



THE NORTHWESTERN Lutheran

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June 4, 1972



BRIEFS by the Editor

The article on Fox Valley Lutheran High School, written by its principal, the Rev. Harold E. Warnke, brings to a close the series introducing our readers to the nine area Lutheran high schools supported and maintained by congregations of our Synod.

The column **Direct from the Districts**, appearing in this number, alerts us to the fact that our churches in California have also begun planning for an area high school. We pray that the Lord will bless their efforts and that they may soon have a school in their own area. It has always meant a trip halfway across the continent for their teen-agers to receive such an education.

Christian education is an important item in the work of our individual congregations and federations of congregations. It is an equally vital element in our Synodical life. Our Synod has seven educational institutions — from academies (Synodical high schools) to colleges and seminary. Later in the year it is our hope to introduce the readers to our Synodical schools in much the same manner in which they were introduced to our area high schools and

new Christian day schools. Another series will bring to your attention the four seminaries and other schools that are part of our World Mission program. We know you will be interested.

The story of our Synod is by no means always a uniform success story. Even as our Lord had His disappointments, so He has asked His followers to take up the cross and bear it after Him. Our Synod over the years has not been spared. We remember the early 60's when congregations left us in two directions at the time of our division from the Missouri Synod. It is therefore distressing that among the announcements in this issue there is one announcing the withdrawal of a congregation in Michigan from our fellowship. This was definitely a matter of doctrine.

The defection of Pastor Martinus Adam, previously the head of our mission in Indonesia, was both a matter of life and of doctrine, as you will read on page 188. We pray that the Lord will enlighten him and bring him to repentance. We thank God for Mr. Epiphanius, who will for the present serve as evangelist in Indonesia.

Doctrinal discipline must always be maintained in our midst if we wish to remain a church body true to God's Word. Thank God, this is being done both on our mission fields and in the home area. To close our eyes to differences for the sake of enlarging our fellowship could only result in endangering our fellowship with Christ.

The editor had the privilege of attending the **Lutheran Collegians** convention in Platteville. To hear these young people speak up for the Lord and for the Lord's projects was very heartening. As a sample of our future laity, they, under God, give us reason to rejoice. By the way, the theme of the convention was "Stand up, stand up, for Jesus!"

Among the many papers and periodicals that cross my desk is a four-page newsletter I would like to tell you about. Titled *In the Lord's Service*, it is published in New Orleans, Louisiana, on a monthly basis. It is written and distributed by the Wisconsin Synod pastors who have been appointed as our military contact pastors in the Southeast. As stated, "the purpose of this letter is to help our Wisconsin Synod servicemen and women retain their religious identity while stationed in this part of the country." Though not meant for general distribution, a sample copy might be of interest to one or the other of our readers. Why not write to *In the Lord's Service*, c/o of Pastor D. Weiser, 4842 Marseille Street, New Orleans, Louisiana 70129!

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

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Editorials

Progressive Polygamy The rapid increase in the rate of divorce and remarriage in the United States had led to the coining of a new term: "progressive polygamy." An editorial writer for *The Arizona Republic* defines it as "having a number of mates, but only one at a time." This practice, he says, was "once confined chiefly to Hollywood stars and socialites."

His comments were precipitated by recently released Census Bureau statistics which indicate that from the early 1960's through the early 1970's the number of divorces rose 80 per cent, and remarriages 50 per cent.

In his editorial he cites some of the corrosive consequences of divorce upon society. Among them are social instability, marital anxiety, the tragic effect upon children who are the victims of broken marriages, and the burgeoning welfare budgets with which states and communities are currently trying to cope.

This reminds us that the Commandments of God are not arbitrary. They are given in the interest of the welfare of man, whom the Lawgiver loves as man's Creator, Preserver, and Savior. When society chooses to ignore the precepts of God, it is not only offending the Almighty God but impeding His blessings.

The editorialist quoted above observes that when "we almost casually accept the critical step of dissolving a marriage . . . it raises the question of how viable a society can remain over the years." The answer is not hard to discover in the Bible. The First Psalm declares, "The way of the ungodly shall perish."

Scripture has led to the defining of marriage as "a life-long union between one man and one woman." It also has a one-word label for "progressive polygamy." The word is adultery.

Immanuel Frey

Salt, Not Honey It is significant, and often pointed out, that Jesus did not describe His disciples by saying: "Ye are the HONEY of the world." Rather: "Ye are the SALT of the earth!"

Salt stings. Salt bites. Salt in the festering sores of the world's sin makes the world want to bite back. Men do not like to be reminded of their wounds. They have no objection to spiritual treatment if there is no pain. A honey-sweet salve for guilty consciences they will accept, but not the sharp sting of God's uncompromising claims.

"Salt" is a hard — and homely! — word for disciples too. We want to be accepted by the world. We are tempted to tone down the requirements of rigorous repentance, to sugar-coat guilt with wistful romanticism, to agree that everything will turn out alright "as long as you're sincere."

But salt is to preserve the rotting carcass. Salt is to season the flat, tasteless monotony of materialism. Salt is to spice the insipid craving and crawling for safety and security.

We have no right to huddle together in our little church cupboard moaning how the world is going to ruin, and how we faithful few must keep an antiseptic distance away. Certainly we are outnumbered. The soup always outnumbers the salt. It looks like the steaming stew will overwhelm the poor little grains of salt. Ah, but it doesn't.

Seething disbelief, discontent, and disobedience are all around us. But really, there is no other place for the salt than right there — in the soup!

John Parcher

These Mission Starts Are Vital At the April meeting of the Synodical Council three projects were repeatedly referred to: 1) Adding two professors to the Wisconsin Lutheran Seminary staff; 2) Enabling the Board for Home Missions to increase the number of home mission openings each year from 12 to 18; 3) Setting in motion the Synod's decision to begin mission work in South America.

On the face of it, these three projects are parallel. One is part of the worker-training program; another, of home missions; and a third, of world missions. Each division is advancing a project to which it has given top priority.

From the overall point of view, however, increasing the number of home mission openings must rank first. If we reduce the number of home mission starts, we need fewer pastors. If fewer pastors are required, there is no need for an enrollment of 200 students at the Seminary. Reduce the enrollment at the Seminary, and the two professors requested by the Seminary can be dispensed with. Worker-training is geared to home missions.

Ultimately, the expansion of our world missions program is also dependent upon the opening of more home mission stations. The more congregations we have, the broader the base for the support of mission work in foreign lands. In fact, a number of new congregations must be founded each year just to maintain the kind of support we now provide, because the membership rolls in a number of our congregations in rural and inner city areas are shrinking. The world mission program, too, is geared to growth in home missions.

An increase in the number of home missions openings is vital. If we ever become interiorized as a Synod and localized as congregations or groups of congregations, we shall bring our Synod to a standstill.

