

THE NORTHWESTERN

Lutheran

May 10, 1970

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BRIEFS by the Editor

Hebrews 11. The men spoken of in Hebrews 11 lived in a world like ours, but with the help of God they kept the faith. They were not sinless, but are nevertheless fine examples of how to live in this world.

* * *

Our thanks also to Dr. Darold A. Treffert of Fond du Lac, Wisconsin, who collaborated with Pastor Richard Balge of our Madison Student Chapel in writing the article on drugs for **THE CHRISTIAN IN THE WORLD**. Dr. Treffert is a member of our Synod's Board for Specialized Ministries and serves as a psychiatric consultant with the Wisconsin Lutheran Child and Family Service (Milwaukee).

* * *

Just recently subscribers to the Milwaukee Journal were minus a page of their Sunday paper. The Journal Company had torn out a sheet after discovering that it contained a word of the gutter variety. Naturally none of the readers found out what the word was, but it must have been particularly bad, since newspapers in general have been much more frank in recent years in their vocabulary than when we were growing up. Nor is this necessarily bad! To call a spade a spade is proper, for it never leaves the reader in doubt as to the meaning. The Scripture, too, speaks very clearly and bluntly. It calls sins by their right names. But unlike much that is being printed today, the Scripture never describes a sin or a crime in such a way that the reader is induced to follow the evil example. Nor is the suggestion left that he might try it, because it's fun. This, of course, is not true of a great deal of material being published today. It's plain pornography—not meant to warn readers against perversions, but to entertain them. But since when is

sin amusing?! We have no quarrel with frank speech, but we do take a stand against smut. We were therefore pleased that the Journal Company took the action it did in deleting something that undoubtedly was not only in bad taste, but an offense against public morality. One could wish that the highest court of our nation had done as well in recent pronouncements! It's true, of course, that no one can legislate morality, but there is something like upholding civic righteousness. The Christian naturally has a far better motive for keeping four-letter words out of his speech and refusing to let his eyes feast on the immoral. His body and soul are the temple of the Holy Ghost. There is no room for the unholy. Give it a thought!

* * *

Professor W. Gavrisch, for 19 months acting editor of this periodical, has consented to write the column STUDIES IN GOD'S WORD (together with Pastor Paul Nitz) until someone accepts the appointment. He will write a series of studies on

Permit me to share a few thoughts with you which President O. Naumann used effectively in his sermon at the dedication of St. Mark Church in Eau Claire. He ended his sermon by asking: Is the Gospel still the power of God today? His answer was in the form of a letter from the member of another mission congregation on the East Coast, a congregation still worshiping in its pastor's garage. The young lady who wrote the letter was initially attracted by a friend's outstanding trust in God. Wanting to see for herself who such people were whose hearts were filled with such to-her-remarkable confidence, she attended services in that garage. The Gospel did the rest, gave her the one
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The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

Friends that are Not Too Much for Us A frail Ralph deJesus, age 12, sitting on the lap of the clinical director of a New York city program to combat drug abuse, and testifying before a committee of legislators about his drug addiction, moved one of them to leave the room in tears. The widely publicized picture of the child raised disturbing thoughts in the hearts of many Americans, particularly in the hearts of the parents of children in the grade schools and high schools of our large cities.

Their fears could only increase when they heard how it happened that young Ralphie was shooting heroin. He told the committee: "I used to see my friends doing it, and I didn't want to be left out." The 17-year-old Barnard coed who died from a heroin overdose taken at a party with friends apparently yielded to pressure from her peer group. Friends did both of them in.

Thus it has ever been—young people getting into trouble because of their "friends." Dreading to be called "chicken" or "squares," afraid of being left out, they have done foolish things, have even taken fatal risks, all in order to be accepted by their friends.

So they smoke their first cigarette, venture on their first shoplifting, go on their first drunk, do their first sexual experimenting—because they are pathetically eager to stand in well with their friends! As Jeremiah has the women of Judah say: "Your bosom friends have been too much for you and led you far astray."

Christian parents will ask God to give their children good friends; they will also ask Him to defend friends from each other when Christian honor and immortal souls are in danger.

CARLETON TOPPE

* * *

Pensioned Off? On a summer day in 1857 a Mississippi steamboat docked at St. Paul. Down its gangplank strode a newcomer to the Northwest. He was Johann Friedrich Heyer—an extraordinary man! He had labored in India and in Pennsylvania. Now he had come looking for new worlds to conquer. He rounded up people in St. Paul to form Trinity Congregation. He preached in both German and English. He answered appeals from isolated Lutherans in various parts of Minnesota, traveling as much as 60 miles, on foot and by oxcart. Johann Heyer was 64 years old.

A mission film brought that piece of our history to mind. The picture showed a classroom in Central Africa. Sitting in the front row at our Bible Institute was a student named Timothy Tonga. Timothy Tonga had been helping out missionaries—translating, teaching, and baptizing as many as 30 people at one time. Timothy

Tonga was studying for the ministry. Timothy Tonga was 63 years old.

This churchpaper carried a small notice some time ago. The names of laymen were requested who might assist with administrative work in our Chinese Lutheran Mission in Hong Kong. This is not unusual, except that one line read: "Particularly interested in men who are retired."

