;
let the weak say, "I am strong."**

**Assemble yourselves and come, all ye heathen,
and gather yourselves together round about.
Thither cause Thy mighty ones to come down, O Lord.**

**Let the heathen be wakened,
and come up to the valley of Jehoshaphat;
for there will I sit to judge all the heathen round about (Joel 3:9-12).**

Scriptural Consistency

How can you trust the Bible? It seems often to ride off in two opposite directions. It appears to be full of contradictions. For example, Paul said: "A man is justified by faith without the deeds of the Law" (Rom. 3:28). James retorted: "By works a man is justified!" (Jas. 2:24.) Similarly, Isaiah and Micah foretold: "They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4; Mic. 4:3). Joel boldly declared just the opposite — or so it seems. Is the Bible really trustworthy?

How can we reconcile such apparent contradictory statements of the Bible? We can be thankful that we do not have to; that burden is lifted from us and put squarely on the Lord's shoulders. "God is His own Interpreter, and He will make it plain." If given the chance, God's Word itself evaporates apparent contradictions. When the scales of faulty prejudice are scraped from a man's eyes, the Holy Spirit gives him the insight to understand God's written record.

Sanctified Perception

The enlightened renewed spirit understands that the inspired writers

of the Holy Scriptures are of the same mind. Paul and James simply present two sides of the same truth: Faith alone saves, but a work-less "faith" is downright unbelief! Similarly, Isaiah and Micah spoke of the great Day of the Lord as it will appear to believers, while Joel showed what the Day of the Lord will uncover for the unbeliever.

Joel has been foretelling of the wondrous outpouring of the Holy Spirit in the great era of the Lord's Anointed. All nations would be inundated with the Gospel-downpour. Joel's prophecy was corroborated by Christ Himself when He declared: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14).

Events of the end, the culmination of the Day of the Lord, had up to this point been related in prose by Joel (3:1-8). The Lord would summon all nations to the valley of Jehoshaphat for judgment. The same theme is now repeated by Joel in verses of Hebrew poetry.

Call to Combat

The Lord's summons goes out to all nations, to whom the Gospel had come. The proclamation to all who

had let the Spirit's shower pass them by is expressed as a challenge to halt their worldly pursuits, forge weapons from the tools of their earthly preoccupations, and prepare to do their worst in a final battle for their very lives. All — warriors who had openly opposed the Gospel and oppressed the Lord's chosen, and neutralists who had avoided open militancy against the Lord and His Word — are required to face the Lord's mighty host of angels in the valley of Jehoshaphat. In this battle they will succumb.

Indifference and lukewarmness to the Word of God may seem to be a harmless little game of chance. But it is worse than Russian roulette. In the end it will be revealed for what it is: defiant disdain for the Gospel. "He that is not with Me is against Me" (Matt. 12:30). "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth" (Rev. 3:16).

Cheerless Laughter

"Be not deceived; God is not mocked" (Gal. 6:7). The mockery of hearing the Gospel and not heeding it will boomerang with compounded velocity. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord and His Anointed, saying, 'Let us break their bands asunder and cast away their cords from us.' He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath and vex them in His sore displeasure" (Ps. 2:1-5).

What a fearful thing it is to fall into the hands of the living God! (Heb. 10:31.) What a blessed thing it is to commend one's self into the hands of the living God! (Luke 23:46.) If that is a contradiction, so be it!

PAUL E. NITZ

"The six waterpots indicate that, when the six great nerve centers in the body are purified, 'after the Jews' manner of purifying,' the vibratory power of the voice will become so great that by the spoken word a vessel filled with water may be changed into wine." These words are the "metaphysical interpretation" of the miracle at Cana. For the Unity School our Lord is but an example of what we can become. Supposedly, if we follow the rules of the New Testament, we can work out every mental state possible and solve every problem that may come up in our lives. Thus we can become like Christ, "the man that God created . . . the real self of all men."

We can readily guess that with such a vague concept of Christ this group would deny the Triune God. For them Father, Son, and Holy Ghost mean only "mind, idea, and expression" or "thinker, thought, and action." With the loss of the true God everything else had to fall. Sin is man's failure to exercise dominion over all things and the "unpardonable sin" is the belief that God created disease or disharmony in nature. Since the atonement, as we know it, has failed to eliminate sin, suffering, and death, Unity makes atonement an overcoming of fleshly passions and prejudices which results in regaining our original state as sons of God on earth. The kingdom of heaven is no more than a state of consciousness in which soul and body are in harmony with the Divine Mind.

Origin and Organization

The group, classified by some as an "Egocentric or Healing Cult," was founded in 1889 by Charles and Myrtle Fillmore. Its headquarters are located near Kansas City. It is not a denomination but seeks to work in all denominations to teach what it understands as "eternal truth." A great share of its activity is carried on in a department described as "Silent Unity." People can address requests for help to this department and prayers will be offered for them. These prayers are called "affirma-

A LOOK AT THE UNITY SCHOOL OF CHRISTIANITY

tions." They are not petitions or thanksgivings, but statements of things that they believe to be true. For example, in their list of affirmations for each day of the week one for Saturday would read: "There is healing power in the unity of the spirit of man with God."

Apparently these affirmations are the secret of success. They are supposed to develop a man's character and refine him. In fact, the founder of the cult claimed that this is the method of sending spiritual impulses to any part of the body to promote healing and health. Fillmore is supposed to have had TB of the bone in one of his legs. He insisted that through daily "affirmations of health" he was able to release the electronic forces necessary to grow new tissue in this leg. This shows us how man is really at the center of all things, as far as Unity is concerned, and that physical well-being is its real goal.

Publications

Since it has no congregations or pastors the School engages in a great deal of publishing. It sponsors a book club which offers an opportunity to purchase its books on a regular basis. "Weekly Unity" is its official periodical. There is also a "Metaphysical Dictionary of the Bible" which gives the "inner, esoteric meaning of Scriptural names." For example, part of the metaphysical meaning of Moses is: "We must care for the infant thought of Truth and surround it with the ark of love and trust, right in the midst of its seeming enemies."

(Incidentally, the cult employs the 1901 edition of the American Standard Version as its official Bible.) It claims over two million readers of its various publications.

Our Position

For us a perusal of their literature is likely to be confusing. Since each name in the Bible is supposed to have a metaphysical, or supernatural meaning, the authors of their dictionary are free to speculate as they choose. Without a sound system of Bible interpretation there will naturally be a great deal of contradiction and utter nonsense. They remind us of St. Paul's description of heretics: "Ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7). And the people who follow them certainly fulfill the Apostle's prediction: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4).

Very probably most of us will not be deceived by them. We should, however, be aware of their existence and understand how subtly they operate. By claiming to assist members to find the truth in their respective church bodies they can insinuate their way into one's confidence. Soon a person can begin to entertain doubts about Scripture as he has learned it. That would be sad, for we have the truth in our Bibles. The facts of salvation are clearly stated in its doctrines of Law and Gospel. We have no need for human speculation or a supposed metaphysical meaning of any word in Scripture. No man can add anything to the unity we already possess with our Savior, who promises simply: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth. . . . (John 8:31, 32). Let us continue in this Word!

