



THE NORTHWESTERN

Lutheran

September 28, 1969

In This Issue —

Convention Reports, Second Group	Page 345
Should the Law Be Preached?	Page 357
Billy Graham and His Christian Crusade	Page 358



BRIEFS by the Editor

TO COMPLETE THE REPORT begun in the last issue on the 40th biennial convention of our Wisconsin Ev. Lutheran Synod, this present issue of The Northwestern Lutheran has been expanded to 24 pages. The men who prepared these reports for our readers not only worked hard in carrying out their various responsibilities at the convention but cheerfully took on this additional assignment. We herewith extend to them our heartfelt thanks!

* * *

BEFORE THE LUTHERAN CHURCH — MISSOURI SYNOD by a vote of 522 to 438 at its Denver convention decided to enter into fellowship with The American Lutheran Church, many pastors and congregations of the LC-MS expressed the conviction that fellowship between their church body and the ALC would be a violation of Scriptural principles. In a letter recently sent to all clergy of the LC-MS the new president of the Missouri Synod, Dr. J. A. O. Preus, in an obvious attempt to forestall a move toward disaffiliation by these pastors and congregations stated,

"Please note that no congregation is compelled to violate its principles because of the declaration of fellowship."

Writing in the Badger Lutheran, the Rev. William T. Eggers correctly points out, "In the strictest sense of the words, in fact, in the sense in which Missouri's conservatives have always argued the proposition, many congregations by remaining in Missouri will violate their principles because of the fellowship declaration." Pastor Eggers notes that "these principles have always been understood to mean that no congregation should belong to a church body which mistakenly lives in fellowship with other church bodies." One is compelled to agree with the Badger Lutheran columnist's observation, "For a congregation merely to avoid fellowshiping with the ALC as a congregation while it supports a church body which stands for such fellowship is a contradiction." Nevertheless, the writer pleads for patience while the new synodical administration begins to function.

It ought to be obvious, however, that for congregations which practice fellowship with the ALC to continue to live together in one tent with congregations which refuse to practice such fellowship for reasons of conscience is an impossible situation.

* * *

IN A RELEASE DATED JULY 23 the News Bureau of the Lutheran Church in America reports that "pulpit and altar fellowship between the American Lutheran Church and the Lutheran Church in America, which has been practiced since the churches were formed, has now become official."

The Rev. Dr. Robert J. Marshall, president of the Lutheran Church in America, announced that he had received notice from the Rev. Dr. Fredrik A. Schiotz, president of the American Lutheran Church, that altar and pulpit fellowship had been ratified by the 18 district conventions of the ALC by a 92.1 per cent vote. In his letter to Dr. Marshall, Dr. Schiotz said, "With you, I thank God that the fellowship which we have practiced for many years on a de facto basis is now officially authorized by the American Lutheran Church."

The ALC voted in favor of altar and pulpit fellowship with the LCA at its general convention in Omaha last October. (Continued on page 355)

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

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COVER — Delegates and visitors to the Fortieth Biennial Convention of the Wisconsin Ev. Lutheran Synod cross the street from the Academic Center of Dr. Martin Luther College, New Ulm, Minnesota, where the opening devotions were held, to the Student Union, the site of the business sessions. (Photo by the Rev. Robert A. Sievert)

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Editorials

The Fortieth Convention The meeting held in New Ulm this summer was the Fortieth Biennial Convention of the Wisconsin Evangelical Lutheran Synod. Since the Wisconsin Synod was founded 120 years ago, it may be asked how it happens that this is only the fortieth such convention, and not the sixtieth.

When the Wisconsin Synod was formed in 1850, it bore the name "Evangelical Lutheran Synod of Wisconsin." In 1862 that title was enlarged by the addition of the words "and Other States." In 1863 still another word was added and the Synod then became "The German Evangelical Lutheran Synod of Wisconsin and Other States." Thirty years later, in 1892, representatives of three independent state synods, Wisconsin, Michigan, and Minnesota, agreed on eight articles of union, and in October of that same year 229 members of those three synods met in St. John's Church in Milwaukee and formed the "Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and Other States," with Professor A. F. Ernst as president. In 1893 the second convention of this Joint Synod was held, and since then meetings have been held every two years in the odd-numbered years, thus making the convention of 1969 the fortieth biennial convention, counting the meeting of 1892 as the first and that of 1893 as the second convention.

Although a "Joint Synod" was now functioning, made up of the state synods of Wisconsin, Minnesota, Michigan, and Nebraska (in 1894), the original "German Evangelical Lutheran Synod of Wisconsin and Other States" continued to exist and to hold annual conventions, so that in odd-numbered years there would be two conventions, one of the state synods in early summer, and one of the joint synod at a later date. This duplication was ended in 1917 when the amalgamation of the Wisconsin, Minnesota, and Michigan, and Nebraska Synods took place under the name of the "Evangelical Lutheran Joint Synod of Wisconsin and Other States." This unwieldy name was changed to the more manageable title "Wisconsin Evangelical Lutheran Synod" in 1960. Even that name becomes cumbersome when it has to be written often, and we are becoming used to seeing our Synod referred to in print by the acronym WELS.

ERWIN E. KOWALKE

* * *

Strengthening the Alliance When two countries have declared an alliance, their governments take steps to cultivate and strengthen that alliance, particularly when they had been enemies or rivals previously. The flow of trade between the two nations is stimulated. Cultural exchanges are encouraged: visiting students, visiting lecturers, visiting artists, visiting entertainers help the new allies become better acquainted with each other. From the press, radio, and television of both nations emanates a stream of propaganda, setting forth the beauty and the benefits of their alliance. The mutual advantage

of every joint effort is set forth. Both peoples are continually reminded that what they hold in common will assure a glorious destiny for both.

When church bodies affiliate themselves with each other, they follow a similar procedure. The Lutheran Church—Missouri Synod has declared an alliance with the American Lutheran Church. From the standpoint of the Missouri Synod, especially, this alliance needs strengthening. Generations-old feelings of suspicion and hostility toward the confessionally lax ALC are still strong. Resistance to the establishment of the accord almost succeeded in blocking that accord at Denver. Many sons and daughters of Missouri are still hoping to have the ecclesiastical marriage at Denver annulled.

To overcome the reluctance and resistance of Missouri Synod patriots, promoters of the MS-ALC alliance will employ techniques that have become familiar on the international scene.

Synodical trade relations will be fostered. Steps will be taken to effect mergers of facilities, to initiate joint projects and activities, to exchange personnel. The transfer of members will get underway. But these joint enterprises and exchanges take time, and transfers of members may be only occasional and inconspicuous in the beginning. They do not have sufficient immediate effect on the attitude of every Missouri Synod citizen.

If last-ditch resistance is to be neutralized now, therefore, the merger must be sold to the parishioners in each parish. The synodical communications media will help to do the job. The synodical press and its television and radio studios will pour out "cultural exchange" propaganda that will depict how beautiful MS-ALC sociability is at picnics and receptions and festival services, how soul-satisfying it is that daughter Ruth (her Eastern Star pin notwithstanding) can now commune with her parents at the altar of the family church, how edifying it is to hear the ALC pastor across town preach a mission emphasis sermon in their congregation. To clinch the sale of such ecumenical goods, a gallery of "the more we get together" pictures will provide an ongoing exhibit of brotherliness in church work and worship.

It will make interesting reading and viewing; if only the alliance were not a living confessional tragedy.

CARLETON TOPPE

* * *

Counseling the Lord "Who hath known the mind of the Lord, or who hath been his counselor?" When St. Paul posed this question in his Epistle to the Romans, he was not expecting anyone to step forward. Man can be arrogant and presumptuous but not *that* arrogant and presumptuous in theory, that is.

(Continued on page 356)



Studies in God's Word

Is There Room for Different Theologies in The Church? II Peter 3: 15, 16

And account that the long-suffering of our Lord is salvation. Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles, speaking in them of these things. In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Peter's attitude toward the Scripture is totally unlike that of many Lutherans and non-Lutherans today. A member of the Consultation on Church Union (COCU), which has as its aim the union of 25 million U.S. Protestants, writes of the Bible: "The impact of natural science, of evolutionary thought, of historical criticism, of form criticism, of demythologizing, has left us with a Bible utterly unlike the Book our mothers read." Sorry! Peter, as you might well guess, would agree with his mother that the Bible is the infallible, inerrant Word of God. Her son has permitted man-made theories to come between him and the Book. What a pity!

Even more painful is the fact that the majority of Lutherans today is advocating the same ideas. Some want to make room for errors in God's inerrant Word. Of course, they prefer not to call them errors. They prefer to call them differing theologies, perspectives, viewpoints.

Scripture Exposes the Error of False Theologies

Would it shock you if I said that there are differing theologies presented in Scripture? Don't let it upset you. Not one of them was ever given the apostolic OK. In Genesis, chapter three, we become acquainted with the theology of Satan, which became the

basis for the theology of fallen man. This was never given equal standing with God's revelation. In the New Testament we find the scribes and Pharisees advocating a theology of work-righteousness. Christ denounced them, as well as the Sadducees, who were the first modernists—the first to apply "higher criticism" to the Bible. They rejected everything in Scripture except that which was written by Moses.

It's also true, as some modern-day scribes assert, that Scripture introduces us to Christian communities differing from the apostolic teaching in their doctrinal viewpoints. In his first letter to the Corinthians Paul condemns their rejection of the physical resurrection. To the Galatians he writes, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another" (Gal. 1:6, 7). It should be clear by this time that seeking to justify differing theologies means twisting the Word of God.

No Difference Between the Theology of Peter and of Paul

A favorite target of "enlightened" theologians is the alleged difference between Peter and Paul. We must, of course, remember that the transition from the Old Testament forms to the New Testament lack of ceremonial laws was not an easy step for God's people. No one can reverse the habits of a lifetime quite that easily. For us who have the entire New Testament before us, it's an easy matter to recognize that God in the death and resurrection of Christ set aside the ceremonial law. But Peter had to learn the hard way. Besides, we know Peter—brave, but so fearful! That's how it happened that Paul had to withstand Peter to his face at Antioch for giving the impression through his actions that the ceremonial law still applied. Peter accepted the correction. In our day, then, to appeal to situa-

tions long solved in order to justify a latitude of opinion in doctrinal matters is simply not being honest. There is no difference between Paul and Peter.

But don't be misled into thinking that this claim is something recent. The early Corinthians fell into the same error. That's why Paul wrote to them: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas (Peter); and I of Christ. Is Christ divided?" (I Cor. 1:10-13.) The letter before us shows how mistaken the Corinthians were. Peter was in complete agreement with Paul.

Paul's Epistles Are Holy Scripture!

At the time Peter wrote his Second Epistle, Paul's letters were already in the process of being gathered. Peter had read them. What was his attitude toward them? He put them on the same plane with his own letters and with the rest of the Scripture. When he says that Paul wrote "according to the wisdom given unto him," he echoes Paul's own words in I Corinthians 2:13: "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." If Peter didn't really agree with Paul, this was the time to say so. Instead he speaks of his own words and of Paul's as having the same great Author—God the Holy Ghost.

He does recognize that not everything the Holy Spirit inspired Paul to write was necessarily simple. "In which (Paul's epistles) are some

(Continued on page 356)

WORLD MISSIONS

As we briefly review our Synod's great joy in serving the Lord in our World Mission fields, we are happy to report that repeatedly we noticed at the New Ulm convention that untold delegates directly and indirectly cried out with Isaiah of old, "Lord, here am I; send me!"

This Isaiah-like spirit permeated the convention because our delegates were convinced that the Lord in His wondrous grace has still blessed us with the only worthwhile mission message, the Word of God in all its truth and purity. It is true that the inspired Word brings us to confess, "Lo, I am a man of unclean lips." The Gospel voice of the Word, however, quickly assures us that the sacrifice of the cross has touched our lips and that now our "iniquity is taken away and our sin is purged." The convention sermons, devotions, and essays powerfully underlined that God has not only blessed us with the true Word concerning sin and grace but that He would have us be a blessing to our many, many benighted fellow men all over the world.

Missionaries at the Convention

The "send me" theme was again and again underscored as our delegates welcomed and listened to many of our world missionaries, our very own world representatives. The following world missionaries were with us during the August meeting: Richard Poetter and Tatsuhiro Yamada from Japan; Paul Behn from Hong Kong;



The Board for World Missions met with the missionaries on furlough who attended the convention. Seated in the front are Pastor Edgar Hoenecke, executive secretary of the Board (left), and Pastor John Jeske, chairman.

Richard Mueller and Elmer Schneider from Central Africa; Rupert Eggert from Puerto Rico; David Orea Luna and David Chichia Gonzales from Mexico; Karl W. Wengenroth from Germany; and Richard Paustian, Martin Wehausen, and Arthur Meier from our Apache field in Arizona.

New Fields

The convention expressed its joy that during the past two years the Lord did send you and me into two new world fields, Taiwan and Mexico. After four years of broadcasting the "Voice of Salvation" radio program in Taiwan, we were able last December to supply the funds to send two men from Hong Kong to Taiwan. This Chinese island has a total population of 13½ million people; less than six per cent are even nominal Christians.

Late in 1964 the then president of the Mexican Lutheran Church, Dr. David Orea Luna, requested President O. J. Naumann to send him literature which sets forth our confessional position. Three years later Dr. Orea Luna expressed full agreement with our doctrinal position and in-

CALLED TO SERVE

FORTIETH BIENNIAL CONVENTION REPORTS

formed us that he was compelled for confessional reasons to resign his positions as president and seminary professor of his church. After a formal colloquy Dr. Orea Luna and his young colleague, Pastor David Chichia Gonzales, have been received into fellowship with our Synod. Now they are our very own missionaries in Mexico.

