

THE NORTHWESTERN Lutheran

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The Graduates of Wisconsin Lutheran Seminary
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"Eleven Men — Eleven New Missions"

June 26, 1966



BRIEFS by the Editor

GOING ON AS USUAL can be both a praiseworthy thing and something that won't do at all.

This thought crossed our mind as we attended the commencement service at our Wisconsin Lutheran Seminary on June 1, and again as we prepared for print the list of assignments given the graduates.

Here were 28 new full-time workers for our church. Though there were four fewer graduates than last year, yet this was a sizable class in comparison with most classes in the past.

We were thankful to the Lord of the Church for the gift of these men. We were thankful, too, that in one respect things were going on as usual. We mean: These new workers for Christ do not expect to carry out their ministry in any other spirit or any other way than did those who have entered the ministry of our Synod the last 100 years and more. They go as willing servants, yes, slaves, of their Savior. To Him and His Gospel they are committed, with all that they have and are. Gladly acknowledging His lordship over their hearts

and lives and work, they at once submit wholeheartedly, unreservedly to His Word.

This Word is an infallible, inerrant, authoritative Word to them. The thought of failing to heed it, either by unwitting departures which result from weakness or by deliberate tampering with it—this thought makes them tremble in holy dread. Therefore at their ordination they will also subscribe to the Lutheran Confessions because they know these to be a correct exposition of the Scriptures—and they will attach no “Yes, but’s” to their subscription.

This attitude and posture toward the Lord and His Word had been fostered in them throughout their schooling. It had been done with particular emphasis and thoroughness at our Seminary. As we reflected, on the morning of the graduation service, that this kind of training of pastors had been going on for many, many years, we asked, “Lord, what have we done to deserve this boon and blessing?” The ready answer came, “Nothing, nothing!” And then there arose

in us the earnest prayer: “Gracious God, keep things going on as usual! The situation could change sadly, tragically. It could happen here—in our Wisconsin Synod—that we start hankering for some human additives, with the idea that we can produce a more high-powered Gospel. Then would follow a bored attitude toward the old, pure Gospel of Thy Son, and that would be followed, in turn, by contempt and scorn for Thy Good News as the only wisdom to salvation. From this preserve us, heavenly Father!”

But the realization that our Lord has been good to us in respect to our Seminary ought to rouse us and make us say in another sense: “We can't be satisfied to have things going on as usual!” It should make us say: “Give us men with the same kind of training, but give us many more of them!”

As a further token of His goodness the Lord is pointing out many new avenues on which He wants us to carry the pure Word of His full comfort in Christ. We must travel those avenues.

Even though 11 of the class of 28 are being assigned to new home mission fields (see page 207), and though we find this fact immensely cheering, we dare not for a moment rest content. We should be sending out many more! We know what the first step

(Continued on page 210)

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 1966 candidates for the holy ministry move to their places in the Seminary Court, where the open-air commencement service was held.

Editorials

Dropouts Dropouts, boys or girls who drop out of high school before completing the course, are a source of concern for school authorities, for parents, and for the police. They are usually unemployed, unemployable, bored, and prone to get into trouble.

The Church has its dropouts too. The most notorious of them all is Judas Iscariot. His is a case apart and hardly typical of the common variety of dropout in the Church. Every pastor has had experience with boys and girls who soon after confirmation more and more frequently stay away from church services and finally are seen no more at the Communion table or in the pews. Another kind of dropout is the person, or even a whole family, that moves away from one city to another, or from one state to another, and not only changes habitation but at the same time changes habits, including the habit of going to church. There are other kinds of dropouts that most readers have known of or encountered.

Dropouts were common in Christ's experience here on earth. There are the nine lepers. "Were there not ten cleansed? But where are the nine?" "From that time many of his disciples went back and walked no more with him." Consider also the 4000 and the 5000 who were so miraculously fed; the multitudes who came to hear Him and to be healed of their diseases; the crowds that pressed so hard upon Him that He could not find time to eat; the great multitudes that followed Him in Galilee and heard the Sermon on the Mount. Where were all those people on Good Friday?

No doubt some of them were among the crowd that heard the Apostles preach repentance and faith in the risen Christ on the day of Pentecost. Perhaps some belonged to the congregation in Jerusalem that suffered persecution after Pentecost and were expelled from the city. Dropouts do occasionally come back to the church where they belong, but the Church's growth through the centuries and today cannot be accounted for by the return of those who once were part of it. The 3,000 who were baptized on the day of Pentecost were for the most part new converts.

How did Jesus regard the dropouts? In Matthew 18:12 He is not speaking specifically of dropouts, but He does there express the concern that He and His Church have over the one lost sheep out of the flock of 100. It saddened the Lord that the nine lepers did not even acknowledge the gift of healing, but He let them go their way. It saddened Him that many of His disciples walked no more with Him because of what He had said of Himself as the Bread of Life. But He did not change His words or soften His language to please these people. The offense of the cross and of the Gospel of propitiation for our sins will always be present in the Church, but the Lord will never remove that offense in order to please those who find it unmodern or unreasonable. "Doth this offend you?" He said to some of His disciples

who had murmured at what He said. But He let the offense stand and even added to it when He said, "What and if ye shall see the Son of Man ascend up where he was before?" The offense is still with us, and it still causes dropouts.

ERWIN E. KOWALKE

* * * *

What About Faith? "Eminent scholars" . . . "some of the world's foremost religious thinkers" . . . "the highest level of scholars and scholarship" . . . "a global galaxy of renowned theologians." All of these awe-inspiring superlatives appeared in a single brief news report of a religious conclave held on a Midwestern university campus this spring. They referred to the caliber of scholarship represented in the participants in this meeting.

The news reporter himself was obviously impressed by the scholarly attributes of this distinguished group, as was the president of a large university who, before the meeting ever got underway, described it as "the greatest theological event in the Western Hemisphere in our time."

Genuine scholarship merits our respect, and it fills a very definite need in the Church. And contrary to what many seem to think, it is not a quality reserved exclusively for the unbelieving. Many Christian leaders down through the centuries have been brilliant scholars, and they have rendered invaluable service to the Church through their scholarship. We owe much, for example, to the scholarship of Dr. Martin Luther. The Church throughout history would have been severely handicapped without the learned dogmaticians, historians, exegetes, and other scholars, with whom the Lord at all times has liberally endowed His Church.

However, it appears that scholarship has come to be looked upon in many quarters today as the modern substitute for faith, for which in this age of enlightenment there is no longer any need.

It is well for us to remember, therefore, that God's promises are to men of faith, not to men of learning. "Abraham believed God, and it was counted unto him for righteousness." The highest level of scholarship would never have compelled Abraham to forsake his home for the undesignated land to which the Lord was going to lead him; nor would it have motivated Noah to build an ark where there was no water. That required faith. And in spite of the virtual deification of scholarship in modern times, simple faith is still as necessary as it ever was.

Accordingly, while recognizing the usefulness of scholarship, we should also recognize its limitations so that we are not carried away in the modern trend to regard it as the ultimate hope of mankind. The salvation of man still lies in the revealed Word of God, and it is received only through faith.

IMMANUEL G. FREY

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled (Matthew 5:1-6).

It is commonly accepted that "poverty" is a condition to be avoided at all costs. For it seems to be defined as a kind of existence that can in no way be good, but can only be tragic. The ideal way of life is presented as just the opposite: to possess an abundance of all things. If someone is poor, that must be changed at all costs!

But sometimes we wonder if even the world is really certain about that. Why is there such a nostalgia for the "good old days" of "the simple life"? Why such a turnout for re-stagings of the events of Colonial or Civil War history? Why such delight in cowboys and Indians, in TV plots that show the "city slicker" finding true happiness "back in the sticks"? Is it possible that there is a value to be found in being without things?

Let there be no doubt about it! Our Lord Jesus began His impressive Sermon on the Mount with an emphatic reminder that there are some things we are better off not having, that there is indeed such a thing as a *blessed poverty*.

The Poverty of Believers

There is no better word than "poor" to describe the spirit of a believer as he lifts his eyes and heart to God. We may think of the most extreme

example of earthly poverty: a beggar, helpless, hopeless, despairing—that is not too strong a picture of the penitent sinner's view of his own righteousness and merit before God. He lacks pride and a boastful spirit—good things to be without! To this view of ourselves we children of God have been brought. Yes, we had to be brought to see ourselves this way; it is not the natural man's satisfied view of himself. To see the lack of good in us is a blessing of the Holy Spirit, for by this blessed poverty He prepares us to cherish the abundant treasure of righteousness earned for us by our Savior.