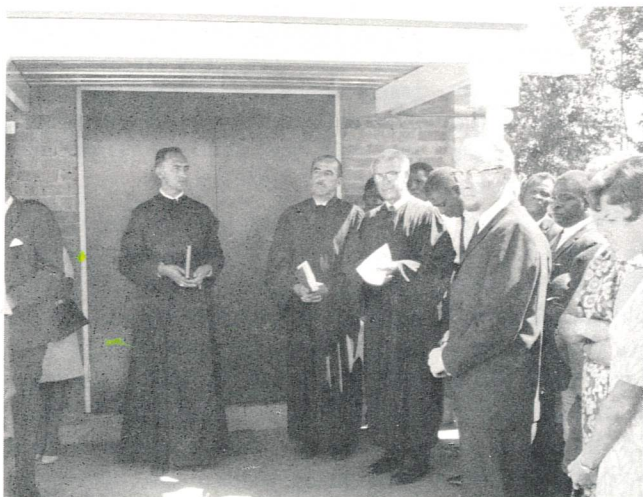
PASTOR H. W. BERGHOLZ
St. Paul's Ev. Lutheran Church
Appleton, Wisconsin

Dedication of Seminary in Central Africa

**"GOD HAS
DONE IT ALL!"**



Seminary bell tower



Missionaries O. E. Wraalstad, E. H. Wendland, and T. A. Sauer officiating at the dedication



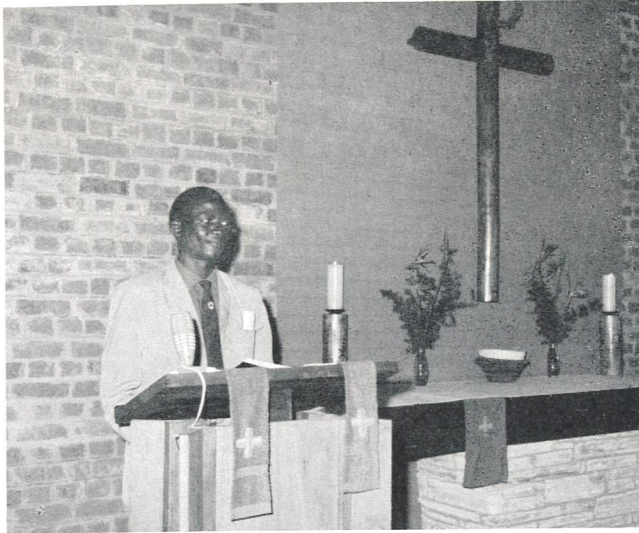
Pastor T. A. Sauer, guest speaker for the dedication

"God has done it all!" These words rang out again and again on April 18, 1971, in Chelston, Lusaka, Zambia. They are the words which were spoken again and again by Pastor T. A. Sauer in his dedication sermon. They are words which everyone who was present at the dedication of the Seminary of the Lutheran Church of Central Africa will always remember.

At 2:00 P.M. on Sunday, April 18, 1971, more than 500 people gathered at the door of the Seminary chapel for the dedication service. Pastor O. E. Wraalstad, the chairman of the Board of Control of the Lutheran Bible Institute and Seminary, read the order of the dedication service. Mr. B. Kawiliza, a Seminary student, translated his words into Chinyanja. After the short ceremony, the congregation was led into the chapel by the Board of Control, the guest preachers and Pastor E. H. Wendland, the Principal of the Lutheran Bible Institute and Seminary and the Superintendent of the Lutheran Church of Central Africa. Pastor Wendland led the congregation in the order of worship.

Dedication Sermon

In his dedication sermon Pastor T. A. Sauer clearly showed that God has done everything for us. To the audience, gathered both inside and outside the chapel, Pastor Sauer beautifully explained how God has brought us back to Him through the work of Jesus Christ, our Savior and Redeemer. He pointed out that it is now our duty to bring this wonderful message to all people and that it is for this reason that the Seminary was built, namely, to train men to tell others what God has done. His text was II Corinthians 5:18-21, "And all things are of God, who hath reconciled us to Himself by Jesus



Seminary Student S. Hachibamba preaching in Chinyanja for the dedication

Christ and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

Sermon in Chinyanja

Mr. S. Hachibamba, a Seminary student, preached in Chinyanja. He based his sermon on the Word of God as written in John 15:1, 2, "I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." Again and again he reminded the congregation of the message which a servant of the Lord should bring to those whom God has placed in his care, the Law of God and the Gospel of Jesus Christ. Again and again he reminded the congregation that the one and only purpose of the Seminary is to teach men how to bring that saving Word to others.

A Service of Rejoicing

During the dedication service, choirs from Chamba Valley, Mutendere, and Matero sang hymns of praise to the Lord in the Tumbuka, Swahili, and Chinyanja languages. An offering was received for the Church Extension Fund of the Lutheran Church of Central Africa. At the close of the service, Mr. C. Bowman, an evangelist from Malawi and a member of the Board of Control, led the congregation in a prayer of thanksgiving for God's almighty words. Pastor Wendland brought greetings,



The choir of Matero Congregation singing during the service

congratulations, and blessings from fellow Lutherans in America. He also referred to the gifts which had been received in order that the Seminary might be built. Then those who had gathered walked through the building, looked at the classrooms and visited with their fellow Lutherans who had come to the service by car, by special bus, by bicycle or on foot. Afterwards all returned to their homes with hearts full of joy and gladness.

The Seminary

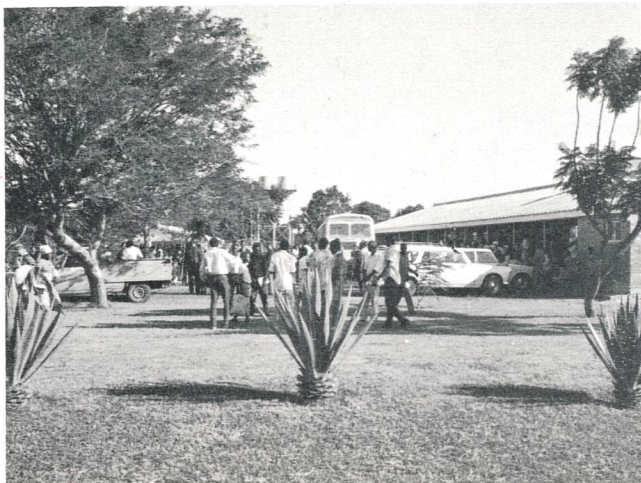
The Seminary is built in the shape of an "L." On the side of the "L," with the altar toward the base, is the chapel. Along the base are two classrooms, separated by the office of the principal. The building was built not only to house the Seminary, but also to provide a place where the delegates to the synod conventions of the Lutheran Church of Central Africa might meet.

Thus, a dream has come true! Yes, those who first brought the Word of God in its truth and purity to Zambia and Malawi in the name of the Wisconsin Evangelical Lutheran Church had that dream. Now, less than 20 years later, it is no longer just a dream. That dream has come true. And not through the power of men, but by the power and with the blessing of God, even as Paul said and as we should never forget: "All things are of God."

GOD HAS DONE IT ALL!

This article on the Seminary dedication in Chelston (Lusaka, Zambia) is adapted from an article printed in the June, 1971, issue of *The Lutheran Christian*, publication of the Lutheran Church of Central Africa. The account was written by Missionary Richard W. Mueller, Assistant Superintendent. More pictures follow on the next page.