Everywhere the emphasis is on youth. Retirement age is dropping. Older, experienced men are urged to make way for the younger. Many dream of the day when they will be put out on pastures of leisurely pleasure.

But not all. Not Johann Heyer. Not Timothy Tonga. Not the bookkeeper in Hong Kong.

If you are getting on in years, and the sum of your life is getting the mail, staring at TV, and moaning how the world is rushing to ruin . . . if you have come to feel "left out," then know it is only because you have counted yourself out!

The kingdom of God still marches on the feet of people, young AND old, who are not afraid to ask: "What can I do?"

JOHN PARCHER

* * *

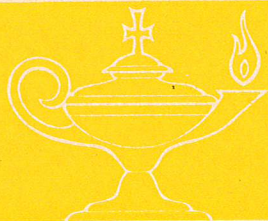
Scholarship Is Not New In an age in which scholarship is accorded a high degree of respect, if not outright veneration, Satan has developed a new tactic in his war on faith. He has assumed the role of profound scholar. In this role he implies that scholarship in studying the Scriptures is a recent development and that heretofore the Scriptures have been dealt with only superficially.

This tactic becomes apparent in the commendation heaped upon new translations of the Bible as opposed to old translations, and in the implication that the Bible as read and taught for centuries is replete with gross errors and misconceptions resulting from a lack of scholarship on the part of its translators and students.

The average believer, who does not presume to be a scholar, is put at a disadvantage. He is dismayed by the mass of scholarly argumentation which purports to prove that his Bible is not reliable, and he is tempted to retreat into a shell of helpless resentment before the onslaught of its learned critics.

For his comfort, it must be pointed out that scholarship, specifically Bible scholarship, is not a peculiarly modern tool in the study of the Bible. Luther exercised it when he translated the Bible into the language of his people in the sixteenth century. The translators of the King James version also qualified as scholars.

(Continued on page 166)



Studies in God's Word

Heed the Testimony of Righteous Abel! — Hebrews 11:4

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Holy Scripture records the names of only 27 persons who lived before the Flood that destroyed the entire world in Noah's day. Of these 27 men and women, 15 were pious and godly. The other 12 belonged to the family of Cain, the prototype of all unbelievers.

Two Opposing Camps

From Cain's time on all of mankind has been divided into two opposing camps, the camp of the believers, the children of God, and the camp of the unbelievers, the disciples of the devil. This division, which will continue to the end of time, began with the family of Adam and Eve. They gave their first children, Cain and Abel, an identical training. They told them how God had created the world and how they had once lived in the Garden of Eden in perfect holiness and righteousness. They related the story of their tragic fall into sin and of God's gracious promise to send a Savior. They taught their children to worship God and to offer sacrifices to Him.

However, as is sometimes true in Christian homes today also, there was a difference in the way Cain and Abel received this instruction. Abel embraced the promised salvation with a believing, thankful heart. Cain, on the other hand, hardened his heart in unbelief against his parents' teaching.

We cannot explain this difference. We can say only that it was God who worked in Abel both to will and to do of His good pleasure (Phil. 2:13), while Cain's unbelief was the result

of his stubborn resistance to the working of God's Holy Spirit (Acts 7:51).

Cain's Show of Piety

Outwardly Cain tried to maintain the appearance of godliness. He took part in worship. He brought an offering to God. But his sacrifice was an empty form. There was a vital difference between his offering and Abel's. Cain, who tilled the ground, offered some of the fruits of his labor as a sacrifice to God. Abel, on the other hand, was a keeper of sheep. His sacrifice consisted of some of the choice animals of his flock. But the real difference between these two sacrifices was not in the kind of offering that was brought. The essential point, as the holy writer informs us, was that "*by faith* Abel offered a more excellent sacrifice than Cain." The vital difference lay in the hearts of the two worshippers.

"The Lord looketh on the heart" (I Sam. 16:7). God saw that Abel's offering was an expression of his joyful faith and thankful love. Thus it was that "the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect" (Gen. 4:4, 5). Cain's offering was not accepted by God because it was not a fruit of faith. Cain did not put his trust in God. He did not love God. He did not believe God's promise of salvation.

Sacrifices in themselves do not please God. "Without faith it is impossible to please Him," the writer of this very Epistle points out in the sixth verse of this chapter. Through the Prophet Isaiah God challenged unbelieving Israel: "To what purpose is the multitude of your sacrifices unto me?" (Isa. 1:11.) Let no one think that he can continue in a life of unbelief and sin and then buy God off with some material gift!

How many today make the mistake of Cain! Blinded by sin, they suffer from the delusion that all religious worship, no matter to whom it is of-

fered or in what spirit it is rendered, is commendable. It is, supposedly, a means of gaining heaven. David, however, rightly confesses: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Ps. 51:17).

Abel's Righteousness

Abel lived a life of faith. Thus "he obtained witness that he was righteous." Of course he was a sinner, as all men are. In God's eyes, however, he was just and righteous. God forgave his sins for the sake of the Savior who was to come, and Abel rejoiced in that forgiveness. He took comfort from God's word to the serpent: "I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His heel!" (Gen. 3:15).