A mourner expresses his sorrow for what has happened; the passer-by is moved to pity him and to express sympathy to him. But again the Savior declares that it is a blessing for believers to mourn. Sometimes those who mourn are not to be pitied but to be envied! For we have learned the truth about what things are regrettable and what things are not. We mourn our sins. With St. Paul we say, "O wretched man that I am!" (Rom. 7:24.) How it grieves us that we have grieved and offended our holy and righteous God! Sin has brought us shame before God, and also sorrow and tears upon earth. For what but sin has led to the loss of our loved ones, the frailties of bodily health and vigor, the bitterness of quarrels and enmity and suspicion between neighbors and nations? Those who mourn thus rightly understand the basic truths in earth and heaven.

Meekness is not a characteristic that is usually cultivated by those who want to get ahead in this world. Quite the contrary, it would seem that you have to make an impression on people, that you have to push yourself forward to make that right impression. But when the Spirit gives us the gift of being a child of God, of being like Christ, then we have in short supply the noisy, ostentatious, attention-getting attitude of

self-made men. Rather we possess a good measure of hunger and thirst for righteousness—for the verdict of righteousness that God gives for Jesus' sake and for the new life of righteousness deeds in which the Spirit leads us.

The Riches of Believers

So, then, the life of a believer is blessed because he does not possess certain things that are really not good for him anyway? That conclusion is probably true enough, but it falls far short of the blessings Jesus enumerates for those "godly poor" He has described.

To the poor in spirit He holds out the assurance of eternal riches in the kingdom of heaven. God graciously has chosen to give everything good to those who had forfeited everything by sin. Though we see so clearly our utter lack of nobility, we are raised to royal station by the blessed Word of our Savior: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

In the salvation purchased on the cross by our Savior there is the comfort of full forgiveness for all our sins. The perfect righteousness of God's Holy Son has now become ours. This perfect comfort of God fills all our needs and richly supplies us with contentment and joy. Since we have become God's children and His proclaimed heirs, a bold confidence is also ours. For by His faithfulness even our daily bread is assured us. True, we may not always be able to point to savings and warehouses that stand ready to supply our needs next year, or through 20 years of retirement. But when the next day arrives, and through all the days of time and eternity, we shall be rich possessors of daily bread and of the Bread of eternal life. How rich we are!

PAUL H. WILDE

COMMENCEMENT SCENES

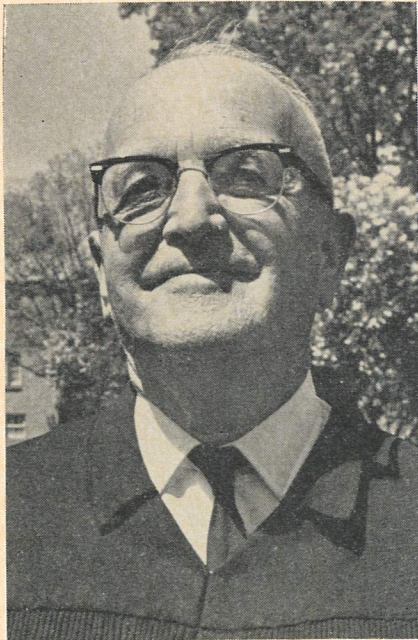
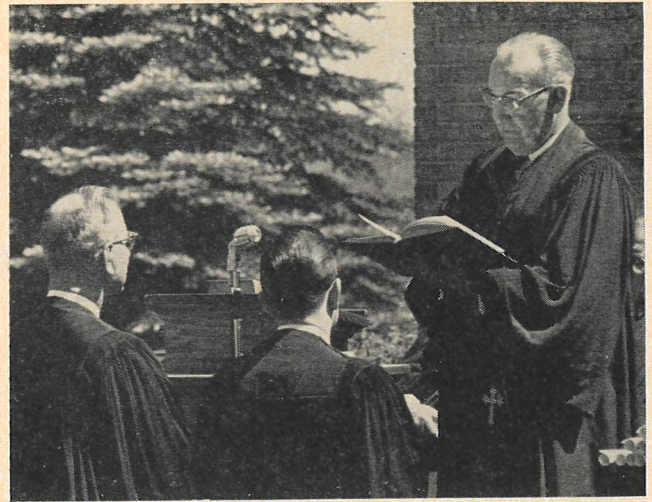
Wisconsin Lutheran Seminary

June 1, 1966

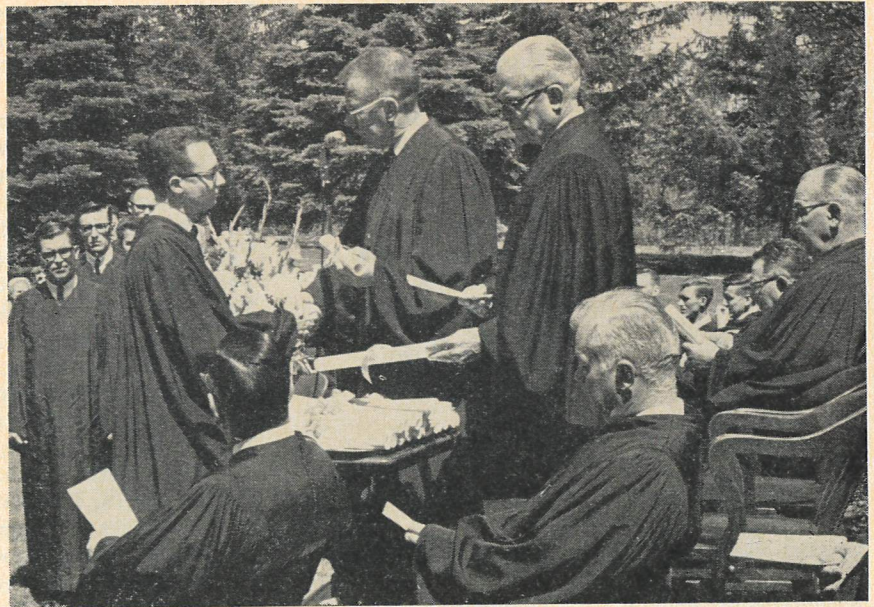
"AND NOW I ASK THEE BEFORE GOD and our Lord Jesus Christ, in full dependence upon His grace, and in the presence of this assembly:

"Art thou ready, after mature consideration, to assume the office of a professor in theology and to fulfill its duties according to the ability which God giveth?"

Such were the words, and this was the scene, as Pastor Herman W. Cares, chairman of the Board of Control, conducted the rite through which Pastor Irwin J. Habeck (left) and Professor Martin W. Lutz (right) were installed as professors at Wisconsin Lutheran Seminary.



DR. PAUL W. PETERS, who has served on the Seminary faculty for 27 years and has been in the ministry for 46 years, began his retirement with commencement day. His long and faithful service was gratefully noted.



IN LINE TO RECEIVE THEIR DIPLOMAS are the 28 graduates of our Seminary. President Carl Lawrence is distributing the diplomas, while Professor Martin Albrecht assists him.

While unseasonably cool weather on the evening before had compelled shifting the commencement concert indoors before it was completed, the Seminary Court was warm and sunny on the morning of June 1, the day of the commencement service.

[A more extensive report on the Seminary graduation service will appear in the next issue. — Ed.]