Seminary Dedication in Central Africa



Some came by car, some by bus, others cycled, and some walked many miles



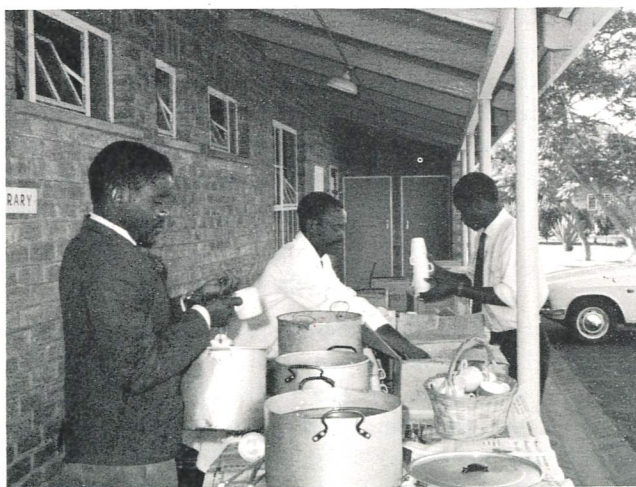
More than 500 people gathered at the Seminary for the dedication service



Over 300 guests were seated in the Seminary chapel



The overflow crowd was comfortably seated under trees near the chapel



Students Mulunga and Mweetna assisting Cook Banda in serving the 500 guests



The choir of Mutendere Congregation singing for the guests after the dedication service

CHINESE CHURCH HEAD RESIGNS

Pastor Peter Chang, associated with the Chinese Ev. Lutheran Church (CELC), Hong Kong, since its formation in 1964, has resigned as chairman of the CELC. In his letter of resignation to the Board of Directors Pastor Chang said that he intends "to leave the colony sometime in July to work in the United States."

"The decision of my resignation and working in the States," the letter explained, "has not been a hasty one. It has been preceded by much prayer, thought, and counsel. . . . These have been happy years. God surely has been with us as we worked together for the good of His kingdom. As I prepare to leave, my prayer for you is that the good Lord may bless and guard you in the days ahead."

The letter recognized the difficulty in securing a successor. "I firmly believe," wrote Pastor Chang, "that the success of the Church is not dependent upon any man. God always has His wonderful will and way for His Church."

The Executive Committee for Southeast Asian Missions has reluctantly accepted the resignation. "We did so," said Pastor Marlyn Schroeder, Executive Committee chairman, "fully appreciating the gifts which Pastor Chang brought to the Hong Kong church and the dedication with which he used them in the Savior's service." According to Pastor Schroeder, Pastor Chang intends to establish

a business on the west coast and to explore opportunities for church work among the Chinese speaking population there.

The problem of a competent successor, said Pastor Schroeder, "is a great one, but we trust that the Lord of the Church will guide us through this difficult time as He has so often in the past."

The Wisconsin Synod began support of the CELC in 1964 when Pastor Chang appealed to the Synod for its confessional and financial support. Today the CELC has about 800 baptized members in three congregations and supervises a mission in Taiwan begun as a result of CELC radio broadcasts heard on Taiwan.

COMMISSIONING

On Sunday, July 18, 1971, Pastor Karl J. Otto was commissioned to serve the Wisconsin Evangelical Lutheran Synod as a civilian chaplain in Southeast Asia. The solemn rite was held at his home church, St. John's in Wauwatosa, Wisconsin.

The sermon for the occasion was preached by Pastor Clayton Krug, a member of the Synod's Military Services Committee, Special Ministries Board. The commissioning was led by Pastor Arnold Schroeder, chairman of the Committee, assisted by Pastor Ernst Lehninger, chairman of the Special Ministries Board.

Pastor Otto has been granted a year's leave of absence from his con-

gregation, during which time he will serve the Synod's interests among its youth in Vietnam and environs. He replaces Pastor Roland Ehlke who will return to the States and to Resurrection Lutheran Church in Milwaukee early in September.

God hold His protecting and guiding hand over our servants so far away from home in strange lands!

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Tuesday, September 14: Opening service at 10 a.m.

Northwestern College and Northwestern Preparatory School Watertown, Wisconsin

Tuesday, September 7: Registration of new students at 9 a.m. Opening service at 2 p.m.

Dr. Martin Luther College New Ulm, Minnesota

Saturday, September 11: Freshman registration, 1-4:30 p.m.

Sunday, September 12: Sophomore registration, 1:30-4:30 p.m.

Monday, September 13: Junior registration, 8:30-11:30 a.m. — Senior registration, 1:30-4:30 p.m. — Opening service at 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Monday, September 6: Registration of new students, 8:30-11:45 a.m. — Registration of returning students in p.m.

Tuesday, September 7: Registration of returning students in a.m. — Opening service at 1:30 p.m.

Northwestern Lutheran Academy Mobridge, South Dakota

Sunday, August 22: Registration from 1-4 and 7-9 p.m.

Monday, August 23: Registration from 9-12 a.m. and 3-5 p.m. — Opening service at 1:30 p.m.

Martin Luther Academy New Ulm, Minnesota

Tuesday, September 7: Registration of all students, 8-11:30 a.m. and 1:30-4 p.m.

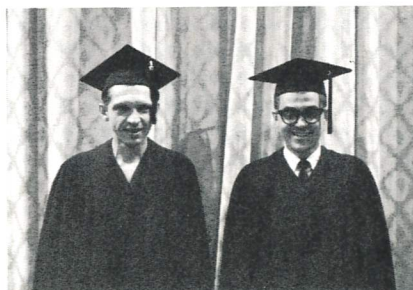
Wednesday, September 8: Opening service at 8:30 a.m.

WELS Graduates At Bethany, Mankato

At the commencement exercises of Bethany Lutheran Junior College, Mankato, Minnesota, the following Wisconsin Synod members received the Associate-in-Arts degree: Wayne R. Dorband, Duane Duin, Burgess Huehn, James Lemke, Linda Narges, Sidney Paul, Norbert Pechuli, Kenrick Peterson, Daniel Schaefer, Ruth A. Schaefer, Dennis Schwartz and Donald Stein.

Bethany Lutheran College is an institution of our sister synod, the Evangelical Lutheran Synod. As a

liberal arts junior college it offers a fully accredited yet Christian education for those students who do not



D. F. Kannenberg and P. A. Voss

choose the teaching or preaching ministry in the Church.

Also honored during the May 27,

1971, ceremonies were two men who had completed their special program for entrance into the Wisconsin Lutheran Seminary at Mequon, Wisconsin. They are Delmar F. Kannenberg of Mankato, Minnesota, and Paul A. Voss of Sebawaing, Michigan.

The Mequon program is designed for those men who have not followed the Wisconsin Synod's regular program for pre-seminary training, yet wish to enter at Mequon. The program is run in strict adherence to the requirements of the Seminary, yet is flexible enough to fulfill whatever else is needed.

Noah's Curse

What is commonly referred to as "Noah's Curse" is actually only a minor portion of the prophecy of Noah recorded in Genesis 9:25-27 and spoken by the patriarch after he "awoke from his wine, and knew what his younger son had done to him" (9:24).

In this prophecy Noah outlines in bold strokes the development of the history of the human race which descended from his three sons. The first great world empires, the early Babylonian and the Egyptian, were Hamitic. They were in turn succeeded by the Semitic empires of the Assyrians, the Babylonians, and the Arameans. The Semites included the descendants of Shem's son Arphaxad, from whom the Hebrew nation sprang, which reached its greatest power and glory under David and Solomon. The descendants of Japheth, the Medes, the Persians, and later the Greeks and Romans and the other European nations, have ruled the world since the decline of the Semitic empires. In these last millennia the Hamites have played a secondary role as servants of the Semites and Japhethites.

This in general is the scope and import of the prophecy of Noah. This prophecy begins with the words: "Cursed be Canaan" (which should doubtless be translated "Cursed is Canaan," since there is no finite verb in the original Hebrew of this clause), and twice we read: "and Canaan shall be his (Shem's and Japheth's) servant."

