

The Northwestern Lutheran

May 20, 1973



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Briefs by the Editor



Before another publication date rolls around, we shall have observed the Festival of Ascension. Though the world ignores the Ascension of our Lord, we Christians cherish it. Scripture assures us that the ascended Christ has all things under His feet and is the Head over all things to the Church (Ephesians 1). We are safe when we entrust our lives to Him. What is more, He has promised to come again and to receive us unto Himself. This is ample reason for us to celebrate the Ascension. It is one of those Christian festivals that even more than others lifts our eyes from earth to heaven. We need that.

In these United States we parents still have the freedom to impart these saving truths to our children. What a privilege this is becomes clear when we contrast our situation with that of parents in Russia. Reports have been appearing in some church papers about stepped-up activity against any efforts on the part of believing Russian parents to indoctrinate their own children. Young people in Russia are not being taught to believe in the God of heaven and earth, but in the Russian system.

Evidence concerning the efforts of the Russian state to indoctrinate children in its atheistic philosophy comes through clearly in a firsthand report on Russian elementary education written by Mrs. Vernon Beach.

It was her privilege to tour Russian elementary schools last December. Having attended Dr. Martin Luther College for a time and having also taught first and second grades at Redeemer Lutheran School, Fond du Lac, Wisconsin, Mrs. Beach was particularly interested in comparing what she saw in Russia with her own experience in our schools. At the same time she brought to bear what she had learned in earning her Mas-

ter's degree in Elementary Education at the University of Arizona at Tucson.

Mrs. Beach, the former Margie (Margaret) Leach, is an Ensign at the Naval Air Station in Meridian, Mississippi, where she serves as Education Officer. She is a member of the Church of the Open Bible (Pastor Arthur A. Guenther) at Whiteriver, Arizona, where she was also married last June 30. Her husband is stationed at Pensacola, Florida, where he is taking flight training. We thank Mrs. Beach for sharing her observations with us.

Our Synod has 443 congregations in the State of Wisconsin, divided between three Districts. In this issue's article in our series of state-by-state accounts of our Home Mission program, Pastor Kurt Koeplin reports on the 17 congregations that are mission congregations. Pastor Koeplin is one of the two pastors at Atonement Lutheran Church, Milwaukee, Wisconsin, and the vice-chairman of the Southeastern Wisconsin District Mission Board. I'm sure you will appreciate his approach as he writes about the why and wherefore of continued Home Mission activity in the heartland of the Wisconsin Synod.

We would like to make a correction. In the April 8, 1973, issue we printed an article on "Our Lutheran Seminary at Hong Kong" (pages 104-105). Missionary Gerald Lange of Hong Kong informs us that the Bible Institute offers a two-year course, not a one-year course as stated. Besides offering pre-seminary training, it also trains teachers to teach Bible subjects in the mission's primary and secondary schools, and gives special instruction to the mission callers. We are happy to transmit this information.

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

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OUR COVER

The picture of St. Philip's Congregation at worship was taken on Sunday, April 15, 1973. St. Philip's is a WELS mission in Milwaukee's Inner Core. Its pastor is the Rev. Gary Schroeder. — See page 156f for more information on St. Philip's and the other home missions in Wisconsin.

THE NORTHWESTERN LUTHERAN

Editorials

Justification of The Guilty Throughout the generations man has devised various ways of exonerating himself of guilt before God. The most ancient goes back to generation number one. The first man on earth resorted to it in the Garden of Eden. He *shifted the blame*. He explained, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat."

Saul, the first king of Israel, devised another one. He *improved on the command of God*. Instructed to destroy everything seized in the battle with the Amalekites, he spared the best of the cattle and sheep "to sacrifice to the Lord" — or so he said.

The Pharisee in the Temple had still another way of justifying himself. He *diverted attention to another person* who in his opinion was worse than himself.

As a last resort one can always *make an exception of one's self* by saying, "I just don't think that God meant this to apply to my circumstances."

The words which Samuel addressed to Saul, following the battle referred to above, expose the futility of all rationalizations and excuses, no matter how ingenious. He declared, "To obey is better than sacrifice, and to hearken than the fat of rams."

But the guilty sinner need not strive to exonerate himself. There is another way of reacting to guilt. It is indicated in Psalm 32: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me; my moisture is turned into the drought of summer. I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

You can rationalize your sins, and you can explain them away, but you cannot justify yourself in the sight of God. But God can justify you, and He does so in Christ. And that is what the Christian faith is all about.

Immanuel Frey

"A Question of Social Atmosphere" While not everything that is being written about China today can be accepted at face value because we have only recently begun to peer behind the bamboo curtain, yet it does appear that in a number of respects China is as far removed from us in sex conduct as it is in politics. The 22 newspaper editors who recently toured China agreed that signs of sex are hard to find in China today.

No one wears provocative dress that highlights sex zones. Young, unmarried girls will not buy contraceptives, although they are available on the open market. Even though it has become normal for women to marry at 24

and men at 26 to 28, cases of extramarital sex are said to be "very isolated." Homosexuality seems to be almost unheard of.

Asked for an explanation of this muting of sex, a woman who manages an electronics factory in Shanghai replied, "It is a question of social atmosphere."

In China they do not breathe sex at all hours of the day, as our sex-smog atmosphere almost compels us to do. The social air we breathe in America is rank with the effluvia of sex given off by sexual movies, by books and periodicals that make bald appeals to prurient interests, by advertising that counts on sexiness to sell products, and by popular songs that glorify physical love. Our social atmosphere is musky with sexuality.

It is small wonder that in our country fornication receives little public censure; venereal disease is on an epidemic course; homosexuality is gaining respectability; abortion is no longer held to be an unnatural crime; and children are unwelcome because they interfere with free sex. The sulphides and monoxides of sexuality are polluting and poisoning our way of life.

Public protests by Christian citizens can achieve something, but God may well have to send a fierce gale to clean our nation's air. Pray that it may not be Communism!

Carleton Toppe

The Great Gulf The Pharisees tried to undermine Jesus with the question: "Is it lawful for a man to put away his wife for every cause?" The Sadducees tried the same trick with the monstrous case of a woman and seven men.

The tactic is still used in many a college classroom and circle of society to ridicule Scripture's role and order of the sexes. When the big guns of anthropology, sociology, and psychology are brought to bear upon the "neanderthal" notions of chastity, virginity, and fidelity, classrooms roar with laughter and guests on TV shows squeal with delight.

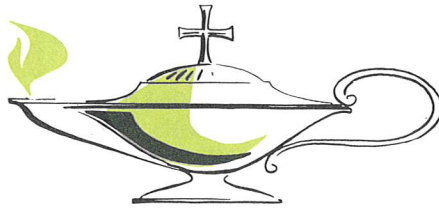
The critics are right about one thing. At no visible point does Christianity differ more from the world than right here. The great gulf fixed between church and world is widest at this point. No Christian has the right to bridge that gulf or discuss it away.

You do not have to be a Dr. of Theology to discover that people not only break the Sixth Commandment, but are broken by it. Pagan historians have traced the rise and fall of a people, any people, by their sexual morality or lack of it.

Obviously, people who cannot build a home cannot build a nation. The man who cannot control his own appetites cannot control anything else either. The one thing the champions of the "new morality" never tell you is the end of the story — what happens to people who live by their lusts.

Jesus points us to the narrow way and the strait gate because any other way "leadeth to destruction."

John Parcher



Studies in God's Word

The Press to Perseverance

But call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions.

Partly whilst ye were made a gazingstock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used.

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

Cast not away therefore your confidence, which hath great recompense of reward.