Abel became righteous in God's sight in the same way that we have become righteous. Christ's righteousness was imputed to him. Like Abraham of a later day, he "believed God, and it was counted to him for righteousness" (Rom. 4:3). The way to salvation in the days of the Old Testament was the same as it is now in the time of the New Testament, namely, the way of faith. "The just shall live by faith" (Heb. 10:38).

The First Murder

In some way that is not explained, Cain realized that God was not pleased with his offering. Brushing aside God's warning that sin was crouching at the door of his heart, he nursed his grudge against Abel and permitted his jealousy to ripen into murder.

What horror Adam and Eve must have experienced when they found Abel's lifeless body and saw the shocking fruits of their original disobedience toward God! How thoroughly the human heart had been corrupted! Man's sinful heart is also the source of all the evil and violence

that is reported on the pages of our daily newspapers. "Out of the heart," Jesus says, "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15:19).

The First Martyr

Abel's death at the hands of his brother made him the first martyr. He became the first of a long line of faithful witnesses who have suffered persecution and death at the hands of unbelievers. The Church of the New Testament continually echoes the cry of the Old Testament Church: "For Thy sake we are killed all the day long; we are accounted as sheep

for the slaughter" (Ps. 44:22; Rom. 8:36).

Abel's fearless and faithful testimony cost him his life. By his faith, however, "he being dead yet speaketh." God has recorded the account of Abel's staunch and steadfast confession on the pages of Holy Writ in order that he might continue to testify to succeeding generations until the end of time that the only way to heaven is by faith in the woman's Seed, the Savior Jesus Christ. Such faith will provoke the hostility of the world, possibly even of one's closest relatives. But the Lord has promised, "Be thou faithful unto death, and I

will give thee a crown of life" (Rev. 2:10).

The Hebrew Christians to whom this Epistle was first addressed were tempted to renounce their Christian faith in order to save their lives. The holy writer focuses their attention on righteous Abel and bids them heed his testimony. "Let us hold fast the profession of our faith without wavering" is his plea (Heb. 10:23).

His words are meant for us also. We, too, will do well to heed the testimony of righteous Abel. As Abel gained the crown of life, so will we — if we follow in his steps.

WILBERT R. GAWRISCH

The Christian and the World

IN IT, BUT NOT OF IT

CAN A CHRISTIAN "MAKE THE DRUG SCENE"?

Christians in America are part of a drug-using society. Aspirin, tobacco, and certain patent medicines are examples of mild drugs which are legally and widely used. Novocaine for dental treatment, "a little wine for the stomach's sake," and the "coffee break" are accepted by most people as a normal part of life in our country. Television commercials promote the use of quick remedies for a multitude of aches and pains, and even suggest that the glutton should demand first-class treatment: "When you eat too well. . . ." In many cases these commercials are pushing drugs.

To an increasing and alarming degree we are also living in a drug-abusing society. During the first two months of 1970 more than 140 young persons died in New York City alone as the result of heroin addiction and/or use. — One seldom hears of *old* heroin addicts! — More than half of the drivers in fatal accidents last year had measurable amounts of alcohol in their blood; more than a third of these drivers were legally intoxicated. The writer has had several lengthy conversations with a young man who is sometimes a pleasant boy, sometimes "James the brother of Jesus," and sometimes a new Messiah through whom God intends to save the world. He is an LSD user who suffers from "flashbacks" — a delayed reaction in which the effects of the drug recur from time to time months after use.

All drugs are chemical compounds, and to introduce them into the body in any way is to receive a foreign substance into the body. All of them affect the body and/or the brain in some way, and all of them in excess can have damaging effects on the body and the brain. In addition to the physical damage that drugs in excess can inflict, there is also the problem of psychological

and physiological dependence. One can become psychologically dependent on a drug; and this is true of any of the drug substances. Such psychological dependence is best described as habituation. Physical dependence, wherein the body becomes physically dependent upon the drug in order to avoid withdrawal symptoms, is actual addiction.

There are various categories of drugs. There are the sedative drugs including substances such as alcohol, barbiturates (sleeping pills), and the tranquilizing drugs, which in varying degrees affect the nerves. All of these can be abused, all of them can lead to psychological dependence or habituation, and some of them are actually physically addicting. There are the stimulants (caffeine, nicotine, amphetamines), diet pills and cocaine, which in varying degrees stimulate the nerves. Likewise, all of these are subject to abuse and can be psychologically habituating. While they do not in fact produce a physical addiction they can harm and even kill. "Speed kills" refers to the fact that the amphetamines, commonly called "Speed," in some cases have caused rupture of the blood vessels in the brain and have killed the user. There is also the narcotic category of drugs, including principally the derivatives of opium and heroin, which are physically addicting. The most frequently abused narcotic is heroin, which is a refined form of opium. It is addictive. It is illegal. Sooner or later it kills.

In a class by themselves are the hallucinogenic drugs, which cause the user to "see" and "hear" things. Some of these occur in nature, but the most widely publicized is a synthetic compound — the acid known as LSD. It has been used in psychotherapy with beneficial results. Its effects on those who use it without medical super-

vision are not always the same. It is, to say the least, very risky. The stories of flashbacks and delusions of omnipotence, plus the evidence that the drug may endanger future generations by causing genetic damage, make this a drug of which it can be said that its unsupervised use is already abuse. While it does not physically addict the person who uses it, it is illegal to possess or use it. Related compounds, not yet prohibited by law because of their newness, must be regarded as equally risky.