Although the Lord God of Shem is called blessed, and enlargement is prophesied concerning Japheth, in verses 26 and 27, the curse mentioned in verse 25 is spoken as affecting not Ham, but the fourth son of Ham, Canaan only. To understand this peculiar circumstance we must look back at the incident which prompted Noah to speak this prophecy.

The Incident

When Noah in his drunkenness lay uncovered in his tent, it was Ham who discovered his condition. Instead of discreetly covering his father's nakedness, he promptly told his brothers, Shem and Japheth, what he had seen. A man like Ham, who would publicize such a situation rather than correct it, must have been a

man who was specially preoccupied with sexual matters, as was doubtless also his son Canaan. Evidence of this we have in the religion of the Canaanites who regarded the powers of reproduction as deities, and who worshiped these deities with sexual orgies in their temples. It is for this reason that God warned Israel to have nothing to do with the Canaanites in Palestine, to drive them out of the land or to destroy them, and in no case to intermarry with them, for any intimate contact with these people would lead to participation in their lewd idolatrous practices.

A Limited Curse

It is significant that the curse pronounced by Noah is spoken as affecting Canaan, but not Ham — as affecting Canaan, but not Ham's other three sons, Cush, Mizraim, and Phut. We dare not conclude, therefore, that all the descendants of Ham are under this curse, or that all Hamites are cursed by God.

Cush is the father of Seba, Havilah, Sabtah, Raamah, Sabtechah, and Nimrod. The sons of Raamah are Sheba and Dedan. As far as we know, all these people lived in northeastern Africa or in southwestern Arabia, in other words, on both sides of the Red Sea. These are all dark-skinned people, but are not under the curse of Noah.

Mizraim is the ancestor of the Egyptians. His sons Ludim, Anamin, Lehabim, Naphtuhim, Pathrusim, Casluhim (from which came Philistim), and Caphtorim, who are all dark-skinned people living along the southeastern corner of the Mediterranean Sea, are not under the curse of Noah.

Who the descendants of Phut are is difficult to tell. They may have been either people living west of Egypt in northern Africa, or they may have lived south of Egypt. In any case, they too are dark-skinned people, who are not under the curse of Noah.

The Fulfillment

The curse of Noah affects the Canaanites. These include Sidon, Heth (the Hittites), the Jebusites, the Amorites, the Girgashites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. These are people who lived on the eastern shore of the Mediter-

ranean Sea, and they seem to be listed generally from south to north in this area. These are the people who inhabited the land of Palestine and its immediate neighboring territory at the time of the conquest under Joshua. Seven of these nations were driven out of Palestine to enable Israel to possess the land. It is in this displacement of the Canaanites at the time of the conquest and possession of Palestine by Israel that the curse of Noah on Canaan worked itself out.

Canaan must have been that son of Ham who with his father delighted in the indecent exposure of his grandfather Noah during his drunkenness. Down through the centuries Canaan and his descendants show a strange fascination for the sex organs and their function. It is thought that the pillars or groves always found near Canaanite altars were phallic symbols representing the male sex organ. This would account for the prohibition enjoining Israel not to plant trees around their altars. It also accounts for the strict orders to cut down the pillars and groves found in the land. Noah's prophecy anticipates these dangers and pronounces a curse on Canaan, through whom these heathen rites will be perpetuated and will constitute a danger for future generations. Canaan's delight in immoral activities, which are evidenced at the time when Ham discovered Noah's condition of indecent exposure, is doubtless the trait that gave rise to Noah's curse, pronounced, as we have seen, not on Ham, but on the other three sons of Ham, but on Canaan.

Those who see in Noah's curse a general curse resting on the descendants of Ham generally, in other words, on the black race, are stretching the scope and content of this curse beyond the wording of the text. The curse of Canaan has already worked itself out in the displacement of the Canaanite tribes by Israel under Moses and Joshua, and in the suppression of these nations as Israel grew to be a mighty people, God's chosen people, and the bearer of the promise of salvation for all mankind. Of these Canaanite tribes no recognizable remnants are found in the world today. The territory originally inhabited by them has been taken over by the Jews and the Arabs, who control it to this day. We should therefore be careful in teaching the prophecy of Noah to view the curse

of Noah in its relation to the rest of the prophecy which has accurately foretold the major events of human history. Let us not make the mistake of broadening the scope of the curse beyond that clearly indicated in the text and in the historical events that have resulted in its complete fulfillment in the eradication of those Canaanite nations who threatened Israel with their idolatrous immorality during much of its history as a nation.

PROF. H. J. VOGEL
 Wisconsin Lutheran Seminary
 Mequon, Wisconsin

It is a matter of shame that some who bear the Christian name have

twisted the words of Noah to justify the enslavement and repression of the dark-skinned races. This has even crept into religious writing where an exacting exegesis could have prevented it. The editor would like to call the attention of our readers to remarks in two of the most popular helps used by many of our Sunday-school teachers and others. Kretzmann's otherwise fine *Popular Commentary of the Bible* (O.T., Vol. I) states: "The sons of Canaan in Palestine were either annihilated or became servants of the children of Israel; and *his later descendants in Africa were, for many centuries, the slaves of the Japhetic*

peoples" (p. 23). Vol. I of *Bible History References* by F. Rupprecht is guilty of the same false exegesis. There we read: "A servant of servants — *Ham's descendants became the slaves* first of the descendants of Shem (of the Arabians and the children of Israel—and most of the Canaanitish people were annihilated in the days of Joshua) and *later of the descendants of Japheth, in Africa*" (p. 36). Professor Vogel's exegesis of this passage definitely shows that the above italicized statements cannot be considered proper Biblical interpretation. No one can call it Christian or Biblical to take advantage of the black race in any way.



"In Christ"?

THE "IN-CHRIST" PEOPLE

No matter where one goes today he hears about the so-called "in" generation. If you are not hep to this "in" generation, you are a square, a misfit in our mod society. Let me tell you about another "in" group, the "in Christ" people. To belong to this group really counts — and not only for time, but for all eternity!

The Origin of the Term

All of us are well acquainted with what happened to Paul on the Damascus road, where he actually saw Christ. With that vision Christ moved into Paul, and from then on Paul first really lived. He says it this way in the well-known passage in Galatians 2:20: "I am crucified with Christ, nevertheless *I live*; yet not I, but *Christ liveth in me*; and the life I now live in the flesh I live by (*in*) the faith of the Son of God, who loved me, and gave Himself for me."

But not only Christ lived in Paul. Paul now also lived "en Christo" — "in Christ." There is nothing quite so unique in all of Paul's writings as his use of these two words "in Christ." They occur again and again, 12 times in Ephesians one, 164 times in all of his letters. Somebody has called them Paul's monogram, another his wedding bells. I agree. From the moment of his conversion he could say, as does the writer of the Song of Solomon (6:3), "I am my Beloved's, and my Beloved is mine."