Carleton Toppe



Studies in God's Word

THE SON OF MAN: DESCENDED FROM HEAVEN

~~~~~  
No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven (John 3:13).  
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One of the names very frequently used in the Bible to designate our Lord is the title "the Son of man." The importance of understanding the term will be evident when we realize that this title occurs some 80 times in the Gospels. What makes it a particularly intriguing term and one worthy of our best efforts to understand is the fact that it is the term that Jesus regularly used in speaking of Himself.

A Self-designation

With one exception, the title Son of man is never used in the Gospels by others speaking of or to Jesus. The exception is John 12:34. "The people answered Him (Jesus), 'We have heard out of the Law that Christ abideth forever, and how sayest Thou, The Son of man must be lifted up? Who is this Son of man?' " The exception is only apparent, however, because Jesus had already used the title for Himself and the people were merely quoting Him. So the generalization can be made: in the Gospels the term Son of man is used only by Jesus — and always to describe Himself and His work.

Origin of the Term

If the term was not one in general use, we might well ask: Where did it come from? Where did Jesus get it? The title is Biblical. It is taken from Daniel 7:13,14 where Daniel writes: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And

there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

Reason for Using the Title

Obviously this passage in Daniel is Messianic; but the Jews of Christ's day had not adopted the title Son of man as a popular designation for the coming Messiah. And it was just because they had not already used the title, that Christ took it and applied it to Himself for it was a title that was not cluttered with misunderstandings and false, preconceived notions. It was a new term which He could interpret and fill with the proper spiritual meaning. It is our intention in these *Studies* to examine some of the passages where Christ describes Himself as the Son of man in order that we may see how He wishes us to understand that title.

Son of Man Is Also Son of God

In speaking of Himself to Nicodemus, Christ laid down one of the basic, fundamental truths about the Son of man. Despite what the term might at first seem to suggest, the Son of man is not just a man. He is also true God! Recall that Nicodemus had come to Jesus by night, wanting to find out from Him how to get into the kingdom of God. Jesus told him that he had to be born again — spiritually. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). When Nicodemus objected: "How can these things be?" Jesus told him in effect: "It's not something you figure out; it's rather something you accept and believe on the basis of

testimony from someone who knows about spiritual things."

But who is such a reliable witness? Who has knowledge of the things in heaven? Obviously such knowledge could never come from any mere human source, for "no man hath ascended up to heaven." To tell us about heaven we need someone who's been there. Though no *man* can make such a claim, yet, thank God, there is one exception, namely, "He that came down from heaven, even the Son of man." Because the Son of man is also true God, come down from heaven to be our Savior, He can say: "We speak that we do know, and testify that we have seen" (John 3:11). His testimony is sure and reliable.

Just because His being true God is so important for our salvation, for that reason Satan is constantly trying to undercut that basic truth for us. It has reached the stage that not only liberal theologians in their preaching and writing try to throw Christ's divinity into doubt, but that we even have popular songs such as that from *Jesus Christ Superstar* plying us with the thought: "He's just a man." Let's never think that this thought gets any support from Christ when He calls Himself the Son of man. One could cite many passages where Jesus assures us that He is true God, but perhaps none is clearer than when Jesus asked the disciples: "Who do men say that the Son of man is?" Peter answered for the disciples: "Thou art the Christ, the Son of the living God." Jesus accepted that answer then and it is still the correct answer today. He who gives it in faith can be sure that he too stands under the Savior's benediction: "Blessed art thou, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. 16:13-17).

Armin Panning

Why did the editor of *The Northwestern Lutheran* ask for an article on Zen Buddhism? Is that not a religion of the distant Orient, one that can be of but little concern to us? Were those your questions when you glanced at the title of this article?

The day when Buddhism was exclusively the religion of the Orient, far across the ocean, has passed. Within the past three years more than 60 Buddhist temples have been built in America. Especially the sect of Zen Buddhism has met with a surprisingly ready reception in recent years in the larger cities along both the east and the west coasts of our country and on the university campuses even in the Middle West. Many servicemen, especially highly educated young men, returned home from the Orient very much impressed with Buddhism. Some of them have by now even fulfilled their pledge to return to the Orient to enter a Buddhist monastery for further training. The time has come when some awareness of Zen Buddhism on our part is in place.

As one might guess from its name, Zen Buddhism is one of the many sects of Buddhism. Some Zen leaders dispute that statement. They insist that their religion — if indeed it is to be considered a religion — is, in principal at least, older than Buddhism itself. They claim that it originated in India as early as 1000 B.C., supposedly stemming from the custom of Indian philosophers, who sought an escape from heat and chaos by living in the forests where they spent their time in meditation and the observance of religious ceremonies. The practice of sitting in a specific posture beneath a large tree to meditate was regarded as a pleasant religious exercise. This practice ultimately evolved into “Zazen,” that is, meditating in a prescribed posture, surrounding, and attitude. The name “Zen” is an abbreviation of “Zazen.”



Buddhism

Buddhism itself was founded by Gautama Buddha, the “Enlightened One,” in India during the sixth century B.C. Though much of his religion was absorbed by India’s older

A LOOK AT ZEN-BUDDHISM

religion, Hinduism, its conflict with that religion soon caused it to move out into the rest of the Far East. The spread and growth of Buddhism are considered the greatest phenomenon in the history of religions. Over five million orientals claim to be adherents of this religion today. In its long history of almost 2500 years Buddhism became the source of and the motivation for a common and highly developed culture throughout the entire Orient, particularly China and then Japan.

Buddha taught that there is no god, or gods. Neither did he believe in a creation. Instead of starting with God and Creation, Buddhism begins with the predicament of man. It concentrates entirely on life in this world. It believes in no eternal life, in our understanding of the expression.

Since Buddha himself came to his “enlightenment” through many seasons of intense asceticism, the religion he founded places great stress on asceticism. The Buddhists practiced monasticism and used the rosary, with which to keep their prolonged prayers in proper order, long before the Christian era.

The Buddhist religion is entirely one of work-righteousness. It stresses a threefold essence: to cease from evil, to do good, and to purify the heart. At this point a question surely suggests itself. If Buddhists have no faith in God, nor any hope of eternal life, why do they place so much emphasis on righteousness and prayer? They have retained the old Hindu belief of passing from one existence to another. That which will be reborn into another existence Buddhists call “karma.” It may be defined as “that