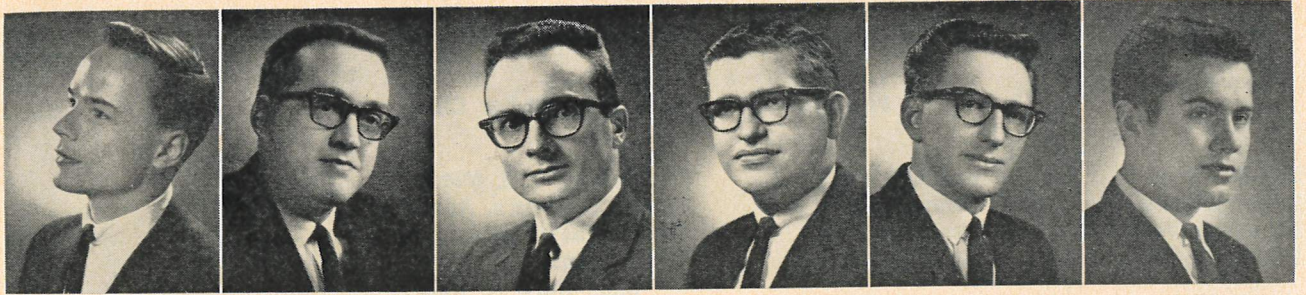
PRESENTING THE 1966 GRADUATES WISCONSIN LUTHERAN SEMINARY

Lord Jesus, hear our prayer:

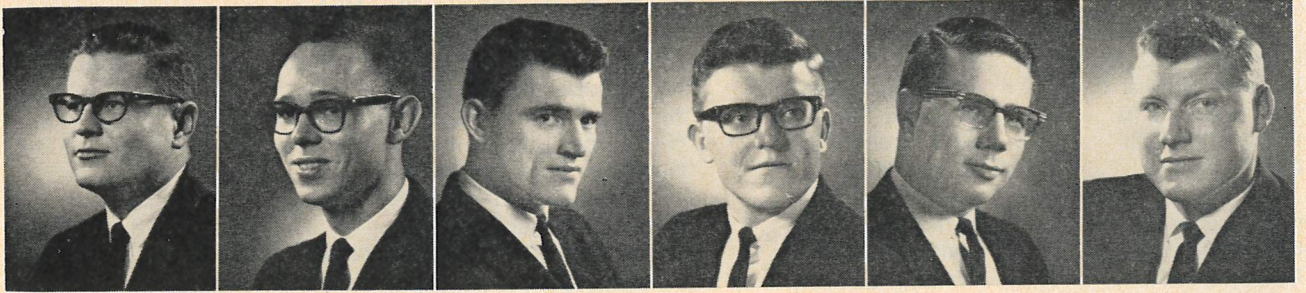
*The servants Thou hast called
And to Thy Church art giving
Preserve in doctrine pure
And holiness of living.
Thy Spirit fill their hearts,
Endue their tongues with power;
What they should boldly speak,
Oh, give them in that hour.*

*Bring those into Thy fold
Who still to Thee are strangers;
Guard those who are within
Against offense and dangers.
Press onward with Thy Word
Till pastor and his fold
Through faith in Thee, O Christ,
Thy glory shall behold. Amen.*

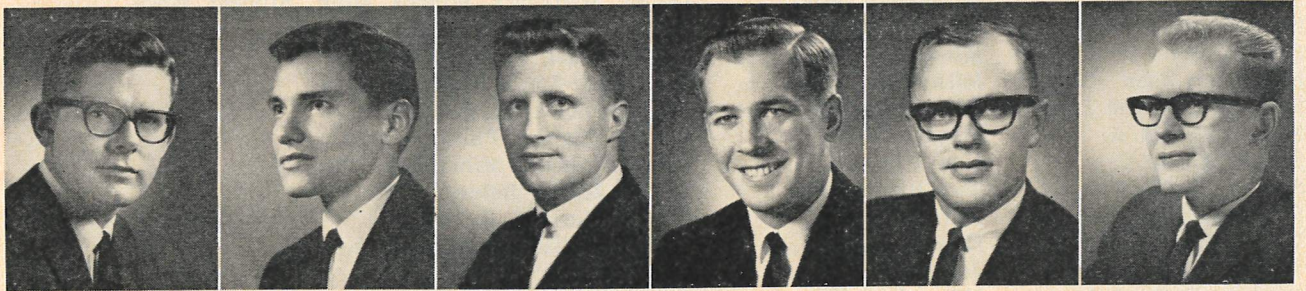
Behling, James A.	Wauwatosa, Wis.	To: St. Paul's, Stockton, Kans. Mission in Hays, Kans.
Bode, Douglas L.	West St. Paul, Minn.	To: Grace, Hutchinson, Minn.
Cooper, Larry L.	La Crosse, Wis.	To: Missions, Duluth, Minn., Superior, Wis.
Diener, James R.	Hartford, Wis.	To: St. Luke's, Little Chute, Wis.
Ellenberger, Larry G.	Norfolk, Nebr.	To: Trinity, Elkton, S. Dak. Immanuel, Ward, S. Dak.
Falck, Daniel R.	Neenah, Wis.	To: Calvary, Eaton Rapids, Mich.
Filter, Herbert R.	Adrian, Mich.	To: St. John's (Baytown), Stillwater, Minn. St. Matthew's, Grant Tp., Stillwater, Minn.
Henderson, John A.	Durand, Mich.	To: Cross, Charles City, Iowa
Kom, Reinhart H.	Mobridge, S. Dak.	To: Apostles', Toledo, Ohio
Oelhafen, Walter J.	Winthrop, Minn.	To: St. John's, Tappen, N. Dak.
Olsen, Theodore B., Jr.	Milwaukee, Wis.	To: St. Mark's, Brown Deer, Wis.
Paul, Norman T.	Ortonville, Minn.	To: Zion, Valentine, Nebr.
Plocher, Karl M.	Brewster, Nebr.	To: Mission, Kansas City, Kans.
Prange, Joel W.	Watska, Ill.	To: Mt. Calvary, Redding, Calif.
Roehl, W. Keith	Watauga, S. Dak.	To: Mission, Grove City, Ohio
Schneider, Wayne E.	Two Rivers, Wis.	To: St. Peter's and Luther Valley Church, Brodhead, Wis.
Schroeder, Gary V.	Caledonia, Minn.	To: Northwestern College, as tutor
Schulz, Wayne I.	Tomah, Wis.	To: Trinity, Aberdeen, S. Dak.
Seiltz, Paul F.	Greenleaf, Wis.	To: St. Peter's, Globe, Ariz. Grace, Safford, Ariz. Trinity, Morenci, Ariz.
Spiegelberg, Thomas C.	Menasha, Wis.	To: St. Paul's, Hurley, Wis. Zion, Mercer, Wis.
Valleskey, Stephen P.	Detroit, Mich.	To: St. Paul's, Prescott, Wis. St. Paul's, Cannon Falls, Minn.
Vomhof, Roger E.	Goodhue, Minn.	To: St. Andrew's, Goodrich, Wis. St. Peter's, Greenwood, Wis.
Wagenknecht, Myrl F.	Glendale, Ariz.	To: Mission, Huntsville, Ala.
Waterstradt, Ronald L.	Kenosha, Wis.	To: St. John's, Clare, Mich. St. John's, Gladwin, Mich.
Weber, Richard F.	Freeland, Mich.	To: St. John's, Poplar Creek, Wis. St. Katherine's, Menomonie, Wis.
Wiechmann, Richard L.	Milwaukee, Wis.	To: Mission, Orlando, Fla.
Zehms, Roger R.	Green Bay, Wis.	To: Trinity, Ballwin, Mo. Peace, Owensville, Mo.
Zimdars, Ernest H.	Bronx, New York	To: Spanish Mission, El Paso, Tex.
1965 Graduate		
Leerssen, William T.	Buffalo, Minn.	To: Trinity, Winner, S. Dak. St. John's, Witten, S. Dak.



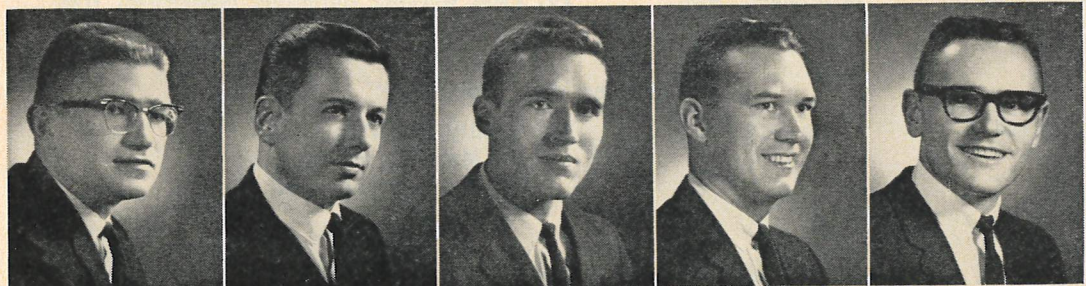
James Behling Douglas Bode Larry Cooper James Diener Larry Ellenberger Daniel Falck