Indonesia and India

As our delegates thankfully said to the Lord, "Send me, send me," the Lord of the Church opened a new door to us in the islands of Indonesia. Pastor Martinus Tan Ing Hien and his two congregations of the Confessional Lutheran Church in Indonesia joyfully requested fellowship with our God-blessed Synod. When our World Board and our Doctrinal Commission assured the delegates that Pastor Hien was in full agreement with our doctrinal position, the delegates voted to begin mission work in Indonesia. What an excellent open door, what a willing worker the Lord has given us in Pastor Hien!

Further work by our World Board and also by our Doctrinal Commission may reveal that the Lord has also opened a mission door to us in India via a certain Mr. T. Paul Mitra. This 49-year-old leader of the Lutheran India Rural Gospel Mission would like to become one of our doctrinal brethren and then he would like to be our Wisconsin Synod missionary to the people of India. The Synod officially resolved to enter this field also if all things are found to be according to God's will and Word.

Blessings Beyond Number

The Lord who sends us also powerfully blesses our going out in His name. We must call attention to unusual blessings in the Lutheran Church of Central Africa. "During the past year nine preaching stations were organized into congregations. We now have 35 organized congregations and five preaching stations. The membership totals 767 communicants and 1934 souls. The average weekly church attendance is 1417. The members commune on the average of about five times per year."

As we thank God for the tremendous visible blessings in Africa, we do not wish to discourage our missionaries who are working in areas where it is not so easy to note the blessings of the Lord. We must ever remember that "there is joy in the presence of the angels of God over one sinner that repenteth."

Remembering the wonderful blessings which God has bestowed upon the congregations of our Synod and thanking Him for the honor of being His coworkers, may every member of our Synod zealously say to the Savior, "Lord, here am I; send me!"

KARL A. GURGEL



Avid shutterbugs taking advantage of the opportunity to photograph brethren from around the globe are Missionary Gerald Lange of Hong Kong (left) and Pastor David Chichia Gonzalez of Mexico.

HOME MISSIONS

"It's an exciting time to belong to the Wisconsin Synod." That is the way one of our Synod's young people expressed herself to a campus pastor recently. She had in mind the fact that the presenting of simple Bible teachings often arouses lively discussions and sometimes quite vocal opposition in the world. At the same time the Good News of forgiveness of sin and eternal life in Christ is what the world needs most, and it is our privilege and responsibility to share this saving Gospel with other sinners like ourselves as swiftly as we can.

God's Blessings Acknowledged

The urgency of carrying the Gospel to the needy of our own nation was an important part of our Synod's 1969 convention business. In spite of our frailties and our shortages of funds and manpower, God has blessed our Home Mission work. We can record that during the past two years 18 congregations from 13 states and one province of Canada were warmly welcomed as members of our Synod.

We rejoice to note the God-given fruits—many new missions were opened, many mission congregations became self-supporting, many new sites were purchased, and new chapels were erected. But we need to be mindful that it is the "Good Seed" of God's Word which produces saving faith in the heart of the individual believer. Without this "Good Seed" all our mission offerings and work could produce no real fruit at all.

Salaries

The Floor Committee on Home Missions was concerned that the salaries of our Synod's missionaries should be adjusted upward so that our workers can provide for their families without hardship in the face of the rising costs in our nation. An interesting sidelight of the com-

mittee discussion was that a lay delegate in his early twenties found it difficult to understand how our Synod could let such low salary levels exist when he, as a student, could earn \$7,000 per year at a part-time job! Specific action concerning the matter of salaries was recommended by the Floor Committee on Finances, and an upward adjustment was made.

Providing Worship Facilities

One of the key needs in the founding of a mission is an adequate place of worship. For the beginning it may not be harmful and perhaps it can even be a stimulating experience to begin worship services in makeshift places such as a party room in a bowling alley, an upstairs union hall, or a store building. But when these temporary arrangements must be used year after year, they become discouraging hinderances in reaching out to the unchurched in the community.

At the present time it is not unusual for our missions to wait 60 months from the time of organization until an adequate place of worship is dedicated. To help remedy this discouraging situation it was proposed that \$465,000 for the Church Extension Fund should be allowed from our current "Called to Serve" program, and that this allowance should be increased from year to year. It should be remembered that the mission congregations repay the amount borrowed for land and chapels and that this then becomes available for loans to other missions.

Many Opportunities

From all Districts of our Synod come reports of opportunities to open new missions where there are already interested groups asking to be served. It is good to see the increased enrollment in our Seminary, and surely it is encouraging to see the increase in the offerings during the recent months. But let us be soberly aware that many invitations to open new missions are going unanswered because we are lacking funds for the support of more workers and for the building of mission chapels. In view of the God-given increase in manpower, a resolution of the convention was that we humbly pray for willing hearts and hands that we may never be compelled to let prepared workers stand idle while there are "fields white unto the harvest."

In down-to-earth terms this means that we all prayerfully consider increasing our offerings even more to meet the urgent need. It was of interest to this reporter to hear that the strongest pleas for increased giving came from some of the lay delegates on the floor of the convention and during informal conversation. One put it this way: "We think we are doing something great when the average per communicant for our Synod budget is a little over \$20. It ought to be \$50!"

The Synod's Architectural Department

The delegates commended the General Board for Home Missions for establishing, with the concurrence of the Board of Trustees, an Architectural Department. This department with one full-time architect will make available complete architectural service to our missions and will review all mission building plans to assure maximum use of our investments.

The Lutheran Spiritual Welfare Commission

The delegates expressed their gratitude for the safe return of all of our civilian chaplains who have served

thus far in Vietnam — Pastor Luther Voss, Prof. Erwin Scharf, and Pastor Frederic Gilbert. A special tape-recorded message from our present civilian chaplain, Melvin Schwark, was broadcast from the New Ulm radio station on Sunday morning and was later replayed for the delegates at the convention.

The most urgent part of the report from the Lutheran Spiritual Welfare Commission is that the addresses of servicemen and students need to be sent promptly to the office so that our young people may regularly receive the devotional material for the nourishment of their faith.

Soul Conservation

Our Soul Conservation Committee is for the purpose of keeping in contact with the migrating families of our Synod. Both the Lutheran Spiritual Welfare Commission and the Soul Conservation Committee urge all congregations to appoint a committee for one or more laymen to be responsible for the prompt reporting of names and addresses.

Evangelism

The mission work of a congregation is not just sending money to support the public preaching of the Word in new places. Each Christian is to be a witness for the Gospel in his own neighborhood and among his acquaintances. Our Commission on Evangelism has prepared materials to encourage and assist us in this urgent activity. The delegates resolved that all congregations ought to become more involved in an effective evangelism program.

The Handicapped

A part of our Home Mission responsibility is the concern for the Mentally Retarded of our congregations. It was resolved that our Synod encourage the establishment of area halfway houses, day-care centers, and special schools for the mentally retarded by associations of congregations or individuals wherever possible. Until other ways and means can be found to provide care for the 106 Wisconsin Synod residents at Bethesda Home, the members of our Synod are encouraged to support the work at that institution.

The work of our Home Missions department takes in a wide field of activities. It is: to support the preaching of the Gospel in new areas of our land, to care for our youth in the Armed Services, to keep in contact with our migrating families, to encourage our established congregations to become "missions" concerned about reaching the unchurched around them, to keep the faith of the student in secular schools of higher education founded on the simple Gospel Truth, and to teach the mentally retarded member to know the peace of God which surpasses all understanding.

Perhaps "exciting" is not quite the word to use if we think of "exciting" from the viewpoint of the world as a sort of "fun thing." But if we mean very urgent activity concerned with the rescue of lost people, then surely it is always exciting to be an active Christian; and the student was right when she said, "It's an exciting time to belong to the Wisconsin Synod."

ARDIN D. LAPER

CALLED TO SERVE

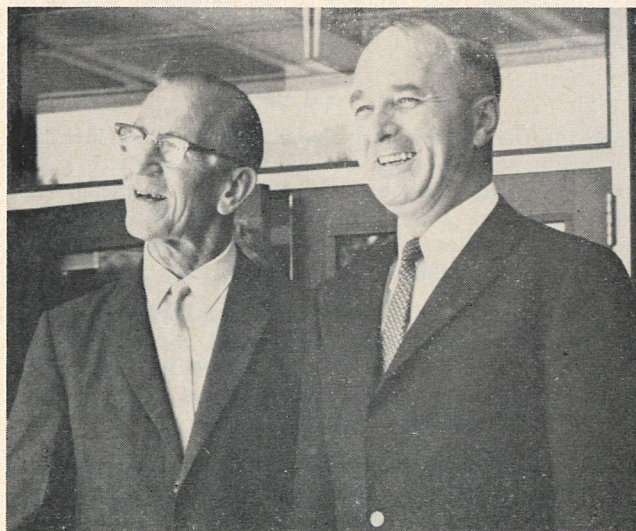
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DOCTRINAL MATTERS

If you have not taken notice of the activities of our Commission on Doctrinal Matters recently, it is not because its work has been curtailed. Neither is it because its task is not important. But it may be because it has been occupied more fully in a different phase of its work.

The Commission's Concern

Ten years ago the Commission's prime task was to offer leadership to our Synod in maintaining a firm Scriptural confessional position. When our Synod subsequently terminated cherished fellowships, the Commission was primarily occupied in winning full understanding for our



Opposite sides of the globe were represented at the convention by these two men, Pastor Paul Behn, Friendly Counselor to the Chinese Ev. Lutheran Church, from Hong Kong (left), and Pastor Karl Wengenroth, president of the Church of the Evangelical Lutheran Confession in Germany.

confessional position in our own circles. When our Synod showed evidence of unanimity at the 1967 Synodical convention, the Commission then could devote its time to strengthening and clarifying our fellowship relations with overseas Lutheran bodies with whom we were in fellowship through the Synodical Conference.

At the same time our Commission on Doctrinal Matters sought to keep in touch with other Lutherans, both at home and abroad, who seem to share our concern for Lutheran confessionalism in doctrine and practice. This

meant in certain cases working closely together with our Board for World Missions.

Through correspondence, through personal contact, or through both, our Commission on Doctrinal Matters has sought to maintain or establish fellowship ties with a number of Lutheran church bodies, groups, or individuals overseas. There were contacts made with representatives from Germany, France, Belgium, Sweden, Finland, South Africa, Australia, India, Indonesia, and Liberia.

The Synod thanked the Lord for these contacts and implored His blessing on the continued efforts of the Commission to foster true Scriptural unity in doctrine and practice. The Commission was urged by the Synod to pursue every avenue in this direction.

Contacts Abroad To Be Pursued

In response to the Synod's wishes representatives of our Commission on Doctrinal Matters will meet, when it is feasible, with Dr. Yekorogha of Liberia, with representatives of the Lutheran Church of Australia, and with representatives of the Federated Free Lutheran Churches of Germany (the "free" means they are free from involvement with the "Evangelical" — Protestant — churches and free from government control).

The Synod endorsed the efforts of the Commission in conjunction with the Board for World Missions to establish fellowship ties with Lutheran groups in India and Indonesia and approved support for these groups. Likewise, assistance was granted to the Lutheran Church in South Africa, and the Synod encouraged this group in its confessional stand.

The CLC and the LCR

Meanwhile at home our Commission on Doctrinal Matters conducted meetings or sought to meet with representatives of the Church of the Lutheran Confession (our brethren before 1957) and with representatives of the Lutheran Churches of the Reformation (former members of The Lutheran Church — Missouri Synod).

In reference to the Church of the Lutheran Confession our Synod deplored that a proposed meeting of our Commission with its Board of Doctrine did not materialize. The Commission was asked by the Synod to stand ready to enter upon meetings with this group.

The Lutheran Churches of the Reformation had sent a communication to our convention which seemed to indicate that discussions between our two bodies could prove to be fruitful. In this connection the Synod approved our Commission's clarifications in the doctrinal statement on the Church and Ministry, the doctrine under discussion. The Synod asked our Commission to convey to the LCR its reply to their communication and offer it as a basis for further discussions.

To sum up, our Synod showed that it was aware of its privileged responsibility under God to expend time, effort, and means in strengthening and encouraging true Lutheran confessionalism wherever it manifests itself. In this it has an ally in the Evangelical Lutheran Synod, with whom our Synod determined to continue to foster mutual strengthening and encouragement through the Evangelical Lutheran Confessional Forum.

PAUL E. NITZ

PARISH EDUCATION

A silent giant in our Synodical family is Christian education in Sunday schools, vacation Bible schools, Saturday schools, Christian day schools and area Lutheran high schools. Because this is the work of congregations or groups of congregations, it goes on quietly with relatively little fanfare. Nevertheless, this work is an integral part of the mission of the Church, namely, to proclaim God's glorious Gospel. Our Synod has recognized this fact and for many years charged the Board of Education — Wisconsin Synod (from now on to be called the Board for Parish Education) to assist and guide the members of the Synod in this mission.

Educational Materials Produced

During the past biennium our Board of Education has faithfully carried out this charge by producing and revising material which will help our congregations in their educational programs. The new Sunday-school course, *The Story of God's Love*, is nearing completion and is currently being used in approximately 1,000 congregations, 250 of which are outside of our Synod. Revisions have been made in materials designed to assist in the establishing of Christian day schools and are now available for congregational use. In addition, the Board has lent its assistance in opening 12 new day schools during the past two years. The Synod recognized these as blessings from our gracious God and strongly urged that Christian education become an ever-expanding program within the Synod.

