

THE NORTHWESTERN

Lutheran

May 29, 1966



BRIEFS by the Editor

IT IS AS OUR EXALTED LORD that we have just seen Jesus, for we have recalled that He ascended into heaven, to sit at God's right hand. But His entering heaven was not a retirement to seek "a well-earned rest." Nor was it to begin a state of existence in which He was only a little more active in exercising His divine power than He was in His humble, self-abased state while He moved visibly among men. No, He lives and reigns as heaven's King. He constantly exercises unlimited power — and He does all this for the benefit of His believers, for the preservation and extension of His Church.

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AND NOW THE FULL GLORY OF THE POWER that He wields comes to view as we observe Pentecost. This is not the power of sheer omnipotence. He does constantly bring that to bear upon the lives of individuals and on the affairs of nations that all things may work together for good to you and me and all His own, and for the progress of the work in which He has made us honored helpers. But here we behold

another side of His power, the power of His grace. He has sent His Holy Spirit to operate on the hearts of men through the Gospel. As the Spirit so does His work, old believers are revived and fortified as His own, and new believers are won to Christ and to a peace, a joy, and a hope unknown and undreamed of before.

All praise to our exalted Lord and the Holy Spirit whom He has sent!

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GOALS GAINED AGAIN! A little more than a month ago (we are writing on May 8) we could present a sizable box which reported goals gained. These were some of the projects which had been voted by the 1965 Convention, but placed on an "if-and-when" basis — if and when the funds were available or in plain sight. Now we have the pleasure of announcing a few more items that have been approved by the Board of Trustees. Let us rejoice together as we read "Goals Gained" on page 178.

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AN UNUSUAL AND INTERESTING STORY is brought to mind by the picture on our cover. It shows

the present place of worship being used by our mission in Little Chute, Wisconsin. In an article in the May 1 issue Pastor Frederick Kosanke told us that, when he and several other pastors wanted to start exploratory services in this 91% Catholic town, prospects seemed somewhat dim, but certain compelling reasons urged them on. He also told us that the use of an abandoned theater was secured, and that willing and ingenious hands carried out the big job of turning it into a place of worship. It is the interior of this "theater-church" which is pictured on our cover.

We have a sequel to report. The General Board for Home Missions had granted the fledgling congregation mission status. On April 20 the congregation was organized under the name of St. Luke's Ev. Lutheran Church, and the following were chosen as the first officers of the congregation: Howard Ratzmann, president; Roger Smith, secretary; Marvel Kobs, treasurer. The young congregation, it appears, will have to face the problem of finding another place of worship. For this reason St. Luke's has received a high priority rating on the list of those mission congregations which need property and buildings.

A need like this one at St. Luke's at Little Chute, duplicated in quite a few other places, emphasizes the need of building up the Church Extension Fund.

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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THE COVER — The place of worship being used by St. Luke's of Little Chute, Wisconsin. (See "Briefs," above.)

Editorials

All-Important Addresses The war in Vietnam has pointed up the need for spiritual care for our members who are overseas or in training camps. The need of thousands of our young people in the nation's colleges is a similar one.

These communicants away from home require Christian literature, pastoral counseling, Lutheran sermons. If we who are at home in our Christian communities need such spiritual sustenance, then certainly they must not be deprived of it at a time when they are exposed to grave spiritual dangers and there is no familiar Christian community to serve both as compass and anchor.

Many of these absent members will not be receiving such care, simply because our Synod doesn't know where they are. They will not be on our Lutheran Spiritual Welfare Commission's mailing list; no campus pastor or contact pastor will be looking them up; no nearby congregation will be inviting them to their Sunday services.

Our pastors bear a large responsibility in reporting the names of our young people to the Lutheran Spiritual Welfare Commission office, which then arranges for a mailing or a contact-pastor program. No pastor can, however, provide information he does not have. If he is not told or does not find out that John is in service or that Mary is at the state university, and just what their addresses are, he cannot take care of his obligation toward the program of spiritual care for our young people away from home.

Someone has suggested that young people's groups in our congregations gather this information for their pastors. A very commendable suggestion! Who would be more likely to know where their friends and classmates are than are the young people who have been so close to them and in many cases are exchanging letters with them! They know the addresses and can get them for us.

In providing these addresses, they will not only be carrying on an additional activity; they will also be performing a vital service for their fellow Christians.

CARLETON TOPPE

* * * *

Free, Not Foot-Loose In recent years there has been a rather sharp increase in the number of men called to serve our Synod as full-time executives. The functions of their offices were formerly carried out on a part-time basis by men serving as parish pastors or teachers. The demands of the offices in question became so complex and so time-consuming that they could not be met by men whose time and energy were largely consumed by other duties. The obvious solution

was to free men with special talents to perform the specialized duties of these offices.

The establishing of full-time executive offices in our Synod has little precedent. For this reason the matter has been approached with a great deal of caution, some doubts, and certain fears.

The need for caution in important matters is self-evident.

The doubts arose from the question of whether the work involved in the various offices really demanded the efforts of full-time executives. There is truth as well as humor in what is known as "Parkinson's Law," which states, in effect, that "work expands in direct proportion to the time available in which to do it."

The fears were based on visions of "foot-loose" men, with all the dire implications of the term: irresponsibility, meddlesome activity, and junkets financed with the Synod's money.

Actually, the calling of full-time men for specialized work is not new in the Church. According to Acts 13 it was done in apostolic times upon demand of the Lord Himself: "Separate me Barnabas and Saul for the work whereunto I have called them." The necessity for this is implied in the comparison between the human body and the Church: ". . . we have many members in one body, and all have not the same office. . . ." As a matter of fact our Synod has followed this practice throughout its history in calling parish pastors and teachers into full-time service on the faculties of our pastor-teacher training schools.

Our professors would hardly be described as "foot-loose" simply because they are not in the parish ministry. Nor would this term be applied to parish pastors by reason of the fact that they are not engaged in tent-making as Paul was. The men who serve the Synod as full-time executives are not "foot-loose" either. They are bound by the duties of their offices as the parish pastor and teacher are.

This is not a plea for the multiplication of full-time executive offices in the Synod. It is intended as a reminder of the importance and necessity of these offices for the efficient functioning of the Church in the world today.

The men who fill these offices have in some ways a rather lonely existence, and by the very nature of their offices they live in glass houses. They deserve our support, and they need our prayers. And we owe gratitude to God for endowing the Church with the talents it needs to carry on its work.

IMMANUEL G. FREY

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (But this spoke he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.) (John 7:37-39.)

The front cover of your *Northwestern Lutheran* regularly carries symbols for the festivals of the Church Year. We quickly recognize the Pentecost symbols, the symbols of the Holy Ghost: a dove descending, or tongues of fire. These are obviously based on the Gospel accounts of the Spirit descending on Jesus at His baptism and descending upon the Apostles on Pentecost day as Jesus had promised.

But our text suggests that the symbol of Pentecost could also be an illustration of a flowing fountain or a river. And this symbol, like all the others, would be important not just as a pretty picture, but as a meaningful declaration of the great things God has done. Rejoice to know of "Pentecost's Fountain"!

Needed

It was the eighth day, "the great day," of the Feast of Tabernacles. Jesus was part of a huge throng in the Temple courtyard at Jerusalem. From the age-old spring of Siloah a golden pitcher had been filled with sweet, fresh water and then poured out before the altar as all the people watched—and remembered.

The ceremony celebrated in Jesus' day commemorated the day when Israel on its journey to the promised land had been in apparent danger of perishing from thirst. Then at Meribah God supplied their desperate need by giving them water gushing out of a rock.

As the people beheld the ceremonial reminder of how God supplies the things needed for life on earth, the voice of Jesus was heard declaring that God also supplies the thing needed for life eternal in heaven. That one thing needful is Jesus. To believe in Him is to drink the water of eternal life. Such faith in Jesus is given by the Holy Spirit. Thus does a stream of water become a symbol of the Holy Ghost. He keeps men from dying by supplying in an abundant stream the Word of life.