For ye have need of patience that, after ye have done the will of God, ye might receive the promise.

"For yet a little while, and He that shall come will come and will not tarry.

"Now the just shall live by faith, but if any man draw back, My soul shall have no pleasure in him."

But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul (Hebrews 10:32;39).

The writer of *Hebrews* is a master painter. Earlier in this chapter he laid the undercoat of exhortation. He earnestly urged his reader to approach the Father in full assurance of faith, to profess their sure hope unflinchingly, and to put into practice fraternal love in view of the final Day. To highlight his exhortation he

next painted in the dark shadows of admonition, presenting the somber prospect of apostacy: suffering the terrifying consequences of a spiritual relapse. Turning from the dark colors of his palette, he deftly strokes the brighter hues of evangelical persuasion.

The writer's final appeal in this chapter calls attention to the Hebrews' past performance, their present need, and the future promise. He urges present patience in view of their past perseverance and with an eye to the precious eternal possessions.

First Love

New lamps seem to burn brighter. So the newly-kindled faith of the Hebrews had glowed in the earlier days and had been fanned by the winds of adversity. Although their lives had not apparently been put into jeopardy, they nevertheless had been exposed to public abuse and ridicule. They had been made a reproachful spectacle since they had thrown in their lot with fellow believers who had been imprisoned. Identified with Christians, the Hebrews had suffered the confiscation of their property. All this they had endured patiently and joyfully, considering it an honor to be counted worthy of suffering shame for Christ's sake.

They had been supported in their struggle with many afflictions by their grasp of better and enduring possessions, the eternal treasures in heaven. Willing to suffer the loss of the lesser: name, goods, limb, and life, they had held out for the greater: the gifts of grace reserved above,

"where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

Oh, for a return to the first love! Forgetfulness of well-known and acknowledged facts is a worse affliction than persecutions. The great gain of spiritual possessions does not diminish. Recall and recapture the first love!

Steadfast Endurance

The real test of genuine love comes after the honeymoon. True love includes patience. But blind patience is not being called for. It is endurance in view of the rich reward of grace. If the promise of God leads to the working of God's will, it surely is worth waiting for to have and to hold.

How long must one keep a grip on his confidence, the fearless faith that carries great and glorious compensation? Just a little while — a very little while. For the Coming One will not tarry beyond the appointed time, which is drawing near. Soon, very soon, He will bestow His rich reward of grace.

But only the just will carry off the crown of life. The one who shrinks back from the life of faith here will lose the life hereafter. He who loses faith now will lose the life to come. Quitters are losers.

We, however, have been put into the circle of the Winner. His life has become our life. With His perfect life and sacrificial death He has won for us the right to live in God's presence. His righteousness is credited to us through faith and appropriated by faith. We stand acquitted, for God has declared us just.

With His victory over sin and death He has won for us eternal life. Because He lives, we shall live also (John 14:19). Our Champion says to us: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die" (John 11:25,26).

May the God who has called us to life grant us steadfast endurance in the kind of faith that appropriates the future and acts in the present in the light of that future!

Paul E. Nitz

This is the Love of God

THAT WE KEEP HIS COMMANDMENTS

A series of short articles on God's Ten Commandments can serve a useful purpose for all of us. Although we know from the Scriptures that the believer does not need the Law, insofar as the "new man" in him is concerned, yet we know also that as long as we live in this world of sin we are not completely divorced from the sinful flesh. In I Timothy (1:9) Paul writes "that the Law is not made for a righteous man"; but he also reminds us, in his letter to the Romans (7:18) "that in me (that is, in my flesh) dwelleth no good thing." Luther puts it this way: "According to the spirit the believer is righteous, without any sin whatsoever, and does not require the Law, but according to the flesh he still has sin. . . . Since, then, sin still exists in us, Scripture judges us to be equal to the unrighteous and sinners, so that according to the flesh we must have the Law just as much as they."

There is no contradiction between (1) Bible passages which say that Christians do not need the Law and (2) passages which say that we do. The passages in the first category speak of the Christian according to the new man; those in category number two refer to our old, sinful, corrupt nature. In short, we do need God's Law, for we are not going to be perfect until we are with our perfect Savior in heaven. We, also as believing Christians, need to use the divine Law as a *curb* (to crucify our sinful flesh); as a *mirror* (to keep reminding us of our imperfections); and as a *rule* (to help us regulate and direct our lives in harmony with God's will).

These articles will concentrate on the fact that the Law is indeed useful to Christians as a guide or rule for living. We know that salvation is possible for us only by a perfect keeping of God's Law. At the same time we

also know that we can't possibly keep God's Law perfectly. But, praise be to God, He has kept His own Law flawlessly for us in the Person of Christ Jesus, our Substitute — our Savior.

As we view the Ten Commandments in that light, we see in them God's answer to our questions regarding true Christian living. When we ask: "Lord, how can we thank You for all You have done for us?" He shows us how His Law guides us in sanctification. And for this, too, He gives us the help we need. He leads us in our performance of works of love, for "this is the love of God, that we keep His Commandments" (I John 5:3). "By this we know that we love the children of God, when we love God, and keep His Commandments" (I John 5:2).

Striving to keep the Commandments is in no way an attempt on our part to earn even a small part of our own salvation. Christ has already earned it all for us. Striving to keep the Commandments is rather a Christian's God-guided response to the glorious fact that "Christ has redeemed us from the curse of the Law, being made a curse for us!"

Philip R. Janke

A Christian Look at Soviet Elementary Education

How many of us remember to pray for that vast third of all mankind living in the spiritual blindness of Communism, among whom are some true sheep, cut off as sheep without a shepherd? There is perhaps very little else that we as Christians can presently do for them, since even a tourist cannot take a Bible or other religious literature into countries like Russia.

This fact struck me particularly when, as a member of the Research Center for the Study of Socialist Education, I was privileged to tour Soviet elementary schools this past winter. Entering Russia and traveling there was an enjoyable experience. And yet depressing, when as Christians we consider what the aim of their educational system is.

Touring Soviet elementary schools and talking with the instructors and pupils, I sensed some superficial resemblances between their schools and our own WELS Christian day schools. In both cases the school systems desire only the best for their young and indeed for the entire society. Both appear to press every fiber of their lives toward achieving this end. But that's where the resemblance ends. On two issues there is total disagreement: 1) in the basic assumption about the nature of the child, and 2) in the goal to be achieved by the educational process. There are also distinct differences in method.

Soviet System Inflexible

Dr. Zoya Zarubina, chairman of

the Educational Commission of the Institute of Soviet-American Relations, informed us that the Soviet educational system is unified throughout the entire nation. In requiring uniform dress and in many other externals, the system is quite rigid and inflexible.

Soviet children begin elementary school at the age of seven rather than earlier so that those who must ski to school will be old enough to do so, and that no deviations within the national plan will occur. Elementary pupils attend school six days a week, but have summers, political holidays, and winter holidays off. Christmas is just another working day; but "Father Frost" brings gifts during the 11-day winter recess at New Year's.

Since all Russians (men and women) must work under penalty of incarceration for the crime of "parasitism," preschool education involves

many, if not most, children. Preschoolers, too, are dressed in uniforms according to age.

Most children are kept at school till evening when working parents pick them up. During their after-class hours they are involved in Communist youth organizations from first grade on. These seem to have a greater influence on their lives than virtually anything else. Discipline problems at any age are almost nil, but a guide informed me that if a teacher cannot handle a child, his Communist youth organization can and does.

What Is the Child?