The Impact of the Term

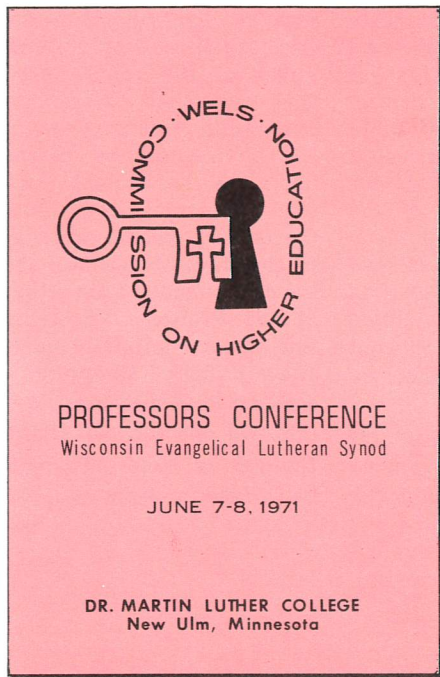
The Song of Solomon, from which I just quoted, has often been criticized as being too sexy for the Bible. The reason is that many readers do not see that not

only this passionate term but the entire book can be understood only by one like Paul, who lives in Christ and Christ in him, by one who by faith has entered the bridal chambers of the Beloved, and there tasted of the love that is "better than wine" (S. of Sol. 1:2).

Another great and colorful Christian of a later era, but of the same faith-pattern, is Martin Luther. He once said in his inimitable manner, "If you knocked at the door of my heart before my conversion and had asked, 'Who lives here?' I would have answered, 'No one lives here but Martin Luther . . . a raw-headed monk with two tables of stone under his pillow and a knotted scourge beside his bed.' But if you were to knock at the door of my heart tonight, I would answer that Martin Luther no longer lives here — Jesus Christ alone lives here."

All of us, whether we belong to the "in" generation or not, desperately need this living "in Christ," "living *in the faith of the Son of God*, who loved me, and gave Himself for me." The polite, disinterested way in which far too many of us, Sunday after Sunday, listen to the great deeds of God for our salvation; the cold methodical manner in which we often worship Christ, and then leave Him embalmed in our churches, instead of taking Him along alive into our daily thinking, speaking, and doing, is an insult to Christ, and is worthless for us. Christ is not dead — He lives! Therefore, if we truly believe in a living Christ, we must be "in Christ" and Christ must live in us, as He lived in Paul and in Luther, or we are not really living. Are you living, living "in Christ"?

KENNETH W. VERTZ



Under the guidance of the WELS Commission on Higher Education a conference of the faculties of the schools of higher learning in the Wisconsin Ev. Lutheran Synod was held at Dr. Martin Luther College, New Ulm, Minnesota, on June 7 and 8. The faculties of Wisconsin Lutheran Seminary, Dr. Martin Luther College, Northwestern College, Michigan Lutheran Seminary, Martin Luther Academy, and Northwestern Lutheran Academy attended together with representatives of most of the area Lutheran high schools. Prof. A. Schuetze presided at all plenary sessions.

The devotions for each session centered around the theme, "The Christian in the World," and were conducted by John C. Jeske, John Chworowsky, Daniel Malchow, and Martin Toepel. Arnold Koelpin conducted the closing devotion.

Major papers read to the plenary session were S. Becker's "The Lutheran Educator in a Secular World" and R. Balge's "Reorganization of the Commission on Higher Education and Its Implications." A panel discussion, moderated by I. Habeck, on "The Role of the Prep Schools," was based on theses set up by C. Toppe. Separate sessions were held for the division of colleges and seminary and for the division of prep schools and high schools. Other sessions were set aside for the various academic departments: religion-social studies, music, English, student deans, physical education, foreign languages, and mathematics-science. A listing of just a few of the topics will give some indication of the value of this conference of faculties: Should History Courses Institute Offerings Involving Africa, South America, and the Far East?, The Advisability of Using Modern Translations

of the Bible in Our Religion Courses, New Linguistic Approaches in the Teaching of English, The Objectives of a WELS Secondary School and WELS College Physical Education Program, and a Review and Evaluation of "Biology — A Search for Order in Complexity."

Those who attended appreciated the opportunity for an exchange of ideas and the discussion of various aspects of the entire educational program and segments of it within the WELS.



Committee Meeting



In Session



Panel Discussion

Direct from the Districts

Michigan District

Dedication at Remus

On October 12, 1969, St. Paul's Lutheran Church, Remus, Michigan, dedicated its remodeled and enlarged church building to the glory of God. At a morning service of dedication the local pastor, Rev. E. C. Schmelzer, basing his message on Psalm 122:1, spoke on the theme: "Why Are We Glad To Go To This House Of The Lord?" Pastor C. H. Schmelzer, Owosso, Michigan, served as liturgist. At this special service a new Allen organ was



St. Paul's at Remus, Michigan

dedicated. The junior choir, under the direction of Mrs. E. Schmelzer, sang "Praise Ye The Father." At an afternoon dedication service the choir sang "Psalm 100" and "Built On The Rock." The guest speaker was Pastor J. Brenner, Bay City, Michigan. "God's House, A Joy To His People" was the theme of his message, based on Psalm 54:4, 5.

The enlargement, a 50'x44' addition, increases the seating capacity from 100 to 210 and provides a spacious chancel and two large sacristies. Redwood paneling was used on the walls in the nave and chancel area, cedar on the ceiling. The beautiful altar, pulpit, lectern, baptismal font, hymnboards, and flower stands were constructed of red oak by the chairman of the building committee, Mr. W. Steinman, a skilled craftsman in wood. The chairman and Mr. W. Diehm, also a member of the building committee, made the 16' lighted cross which hangs above the altar. Other members of the building committee, also of great assistance in this building program, were Mr. D. Russ, a carpenter, now deceased, and Mr. R. Karcher, a plumber.

The basement area was completely remodeled. It provides a well-equipped kitchen and a dining room seating 150.

The total cost of the building project was \$50,000. Many hours of donated labor kept the cost to a minimum. God's blessing on St. Paul's of Remus is evident not only in the erection of this attractive house of worship but also in the generous donations for its payment so

that this congregation of 110 dedicated communicants has an indebtedness of only \$19,000. Praise be to God!

Colonial Conference News

More and more of our Colonial Conference congregations are conducting neighborhood visitation programs, calling on people and inviting them to attend services. In Norfolk, Virginia, the congregation sets aside one Sunday each month for the pastor and people to go calling. In Pittsfield, Massachusetts, the congregation has carried out two canvass-and-tract weekends in preparation for a full-fledged evangelism program. One member of Divine Peace Congregation in Landover, Maryland, canvassed an entire subdivision by herself. At Atonement, Baltimore, the congregation began by studying our Synod's pamphlets "Study To Be Witnesses" and "Train To Be Witnesses." Volunteers went out on two Sunday afternoons and contacted more than 500 homes and apartments. Interested persons were given the tract "We'd Like You To Know . . ." which is available through our Home Missions Department.

Messiah Lutheran Church, Hartford, Connecticut, experienced the unusual blessing of having their chapel bid come in below the expected amount. The building will cost \$93,950 without architect's fees and furnishings. Ground was broken May 2, 1971, construction was begun, and the congregation looks forward to a dedication in fall.

Work is progressing smoothly on the parsonage in Baltimore and construction of the chapel has begun.

Faith Lutheran of Pittsfield has purchased a new parsonage at 618 East New Lenox Road. A finished basement serves as church office and meeting room. The congregation has received approval for land and planning funds.

Beautiful Savior, Danbury, Connecticut, is planning to purchase a parsonage just off Interstate 84 at Exit 8 on Payne Road. The congregation has acquired a small barn which the members plan to convert to a chapel.

Southeastern Wisconsin

When 42 Equals 25

Members of St. James of Milwaukee, Wisconsin, on June 6, 1971, observed the 25th anniversary of Mrs. Waldemar Stindt as teacher in the classrooms of our Synod's Christian day schools. Mrs. Stindt, then Norma Meister, graduated from Dr. Martin Luther College in 1929. Over the past 42 years she has spent 25 in the teaching ministry. Schools at which she has taught include St. John's of Sebawaing, Michigan, Trinity, Bethel, and St. John's, all of Bay City, Michigan, St. Peter's of Weyauwega, Wisconsin, and since 1957 St. James Ev. Lutheran School.