Staff

As the Synod reviewed the executive office of the Board of Education, it could not but take note of the fact that the Lord God has given it many years of blessing through the service of Mr. Emil Trettin, who recently retired as Executive Secretary of the Board of Education, and that the executive office is again staffed with capable and faithful men: Mr. Adolph Fehlauer, executive secretary; Rev. William Fischer, secretary of part-time agencies; and Mr. LeDell Plath, secretary of schools. May the Lord continue to bless the efforts of these men in their calling as leaders in the field of Christian education!

Wholehearted Cooperation Urgently Requested

The Synod has a bit of brotherly admonition for its constituency. First, that there be greater cooperation from all congregations when the office of the Board of Education every fifth year conducts a census to ascertain population growth or decline among children of various age groups in our Synod. Secondly, that our Synod's 1967 resolution pertaining to government aid be reviewed by all congregations, to wit: "That we urge all our Church-supported schools to heed the warnings to 1) avoid any aid that would hinder our Christian schools from carrying out their objectives, 2) avoid any aid that would lead to dependence upon the government and would undermine our Christian stewardship, 3) avoid any aid that would bring with it improper government control, and 4) avoid any aid that would jeopardize our unified Christian education." Thirdly, that all pastors, teachers and parents within Synod remind prospective teachers early in their lives of the great privilege of serving the Lord also through good church music, especially as qualified, competent church organists.

New Materials and Projects

The Board of Education sought and received from the Synod authorization for three projects which will benefit Christian education in our midst.

The Board has come to realize that there is little religious material for the training of our children in the fourth, fifth, and sixth grades. Since the production of such material requires an expenditure of funds, the Board of Education requested permission to proceed with the publishing of an intermediate catechism course. This would include an intermediate catechism with the en-chiridion of the Gausewitz Catechism and with a Bible history approach to the teaching of doctrine. Correlated materials would also be produced, making a complete course available when it is finished.

Ongoing curriculum study in our schools is another concern of the Board of Education. Therefore, it requested that instead of holding school visitor workshops every year, these be held henceforth in the even-numbered years and that curriculum study be carried on in our schools under the direction of the school visitors during the odd-numbered years. The Synod favored this change in procedure and granted permission for it.

Since the Board of Education is also to assist our area Lutheran high schools, it requested constitutional revision to allow a representative of the area high schools to be elected to the Board. The Synod instructed the Committee on Constitutional Matters to make whatever changes are necessary in the Synod's constitution so that one Lutheran high-school teacher may be seated on the Board of Education.

May the Lord our God continue to bless Christian education in our Synod! May we continue to recognize that it is only through sound Christian training of our children and young people that our Synod in future generations will continue to carry out the mission of our God! "Train up a child in the way he should go; and when he is old, he will not depart from it."

MARVIN E. OTTERSTATTER

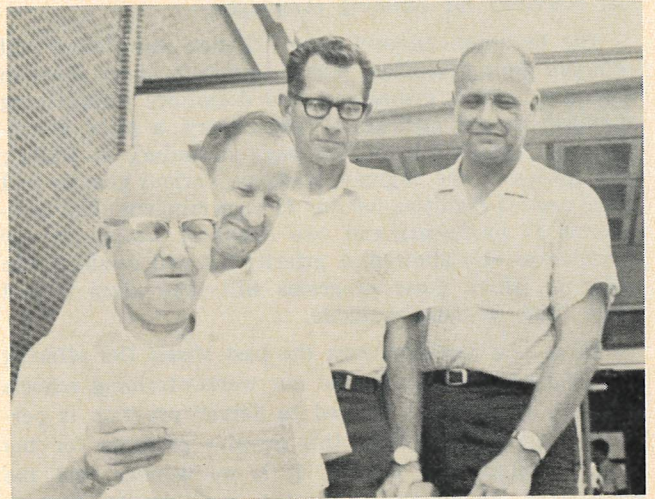
FINANCIAL MATTERS

In a preconvention message to our Synod, President Naumann pointed to the wisdom of Luke 14:28 for our times: "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" This "counting the cost" played a major role in our Synod's 40th Biennial Convention. As a matter of fact, it started months before delegates began to arrive for the convention. Acting on the directive of the 1967 convention, a newly formed Coordinating Council had called for, reviewed, screened, and budgeted the work-programs of all five divisions of our Synodical activity. This mammoth job was completed in time to present to the convention a balanced work-program that was in keeping with the promised offerings of our people.

An Easier Task

The preconvention work of the Coordinating Council certainly made the task easier for the convention. The same can be said for the "Called to Serve" program last fall. This stewardship effort resulted in a 42 per cent increase in offerings for our Synod's work. What a joy it was to have this extra \$1.5 million to put to use in

the Lord's kingdom! But what a responsibility, too! This was not to be considered loose cash or some kind of grab bag into which we could dip at will for any extra project that was wanted by someone. The work-program for the coming year was to be properly balanced so that no division was favored and that the entire program of our Synod could move forward in the most effective and responsible way toward the goal of sharing the Gospel with all the world, as God has called us. Every dollar of the \$5.4 million "Called to Serve" offerings was to be allo-



The Synod's Fiscal Office was represented at the convention by (left to right): Pastor Harold Eckert, executive secretary of the Board of Trustees; Mr. Paul A. Unke, fiscal executive; Mr. Arthur Schaefer, real estate manager; and Mr. Norris Koopmann, treasurer of the Synod.

cated to those projects which served this purpose best. Careful consideration was, therefore, given to each request so that a balanced budget was written into the record in the final hours of this convention. As the Board of Trustees had cautioned, this was the only way to move our Synod program forward with responsible stewardship.

Some Yes's and Some No's

In pursuing a balanced work-program that was within the range of available money, it stands to reason that some projects were granted and some were not. When the dust of discussion had settled, the convention's stewardship spirit had denied building projects totaling \$4.5 million on the campuses at Saginaw, Mobridge, New Ulm, and Milwaukee.

Where, then, is the \$5.4 million to be spent? Existing programs, of course, always take the lion's share of a budget. Inflation will increase the costs of funding what we already have. Another portion of the increased budget will provide salary increases for our missionaries, teachers, and professors. The schedule endorsed allows a salary raise of \$300 in each of the next two years for the missionaries as well as monetary recognition for all Synod workers for years of service ranging from \$2 to \$8 a month per year of service. \$465,000 is to flow into the Church Extension Fund to erect chapels on mission sites. When this amount is added to the borrowed monies our mission congregations are regularly returning to the CEF for chapels they now have, we can look forward to a stepped-up program in the area of Home Missions in the

years ahead. The retirement of our \$315,000 debt for current operations in a period of two years calls for another share of the budget. To see this debt drop out of existence in the next two years will be a real change from the way in which the debt was increasing just a year ago. A large bite is taken from the budget by the Institutional Building Fund. Buildings on our campuses over the next four years are expected to cost \$2.5 million. This amount, less the \$880,000 remaining from the Missio Dei offering, is to be amortized over a period of 10 years with monies from the budget, thus eliminating any special offerings for building campaigns.

The buildings allowed were: kitchen remodeling and enlarged dining facilities, plus a dormitory at our Mequon Seminary; a new gymnasium and dormitory refurbishing at Northwestern College; a new library, a girls' dormitory, and remodeling of the boys' dormitory at DMLC; dormitories at our Saginaw academy; various chapels and other needed facilities for our foreign missions. The addition of 17 professors and two deans of women at our schools was also allowed. A priority list will establish the order in which these programs will take place if and when funds become available.

When one considers how the past Missio Dei offering provided needed buildings at our worker-training schools and how the present "Called to Serve" program is permitting us to underwrite this massive program for the next biennium and beyond, it is no wonder that the convention unanimously adopted resolutions of deep gratitude to God for the "extraordinary outpouring of gifts by our people" to make these things possible in our calling to serve Him. Special thanks were tendered our Stewardship Counselor, who worked so zealously to bring these programs to pass.

Stewardship Services

It is heartening to know that a balanced work-program supported by a balanced budget lies before us. We dare not think, however, that smooth sailing is ahead. Passing resolutions concerning our future work would all be useless if we did not carry them through. The convention delegates also realized this and, therefore, directed their concern to those agencies that bring our Synod's work to the eyes, the ears, and the hearts of our people. How to gather the gifts of our people, how to

inspire better stewardship, how to keep our Synod moving forward, always taking larger steps and providing means for greater expansion as outlined in the six-year long-range planning budget of the Coordinating Council—these matters also came up for discussion and decision. After writing many statements of sincere gratitude into the record for services performed by all the committees and boards who supply information and promotional materials, the Synod called for improved ways of publishing and circulating materials so that the program of our Synod will get the widest coverage and best possible response in the days ahead.

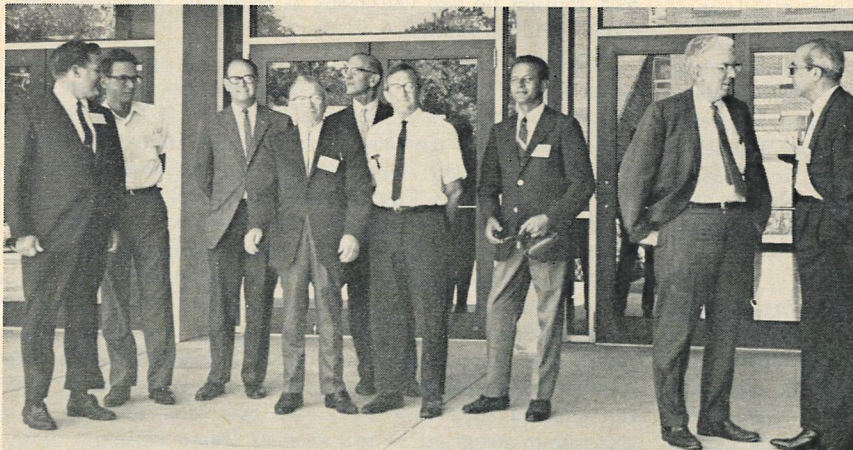
Special Appeals

Many of our people do not know the opportunities provided by our Synod for the investment of money that now is being put into savings accounts. Special appeals were made on the floor of the convention to urge our members to consider this use of their money. The CEF, the Wisconsin Synod Foundation and the Scholarship Fund all return a tax-free interest to the investor. At the same time, the invested money is working to save souls instead of promoting the interests of some private business concern. A variety of investment programs is offered to anyone who desires to invest his savings in our Synod's work-program. Information can be had through your pastor.

A Final Word

A convention essayist said: "All systems of the Synod are go." The work-program has been examined and adopted. As "Called to Serve" offerings continue to come in, the various programs will be launched and carried to fulfillment. No, we can't have the program for nothing. It takes material resources, and it takes spiritual resources. The lack of either in substantial amounts will cause the whole program to bog down. It was once said that "the Roman Empire lasted as long as there were Romans." Likewise, the kingdom of God will go forward to reach all men with the Gospel through responsible stewardship efforts as long as we have the love of Christ constraining the hearts of our people. May the Lord's call to serve Him be answered with a continued extraordinary outpouring of "Called to Serve" gifts that the program of work now reading "go" will be "fired" to the glory of His Name and the welfare of many lost souls!

DAVID E. KOCK



Mission workers from around the world conferred before the start of an afternoon session at the New Ulm convention. They are (left to right) Pastors Richard Mueller, Zambia, Africa; Tatsushiro Yamada, Japan; Gerald Lange, Hong Kong; Martin J. Wehausen, Apacheland; Paul Behn, Hong Kong; Rupert Eggert, Puerto Rico; Mr. Elmer Schneider, Zambia, Africa; Pastor Richard Poetter, Japan; Dr. David Orea Luna, Mexico.

CONVENTION SIDELIGHTS

People and Places

A synod convention, as it produces hundreds of resolutions on policy and procedures, can give the impression of being an impersonal machine. The opposite is true, however. The Synod in convention is exactly what the Synod always is — people, a rich variety of people from a fascinating variety of places, all working together to serve their Lord.

Who these people are, and where they serve, are admittedly only sidelights to the convention's business. Yet, they help to highlight the fact that this convention's motto, "Called to Serve," was no mere catchy phrase — that we have an entire world, people of every land and race, to serve with the Gospel.

Greetings from Afar

Already the written greetings read by the Synod's president revealed how wide is the world we serve, ringing strangely in a Midwestern U.S.A. convention hall. There were words of thanks from the Lutheran Church in South Africa for financial aid which had been extended to them. The president of the Ev. Lutheran Free Church of France and Belgium declared that body to be both gratified and fortified by our Synod's stance "four-square on the inspired and inerrant Holy Scriptures." Letters of greeting and encouragement were received from the Chinese Ev. Lutheran Church and from the Lutheran Church of Central Africa, which are sponsored by our Synod.

Visitors Also from Afar

At one time during the convention it was noted that the sun never sets on the mission work now being con-



Interesting displays attracted the attention of the delegates and visitors whenever the convention was not in session.

ducted by our Synod. This amazing fact was attested by the many workers from our far-flung mission fields who were present at the convention.

Central Africa was represented by Missionary Richard Mueller, Jr., and by Mr. Elmer Schneider, who operates the print shop for Christian literature in Zambia. Pastor Rupert Eggert came from Puerto Rico. Missionary Poetter spoke for Japan and introduced young Pastor Yamada, who told briefly how he had been led from Shintoism to the worship of Christ, and finally to become a minister of the Gospel. Pastor Paul Behn, Friendly Counselor to the Chinese Ev. Lutheran Church in Hong Kong, was introduced. The Rev. Edgar Hoenecke, Executive Secre-

tary for World Missions, just returned from Indonesia, reported that a pastor and his flock on the islands of Java and Bali are at one with us in doctrine and eager to join ranks with us.