As WELS Christians, we will undoubtedly ask: "Just what is the basis of collectivist education? That is, what is its concept of the child? And how is this concept nurtured, and to what goal?"

In a Communist society where even the parents are called to attend meetings indoctrinating them in "How to Teach Your Child the Truths of Scientific Atheism," the child is considered no more than a highly evolved "animal" capable of either good or bad, whose life ends at death. Throughout school, the child is strongly indoctrinated not only politically, but also "morally." Naturally, when a child is viewed as nothing but an organism which will respond correctly when stimulated correctly, the means of making him fit a desired mold become obvious — stimulate him right.

The goals which the Soviet Academy of Pedagogical Sciences has set as the end results of its system of child rearing and training are to teach the children and youth: to work for the good of the collective (collectives even in the early grades work for social ends); to work well with others; to be honest, modest, kind, true, attentive, respectful of elders; to honor and desire to join the Communist youth organizations; to become a diligent student and a lover of work, particularly manual work; to love the Motherland, the Communist Party, and to honor its representatives and soldiers; to understand the superiority of the Communist system over the capitalist system; to develop self-discipline and to shun pride — in

short, to become a perfect person and a perfect Communist.

As WELS believers, we would agree with many of their personal goals. However, we would be quick to



Ensign Margaret Beach

add that the Word of God disagrees entirely with their initial view of the child and with the goal toward which they are training him. We know that to train up a child in the way he should go requires two elements — Law and Gospel. Only the Gospel is the true motivating power for the kind of a life pleasing to God. The very most that Soviet schools, rigid and severe by American standards, can achieve by their "moral" education is a certain degree of civic righteousness. They cannot really make the child a better man. In fact, the righteousness of faith which is the core of our WELS child-rearing is neither recognized nor sought in the Soviet educational system. In fact, world Communism opposes that very thing.

Political Emphasis

From nursery school on, political education is an integral part of Socialist education. Even in their pre-school classes pupils are taught the virtues important to the success of a collective society. The kindergarten room is likely to feature a picture of Lenin or some other well-known Soviet figure or event.

The emblem of the hammer and sickle surrounding the globe is found everywhere, from kindergarten rooms to coat lapels, to red-cloth signs covering entire buildings, to flags up and down streets much like our Christmas decorations. Busts of Lenin greet visitors in most schools and public buildings. Circuses, sports events, and operas begin with a Communist tribute. Children are expected to memorize Lenin's advice to youth. The role of any individual is defined by his contribution to the group. What are people then? Mere cogs in an ever-turning wheel seeking to establish Communism throughout the world under the current slogan: "Workers of the World Unite!" The entire educational system is designed to effect that goal.

It is clear that this system has substituted the Communist state for God. The very textbooks are permeated with reverence to this "god." In fact, everything centers around their "god" — their school bulletin boards, clubs, streets, even home training and social life.

This can only grieve us, since God did not create us or our children as cogwheels, but living persons who, because they have fallen into sin, need the redemption that is in Christ Jesus. Communist citizens are in need of Christ no less than others. This, of course, brings us back to the beginning. Are we remembering to pray for that vast third of all mankind living in spiritual darkness? At the moment, this is about all we can do to carry out our assignment as far as they are concerned — the assignment that tells us to go into all the world and preach the Gospel to every nation.

Should we ourselves ever be confronted with the issue of mandatory socialist education, we must remember that as Christians we dare not render unto Caesar the things that are God's. We must always keep in mind that our children belong to God, and that our Savior looks to us to bring them up as children of God. This is manifestly missing in the Soviet educational system.

Margie Beach

Silent Generation - Good or Bad?

Are you a member of the silent generation? This is one of the many adjectives that has been used to describe people of our day.

Within the Christian Church, there have been far too many silent generations. It wasn't that way in the early Christian Church. The church in Jerusalem numbered many thousands. These members spoke out and the membership grew. A bitter persecution broke out against the Christian Church and the members had to flee for their lives. Did this silence them? The Bible says, "They that were scattered abroad went everywhere preaching the Word." This does not mean the Apostles, for we are clearly told that they stayed in Jerusalem. It means the members: the laymen and laywomen of the Christian Church. Their testimony turned the world upside down. Paul describes it this way, "Yea, verily, their sound went unto all the earth and their words unto the ends of the world."

Today people may become very involved in working for themselves or for a friend who is a political candidate. They may wave their arms and

shout themselves hoarse at a basketball game or a football game. They are called fans. But if a Christian talks to his friends and neighbors about his Savior with enthusiasm, he is often called a fanatic. Is it any wonder that some denominations are losing members year after year, if their lay members don't think enough of their faith to ever talk about it? The Bible commands us, "Let the redeemed of the Lord say so."

But what should you say? How would you introduce a person to the Christian faith? What points would you make and what outline would you follow? God's plan for man was in preparation for over 4,000 years, and has been tremendously successful for 2,000 years wherever and whenever it has been presented. The Bible tells us that man cannot save himself for he is a sinner. But the God of justice is also a God of love who desires man's salvation. "God so loved the world that He gave His Son." That Son took man's sins upon Himself and paid for them on the cross. His message, "It is finished," means that our debt of sin has been

paid in full. How then are we saved? "Believe on the Lord Jesus Christ and thou shalt be saved." This message may be foolishness unto the wise, but it is the power of God unto salvation to everyone that believes.

Do you believe this message with all your heart? Are you grateful for what the Lord has done for you in His eternal Son, Jesus Christ? Then Jesus is talking to you when He says, "Ye shall be witnesses unto Me." The believer looks upon this not as an option, but a duty which is a privilege.

A census of any community will very likely show that there are hundreds among us in whose hearts Christ does not yet live. What shall we do about it? A few splashes in the press and a few special services in churches will change very little, if anything. But if the redeemed of the Lord begin to say so; if they know in whom they have believed and how to tell about Him and His work logically and winningly, then a community can experience enduring blessings which only God can give. God's army doesn't need AWOL soldiers; it doesn't need standing reserves; it needs men and women in the fighting line using the Sword of the Spirit, which is the Word of God. Will you join up?

Pastor Frederic G. Kosanke
First Ev. Lutheran Church
Elkhorn, Wisconsin

CLOSING EXERCISES at WELS Schools

Wisconsin Lutheran Seminary Mequon, Wisconsin

Closing Concert—May 29 at 7:30 P.M.
Graduation Service—May 30 at 10:00 A.M.

Northwestern College and Northwestern Preparatory School Watertown, Wisconsin

Alumni Meeting—May 23 at 3:00 P.M.
Alumni Luncheon—May 23 at 5:00 P.M.
Commencement Concert—May 23 at 7:30 P.M.
College Graduation—May 24 at 10:00 A.M.
Preparatory Graduation—May 24 at 1:30 P.M.

Dr. Martin Luther College New Ulm, Minnesota

June Concert—June 7 at 8:15 P.M.
Graduation—June 8 at 10:00 A.M.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert—May 25 at 7:30 P.M.
Graduation Exercises—May 26 at 10:30 A.M.

Northwestern Lutheran Academy Mobridge, South Dakota

Commencement Concert on May 23 at 8:00 P.M.
Commencement Exercises on May 24 at 10:30 A.M.

Martin Luther Academy New Ulm, Minnesota

Academy June Concert—June 6 at 8:00 P.M.
Academy Commencement—June 7 at 10:00 A.M.

"Mothers and children doing well.
Thank you."

Missions in the State of Wisconsin



Time of prayer at St. Philip's, Milwaukee

At risk of putting the frenzied exponents of ZPG (Zero Population Growth) into cardiac arrest, this article could be titled: "One Hundred and Twenty-Three-Year-Old 'Mothers' Still Giving Birth to Healthy Children!"