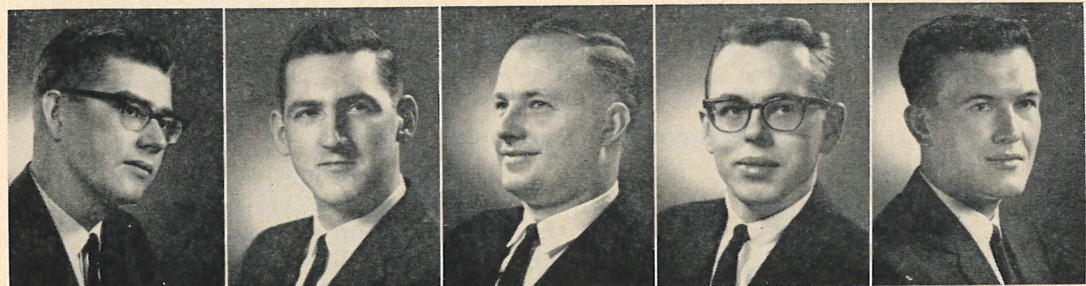
Herbert Filter John Henderson Reinhardt Kom Walter Oelhafen Theodore Olsen Norman Paul



Karl Plocher Joel Prange Keith Roehl Wayne Schneider Gary Schroeder Wayne Schulz



Paul Seiltz Thomas Spiegelberg Stephen Valleskey Roger Vomhof Myrl Wagenknecht



Ronald Waterstradt Richard Weber Richard Wiechmann Roger Zehms Ernest Zimdars
Vogue Studio, Milwaukee

OTHER ASSIGNMENTS

Full-Time Vicars from the Middler Class

Babler, James H.	Cudahy, Wis.	To: Trinity, R. 5, Marshfield, Wis.
Balza, William D.	Denmark, Wis.	To: St. Stephen's, Adrian, Mich.
Baumgart, John J.	Denmark, Wis.	To: Our Savior, Pomona, Calif.
Bernhardt, William F.	Milwaukee, Wis.	To: Immanuel, Elgin, N. Dak. Zion, Burt, N. Dak. St. Luke's, Leith, N. Dak.
Besler, William W.	Detroit, Mich.	To: St. Peter's, Sturgeon Bay, Wis.
Carlson, Errol W.	Tacoma, Wash.	To: St. Paul's, Stevensville, Mich.
Christman, Robert W.	Manitowoc, Wis.	To: Grace, Tucson, Ariz.
Deutschlander, Daniel M.	St. Paul, Minn.	To: Dr. Martin Luther High School, New Ulm, Minn.
Diersen, Marcus L.	Caledonia, Minn.	To: Trinity, Neenah, Wis.
Ditter, Gerald G.	Fond du Lac, Wis.	To: Edna, San Antonio, Houston, Tex.
Fedke, Fred III	Milwaukee, Wis.	To: Martin Luther, Oshkosh, Wis.
Frank, Joel G.	Ixonia, Wis.	To: Zion, Bonesteel, S. Dak. St. John's, Herrick, S. Dak.
Gast, Kenneth A.	Milwaukee, Wis.	To: Zion, Columbus, Wis.
Gurgel, Karl R.	Fond du Lac, Wis.	To: Gloria Dei-Bethesda, Milwaukee, Wis.
Lange, Gerald	Green Bay, Wis.	To: Serving as vicar-instructor in the Chinese Lutheran Mission, Hong Kong
Kastenschmidt, David E.	Kenosha, Wis.	To: East Fork Lutheran Mission, Whiteriver, Ariz.
Scharf, Ralph E.	Watertown, Wis.	To: St. Matthew's, Winona, Minn., Student Work
Schaumberg, Glen A.	Hartford, Wis.	To: St. Peter's, Plymouth, Mich.
Schewe, John P.	Milwaukee, Wis.	To: Emanuel, New London, Wis.
Schroeder, John P.	Milwaukee, Wis.	To: Grace, South St. Paul, Minn.
Schwanke, Myron L.	Watertown, Wis.	To: St. John's, St. Paul, Minn.
Semro, Ronald A.	Mequon, Wis.	To: St. Thomas, Phoenix, Ariz.
Siegler, David C.	New Ulm, Minn.	To: Zion, South Milwaukee, Wis.
Sonntag, Lyle F.	Two Rivers, Wis.	To: St. John's, Jefferson, Wis.
Spevacek, Kirby A.	Maribel, Wis.	To: St. Martin's, S. Dak.
Vogel, Vaughn H.	Newton, Wis.	To: North Trinity, Milwaukee, Wis.
Westphal, Walter W.	Jefferson, Wis.	To: Emanuel, St. Paul, Minn.
Winters, Richard A.	Milwaukee, Wis.	To: Salem, Newport, Minn. Mt. Zion, St. Paul, Minn.
Wolfgang, Arno J.	Milwaukee, Wis.	To: First German Lutheran, Manitowoc, Wis.

Summer Vicar Volunteer

Jannusch, Alfred P.	Camp Douglas, Wis.	To: Trinity, Mt. Carroll, Ill. St. Matthew, Savanna, Ill. St. Peter, Savanna, Ill.
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Summer Vicar and Canvassing Teams

Deutschlander, Daniel M.	St. Paul, Minn.	California Mission District Mission Board
Wolfgang, Arno J.	Milwaukee, Wis.	California Mission District Mission Board
Martin, LeRoy A.	Mason City, Iowa	Ohio, East Coast, Florida, Kansas, and Nebraska
Schmidt, Thomas R.	Franklin, Wis.	Ohio, East Coast, Florida, Kansas, and Nebraska

Undergraduate Tutors and Instructors

Lenz, Mark	Northwestern College
Luetke, David	Northwestern College
Schroeder, Gary	Northwestern College
Lawrenz, John	Dr. Martin Luther High School
Peterson, Karl	Dr. Martin Luther High School
Deutschlander, Daniel	Dr. Martin Luther High School
Siggelkow, Alan	Michigan Lutheran Seminary

OUR MISSIO DEI OFFERING

A Spirit-Directed Response to the Gospel



President Oscar J. Naumann

Missio Dei is the new word on the lips of our members. They are speaking of it everywhere. Many inquire about it and seek reports concerning it. Since it is a Synod-wide effort, our members are asking: "What are the brethren doing? Are they finding as much joy in this offering as we have found?"

Our Constant Mission

What a blessing that the Lord directed our offering committee and the executive director to choose this name! "God's Mission" or "The Mission of God" is the topic that should occupy our thoughts and conversations every day of the year.

We are redeemed children purchased with the blood of Christ. At the same time we are His chosen messengers to all mankind, because "God was in Christ reconciling the world unto himself . . . and hath committed unto us the word of reconciliation" (II Cor. 5:19). "Freely ye have received, freely give," He bids us in Matthew 10:8. This is His directive to us. We who have been blessed by the Gospel are directed to bring this Gospel blessing to others.

"Many Blessings Brought to Our Congregation"

It is certainly a joy to hear again and again that the members of our Synod have been made so keenly aware of their high calling and of their golden opportunities to serve the Lord in His mission. It is gratifying to know that many have found great joy in this service to their Lord. One chairman wrote: "Thank you for permitting us to participate in the Missio Dei Offering. It has brought many blessings to our congregation."

A Spirit-Directed Response

Someone may be inclined to speak of what is being done as an accomplishment or as a successful effort on the part of our members. Such a person is the exception, however, judging from the letters we see. The members of our congregations, who are taking a leading part in this offering, exhorting and provoking one another to love and to good works, write and say: "God alone has

brought about this generous response." "We rejoice to see what God's Holy Spirit has brought about in the lives of our members."

That is the reason we speak of this Missio Dei Offering as a Spirit-directed response to the Gospel. It is a response of love and gratitude to Him who gave His very lifeblood for our redemption. It is a newness of life called forth in His newborn children by the Giver of life Himself. No one deserves honor and glory for this offering but the Living God, our Creator-Redeemer-Sanctifier.

"I Will Run the Way of Thy Commandments"

He has enlarged our hearts by His Gospel and is directing us to rejoice in serving according to His will. With the words of Psalm 119 our members are responding to His sanctifying grace and are saying: "I will run the way of thy commandments, when thou shalt enlarge my heart. Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart" (verses 32 and 111).

A Gift of God: Faithful and Able Leaders

When the first congregation in Jerusalem was experiencing growing pains and certain work had to be done to meet a need, the congregation at the direction of the Apostles chose "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). The Lord directed them to select faithful men, able leaders, and fearless witnesses of His truth.

Our Synod should be grateful for the fact that the Lord has given us the same type of men to appoint over our business, the Missio Dei Offering. He has given us "honest men, full of the Holy Ghost and wisdom," who have placed their gifts into His service. They have been motivated by the Gospel which their pastors have taught them. They are speaking to one another and are reminding each other of the rich blessings, both spiritual and material, which our God has given us. Now they are telling one another: "The Lord hath need of our gifts and offerings in His Mission!"