Jesus proclaimed this truth in a striking manner so that multitudes then and now would ponder its full significance. The throng in the Temple acknowledged that God had richly blessed them in earthly goods; they were, in fact, right in the midst of celebrating a sort of Thanksgiving Day. In addition, they were present at the Temple of God for religious ceremonies and services; no "stay-at-homes" were they. Yet their sincere appreciation and attention to ritual were not enough. Jesus viewed them as "thirsty" ones who were in need of something. It is Christian doctrine, then and now, to say that without faith in Jesus of Nazareth it is impossible to live before God, no matter how completely a man may conform his activities to the best observable standards of piety and humble gratitude. Israel in the wilderness needed the water of Meribah in order to live; the human race in the wilderness of sin needs the water of life in Jesus in order to live.

Flowing

Water to quench thirst and preserve earthly life is not found just everywhere on the face of the earth. There are desert places as well as great lakes and reservoirs. And the places where life-giving water is found are carefully marked on maps; they are famed as oases; they serve as the sites where cities are founded.

In similar terms Jesus spoke of the Holy Ghost, faithfully telling His disciples about every part of His glorification. He offered Himself as

the ever-glorious Lamb slain for sinners on Calvary; to His eternal glory He rose triumphant over sin, death, and the grave; to raise up voices of redeemed sinners to sing those praises to all eternity, He "poured out" the Holy Ghost who gives forgiveness of sins and life eternal through faith in God's glorious Savior. On Pentecost there was the sound as of a mighty rushing wind, and tongues as of fire appeared on the disciples' heads, but it was through Peter's Scriptural sermon and in the baptism administered by the Apostles that day that God the Holy Ghost sent forth a flowing stream of life, and He has been sending it forth through the Means of Grace ever since.

But a sketch of a flowing fountain should not make us think only of the Holy Spirit. It should also be the symbol of every Christian, of every congregation, of our Synod. For the Scriptures say, and Jesus emphasized it, that the age of miracles will never come to an end—the Holy Spirit will continue giving sinners to drink of the water of eternal life. And that miracle will be followed by another; from one believer there will flow unto others not just measured spoonfuls of that water of life but multiplied *rivers*. Believers become fountains by which the Holy Spirit pours faith into the hearts of others.

Can a flowing fountain be stopped up? The answer is the same whether you are speaking of the little spring out in the pasture, or of the 7,000,000 gallons of water poured forth each day by the great "Blue Hole" at Castalia, Ohio—or if you are speaking of the water of life flowing from the Holy Ghost through believers. You can block up with loads of dirt the place where a spring is now flowing, but then it will pour forth someplace else. So also it can happen that selfish love for earthly things can stop the flow of the water of life in one place; this will not prevent others from receiving it but will only prevent that particular in-

(Continued on page 175)

LUTHERAN COLLEGIANS CONVENTION

April 16, 1966

Students, pastors, and faculty advisors from 12 campuses gathered at Winona, Minnesota, for the second annual convention of Lutheran Collegians on Saturday, April 16. Lutheran Collegians is an association of our Synod's college and university students. Its stated aim is to "strengthen, train, gain and reclaim" students for Christ.

Members of St. Matthew's Congregation, Winona, worked long and hard to feed and house the more than 100 persons in attendance. The host pastor, Arnold Mennicke, and Vicar John Miller led the assembly in morning and evening devotions which highlighted the theme of the convention: "Walking With Christ on Campus and in the Community." Members of the Winona State College chapter of Lutheran Collegians served as the committee to organize and coordinate the many details of convention planning.

"Walking With Christ on Campus"

During the morning sessions, delegates heard President Robert J. Voss of Milwaukee Lutheran Teachers College speak on the theme "Walking With Christ on Campus." He reminded his hearers that only the Word can sustain the Christian student when classroom presentations

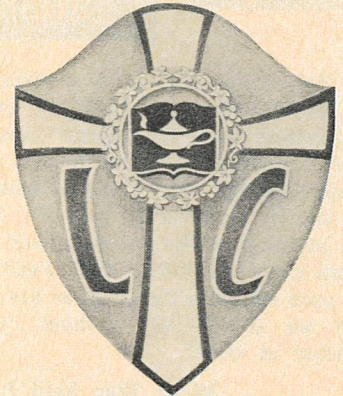
or dormitory temptations put him on the defensive. He stated further that only the Gospel can empower the student or anyone else to leave the defensive and take the offensive in positive Christian witness.

A Program of Inner Core Work

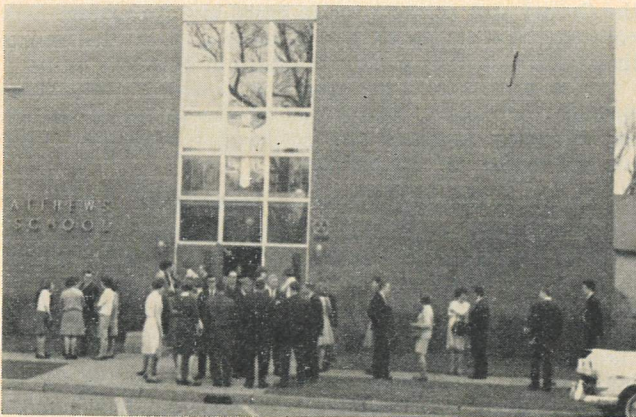
In the afternoon, Pastor Theodore F. Kuster, ELS pastor in Chicago's inner city, spoke and showed slides to demonstrate the special challenges which the Church must face if it is to walk with Christ and keep on proclaiming His love in communities which are undergoing rapid change. Highlight of the convention was the delegates' decision to support a program of inner city mission work in which student volunteers will teach in vacation Bible schools in inner city congregations. Another project which the convention undertook is production of a documentary film on the campus ministry of our Synod and the work of Lutheran Collegians.

The post-convention banquet featured Pastor Daniel Westendorf of Minneapolis as after-dinner speaker. He stressed the faithfulness of the God who has raised Jesus from the dead and who is powerful to add to His Church such as are saved on every campus and in every community.

RICHARD D. BALGE



This emblem contains symbolism appropriate to Lutheran Collegians. It is inscribed on a SHIELD, symbolizing the shield of faith. The CROSS symbolizes Christ, our Savior. The OPEN BOOK symbolizes the Inspired Word of God. The LAMP symbolizes knowledge, wisdom, truth. The VINE symbolizes our fellowship and unity in Christ Jesus. The letters "L" and "C" are shaped to follow the contour of the shield to signify that the purpose of the Lutheran Collegians conforms to the Inspired Word of God, and to Christ who is our life.



A BREAK IN THE CONVENTION BUSINESS saw groups of the collegians in front of St. Matthew's Lutheran School, Winona, Minnesota.



A COMMON FAITH, in addition to like pursuits of learning, made it easier for the collegians to become acquainted and enjoy each other's company.

A Lantern to Our Footsteps

Answers Based on Holy Writ

Topic: Do We Receive Forgiveness Through Prayer?

Sometimes brevity is a virtue. But not always.

On February 20, 1966, the question "Do we receive forgiveness through prayer?" was answered with a very brief paragraph. But the answer was too brief. A reader wrote recently: "The last two sentences of that paragraph are not at all clear to me. . . . How would you explain the praying of the morning and evening prayer in the Small Catechism? The Fifth Petition? . . . I learned that for such spiritual blessings as are necessary for our salvation we should ask without condition and they are granted at once."

What Was Said Previously

The last two sentences referred to were as follows: "God answers such a prayer by giving us forgiveness through the Gospel as it is called to our minds, spoken to us in the absolution, proclaimed to us in the Sacraments. Strictly speaking, we do not *receive* forgiveness through prayer, but we *ask for* forgiveness through prayer and receive it through the Gospel." The problem seems to be the impression that, if we receive forgiveness through the Gospel, it cannot be received immediately when we pray.

What Prayer Is

It is well to remember what prayer is. Prayer is asking, petitioning. In prayer we speak to God and ask Him for blessings. Or it may be that in speaking to God we thank Him for blessings received, or to praise Him. So in prayer we are doing something, directing ourselves to God.

Forgiveness is something we receive from God. God is giving something to us. How does God give us forgiveness. What does Scripture say?