The "mothers" in this case are the congregations that comprise the Wisconsin Synod within the confines of the cornerstone state of the Synod, Wisconsin itself. In 1850, representatives from less than a half-a-dozen congregations gathered at old Salem Church, Granville (now a part of northwest Milwaukee) and bravely began a "national" organization known today as the Wisconsin Evangelical Lutheran Synod.

It is not a cliché to say that "God blessed this venture of faith" far beyond the expectations of any of our founding forefathers. Today, 123 years and over 443 WELS congregations later, the "mother churches" of the Synod are still founding mission daughters within the commonwealth of Wisconsin.

Wisconsin — A Heartland Area of Lutheranism

Wisconsin itself has long been noted as one of the heartland areas of Lutheranism. In addition to the 443 plus WELS congregations, other branches of Lutheranism also are heavily represented in the state, with the number of congregations rivaling our own.

A fair question would be: "How can mission work be done in a state

that already has nearly 1,000 Lutheran churches in it?"

An answer is found as we briefly survey the 17 mission congregations of the three Wisconsin Districts which function within the state's boundaries.

Southeastern Wisconsin

Milwaukee is one of the few cities of our country which do not need further state identification. "Everyone knows" where Milwaukee is and that which, supposedly, "made it famous."

Some in our Synodical membership may, however, be unaware of yet another distinction the city has, namely, St. Philip's Congregation. It proclaims Jesus to a constituency which is neither largely white nor largely Germanic. St. Philip's is one of but two congregations in all of the Synod whose membership is over 90% black and where over half of the communicant strength functions in a "single parent" status.

Every missionary speaks of the "uniqueness" of his area of responsibility. Pastor Gary Schroeder of St. Philip's does seem to qualify on this score as he serves the 454 souls — 227 of which are communicants — of St. Philip's. The congregation also maintains a three-teacher, 90-pupil Christian day school and is striving mightily to leave the "daughter status" and join the self-sustaining "mothers" at the earliest possible date.

Fanning out like spokes on three quarters of a wagon wheel, the other

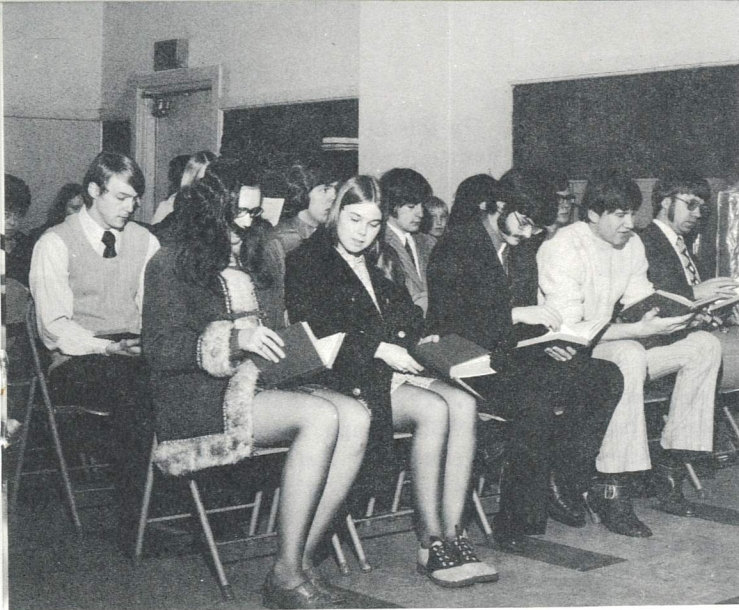
five missions of the Southeastern Wisconsin District shoot out from the central city reflecting suburban growth and the mobility of people.

Starting in the southwest and moving counterclockwise, the five missions are: Star of Bethlehem, New Berlin; Faith, Sussex; St. Mark's, Brown Deer; Crown of Life, Hubertus; and Redeemer, Cedarburg.

Two of the five have new church buildings (Star of Bethlehem and Faith); St. Mark's worships in its Christian-day-school building; Crown of Life is still in a township fire hall, but is in the process of planning its worship unit; Redeemer, Cedarburg, is in the middle of church construction. Generally, all of these missions are either in new growth areas or are in areas that are swiftly filling up. The hope, under God, is that the maturation period between daughterhood and adulthood for all of these "youngsters" will not be long in coming.

Northern Wisconsin

Four of the six missions of the Northern Wisconsin District were born because of church history and urbanization. Prior to 1961 we were not represented in these four cities. "Our" people were directed to existing congregations of our then sister synod. After 1961, when we were compelled by God's Word to suspend fellowship, our people who were leaving the farms and moving to the cities urged us to serve them with an uncompromised Gospel message. Cal-



College students attending services at Divine Word, Stevens Point



Pastor Roger Kobleske and Sunday school class at Stevens Point, Wisconsin

vary. Sheboygan; Grace, Waupun; Divine Savior, Shawano; and Redeemer, Tomahawk, all came into the world after that historic date. All are thriving, and all anticipate self-support in short order.

St. Luke's of Little Chute is singled out only because its birth announcement made the Roman Catholic diocesan paper: the first non-Roman church in the 108-year-old history of the city! The growth of both city and surrounding area should cause this little youngster to grow at a much faster rate than its present circumstances have permitted.

St. Paul's, Tipler, with its quaint rough-cut, log-cabin chapel may be with us for quite some time. It is NOT in the path of certain area growth. Its industry is pulp cutting,

an industry that takes much earth, lots of trees, and not too many people. But the souls of Jesus who are there are served as a part of a triple parish together with Stambaugh and Beechwood, Michigan.

Western Wisconsin

Three of the five Western Wisconsin District missions are in college towns.

St. Mark of Eau Claire and Divine Word of Stevens Point serve communities hosting a part of the state's "UW system." Good Shepherd of Beloit is in a city which boasts of a small private college of some renown. These missions not only permit us to serve growing communities, but also give us the opportunity to minister to

the spiritual needs of hundreds of college-age young people.

St. James in Prairie du Sac, a remote Madison suburb, is also feeling the growth effects stemming from reasonable proximity to the large UW Madison campus. Mt. Olive of Monroe does not have colleges or universities in its spiritual backyard, but nonetheless this oldest (1945) of our children has also been able to look longingly for graduation day in the not too far distant future.

Why missions in the heartland? Simple. The Lord is still calling us to work among people, and heartland or no, there are thousands of people in Wisconsin that still must hear about a Father's love and His Son's life.

Kurt F. Koeplin

Worshippers at St. Paul's Lutheran, Tipler, Wisconsin



Tipler's log church — Pastor Paul Kante



Jesus' Little Ones in our World Mission Field

"The promise is unto you, and to your children, and to all that are afar off" — Acts 2:39.

The Lord Jesus warned His disciples against giving offense to children, whom He described as "these little ones which believe in Me." With them also in mind, He instituted the Sacrament of Holy Baptism so that saving faith might be bestowed also on those who intellectually are not able to understand the Gospel, but who still are in need of its blessing. When He enjoined His disciples to make disciples of all nations, He cer-

tainly included little children in His command and promise, "baptizing them in the name of the Father, and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" — "He that believeth and is baptized shall be saved."

Thus Peter could include children with grownups, when he said on the Day of Pentecost: "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off."

In this faith our missionaries have gone out with the Word in the power of the Holy Spirit to make disciples of all nations, baptizing and teaching little children no less than others in the saving name of Jesus.