moral causation by which all the acts of man have their good or bad effects in some future period.” It is, of course, the concern of a sincere Buddhist that his karma should find a better existence in the next individual or creature it is to enter. It is his hope that ultimately his karma will reach “Nirvana,” the state of “thusness,” a state of desirelessness and impersonal ultimate reality. Then he will himself have reached enlightenment — he will have become a Buddha!

When Buddhism spread to the northern part of the Orient it adjusted its beliefs somewhat in its contact with other religions. In the North it accepted some belief in gods. It even began to pray to Buddha, a practice to which Buddha himself was severely opposed during his lifetime. It was in the North, first in China, and then in Japan, that Zen Buddhism came to the fore as a separate sect. It may be that it developed as a reaction against the acceptance of a god or gods, that is, as an effort to restore Buddhism to beliefs more like those of Buddha himself. This development seems to have taken place during the fifth and sixth centuries A.D.



Is Zen-Buddhism a Religion?

People sometimes ask whether Zen really is a religion. Using the term “religion” in its usual sense, one might say that it is not. Zen has no god to worship, no ceremonial rights to observe, no future abode to which the dead are destined, and Zen believes in no soul whose welfare is to be looked after and whose immortality is a matter of concern. On the other hand, if one thinks of it as the way in which its adherents strive to possess the final good and attain the ultimate ideal, one cannot help but consider it a religion.

In a sense Zen teaches pantheism, for it teaches that the Buddha-nature is everywhere. All living things possess it. All men may attain Buddhahood through proper meditation. In another sense Zen is atheism. If God is to be thought of as different from any other form of life which moves to its own enlightenment, then, according to Zen, there is no god. Zen Bud-

dhism, its adherents claim, is what the world is when you look straight at it and see it as it really is, without permitting any previous opinions, any personal experiences or prejudices, or any influence from others to affect one. And why, they ask, should one try to take such a look at the world or at one's self through the eyes of an intermediary, a god? "Zen is the 'ah!' of things." To let any earthly experience take anything away from the joy of that moment, or to try to add anything to it, will ruin the value of the experience.

Meditation

One begins to understand why the followers of Zen give so much attention to the matter of meditation. They believe that such an uninfluenced look at the world, at life, at self requires it. They believe, furthermore, that "enlightenment" comes suddenly, but only after a lengthy and rigorous period of meditation, sometimes lasting many years. It is said of the Indian sage, who first taught Zen Buddhism, that he sat for nine years in meditation, facing a blank wall.

They do not believe that absolute truth can be expressed or analyzed by means of sacred scriptures. They have little use for books, scriptures, discussions, or writings. Neither works, nor faith, nor prayer can substitute for meditation in reaching a knowledge of life, the Buddha-nature.

In spite of all this, Zen does not want to be thought of as being ascetic. It claims to be most positive and very energetic. The long seasons of meditation are not to be thought of as asceticism. What seems ascetic to us about such meditation is only an effort to give meditation its proper concentration, its particular nature.

Let us try to illustrate. Correct posture is of great importance to the Zen Buddhist when in meditation. Nothing dare hinder him in his effort to keep his mind clear and alert. He must sit crosslegged, with hands folded, his back and neck perfectly erect, his teeth set, his tongue against the roof of his mouth, and breathing deeply and vigorously.

The surroundings must also be such that they will in no way disturb concentration by reminding him of the problems, the imperfections, or the attractions of life. Mentally he must be completely free. Young monks are seen doing their meditating, sitting in rows, each on his small carpeted dais, looking directly ahead at a small blank panel. Other Zen followers will do much the same thing in their homes. A favorite outdoor location for meditation in Japan is found in the monastery garden of Ryoanji near Kyoto. It is a vast expanse of white pebbles, interrupted only at a few points by moss-covered boulders. A replica of this garden has been constructed recently for American Buddhists in the Brooklyn Botanical Garden in New York. There are many other similar gardens in Buddhist lands.

This is the practice of "Zazen." People who have become lost in this complicated and restless world and have lost sight of their real "selves" are thereby brought back, they believe, to their senses. They find satisfaction and fulfillment in everyday life. They learn to dispel ignorance and assuage sorrow by providing this true insight into self and life.

In much of their literature the Orientals tell us that they want no part in religious polemics, nor do they ever proselytize. Some bold Zen authors have of late, however, been recording statements like these. "The West is ripe for Buddhism in one form or another." "Few doubt that the West has need of a new enlightenment." "Western religion has failed in the hour of adversity." "Two World Wars have struck such a blow at Christianity as may prove mortal; truth may be deathless, but its forms must die." "Even reasonably, the God of the Christians is an absurdity in the terms of Zen; if He is good, why is there evil?" "When the Western mind breaks free from dogma, there is a wonderful sense of freedom." "Zen, intelligently handled, has a part to play in the future of the West." From these quotations it becomes quite obvious that oriental religious leaders have definite designs on the West.

Its Attraction

By now it seems likely that our readers are anxious for a chance to ask: What is there about Zen Buddhism that might attract a Westerner? Some are attracted by the extreme age of the religion, others by the staggering number of members its many sects claim. Westerners who visit the Orient find it hard to escape being impressed for a time by the costly sacrifices which the Orientals bring for their religion. Such attractions, however, are shallow and passing.

The one attraction which really grips, we believe, is the one which is as old as the history of man's fall. Zen Buddhism is a religion which consists entirely in self-righteousness. It gives complete license to stressing the importance of the ego. It rules out completely man's dependence on God, even on his fellowman. At the same time it claims to free him completely from any responsibility toward the wishes of God concerning his life or toward the established traditions or rules of society. Realizing these things makes it easy to understand why such a philosophy would find many enthusiastic followers, particularly at the present time.

We should like to believe, however, that for us, who have learned to know our gracious God and salvation through His atoning Son, the study of a religion like Zen would bring us to our knees in deepest gratitude for that which God in His grace has worked in us through Word and Spirit. We should like to believe, too, that a study like this would increase our prayerful striving to hold the Light of Life on high. May our Lord help us to do that throughout our land, so that subtle inroads like those of Zen Buddhism may be thwarted! May He continue to bless the work we carry on in the Orient, so that many souls may be liberated from their slavery to a "religion" such as this, which in the light of Scripture and in the light of man's real needs is found wanting!