Addressing the gathering at the special church service was Pastor W. Pless. Using Romans 1:11 as his text, he spoke on the Christian teacher's motivation to serve and the glorious goal of this service. Teaching the chil-

dren of the Church has been the major concern in Mrs. Stindt's life. Her husband, after having taught many years in our Christian day schools, is now guidance counselor at the Wisconsin Lutheran High School.

Mrs. Viola Otto Retires

On June 13, 1971, St. John's Ev. Lutheran Church of Wauwatosa held a service commemorating the 35 years of service in the teaching ministry of Mrs. Viola Otto, nee Oetjen. Mrs. Otto graduated from Dr. Martin Luther College in 1924.

Congregations at which she served as Christian day school teacher were all located in Wisconsin. From 1924-1943 she taught at St. Matthew's of Iron Ridge, Bethany of Hustisford, Friedens of Kenosha, St. Lucas of Bay View, Good Shepherd's of West Allis, Calvary of Thiensville, and First German of Manitowoc. The next two years were spent as matron at the Lutheran Children's Home in Wauwatosa, and in 1945 she became lady of the parsonage at St. John's when she married the Rev. Carl A. Otto. After his death she taught at St. Peter's, Fond du Lac, and since 1965 at St. John's.

Preacher for the occasion was the Rev. R. J. Voss, who at one time had been her pupil. Members of St. John's presented Mrs. Otto with a substantial purse. Theme of the service was: "She has fueled the lamp of knowledge 35 years."

A Half Century of Blessings

The fiftieth anniversary of his ordination and the fiftieth anniversary of their marriage was observed by Pastor and Mrs. John Henning on Sunday, July 18. The observance was held in Bethany Lutheran Church, Ke-



Pastor John Henning

nosha, Wisconsin, where Pastor and Mrs. Henning have been members since his retirement in 1969. Pastor George Enderle addressed them on the basis of Ephesians 4:11, 12 in both morning services.

Pastor emeritus John Henning graduated from Wisconsin Lutheran Seminary in 1921. On July 17, 1921, he was ordained into the holy ministry by his father. The parishes which he served — all of them in Wisconsin — were Grace Lutheran of Monico and St. John's of Pelican Lake, Immanuel of Deerfield and St. John's of Newville, St. Matthew's of Iron Ridge, St. Paul's of Ridgeland and St. Paul's of Dallas, and then for 26 years Salem of Wausau. During his active ministry he also served as a member of the Finance Committee of the Southeastern Wisconsin District and as Visitor of the Chippewa Valley Conference of the Northern Wisconsin District. Since his retirement he has been assisting on a limited basis in Bethany Lutheran Church.

Pastor and Mrs. Henning were married on August 22, 1921. Mrs. Henning was the former Hattie Detert of Waterloo, Wisconsin. Their children are John J. Henning and Mrs. Dorothy Naumann. Our best wishes to the Hennings! May the Lord give them many more years together!

1971 Teaching Assignments

(This listing includes both the original May assignments of DMLC graduates and the subsequent July assignments, as well as some reassignments from previous years.)

MEN:

Agenten, Douglas
St. Luke—Kenosha, Wisconsin
Barry, Steven
St. Peter—Fond du Lac, Wisconsin
Bauer, Rodney
Salem—Owosso, Michigan
Bertolus, Paul
M.L.S.—Saginaw, Michigan
Bilitz, Steven
St. John—Westland, Michigan
Bock, Robert
N.W.L.A.—Mobridge, South Dakota
Boehling, Edward
St. Paul's—Hales Corners, Wisconsin
Buege, Charles
Christ—Saginaw, Michigan
Buege, Joel
St. Matthew—Benton Harbor, Michigan
Dus, Hartley
Our Savior—Zion, Illinois
Enter, Douglas
Mt. Olive—Appleton, Wisconsin
Festerling, Roger
Epiphany—Racine, Wisconsin
Friebus, Richard
St. Paul—Algoma, Wisconsin
Gresens, Daniel
Salem (North Side)—Milwaukee, Wisconsin
Haakenson, Gary
St. Peter—Milwaukee, Wisconsin
Hahn, Jonathan
St. John—Caledonia, Minnesota
Hahnke, Donald
Emanuel—St. Paul, Minnesota
Hartmann, Warren
M.L.S.—Saginaw, Michigan
Hartzell, Eric
Japan Mission—Japan
Hartzell, J. Lance
St. John—Fremont, Wisconsin

Haldin, David
Good Shepherd—Good Hope—
Omaha, Nebraska
Jacobs, Paul
St. Philip—Milwaukee, Wisconsin
Jenkins, Clarence
St. Paul—Brownsville, Wisconsin
Johnson, David
N.W.L.A.—Mobridge, South Dakota
Johnson, Patrick
Bethlehem—Hortonville, Wisconsin
Just, Dale
Centennial—Milwaukee, Wisconsin
Kasten, Kenneth
Bethany—Manitowoc, Wisconsin
Korth, Jeffrey
Emanuel—Fairfax, Minnesota
Kremer, Reynold
St. Paul—Moline, Illinois
Martin, Thomas
Grace—Yakima, Washington
McClelland, Vernon
Immanuel—Kewaunee, Wisconsin
Meinel, Fredrick
Bethlehem—Hortonville, Wisconsin
Mellon, Thomas
Luther High School—Onalaska, Wisconsin
Mitchell, Robert
Fox Valley Luth. High—Appleton, Wisconsin
Moldenhauer, Kermit
St. Stephen—Beaver Dam, Wisconsin
Nack, David
St. John—Fairfax, Wisconsin
Needham, Douglas
Zion—Crete, Illinois
Nell, David
St. John—Dakota, Minnesota
Otto, Philip
Zion—Rhineland, Wisconsin
Pelischek, Harlan
St. Paul—Fort Atkinson, Wisconsin

Peper, Michael
St. John—Sparta, Wisconsin
Potthast, Donald
Trinity—Brillion, Wisconsin
Proeber, Kenneth
Fairview—Milwaukee, Wisconsin
Radichel, Jerald
Trinity—Jenera, Ohio
Ross, David
N.W.C.—Watertown, Wisconsin
Rude, Larry
Western Koshkonong—
Cottage Grove, Wisconsin (ELS)
Schachtschneider, Robert
Gethsemane—Milwaukee, Wisconsin
Schafer, Stephen
St. Peter—Fond du Lac, Wisconsin
Schoeneck, Jonathan
Calvary—Bellvue, Washington
Strusz, Eugene
Fox Valley Luth. High—Appleton, Wisconsin
Swain, Paul
N.W.L.A.—Mobridge, South Dakota
Swartz, Clinton
Mt. Olive—Mankato, Minnesota (ELS)
Timm, David
St. John—Lannon, Wisconsin
Traucht, George
St. Mark—Green Bay, Wisconsin
Ulbricht, Eugene
North Trinity—Milwaukee, Wisconsin
Vasold, Terrance
M.L.S.—Saginaw, Michigan
Viiski, William
St. John—Burlington, Wisconsin
Wells, E. Gary
St. Paul—Arlington, Minnesota
Wendland, Paul
St. John—Franklin, Wisconsin
Westphal, Randall
Grace—Oshkosh, Wisconsin
Wilde, Dean
Peace—Hartford, Wisconsin