In Christ All Sin Already Forgiven

Actually God has already forgiven all sin in Christ. "For Christ also hath once suffered for sins, the just for the unjust" (I Pet. 3:18). "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). God has charged the sins of the whole world to Christ and no longer imputes them to the sinner. Christ has gained forgiveness for all men.

Through Faith One Receives This Forgiveness

But how does the individual have this forgiveness also as a personal possession and comfort? Through faith. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). On the other hand, unbelief rejects the forgiveness Christ gained for all men so that Christ tells us: "He that believeth not shall be damned" (Mark 16:16).

Faith Is Born of the Gospel Message

How do we come to believe? Not through our own effort and power. Not through prayer. "Faith cometh by

hearing and hearing by the word of God" (Rom. 10:17). In the Scriptures God speaks to us. In the Gospel He tells us what He has done for us in Christ and leads us to believe that we have forgiveness and salvation.

His Word, His Gospel, is the means through which God gives spiritual blessings to us. It is the means through which we receive forgiveness and life from God as He leads us to believe and accept His blessings. So Jesus says: "The words that I speak unto you, they are spirit, and they are life" (John 6:63). Again He says: "Blessed are they that hear the word of God and keep it" (Luke 11:28). Also the Psalmist writes of the blessings received from God through His Word: "This is my comfort in my affliction: for thy word hath quickened me" (Ps. 119:50).

We Pray for Forgiveness With Faith in the Gospel

When a believing child of God prays for forgiveness, he does this remembering the Gospel promise that through Christ our sins are all forgiven. So as soon as he speaks the Fifth Petition, or asks for forgiveness in Luther's morning or evening prayer, he immediately, on the basis of the Gospel promises that his faith embraces, is receiving forgiveness. He receives it through the Gospel, which proclaims absolution. Absolution means literally a washing away. The proclamation that sins are forgiven in Christ is called the absolution. When we call to mind Christ's Word, "Thy sins be forgiven thee," Christ is speaking a word of absolution to us. The absolution is also announced to the congregation in our regular services after the confession of sins. This gives us further assurance of our forgiveness. Also in the Lord's Supper our God through the Body and Blood of Christ handed to us with the words, "Given and shed for you," gives us the forgiveness gained once for all on Calvary. We call the Gospel as it comes to us in Word and Sacrament very correctly the Means of Grace because it is the means through which God gives His spiritual blessings to us.

For that reason we speak of *receiving* forgiveness through the Gospel, where God speaks to us. In prayer, on the other hand, *we* are acting and addressing God; we are *asking for* forgiveness.

The Distinction Is Important

What is the importance of the distinction? It prevents us from looking upon prayer, which is something we do, as *gaining* a blessing from God. The unbeliever, when he asks for forgiveness without faith in the Gospel, without trust in Christ, does not receive any forgiveness through his prayer. Prayer doesn't *gain* forgiveness. He may ask for it, but since he rejects the Gospel of Christ, through which forgiveness is received, he does not receive the thing he asks for. On the other hand, the Christian, asking in prayer for forgiveness—and he will do this again and again—has forgiveness. He has it through faith in the forgiveness proclaimed in the Gospel.

ARMIN SCHUETZE

What do
you mean..



Justification?

SOLA GRATIA

Our justification is *by grace alone*. *Sola gratia* was one of the cardinal principles of the Reformation. It is, in fact, the very heart of the Gospel.

If man is obliged to contribute anything whatsoever in order to be justified before God, then salvation is no longer by grace. Then salvation is due only in part to the work of God. Finally, in that case, everything hinges on the essential element which man himself must supply.

The Bible is plain and clear, however, in excluding all human merit from the doctrine of justification. "By grace are ye saved through faith," the Apostle Paul writes, "and that *not of yourselves*: it is the gift of God: *not of works*, lest any man should boast" (Eph. 2:8,9).

Must Not Man Contribute Faith?

"But," someone may ask, "does not the Bible itself indicate that man must contribute something if he is to be saved? Does it not tell us that man must *believe*?"

Those who argue in this way point to the answer which Paul gave when the despondent jailer of Philippi asked, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved," was Paul's prompt reply (Acts 16:30,31).

"Does not this imply that man has the ability to believe?" the argument runs. "Does it not prove that man must be credited at least with the capacity to make a favorable response to the Gospel? And is not the act of believing, then, a contribution which man must make if salvation is actually to be his?"

God Creates the Response of Faith

Not at all! The fact that Scripture uses the imperatives, "Believe! Come!" and others, in no way implies that unregenerate man has the power within himself to follow these exhortations. In reality, of course, these are not commands at all. They are gracious Gospel *invitations*. And these invitations themselves are filled with the mighty power by which the Holy Ghost gives spiritually dead sinners the ability to respond to them.

An example may help to clarify this point. Lazarus, the brother of Mary and Martha, had died. Jesus came to the grave and asked that the stone be rolled away from the door of the tomb. But Martha protested, "Lord, by this time he stinketh: for he hath been dead four days." Nevertheless, when the stone had been removed, Jesus cried with a loud voice, "Lazarus, come forth!" "And he that was dead *came forth*, bound hand and foot with graveclothes" (John 11:38-44).

Certainly the response of Lazarus was not due to any ability or power that resided in him! He was a corpse!

He had been dead for four days. In that warm Palestinian climate his lifeless body was already in the advanced stages of decay.

How, then, was Lazarus able to respond to Jesus' command, "Come forth"? The answer is self-evident. The power was in Jesus' *word*! That *word* was filled with creative, life-giving energy. It was the word of Him who personally is the Life (John 14:6). Had He not comforted Martha with the reassuring declaration, "I am the resurrection and the life" (John 11:25)?

Similarly, the Gospel imperatives, "Believe on the Lord Jesus Christ" (Acts 16:31), "Come unto me, all ye that labor and are heavy laden" (Matt. 11:28), "Believe the Gospel" (Mark 1:15), "Turn ye, turn ye from your evil ways" (Ezek. 33:11), "Follow me" (Matt. 9:9), and many others, contain *in themselves* the power to enable the unregenerated man to respond. Filled with the Holy Spirit's creative, energizing power, they themselves give life to the spiritually dead hearts of ungodly men. Working with divine power through such mighty Gospel summons, God fulfills His promise, "I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26).

No Cause for Boasting

What reason, then, does man have to boast of his faith as if it were a contribution which he had made to his justification? None whatsoever! Granted that *man* is the one who believes; nevertheless, this activity, which gives evidence of spiritual life, is not in any respect whatsoever to be attributed to man's own power.

Scripture presents faith as being in its entirety a gift of God's grace. "Turn *thou* me, and I shall be turned," penitent Israel humbly acknowledges, "for thou art the Lord my God" (Jer. 31:18). Jesus testifies, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). And the Apostle Paul emphatically declares, "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).

"Then what becomes of our boasting?" Paul asks and, immediately answering his own question, decisively affirms, "It is excluded. On what principle? On the principle of works? No, but on the principle of faith. For we hold that a man is justified by faith apart from the works of the law" (Rom. 3:27, 28, RSV).

Acknowledging that we are saved by grace alone, *sola gratia*, we shall, therefore, to all eternity glorify God and with the hosts of heaven sing, "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:10).

WILBERT R. GAWRISCH

News FROM OUR Missions

THANKS FOR SENDING US HERE!