Easily the most moving personal appearance, however, was that of Pastors David Orea Luna and David Chichia Gonzales of Mexico. These men, who left the unionistic Lutheran Church of Mexico for fellowship with us, gave up all their church properties in the process. For a year they have been unable even to conduct public services with their people; stringent Mexican law forbids public worship in private homes. Despite such discouraging circumstances, Pastor Orea Luna, as he faced the convention, declared, "When I see this large number of Lutherans, I feel very courageous; I feel that I am not alone in the world."

Still other visitors bore eloquent testimony to the need and appreciation for our conservative witness in the world. Greetings were extended by President Juul Madson of our sister synod, the Evangelical Lutheran Synod, in this country. President Karl Wengenroth of our sister church, the Church of the Evangelical Lutheran Confession in Germany, rejoiced over our oneness in the faith and also brought greetings from "the voiceless ones," those faithful pastors in the Eastern Zone of Germany with whom even their German brethren can meet only rarely in East Berlin. And Honorary President F. W. Noack of the Queensland District of the Australian Lutheran Church issued a ringing accolade to "your doc-



Tasty meals were served to the 362 registered delegates and many visitors by an efficient kitchen crew in DMLC's modern, air conditioned cafeteria. The evening meal on Saturday was an informal picnic in Luther Hollow, a picturesque grove on the campus.

trinal unity based on the Scriptures, your educational system, and your missionary work."

Displays

On the deep stage facing the delegates stood special convention displays. They also told of people and places we are "called to serve," and the ways in which we are reaching out to them. Pictures and artifacts from Malawi, Hong Kong, and Japan helped to tell the World Mission story. Slide lectures and recordings gave the Home Missions picture, along with two U.S. maps comparing the 30 states served by our Synod in 1969 with the 16 served in 1961. Displays of Sunday-school and Board of Edu-

cation materials spoke of our work with the young. Braille books for the blind (a special project of the Lutheran Women's Missionary Society) and guidelines for work with the mentally retarded demonstrated our concern to reach these people who are so difficult to reach. Displays concerning the Committee on Relief, the East Fork Lutheran Nursery in Apacheland, the Evangelism Commission, the Lutheran Collegians, and the Lutheran Spiritual Welfare Commission gave further witness to our goal of serving all people as God has called us to serve them.

Even these numerous displays had their warm personal sidelight. It was mentioned that Mr. John Lawrenz,



An interested and interesting visitor at the convention was Dr. F. W. Noack from the Lutheran Church of Australia.

a student at our theological seminary, and his bride of six weeks had dedicated a kind of "extended honeymoon" to the task of assembling them.

Laymen's Day

On Saturday, Laymen's Day found approximately 200 visitors in attendance from all parts of Minnesota, as well as a scattering from Iowa, Wisconsin, Michigan and even California. The convention schedule was so arranged that the guests heard portions of both the Doctrinal and Worker-Training Committee reports with ensuing discussion.

The visitors then enjoyed a special afternoon program during which they viewed a film on the Apache Lutheran Church, heard lectures regarding Worker-Training and Home Missions, and were introduced to Pastor Yamada of Japan.

Tape from Vietnam

Of special interest to many was a recorded message from our Synod's civilian chaplain in Vietnam, Pastor Melvin Schwark, currently on a year's leave of absence from his parish in Courtland, Minnesota, near New Ulm. The New Ulm radio station broadcast his message at 8:00 A.M. on Convention Sunday.

Commissioning of World Missionary

At the closing service on Tuesday evening, yet another name entered the ranks of those called to serve in the World Mission program of our Synod. Mr. Gerald Lange, a graduate of the Wisconsin Lutheran Seminary, was ordained into the holy ministry and commissioned to serve as Assistant to the Friendly Counselor in Hong Kong in the field of education.

A World Tour — With the Gospel

As the convention closed, one had the feeling of having taken a world tour within the four walls of the convention hall. The greetings, the displays, and especially the people from so many corners of the world were inspiring proof that the Gospel is, indeed, on tour throughout the world. Even these convention sidelights made one fact clear and inescapable — that God is using our Synod, and wants to use it far more, to fulfill His glorious promise: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations."

MYRON R. KELL

PASTOR HAROLD R. JOHNE COMMISSIONED AS MISSIONARY TO JAPAN

St. Paul, Minnesota, July 31, 1969

July 31 was a beautiful summer evening, the kind the people of St. Paul would like to have one accept as natural for their community. As we approached Emanuel Ev. Lutheran Church in St. Paul, we were struck by the massive, Gothic beauty of this large church, typical of those built about 30 years ago. One's heart was lifted as one entered, and one's eyes were fixed on the ornate chancel with its walnut paneling and intricate carving. The organ led the willing hearts of the many present to express themselves in hymns, filling the vaulted heights with petition and praise.

It was a thrill not only to be present, but to have a part in the commissioning service of Pastor Harold Johne, our newest missionary to Japan, who is to help prepare a native Japanese ministry. Prof. Theo. Hartwig of Dr. Martin Luther College, New Ulm, Minnesota, had a stirring message for his coworker and all present. Joining me in the commissioning were Prof. Hartwig; Pastor Richard Poetter of Mito, Japan; Pastor Tatsushiro Yamada of Shimodate, Japan; Mr. Clarence Krause, secretary of the Japan Board of Milwaukee, Wisconsin.

While all present were touched as this family of eight arose to receive

the blessing of the Lord upon their way to a new land and a new culture, Mr. Krause and I were especially touched by the serious responsibility which the Lord had thrust upon us. In response to Pastor Johne's pledge to be a faithful servant of the Lord, Mr. Krause, speaking for the members of the Synod who had elected him, pledged the continuing support to that ministry in Japan in prayers and contributions. We trust that the membership of the Synod will bear that responsibility upon their hearts also, for this family as part of "our family" in Japan, even as the Poetters, the Meiers, the Habbens need our daily prayers, "Thy Kingdom Come," and

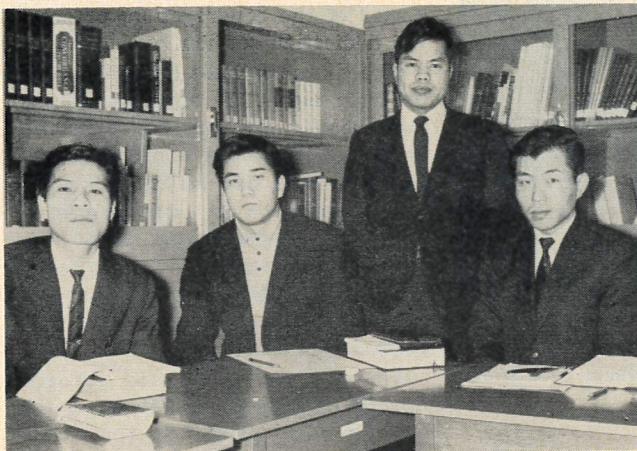
the daily support of the Synod's mission program.

One could not but wonder — all of our chapels and worship rooms of the Japan Mission could easily be arranged on the floor plan of Emanuel Church. Why should this pastor leave the hundreds in St. Paul to seek and

serve individuals in Japan? Here is reflected the love of the Good Shepherd who left the ninety and nine to seek the one lost. Here we have also an example of good stewardship of manpower, putting to use the unique combination of talents entrusted to one man to recruit and train and in-

struct the future leaders of the Lutheran Church in Japan. That is Missionary Johne's assignment as he leaves the United States to begin work at our seminary in Japan.

KARL G. BAST
Chairman of the Committee
for Japan

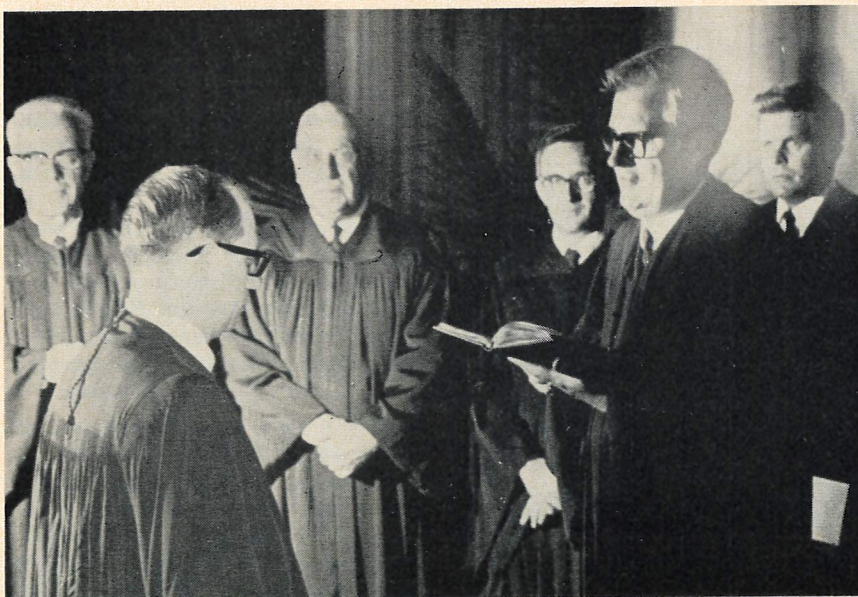


The four young men presently preparing for the ministry at our seminary in Japan. Missionary Johne has been called to head the seminary. The training of native pastors is vital to our program of establishing an indigenous church.



The Johne family eagerly looks forward to establishing a new home in Japan.

The Ordination-Commissioning of Gerald Lange As Missionary to Hong Kong



Missionary Gerald Lange (foreground, left) was ordained and commissioned as Assistant to the Friendly Counselor in the field of education by Pastor Marlyn A. Schroeder, chairman of the Executive Committee for Chinese Missions on August 12. In the background are four of the participants in the commissioning service (left to right): Northern Wisconsin District President Theodore Sauer; Pastor Karl Krauss of the Board for World Missions; Missionary Rupert Eggert, Puerto Rico; and Missionary Richard Mueller, Zambia, Africa. Pastor and Mrs. Lange arrived in Hong Kong September 10. (Photo by Robert Sievert)

Our Synod, by the grace of God, has in recent years been able to reach many new people and stand on many faraway lands through its growing corps of world missionaries. Nevertheless, as we so well know, we have only begun to scratch the surface in this vast field of the world. Yet there is joy abundant in beginnings.

Such a joy was experienced by the delegates and visitors at the closing service on August 12 of the Synod's 40th biennial convention. As Candidate Gerald Lange in this service was ordained and commissioned for work among the Chinese, missionaries from each of the world mission fields of our Synod were present to assist. In the laying on of hands, the audience heard God's Word spoken in five languages.

Indeed, we must continue to count it a great privilege to be called upon by our God to send witnessing voices for Christ to faraway lands. By His grace, another such witness has been added to the team. May the Lord richly bless the labors of this worker and may He keep Pastor and Mrs. Gerald Lange in His loving care!

MARLYN A. SCHROEDER

Dedication, St. John's Ev. Lutheran Church

Spring Valley, Wisconsin



St. John's new church, Route 2, Spring Valley, Wisconsin, replaces one struck by lightning.

July 13, 1969, was a day of special joy and thanksgiving for the members of St. John's Ev. Lutheran Church

of Hatchville, near Spring Valley, Wisconsin. On that day they were privileged to dedicate a new house of

worship to the glory and service of the Triune God. The afternoon dedication service was attended by 217 worshipers. The Rev. Henry Ellwein, Estelline, South Dakota, a former pastor of the congregation, preached the dedication sermon.

The church is built on a 55' by 66' concrete slab. The nave has a seating capacity of 120. The fellowship area, which is used for overflow attendance, can seat an additional 100 worshipers. This area can also be divided for Sunday-school classrooms.

This new structure replaces an older church building which was struck by fire on May 15, 1968, and burned to the ground.

We give thanks to God for permitting us to erect and dedicate this new house of worship to His service and we pray for His continued blessing upon us.

G. ZULEGER

Trinity, Lincoln, Michigan, Dedicates New Church



Trinity Ev. Lutheran Church of Lincoln, Michigan, cut its own lumber for this new church building.

On June 22, 1969, more than 350 worshipers gathered for the dedication of Trinity Ev. Lutheran Church, Lincoln, Michigan, voicing joy and thanksgiving to the Lord. The guest preacher was the Rev. John Brenner of St. John's Ev. Lutheran Church, Bay City, Michigan. The Rev. Louis

E. Pingel, resident pastor, served as liturgist and read the rite of dedication. The choir of Emanuel Ev. Lutheran Church, Tawas City, Michigan, provided special music for the service.

In 1964, members of the congregation began speaking of the new house

of God that they some day expected to build. Two lots across a minor thoroughfare from the chapel then in use were purchased. Mr. Donald Read, of the Don Read Construction Co., a member of the congregation, drew the plans for the church. In the summer of 1965 these plans were submitted to the Michigan District Mission Board for approval. The suggestions of the Mission Board were gratefully received and incorporated into the plan. This plan was accepted by the Synod's Board of Trustees.

Early in 1966, Mr. Read constructed a scale model of the proposed church and, with but few minor revisions, the church was later built according to the scale model. In the fall of 1967, the congregation purchased 35,000 feet of standing timber from the U.S. Forest Service. This timber was felled and sawed into lumber by the members and seasoned. From this wood the church was later built, and it is, therefore, referred to as "the Lincoln Log" church.

In June 1968 the Board of Trustees gave the congregation the "green light" to begin building the church,

and ground was broken on July 15, 1968. The cornerstone was laid on November 10, 1968, with the first service in the new church being held on May 4, 1969.