Prof. Erwin Scharf
Northwestern College
Watertown, Wisconsin



Mr. Ken Jahnke, presiding

LUTHERAN COLLEGIANS 1972 CONVENTION

Representatives from 19 Midwestern universities and colleges attended the 8th annual *Lutheran Collegians'* convention in Platteville, Wisconsin, April 7-9, 1972. Meetings were held in the University Commons, and guests were housed in the university dormitory. The Platteville chapter hosted the convention. *Lutheran Collegians*, in case you are unaware of it, is a national organization of college students who are members of the Evangelical Lutheran Synod and the Wisconsin Evangelical Lutheran Synod.

Despite heavy snowfall and bad roads, most chapters arrived sometime on Friday. Students from Brookings, South Dakota, traveled almost 12 hours and were among the first to arrive. Registered were 232, of whom 38 were voting delegates. Each person attending received a packet containing a mission report by Dr. Tom Kuster, Jim Plautz, and Mark Porinsky; resolutions for the '72 convention; and a set of special convention guidelines.

Business Sessions

Because of the bad weather, all Friday afternoon committee meetings were held in the dormitory. That evening Ken Jahnke, president, presided at the opening session which brought reports from all the standing committees. The nomination of candidates for the various offices was another part of the evening's business. Following the opening session, a vesper service was conducted by Pastor Harold Wicke, editor of *The Northwestern Lutheran*; the liturgy was read by Dr. Wayne Schmidt.

Nineteen resolutions were on the agenda for the business meeting Saturday morning. The meeting was opened with a devotion by the Rev. Martin Birkholz, spiritual advisor of *Lutheran Collegians*.

Most of the suggested resolutions were adopted, and several important changes were decided. Annual national dues were increased from \$2.00 to \$2.50. Because of lack of response on the part of many chapters, the national archives was discontinued. A motion prevailed to require that the national treasurer receive an itemized list of expenses before distributing LC funds. It was resolved to contribute excess money in the treasury to the work of missions. The invitation of the Mankato chapter to hold the national convention at Mankato, Minnesota, in 1973 was accepted.

In the election of officers, Ken Jahnke, Mankato, was reelected president. Linda Greeve, Milwaukee, was elected as vice-president, Pam Martin, Whitewater, as secretary, and Sherie Heins, Madison, as treasurer. Dr. A. Eggert of Madison was reelected faculty advisor.

Bible Workshop

The Saturday afternoon Bible workshop had evangelism as its theme and was conducted by Prof. Darvin Raddatz of Dr. Martin Luther College, New Ulm, Minnesota. What we believe, what we defend, and what we witness were explained by the speaker. The presentation was followed by a discussion on how to use this knowledge effectively in our lives

as students and as members of our church.

The climax of the convention was the banquet on Saturday evening. The Rev. Leroy Martin, Platteville, gave the blessing. After the meal, Richard Meske, convention coordinator from Platteville, addressed the guests. He was followed by Prof. John Chworowsky, Dean of Men at Northwestern College, Watertown, Wisconsin, who commented on young people and life in Christ as it concerns them. The organization's new officers were then introduced, after which the chapter from Brookings was awarded the traveling trophy for its display on the total work of the organization. Entertainment was a potpourri of skits, songs, and jokes presented by various chapters.

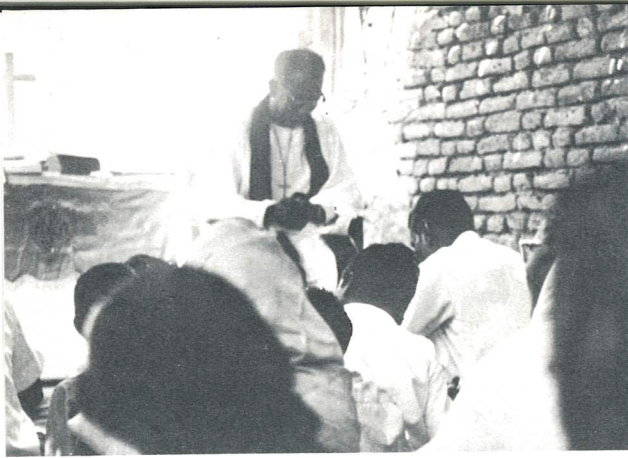
The convention weekend terminated with a Sunday morning church service and Communion. Coffee and donuts were served at the dormitory as conventioners said goodbye for another year.

LC Projects

Lutheran Collegians continues to be active in giving financial support and supplying volunteers for vacation Bible schools in the inner cities of Chicago, Milwaukee, Detroit, and Minneapolis. Under the auspices of the WELS Board for Home Missions it has lent support to the traveling canvass witness teams in various parts of the Synod. It has supplied a second volunteer for the ELS mission in Peru and recently sent its first volunteer to the East Fork Lutheran Nursery in Arizona. *Lutheran Collegians* is especially interested in witnessing for Christ on the various campuses.

Since volunteers who often spend their entire vacation working for LC projects do so without pay, but must be housed and fed, the society would welcome your donation of any size. Checks should be made payable to "Lutheran Collegians National" and sent to Miss Sherie Heins, 4926 Fond du Lac Trail, Madison, Wisconsin 53705. Your prayers are also desired for all the kingdom work being promoted by *Lutheran Collegians*.

Susan Behnke
Reporter



Pastor Mitra at Nandalur, India

Nandalur Congregation; Mrs. Mitra, center rear



Mr. F. Sukardi, Evangelist J. Epiphanius, Mr. G. Simon

Sunday School in Sukabumi



MISSION HAPPENINGS IN SOUTHEAST ASIA

INDIA

Recently Pastor T. Paul Mitra of Madras, India, wrote: "We have been keeping alive the four congregations the Lord enabled us to organize and bring into existence. I still cannot say how many of the people are truly faithful both in adhering to the congregations and to the true doctrines of the Christian faith as found in the Word of God. . . . To the public at large, the fact that Jesus Christ alone is true salvation and that in Him alone is the eternal life is unacceptable. They are all imbued with the idea that all religions lead to salvation, and that we are totally wrong to maintain that in Christ alone there is salvation. They look upon us with the suspicion that we are trying to engender strife and conflict among the people, dividing them instead of uniting them.

"Every time we present the Gospel we are opposed. Nevertheless, we continue preaching the Truth with our trust strongly fixed on the Author and Finisher of our faith that nothing can prevail against His supernatural power."

Pastor Mitra has received his Jeep-type vehicle and is presently waiting for it to be equipped for the needs of the mission in India. Delivery is expected by June 15.

Please remember Pastor and Mrs. Mitra and the Indian congregations in your prayers.

INDONESIA

In May, 1971, Pastor A. B. Habben was commissioned as Friendly Counselor to Indonesia. He anxiously looked forward to meeting Pastor Martinus Adam, chairman of the Confessional Lutheran Church in Indonesia. However, the anticipated joy of working together was soon turned to sadness as Pastor Adam was found out to be an unfaithful man, being involved in a plural marriage. In spite of many hours of counseling with God's Word, Pastor Adam maintained his Indonesian right of secretly having several wives. Thus was broken the tie that had brought us into Indonesia. Without an ordained national pastor to serve as the head of the church, we, by government standards, were in Indonesia illegally. We had no choice but to withdraw the American advisor.

With the departure of M. Adam, Mr. J. E. Epiphanius, 60 years old, came forward to serve as an Evangelist. He is presently taking a DMLC correspondence course and has been given sermon and devotional books to use with his people. Thus God has provided a man to hold the field until Anak Agung Dipa Tisna Pändji graduates from our Seminary in Hong Kong.

Mr. Epiphanius wrote April 10: "We have gained three members during these two months who are successful in attending the church; and gained five children. Mr. Tan Eng Hay will help to bring ten more teen-agers provided we have a larger room. The present room we use for children is too small, and can no longer be occupied."