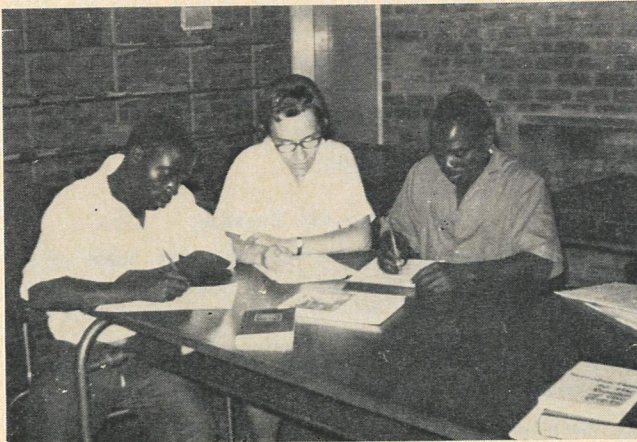
A Portrayal of the Lutheran Bible Institute
Lusaka, Zambia, Africa

Second Installment

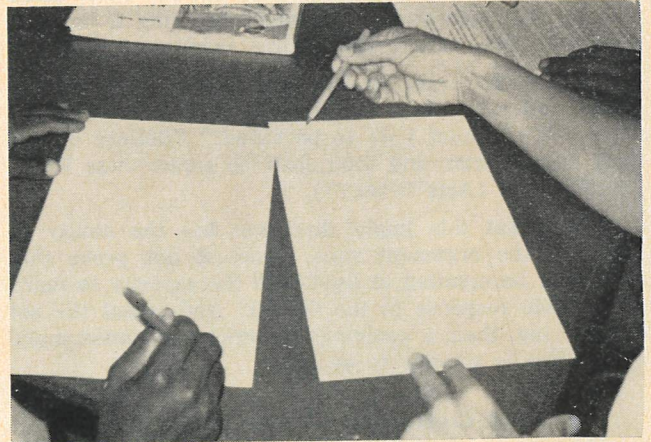
In the first installment of this presentation (May 15 issue) Pastor Ernst Wendland, principal of the Bible Institute, told us in a few paragraphs the importance of work being done. Then through pictures and captions

which he had supplied he showed us some phases of the work and life at the Institute. Other phases are portrayed in what follows, and then Pastor Wendland speaks a concluding word. — The Editor.

PRODUCING MATERIALS



(Above, left) Translating basic instruction materials into the various African vernaculars is becoming an important part of our program. Here are two Tonga students, Raphael Mbulo and Timothy Sikaumba, working with Mrs. Wendland on the translation of a pre-baptismal course of instruction.

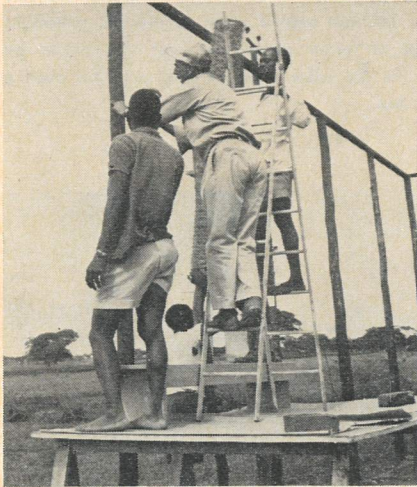
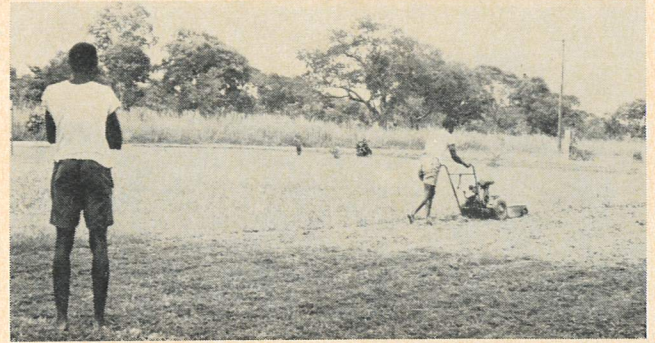
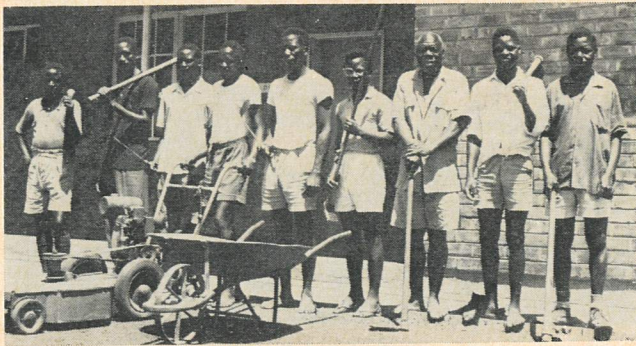


(Above, right) Black and white hands work together to produce an acceptable lesson. It often takes hours to hit the right word. One begins to realize how much is missing in the old system of white preachers, with black interpreters attempting to reproduce sermons on the spur of the moment.

(Lower, right) After each lesson has been retyped and been gone over again, it is mimeographed in our printing room. The picture shows (left to right) Timothy Tonga, Charles Manangi, Benford Kawiliza, and Igantius Mwanableya. These second-year students will soon be using these lessons every week in the field. This is a small beginning of what we hope to develop into a large publications' program.



A HEALTHY MIND IN A HEALTHY BODY



(Above, left) A work program helps the students earn their school fees and a little extra cash for personal needs. All work of maintaining and developing our 40-acre property is done by the students. Routine tasks of sweeping, cleaning, and watering are assigned every week and done by the students without compensation.

(Above, right) Major tasks, including the running of power equipment, are done on weekends. Some friends from the States helped us buy the power mower to stay ahead of the grass during the rainy season.

(Lower, left) Gumwood poles, chicken wire, and anthill dirt were used to make our own tennis court.

A FEW EXTRA ACTIVITIES



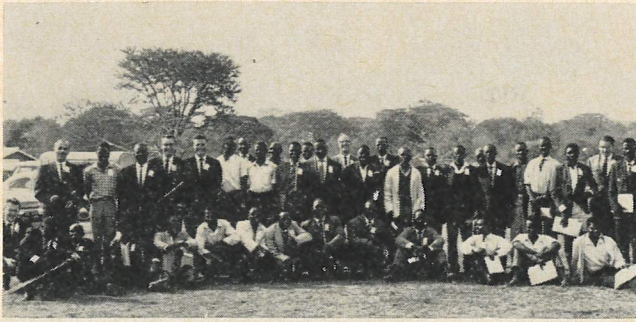
(Above, left) Regular classes are held for the wives of students, teaching them to read and write as well as furthering their religious education. Here three of them are learning how to write. Note how the African mother carries her baby.

(Above, right) On Friday evenings our printing room becomes a used clothing shop. Active bartering goes on with gusto. It seems to provide a helpful method of entertainment.

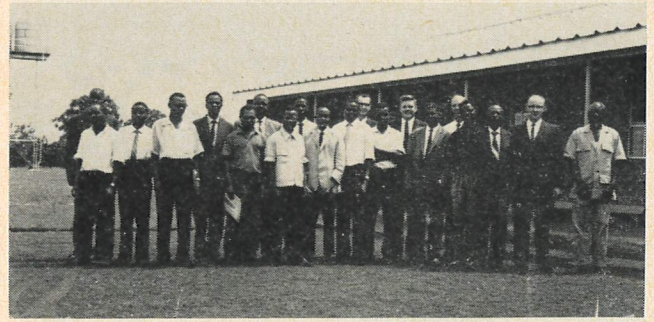
(Right) Nurse Clara Mielke from our Lumano dispensary came recently to give smallpox vaccinations. We plan to increase health services for the Bible Institute area as an extension of our medical mission program.



AN ADDED USE FOR OUR PROPERTY



The Bible Institute was a good meeting place for our first synod convention in 1965. Delegates, who came from many parts of Zambia and Malawi, spent many hours adopting articles of organization for the Lutheran Church of Central Africa and electing the first officers.



In February of 1966 the Synodical Council and religious workers met at the Bible Institute. Without such a place to provide overnight accommodations, meetings of larger groups such as this would be very difficult to arrange. As the work expands, the need for such a meeting place will grow, too.

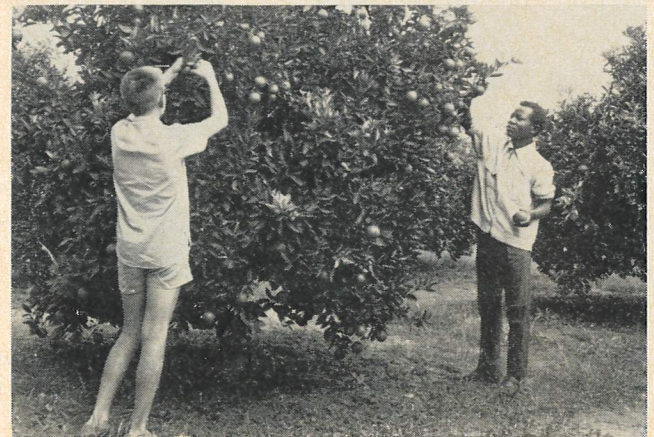
A HAPPY PLACE FOR THE FAMILY



(Above, left) Domino, our pet burro, wandered onto the place one day and was immediately adopted. (Clara Mielke and Claire Wendland)



(Above, right) Domino is not nearly so exciting, however, as Punch, the riding horse. Neighboring bush areas can offer good jumping spots, as Claire Wendland demonstrates.