Another drug which is in a class by itself is marijuana, which also occurs in more concentrated form as hashish and hemp. It is the refined product of a common weed which can grow in almost any locality. Marijuana is much in the news today because of its open use by many leaders in the "youth culture" and because of efforts to legalize its use. There is as yet no general agreement as to its effects. For example, an official of the Food and Drug Administration compares its use to the drinking of one cocktail, while officials of the World Health Organization Committee on Drug Dependency mention it with heroin as "particularly liable to abuse and to produce ill effects." However, even persons who argue for lighter penalties for marijuana use or who insist that it should be legalized and come under controls agree that the drug has not been studied enough to determine its real effects. Meanwhile this drug, which is neither a sedative nor a stimulant, but is said to heighten powers of perception, is illegal.

To what extent, if any, should the Christian use drugs? Certainly he will be mindful of the many Biblical injunctions against intoxication with wine, and will recognize that intoxication with a drug other than alcohol is still intoxication—that is, poisoning. The intoxicated person has to a greater or lesser extent "lost control," is not really himself. Presumably, then, he is not in top condition to "fight the good fight," to "be sober, be vigilant," to "watch and pray." The Christian will be conscious of the fact that his body is the temple of the Holy Spirit, and that to abuse his body is to defile the temple

of God. He recognizes that such abuse is also forbidden by God's Fifth Commandment: "Thou shalt not kill." Likewise, keeping in mind the Fourth Commandment, he will not put himself and his judgment above the law of the land, but will submit to the powers that be, also in the matter of drug use. When he uses drugs that require medical prescription, he will follow the advice of his physician with regard to their use. When he uses drugs that do not require prescription—including caffeine, nicotine, and alcohol—he will consider their possible effects on his health and on his behavior.

In his novel, "Brave New World," Huxley mentions a drug called "soma" which all citizens took as a sort of tranquilizer. In the carefully regulated society of Huxley's world, people had neither the hope of a better life nor the challenge to improve this life, because everything was provided and everything was controlled. Perhaps there is a parallel to this in the use and abuse of drugs in our society. Many drug users are people without hope, who seek escape and even oblivion in the world of intoxication. Others, especially the young who "have everything" and have experienced "everything," fail to see any challenge in life. The use of drugs "for kicks," on a dare, to have a new experience, represents a new challenge to them. Some wag inverted the words of Karl Marx's dictum and said: "Opium is the religion of the people." It would seem that the continuing loss of religious faith in our nation may have some bearing on the increase in drug abuse.

The Christian who drinks too much coffee, who is tempted to break the law regarding the use of marijuana or is increasingly dependent on any drug, ought to remember the challenges which his Savior has set before him: to make disciples of all nations, to grow daily in spiritual maturity, to be a Christ to every man. He will then have no need for the extra "kick" supplied by drugs. He ought above all to remember that by faith in Jesus he has an eternal, unfading hope—the hope of eternal life. He is not a man without hope.

RICHARD D. BALGE

Installation of Prof. Edward Meyer

Professor Edward Meyer was installed as an instructor in the music department of Dr. Martin Luther College on Monday, February 2, 1970, in connection with the college chapel service at the opening of the second semester. The installation rite was read by Pastor Otto Engel of Danube, Minnesota, the chairman of the Board of Control.

Professor Meyer is a native of New Prague, Minnesota, and comes to the DMLC campus from Jefferson, Wisconsin. In 1958, upon graduation from Dr. Martin Luther College, he was assigned to St. Philip's Lutheran School in Milwaukee, Wisconsin. He taught there until 1965, when he accepted a call to teach in St. John's Lutheran School at Jefferson, and to take care of all music work in the congregation.

Mrs. Meyer is the former Patricia Radsek who has taught at St. Philip's (Milwaukee) and at St. Paul's (Fort Atkinson) since leaving DMLC. The Meyers have three children: Thomas, Rachel, and John.



Prof. Edward Meyer

Professor Meyer received the degree of Bachelor of Music in Organ from the Conservatory of Music in Milwaukee, and is currently working toward his MA in music at Concordia Teachers' College, River Forest, Illinois.

DEDICATION AT ST. MARK EAU CLAIRE, WISCONSIN

On March 8, 1970, friends and members of St. Mark Ev. Lutheran Church, Eau Claire, Wisconsin, gathered to dedicate their newly completed church building. Services were held at 10:30 A.M. and 3:00 P.M.

In the morning service the rite of dedication was witnessed by 210 persons who heard the Executive Secretary of Home Missions, the Rev. Norman Berg, address the congregation on I Corinthians 12:3-7. He used as his theme: "The Tremendous Potential of St. Mark Congregation." Frederick A. Kogler, pastor of St. Mark, served as liturgist.