WOMEN:

Abraham, Joann
Epiphany—Racine, Wisconsin
Achterberg, Carolyn
St. John—Hemlock, Michigan

Auger, Kathy
Zion—Toledo, Ohio
Baehman, Barbara
Trinity, Brillion, Wisconsin
Bethke, Gloria
Immanuel—Gibbon, Minnesota
Beyersdorf, Judith
St. Peter—Weyauwega, Wisconsin
Biwer, Joann
Zion—Rhineland, Wisconsin
Bode, Jane
St. Paul—Menomonie, Wisconsin
Bohne, Lynn
St. John—Wood Lake, Minnesota
Braasch, Linda
Zion—Crete, Illinois
Brandt, Susan
Apache Mission—Peridot, Arizona
Brehun, Janice
San Pablo, Mission—Tucson, Arizona
Brodbeck, Patricia
St. Matthew—Winona, Minnesota
Brown, Connie
St. John—Neillsville, Wisconsin
Burmeister, Joanne
Emanuel—Tawas City, Michigan
Burmester, Ellen
Immanuel—Medford, Wisconsin
Calbaum, Dianne
Grace—Muskegon, Michigan
Carlovsky, Linda
St. John—Lewiston, Minnesota
Cichy, Betty
Good Shepherd—Tucson, Arizona
Delikat, Sharon
Zion—Sanborn, Minnesota
Fahrenkamp, Claudette
St. Mark—Watertown, Wisconsin
Fischer, Bonnie
East Fork Apache—Whiteriver, Arizona
Free, Judy
St. John—Dakota, Minnesota
Gallert, Miriam
Salem—Loretto, Minnesota
Gerbitz, Lucia
Emanuel—New London, Wisconsin
Hartwig, Kathy
Gethsemane—Los Angeles, California
Hasley, Karen
Zion—Mission, South Dakota
Helberg, Carol
St. Luke—Kenosha, Wisconsin
Hochmuth, Susan
Mich. Luth. High—Benton Harbor, Michigan

Holzer, Peggy
St. Paul—Hales Corners, Wisconsin
Johnson, Dorothy
St. John—Oak Creek, Wisconsin
Kalbus, Diane
St. John—Juneau, Wisconsin
Karow, Barbara
Christ the Lord—Brookfield, Wisconsin
Kemper, Candice
St. Matthew—Appleton, Wisconsin
Kenney, Karen
St. John—Jefferson, Wisconsin
Klawiter, Joyce
Lola Park—Detroit, Michigan
Klug, Diane
Pilgrim—Mesa, Arizona
Knapp, Barbara
Redeemer—Ann Arbor, Michigan
Kugler, Lois
St. Paul—Lake Mills, Wisconsin
Lemke, Laura
St. Martin—Watertown, South Dakota
Lincoln, Eileen
Good Shepherd—Phoenix, Arizona
Lombardo, Mary
Our Savior—Pomona, California
Majewski, Rose
St. John—Montello, Wisconsin
Martinsen, Jean
First German—Manitowoc, Wisconsin
Meier, Katherine
Our Savior—Bylas, Arizona
Mohr, Christine
Mt. Calvary—La Crosse, Wisconsin
Moldenhauer, Jeanne
Good Shepherd—Omaha, Nebraska
Mueller, Ruth
St. John—
Manitowoc (Newtonburg), Wisconsin
Munz, Marguerite
St. Stephen—Adrian, Michigan
Niedfeldt, Mary
St. Paul—Cudahy, Wisconsin
Nitz, Gloria
St. John—Stanton, Nebraska
Peltz, Karen
Good Shepherd—West Allis, Wisconsin
Ponto, Kaarina
North Trinity—Milwaukee, Wisconsin
Prange, Mary
Emanuel—Flint, Michigan
Redick, Susan
Redeemer—Tucson, Arizona

Reichert, Mary
Trinity—Marinette, Wisconsin
Reitz, Gloria
St. John—Red Wing, Minnesota
Richmond, Teresa
Grace—Glendale, Arizona
Rusch, Delores
St. Andrew—St. Paul Park, Minnesota
Rutschow, Margaret
Christ Our Redeemer—Denver, Colorado
Sbresny, Carol
Bethany—Hustisford, Wisconsin
Schrimpf, Gloria
Redeemer—Fond du Lac, Wisconsin
Schroeder, Donna
Bethel—Menasha, Wisconsin
Schubert, Ruth
St. Mark—Watertown, Wisconsin
Schultz, Kathleen
Trinity—Waukesha, Wisconsin
Siewert, Lenore
Trinity—Manitowoc (Liberty), Wisconsin
Silgman, Nancy
Apache Mission—Peridot, Arizona
Stark, Beverly
St. Paul—New Ulm, Minnesota
Stoltenburg, Judy
Bethany—Kenosha, Wisconsin
Strege, Sandra
Gloria Dei—Tinley Park, Illinois
Stuedemann, Kenlyn
Grace—Neenah, Wisconsin
Sugden, Ginger
St. Paul—New Ulm, Minnesota
Tress, Judy
Friedens—Kenosha, Wisconsin
Tripp, Janelle
St. John—Bay City, Michigan
Troge, Christine
Mt. Olive—Delano, Minnesota
Wagie, Marcella
Ocean Drive—Pompano Beach, Florida
Wagner, Fay
Faith—Sussex, Wisconsin
Washow, Beth
St. John—New Ulm, Minnesota
Wierschke, Carol
Mt. Olive—Colorado Springs, Colorado
Zillmer, Dinah
Emanuel—Fairfax (Wellington), Minnesota
Zimbal, Susan
St. Peter—Balaton, Minnesota
Zimmerman, Leanne
Zion—Mission, South Dakota

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2171 N. Sherman Blvd.
Milwaukee, Wis. 53208
Schultz, Loran R.
980 Lincoln Dr. E.
West Bend, Wis. 53095
Schulz, Thomas
Brownsville, Wis. 53006
Traucht, George L.
1008 Michaline Dr.
Green Bay, Wis. 54304
Westphal, Kenneth
Star Route
Mahnomon, Minn. 56557

MINNESOTA

RED WING DELEGATE CONFERENCE

Place: Our Redeemer Lutheran Church, Wabasha, Minn.; host pastor, R. Beckmann.
Date: Aug. 24, 1971.
Time: 9 a.m. Communion service (Preacher: P. Otto; R. Sachs, alternate).
Agenda: Reports by the delegates to the Synod Convention.
R. Sachs, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Place: Zion Ev. Lutheran Church, Peshtigo, Wis.; Delton J. Tills, host pastor.
Date: Aug. 23, 1971.
Time: 9:30 a.m. Communion service (Preacher: Waldemar F. Zink).
Please send excuses to host pastor.
C. Klein, Secretary

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.

HELP WANTED — MEDICAL DIRECTOR

Bethesda Lutheran Home, a Lutheran affiliated residential care and treatment facility for 660 mentally retarded children and adults, is looking for an M.D. to assume the responsibilities of Medical Director. These responsibilities include supervision and guidance of the physical care of the residents, administrative responsibility of the pharmacy, laboratory, and physical therapy sections, and the coordination of many medical consultants of whose services Bethesda avails itself.

Because of Bethesda's other available administrative staff, the Medical Director's position can well be defined as part-time (8-12 Monday through Friday, plus taking call). Time would be available for a half-time private practice in the Watertown area. (Watertown has just built a new hospital.) Salary is open.

Please contact the Personnel Manager at Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wis., or call collect 1-414-261-3050.