(Right) Oranges in February! A citrus orchard came with the 40 acres. Here Paul Wendland and student David Chilonga help themselves.

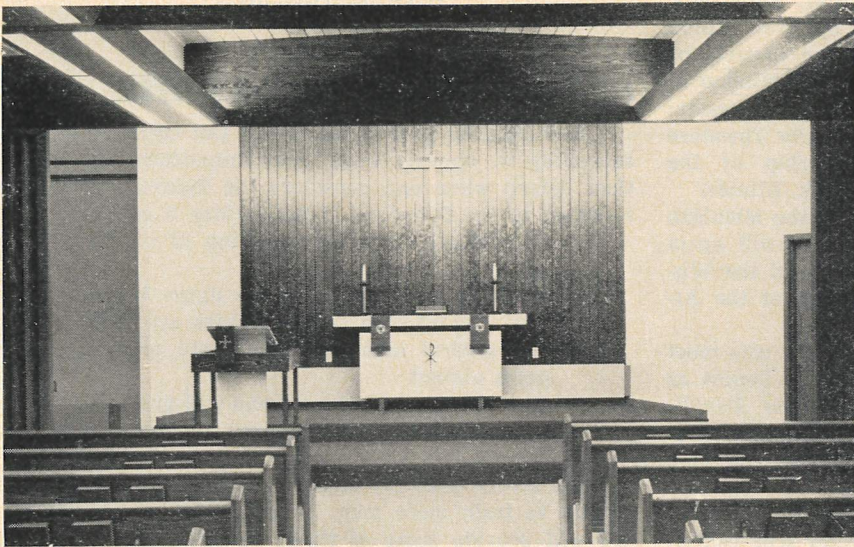
We hope that this glimpse of our Lutheran Bible Institute in Zambia, Africa, has helped to give you some understanding of our work. Perhaps the most surprising thing about these pictures is that they show a kind of work not so very much different from what we see in the United States. There are no grass huts, no tribal drums, no witch doctors. Much of our equipment is the same. Many of our tasks are similar. The work before us, however, is immense. These are just the beginnings of a

program which we hope will reach out to the needs of Africa today, into the many areas which are still without any Gospel. In many respects we are still groping for answers. Almost every day we are faced with the unexpected, with some problem which these pictures cannot reflect. This work of faith is still very much in need of your prayers and of your support. Without Christ we can do nothing. With Him all things are possible.

ERNST WENDLAND

An Interesting History

Calvary Ev. Lutheran Church -- Sheboygan, Wisconsin



DEDICATED IN RECENT MONTHS was Calvary Ev. Lutheran Church, Sheboygan, Wisconsin. Jerald Plitzuweit is the pastor.

Back in 1850 when the constitution of the "First German Evangelical Lutheran Synod of Wisconsin" was adopted, a Pastor Pluess of Sheboygan was one of five pastors to attend the meeting. Many of the German immigrants whom the Wisconsin Synod was to serve entered the state through the port of Sheboygan. This information, mentioned by Professor Erwin Kowalke on page one of the "Centennial Story," points up the important role which Sheboygan played in the early years of our Synod.

Why Not Before?

Not until January 23, 1966, was the first church of the Wisconsin Synod dedicated in the city of Sheboygan. The prolonged absence of a Wisconsin Synod congregation from this city in our Synod's heartland is partially explained by the policy of our early missionaries. They established congregations in rural areas instead of budding metropolitan centers. Later policy was governed by an agreement of the Synodical Conference which stated that one synod would not enter a field which a sister synod had efficiently covered. As a consequence an untold, but

large number of Wisconsin Synod people were steered into Missouri Synod congregations over a period of 100 years.

A Change

In 1961 it became obvious that the Missouri Synod had departed from its confessionally sound Lutheran position. At that time the status of "mission congregation" was granted to a small nucleus of Wisconsin Synod people who had organized to form Calvary Ev. Lutheran Church. This congregation used the facilities of the YMCA since services were begun in 1958. Present membership stands at 67 communicants and 112 souls.

The Services of Dedication

The morning and afternoon services on dedication day were attended by over 450 people. Pastor Ray Wiechmann and Pastor Harold Eckert served as guest speakers. The former, basing his sermon on I Thessalonians 1:2-10, reminded the congregation of its role in the Lord's vineyard. Pastor Eckert, addressing the afternoon assembly, recalled God's mercies which are new unto us every morning. For these mercies

Christians are truly grateful, even more grateful than for a new church building. Lamentations 3:22, 23 served as his text.

The Building Described

The church building was designed to gain as much space, economically, as possible. The exterior of the building is of brick and redwood. The brick denotes permanence; the redwood adds warmth. Laminated wood beams with wood decking comprise the ceiling of the structure. Seating in the nave will handle 170. A multipurpose room behind the nave is designed primarily for Sunday school but can be used for overflow seating. The nave and overflow combined will accommodate over 250 people. The total area is 3636 square feet.

Cost of the building excluding furnishings was \$65,000. Members and friends have provided the most vital furnishings. Men of the congregation painted the interior and will undertake landscaping this summer. Many sister congregations of the Manitowoc Conference took a special collection to aid Calvary in the purchase of a new Baldwin electronic organ. This collection amounted to more than \$800.

Calvary Congregation and all other home mission congregations thank the Lord who has guided our Synod in establishing the Church Extension Fund. May love for Christ move each member of our church body to support this fund with continuing gifts of love!

JERALD J. PLITZUWEIT

Studies in God's Word

(Continued from page 168)

dividual from being a fountain as God intended. We pray that our Missio Dei—and all our other Missions from God—will give each of us the joyous encouragement of seeing our fellow Christians as flowing rivers giving forth the waters of life.

PAUL H. WILDE

The Third Lutheran Free Conference Columbus, Ohio, July 12-14, 1966

The third in a series of Lutheran free conferences will be held at the Nationwide Inn, Columbus, Ohio, July 12-14. The Conference will discuss the theme "The Holy Christian Church and True Ecumenicity."

The following essays will be delivered: The Essence of the Church, by Pastor Winfred Schaller, Sepulveda, California; The Creation of the Church, by Prof. Milton Otto, Mankato, Minnesota; The Marks of the Church, by Pastor Otto Krause, Fairmont, Minnesota; The Mission of the Church, by Prof. Oscar Siegler, New Ulm, Minnesota; The Functioning Forms of the Church, by Pastor Theodore Aaberg, Scarville, Iowa; and The Fellowship of the Church, by Pastor Harold Romoser, Oak Park, Illinois.

The Rev. Norman W. Berg, president of the Michigan District and first vice-president of the Synod, will again serve as moderator. Prof. Armin W. Schuetze of the Wisconsin Lutheran Seminary serves as chairman of the Arrangements Committee.

The Conference is a meeting of individuals who meet as free agents, not representing their church bodies as such. Last year the Conference met at Cedar Rapids, Iowa, with about 300 pastors and laymen in attendance. They came from 21 states and held membership in nine different Lutheran synods.

The Synod's 1965 convention "expressed joy that arrangements are being made to call further free conferences where concerned Christians can contend for the Lutheran Confessions as a true exposition of Scriptural truth."

All pastors, teachers, and laymen of the Synod are invited to attend. Registration should be made to Prof.

Armin W. Schuetze, 11844 N. Seminary Drive, 65W, Mequon, Wisconsin 53092. The registration fee is \$5.00.

Since the Conference is not supported by any synod, contributions are welcome. If you wish to support this work, send your contributions to the Free Conference treasurer, Robert G. Frick, 733 Community Drive, La-Grange Park, Illinois.