Mr. Don Read, the designer and general contractor, was to build the church for \$40,000. His employees laid the basement and roughed in the superstructure. They were also used for certain procedures requiring skilled labor. However, for the greatest share of the construction, Mr. Read relied on volunteer labor from the congregation. Several members of the congregation employed in the building trades worked faithfully many hours. Other members of the church also gave of their time and talents to the project.

Besides cutting and curing their own lumber, the members made their own laminated arches and later built their own pews, altar, Communion rail, pulpit and lectern, so that the building is valued much above the total cost. The church is of brick and block construction. The sanctuary will comfortably seat 200. The open ceiling is supported by laminated arches. The walls are paneled, and the whole interior presents a warm atmosphere. A large birch cross, lighted, against red velvet dominates the chancel area. An overflow area will seat 100 more. This area can be used for Sunday-school rooms. The first floor also contains the pastor's study, a cry room, and restrooms. The entire first floor is carpeted. The church has a full basement with kitchen facilities,

rooms for Sunday school and meetings, and a fellowship area.

Pastor Pingel reports, "The new church home of Trinity Ev. Lutheran Church of Lincoln is the effort of all the members who are seeing what they have wished for many years become a realization. A working together in love for the Savior has been evidenced during the building program. With the Lord's help we succeeded in our efforts to make our church attractive and beautiful, and also to beautify our grounds. Our church is completed and dedicated to the glory of God. May it be pleasing to Him as a house of worship and as a means of advancing the Lord's kingdom!"

RICHARD W. MACKAIN

Briefs

(Continued from page 342)

tober. The action had to be ratified by the ALC's 18 districts, however, in order to become effective. According to the press release, "The last of the district ratifications was expected by July 1, but announcement of the results was delayed until after the Lutheran Church—Missouri Synod at its convention in Denver had voted on a proposal for altar and pulpit fellowship with the ALC." One can only surmise what the reasons for this delay might have been!

The News Bureau also calls attention to the fact that "altar and pulpit fellowship between the ALC, organized in 1960, and the LCA, founded in 1962, required approval only by the ALC since the LCA had previously expressed a willingness to practice fellowship with any church which subscribes to Scriptures and the Lutheran Confessions."

As a result of this announcement, the ALC is now officially in fellowship with the LCA as well as with the LC-MS. But the LC-MS is not in fellowship with the LCA. Pastors of the LCA and pastors of the LC-MS may preach in the pulpits of the ALC. Presumably, they may do this in the same service. But pastors of the LCA may not preach in pulpits of the LC-MS. Members of the LCA and members of the LC-MS may commune at altars of the ALC. They may kneel there side by side. But members of

the LCA may not commune at altars of the LC-MS.

What inconsistencies, what ridiculous situations result when the Scripture's requirements for fellowship are set aside! Then fellowship becomes a matter of human choice with whom and with whom not to practice it. Then consciences are bound by man-made rules and regulations. True Lutheranism holds, however, that the Holy Scriptures are the sole and infallible rule and norm by which all matters of doctrine and practice are to be determined and judged. Those Scriptures are unmistakably clear regarding our attitude toward those who teach contrary to the doctrine we have learned from the inspired writings of the apostles and prophets. We are simply told, "Avoid them" (Rom. 16:17).

To those who would charge our Synod with the same inconsistency—as some have—in that we are in fellowship with certain free churches in Europe which are also in fellowship with the Missouri Synod, we would hasten to point out that the situation is by no means parallel. There is a vast difference between entering into a new fellowship which from the very beginning involves inconsistencies and continuing a fellowship that involves some inconsistencies as a result of breaking off relations with one of several sister church bodies.

A parallel to our present relationship with the churches in Europe is to be found in our relations with the

Synod of Evangelical Lutheran Churches (the Slovak Synod) from 1961 to 1967. The SELC prior to 1961 was a sister synod in the Synodical Conference of both our Wisconsin Synod and the Missouri Synod. In 1961 we suspended fellowship with the Missouri Synod because of doctrinal differences, but we continued in fellowship with the SELC pending clarification of the SELC's position. In 1967, when it had become clear where the SELC stood through its decision to enter the unionistic Lutheran Council in the USA, we were reluctantly compelled to break off fellowship with the SELC also. From 1961 to 1967, however, while there was uncertainty about the SELC's position, we continued in fellowship with it despite the fact that it was also in fellowship with Missouri.

Even as this is being written, representatives of our Synod are in Europe seeking to resolve the situation there and to assist those church bodies with whom we have enjoyed cherished fellowship relations for many years as they come to grips with the issues involved and face up to difficult decisions that must be made. That an ambivalent fellowship relationship such as now exists cannot continue indefinitely is recognized not only by us, but also by them. May God bless the testimony of our representatives that the situation may soon be resolved in a manner fully in accord with His Word and pleasing to Him!

Editorials

(Continued from page 343)

But what we accept in theory we are often tempted to revise or ignore in practice. As a result no one gets more unsolicited advice than God. Indirectly God is told how He ought to be in contrast to what He has revealed Himself to be, what He ought to say in contrast to what He has plainly said, and what He ought to do in contrast to what He is doing.

Typical of this are statements introduced by the conditional clause: "If God is a loving God. . . ." A human opinion follows, expressing what God would have to be or say if He is a loving God. This device is used to subvert the Scriptures, to deny the consequences of sin,

to excuse neglect of the Word and Sacraments, to justify un-Scriptural divorces, and to rationalize just about any sin you can name.

With this premise, followed by a human conclusion, God is created in the image of man; and God is made to act or react as man would under the same circumstances. This does not make man the Lord's counselor, but it does make him a self-appointed pretender to the position.

"Who hath known the mind of the Lord, or who hath been his counselor?" These words, taking the form of a question, are in effect a profound bit of divine counsel. And in view of the pride and perversity of the human mind we can well use it.

IMMANUEL G. FREY

Studies in God's Word

(Continued from page 344)

things hard to be understood, which they that are unlearned, and unstable wrest . . . unto their own destruction." "Unlearned" does not mean illiterate, or without a college education. Many a theologian with an advanced degree is "unlearned," for he has not followed the criterion set by Scripture itself. He doesn't let Scripture interpret Scripture, but subjects Scripture to his own logic. Unfortunately, his is the logic of fallen man. You cannot trust its "spiritual" judgments. "Unstable" means that the man is torn in various directions — is always seeking something new. Such men force Scripture to say what they want it to say.

Well, that's an easy way to invent the existence of differing theologies in Scripture — but please don't blame

Scripture. Peter's words simply do not support the theory of differing theologies in the New Testament, as though he represented one, and Paul another.

When, in this connection, Peter writes of these men that they wrest the words of Paul "as they do also the other Scriptures," Peter places Paul's letters on a par with the Scriptures of the Old Testament. He wouldn't think of disagreeing with Paul any more than of disagreeing with Moses. In chapter one he had claimed the same divine inspiration for his own words, saying, "We (apostles) have also a more sure word of prophecy. . . . The prophecy came not in old times (actually: at any time) by the will of man: but holy men of God spoke as they were moved by the Holy Ghost."

But just why did Peter refer to

Paul in this connection at all? Is it possible that he was somewhat insecure? We know that some have used this reference as evidence that Peter's Second Letter is not genuine. What a misuse of the good Scripture principle that every word be established in the mouth of two or three witnesses! Jesus used the same approach Peter did. So did Paul. Well, let them be the judges.

We do well to take these words of Peter to heart. The "learned" and "educated" theologians of 1969 insist that there are differing theologies in Scripture, insist that no one can really determine which doctrine is true and which is false, and insist that there is room for differing theologies in the Church. Neither Peter nor the Holy Spirit agree with them. Nor does Paul. Why should we?

HAROLD E. WICKE

NAMES REQUESTED for Our New Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alabama	Birmingham
Arizona	Yuma*
California	Escondido Oceanside Santa Barbara
Colorado	Fort Collins Grand Junction
Connecticut	Hartford
Florida	Holiday (Tarpon Springs) West Palm Beach*
Illinois	Aurora* Palatine* Peoria*

Indiana	Fort Wayne Indianapolis
Louisiana	Slidell (New Orleans)
Massachusetts	Pittsfield*
Michigan	Howell Jackson Montrose
Minnesota	Alexandria Brainerd* Excelsior Faribault Prior Lake
Missouri	St. Joseph*
New Mexico	Albuquerque
North Dakota	Jamestown*
Ohio	Cuyahoga Falls (Akron)
Oklahoma	Oklahoma City Tulsa*
Oregon	Corvallis*
South Dakota	Huron* Pierre* Spearfish
Texas	Austin* El Paso
Virginia	Norfolk
Washington	Kennewick (Richland-Pasco)

CANADA

British Columbia	
Ontario	Kelowna Wallaceburg*

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

FALL PASTORS' INSTITUTE

The 1969 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wis., is scheduled to be held on five Mondays beginning with October 6. Two lectures will be given on each of the five Mondays, beginning at 1:30 p.m. and ending at 4:30 p.m.

Prof. Irwin J. Habeck will present "An Isagogical Study of the Book of Revelation." Prof. Martin W. Lutz will lecture on "The Purpose and Function of a Theological Library."

The registration fee for the Institute is \$5.00. Reservations are to be sent to Prof. Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wis. 53092.

Emil G. Toepel, Secretary
Seminary Board of Control



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Should the Law
Be Preached?**

"Is Law-preaching a forerunner of a synod's decay? It is Roman Catholicism over again, isn't it?" Upon reading this question from a reader we may gain the impression that there is to be no preaching of the Law in a healthy church or synod. When you preach law, that is a "forerunner of decay," that is Roman Catholicism. That raises the question: Should the Law be preached?

No Law at All?

About the middle of the sixteenth century soon after Luther's death there were some among the Lutherans who rejected all preaching of the Law. They said: "Evangelical preachers are to preach the Gospel only, and no Law." Or it was said: "The Law has no place in the Church or in the pulpit, but in the courthouse."

These ideas were rejected in the *Formula of Concord*, the last of our Lutheran Confessions written in the sixteenth century. There we read: "We believe, teach, and confess that the preaching of the law is to be diligently applied not only to unbelievers and the impenitent but also to people who are genuinely believing." Yes, also the Christian, because of his Old Adam, needs the instruction of the Law. The *Formula of Concord* continues: "On account of this Old Adam, who inheres in people's intellect, will, and all their powers, it is necessary for the law of God constantly to light their way lest in their merely human devotion they undertake self-decreed and self-chosen acts of serving God."

Certainly, when Jesus told His disciples to teach people to observe "all things whatsoever I have commanded you" (Matt. 28:20), this included also the Law. Jesus Himself taught His disciples the Law in its full sense in the Sermon on the Mount. St. Paul preached the Law in his letters to his Christian readers. He taught the Word of God, instructing people also as to what to do and what not to do. He showed them the will of God as it applied to their Christian conduct.

So the Law is to be preached also to Christians. The Law will continue to expose their sin, to coerce their Old Adam, to instruct their still incomplete understanding.

No Law at the Expense of the Gospel

However, the reader who submitted the above question apparently had something further in mind. This sentence was added: "Law without a Gospel ending is like heat without water." The question does not aim at the complete exclusion of Law-preaching, but it is concerned that the Law will not be preached at the expense

of the Gospel. When this is done, then Law-preaching is indeed a sign of decay. Then it is "Roman Catholicism over again."

This can happen in various ways, some more subtle than others. It may be that the Law is expected to do what it has no power to do.

It is hardly necessary to point out that any kind of Law-preaching that makes the keeping of the Law contribute to one's salvation is completely false. "By the deeds of the law there shall no flesh be justified in his sight," writes the Apostle Paul (Rom. 3:20).

But equally false, although more subtle, is the misuse of the Law when preaching Christian living, Christian sanctification. To attempt to get someone to live a Christian life by means of the Law is expecting something of the Law which it cannot accomplish. It can give knowledge of the will of God. It cannot, however, bring about the doing of it. Law-preaching that aims at the latter is completely wrong. It is only through Christ that a Christian can begin to do the will of God as revealed in the Law.

The Gospel Made into Law

But even in connection with Christ there can be a false kind of Law-preaching. This happens when the Gospel itself is converted into a kind of law. When, for example, faith in Jesus is presented as something man must do to complete the work of Christ, then that is Law-preaching, even though it is done in connection with the Gospel. When Jesus' life and work are presented as merely showing us what to do, so that we may follow His example, then it becomes Law-preaching even though you are speaking about Jesus. The Gospel has been changed into a Law. This is perhaps the most subtle kind of false Law-preaching since it is done in connection with the Gospel, and since it is true that Scripture does also call upon us to follow Jesus' example.

So the Law has a function and is to be preached. But it must not be expected to do what it was not intended to do. And above all, the Gospel must not be presented in such a way that it is just another preaching of the Law. Jesus must be offered free and unconditionally to the sinner as the only means of salvation. And the Christian life must be proclaimed as the free response of faith, following the pattern of God's holy will, but effected alone by the power of the Gospel.

ARMIN SCHUETZE

What's Going on in PROTESTANTISM?

BILLY GRAHAM AND
HIS CHRISTIAN CRUSADE

When we hear about what's going on in Protestantism, we begin to wonder whether there are any people left who are interested in the truth. We may get a somewhat different reaction when we come across William Franklin Graham. Naturally because of his background as a Fundamentalist we expect to find him holding some of their views as outlined in *The Northwestern Lutheran* of April 27. There we read that Fundamentalists employ a literalistic interpretation of the Bible and as a result many of them believe in a millennium. We must be on our guard against this error which Dr. Graham also seems to preach and all other errors taught by him. Yet, although we cannot agree with him on all points of his theology or may find fault with some of his methods, we cannot escape the fact that the Lord is using him to preach Christ crucified as the Savior of the world.