Baptism of Twenty Children at Shimekampa

There's a little thatched church hut at Shimekampa, some 60 miles west of Lusaka. Here Evangelist P. Nkausu gathers with his little flock of villagers about the Word of God. Their church is only a grass hut, and the parents are able to offer their children very few of the things so many of us take for granted.

Yet, thanks to the patient and persistent efforts of Paison Nkausu, these children have all they need, for they are being brought to Jesus. Some are old enough for Sunday school. Of these, some can read the precious stories of God's love; others



Twenty children baptized in one service at Shimekampa, Africa.



Nursing Sister Althea Sauer and Medical Assistant Sakuinje and two babies born at Mwembezi Dispensary.

Sunday school class at Ntopa. Mr. Ephraim Mission (right rear) is the Pastoral Helper.



Mobile clinic program. There are five such shelters.



will have the lesson read to them. And yet others are still babes in arms. But all of them were brought to be baptized — all 20 of them in a single service — and are now among those of whom the Son of God has said: "Of such is the kingdom of God."

Our Church of the Future

It is difficult to win grown people for Jesus, and often it is just as difficult to keep them faithful to Him. This makes the work with children so very important, as we also know from the Bible. "Train up a child in the way he should go; and when he is old, he will not depart from it."

Missionary John Janosek of Malawi relates the following, "Our Pastoral Helper, Mr. Ephraim Mission (!), is an exceptionally good Sunday-school teacher. He really packs them in Sunday after Sunday, and his wife works with him in the program. — This is where we get our members of the future. Adult converts are hard to keep with the church, but these little chaps will grow up with the Truth."

**"Of Zion it shall be said,
This and that man was
born in her!"**

"Fortunate is the child that is born at our Mwembezi Lutheran Dispensary," writes Superintendent Theodore Sauer. "The two babies held by Mrs. Sauer and medical assistant Effie Sakuinje, were among the 100 delivered by Nurse Sauer at the dispensary, and they are off to a good start in life. Others are less fortunate and are brought to us too late."

Sometimes infants, born in the villages, are brought with incurable malfunctions, and our nursing sisters cannot help them physically. But what a precious comfort for all concerned when such children are carried to a medical dispensary like ours, where spiritual healing is dispensed through Holy Baptism because saving souls is the primary purpose for its existence!

Of these, too, we may say with rejoicing: "The Lord shall count, when He writeth up the people, that this man was born there!"

Edgar Hoenecke

"Project GO"

Recently returning to the United States is "Project GO" volunteer William Krug of Campbellsport, Wisconsin. Under the direction of the Lutheran Collegians Missions Committee, *Gospel Overseas* is but one of several Christ-centered programs supported by National Lutheran Collegians in the work of strengthening, reclaiming, and gaining souls for Christ.



Faith and Bill Krug

Initiated in 1969 in cooperation with the Evangelical Lutheran Synod, the program sends volunteers to a foreign mission field for a period of two years to serve with their time and talents in the work of spreading the Gospel.

Presently the GO project is in action in Peru, South America. Members of the mission staff include Pastor and Mrs. James Olsen, Ralph Mozach, and Pastor and Mrs. Robert Molstad. Orlin and Judie Myrlie served until February, 1972, and Pastor and Mrs. Theodore Kuster until June, 1972.

Gloria Dressel (nee Bublitz) was the first GO volunteer, arriving in Peru in 1969. Mr. Krug was encouraged by her to become a volunteer. He left for Peru in September, 1970. Gloria returned to the states in December of that same year.

While in Peru, Bill met Miss Faith Jasper from Vancouver, British Columbia, who was teaching in a school for the missionaries' children. At the time of Bill's arrival in Peru, she was living with Gloria Dressel in Reynoso. Bill and Faith were married several months before their return to the United States in October, 1972.

Mr. Krug's work was mainly in the area in and around Lima, the capital of Peru, and included a wide variety of duties. He taught school, conducted Sunday services, taught several of the members a pre-seminary course, assembled hymnals, assisted in maintaining cars and houses, and for the last six to eight months of his stay served as treasurer of mission funds for joint expenses. On two occasions Bill traveled to the mountain village of Pacllon to teach the members and interested persons there.

Living conditions in Peru vary widely. For the first year and one-half, Bill lived with the Olsens in their four-bedroom home. Later he lived in a one-bedroom apartment which occupied the rest of the building. After their marriage, Bill and Faith lived in an upper flat in Reynoso, one of the "barriadas" in which they worked. A barriada is a shanty town. Reynoso was one of the older, more improved ones. The houses there were of brick construction and were equipped with lights and running water.

Mr. Krug has been a lifelong member of Immanuel Lutheran Church of Campbellsport, Wisconsin, a congregation of the Wisconsin Ev. Lutheran Synod. Prior to leaving for Peru, he studied for five years at the University of Wisconsin-Madison for a B.S. degree in Civil Engineering. He was a member of the Madison chapter of Lutheran Collegians during most of that time.

Recently accepted as a volunteer worker by the ELS board and the Missions Committee of Lutheran Collegians is Miss Vickie Miller, who will replace Bill in Peru sometime in the future. Vickie is an education major from the University of Wisconsin-Whitewater.

Pamela Werner

What about the “Rapture”?

Undoubtedly you have read about the 2,000-member congregation in North Hollywood, California, which recently changed its bylaws to provide continued leadership of the church if its officers were suddenly taken to heaven. An article of the bylaws of First Assembly of God Church has now been amended to read: “The blessed hope . . . clearly speaks of an instantaneous and general translation of members of the assembly. All pastors, deacons, elders, and other . . . leaders and officers are expected to be caught up alive in a moment of time, thus depriving the church of duly constituted legal representation. In such an event the remaining members . . . shall meet in an emergency church council the following Sunday at 11 A.M. and elect . . . a temporary chairman.” Members have also been urged to rewrite their wills and insurance policies naming the church as beneficiary. Since Assembly of God churches generally teach that those “raptured” will go to heaven for seven years and then return at the millennium to rule on earth with Christ for 1,000 years, one can say that the North Hollywood congregation at least is living up to its creed. More important, however, is the need to determine whether their creed agrees with Scripture.

Sensational

Descriptions of the “rapture” are startling, to say the least. One of the more sober discussions is that by Dr. T. LaHaye, Baptist pastor in San Diego and president of Christian Heritage College there. He writes in *The Beginning of the End*, “The Rapture of the Church will be an event of such startling proportions that the entire world will be conscious of our leaving. Some have suggested that there will be airplane, bus, and train wrecks throughout the world when Christian operators are suddenly taken out of the world. Who can imagine the chaos of the freeways when auto-

mobile drivers are snatched out of their cars!” It’s easy to let your imagination run wild. But again, is this really the way it will be?

Who Teaches This?

Many agree with Dr. LaHaye. You will recognize the names of Dr. Billy Graham and Hal Lindsey, to whom we have referred before in this series. Even quite a few members of the Creation Research Society, well-known to us, promote all these teachings, though they are contrary to Scripture. These doctrines are current in most Evangelical and Protestant circles.

The Lutheran Confessions reject these teachings but that has not prevented some Lutherans from advocating them. Judging from correspondence, we must admit that even some WELS members have been misled by what they hear over radio and TV and read in popular paperbacks. Our members are not immune. That’s why it’s necessary for us to go back to the Scripture again and again.

First Thessalonians

The Scripture to which those who teach a “rapture” appeal is I Thessalonians 4:13-18: “But I would not have you to be ignorant, brethren, concerning them which are asleep (dead), that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (forestall or precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the

Lord in the air. And so shall we ever be with the Lord. Wherefore comfort one another with these words.”