In the afternoon service 430 gathered to thank God for answering the prayers of this congregation and to praise Him for His wonderful kindness bestowed on this mission of our Synod. The Rev. Oscar J. Naumann, president of the Wisconsin Ev. Lutheran Synod, addressed the assembly on I Corinthians 1:23-25. President Naumann's theme was: "We Preach Christ Crucified." He spoke of the Gospel message as a stumbling block to the self-righteous, foolishness to the worldly wise, but to the called the power of God and the wisdom of God. The guest liturgist was Pastor H. Marcus Schwartz of Menomonie, Wisconsin, founder of the congregation and a member of the Western Wisconsin District Mission Board.

St. Mark Congregation held its first service on March 6, 1966, in the Eau Claire YMCA, and continued to rent these facilities until the present building was ready for occupancy. The congregation has grown from an original 14 members to 112, the average attendance being 110. Groundbreaking for the church took place on September 7, 1969.

DMLC SUMMER WORKSHOPS AND INSTITUTE

To be of greater service to the Church, Dr. Martin Luther College has planned a series of six workshops as part of its regular summer program. Workshops prove an opportunity for in-service training and professional growth, and offer those who participate a stimulating experience.

THE WORKSHOP FOR TEACHERS OF DISADVANTAGED CHILDREN will be conducted from June 15 to June 19. With more of our congregations concerned about reaching the disadvantaged in their neighborhood, we trust they will urge their teachers to attend. Mr. Gary Greenfield will be the coordinator. If interested, send your application by May 15.

THE WORKSHOP IN SCHOOL ADMINISTRATION is scheduled from June 15 to June 26. All experienced teachers and principals are invited to participate. Prof. Wm. Arras will head the program. Applications should be submitted by June 1.

THE WORKSHOP FOR MULTIGRADE-CLASSROOM TEACHERS AND PRINCIPALS will be held from June 22 to June 26. The purpose of this workshop is to help our smaller schools become more effective agencies of Christian education. Mr. John Isch, chairman of the Board of Education, Nebraska District, will guide this workshop. Applications should reach us by June 8.

Pilot Project

The St. Mark project is unique in many ways. It was chosen as the pilot project of the newly established Architectural Development Department of the Board for Home Missions. This meant that the entire project, from the very first preliminary study to the final inspection, was painstakingly designed and executed by Mr. Duane Anderson, architect.

The unique design of this mission facility was determined not only by the immediate requirements of a small mission congregation, but also by its long-range goals which include plans for a Christian day school. Consideration was also given to the important role played by the congregation in serving the Wisconsin Synod college students enrolled at nearby Eau Claire State University.

The resultant structure is one that will serve very adequately as a church and an education-and-fellowship facility for some time. The nave seats 180-200 people, with the fellowship area accommodating another hundred. The high ceiling is supported by laminated wooden arches shaped in an inverted circumvecular arch, thus suitable for the ultimate use of this area as a gymnasium. The building measures 109'x47' and is constructed of concrete block with a cocoa-brown brick veneer. It includes a spacious nave, a fellowship area utilized for Sunday school, a mothers' room, pastor's study and utility rooms. Total cost of the building with furnishings is about \$95,000.

St. Mark Congregation is grateful to the Lord and to the Synod for making it possible for them to worship in their own church. We dedicate this new building to the continued proclamation of God's Word in its truth and purity.

FREDERICK A. KOGLER

In cooperation with the Wisconsin Lutheran Seminary, a PASTORS' INSTITUTE will be held at New Ulm from June 29 to July 3. Experienced teachers are also invited to enroll. The following courses will be taught: 1) *Isagogical Study of the Book of Revelation* (Prof. Irwin Habeck); 2) *Lutheran Preaching* (Prof. Gerald Hoenecke); 3) *The New Hermeneutic* (Prof. Frederic Blume). Applications should be submitted by June 8.

A WORKSHOP FOR SUNDAY-SCHOOL TEACHERS is being offered from July 6 to July 10. We hope congregations will assist some of their Sunday-school teachers to attend. Prof. Erich Sievert will conduct the sessions. The workshop will be conducted afternoons and evenings. Forenoons all enrollees will be given the opportunity to audit one of the religion courses offered as part of the regular summer session. Applications to be submitted by June 15.

THE WORKSHOP IN BIOLOGICAL SCIENCE will run from July 6 to July 17. It will provide opportunity for field work, and is under the direction of Prof. Ralph Swantz. Apply by June 15.

We ask that you send a \$10 deposit with your applications. This will be applied to your account or will be refunded if there are insufficient enrollees to conduct the particular workshop.

Application blanks and additional information may be secured by writing to: Director of Special Services, Dr. Martin Luther College, New Ulm, Minnesota 56073.

GEORGE HECKMANN



Speaking Out on Education

WHOSE IS THE CHILD?

Should there be any doubt that the child belongs, first of all, to its parents? The child, in the order of God's creation, is flesh of its parents' flesh and bone of their bone. Its genes and chromosomes are derived from its parents. Its life is from its father and mother. If Eve belonged to Adam because she was taken from his side, the child that is given its being through its parents belongs to those parents.

The child also belongs to its parents because love makes the child theirs. As they love their child, they will cherish it, seek its welfare, keep it from harm, and will spare no cost to save its life when it is imperiled. Love that provides and love that sacrifices makes the child their own.