We Follow the Lord's Method for Christian Giving

What about methodology? What method is being used in our *Missio Dei*? Our members are exhorting one another to follow the Lord's method for Christian stewardship. In I Corinthians 16:2 He exhorts us: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This calls for *regular* giving, just as God gives us day by day our daily bread. This calls for gifts from *every one of us*, for we have all been blessed by His grace and His bounty. This directs us to give *as He has prospered us*. As we count His blessings, His Holy Spirit directs our response.

Another Gift: Fine Cooperation

The high percentage of cooperation we are receiving is also His gift to our Synod. Reports are as yet incom-

plete, but these figures will convince you that we have further cause to sing His praises. As of June 2, 1966, 639 congregations, or 73% of the total, have adopted goals totaling \$4,550,095. Firm commitments have been reported from congregations with a total of 10,387 communicant members. The total is \$336,011, or an average of \$32.35 per communicant. In most cases this exceeds the goal which the congregation had set for itself.

What can we now say but to repeat the words of Jacob: "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant" (Gen. 32:10).

Surely, we must praise Him for this Spirit-directed response to the Gospel.

OSCAR J. NAUMANN, President

LOOKING AT THE RELIGIOUS WORLD

Information and Insight

ECUMENICAL HODGE-PODGE

"Birds of a feather flock together." We used to think that this old adage expressed a sort of universal truth, especially in the field of religious fellowship. It was only natural that Catholics should worship with Catholics, Lutherans with Lutherans, Methodists with Methodists, and so forth. But the ecumenical movement has done much to change all that. It's hardly news any longer to hear of Catholic priests and Protestant pastors of various "feathers" praying together, picketing together, sharing each other's pulpits, and calling each other "brother."

Over the past several years numerous attempts have been made to speed up the ecumenical process at the very *seminaries* where future pastors are trained. Protestant students of theology are being encouraged to take certain graduate courses in Catholic seminaries and vice versa. In ever increasing numbers Jesuits are being invited to teach in Protestant classrooms and Protestants in Catholic classrooms. Two years ago a Dominican seminary in Oakland, California, joined with six Protestant divinity schools in that area to create the Graduate Theological Union. Last year in Dubuque, Iowa, the Lutheran (ALC) Wartburg Seminary, together with a Presbyterian and a Catholic seminary, linked up with the University of Iowa school of religion to form the Association of Theological Faculties.

In relating some of these developments in its issue of March 4, 1966, *Time* magazine remarked: "A number of historically Protestant divinity schools have concluded that their faculties are incomplete without the presence of at least one Roman Catholic." Among the divinity schools involved are those at Harvard, Yale, Vanderbilt, and the University of Chicago. *Time* added: "On the student level, seminaries are frequently nondenominational in fact, if not quite yet in name."

And this is just the beginning! Some ecumenists are hoping for eventual consolidation of all Protestant—and even Catholic—seminary resources. One American Baptist official bluntly stated: "It makes no sense to have Baptist, Methodist, Episcopal, and Presbyterian seminaries. I am looking for the day when seminary graduates will no longer be headed for this or that church's work."

What kind of training are seminarians getting in the midst of this ecumenical hodge-podge? *Time* reported: "As a result of the ecumenical interchange, the seminaries have turned from indoctrination to *information*, treating the ideas of men from different faiths not as heresies to be refuted, but as *insights to be appreciated*" (emphasis ours).

Would you want your pastor to receive his theological training under such circumstances? To be sure, he would be *well informed*, but would he have any real *convictions*? He

would have the head-knowledge, all right, but precious little heart-knowledge. Confronted by contradictory doctrines, he would not know right from wrong; he could only teach you to "appreciate the insights" to be found in both. Tossed to and fro by every wind of doctrine, such a pastor could offer you no solid foundation on which to build your life, with heaven as your certain destination.

Thank God that your pastor is still trained to believe and confess the unchanging truths of God's infallible Word! With his feet firmly planted on that unshakeable foundation, he can still say (and teach you to say) with St. Paul: "I *know* whom I have believed!"

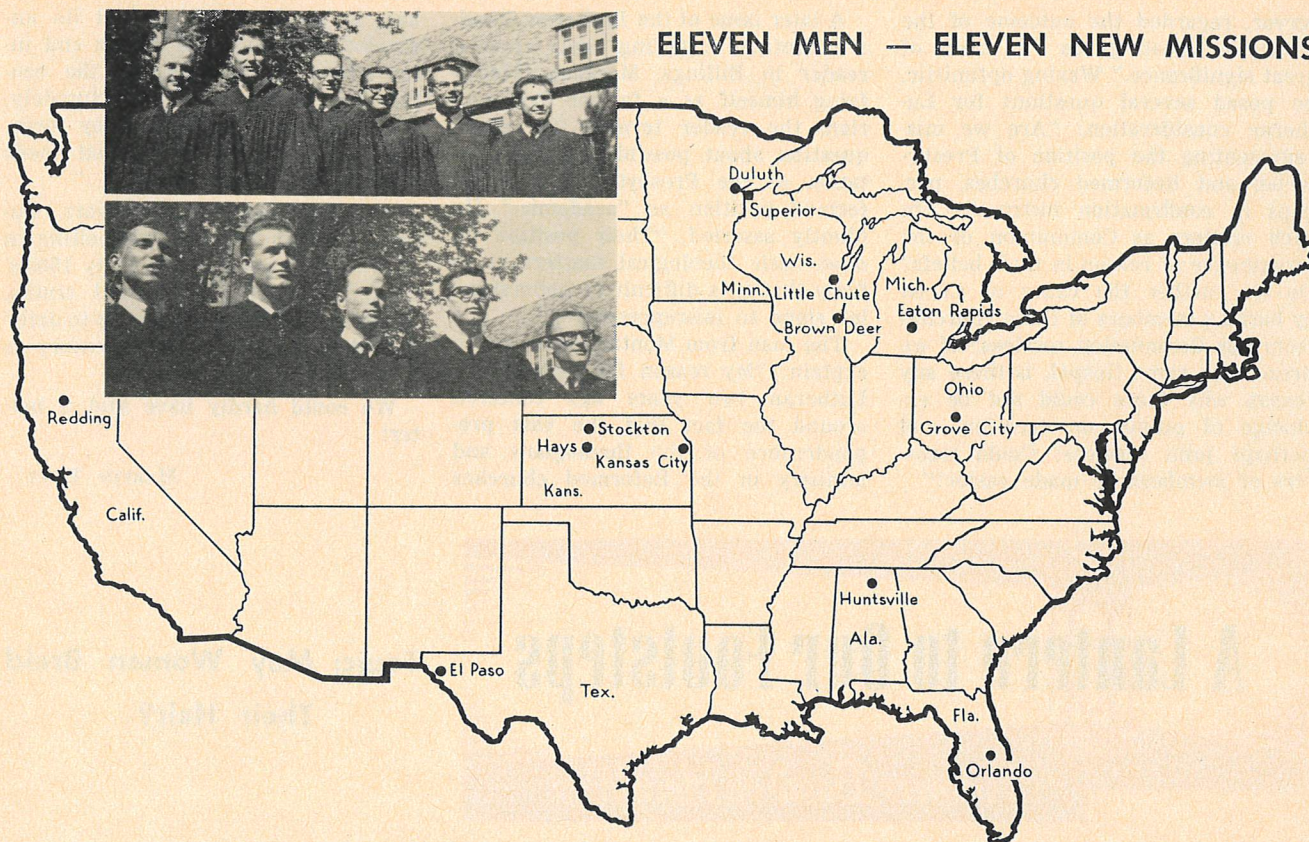
"NO MORE OBSTACLES"— REALLY?

A rather astounding bit of news reached our ears a few months back. A group of prominent Lutheran and Reformed theologians met for three days late in February at Princeton, New Jersey, and came to the "unanimous" conclusion that there are no longer any real obstacles blocking the path to fellowship between Lutherans and the Presbyterian-Reformed.

A National Lutheran Council news release quotes their findings as follows: "At some points we have discovered that our respective views of each other have been inherited cari-

(Continued on next page)

ELEVEN MEN — ELEVEN NEW MISSIONS



THIS MAP WITH THE PICTURES OF ELEVEN SEMINARY GRADUATES imposed on it certainly makes a point. It vividly portrays the expansion in home missions which the Lord of the Church is graciously permitting us to carry out. Since 1962 one new mission a month has been opened. Here is added evidence of the Lord's goodness toward us.