Indonesia, too, needs your prayers.



Stephen Chou Ordination



Pastors K. Seim, P. Behn, G. Lange with S. Chou

HONG KONG

Recently our Friendly Counselor, Pastor Paul Behn, had the privilege of ordaining Seminary graduate Stephen Chou into the holy ministry. The service was conducted at Immanuel Lutheran Church, Hong Kong, and Pastors Kenneth Seim and Gerald Lange assisted at the rite. Thus another pastor has been added to the staff.

Anak Agung Dipa Tisna Pandji and his family from Indonesia at present live in Hong Kong, where he is in his second year at our Seminary. He is planning to return to Indonesia as pastor when he completes his seminary training. As you perhaps know from previous accounts, he is the son of the former king of Northern Bali and the Eastern Islands.

Pray for the Hong Kong Church, its Seminary and students.

The Anak Agung Family



TAIWAN

Pastor Victor Chueng is the only resident pastor of our mission in Taiwan. He serves two congregations and one preaching station in Taipei.

Over 100 miles to the south is the mission congregation in Everlasting Happiness Village. Pastor Chueng also has charge of this congregation and is doing fine work among the young. Also shown is the

choir singing in the Christmas service in Holy Trinity Church (Everlasting Happiness Village) in 1971. Many of the contacts in Taiwan are the result of the "Voice of Salvation" radio program.

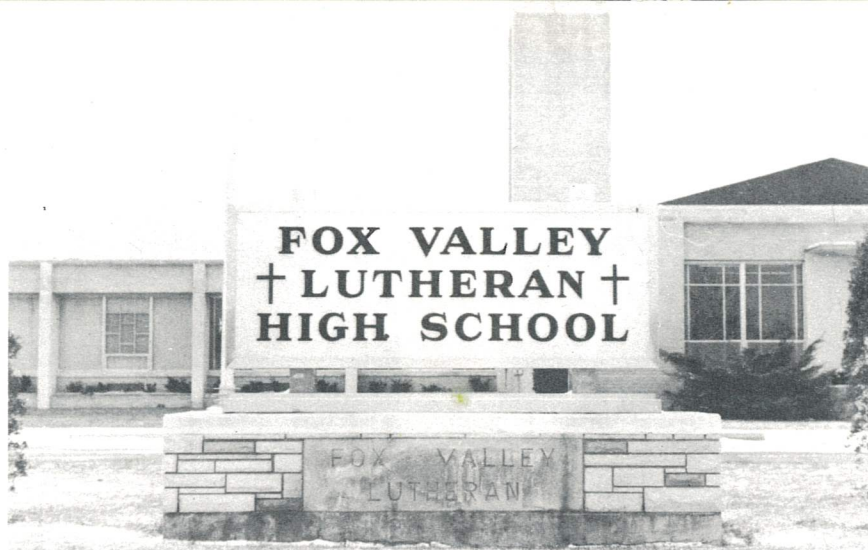
Pastor Chueng and his hearers trust that you are taking them to the Lord in prayer.



Pastor and Mrs. Chueng and family



Youth Choir at Everlasting Happiness Village



Appleton, Wisconsin

Fox Valley Lutheran High School's early history can hardly be called a continuous success story. Though a Lutheran high-school association of individuals was formed in 1948, no classes were actually conducted until five years later, in the fall of 1953. Even though a building was proposed and planned in 1948, the first unit was not erected until nine years later. Despite the evident enthusiasm of many individuals, the lack of sufficient funds prevented a beginning of Christian secondary education for the Fox River Valley congregations until long after it was first proposed.

Its Early History

Yet, looking back upon those uncertain and confused beginnings, one can plainly see the hand of the Lord laying the solid foundation for a Christian high school in this area of our Synod. He moved our forefathers to purchase 15 acres of choice property. He guided them through the difficult days when the association was changed from a joint operation by the Missouri and Wisconsin Synod congregations to one in which only the Wisconsin Synod congregations owned and maintained the school. He made it possible to begin the first class in an abandoned Appleton public-school building in the fall of 1953. Even though the beginnings were tiny — eight students, one full-time and several part-time teachers — our God has granted consistent, occasionally spectacular, growth in numbers of

students, financial contributions, and active promoters. During the four years following 1953 one class was added each year; permanent members of the faculty were called; and the curriculum was gradually expanded until it included all of the major subjects necessary for college, for work in the Church, or for office work.

Its Plant

One of the highlights of FVL's early history was the erection of its first permanent building, dedicated on November 17, 1957. Many a prayer of thanks arose to the Lord of the Church on that day for making the hopes and dreams for our own school come true.

No sooner was one problem overcome, when another arose. The prayer for students was so richly answered that the first building's 250-student capacity was exceeded by more than 10% as soon as it was occupied. Consequently, plans were begun almost immediately for a new addition that would double the size of the school. However, the staff had to work in greatly overcrowded facilities for some years. This, too, was a blessing in disguise, for it gave the faculty and the building committee ample time to plan the new unit. The new addition, dedicated on August 15, 1965, approximately doubled the available space to some 72,000 square feet. These facilities are adequate for about 500 students.

Its Support

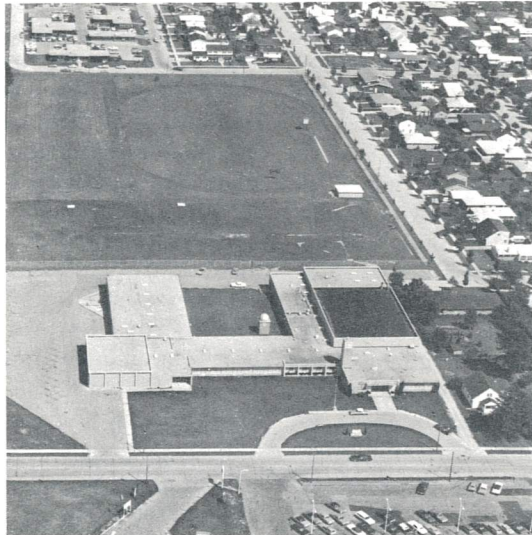
Fox Valley Lutheran High School has been supported by a federation of Wisconsin Synod churches since 1958. It is particularly fortunate in this respect that all 27 Wisconsin Synod congregations within about a 20-mile radius of Appleton will be members of the Fox Valley Lutheran High School Federation by the end of May, 1972. Without the support of these congregations, the high school could scarcely exist, for they supply about 60% of FVL's \$306,000 annual budget and about 90% of its 465-member student body. Approximately 6% of the students belong to Wisconsin Synod congregations outside of the Federation and 4% are members of other church bodies.

Individuals or groups within the Federation and other friends annually contribute some \$15,000 to \$20,000 for useful, but unbudgeted equipment. Perhaps administrators are about the only people who can really appreciate what it means to have someone or some group come and say, "Here is \$100 — sometimes \$500 or more — to use for something worthwhile for your school." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17), and we are grateful.

Yes, the Lord has visibly, almost miraculously, blessed the tiny mustard seed planted 20 years ago. One can see the blessing of God in the 26 dedicated faculty members and the



Library



FVL Property



Science Lecture Room

465 students; in the functional plant and its excellent equipment; and in the love of pastors, parochial-school teachers, and church members for truly Christian secondary education. What a blessing to have such warm support in these perilous times!

Its Concern

A school is, of course, not adequately measured by buildings or equipment, but rather by the instruction imparted inside and outside the

classroom. That is why FVL's faculty is organized into departments that meet regularly to examine the curriculum, to evaluate the work that is being done, and to discuss improvements that should be instituted. Among the many questions that the faculty tries to answer are especially these: How can we improve the teaching of God's Word, the most important part of the curriculum? Are we properly teaching all subjects on the basis of that Word? Do any new

subjects need to be introduced or old subjects taught differently, so that the students might be better equipped for the world of work or for additional education, wherever that might be?

Instructional Materials Center

Learning, we know, goes on in many places besides the classroom. Therefore FVL's staff has spent much time in building its instructional materials center (formerly called the library). The library presently has about 6000 books, and, thanks to a generous budget, some 500-600 new books are added annually. Considerably more than 100 professional and student magazines and newspapers are received, and most of them are also filed for future reference work. An audio-visual section with cassettes, transparencies, and the like, together with the necessary equipment to use the materials, complements the library and makes it a true instructional materials center.

Club work and other activities like athletics, drama, musical organizations, or student journalism, can also furnish valuable learning experiences. FVL has some two dozen such clubs and activities, thus giving each student a wide range of choices for his extracurricular work.

Its Major Purpose