When Esau saw the women and children who accompanied his brother Jacob, who was returning from Padanaram, he asked his brother, "Whose are those with thee?" Jacob told him, "The children which God hath graciously given thy servant." Even though, ultimately, the child belongs to God, who has created it, God has granted human parents the right to call their child their own.

Parental Rights

The child belongs to its parents. This gives parents certain rights over the child. As long as its health and well-being are not endangered, they may feed and clothe it according to their own preference. The toys the child owns, the games it plays, the books it reads, the friendships it forms, the TV programs it watches—parents have the right to regulate all of these because the child is theirs. They have the right and the duty to prepare it for adult life by developing the skills it will need in later life. They have the right to assign tasks and chores to their child and to require from it obedience and respect. They may choose either a public-school or a private-school education for their child and may influence it to follow a certain calling in life. They should teach it the difference between right and wrong, and shape attitudes that will serve it well as it takes its place in society. They have the right to rear it in their own religious faith.

Parental Rights Recognized by Society

Society acknowledges this right of ownership. Only when it judges that parents are not competent to care for their child or if the child is orphaned, does society provide a substitute for the child's parents. The basic unit in any society is the family, the parents and their children, and even atheistic societies, like Communism, hesitate to violate the family unit by depriving parents of their children.

In fact, the State not merely recognizes or acknowledges the rights parents have over their children; it encourages them to exercise their rights. It offers services to assist parents in their task of maintaining good homes and rearing decent families. It offers medical advice, legal advice, financial assistance, nutritional hints, educational counsel. The State stands ready to educate parents for their role, so that the family may be an effective unit in society.

If parents are negligent in disciplining their offspring, with the result that their delinquent offspring destroy property and endanger life, the state will make special efforts to remind such parents of their rights and responsibilities. The juvenile officer tries to persuade parents to exercise their rights and to be real parents to their children. Rather than to keep young lawbreakers in detention, courts remand them to "the custody of their parents."

Then why the question, "Whose is the child?" If the State acknowledges the inherent rights parents have in their children, if society in general recognizes them, if parents have such rights by nature, and if God has also endowed them with these rights, then why be concerned about a loss of parental rights? Because, perhaps without meaning to, or without admitting to it, the State and society can interfere with these rights.

The State and the Child

The State has an interest in the child. If the State is to survive, it must educate its future citizens to obey its laws and to maintain its institutions. It is in promoting such education for its citizens that the State may trespass on the rights of parents.

The case need not be as extreme as that of the Amish, who have insisted on limiting the education of their children to essentials that the State does not deem adequate, even though the Amish way of education has produced hard-working, progressive, upstanding citizens. In the past, state governments have tried to regiment the education of Amish children, but of late at least several legislatures have wisely refrained from imposing all available sanctions against such education.

Even if parents do not insist on such unique educational privileges as the Amish do, there can still be a conflict of interest between the State and the parent. In the education courses it approves and requires, the State may well interfere with the right of parents to determine the religious attitudes and beliefs of their children. Whenever a state board of education requires, for example, that textbooks that present evolution as gospel truth be used in public schools that the children of Christian parents must attend, the state, perhaps

without being fully conscious that it is doing so, is interfering with the rights of Christian citizens to have their children spared such religious indoctrination in contradiction to Genesis 1 and 2.

If a state board of education sanctions or even requires a course in sex education that presents biology as being more important than morals, parents who are concerned about their children's attitudes toward sex are being deprived of their rights to determine their child's moral standards. The child is still theirs by legal definition, but public instruction may be taking that child away from its moral and spiritual parents and thus precipitate the question, "Whose is the child?"

Even if courses of instruction in themselves may not be openly hostile to the parents' moral and religious principles, there are instructors who have consciously used the subject matter in their courses to shape the behavioral attitudes and spiritual beliefs of their pupils, contrary to what they must know are the desires and intentions of the parents. They have questioned and challenged standards and beliefs of Christian families, even to the point of exposing them to embarrassment and ridicule. Or they have nurtured and abetted youthful attitudes of rebellion and disrespect and have thus undermined parental authority and control. By such alienation, these teachers are robbing parents of their own children.

Alarming Trends

There are also movements afoot, outside the realm of education, that may soon challenge parental rights to their own children in an even more fundamental way, namely, by denying them the right to have the children they want or that God would give them. If those who advocate abortion and the limitation of the size of families succeed in securing legislation that will grant parents the right to have only such children as are sanctioned by the State, the question, "Whose is the child?" will assume new and even more alarming proportions.

It may be a truism that "the child belongs to its parents," but such a statement does not guarantee that parents' rights in their child will not be challenged. The time may come—sooner than we think—when parents may still claim their children *de iure* (legally), but *de facto* (in reality) their right will no longer be qualified or, in other respects, ignored. When parents are no longer free to establish their families and to rear their children according to their own deepest convictions, the question, "Whose is the child?" will be far from academic.

Parental Responsibility

The question has another aspect. If parents have rights over the child they call their own, they also have responsibilities toward it. To claim rights without accepting responsibilities is irresponsible. Parents must face up to such responsibilities.