The men and the new fields to which they have been assigned are:

Lower row, left to right:

Joel Prange.....Redding, California
 Ernest Zimdars.....El Paso, Texas (Spanish Mission)
 James Behling.....Stockton and Hays, Kansas
 Karl Plocher.....Kansas City, Kansas
 Myrl Wagenknecht..Huntsville, Alabama

Upper row, left to right:

Richard Wiechmann Orlando, Florida
 Keith Roehl.....Grove City, Ohio
 Larry Cooper.....Duluth, Minnesota
 Superior, Wisconsin
 James Diener.....Little Chute, Wisconsin
 Theodore Olsen.....Brown Deer, Wisconsin
 Daniel Falck.....Eaton Rapids, Michigan

Looking at the Religious World

(Continued from page 206)

catures initially caused by misunderstanding or polemical zeal."

"A number of differing views and emphases remain to be resolved, but . . . we regard none of these remaining differences to be of sufficient consequence to prevent fellowship. We have recognized in each other's teachings a common understanding of the Gospel and have concluded that the issues which divided the two major branches of the Ref-

ormation can no longer be regarded as constituting obstacles to mutual understanding and fellowship."

Professing to have reached agreement on the doctrine of the Lord's Supper, the theologians assembled at Princeton declared: "Intercommunion between churches, giving a mobile population readier access to the Lord's Table, is not only permissible but demanded wherever there is agreement in the Gospel."

We can't help wondering which of the groups, Lutherans or Presbyterian-Reformed, conceded the most for the sake of compromise. Have the followers of Calvin completely aban-

doned his erroneous view of a predestination unto damnation? Have they come to accept the *actual bodily* presence of Christ's Body and Blood in the Lord's Supper? Are they now ready to admit that Christ died for the *whole world* of sinners and not just for the elect? Or have the Lutherans swung over to a merely symbolical viewpoint of the Eucharist or, at best, to the notion that Christ is only *spiritually* present, since His Body is confined to heaven and cannot be two places at once, as the Calvinists teach?

The editor of the ALC's *Lutheran Standard*, with a burst of ecumenical

fever, regarded the outcome of the Princeton meetings as "an item of great significance." Waxing optimistic, he posed several questions for Lutheran consideration: "Are we misrepresenting the position of Presbyterian and Reformed churches, perhaps in confirmation instruction, in such matters as Communion or the prominence of reason in their beliefs? Do we further the cause of Christ by barring members of these churches from our Communion services? If we preach the same Gospel, is there any reason why there could not be exchange of pulpits on occasion, and perhaps joint services? Could transfers of members be made easier?"

A later issue of the *Lutheran Standard* contains a telling reply from a reader in Billings, Montana. Identifying himself as a former Presbyterian, the reader termed the above question about possible misrepresentation of the Presbyterian and Reformed position as "academic." He bluntly asserted, "Their position on most basic theological matters is so fuzzy that it is difficult to understand let alone to misrepresent!"

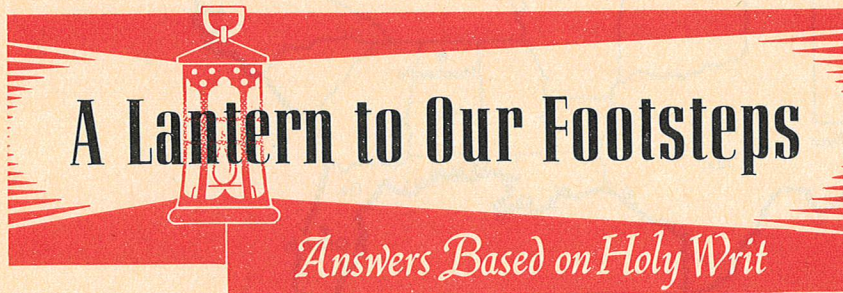
The man from Montana went on to explain: "My reason for becoming a Lutheran two years ago centered around the fact that the vast preponderance of the theologians and ministry in the Reformed churches

has, in recent years, turned its undivided attention to domestic and international politics and to the ecumenical movement. Unfortunately, most of them have thereby overlooked the immediate spiritual needs of their own parishioners. . . ."

"As for ecumenic endeavors, Luther's teachings are as compelling in 1966 as they were in the early 1500's. Compromise of fundamental truths, in order to 'bring things up-to-date,' is as dangerous in the 20th century as it was in the 16th century."

We could hardly have said it better!

MARTIN LUTZ



Topic: May Women Braid Their Hair?

A reader asks the question: May women braid their hair? Reference is made to I Timothy 2:9. This passage together with verse 10 reads as follows: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided [braided] hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with good works." Does this passage forbid women for all time and under all conditions to wear their hair in braids, or to wear any gold ornament, or pearls? Is God setting up a law about what may be worn, about a woman's hairdo? Let us look more closely at what God's concern in this passage is.

Paul Is Speaking of Worship

In chapter two, it is generally recognized, Paul advises Timothy about the worship service of a Christian congregation. Men are to pray, first of all, for rulers and those in authority. Then he speaks of the women, how they are to prepare themselves for profitable worship. In verse 11 he mentions that they should learn in silence, not taking over the public preaching office, usurping authority over the man.

Modesty Is the Point

What should the women remember as they prepare to come to worship God? They should adorn themselves in a way that shows their shamefacedness, literally, their modesty, and sobriety. They should not attempt to draw attention to themselves, diverting others from their worship. They should not make a display of their wealth nor attempt to play up their sexual attractions. Examples of this at the time were the braiding of hair, the wearing of gold, pearls, and expensive clothes. In place of this,

their chief adornment should be the good works they perform.

God's concern then is not simply the braiding or non-braiding of hair, the wearing of gold and pearls or the not wearing of these adornments. His concern is that women show good judgment (sobriety) and modesty.

But Not Only in Worship

But is this to be remembered only when women prepare themselves for public worship? Hardly. In his first letter Peter writes words that are very similar to those of Paul, only they are applied to women in general. He writes of them: "Whose adorning let it not be that outward adorning of plaiting [braiding] the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3:3, 4). Peter, too, is concerned not simply with a woman's hairdo and clothes, but with the inward spirit which she displays. So the question is not simply whether or not to braid one's hair, but the question is whether or not what is done is immodest, indecent, is evidence of a preoccupation with self and with riches.

Some Present-Day Applications

If we understand the real concern of the inspired writers, Paul and Peter, we can properly apply their words to our present day. If the braiding of hair displays no immodesty or undue vanity, and this would generally not be the case today, then it cannot simply be condemned. If the wearing of a golden pin or a pearl necklace is normal attire and does not unduly attract attention, such adornment can hardly be considered as

lacking in sobriety or modesty. In Paul's day it did show such a lack and was to be avoided.

Today there may be other fashions and adornments that are hardly in keeping with the principles of modesty and good judgment. One wonders what Paul might have said of some of our modern fashions. Plunging necklines, rising skirts, and skin-tight garments can reach a point at which even their general acceptance could no longer be used as a defense against the charge of immodesty. If immodesty becomes the normal standard, there comes a time when a Christian will draw the line and protest against that which is accepted as normal.

In keeping with the spirit of what Paul and also Peter write, we will not simply apply a legal rule and say: You cannot braid your hair. You may not wear any jewelry. You must look plain and old-fashioned. This,

too, could be evidence of vanity and pride in the heart.

Let There Be Evidence of Christ in the Heart!

What the Lord looks for first is a heart that holds to Christ in faith, loves God, and follows after modesty and sobriety as a fruit of that faith and love. Then we will not ask: May I braid my hair? Must I wear a hat? Should I wear this adornment? The question will not simply be: Is there a law against this or against that? As Christians we will rather be concerned to adorn ourselves as God's beloved children with the kind of works that are evidence that Christ dwells in our heart. And where Christ dwells, there modesty and sobriety will not fail to be shown.

ARMIN SCHUETZE

HIDDEN GEMS IN OUR HYMNS

"O Holy Spirit, Enter In"

Many of our hymns have more stanzas than congregations normally sing during religious services. Often this means that beautiful poetic expressions of Scriptural doctrines remain "hidden gems" simply because they are seldom sung or read.