FVL's major purpose is to give a thoroughly Christian secondary education to each student who enrolls, no matter what his life's work may be. Yet, the school has always encouraged its students to consider the teaching and preaching ministry. Many of its graduates have enrolled at Dr. Martin Luther College or at Northwestern College and are now serving the Church in various places throughout the United States. Normally from 12% to 20% of each graduating class plans to prepare itself for such work. A Ministers Club and a Teachers Club serve to promote and to maintain a desire to serve the Lord in the parish ministry or within the classrooms.

What's Unique About FVL?

Every high school within our Synod undoubtedly has one or more

areas in which it differs completely from other similar institutions. Thus, FVL has a highly developed, unique Graphic Arts Center. It began this work in a limited way years ago, with the aim of reducing printing costs. During the succeeding years many valuable items were added. Some were given, some purchased second-hand, some were acquired new. Included in the equipment are two modern offset presses, three letter presses, a large camera, headliner, folding machine, paper cutter, linotype, many fonts of type, and much more. FVL now offers printing instruction on three different levels, in addition to doing all of its printing except the yearbook.

A second blessing that the Lord has given us is a Foundation with assets of about \$135,000. Most of this amount was received some years ago from the Gustav Vandree Estate. Mr. Vandree was a New London, Wisconsin, merchant.

The Foundation is incorporated with an elected Board of Directors. In general, the income only is used for purposes like the following: tuition scholarships for needy students (presently \$3500 annually), equipment, books, financial aid to teachers on sabbaticals, and publicity material for the school.

FVL's operation is possibly unique also in its bussing program, for no less than seven public-school districts bring students to our school free of charge. Had the school been located in a different area, transportation would be furnished to fewer students.

When we consider all of the manifold blessings of the Almighty upon this school, we are reminded of Jacob's words, spoken long ago, "I am not worthy of the least of all the mercies . . . which Thou hast showed unto Thy servant" (Gen. 32:10). As for the future, we shall do as the Psalmist did long ago and, lifting up our eyes to the hills from whence our help comes, confidently declare: "My help cometh from the Lord, which made heaven and earth" (Ps. 121:1).

Rev. Harold E. Warnke
Principal

FOUR STEP EVANGELISM PROGRAM — I

1. THE RELIGIOUS SURVEY — CANVASSING
2. The Lay Visitation — Witnessing
3. The Pastor's Class — Teaching
4. The Follow-Up — Revisiting

There are four basic steps in an evangelism program as conducted by the local congregation. The first step is to make a religious survey or, as it is also known, a canvass.

Our Lord wants us to "witness" to those in our community who do not yet know Christ. But, how can we find out who they are? We know of no better way than to conduct a religious survey, starting next door to the church and expanding in all four directions. The mobility rate of our American people today is about 25 per cent. That means, theoretically, that every four years all the people in a given area move out and new ones move in. We know, of course, that this is not true because some live in the same home for many years and others move more than once a year. But the mobility rate, it seems, should induce us to divide our area into four sections and then to canvass one section every year. In this way the entire community would be canvassed every four years. Detailed instructions for conducting a canvass are found in "The Religious Survey," obtainable from The Evangelism Bookshop.

Two misgivings about the value of a religious survey are frequently voiced. One is: "We know everyone in our area. We know what church everyone goes to." These thoughts are sometimes expressed particularly in rural areas. We know of no congregation, however, which found this to be true after it conducted a religious survey. Pastors of rural parishes where members "knew everyone" have been confirming 10 to 25 adults year after year. Another argument is that a Christless church body, by its obnoxious and overbearing way of canvassing, has made people in the

community resentful of all who ring their doorbell. We have not found this to be true either. Of course, there will always be those who resent anyone from a church knocking on their door. But, generally, if the canvasser mentions he is from a church in the neighborhood and conducts an interview that is quick and pleasant, he seldom encounters difficulty. Besides, Christians ought to be willing to expect some rebuffs. Jesus told the 70 to wipe the dust from off their feet and move on if they were rejected.

It will be well to keep a general rule in mind: let the religious survey be what the words say, namely, a survey. The canvasser should limit himself to getting information, ALL the information requested on the canvass card. Accuracy, which can be obtained by means of check questions, is of prime importance and must be emphasized repeatedly in training sessions. Should witnessing be done on a canvass? If occasion calls for it, yes. In rural areas perhaps always yes. However, it is better to witness at another time as a guest in the home of the prospect. A more relaxed atmosphere lends itself better to witnessing than the front porch interview during a canvass call. The two jobs are different and require separate training.

The purpose of the religious survey is to "uncover" people — the unchurched, the fallen away heterodox, the strayed Lutherans. Having "uncovered" them we can then begin to witness to them. We can only evangelize people.

W. Valleskey*

*Pastor Valleskey is pastor of Hope Lutheran Church of Detroit, Mich. His parsonage address is the same address as that of The Evangelism Bookshop.

Direct from the Districts

California

History

Our Synod's work in California began 22 years ago in Los Angeles (Gethsemane) and Tarzana (St. John). The first church up north was begun in Santa Clara (Peace) in 1957, and down south in San Diego (Reformation) in 1962. Today there are 31 churches, totalling 3100 communicants, served by 29 pastors.

Installations

New in the District since 1970 are the following pastors: J. Mahnke in Carlsbad (Beautiful Savior), R. Yecke in Lancaster (Our Shepherd), H. Dorn in Anderson (Faith), H. Sauer in Lodi (Christ), M. Nitz in Garden Grove (King of Kings), C. Lyon in Torrance (Zion), F. Bivens in San Jose (Mt. Calvary), D. Seifert in Los Angeles (Gethsemane), G. Geiger in Belmont (Gloria Dei), and A. Habben in Riverside (St. Paul).



Present at G. Geiger installation on January 16. Front: A. Keibel, R. Hochmuth, G. Geiger, T. Franzmann. Rear: D. Valleskey, A. Young, F. Bivens, J. Prange.

Recent Dedications

New chapels completed within the past two years, chiefly through CEF loans, are situated in La Habra (Christ the King), Concord (Bethany), Lancaster (Our Shepherd), and Yucaipa (Prince of Peace). Parsonages were built in Escondido (Ascension), Redding (Mt. Calvary), Con-



cord (Bethany) and Citrus Heights (St. Mark's).

Missions

New fields were opened in the past year in Riverside (St. Paul) and Las Vegas, Nevada (Mt. Olive), under Pastor H. John, and in Victorville (St. Dismas) under Pastor R. Yecke.

Anniversary

Pastor Gilbert B. Seager's 40 years in the ministry were observed with a special service last fall in La Mesa (Shepherd of the Hills). He had helped in the founding of churches in Garden Grove, La Habra, Lancaster, and Escondido.

Christian Day Schools

The Conference has seven schools: in Los Angeles, Pomona, and Garden Grove, and more recently in Belmont, San Jose, Citrus Heights, and San Diego. The congregation in Concord has approved the opening of a school in 1973.

High School