Is This The Seven-Year Rapture?

But does this passage say that the Christian dead who are raised and the Christians who are living at that time will be removed from this world for a period of seven years and then return to earth at the beginning of the millennium?

There is no hint of anything like that in this passage nor in the rest of the Epistle. In First Thessalonians Paul writes very frequently about the second coming of Christ. Not once, however, does Paul indicate that this coming is in two stages, and that in the first stage Christ will come only part way to earth. The passage above does not speak of a “remaining” in the air, but of a “meeting” there.

First Thessalonians speaks of the coming of our Lord Jesus Christ as “the coming of His Son from heaven,” and as a “coming of our Lord with all His saints.” The day of the Lord is also described as coming as a thief in the night. Second Thessalonians, written shortly after First Thessalonians, speaks of that day as the moment when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and obey not the Gospel. It teaches that these shall be punished with everlasting destruction when Christ comes to be glorified in His saints and to be admired of all them that believe. There is not the slightest hint that these are two events separated by a number of years. It is the great Judgment Day, which for us Christians is the day when we enter heaven.

Those who speak of a seven-year “rapture” when Christ and the Christians are in the air above the earth (or, according to others, in heaven) while there is tribulation on earth, during which others are still brought to the Christian faith, are forced to read this into the text. The plain words do not support their teaching.

How Secret?

There are also some other considerations that show this an impos-

sible doctrine. Read the words again: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Someone has called this verse the noisiest in Scripture. True. But those who teach the so-called "rapture" must silence this shout and voice and trump, so that all do not hear it. They do so very artfully, but without a single shred of evidence from the Scripture.

Here is how Bill McKee in *Orbit of Ashes* does it: "The shout of Jesus — a shout of joy — summons earth's Christians to their tryst in the sky. We are his bride, his blood-bought possession, and he's coming to take us home. The archangel peals a cry of victory in the language of the soul, confirming our faith and hope in our heavenly destiny. And the trumpet of God splits the sky — through *only those on the right frequency will hear the call.*"

Just where in Scripture do you read anything like that? In fact, here is what Jesus said: "Marvel not at this; for the hour is coming, in the which *all that are in the grave shall hear His voice*, and shall come forth; they that have done good unto the

resurrection of life, and they that have done evil unto the resurrection of damnation" (John 5:28,29). Notice that the wicked dead and the believing dead both hear that voice. There is no indication of an interval between their rising.

Why Only The Believers?

To support their false exegesis those who believe in a so-called seven-year "rapture," followed by a millennium, before the wicked are raised, ask why First Thessalonians says nothing about the wicked dead. That's clear from the passage itself. The Thessalonians had either misunderstood Paul or forgotten what he had taught them. Consequently, when some of their fellow believers died before the Lord's return they feared that these loved ones of theirs would not share the glory of that great day. Paul assures them that the Christians living at that time would "not prevent (precede) them which are asleep." Because he is writing to comfort the believers he says very little directly about the ungodly dead. However, he does not ignore them. In the next chapter he speaks of that day again and says: "For when they

shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Us, however, God has not appointed to wrath. Paul wanted to assure the Thessalonians that "whether we wake or sleep, we should live together with Him." That's why he put the emphasis where he did.

Yes, we expect to be separated from the wicked, but on the same day when the wicked shall be consigned to hell. On that day the Lord will demonstrate His goodness to His believers and will bring eternal punishment upon the unbelievers. "And these shall go away into everlasting punishment, but the righteous into life eternal" are His own words. In fact, our Lord Himself has clearly indicated on what day He will raise us. He states in John 6:40: "And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him at the last day." It's on that day that we go to meet Him. Nor will that be something temporary. "So shall we ever be with the Lord," writes Paul in First Thessalonians.

Looking at the Religious World

Information and Insight

Missouri Presidency

This year The Lutheran Church-Missouri Synod is putting into effect a new method for electing its synodical praesidium involving congregational nominating ballots and the stated willingness of candidates to serve if elected. No doubt the intention was to develop a democratic and efficient procedure, but the plan in its first test ran into a serious snag that may force some earnest reconsideration.

Lutheran Hour speaker Oswald Hoffmann, a favorite candidate of

those who hope to unseat President J. A. O. Preus, was nominated, but he refused to give the required advance promise to serve if elected and thus forfeited his place on the ballot. Dr. Hoffmann was not necessarily unwilling to occupy the presidency. He had a basic objection to the procedure and in a formal statement commented: "If it considers election to an office as a call from God, no Synod has the right, the Bylaws notwithstanding, to require anyone to accept election before it has taken place, when such election requires a man to

leave a post to which he feels he has been called by God Himself."

Dr. Hoffmann is right and is to be commended for his stand and his statement. Where the divine call is involved, we oppose any advance probing or promising before a call is actually extended and while another call is already in effect. Such probing and promising definitely does violence to the call in effect and also demeans the call that is in the process of being extended.

Commencement Thoughts

Within less than three weeks from the date of this *Northwestern Lutheran* all of our Synod's worker-training schools will be holding their commencement exercises. This is an appropriate time to call attention to some significant words spoken earlier

this year at the Convention of the Lutheran Educational Conference of North America.

Dr. Arthur Davidson, president of the Conference and of Wagner College at Staten Island, New York, emphasized that church colleges must not "sell their souls" for state aid. He said to the assembled educators, "You need only observe what is going on in your faculty, your administration, and your church to notice that there is a softening, a tendency to be like other institutions, to lose any uniqueness we may have."

The assertion of Dr. Davidson, "We must halt the momentum and change the direction," is something for us to ponder these days and at the time of our Synod convention.

Another Version

In the near future the New Testament of the New International Bible will become available. The Old Testament of this version is still being prepared and will not appear for several years.

Ten years of planning and four years of translation went into this publishing venture. The designation, "International," is not without significance, for among the 100 who labored on the project were some from Canada, England, Australia, and the Netherlands.

A unique feature of this translation effort is that all the 100 scholars enlisted for the work by the sponsoring body, the New York Bible Society International, were required to declare belief in the plenary and verbal inspiration of the Scriptures and in their infallibility.

Wisconsin Lutheran Seminary New Testament Professor Blume was a consultant by mail of the team that worked on the rendering of Mark, Galatians, I and II Thessalonians. He reports that he protested vigorously against the rendering of Galatians 3:24, that the law was our "schoolmaster to lead us to Christ." It will be of interest to see whether or not his voice was heeded in the rendering of this significant passage.

Albanian Atheism

Father Stephen Kurti, Roman Catholic news sources report, was re-

cently executed in Communist Albania. The crime was baptizing a child as requested by a woman in the same labor camp with Father Kurti.

Back in 1967 Albania outlawed all religious rites and institutions, boasting of being the "first atheist state in the world." It is dead serious about checking and uprooting religion in its territory, both the majority Muslim and the minority Orthodox and Roman Catholic.

The current *American Bible Society Record*, in a review of its work in Eastern Europe, states, "There is only one country of Eastern Europe — Albania — in which there is no recognized Bible work or formal distribution efforts." However, the *Record* can also supply the information that across the border in Yugoslavia a Baptist pastor has completed a translation of Luke into Albanian which is to be published there this year. It is hoped that the Gospel of Luke will infiltrate Albania and pave the way for the whole New Testament that is in the process of preparation.

The Church of Christ may appear to human eyes to be helpless and hopeless in communist-ruled and officially atheist Albania. But the Church will not perish there. Baptisms and Bibles will avail, Red bullets and bullets notwithstanding.