One of these longer hymns is No. 235 in *The Lutheran Hymnal*. This Pentecost anthem is rich with references and allusions to Scriptural utterances which tell of the Third Person of the Trinity and of His vital work among men. We call your attention in particular to the last three stanzas, which may be among those rarely sung because of their location, that is, at the end of a rather long hymn.

First, though, skim over the other stanzas and notice the names of God the Holy Spirit which are employed by the poet, M. Schirmer. "Sun of the soul," "Light Divine," shine in us with the light of truth and love. "Fountain" of wisdom, help us to be witnesses of Thy grace. "Friend" (stanza 4), assure us of our forgiveness. "Reliance," "Refuge," "Shield," give us the courage and the strength to defy all our spiritual enemies.

Now stanzas 6 through 8. Here, too, are proper nouns describing the Holy Ghost. Since they are not commonly used for the Third Person of the Godhead, let's trace them back to Scripture. "O Mighty Rock" (stanza 6), "Strength and Tower" (stanza 8)—these names are used, for example, in Psalm 18:2 and 144:2: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." "Blessed be the Lord my strength . . . my fortress; my high tower, and my deliverer." But what about the name "Dew" in stanza 7? In Hosea 14:5 the Lord says of Himself, "I will be as the dew unto Israel." In other words, the Lord manifests His love in abundant blessings. God is to Israel a refreshing, enlivening dew, through which it will blossom, strike deep roots, and spread its shoots far and wide. This applies now also to us, the spiritual Israel. "O gentle Dew, from heaven now fall With power upon the hearts of all." Fill us with faith and love, and sanctify us. "Blessed Spirit, Let us heavenly life inherit."

PHILIP R. JANKE

† Otto H. Hohenstein †

† John E. Schaefer †

Within a 17-day period, the Good Shepherd led two of His servants through the valley of the shadow of death. They both knew that there was no evil for them to fear. The rod and staff of the Lord was there to protect them. Now they dwell in the house of the Lord forever. The undersigned had the honor of serving those who sorrowed with the comfort and certainty of God's Word.

In 1884 John Emil Schaefer was born to farming parents, Andrew and

Augusta Schaefer, near Stillwater, Minnesota. Six years later, in another farming area in Greenwood, Minnesota, Otto Herman Hohenstein was born to Carl and Bertha Hohenstein. Each child was carefully brought to its church to be baptized. Both families brought up their children in the nurture and admonition of the Lord. Each family offered their son to serve the Savior in the ministry. Both young men attended Dr. Martin Luther College, Northwestern College, and finally the Theological Seminary of the Wisconsin Synod.

Ordained in 1911, Pastor Schaefer served congregations in Mobridge, South Dakota, Alma City, and Buf-

falo, Minnesota, Thiensville, Wisconsin, and finally Winslow, Arizona. Because of failing health, Pastor Schaefer retired from the active ministry in 1956 and was living in Phoenix, Arizona, at the time of his death.

Pastor Schaefer leaves his wife, Emma; two sons, John of Phoenix and Marcus of Milwaukee, Wisconsin; a sister, Emma, and two brothers, Arthur and Edgar, all of Stillwater, Minnesota.

Pastor Otto Hohenstein was ordained into the ministry in 1913 and during his ministry served the Lord's people in Escanaba, Michigan, Austin, Minnesota, Phoenix and Glendale, Arizona. In the last years he served

his Lord by offering the comfort and guidance of the Word to Apache people and other Indians in hospitals, jails, and schools.

He leaves behind in this world of sorrow his wife, Elsa, and his daughter, both of Phoenix; two sisters, Mrs. Clara Lindig of Buffalo, Minnesota, and Mrs. Bertha Giese of Loretto, Minnesota; one brother, Carl of Minneapolis, Minnesota.

Born on December 31, 1884, Pastor John Schaefer attained the age of 81

years. Born on January 19, 1890, Pastor Otto Hohenstein reached the age of 76. During their lifetime the country has changed much, going from the horse-and-buggy era to the jet age. But the same comforting Word of forgiveness that comforted hearts at the turn of the century comforts our hearts today.

Pastor H. E. Hartzell conducted the service at Resurrection Lutheran Church, Phoenix, for Pastor Hohen-

stein. The undersigned spoke the word of comfort based on Romans 4:7, 8. Pastor C. E. Found served at the committal, with Pastor A. M. Uplegger bringing comfort with the word of promise in I Peter 1:3-6.

The undersigned served at the service and committal of Pastor Schaefer, basing his words of comfort on "The Appointment of God" in I Thessalonians 5:9, 10.

WILLIAM O. BEIN

ITEM FROM OUR NEWS BUREAU

Change in Wisconsin Synod Vice-presidents:

The Rev. Norman W. Berg, pastor of St. Peter's Lutheran Church, Plymouth, Michigan, and president of the Michigan District of the Wisconsin Ev. Lutheran Synod, has been named first vice-president of the Synod.

The announcement was made by the Rev. Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod.

Pastor Berg had been the Synod's second vice-president, but was advanced to first vice-president, as provided in the Synod's constitution, when that position became vacant.

The Rev. Irwin W. Habeck, the Synod's first vice-president since 1951, became ineligible when he accepted a call recently to the Wisconsin Lutheran Seminary, Mequon, Wisconsin.

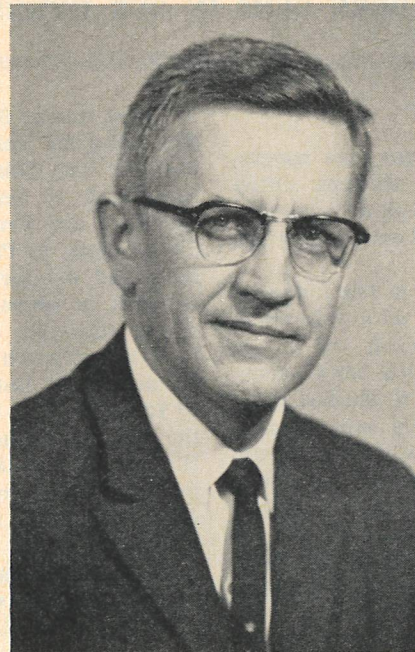
The Rev. Carl H. Mischke, pastor of St. John's Lutheran Church, Juneau, Wisconsin, was named to succeed Pastor Berg as second vice-president. Pastor Mischke is also president of the Synod's Western Wisconsin District.

The appointments become effective July 1, 1966.

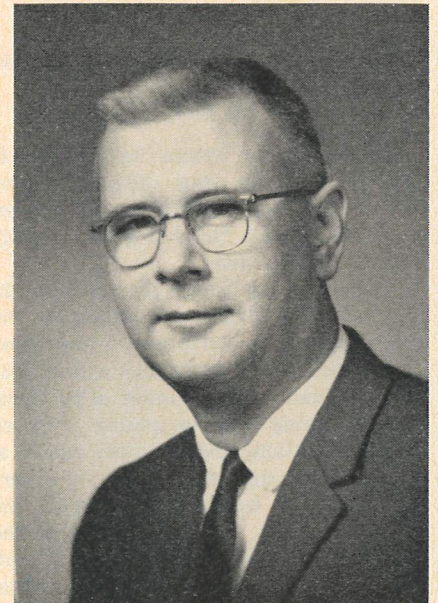
Briefs

(Continued from page 198)

is to do that: to increase our facilities for training more pastors and missionaries. How can we help thinking of the Missio Dei Offering at this point! If we can read the signs at all (see President Naumann's article, page 205), most of our members are filled with a holy discontent in this regard. They are saying, with their congregational goals and their personal commitments: Things shall not, under God, go on as usual!



FIRST VICE-PRESIDENT OF THE SYNOD is now Pastor Norman W. Berg.



SECOND VICE-PRESIDENT, in place of Pastor N. Berg, is Pastor Carl H. Mischke.

APPOINTMENTS

Since he has accepted the call as professor at our Wisconsin Lutheran Seminary, the first vice-president of our Synod, Pastor Irwin J. Habeck has submitted his resignation from his position as vice-president effective July 1, 1966.

Second Vice-President Norman W. Berg becomes the first vice-president at that time.

In consultation with the other officers of the Synod, I have appointed District President Carl H. Mischke of Juneau, Wis., second vice-president of our Synod for the remainder of this biennium.

Since our Constitution states that the Commission on Doctrinal Matters shall consist of five professors and five pastors, Professor-elect Irwin J. Habeck resigned from this office, also. The Conference of Presidents has chosen District President John C. Dahlke of Weyauwega, Wis., to serve the remainder of Pastor Habeck's term on the Commission.