The California Delegate Conference, meeting in San Diego on April 15, approved appointment of a committee to initiate plans for founding a Lutheran secondary school, to begin with the ninth grade and in the existing facilities of one of the southern California congregations.

Tape on Tensions

At the same meeting, attended by 62 persons, a provocative paper on "How to Prevent Tensions and Anxiety in the Ministry" was presented by Pastor Albert C. Young of Anderson, who is a licensed counselor. It was requested that this be taped and made available to interested congregations. Copies may be had at a nominal cost from Bethany Church, 971 Treat Blvd., Concord, CA 94518.

Bible Camps

Youth in grades 4-12 will have a week of Christian fellowship: from the northern churches in Diamond Arrow Camp, Nevada City, beginning July 29, and from the southern in Oak Glen Pines, Yucaipa, starting July 30.

OFFER

Emmanuel Congregation of Hartford wishes to give its used altar frontlet and pulpit fall to a mission congregation. Contact: Pastor Herbert Lemke, Hartford, Route 3, Wisconsin 53027. Phone (414) 629-5926.

COMMUNION WARE

Holy Word Ev. Lutheran Church of Austin, Texas, offers for the cost of transportation a Communion set with 36 individual glasses and a carrying case. Write: Pastor James Radloff, 10601 Bluff Bend Dr., Austin, Texas 78753.

ALTAR

St. Paul Ev. Lutheran Church of Tomah will donate an ornate wooden altar to any congregation that can use it. The altar stands 20 ft. high, 9 ft. wide, 3 ft. 8 in. deep. Contact: Pastor O. W. Heier, 516 Superior Ave., Tomah, Wisconsin 54660.

COLLECTION PLATES

Available to any mission congregation for the cost of transportation: four brass collection plates (11-1/2 x 1-1/2). Write: Pastor Wm. W. Besler, Route 3, Box 372, Crivitz, WI 54114.

REQUEST FOR PEWS

Gethsemane Mission in Oklahoma City is in need of church pews. We are willing to come and get them. Any congregation (preferably from the Midwest) willing to donate the same, please contact: Pastor Paul W. Knickelbein, 8221 Springbrook Dr., Oklahoma City, OK 73132.

PRAYER BOOK REQUEST

Anyone willing to dispose of a STARCK'S PRAYER BOOK (in English) please contact: Pastor Charles Flunker, 607 Main St., Box 331, Stockton, KS 67669.

**ATTENTION,
TEACHERS!**

PRIMARY BIBLE HISTORY

This is a complete revision of the 1955 primary Bible history called *Bible Stories*. The new *Primary Bible History* includes 51 stories from the Old Testament and 50 from the New Testament. With a few minor changes, it contains the same Bible stories as the 1955 edition. However, the text has been completely rewritten for the second-grade reading level. Completely new are also the illustrations, done in contemporary style. Will be available in August.

Size, 6 x 9. Cloth.

7N44 \$4.15

**BIBLE HISTORY FOR
CHRISTIAN SCHOOLS**

This book, published in 1969, is for use in the intermediate and upper grades. The Biblical events are presented chronologically in order to show how God carried out His plan of salvation. The Biblical history has been divided into sections, and then subdivided into teaching units of convenient length. Maps and illustrations have been added as visual aids in understanding the Biblical accounts.

331 pages. Cloth.

7N13 \$4.15

BIBLE STORIES

The 1955 edition for the primary grades is still available in limited quantities.

7N12 \$3.00

**TEACHER'S MANUAL —
BIBLE STORIES**

This manual is intended for use with the 1955 edition of Bible Stories. Much of the information in this manual can also be used with the new *Primary Bible History*.

7N28 \$2.50

Order the above from:

Northwestern Publishing House
3624 West North Avenue
Milwaukee, Wisconsin 53208

CHANGES OF ADDRESS

(Submitted by the District Presidents)

Pastors

- Braun, John A.**
2206 Ezekiel Ave.
Zion, IL 60099
- Diener, Robert J.**
6604 Brush St., Box 316
North Branch, MI 48461
- Schewe, Erwin C.**
Route 1
Allenton, WI 53002
- Schliesser, Paul**
Box 308
5410 46th Ave.
Wetaskiwin, Alberta
Canada

Teachers

- Gronholz, Gene**
Route 2, Box 264C
Weyauwega, WI 54983
- Kasten, Kenneth**
1410 Johnston Dr.
Manitowoc, WI 54220
- Rosin, Rupert W.**
8421 Arlington Dr.
Oklahoma City, OK 73132

ANNOUNCEMENT

At its annual meeting on April 25, 1972, the Synod's Board of Support elected the Rev. Winfred B. Nommensen, 6679 N. 107th St., Milwaukee, Wis. 53224, its new chairman. Pastor Henry Meyer of Ft. Morgan, Colorado, had declined reelection, because he is resigning from the ministry for reasons of health.

Oscar J. Naumann, President

APPOINTMENTS

Pastor David A. Witte of East Troy, Wisconsin, and Pastor Reuel J. Schulz of West Allis, Wisconsin, have accepted appointments to the Executive Committee of the Commission on Evangelism. They are filling vacancies created by the resignation of Pastors Lyle Lindloff and Burton Stensberg, respectively. Pastor Stensberg will continue to serve as chairman of the Western Wisconsin District Commission on Evangelism.

Oscar J. Naumann, President

REQUEST FOR NOMINATIONS

Northwestern College is seeking a replacement for Prof. E. C. Kiessling, who will be retiring from his teaching assignment at the close of the 1972-73 school year. Nominees should be qualified to teach in the field of college English. They should also have an understanding of Lutheran theology; in addition, it is desirable that they be competent to assist in the speech department.

Nominations and their qualifications should be in the hands of the secretary no later than June 15, 1972.

Pastor W. A. Schumann, Secretary
612 S. Fifth St.
Watertown, Wis. 53094

ANNOUNCEMENT OF WITHDRAWAL

Our Savior Ev. Lutheran Church of Marlette, Michigan, by a vote of 13 to 8, has decided to withdraw its membership from the Wisconsin Ev. Lutheran Synod and to apply for membership in The Lutheran Church—Missouri Synod. Differences between the congregation and the Wisconsin Ev. Lutheran Synod became evident in the doctrines of the Inspiration of Scripture, Church Fellowship, and the Public Ministry. The former members of that congregation who did not agree with the vote of the majority have joined St. James Congregation in North Branch, Michigan.

W. J. Zarling, President
Michigan District, WELS

RESULT OF COLLOQUY

In a colloquy held on April 12, 1972, the Rev. Harrison Harndon was found to be in doctrinal agreement with the Wisconsin Ev. Lutheran Synod. In order to provide an opportunity for further orientation he is recommended to Wisconsin Lutheran Seminary for a year of study, while at the same time serving a part-time vicarage in our Synod.

First Vice-President Carl H. Mischke
District President Waldemar J. Zarling
Professor Wilbert R. Gawrisch

REQUEST FOR COLLOQUY

Prof. James Engel, a member of the LC-MS, Concordia College, Milwaukee, Wisconsin, is requesting a colloquy with the view to entering the teaching ministry in the Wisconsin Ev. Lutheran Synod.

Any correspondence pertaining to this request may be directed to the Rev. A. C. Buenger, President of the Southeastern Wisconsin District.

FALL PASTORS' INSTITUTE

The 1972 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held on five Monday afternoons beginning October 2, 1972. Two lectures will be presented on each of the five Mondays from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the library. The following are the topics and the lecturers:

"Dr. Martin Luther on Faith and Reason" — Dr. Siegbert Becker.

"An Exegetical-Isagogical Study of the Prophet Micah" — Prof. John Jeske.

The registration fee is \$5.00. Registrations are to be sent to Pres. Carl Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

Emil G. Toepel, Secretary
Seminary Board of Control

NOTICE!

WELS Civilian Chaplain in Germany

Note: To avoid delay and inconvenience, Pastor Otto has accepted an offer to use the mailing address of a Catholic chaplain. This address is within 30 minutes of the USAEUR Hq. Address all mail to:

Karl J. Otto 392-16-6370
Office of the Catholic Chaplain
Benjamin Franklin Village Chapel
APO New York 09086

PASTORAL CONFERENCE ESSAYS