The Converts

At the conclusion of each service Graham asks those who have accepted Christ to come forward. Naturally, we are inclined to wonder just how many of these people are actual converts. One of the commonest accusations directed against his crusades is the charge that the "conversions" do not last. The Evangelist is not so sure that this is his problem. He says: "I have a responsibility and an obligation to give people the opportunity to decide 'Yes' or 'No,' and when a man deliberately faces Christ and turns Him down, he can never be the same again. . . ."

When we hear him ask people to come forward or to make a decision, we often get the feeling that he believes in a free will on the part of natural man and gives man credit for cooperating in his conversion. This is the error of synergism, a false belief held by some Fundamentalists. Dr. Graham does say, though, of the people who come forward: ". . . for some it is a moment of conception, for others it's another stage in gestation, for others it is birth into the Kingdom of God. And for many it's completely spurious and there's nothing to it. . . ." As for the real converts he says: "First of all, I don't believe any man can come to Christ unless the Holy Spirit has prepared his heart. Secondly, I don't believe any man can come to Christ unless God draws him. My job is to proclaim the message. It's the Holy Spirit's job to do the work." If Graham ever reverses this statement or fails to carry it out in practice, we must condemn the error.

Attitude Toward the Sacraments

One thing that strikes us is the fact that Dr. Graham neglects the Sacraments. His contention is that as an Evangelist he is only to preach or counsel and is to leave the administration of Baptism and Holy Communion up to the local congregations to which he tries to direct those people who come forward during the Crusades. Since he is a Baptist, we would have to object to his views on withholding Baptism from infants and on regarding both the Sacraments as mere signs rather than

as Means of Grace, which can and do work faith and convey forgiveness.

Preparation for a Crusade

Since Graham prefers not to go into an area unless he has the cooperation of the great majority of churches, he has his Team conduct prayer meetings with people of all denominations during the weeks preceding a crusade. On the basis of such passages as Romans 16:17, 18 we must object to these unionistic practices. And, sad to say, on occasions in the recent past he has chosen to worship with theological liberals who deny the deity of Christ. This is something he had not done before, and one wonders what prompts him to do so now. Whatever the motive, he should realize that the Lord will not bless any compromise of the truth. Liberals who reject the Inspiration of the Bible and deny the Virgin Birth, the Atoning Death, and the Bodily Resurrection of the Savior are not fellow Christians. Much as we appreciate his zeal to reach many people, we cannot condone his efforts to foster an ecumenical church that is made up of congregations or denominations not agreed in doctrine and practice.

Other Efforts to Evangelize

His crusades bring Christ to millions of people that we could not reach, as indicated. It is well, perhaps, to note some other projects undertaken as parts of the overall program of the Billy Graham Evangelistic Association. This organization is managed by a board of 21 professional and religious leaders who conduct all business affairs and determines the salaries of Pastor Graham and the Team members. In 1950 he began a weekly radio broadcast, the *Hour of Decision*, since he felt compelled to try to bring Christ to the nations as Walter A. Maier of the *Lutheran Hour* had done up to the time of his death. When he felt the need for a "strong, hard-hitting, intellectual magazine" to combat the liberal *Christian Century*, he began the publication of *Christianity Today*, with his father-in-law, Dr. Nelson Bell, as executive editor. Five years later he began *Decision*, a monthly magazine designed to bring Christ to laymen. The former publication reaches some 260,000 people, while the latter has 3,000,000 subscribers in this country and overseas. The Association engages in publishing books and sermon leaflets as well as in producing records and films. More millions are reached by these efforts.

Evaluation

Professor Helmut Thielicke of Hamburg was chastising the large liberal element of Protestantism when he stated in a letter to Graham that the question should not be: "What is wrong about Graham?" but, "What is lacking in me and in my theological colleagues in the pulpit and at the university lectern that makes Billy

(Continued on page 362)

Direct from the Districts

Minnesota

Owensville, Missouri

Peace Lutheran Church of Owensville, Missouri, dedicated a remodeled church interior on Sunday, May 18, 1969. This small subsidized congregation built its basement church in 1957 while an independent congregation. It joined the Wisconsin Synod



The newly remodeled interior of the basement church at Owensville, Missouri, was dedicated on May 18, 1969.

in 1963. New wall paneling, carpeting, ceiling tile, and lighting fixtures were installed. The new altar, pulpit, and lectern were gifts of Redeemer Lutheran Church, Town of Weston, Wausau, Wisconsin.

Peace Congregation was founded in 1952 by a small group of people who with their pastor left The Lutheran Church—Missouri Synod for doctrinal reasons. When the group found it could not support its own pastor, it called a neighboring independent pastor 65 miles away jointly to serve them and his other congregation. This he did faithfully for several years. Since 1967 the congregation has been served jointly with the St. Louis, Missouri, mission 75 miles away. Roger R. Zehms is the present pastor.

Pastor and Mrs. Alfred Martens Honored on 40th Anniversary

Pastor and Mrs. Alfred Martens celebrated their 40th wedding anni-

versary on Sunday, June 15, at Friedens Ev. Lutheran Church, New Prague, Minnesota. An afternoon reception, hosted by their children, was attended by relatives and close friends. Pastor Walter J. Oelhafen, Sr., of Winthrop, Minnesota, addressed the honored couple basing his words on I Corinthians 15:10: "By the grace of God I am what I am."

Friedens Ev. Lutheran Congregation and its Church Council hosted an evening anniversary service on the same day in honor of Pastor Martens' 40th anniversary in the holy minis-



Pastor and Mrs. Alfred Martens

try. The service was held at Friedens Ev. Lutheran Church in Lanesburgh Township. Pastor Oelhafen again addressed Pastor and Mrs. Martens dur-

ing this service using as his text Romans 1:16: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Pastor R. A. Haase of North Mankato served as liturgist. Pastor Martens and Pastor Oelhafen were schoolmates in their college years. A social hour was held in the church basement after the service.

Pastor Martens graduated from Concordia Seminary at Springfield, Illinois, on June 11, 1929. On June 30 of that same year he married Miss Lydia Krueger at Altamont, Illinois. He was ordained and installed at Immanuel Ev. Lutheran Church, Tyler, Minnesota, by the late Pastor A. H. Birner on August 6, 1929. Pastor Martens served Zion Lutheran Church, Lynd, Minnesota, from 1931 to 1941.

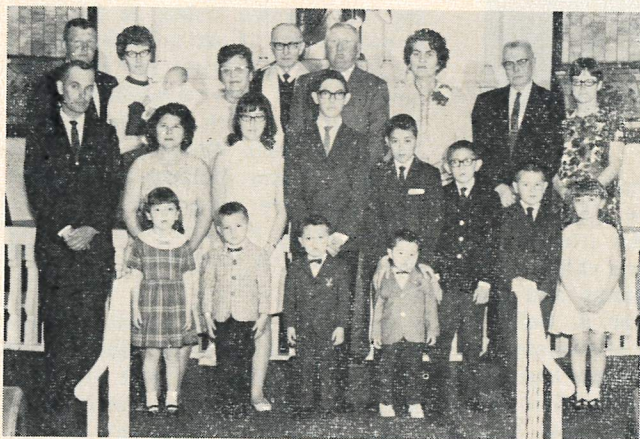
In February of 1941 he accepted a call to Friedens Ev. Lutheran Church and, by the grace of God, has served faithfully there during the past 28 years.

Pastor and Mrs. Martens have three children, LaEva and Dr. A. Paul Martens, both of New Ulm, and Mrs. Arnold Meyer (JoAnn) of Monroe, Michigan.

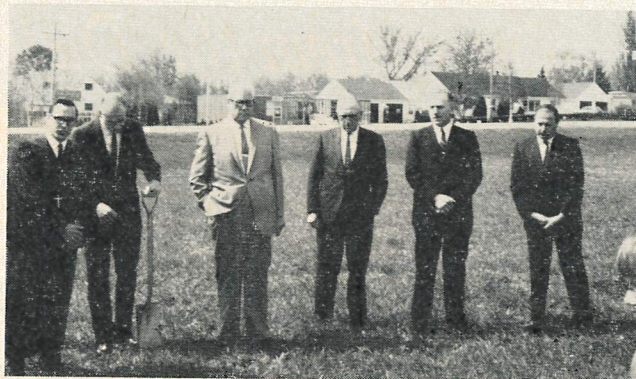
The members of Friedens Congregation presented the honored couple with a generous monetary gift.

Hastings, Minnesota

Within the past eight months, St. John's of Hastings has been privileged to conduct two dedication services. On Sunday, November 3, 1968, the congregation dedicated its 23-rank pipe organ to the glory of God. Prof. Bruce Backer of Dr. Martin Luther College, New Ulm, Minnesota, gave the dedicatory recital. The Rev. Stephen Valleskey of Prescott, Wisconsin, preached the sermon. Then on Sunday, June 1, 1969, the members of St. John's dedicated their new two-story parsonage at 824 Forest Street to the glory of God. The guest speaker, the Rev. Allen Zenker of St. Paul Park, Minnesota, expressed the hope that this might be "a home to be remembered" as was the Bethany home of Mary, Martha, and Lazarus. The pastor and members of St. John's praise God for His many blessings. The present pastor at St. John's is the Rev. Glenway Backus.



This group was recently received into membership by Friedens Ev. Lutheran Church, New Prague, Minnesota. Pastor Alfred Martens is the fifth from the left in the rear row.



Participating in the groundbreaking ceremonies of Immanuel Lutheran Church, Willmar, Minnesota, were (left to right): Pastor M. J. Scheele; Leslie Just, Building Committee chairman; Charles Frost, architect; Clarence Schroer, Elmer Standfuss, and Rodney Rasmussen, members of the Building Committee.

Anniversary

St. John Ev. Lutheran Congregation, of Fairfax, together with relatives and friends honored Mr. and Mrs. Ervin Walz on the occasion of their 25th wedding anniversary on Sunday evening, August 3, 1969.

The anniversary sermon was delivered by the Rev. W. F. Vathauer, pastor of St. John Lutheran. David Timm, a student of Dr. Martin Luther College and a member of St. John in Fairfax, was at the organ. The church choir was directed by Mrs. Ernest Grunke. A reception was held in the church basement with refreshments served by the councilmen's wives. Gifts and well-wishes were gratefully received by the couple.

Mr. and Mrs. Walz were married on July 30, 1944, at St. John Lutheran Church, Cedar Mills, Minnesota. They are the parents of three children: Dale, living in Waterloo, Wisconsin, where he teaches in the Lutheran school; Mrs. Dale Stelter of Milwaukee, whose husband teaches in Redemption Lutheran school; and David at home. Mr. and Mrs. Walz have one granddaughter, Julie Ann Walz.

Mr. Walz is principal and teacher of the two upper grades in St. John Lutheran school. He is also the regular organist and choir director.

Mission Work Still Done in Rural Areas

Mission work done by rural congregations may seem to some to bear little fruit and to be worthy of little effort, but, as shown by the accompanying picture, mission work is still very much a part of the program of the rural church.

Ten individuals were baptized at Friedens Ev. Lutheran Church, New Prague, Minnesota, on May 4, 1969. Three in the group were baptized as adults and seven as children. Three adults were confirmed on May 16, 1969. Two were received into membership with Friedens Congregation by virtue of their letters of transfer and one by profession of faith. The present pastor at Friedens is the Rev. Alfred Martens.

Groundbreaking

Members and friends of Immanuel Lutheran Church of Willmar, Minne-

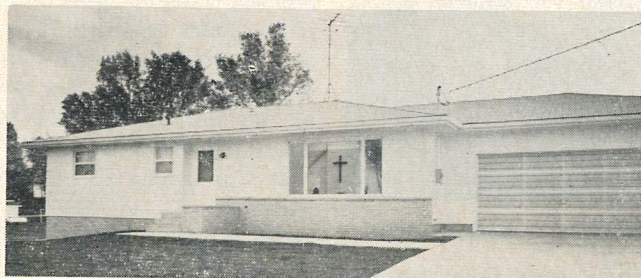
sota, were privileged to hold groundbreaking ceremonies for their new chapel on May 11, 1969. The new house of worship to be constructed on this mission congregation's three acres of land, was made possible through the gifts of our Synod's members to the Church Extension Fund. The chapel, to be built with CEF and CEL monies, will be of modified "A"-frame construction of brick and block. It will seat 150 in the nave area with overflow in the narthex. A full basement will provide parish hall and Sunday-school areas. The contract cost of the building is \$67,600.

The members of Immanuel give thanks to God for this latest blessing, the privilege of constructing a permanent house of worship. This growing mission congregation now numbers 80 communicants and 110 souls. Martin J. Scheele is the present pastor. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Parsonage Dedication

On August 11, 1968, 225 thankful worshipers gathered to dedicate a new parsonage for St. Peter's Lutheran Church, Goodhue, Minnesota. The Rev. G. A. Horn of Red Wing delivered the dedication sermon, emphasizing that all praise and honor belongs to God alone. Plans for the parsonage were begun in January of 1968, and the construction began in March. The parsonage is a one-story, three-bedroom home with a double garage attached to the house. The Rev. Roger L. Sachs is pastor of the congregation.

D. BEGALKA



This is the new parsonage of St. Peter's Lutheran Church of Goodhue, Minnesota. The picture window reflects the cross on the church across the street.