REV. JAMES P. SCHAEFER, chairman
Publicity Committee

NOTES FROM THE EDITOR'S DESK

Reaching the goal of the Missio Dei Offering, or even exceeding it, appears even more important and urgent than before when one considers the figures which were reported to the Synodical Council (May 5 and 6):

- 67 pastoral vacancies involving 87 congregations.
- 75 or 77 could easily be the figure by the time the allotted professorships are filled and several men are called into mission fields abroad.
- 28 is the number of men who will graduate from our Wisconsin Lutheran Seminary on June 1.

We sorely need the added facilities at our Synodical schools to train more men. Reaching the goal of \$4,000,000 will provide some of those facilities. Exceeding the goal will make more of them a reality.

The pictures and assignments of the Seminary graduates for this year will appear in the June 26 issue. Those of the four-year graduates from Dr. Martin Luther College will appear in the July 10 issue.

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

THE PLAY'S NOT THE THING

Paraphrasing Shakespeare slightly, this column is moved to suggest that the play's not the thing for this summer's convention of the Missouri Synod's Sunday schools. Here are just a few of the things that have been occasioned by the drama selections for the proposed convention program.

The program lists the presentation of the play, "Round the Cherry Tree," featuring a modernized version of the report to Joseph of the Promised Messiah's birth.

Neipp's newspaper, *Through to Victory*, objects to the play on the grounds that it ridicules the Virgin Birth and attacks belief on angels.

The February 27 *Lutheran Witness Reporter* carries a story promising a review of the convention

drama selection and an editorial attacking obstructionist propagandizers who by-pass the Eighth Commandment.

The next *Reporter* announces that the play has been cut from the official program but will be given an informal presentation during an off-hour. This action was taken, it is said, because of "a strong desire for peace in the Synod."

The March *Confessional Lutheran* protests another dramatic offering scheduled for the convention, "The Prodigal Son."

The April 10 *Reporter* carries an article, "How Can Drama Serve Synod?" The article may demonstrate some bias over against the controversy, for it is written by Allan Jahsmann, Synod Secretary for Sunday Schools.

The May *American Lutheran* de-

plores a sellout to what it calls "journalistic wolves" and wishes "the cherry tree were still standing."

The whole sorry spectacle moves to sadness any observer who remembers with admiration the Missouri Synod of old, that fought strenuously for the Word and knew well what was essential to the well-being of its members. Yes, we know, Doctor Walther in his day wrote on dance and theater, but he sought to guide those for whom he wrote to a proper evaluation of the theater of that day. He and his coworkers would not have been thrown into such turmoil over one play. They would have known how to select and reject dramatic convention material with much greater precision and in an atmosphere of much stronger "peace in the Synod."

TALKS DECLINED

A recent overture of The Lutheran Church — Missouri Synod to our church body to begin talks aiming at re-establishing the broken fellowship and the subsequent return of the invitation without acceptance has received more than its full share of attention. Neither side of the story is exactly startling news but the April 24 *Lutheran Witness Reporter* carried the story on the first page, top left column, under the heading: "Talks Declined by Wisconsin." The May 3 *Lutheran Standard* placed the item in the top spot of its "National" section below the banner, "Wisconsin Synod Rejects Invitations from Missourians."

The Wisconsin Synod has never been inclined to the meeting-at-any-price policy common in ecclesiastical circles today. We are "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," as Peter enjoins. But when the reason has been given and rejected and rejected again, as is the case in the discussion of fellowship with the Missouri Synod, then we are constrained to believe that only silence, not more talking, can be an eloquent testimony. The opprobrium that goes with the role of the stubborn, negative non-meeter, into which we reluctantly are cast by others, is a burden that will have to be borne.

One question suggests itself. The Lutheran Church — Missouri Synod and the American Lutheran Church, who sponsor the papers that contained the quoted headings, know well that their own meetings being held with the Slovaks in the interest of exploring the possibility of establishing pulpit and altar fellowship are being boycotted by the Lutheran Church in America, a prospective fellow member of LCUSA. The LCA is not sitting in on these meetings because it deems them pointless on the grounds that a sufficient basis for such fellowship already exists. Why isn't the same emphasis placed on the disinclination of the LCA to attend certain meetings? Or is their one standard to judge the conduct of one church camp and another for the theological tents that lean to the left?

POLAND'S 1000 YEARS OF CHRISTIANITY

In a lengthy celebration reaching its highpoints on May 3, the day commemorating the conversion of the king to Christianity in 966 and May 8, the Feast of St. Stanislaus, martyred Bishop of Cracow, Poland observed a millennium of Christianity.

From the outset the celebration was tinged by political difficulties and implications. The festivities were to have been touched off by Stefan Cardinal Wyszynski's pilgrimage to Rome earlier this year. Gomulka's Communist government refused to grant the exit visa and reacted to protests by threatening harsher action if the disloyal attitude did not change. The German Catholic news agency reported that Polish embassies in other lands had received orders to slow up visas for trips to Poland and to grant none for the big celebration week.

In an effort to pour some oil on the troubled waters of the conflict over the boundary between Poland and East Germany that has embroiled the churches, the Polish cardinal and 35 bishops invited 42 German bishops to join in the festival.

Veteran friends of Wisconsin Synod missions will recall that for the short span of 20 of the thousand years of Polish Christianity, beginning in 1924, our only overseas foreign mission was centered there in Poland. But World War II and the German retreat from Poland before the Russians brought about the scattering of most of our mission's members into German areas.

We will not fail to take note of the fact that our anniversaries, though they still involve only centennials instead of a millennium, can be held without governmental interference in this free and happy land. May it under God remain so until our centennials have stretched to a millennium!

COCU

At Dallas, May 2-5, representatives of eight church bodies met for "Consultation on Church Union" and took another step on the road that is to lead to eventual union of 24 million Episcopalians, Presbyterians, Methodists, United Brethren, Disciples of Christ, and members of the United Church of Christ.

The assembly adopted an open letter to churches stressing contemporary motives for union. It approved a four-part document of principles on faith, worship, sacraments, ministry that is now to be discussed and is eventually to be the basis for a detailed union plan.

A fifth topic, the structure of the Church, proved more perplexing. The statement was only "received" and is to be the main subject for study at next year's consultation. What is involved is the matter of church organization, with the question of the role of bishops a particularly vexing problem.

Finally, the meeting voiced satisfaction with a timetable that allows up to 13 years for development of the giant merger.

This is the giant of current union projects. Keeping informed about it will give us much insight in the whole ecumenical movement.

INDIAN GIVING AND FEDERAL AID TO EDUCATION

A regrettable, if predictable, development in connection with enlarged federal aid to education has come to light recently. At least one sectarian college has \$1,000,000 less than it hoped to obtain from non-government sources as a result of the educational legislation and the college's opposition to it.

Ouachita Baptist University of Arkadelphia, Arkansas, with some 1250 students, did not receive an expected foundation grant of \$900,000 and a private bequest of \$250,000 because the donors withheld gifts when the sponsoring body, the Arkansas Baptist Convention, turned thumbs down on monies available through the federal aid act. The grant and bequest will not be forthcoming, it is reported, until all available federal funds are obtained.

The price of convictions, especially convictions about strict separation of church and state in these days, can be high. In this case a double bill had to be paid.

There is certainly no likelihood that any potential gifts to the *Missio Dei* will be withheld by our members on the grounds that no matching federal funds are being sought. And it is fervently to be hoped that the passing years will not produce in our circles any such Indian giving.

EDWARD FREDRICH

GOALS GAINED — UNDER GOD'S BLESSING

On May 6, 1966, the Board of Trustees of the Wisconsin Ev. Lutheran Synod approved of the following projects:

Michigan Lutheran Seminary — the 13th professor	\$2,500*
The second missionary for Spanish mission work in Arizona	\$3,190
The third executive secretary for the Board of Education	\$6,700
Restoration of a cut made in the budget of the Commission on Evangelism.....	\$1,200

* This low figure is possible because an amount previously budgeted to tutors' salaries can now be used toward the salary of the 13th professor.