The Women's Circle of Martin Luther Ev. Lutheran Church, St. Louis, Missouri, has undertaken a service project to provide pastoral conference essays in mimeograph form at cost. The response to a previous item in *The Northwestern Lutheran* was gratifying. Announcements of essays available will appear in *The Northwestern Lutheran* at regular intervals.

New essays include: "The Future of Confessional Lutheranism in the U.S.A.," Mark Bartling, 60c; "Exegesis of Philemon," H. J. Wackerfuss, 50c; "What is the Scriptural Practice for Selecting Soloists and Musicians for our Special Services, Such as Weddings, Funerals, Anniversaries, etc.?" E. Lindemann, 50c; "Sterilization, Abortion, and Birth Control," H. Muenkel, 50c. The following offered previously are still available: "Abortion in the Light of Scripture," K. Strack, 50c; "The Art of Being All Things to All Men," J. Gerlach, 60c; "Race Relations," A. T. Kretzman, 60c; "Principle of Sola Scriptura with Special Emphasis on Church and Ministry," F. Kosanke, 75c; and "The Responsibilities of Christian Parenthood," A. D. Capek, 50c.

The above essays may be ordered from the address given below. Also contact the same address if you wish to have a conference essay mimeographed.

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

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The building of churches in which to preach the good news of Jesus Christ is vital to the extension of God's Kingdom. You can help with this vital work by lending accumulated cash plus pay-day savings to the Church Extension Fund of Wisconsin Evangelical Lutheran Synod.

Lending to the Lord in this way will help your Synod maintain its growth objective of 20 new mission churches financed each year. And at the same time your money will be working for you . . . earning a good return until you need it.

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CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 6, 1972; opening Communion service at 9:00 a.m.

Place: Trinity Ev. Lutheran Church, Elkton, SD; K. Haberkorn, host pastor.

Agenda: Report to the Nine Districts.
M. W. Schulz, Secretary

DISTRICT CONVENTION

Date: June 20-22, 1972.

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

Opening: Communion Service, June 20, 10:00 a.m. C.D.T., at Zion Ev. Lutheran Church.

Preacher: Pastor Richard W. Strobel, Rapid City, S.D.

Essayist: Prof. Armin W. Schuetze, Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Essay: "Scriptural Principles with Respect to the Church's Mission and Christian Welfare Work."

Agenda: "Report to the Nine Districts" and reports of the standing committees.

Pastors and delegates are reminded to bring their own bedding for lodging in the N.L.A. dormitories.

John M. Engel, Secretary

MICHIGAN

DISTRICT DELEGATE CONFERENCE

Date: June 13-15, 1972 (Tuesday to Thursday).
Place: Michigan Lutheran Seminary, Saginaw, Michigan.

Registration: Tuesday, June 13, from 9:00 to 10:30 a.m.

Opening Session: Tuesday, June 13, at 10:30 a.m.

Convention Service: Wednesday, June 14, 7:30 p.m. at St. John Lutheran Church.

Preacher: K. Vertz.
J. Westendorf, Secretary

MINNESOTA

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 27, 1972; 1:30 to 9:00 p.m., with an opening Communion service.

Place: St. Matthew's Ev. Lutheran Church, Danube, Minnesota; O. Engel, host pastor. (Please send all excuses to host pastor.)

Agenda: The Book of Reports and Memorials; "Should Children Be Communed in the 6th Grade and Confirmed Later?"; I. Lenz; Conference business.

A. Jannusch, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR DELEGATE CONFERENCE

Date: June 19, 1972; 9:30 a.m. with Communion service.

Place: Christ, Menominee, Mich.

Preacher: R. E. Frohmader.

Agenda: The Synod's Program.
C. Klein, Secretary

RHINELANDER DELEGATE CONFERENCE

Date: June 25, 1972; 2 p.m.

Place: St. John, Enterprise, Wisconsin; W. Goers, host pastor.

Agenda: Report to the Nine Districts, elections, and stewardship workshop.

M. Fluegge, Secretary

PACIFIC NORTHWEST

DISTRICT CONVENTION

The 28th biennial convention of the Pacific Northwest District will be held June 27-29, 1972,

at Grace Lutheran Church, Yakima, Washington, Rev. M. F. Teske, pastor.

The opening session begins at 1:30 p.m., Tuesday. The convention service, with Holy Communion, will be at 7:30 p.m.

Vice-President Carl Mischke will be the guest essayist. The essay: "Walking Together in God's Mission."

Authorization of lay delegates by their respective congregations should be brought to the convention.

Meals and lodging will be provided by the host congregation. Please notify the host pastor two weeks in advance of pastor's and/or delegate's intended absence at convention.

David E. Bode, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH DELEGATE CONFERENCE

Date: Sunday, June 4, 1972; 2:00 p.m.

Place: Atonement Lutheran Church, 4500 N. Sherman Blvd., Milwaukee, Wis.

M. Gibson, Secretary

DISTRICT CONVENTION

Date: Tuesday, June 13 through Thursday, June 15, 1972.

Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, WI 53213

Opening Communion Service: Tuesday, June 13, at 9:00 a.m. at Woodlawn Lutheran Church, 2217 S. 99th Street, West Allis, WI 53227, Reuel Schulz, Pastor. Pastor Winfred Nommensen will preach the sermon. Pastor Reuel Schulz will be the liturgist.

Essay: "Scriptural Principles with Respect to the Church's Mission and Christian Welfare Work," by Prof. Armin Schuetze.

Noon meals will be served at the High School. No evening sessions are planned. Every congregation is to be represented by a lay delegate. All male teachers, pastors, and professors of the District are expected to attend or tender a valid excuse.

Registration of delegates will be made at the High School after the opening service. A registration fee of \$2 will be collected from every pastor, professor, teacher, and lay delegate on arrival. Lay delegates must present their credentials signed by the president and secretary of their congregation as they register.

The High School is located in the first block south of Bluemound Road (Highway U.S. 16; S.T.H. 18 and 19), on Glenview Ave. (84th Street) a short distance north of the 84th Street exit from the east-west freeway I-94.

Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 6. The office staff will be helpful in making reservations at nearby motels on request.

Heinrich J. Vogel, Secretary

CAMP LOR-RAY Twin Lake, Michigan

The 1972 schedule for camping is as follows: July 3-8 (Rev. D. Krause), July 9-15 (Rev. R. Molstad), July 16-22 (Rev. D. Lillegard), and July 23-29 (Rev. D. Sievert).

Any youngster aged 9-15 is encouraged to attend. Children aged 9-10 are limited to one week; boys or girls aged 11-15 may attend for any two contiguous weeks. The fee is \$26.00 for each week. Circle the week or weeks you wish to attend, and mail with a deposit of \$5.00 to the Camp Manager:

Mr. Robert Ring
2242 North 68th Street
Wauwatosa, Wis. 53213

Camp Lor-Ray is owned by laymen and pastors of 8 ELS and 32 WELS congregations in Michigan, Illinois, and Wisconsin. Lor-Ray is located 12 miles north of Muskegon, just off highway No. 31. It offers a unique opportunity to our youth: Bible study, handicrafts, nature study, sports — all taught by a volunteer staff in a wonderful out-of-doors setting. Lor-Ray features complete recreational and dining facilities for 100 campers, 165 acres of heavily wooded dunes, and a 25-acre lake.

Duane D. Anderson
Publicity Director

CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., is sponsoring three weeks of Christ-centered camping for boys and girls ages 8 to 14. The camp fee is \$30.00 per week per child. The dates: July 9-15, July 16-22, and July 23-29. We will be camping at Willerup on Lake Ripley near Cambridge, Wis. For further information please contact the camp manager, Mr. Martin A. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program, please contact the manager.