Pacific Northwest

Anchorage, Alaska

Our northernmost "outpost," Faith Lutheran of Anchorage, reports both physical and spiritual growth. Church attendance has been averaging in the area of 50 with prospects for growth considered to be excellent. The Zietlow family is now living in the parsonage which was built entirely by members of the congregation with the exception of the concrete block work. Work has now also been begun on the chapel which is being built with Church Extension Fund monies. Pastor Zietlow reports that it is particularly gratifying how various congregations and organizations throughout the Synod have sent gifts to the congregation which, together with the offerings of the congregation have brought their chapel building fund total to \$2,600 as of the end of March.

At least one third of the congregation is connected with the military at Elmendorf Air Base or Fort Richardson Army Base. The members of our Synod will want to keep this in mind when relatives or friends are assigned to this area. With the rich oil fields now being drilled on the north slope of Alaska, rumors mention that this country may prove to be another Saudi Arabia as far as oil production is concerned. With this in mind, Pastor Zietlow expresses the hope that Faith Congregation will soon be joined by other missions in carrying the Gospel to this rapidly expanding population.

Tri-Cities Area

Richland, Pasco, Kennewick comprise a sizable population concentration in the lower Yakima Valley of Washington. Pastor Arthur Valerio of Zillah has been conducting services in the YMCA in Kennewick for some months now, and the group was granted mission status recently. This area "boomed" during the Second World War with the establishment of the Hanford Atomic Works.

Kelowna, B.C.

After several previous contacts and a request for services by six WELS families from Edmonton, the District Mission Board directed the District missionary, Pastor Warren Widmann, to make a survey of the Kelowna, British Columbia, area. Subsequent to this survey the District Mission Board met with interested parties, and it was determined that explora-

tory services should be held on a regular basis. Beginning with the last Sunday in October various men from the District served the group on an alternate basis until February of this year when Pastor Widmann moved to Kelowna. This group has now purchased a Missouri Synod church building and has also extended a call for a permanent man. The group numbers approximately 40 members (communicant) and 55 souls.

Councilmen's Conference

The church councils of the Seattle-Tacoma area congregations met for an organizing session at Holy Trinity Church of Kent on May 18. Pastor David Bode delivered an essay tracing the early history of our present day congregational church councils. The group enthusiastically resolved to meet regularly on a quarterly basis.

50th Anniversary

Mr. and Mrs. Carl Matthiesen, longtime Mansfield, Washington, residents, were honored April 5 in observance of their 50th wedding anniversary. Friends and relatives came from far and wide. Both Mr. and Mrs. Matthiesen come from pioneer families. He remembers coming out to Washington in an immigrant train with his parents, brothers, and sisters. The two were staunch members at our church in Mansfield until it closed. Then they joined Withrow, where they have been attending faithfully these last 20 years. Mr. Matthiesen, well-read and well-versed in Scripture, has been to various Synod conventions. May the Lord grant them health and prosperity for many years to come!

M. TESKE

Arizona-California

Self-Support

Emmaus, Phoenix — Located in the Westown area of Phoenix this congregation had its beginning in November 1960. Candidate D. K. Tomhave was assigned to Emmaus in the summer of 1961, and has served as its first resident pastor since that time. Numbering 207 souls and 121 communicants, Emmaus declared self-support on January 19, 1969. Nine years ago Emmaus was the Phoenix area "country church," removed from city limits by several miles. As a result of the latest building boom in Phoenix it will soon be surrounded on all sides by homes. Emmaus now

stands ready to face the challenge and privilege of opening the Scriptures, through which the Holy Spirit will cause the hearts of many to burn within them, opening their eyes in faith, as Jesus did by opening Scripture to two of His disciples on the way to Emmaus that first Easter evening.

St. Thomas, Phoenix — In 1963 the District Mission Board purchased land in West Phoenix (Maryvale), knowing then already the future potential of the area. On September 12, 1965, the first service was held in the living room-family room of the future parsonage. This, the youngest congregation in the Phoenix area, was served by the Rev. D. K. Tomhave during the first year of its history, in addition to his work at Emmaus. Then, in August 1966, Vicar Ronald A. Semro began his year of vicarage, faithfully guiding St. Thomas through the second year of its history. In July 1967, Candidate W. A. Meier was installed as the first resident pastor of the congregation. On January 19, 1969, 18 months after receiving its first resident pastor, the congregation voted to declare self-support. At the end of 1968 the congregation numbered 135 souls and 58 communicants. Ten more communicants were added at the meeting during which self-support was voted.

Anniversary

January 12, 1969, marked 25 years to the day since teacher A. J. Meier arrived at East Fork Mission, near Whiteriver, Arizona, on the Fort Apache Indian Reservation. The occasion was remembered by staff members and coworkers with a dinner in his honor. In 1944 the elementary school enrollment was 12. In 1950 the high school was added, and the combined enrollment at the end of the last school year was 238. In 1944 Mr. Meier was the only teacher. Now he serves as principal, with a teaching staff that numbers 10. The White Mountain Apache Tribe honored the anniversary with a resolution making him an honorary member of their tribe.

Miscellany

Our only congregation in the entire state of New Mexico, Good Shepherd, Albuquerque, recently purchased land for its future chapel. The congregation and its pastor, the Rev. P. L. Siegler, are now waiting patiently for authorization to begin

the building of their chapel. A store front serves as their temporary house of worship.

Assignment Day in May at our Seminary had special meaning for Trinity, El Paso, Texas. Candidate Richard Hennig was called as the congregation's first resident pastor.

W. A. MEIER

Dakota-Montana

Church Anniversary

St. Paul's Lutheran Church of Roscoe, South Dakota, observed the diamond anniversary of its organization and the 40th anniversary of its church building on July 6, 1969. The Lord provided ideal weather. An overflow attendance totaling 1615 in three services was edified by the messages from the Word of God by former pastors and a son of the congregation. Pastor George Boldt, who served St. Paul's from 1951 to 1955, delivered the diamond anniversary message based on Jude 20, 21 in the forenoon service. In the afternoon service Pastor William Wiedenmeyer, a son of the congregation now serving as the Twin City institutional missionary of our Synod, addressed the confirmands of St. Paul's in a reunion service on the basis of Hebrews 10:23-25. In the evening service for the 40th anniversary of the church building Pastor Martin Janke, who served St. Paul's from 1958 to 1965, delivered the sermon on the basis of Psalm 100. All these messages were an encouragement to acknowledge God's rich blessings and show our gratitude in making every effort to preserve them to future generations and share them with all who do not yet have these privileges.

St. Paul's Congregation was organized in 1893 as St. James Lutheran Church of Roscoe. In 1904 the name St. Paul's was adopted, very likely because St. James Lutheran Church of Cloyd Valley was joined with Ros-

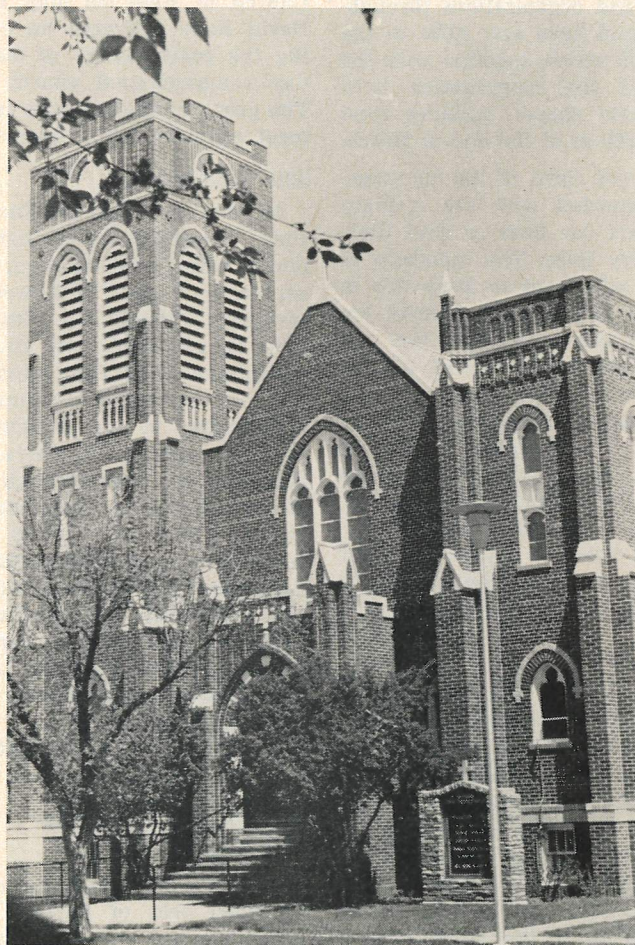
coe to form one parish. The anniversary celebration was postponed a year because of a vacancy in 1968. From its beginning in 1893 till 1900 St. Paul's Lutheran Church was served by Pastors Prey, Kiess, Helreich, and William Meyer. From 1900 to 1907 it was served from Bowdle, South Dakota, by Pastors J. C. A. Gehm and Keller. St. Paul's received its first resident pastor in the person of Pastor A. C. Bartz, who served from 1907 to 1911. Then followed Pastors Kerber 1911-12; Ernst Birkholz 1912-17; Fred Manteufel 1917-21; John

P. Scherf 1921-39; Herbert Lau 1939-51; George Boldt 1951-55; Waldemar Schuetze 1955-58; Martin Janke 1958-65; Louis Pingel 1965-68; and Gerhard Geiger 1968 to the present.

St. Paul's statistics reveal a membership of 499 souls, 382 communicant members, and 134 voting members as of January 1, 1969.

May the Lord continue His blessings upon the members of St. Paul's and its pastors in the future as He has in the past!

GERHARD H. GEIGER



St. Paul's Congregation of Roscoe, South Dakota, celebrated its 75th anniversary on July 6, 1969.

Billy Graham and His Christian Crusade

(Continued from page 358)

Graham so necessary?" We on our part watch with interest his efforts to confront millions of people with Him who says, "He that is not against us is for us" (Luke 9:50). We say with the Apostle: "What then? Notwith-

standing, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:18).

HOGY BERGHOLZ

[The Rev. Hogey Bergholz is associate pastor of St. Paul's Ev. Lutheran Church, Appleton, Wisconsin.]

RESULT OF COLLOQUY

In a colloquy held on August 27, 1969, Pastor Otto Zeeb, Dover, New Jersey, formerly affiliated with The Lutheran Church—Missouri Synod, was found to be in agreement in doctrine and practice with the Wisconsin Ev. Lutheran Synod and is herewith recommended to the Synod for membership. His congregation, which he will continue to serve, has also withdrawn from The Lutheran Church—Missouri Synod and is recognized as being in fellowship with us.

First Vice-President Carl H. Mischke
District President Waldemar J. Zarling
Prof. Armin W. Schuetze

REFORMATION LECTURE SERIES

Bethany Lutheran College in Mankato, Minn., is again sponsoring a series of Reformation Lectures. The speaker this year will be the Rev. Dr. W. Oesch of the Evangelical Lutheran Seminary at Oberursel, Germany. The topic will be "The Present State of Lutheranism in America and in the World." The two-day program is scheduled to begin on Thursday, October 30 at 10 a.m. at the college. There will be a moderate charge for registration and for meals. Send reservations to:

M. H. Otto
Bethany Lutheran College
Mankato, Minn. 56001

YUMA, ARIZONA

Weekly worship services are being held at the Holiday Inn, in Yuma, Ariz., on Sunday evenings at 7:30. Please send names of WELS members, or mission prospects to:

Rev. W. A. Meier
5237 W. Thomas Rd.
Phoenix, Ariz. 85031

NEW PLACE OF WORSHIP MIAMI, FLORIDA

Cutler Ridge Ev. Lutheran Church, Miami, Fla., is now conducting services in the Gulfstream Elementary School auditorium, 20900 S.W. Gulfstream Rd. (also known as 97th Avenue S.W.). Service: 10:30 a.m., S.S. 9:30 a.m.

William E. Steih, Pastor
Phone: 235-0322
9515 Jamaica Drive
Miami-Cutler Ridge, Fla. 33157

EXPLORATORY SERVICES Tulsa, Okla.

If you know of any Wisconsin Synod members in the Tulsa area, please contact:

Pastor Paul Knickelbein
2628 NW 27th St.
Oklahoma City, Okla. 73107

EXPLORATORY SERVICES Houston, Texas

Exploratory services under the direction of the Arizona-California Board for Home Missions will be held every 2nd and 4th Sunday of the month beginning September 14 at 4 p.m. on Houston's north side. For the location at which the services will be held and other information please contact Pastor Vilas R. Glaeske, 11303 Stroud Dr., Houston, Tex. Phone: (713) 498-4063.

EXPLORATORY SERVICES Little Rock, Arkansas

The Nebraska District Mission Board is planning exploratory services in Little Rock, Ark. If you know of persons in Arkansas interested in these services, please send their names to Pastor L. Gruendeman, 2845 Starr Street, Lincoln, Nebr. 68503.

OFFER

Free to any mission congregation: approximately 100 Lutheran Hymnals (blue). Condition: fair. Write to:

Mrs. Floyd Pfeifer
Altar Guild Chairman
15 Wilson Ave.
Fort Atkinson, Wis. 53538

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastor

Stuebs, Paul A., as pastor of Salem Ev. Lutheran Church, Circle, Mont., by A. Stuebs, assisted by L. Wurster; also installed in the same service as pastor of Messiah Ev. Lutheran Church, Glendive, Mont., and Good Shepherd Ev. Lutheran Church, Vida, Mont.; Aug. 17, 1969.