Bleak Statistics

Almost all of the items in the religious statistics for 1972 gathered by the National Council of Churches from 223 United States denominations are on the unfavorable side. Either numerical or proportionate decline was the rule, not the exception.

American church membership totaled 131,389,642 for a tiny fractional increase of one-fiftieth of one per cent. However, because the country's population grew about one per cent, the proportion of persons with religious affiliation fell from 63 per cent to 62 per cent.

Church contributions in 42 Protestant denominations were up nearly 3 per cent but this was not enough to keep pace with the 5 per cent inflation rate.

Church attendance continued a 13-year decline, dropping from 42 to 40 per cent. The 1955 peak was 49 per cent.

New construction of religious buildings also continued to decline. Last year \$813 million was spent, compared to the all-time high of \$1.2 billion in 1965. The drop is especially significant when real dollar value is considered.

Several major denominations showed actual membership losses, The Lutheran Church-Missouri Synod for the first time in its history. Among larger church bodies, the Southern Baptist Convention had a creditable membership increase measuring 1.7 per cent. The Roman Church also grew, but not at the rate of national population growth.

Vietnam Epilogue

A final accounting of missionary losses in the Vietnam conflict can now be given. There are two dead and three missing.

The Christian and Missionary Alliance's Miss Betty Olson, nurse at Ban Me Thust leprosarium, was captured in 1968 and died in captivity. Wycliffe Bible Translators' Henry Blood was captured at the same place and died in captivity on Oct. 17, 1972. His widow is continuing work on a translation of the New Testament for the Mnong people of South Vietnam.

No reports have been received about three missing missionaries: Dr. Eleanor Vietti and the Rev. Archie Mitchell of the Christian and Missionary Alliance and the Mennonite Central Committee's Daniel Berber.

Who Steals Books?

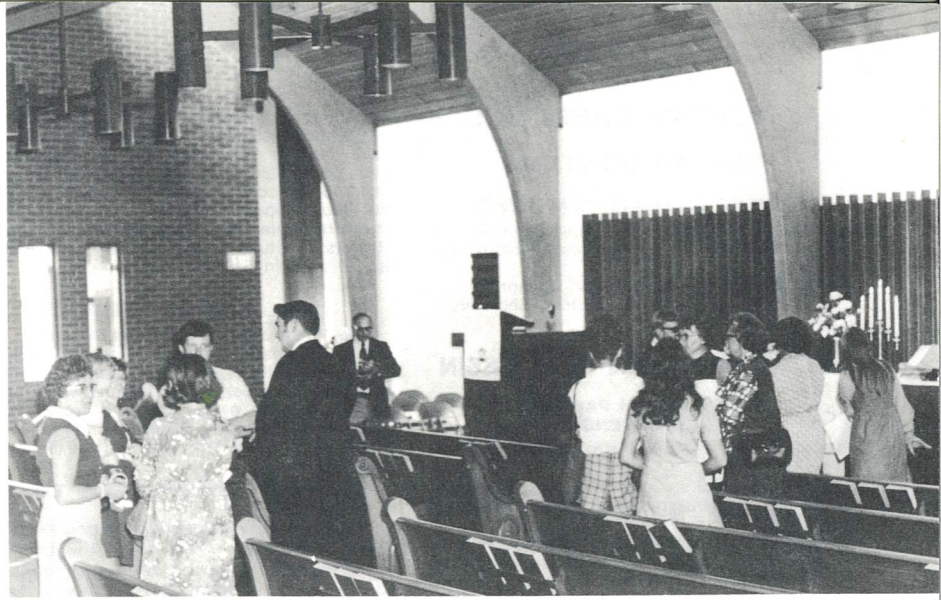
A tired joke that has been told and retold in university libraries has it that most books stolen by students are from the shelves marked "Religion" with the subheading "Ethics." If the subject weren't so serious, one could now say that the last laugh is on someone else.

A recent check at Georgetown University of books stolen from the main library and valued at \$8,000 showed that more dealt with the devil and witchcraft than any other subject.

E. C. Fredrich

New Church at Dexter, Michigan

Open house at Faith Church after
the dedication



After 28 years of worshiping in temporary facilities, the members and friends of Faith Ev. Lutheran Church, Dexter, Michigan, were privileged to praise and give thanks to the living Lord in a beautiful, modern house of God, dedicated to Him on September 24, 1972. The Rev. Daniel Gieschen, chairman of the Michigan District Mission Board, was the guest speaker. Liturgist for the service was the resident pastor. More than 480 persons filled the building and overflowed into the basement and out on the sidewalk on that fine, fall afternoon.

Mr. Duane D. Anderson, consulting architect for the WELS, designed the building. Contractor for the project was the Henry de Koning Construction Company of Ann Arbor. The church, 55 by 44, has an unusual design. The chancel has been placed in the center of the long wall and the pews arranged around it in a kind of semicircle. The nave will seat 225, with overflow seating to accommodate another 75. Built into a hillside, the full basement has floor-to-ceiling glass on one side. It will seat about 200 at tables and was designed to function as classroom space. This will come in handy since the congregation plans to begin a Christian day school this fall. The other facilities were all designed with the future in mind, space being provided for a pipe organ, sound system, and air conditioning.

The congregation was begun as a mission in 1944 by Pastor R. Scheele.

At that time the people purchased an old Baptist church which was later condemned. In 1956 the first service was held in a newly built chapel-parsonage.

Because of lengthy vacancies the congregation for some time seemed to stagnate. Having taught His people patience, the Lord in late years has also prospered them numerically. In 1970, when the average attendance reached 100 per Sunday, the congregation formed a building committee. The next year the congregation reached the important milestone of self-support. That year, also, a 3.86-acre plot was purchased five miles north of Dexter to follow the geographical shift of the membership.

In May, 1971, the congregation was granted a loan from the Church Extension Fund, having been on the waiting list long before going self-supporting. Ground was broken on October 24, 1971, and the cornerstone laid a month later. During this time about \$13,000 was raised by the congregation toward construction and equipment costs.

Members did much of the finishing work, contributing over 2,500 man-hours in staining (assisted by Mr. Bob Kollmeyer of Indianapolis), painting, cabinet and furniture construction, refinishing and installing of pews (a gift from Trinity Lutheran, Saline, Michigan), and much more. The labor and donated furnishings added more than \$20,000 to the value of the building, which was contracted for \$120,500.

The 196 members (144 communicants) of Faith at Dexter wish to thank the members of our Synod for their financial assistance through the CEF. Without it, we would no doubt have experienced an even longer wait before we could have built. For us, the building which we now call our "church home" is a real reminder of the dedication you have shown to the two purposes that Christ has given us in life — to grow in faith ourselves, and to reach others with the saving Gospel message of Jesus Christ, crucified and risen for sinful man. May our Savior find us busy at that task when He comes!