Every child has such elementary physical needs as food, clothing, and shelter, which parents must supply. But parents owe their child more than a jacket and shoes to wear, bread and milk on the table, and a comfortable bed to sleep in. They have responsibilities that lie above the creature plane. Parents owe their child

education, training, and guidance for this life. They are responsible for preparing it to make a living and to be a useful member of society.

But they owe the child not only food for its stomach, they also owe it nourishment for its soul; not only daily attire but also the spiritual garments of Christ's righteousness. They are obligated to give it not only directives for this earthly life but also guidance and instruction for the life to come.

We Want the Best for our Children

It is because the child is theirs and because they love their own flesh and blood that they will seek the best for their child. That best includes an education for eternity in addition to an education for a serviceable life on earth. Actually, if they would have to make a choice, God would expect of them to teach their child the way to eternal life, to teach it to know the only true God and Jesus Christ, whom He sent to be man's Savior.

Therefore Christian parents will insist in assuming direct responsibility for the complete education of their children, not only for their bodies and minds but also for their souls. They will bring the child to the baptismal font and to the house of God. They will make use of whatever program of Christian education is in effect in their congregation. If there is a Christian day school, their child will be enrolled there, in order to give it the best opportunity available for a Christian education.

This does not mean that their child becomes the ward of the Christian day school or of the congregation, any more than the child is the property of the public school or of the State. The educational agencies of the congregation are there to assist the parents in the Christian training of their child; the final responsibility for the child's Christian education is still theirs—an education to be supported by them, strengthened by them, applied by them.

The Ultimate Answer

In devoting themselves to the task of bringing up their child in the nurture and admonition of the Lord, Christian parents are actually giving the ultimate answer to the question, "Whose is the child?" Their child belongs to the Lord. He entrusts it to earthly parents to love and to tend and to nourish, to bring it to Baptism and to the Spirit who works faith in the heart, to teach it to know its Savior and its heavenly Father, to train it for godly living and Christian service, to direct it on its walk heavenward.

No State need fear that its needs will not be met if Christian parents exercise their rights over their child, if they see it as God's child. Society will not be deprived of service or support if Christian parents rear their child in the consciousness that they are rearing it for God. No parents who want to do what is best for their child need be dismayed about their task if they heed the instruction God has given them for training and educating the child He has lent them. In the knowledge that the child is God's there is peace of mind and reassurance for parents. God takes a special proprietary interest in the child that is brought up as His child, and He will bless the house where His child dwells.

CARLETON TOPPE

New Openings for the Gospel In Our World Mission Fields



A Happy Day In Our Japan Mission

Recently we received the happy news that another Japanese pastor was added to our staff in Japan. The picture on the left above shows the pastors now serving in Japan. They are (left to right) Pastors R. Poetter, H. Johne, T. Yamada, T. Yoshida, N. Meier, Y. Makise, and K. Habben. The inscription on the right, which perhaps very few of our readers are able to read, is Pastor Makise's request for a colloquy similar to requests that from time to time appear in *The Northwestern Lutheran*, when pastors coming from other groups meet with us for the purpose of giving evidence that they agree with us in doctrine and practice and therefore are eligible for the ministry in our churches. Pastor Makise's request was published in *The Lutheran News* of our Japanese Lutheran Evangelical Christian Church of Japan, and is reprinted from that publication. These and other pictures were taken on December 20, 1969, the day that Pastor Makise was commissioned and installed in our mission. Permit me to share with you a letter written by Missionary Norbert Meier of Tokyo. He tells us a great deal about this Japanese brother who is preaching the Word with us.

"Makise Sensei (teacher-pastor) is 57 years old," writes Missionary Meier. "While still in his teens he was hospitalized with a prolonged illness. During that time he was visited by a Lutheran pastor, a missionary from Denmark. It was through him that the Lord eventually brought Yukichi Makise to Himself. It was also through his influence that Makise entered the United Lutheran Seminary and became a pastor.

"During World War II he was drafted into military service by the Japanese government. After the war he

again became a pastor in the United Lutheran Church and also held various responsible positions in that church in Japan.

"In 1954 he resigned from these to continue his evangelistic work on what he thought would be a more Bible-centered basis. In 1964, while continuing his little Bible classes, he began to work for a Christian printing company.

"Almost by miracle he was led to our church in Tokyo. The conservative, Bible-centered position of our church was a real joy to him, and after a little over two years he was led by the Lord to become a pastor in our Lutheran Evangelical Christian Church of Japan."

A preliminary interview with Pastor Makise was held by the executive secretary of the Board for World Missions and Pastors N. Meier and K. Habben last July. A few months later a formal colloquy was conducted by our Japanese missionaries. They recommended that Makise Sensei be commissioned as a regular pastor of our Japanese church. Pastor Meier continues:

"Yukichi Makise Sensei is a humble man of much experience, many gifts, and a burning desire to tell his countrymen the Good News about Jesus. At present he and his family have been moved to Ashikaga to work together with the missionary (N. Meier) to establish a church there.

"He has a fine wife and four children. The oldest boy and girl are married and have established Christian homes in other areas of Japan. Two other girls are still at home. Theirs is an unusually fine Christian family.