APPOINTMENT

Pastor William Leerssen, Winner, S. Dak., has been appointed to the office of Visiting Elder of the Rosebud Conference, succeeding Pastor Richard J. Kuckhahn, who has accepted a call to another conference within the District.

Gerald E. Free, President
Nebraska, District

NOTICE!**Pastor Roland Ehlike**

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243

OFFERS**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

DRIPOLATOR

To any mission congregation for the cost of transportation, two 50-cup dripolators, electrically heated.

Pastor Milton F. Weishahn
St. Paul's Ev. Lutheran Church
1106 Georgia Ave.
Norfolk, Nebr. 68701

PARAMENTS, ETC.

A set of white paraments for altar and pulpit and a pair of red velvet stage curtains and valance are available to any interested congregation for the cost of transportation. The stage curtains measure 8'7" in length, 11' wide at pleated top, 17'7" across the bottom; valance 19'x20". Available from Immanuel Ev. Lutheran Church, La Crosse, Wis. Please contact:

Mrs. Albert Schmeckpeper
1010 Gohres St.
La Crosse, Wis. 54601

FALL PASTORS' INSTITUTE

The 1971 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held on five Monday afternoons beginning Oct. 4. Two lectures will be given on each of the five Mondays from 1:30-4:30 p.m.

"Isagogical-Exegetical Study in Hebrews"—Prof. F. Blume.

"The Pastor Administers His Office"—Rev. C. Mischke.

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

E. G. Toepel, Secretary
Seminary Board of Control

PLACE AND TIME OF SERVICE**HOLY WORD — AUSTIN, TEXAS**

Holy Word Ev. Lutheran Church of Austin, Tex., is now worshipping 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.

NAMES REQUESTED**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, Ferrine, 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

ORDINATIONS AND INSTALLATIONS**Ordained and Installed****Pastors**

Ade, LeRoy L., as pastor of Trinity Ev. Lutheran Church, Eugene, Ore., on July 4, 1971, by W. Bernhardt, authorized by G. Frey (Pac.-N.W.).

Baumler, Dale R., as pastor of Grace Ev. Lutheran Church, Le Sueur, Minn., on July 11, 1971, by P. Hanke, authorized by M. J. Lenz (Minn.).

Bruss, Wesley G., as pastor of St. Peter's Ev. Lutheran Church, Wood, S. Dak., and of Zion Ev. Lutheran Church, Mission, S. Dak., on July 11, 1971, by N. Kock, authorized by G. E. Free (Nebr.).

Dobberstein, Verlyn J., as pastor of St. Peter and Bethany Ev. Lutheran Churches, Brodhead, Wis., on July 11, 1971, by D. Kuehl, authorized by C. Mischke (W. Wis.).

Domson, Andrew R., as pastor of Trinity Ev. Lutheran Church, Hoskins, Nebr., on July 4, 1971, by E. Scharf, authorized by G. E. Free (Nebr.).

Franzmann, Curtis W., as pastor of Lamb of God Ev. Lutheran Church, Columbus, Ohio, on July 11, 1971, by W. Franzmann, authorized by W. J. Zarlring (Mich.).

Hopf, Jeffrey C., as pastor of Shepherd of the Hills Ev. Lutheran Church, Duluth, Minn., on July 11, 1971, by E. W. Lindemann, authorized by M. J. Lenz (Minn.).

Johnson, Gail B., as pastor of Trinity Ev. Lutheran Church, Austin (Dexter Township), Minn., on July 11, 1971, by R. Drews, authorized by M. J. Lenz (Minn.).

Kaiser, Ronald N., as pastor of Immanuel Ev. Lutheran Church, Clayton (R. 2, Neenah), Wis., on June 27, 1971, by A. Kienetz; and of Immanuel Ev. Lutheran Church, Greenville (R. 1, Appleton), Wis., on July 4, 1971, by C. Schlei; both authorized by K. A. Gurgel (N. Wis.).

Kuschel, Harlyn J., as pastor of St. John-St. James Ev. Lutheran Church, Reedsville, Wis., on July 18, 1971, by B. Kuschel, authorized by K. A. Gurgel (N. Wis.).

Martens, Andrew C., as pastor of Emanuel Ev. Lutheran Church, Forestville, Wis., on July 18, 1971, by T. Baganz, authorized by K. A. Gurgel (N. Wis.).

Muetzel, Ronald M., as pastor of Divine Savior Ev. Lutheran Church, Shawano, Wis., on July 18, 1971, by R. F. Zimmermann, authorized by K. A. Gurgel (N. Wis.).

Neyhart, Dale P., as pastor of St. John's Ev. Lutheran Church, Dempster, S. Dak., on July 4, 1971, by A. P. C. Kell; and of Mt. Calvary Ev. Lutheran Church, Esteline, S. Dak., by R. H. Roth; both authorized by A. P. C. Kell (Dak.-Mont.).

Retberg, Lawrence A., as pastor of St. Peter Ev. Lutheran Church, Ft. Collins, Colo., on July 11, 1971, by W. Westphal, authorized by G. E. Free (Nebr.).

Rose, Roy H., as pastor of Christ Ev. Lutheran Church, Brainerd, Minn., on July 11, 1971, by E. W. Lindemann, authorized by M. J. Lenz (Minn.).

Schroeder, Keith N., as assistant pastor of Pilgrim Ev. Lutheran Church, Minneapolis, Minn., on July 11, 1971, by E. Schroeder, authorized by M. J. Lenz (Minn.).

Sievert, Louis J., as pastor of St. Paul Ev. Lutheran Church, Batesland, S. Dak., and of Our Redeemer Ev. Lutheran Church, Martin, S. Dak., on July 11, 1971, by N. Paul, authorized by G. E. Free (Nebr.).

Stuebs, Ralph O., as pastor of St. John's Ev. Lutheran Church of Belview (Sheridan Township), Minn., and of St. Paul's Ev. Lutheran Church, Seaforth, Minn., on July 18, 1971, by A. Jannusch, authorized by M. J. Lenz (Minn.).

Toppe, Frederick J., as pastor of St. Stephen Ev. Lutheran Church, Kalamazoo, and of St. James Ev. Lutheran Church, Portage, Mich., on July 11, 1971, by C. Toppe, authorized by W. J. Zarlring (Mich.).

Installed

Bruemmer, Darryl G., as pastor of Gethsemane Ev. Lutheran Church, Tigard (Portland), Ore., on June 27, 1971, by H. Schewe, authorized by G. Frey (Pac.-N.W.).

Diener, James R., as pastor of Immanuel Ev. Lutheran Church, Waupaca, Wis., on July 11, 1971, by D. Nimmer, authorized by K. A. Gurgel (N. Wis.).

Kuckhahn, Richard J., as pastor of Grace Ev. Lutheran Church, Sioux City, Iowa, on June 13, 1971, by R. D. Roth, authorized by G. E. Free (Nebr.).

Waldschmidt, Robert O., as pastor of Gethsemane Ev. Lutheran Church, Mason City, Iowa, on July 11, 1971, by J. Henderson, authorized by M. J. Lenz (Minn.).

Wendland, Robert P., as associate pastor of Gloria Dei-Bethesda Ev. Lutheran Church, Milwaukee, Wis., on May 12, 1971, by N. Engel, authorized by A. Buenger (S.E. Wis.).

Teacher

Schultz, Loran R., as principal-teacher at Good Shepherd Ev. Lutheran Church, West Bend, Wis., on July 18, 1971, by E. A. Breiling, authorized by A. C. Buenger (S. E. Wis.).