To fill the vacancy caused by the retirement of Dr. Paul Peters on the committee of five who are to "censor the doctrinal content of all items published by the Northwestern Publishing House" (Constitution and Bylaws Section 7.01d) the Praesidium has appointed Professor-elect Irwin J. Habeck. Professor Elmer C. Kiessling, Ph.D., has been reappointed to the Commission on Christian Literature to serve a six-year term on this body.

Oscar J. Naumann, President

APPOINTMENT

Mr. Marvin Dreyer, Stanton, Nebr., a member of St. Paul's Congregation at Norfolk, has been appointed to fill the vacancy on the Board of Control of the proposed Nebraska Lutheran Academy caused by the resignation of Mr. Alton Workentine for reasons of health.

Oscar J. Naumann, President

SUGGESTIONS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

Sounds of Africa (T-3-SA) 1 hour 3¾ ips

This tape recording (no pictures) offers a fascinating potpourri of African sounds, ranging from bird calls, jungle drums, an African whistling, a flash flood on the Lusaka Lutheran Bible Institute grounds, and interesting interviews with the Africans who are being trained at the Bible Institute to be witnesses for our Savior. Sunday-school or Christian day-school teachers might like to set aside two half-hour periods for the playing of this tape to give our children an audible sampling of African life and to remind them of the great need for more laborers in the Lord's harvest. Could be used with the **Lutheran Bible Institute** slides and commentary available from our AVAC office and in connection with the May 15 and May 29, 1966, issues of **The Northwestern Lutheran**, which contain a number of fine pictures of the Lusaka Lutheran Bible Institute (1965).

Milwaukee Hymn Festival 1966 (R-1-MHF '66) 40 min. 33 1/3 rpm record

"Worthy Is the Lamb" was the theme for a pre-Lenten festival of hymns sponsored by the Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches in February 1966. The Wisconsin Lutheran Seminary Male Chorus, the Milwaukee Lutheran Teachers College Choir, a Lutheran Children's Choir, and a Mass Choir of 375 voices can be heard on this recording made in the Wisconsin Lutheran High School auditorium (1966).

In addition to the above new materials we would also recommend that you view and hear a few of our recent Synod productions. Have you seen "**Partners in the Gospel**," a fine filmstrip describing the actions of the 1965 Wisconsin Synod Convention and filled with much valuable information about our training schools and mission fields? Don't fail to see **Apacheland**, the latest up-to-date filmstrip offering a clear picture of our Wisconsin Synod's mission work among the Apache Indians in Arizona. Another recent filmstrip release, **Your Northwestern**, tells the story of our Synod's preministerial worker-training school in Watertown, Wis., which celebrated its centennial in 1965.

CALL FOR CANDIDATES

Board of Education—Wisconsin Synod

The Board of Education—Wisconsin Synod herewith invites the constituency of the Synod to nominate candidates qualified for the office of Secretary of Part-time Agencies as authorized by the Synod in its 1965 convention. Nominees shall be men who have had experience in the preaching or teaching ministry of the Wisconsin Evangelical Lutheran Synod and who have shown interest and ability in the work with part-time agencies (Sunday school, vacation Bible school, Bible classes, adult classes, etc.). The man called for this position should be qualified to promote the above-mentioned agencies in our Synod and to produce educational materials for them. Pertinent information should accompany the nominations.

All nominations must be in the hands of the undersigned by July 2, 1966.

Rev. Clarence Koepsell, Secretary
905 Nebraska St.
Oshkosh, Wis. 54901

Board of Education—Wisconsin Synod

RESULT OF COLLOQUY

In a colloquy which was held May 25, 1966, Pastor Howard Russow, 611 Walnut St., Woodland, Cal., 95695, was found to share the position of our Synod in doctrine and practice. He is herewith declared to be eligible for a call into the public ministry in our Wisconsin Ev. Lutheran Synod.

Irwin J. Habeck, First Vice-President
E. Arnold Sitz, President, Arizona-California District
Professor Armin Schuetze

CALL ACCEPTED

Northwestern College

Pastor Cyril W. Spaude of Aberdeen, S. Dak., has accepted the call to teach Greek at Northwestern College.

Kurt Timmel, Secretary
The Board of Control

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, Highway #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.

SERVICES AT CANADIAN SOO

Travelers on the Lake Superior Circle Tour are invited to attend services at Our Savior's Ev. Lutheran Church in Sault Ste. Marie, Ontario. The church is one-half block north of Highway 17 — East at 339 Elizabeth Street. Time of service during July and August: 10 a.m. EDT—, Otherwise at 11 a.m. Henry F. Koch

REQUEST FOR NAMES

Albuquerque, N.M.

The Arizona Mission Board hopes to begin exploratory services in Albuquerque, New Mexico, in the near future. This will be the first Wisconsin Synod services held in New Mexico. Please send names of any interested families living in Albuquerque, servicemen at Sandia Airbase, Kirtland AFB, and students at the University of New Mexico to the undersigned.

Pastor Hugh Reaume
609 Kinsley Ave
Winslow, Ariz. 86047

REQUEST FOR NAMES

Salem, Ore.

The Wisconsin Synod is opening a mission in Salem, Ore. Names of Wisconsin Synod people living in that area or planning to move into it should be sent to:

The Rev. Warren Widmann
735 Capitol St. NE
Salem, Ore. 97301

MICHIGAN CHILDREN'S CAMP

Killarney Lutheran Camp, located in the Irish Hills near Adrian, Mich., is now ac-

cepting 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.

AN OFFER

One brass altar cross (22-inch) is here-with offered to any mission congregation free of charge for the cost of transportation. Please write to: Edward Zacharias, Pastor, Grace Lutheran Church, 2446 Gibson St., Flint, Mich. 48503.

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.

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

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).

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

NATHAN RETZLAFF, Secretary

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 28, 1966 (Tuesday).

Place: St. John's Church, Renville, Minn. Host Pastor: O. Drevlow.

Time: 2:00 p.m. with evening session.

JEROME H. BRAUN, Secretary

BIENNIAL CONVENTION

The twenty-fifth biennial convention of the Minnesota District of the Wisconsin Ev. Lutheran Synod will be held at Dr. Martin Luther College, New Ulm, Minn., from August 1 to August 4 (Monday to Thursday).

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

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

Order from Northwestern Publishing House

3616-32 W. North Ave., Milwaukee, Wis. 53208

Opening Service

A pastoral Communion service will be conducted on the opening day, August 1, at 10 a.m. in St. Paul's Church. Prof. Carl L. Schweppe will deliver the sermon.

Essays

On Tuesday: "II Timothy 4:4—An Apt Description of Truth's Treatment by Modern Theologians Within the Lutheran Church," by Dr. S. W. Becker; on Wednesday, "The Place of the Fine Arts in Lutheran Worship," by Pastor Carl Bolle.

Business

Applications for membership, overtures, or other communications relative to business of the convention should be addressed to the District president (and a copy of the same to the secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the convention. All conference secretaries are reminded to bring their minutes.

Costs

The costs for a delegate and pastor, whether they attend or not, are \$15.00. This fee should accompany the convention form when it is returned to the Housing Committee. A detailed schedule, together with registration cards, will be mailed later.

NORVAL W. KOCK, Secretary

NEBRASKA

DISTRICT CONVENTION

The 25th biennial convention of the Nebraska District will be held July 12-15, 1966, in Trinity Church, Hoskins, Nebr.; E. Lundquist, pastor.

The opening service with celebration of the Lord's Supper will be held on Tues. at 9 a.m. Preacher: Dr. S. Becker.

Essay: The Doctrine of God's Word, Dr. S. Becker. Substitute: The Antichrist, R. Ehlers.

The Education service will be on July 14 at 7:30 p.m. Preacher: G. Free.

All lay delegates are to provide credentials prepared by their congregation.

A nominal fee of \$4 will be charged for meals and \$1 for convention expenses. Lodging will be provided.

Please announce in due time.

M. WEISHAHN, 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

RHINELANDER DELEGATE CONFERENCE

Place: Redeemer Church, Tomahawk, Wis.

Date: July 24, 1966.

Time: 3:00 p.m.

Supper will be provided by the host congregation.

NORMAN STELLICK, Secretary

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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.

Conventions: 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

CHANGE OF ADDRESS

Pastors

Ehlers, Robert E.
1514 N. 12th St.
Beatrice, Nebr. 68310

Widmann, Warren
735 Capitol St. NE
Salem, Ore. 97301