Installed

Pastors

Ninmer, Donald P., as pastor of Trinity Ev. Lutheran Church, Appleton, Wis., by A. C. Meyer, assisted by F. Heidemann; also as pastor of St. Paul's Ev. Lutheran Church, Stephansville, Wis., by F. Heidemann; Aug. 24, 1969.

Penk, Erich W., as pastor of Redeemer Ev. Lutheran Church, St. Croix Falls, Wis., by P. Schliesser; Sept. 7, 1969.

Roth, Reinhold H., as pastor of Trinity Ev. Lutheran Church, Clearlake, S. Dak., by Ronald Roth, assisted by G. E. Geiger, G. H. Geiger, A. P. C. Kell, L. Schroeder; Aug. 17, 1969.

Professors

Becker, Siegbert W., as professor at Wisconsin Lutheran Seminary, Mequon, Wis., by P. E. Nitz; Sept. 9, 1969.

Cudworth, Gerald, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by E. Kasischke; Sept. 2, 1969.

Dietrich, Loren, as professor at Michigan Lutheran Seminary, Saginaw, Mich., by E. Kasischke; Sept. 2, 1969.

Teachers

Akers, John, as teacher in First German Ev. Lutheran School, Manitowoc, Wis., by N. W. Kock; Aug. 24, 1969.

Bobrofsky, Thomas, as teacher in St. John's Ev. Lutheran School, Neillsville, Wis., by N. Lindloff; Aug. 24, 1969.

Collyard, Leonard, as teacher in St. Lucas Ev. Lutheran School, Milwaukee, Wis., by C. Leyrer; Aug. 26, 1969.

Farstad, David R., as teacher in Salem Ev. Lutheran School, Loretto, Minn., by E. W. Lindemann, assisted by W. Neumann, A. Frenz; Aug. 31, 1969.

Feldt, Daniel, as teacher in St. John's Ev. Lutheran School, Lake City, Minn., by N. Sauer; Aug. 24, 1969.

Hannemann, Gregory, as teacher in Immanuel Ev. Lutheran School, La Crosse, Wis., by J. Parcher; Aug. 24, 1969.

Hein, Michael, as teacher in First Ev. Lutheran School, La Crosse, Wis., by F. Miller; Aug. 31, 1969.

Holzhueter, Donald, as teacher in St. John's Ev. Lutheran School, Westland, Mich., by R. Baer; Aug. 31, 1969.

Kremer, Kenneth, as principal of Emanuel Ev. Lutheran School, Tawas City, Mich., by J. Rockhoff; Aug. 17, 1969.

Krueger, Boyd, as teacher in St. John's Ev. Lutheran School, Burlington, Wis., by H. Wiedmann; Sept. 7, 1969.

Lohse, David, as teacher in St. John's Ev. Lutheran School, Jefferson, Wis., by R. Lauersdorf; Aug. 24, 1969.

Oemig, Roger, as teacher in First German Ev. Lutheran School, Manitowoc, Wis., by N. W. Kock; Aug. 24, 1969.

Retzlaff, Ralph, as instructor at Winnebago Lutheran Academy, Fond du Lac, Wis., by M. Janke; Sept. 2, 1969.

Roehler, Martin, as teacher in New Salem Ev. Lutheran School, Sebewaing, Mich., by W. Voss; Aug. 31, 1969.

Sorgatz, Edwin H., to serve Trinity Ev. Lutheran Church as teacher in St. John's Ev. Lutheran School, St. Paul, Minn., by E. A. Knief; Aug. 31, 1969.

Wentzel, Arnold W., as teacher in Mt. Olive Ev. Lutheran School, Delano, Minn., by M. J. Lenz; Aug. 24, 1969.

Wobeck, Clyde, as principal of St. Luke Ev. Lutheran School, Kenosha, Wis., by R. Schumann; Sept. 7, 1969.

CHANGE OF ADDRESS

Pastors

Hennig, Richard F.
9607 Gschwind
El Paso, Tex. 79924

Johne, Harold R.
15-2 Tama-Cho, 1 Chome
Fuchu-Shi, Tokyo 183, Japan

Professors

Dietrich, Loren
1423 Bay Street
Saginaw, Mich. 48602

Teachers

Kremer, Kenneth
625 W. North Street
Tawas City, Mich. 48763

Marohl, Kenneth
1000 Georgia Ave.
Norfolk, Nebr. 68701

CLOSING DATES FOR DISTRICT CASHIERS

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

Oct. 24, 1969
Nov. 23, 1969
Norris Koopman, Treasurer

NOTICE!

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL
Wood, Wis.

CENTRAL STATE HOSPITAL
Waupun, Wis.

WISCONSIN STATE PRISON
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder
7131 Auburn Ave.
Wauwatosa, Wis. 53213
Tel: (414) 453-5413

REQUEST FOR NAMES

Pastors, please send the names of your WELS members at Veterans' Hospital, Madison, Wisconsin, or at Mendota State Hospital. Also please send the names again if the patients have been discharged for a period and then return. The names of your members at other Madison hospitals are also appreciated. Send names to:

Pastor R. C. Horlamus
2302 Stuart Ct.
Madison, Wis. 53704

CENTRAL WASHINGTON COLLEGE OF EDUCATION Ellensburg, Washington

Pastors and parents, please notify the undersigned of students who are attending Central Washington College of Education, Ellensburg, Wash.

Rev. Errol W. Carlson
1402 Brick Road
Ellensburg, Wash. 98926
Phone (509) 925-2882

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available:
1. Ward Parents and Nurses' Aides
2. Registered Nurses
3. LPN's
4. Lab Technician

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

For more information contact:

Personnel Manager
Bethesda Lutheran Home
700 Hoffman Drive
Watertown, Wisconsin 53094

CALENDAR OF CONFERENCES

MICHIGAN

MICHIGAN DISTRICT TEACHERS' CONFERENCE

Time: October 8-10, 1969.
Place: Zion Lutheran School, Monroe, Mich.
Agenda: Science in the Light of Scripture, R. Adickes; Teaching Sanctification to the Child, J. Fricke; Panel on Memory Work, J. Spaude, chairman; Physical Education for the Elementary School With or Without a Gymnasium, D. MacNeill; Teaching of Science in the Primary Grades, K. Vanisacker.

Milton Bugbee, Secretary

MINNESOTA

MANKATO DELEGATE CONFERENCE

Place: St. John's, St. Clair, Minn.
Date: Sunday, Sept. 28, 1969.
Time: 2 p.m. to 5:15 p.m.
Agenda: Reports by the delegates to the Synod Convention.

D. Begalka, Secretary

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MANKATO PASTORAL CONFERENCE

Place: St. Paul's, North Mankato, Minn.
Date: Oct. 7, 1969.
Time: 9:30 a.m. with Communion at 11 a.m.
Preacher: S. Stern (D. Begalka, alternate).
Agenda: Exegesis of I Tim. 6, H. Filter; casuistry.

D. Begalka, Secretary

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NEW ULM DELEGATE CONFERENCE

Date: Oct. 1, 1969.
Time: 9:30 a.m.
Place: St. John's, New Ulm.
Agenda: "Was Miraculous Power Given Only To The Church Of The Apostles' Time?" Prof. T. Hartwig.
Synod Convention Reports.

Ralph J. Polzin, Acting Secretary

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REDWOOD FALLS PASTOR-DELEGATE CONFERENCE

Date: Sept. 30, 1969.
Time: 2-9 p.m.
Place: St. Matthew's Flora Township, Renville Co., Minn.; Dale W. Arndt, host pastor.
Agenda: Reports on the Proceedings of the Synod Convention.
Please send excuse to the host pastor.

Dale W. Arndt, Secretary

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REDWOOD FALLS PASTORAL CONFERENCE

Date: Oct. 7, 1969.
Time: 9 a.m. Communion service; Preacher, J. Babler (alternate, L. Hohenstein).
Place: Immanuel, Gibbon, Minn.; L. Hohenstein, host pastor.
Agenda: Gen. 2:8-25, L. Hohenstein; This We Believe, Part III, G. Maas; I Tim. 1:3-11, E. Carmichael; Eighth Commandment in Large Catechism, H. Hackbarth.
Please send excuse to host pastor.

Dale W. Arndt, Secretary

NEBRASKA

NEBRASKA DISTRICT TEACHERS' CONFERENCE

Date: Oct. 16 and 17, 1969.
Place: Zion Lutheran Church, Moberg, S. Dak.
Time: 9 a.m.
Agenda: Introduction to Curriculum Evaluation, Prof. A. Schulz; Teaching and Fostering Christian Citizenship in the Curriculum, Miss R. Levorson; An Evaluation of Various Language Arts and Programs and Their Place in the Classroom and Curriculum, Omaha Area Teachers; The Instruction Class—Its Content and Place in the Curriculum, Pastor M. Weishahn; Various reports.

D. Henning, Program Chairman

DISTRICT MISSIONARIES CONFERENCE

Date: Nov. 4 and 5, 1969, beginning at 9 a.m.
Place: St. Paul, North Platte, Nebr.; Paul Soukup, host pastor.
Communion service: Tuesday 7:30 p.m. Pastor N. Berg, preacher.
Agenda: New Policies of the GBHM, Norman Berg, Ex. Sec.; Organizing and Leading a Young People's Group in a Small Congregation, D. Plocher; The Missionary's Use of Laymen (women) to Relieve Him of Time-Consuming Matters, panel discussion of pastors: G. Haag, P. Soukup, R. Tischer, N. Paul.
Please notify host pastor of accommodations needed. Guests are most welcome.

C. Flunker, Secretary

NORTHERN WISCONSIN

RHINELANDER DELEGATE CONFERENCE

Date: Sept. 28, 1969.
Place: Christ Ev. Luth. Church, Hiles, Wis.
Time: 2 p.m.
Order of Business: Synod Report.
Supper will be served by the host congregation.

N. Stellick, Secretary

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DISTRICT MISSIONARY CONFERENCE

Date: Sept. 29, 1969, 12 noon to Sept. 30, 1969, 12 noon.
Place: St. Luke Ev. Lutheran Church, Little Chute, Wis., J. Diener, pastor.
Speaker for the Monday evening Communion service: F. Bergfeld.
Agenda: Exegetical—Practical Presentation of Acts 10:9-20, V. Voss; Practical Suggestions for People Separated From Their Home Church, panel discussion led by pastors of the Mission Board; Isa. 43:5-13, P. Borchardt; and various reports.
Note: Those desiring overnight lodging, contact the host pastor as soon as possible.

J. Diener, Secretary

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DISTRICT PASTORAL CONFERENCE

Date: Oct. 27 and 28, 1969.
Place: Christ, Eagle River, Wis.; host pastor, M. A. Radtke.
Time: 10 a.m. (CST), Oct. 27, Communion service.
Preacher: Gerhard Schaefer.
Agenda: Reports on the Synod Convention; Exegesis of Isa. 53, Prof. E. E. Kowalke.
Each pastor will arrange for his own lodging; kindly send excuses to the host pastor.

D. Worgull, Secretary

PACIFIC NORTHWEST

THE JOINT TEACHERS' CONFERENCE OF THE WISCONSIN AND EVANGELICAL LUTHERAN SYNODS IN THE PACIFIC NORTHWEST

Date: Oct. 9 and 10, beginning at 8:30 a.m.
Place: Salem Lutheran School, Edmonds, Wash.
Agenda: Interaction Analysis, Guest Speaker: Prof. Howard Wessel, DMLC; Spelling Curriculum, Andrew Blich; Speech Improvement in the Elementary School, Mrs. James Dallmann; The Position of the Lutheran Teacher in the Ministry of the Church, Wm. Habermann.

Sharon Schliesser, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN NORTH PASTORAL CONFERENCE

Date: Mon., Sept. 29, 1969.
Time: 1:00 p.m.
Place: Convenes at Seminary Library Lecture Room.
Communion service at host congregation, Calvary Lutheran Church, Mequon, Wis.
Preacher: C. Weigel (alternate, H. Winterstein).
Agenda: Exegesis of I Pet. 2:11-25 by T. Olsen; The Pastor as Intercessor, by E. Toepel; Honest to God, Book Review by R. Pope; Abortion, Dr. S. Becker.

G. Schroeder, Secretary

DODGE-WASHINGTON SUNDAY-SCHOOL TEACHERS' INSTITUTE

The 5th annual Dodge-Washington Sunday-School Teachers' Institute will be held on Oct. 5, 1969, at 1 p.m. at St. Peter's Ev. Lutheran Church, Kekoskee, Wis. The host pastor is M. Croll.

Rosalie Luedtke, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Oct. 21, 1969.
Place: St. Paul's, Moline, Ill.
Time: 9 a.m.
Preacher: Ronald Roth (alternate, Erdmann P. Pankow).
Agenda: Exegesis of Acts 9:1-31, Donald Bitter; Confirmation and First Communion, Darwin Raddatz; Tischendorf and the History of the Greek New Testament, Armin Panning.

Wernor E. Wagner, Secretary

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PROGRAM

CENTRAL TEACHERS' CONFERENCE

October 3, 1969

Bethany Lutheran Church
Fort Atkinson, Wisconsin

9:00 - 9:30 — Opening Devotion
9:30 - 10:30 — First Petition, Rev. Paul Huth
10:30 - 10:45 — Recess
10:45 - 11:45 — Christ, The Model Teacher, Orville Kempfert
11:45 - 12:00 — Lakeside Report
12:00 - 1:15 — Noon Recess
1:15 - 1:45 — Business Meeting
1:45 - 2:00 — Northwestern Report
2:00 - 3:00 — Creative Writing, Gordon Pape
3:00 - 3:15 — Recess
3:15 - 3:45 — Sectional Meetings
3:45 — Closing

Irene Ranzenberger, Secretary