Direct from the Districts

Western Wisconsin

Worth Sharing

On December 29, 1954, Mr. Emil Hoffmann, a member of St. Paul's Lutheran Church, Tomah, Wisconsin, made a will. In that will he left some \$30,000.00 to his church and her charities. One-fourth was bequeathed to Bethesda Lutheran Home, Watertown, one-fourth to the Lutheran Children's Friend Society of Milwaukee, and one-half to St. Paul's Evangelical Lutheran Church of Tomah with the provision that the congregation use it for Synodical mission work.

Mr. Hoffmann died on July 23, 1965, at the age of 95 years. The Rev. Otto Heier, pastor of St. Paul's Ev. Lutheran Church of Tomah said, "The provisions of the will were duly carried out. St. Paul's Congregation sent its share totaling \$15,184.84 to the Wisconsin Evangelical Lutheran Synod Foundation, Inc., under an agreement which specifies that one-tenth of the principal plus accumulated interest be paid to the Wisconsin Ev. Lutheran Synod Extension Fund every year until the bequest is used up."

This report is worth sharing with our fellow members in Synod for two reasons. First is the fine example of our departed brother, Mr. Hoffmann. He remembered his Lord in death with this bequest to his church. The second reason is the way in which St. Paul's Congregation carried out the provisions of the will. Perhaps

this report will cause more of our people to consider the Wisconsin Ev. Lutheran Synod Foundation when considering such a gift.

Concerts

During the Easter and post-Easter season the members of the congregations of our District had the rare opportunity to hear and meet a number of students from the various worker-training schools of our Synod. The college choir of Dr. Martin Luther College sang at Medford and Wisconsin Rapids. The choir of Milwaukee Lutheran Teachers College sang at Wausau. The Seminary chorus sang at Tomah. For its first out-of-state appearance the choir of Dr. Martin Luther High School, New Ulm, sang at St. John's Lutheran Church, Sparta. Observations made and reported show that our people were impressed by the zeal shown by these young people in singing the Gospel message and their intent desire to take up the Lord's work as their life's work.

Pastor Retires

The Rev. M. J. Nommesson of Hillsboro has retired from the active ministry. However, he will continue to live in Hillsboro and will help out in the area congregations as much as his health will permit.

† Mrs. Gertrude Kirst †

The daughter of one of the sainted veterans of our Synod and the wife of a longtime pastor died in the Lord

on February 12. Mrs. Gertrude Kirst, the daughter of Prof. and Mrs. August Pieper, and the wife of Pastor L. C. Kirst, had been in failing health for about five years. She died at the Lutheran Hospital in Beaver Dam at the age of 78.

She was a member of the first graduating class of the old Milwaukee Lutheran High School. On August 21, 1965, she and her husband observed the fiftieth anniversary of their marriage. Since 1915 her husband has been pastor of St. Stephen's Lutheran Church of Beaver Dam. Funeral services were conducted there on February 15.

In addition to her husband, Pastor L. C. Kirst, she is survived by three daughters: Mrs. Arnold Mennicke of Winona, Minnesota, Mrs. Charlotte Tacke of Beaver Dam, and Mrs. Arnold Schroeder of Wauwatosa; and by three sons: Leonard of Beaver Dam, Eugene of Watertown, and Robert of Ripon, Wisconsin; a sister, Margaret Kornreich of Cincinnati, Ohio. Two brothers, Gerhard Pieper of Fond du Lac and Paul Pieper of Milwaukee, also survive.

Missio Dei

The reports from our circuit chairmen are heart-warming. The response on the part of the congregations in the District show that the people are behind this phase of the Lord's work being carried out through our Synod, supplying the needed facilities to train more pastors, missionaries, and teachers.

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

NOTICE

Board of Trustees Meeting

The next meeting of the full Board of Trustees is scheduled for June 20, 1966.

Business to be acted upon in these meetings should be in the hands of the chairman or executive secretary of the Board of Trustees at least 10 days before the meeting date.

Pastor Norbert E. Paustian, Secretary

CALL FOR NOMINATIONS

Michigan Lutheran Seminary

Whereas the Board of Trustees has empowered the Board of Control of Michigan Lutheran Seminary to call an additional professor, the Board of Control herewith requests the members of the Synod to nominate candidates for this professorship. The candidate should be qualified to teach in the fields of English and Social Studies. Please include pertinent information with your nomination.

All nominations must be in the hands of the undersigned by June 18, 1966.

Gerald Cudworth, Secretary
MLS Board of Control
34235 Blackfoot Lane
Wayne, Mich. 48185

AN OFFER

Electric reed organ (Estey), single manual, in good condition, to any congregation who will get it.

Rev. Glenway Backus
St. Andrew's Lutheran Church
2040 E. Harbor at Suder Ave.
Toledo, Ohio 43611

MICHIGAN CHILDREN'S CAMP

Killarney Lutheran Camp, located in the Irish Hills near Adrian, Mich., is now accepting applications from campers (ages 9-14) and staff members (over 17). The camp will be open for three weeks starting July 10. Requests for applications may be sent to Rev. R. F. Westendorf, 1032 Leith, Maumee, Ohio 43537.

HELP WANTED

Bethesda Lutheran Home

Immediate openings for individuals who have an interest in caring for mentally retarded residents. Applicants may be either male or female, single or married persons. No previous experience required. On-the-job training is provided.

The following positions are available:

1. Ward parents
2. Nursing assistants
3. Work crew foreman
4. Janitors
5. Recreation aides
6. Farm workers
7. Kitchen workers
8. Maintenance men

Benefits include Social Security program, group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffman Drive, Watertown, Wis. 53094.

COMING EAST?

If your vacation leads you to the eastern states this summer, the churches of the "Colonial Conference" invite you to visit and worship. Do you know anyone else interested in us? Send them to us or let us know.

Washington D.C. Area

Grace Ev. Lutheran Church, Walnut Hill School, Broyhill Park, Falls Church, Virginia, Rev. Walter Beckmann, pastor; Phone: (703) 533-0701; Sunday Worship: 11 a.m.

Philadelphia Area

Peace Ev. Lutheran Church, Community Room of the Kingswood Apartments, High-

way #23, King of Prussia, Pennsylvania; Rev. Ronald Uhlhorn, pastor; Phone: (215) 265-9262; Sunday Worship: 10:30 a.m.

New York City Area

Our Savior's Ev. Lutheran Church, Maple Meade School, Highway #130, North Brunswick, New Jersey; Rev. Gary Bauml, pastor; Phone: (201) 297-3020; Sunday Worship: 11 a.m.

CLOSING SERVICE AND CONCERT

Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Mequon, Wis., will close with a graduation service on Wed. morning, June 1, at 10 a.m.

During this closing service Pastor Irwin J. Habeck will be installed as a member of our Seminary faculty.

The Seminary Chorus will sing its commencement concert on the previous evening, Tues., May 31, at 7:30 o'clock.

Weather permitting, both the concert and the graduation service will be held out of doors in the Seminary Court.

Carl Lawrenz, President

GRADUATION EXERCISES

Northwestern College

Graduation exercises at Northwestern College will be held on Thursday, June 2, at 10 a.m.

The alumni will meet on Wednesday, June 1, at 3 p.m. The alumni luncheon will follow at 5 p.m., the commencement concert at 7:30 p.m.

C. TOPPE

COMMENCEMENT

Dr. Martin Luther College and Dr. Martin Luther High School

New Ulm, Minn.

The College commencement exercises will begin at 10 o'clock on Wed. morning, June 8, the High School commencement at 3 o'clock in the afternoon of that same day.

The alumni and friends will meet for a luncheon at 5 o'clock on Tues., June 7, and will adjourn in time for the concert at 8:15.

Everybody is welcome.

Carl L. Schweppe
Oscar J. Siegler

GRADUATION SERVICE

Milwaukee Lutheran Teachers College

You are invited to attend the graduation service at Milwaukee Lutheran Teachers College to be held on Thurs., June 9, at 8 p.m. The speaker will be Pastor Carl Mischke, president of the Western Wisconsin District. The service will be held in the Wisconsin Lutheran High School Chapel-Auditorium, 330 N. Glenview Ave.