John P. Huebner, Pastor

CHANGE OF ADDRESS

(Submitted through District President)

Pastors:

Frohman, Richard E.
605 Washington Way
S Ste Marie, MI 49783
Meyer, Louis W Sr.
Box 367
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Westendorf, James J.
1119 Walnut St.
St. Charles, MI 48655
Zuleger, Chester
411 SE 2nd St.
Glenwood, MN 56334

Teachers:

Bahn, Michael D.
2410 Neupert Ave., Apt. 5
Schofield, WI 54476
Friebus, Richard
314 Wall St.
Algoma, WI 54201
Hildebrandt, Gerald
808 School St.
Waupaca, WI 54981
Oemig, Roger
515 Pine St.
Manitowoc, WI 54911

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: June 12, 1973; 9 a.m. Communion service.
Place: Our Savior Ev. Lutheran, Brookings, S.Dak.
Agenda: Book of Reports and Memorials.
M. W. Schulz, Secretary

SOUTHEASTERN WISCONSIN

METRO SOUTH PASTORAL CONFERENCE

Date: May 21, 1973; 9:00 a.m. Communion service.
Place: St. Paul's, 3775 East Cudahy Ave., Cudahy (R. Brassow, host pastor; telephone 744-9988).
Preacher: R. Cox (R. Drews, alternate).
Agenda: The Scriptural Principles Regarding Divorce, Part II: F. Gilbert; A Short Review of Article II of the Augsburg Confession: M. Volkmann; Exegesis of Mark 3: 31ff: J. Martin; alternate paper: A Review of What Scripture Says About Repentance — Both the Old and New Testaments: L. Albrecht; conference business; questions of casuistry.
Note: Excuses are to be made to the host pastor.

R. Winters, Secretary

METRO NORTH PASTORAL CONFERENCE

Date: May 21, 1973; 9 a.m. Communion service.
Place: St. John's Ev. Lutheran Church, 3909 W. Clinton Ave., Milwaukee, WI: M. A. Brown, host pastor.
Preacher: A. Halboth; G. Hoenecke, alternate.
Agenda: Exegesis on I Peter 2:1-10. J. Berger; The Meaning of the Tetragrammaton. H. Vogel; reports; conference business; questions of casuistry.

T. Spiegelberg, Secretary

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 12-13, 1973.
Place: Wisconsin Lutheran High School, 330 N. Glenview Avenue, Milwaukee, Wisconsin 53213.
Opening Service: June 12, 1973, 9:00 a.m. at Good Shepherd Lutheran Church, 1235 S. 100th Street, West Allis, Wisconsin.
Preacher: Second Vice President D. H. Kuehl.
Essay: Forms of Worship in Our Synod — Today and Tomorrow: H. Flegel.
Note: All pastors, professors, and new teachers of the District are expected to attend.

M. Kujath, Secretary

WESTERN WISCONSIN

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 21, 1973; 9 a.m.
Place: St. Stephen, Beaver Dam, Wis.
Preacher: E. Schoemann (C. Tessmer, alternate).
Agenda: Holy Baptism: R. Lauersdorf; "A Study of Generations": P. Strohm; "Future Shock": K. Bast.

R. Ehlert, Secretary

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 11-12, 1973.
Place: Northwestern College, Watertown, Wis.
Note: Information concerning registration, program and lodging will be sent to all District pastors, teachers, and professors.

H. Winkel, Secretary

ONALASKA PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1973. Two essays will be presented: The Pastor Administers His Office (Pastor C. Mischke) and

Messianic Prophecies of the O.T. (Prof. H. Vogel). The sessions will run from 9:00 to 11:45 A.M. daily. A fee of \$10 will be requested of each participant. Dinner will be served promptly at 11:45 at a cost of \$1.25. If you plan to attend, we would appreciate your registration now for the sake of planning. Send your registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

FALL PASTORS' INSTITUTE

The 1973 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held, God willing, on five Monday afternoons beginning October 1. Two lectures will be presented on each of the 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:

"Luther the Preacher" — Dr. Elmer C. Kiessling.

"Contemporary Reformed Thinking Analyzed and Evaluated" — Prof. Edward C. Fredrich.

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

ADDRESS OF CHAPLAIN E. C. RENZ

Chaplain and Mrs. E. C. Renz are now residing just south of the city of Mainz, Germany. Their address is:

Rev. E. C. Renz, Chaplain WELS
6501 Gau-Bischofsheim
Bahnhofstrasse 92, W. Germany

Their phone number is: 06135-3249.

CONFERENCE PAPERS AVAILABLE

New: "Religion and Science," Dr. Arthur A. Eggert: \$0.26; "The New American Standard Bible, Is This the Answer?" Prof. Armin Panning: \$0.34. Previously offered: "The Message of the Minor Prophets for Today," K. Schroeder: \$0.60; "Race Relations," A. T. Kretzmann: \$0.60; "Principle of Sola Scriptura with Special Emphasis on Church and Ministry," F. Kosanke: \$0.75; "The Responsibility of Christian Parenthood," A. Capek: \$0.50; "The Future of Confessional Lutheranism in the U.S.A.," M. Bartling: \$0.60; "Exegesis of Philemon," H. Wackerfuss: \$0.50; "What is the Scriptural Practice for Selecting Soloists and Musicians for Our Special Services, Such as Weddings, Funerals, Anniversaries, etc.?" E. Lindemann: \$0.50.

Any of the above may be ordered from Martin Luther Women's Circle, 10151 Sappington Road, St. Louis County, Missouri 63128.

CHEYENNE, WYOMING

(Change of Location)

Good Shepherd Evangelical Lutheran Church, an exploratory mission of the Colorado Mission District Mission Board, is now holding services in the Capitol Mortuary, 1814 E. 17th, Cheyenne, Wyoming. Bible class: 6:00 p.m.; Worship: 7:15 p.m., Sundays. Please send names of prospective members and Warren Air Force Base personnel to: Pastor Lawrence A. Retberg, 1304 Lemay Avenue, Fort Collins, Colorado 80521 (303-482-5326).

NEW ORLEANS, LOUISIANA

Crown of Life Lutheran Church now conducts services in its just-completed chapel-parsonage at Weaver Rd. and Rockton Circle (I-10 Read Rd exit north 2 blks to Rockton). Family worship at 10:30 A.M. Send contact information to Pastor D. Weiser, 9781 Rockton Circle W., New Orleans, LA 70127. (504) 242-3442.

CHICAGO AREA CHURCHES

If you have members who have moved, students, or servicemen in the Chicago area, the Chicago Area Mission Effort would like to help make sure they come in contact with, and are served spiritually by, WELS churches or congregations in our fellowship. Write to:

CAME
1407 Elizabeth St.
Crete, Illinois 60417

DEDICATION FESTIVAL MICHIGAN LUTHERAN HIGH SCHOOL

A six-day thanksgiving festival will be celebrated from May 29 through June 3 to observe the dedication of Michigan Lutheran High School, Marquette Woods Road, St. Joseph, Michigan. You are invited to participate in any or all of the four special services highlighting the festival.

Tuesday, May 29, 8:00 p.m. Concert — MLHS Titan Band and area congregation grade-school bands and children.

Thursday, May 31, 8:00 a.m. Concert Worship Service — Mass Adult Chorus and the MLHS Titan Chorus, Band, and Festival Singers.

Friday, June 1, 8:00 p.m. Spring Concert — MLHS Musical Groups.

Sunday, June 3, 3:00 p.m. Dedication Service.

HOUSEMOTHER NEEDED — MLA New Ulm, Minn.

The position of housemother in Centennial Hall will be vacant following the close of the current school year. With the aid of three Senior College resident assistants, the housemother has supervision of 100 to 125 girls of high-school age preparing for the teaching ministry. Please direct applications or inquiries regarding this responsible position to the undersigned: Milton W. Burk, Dean of Students, Martin Luther Academy, New Ulm, Minn. 56073.

MATRON — NORTHWESTERN LUTHERAN ACADEMY

Since Northwestern Lutheran Academy will be in need of a matron for the girls' dormitory, the Board of Control is seeking someone to occupy this position beginning with the 1973-1974 school year. If you are interested, or if you know of anyone who might be interested in this position, please contact the undersigned as soon as possible.

NLA Board of Control
Pastor David Krenke, Chn.
620 West Ninth Street
Moberg, S. D. 57601