Robert J. Voss, President

REQUEST FOR COLLOQUY

Pastor H. E. Russow of Woodland, Calif., is applying to the Wisconsin Evangelical Lutheran Synod for membership. He is ready to submit to a colloquy.

E. Arnold Sitz
President of the Arizona-California Distr.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 28-30, 1966.

Place: Whiteriver, Ariz., at East Fork Apache Mission.

Time: 10 a.m., with Communion.

Essayist: Pastor Harold E. Wicke, author of the "Catechism of Differences."

Notify host pastor Eugene Hartzell whether you will attend or not.

Visitors, Apacheland natives, and tourists are invited to attend. They should bring bedding for dormitory lodging.

ARMIN K. E. KEIBEL, Secretary

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: Fri., June 10, 1966.

Place: St. Martin's Church, Watertown, S. Dak.; W. Schumann, host pastor.

Time: Opening Communion service at 9 a.m.

Agenda: Discussion of Syllabus in preparation for the District Convention.

DONALD NINMER, Secretary

* * * *

DISTRICT CONVENTION

Dates: June 21-23, 1966.

Place: Northwestern Lutheran Academy, Mobridge, S. Dak.

Opening Communion service: 10 a.m. C.S.T., at Zion Church.

Preacher: Prof. K. G. Sievert.

Essayist: Prof. F. Blume of Wisconsin Lutheran Seminary: "Martin Luther and Our English Bible Translation."

Agenda: Discussion of "Report to the Nine Districts" and Reports of Standing Committees.

Please bring your own bedding for lodging in the dormitories.

CYRIL W. SPAUDE, Secretary

MICHIGAN

DISTRICT CONVENTION

Date: June 13-16, 1966 (Mon. to Thurs.).

Place: Michigan Lutheran Seminary, Saginaw, Mich.

Opening session on June 13, 2 p.m.

Communion service on June 13, 7:30 p.m. in St. Paul's Ev. Lutheran Church.

Closing service on June 15, 7:30 p.m.

M. R. KELL, Secretary

MINNESOTA

RED WING DELEGATE CONFERENCE

Date: June 28, 1966.

Place: Grace Church, R. 1, Goodhue, Minn.; W. Henrich, host pastor.

Time: 9 a.m. Communion service; Wm. Lindloff, preacher (N. Retzlaff, alternate).

COPY DEADLINES AND PUBLICATION DATES

The Northwestern Lutheran

In determining the copy deadline, figure three weeks less one day before the publication date you have in mind. Bear in mind that we mail **The Northwestern Lutheran** on the Monday before the publication date. The following schedule should prove helpful to you.

Publication date	Copy deadline
June 26.....	June 6
July 10.....	June 20
July 24.....	July 4

AN OPEN LETTER

To the Members of the
Wisconsin Evangelical Lutheran Synod

NOW AVAILABLE IN TRACT FORM

Order Tract No. 6 N 17

Price: 10 cents each; \$.75 per dozen

A Reprint from The Northwestern Lutheran

Agenda: Discussion of the Syllabus in Preparation for the District Convention; Election of Conference officers.

NATHAN RETZLAFF, Secretary
* * *

NEW ULM DELEGATE CONFERENCE

Place: Zion Lutheran Church, Sanborn, Minn.

Time: June 22, 1966, beginning at 9:30 a.m.
Agenda: Panel Discussion of the Pre-Budget Subscription Plan (by laymen); Discussion of the Prospectus.

MELVIN SCHWARK, Secretary

NORTHERN WISCONSIN

MANITOWOC DELEGATE CONFERENCE

Place: Trinity Church, Tn. Liberty; S. Kugler, pastor.

Date: July 24, 1966, at 8 p.m.

S. KUGLER, Secretary
* * *

DISTRICT DELEGATE CONFERENCE

Place: Fox Valley Lutheran High School, Appleton, Wis.

Date: Aug. 8-11, 1966.

Opening service (Communion) at 10 a.m. at St. Matthew's Church, S. Johnson, pastor.
Preacher: G. Kobs (alternate: A. Voigt).

Essays: General theme—Fifty Years as a District. History of the Northern Wisconsin District, Armin Engel; Exegesis: Gen. 1 and 2, Dr. S. Becker; Development of our Day Schools, Arnold Meyer.

District dues: Bring \$10 per organized congregation to be paid at registration. Dues should be paid, whether one is present or not.

Credentials: Please have them in on or before July 25, 1966, signed by president and secretary of congregation. A new system of registration and dues will begin with this convention. Full details will follow.

Note: There will be displays and booklets noting the 50th anniversary of the District. Please send excuses, answers, and questions to Rev. Edgar Greve, 2626 N. Oneida St., Appleton, Wis. 54914.

PACIFIC NORTHWEST

DISTRICT CONVENTION

Date: June 28-30, 1966, noon to noon.

Place: Grace Church, Portland, Oreg.;

Lee Sabrowsky, pastor.

Convention service: 7:30 p.m., June 28.

Guest Essayist: Werner H. Franzmann.

All chairmen of District boards or commissions should have their reports in the hands of the District president not later than June 15.

Early announcement by pastors and lay delegates will be appreciated by the host congregation.

PAUL E. PANKOW, Secretary

WESTERN WISCONSIN

DISTRICT CONVENTION

Place: Northwestern College, Watertown, Wis.

Date: June 13-15, 1966.

Opening service with Holy Communion at 10 a.m. at St. Mark's Church; the sermon by Pastor A. Winter, Randolph, Wis.

Convention essay: What Do the Scriptures Teach Concerning the Place of Women in the Life and Work of the Church? Prof. W. Gawrisch of our Lutheran Theological Seminary.

Closing service on Tuesday evening in the College chapel.

Send reservations for meals and lodging to:

Convention Committee
Prof. C. Leyrer
Northwestern College
Watertown, Wis.

Registration in the chapel building on Monday beginning at 8 a.m.

H. WINKEL, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN

NORTH DELEGATE CONFERENCE

Date: Sun., June 5, 1966.

Time: 2 to 4 p.m.

Place: North Trinity Church, 37th and Custer, Milwaukee. M. F. Liesener, pastor.

L. J. MAROWSKY, Secretary
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DISTRICT CONVENTION

Date: Tues., June 21, through Thurs., June 23, 1966.

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

Opening Communion service, Tues., June 21, 9 a.m. at St. James Lutheran Church, 2028 N. 60th St., Milwaukee Wis.

Preacher: President Adolph C. Buenger.

Essay: Systematic Christian Instruction and Training in the Congregation beyond Confirmation, Pastor Mentor Kujath.

Noon meals will be served at the High School. Every congregation is to be represented by a lay delegate. All male teachers and pastors of the District are expected to attend.

Registration of delegates will be made at the High School after the opening service. A registration fee of \$2.00 will be collected from each pastor, teacher, and delegate on arrival. Lay delegates and their alternates must present credentials signed by the president and secretary of the congregation they represent.

The High School is located in the first block south of Bluemound Road (Highway US 16, S.T.H. 18 and 19) on N. Glenview Ave. (84th St.) Abundant parking space is available on the High School grounds.

Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 14. The office staff will be helpful in making reservations at nearby motels on request.

HEINRICH J. VOGEL, Secretary

INSTALLATIONS

Pastors

Gieschen, Henry C., as pastor of St. Paul Ev. Lutheran Church, R. 1, Hamburg, Wis. (Naugart), by Walter G. Voigt; assisted by G. O. Krause, G. E. Schmeling, B. E. Stensberg, D. V. Schultz; Feb. 20, 1966.

Meyer, John Peter, as pastor of St. Paul Ev. Lutheran Church, Hillsboro, Wis., by Martin J. Nommensen; assisted by A. C. Meyer, C. R. Nommensen; April 24, 1966.

CHANGE OF ADDRESS

Pastors

Hoenecke, Edgar
28 Bremen-Horn 17
Berckstrasse 50 b
Germany

Nommensen, Martin J., em.
560 Water Ave. Box 324
Hillsboro, Wis. 54634

Tischer, Ronald N.
642 South 9th Ave.
Broken Bow, Nebr. 68822