面接教義試問の申し出
東京久留米あがなれルテ教会所属牧瀬雄吉
兄は、我ルテ福音キリスト教会の牧師となる
資格を得るため、面接教義試問を申し出ておら
れるので、理事会は一九六九年九月二二日同兄と
会談を行なつた。その結果、理事会は同兄が面接
教義試問を受けることを許可し、この旨推薦をす
る。
○月一〇日迄、法人理事長リチャード・エイ・ペ
ター師までに申し越されたい。

"Until now we had held services in the mental hospital of Dr. Aoki at Ashikaga twice a month. Since moving to Ashikaga Makise Sensei holds services in his rented home every Sunday morning and evening in addition to weekly Bible classes. The house has only two small tatami (rice-straw mat) rooms plus a little kitchen, a bath, and a storage area.

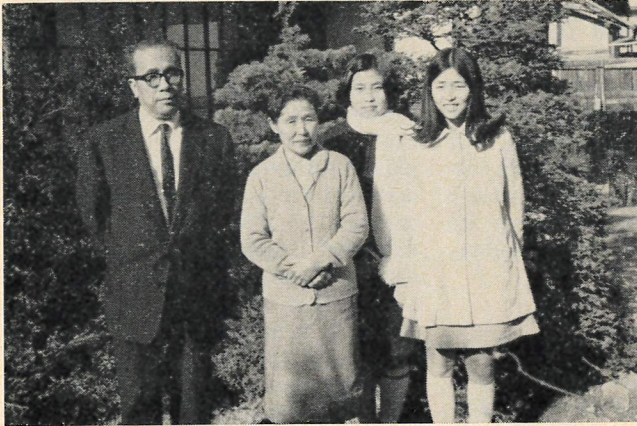
"The title 'sensei' is similar to the Hebrew 'rabbi' and simply means teacher."

We add a few words from Pastor Yukichi Makise himself:

"It is with deep appreciation that I have been given the Calling to labor with Rev. Meier at Ashikaga. Our Lord said: 'Ye have not chosen Me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain' (John 15:16).

"I offer hardest loyalty to our Wisconsin Evangelical Lutheran Synod, and large vision. Would you please pray and help me? With faithfulness, sincerely in the name of Jesus,

YUKICHI MAKISE"



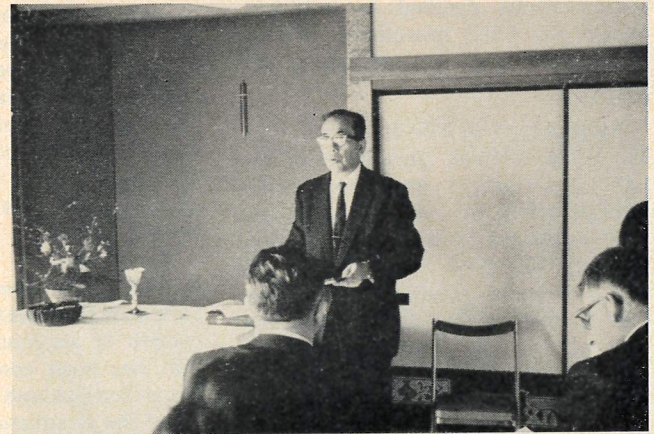
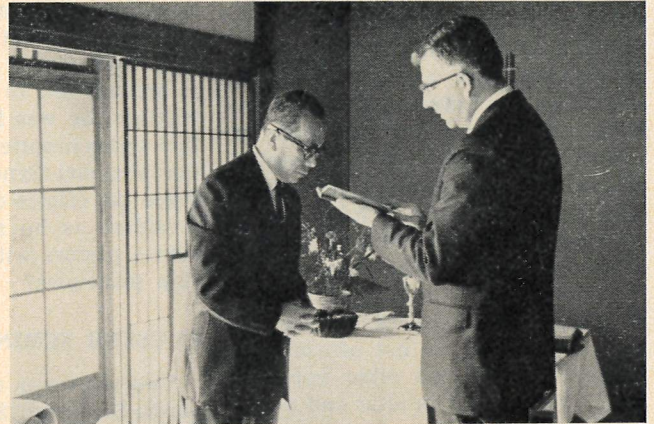
Upper left:
Yukichi Makise Sensei, his wife and daughters Megumi and Naomi.

Lower left:
Superintendent Missionary Richard Poetter commissioning Pastor Yukichi Makise in the church at Mito, assisted by Pastors N. Meier, H. Johne, and K. Habben.

Upper right:
The same day Pastor N. Meier inducted him as pastor of the church at Ashikaga. Makise Sensei had belonged to Pastor Meier's church in Tokyo for two years.

Center right:
On the day of his induction Pastor Makise preached his first sermon as pastor of our church.

Lower right:
Those present at the induction service at Ashikaga.



Looking at the Religious World

INFORMATION AND INSIGHT

LCA + LCMS = ALC

There is an old mathematical principle which states that two things equal to the same thing are equal to each other. This principle was apparently applied to a spiritual situation early this year when two New Jersey Lutheran churches belonging to different synodical bodies decided to merge and join a third synodical body. The two Lutheran churches are Holy Trinity and Calvary, both of Leonia, New Jersey, and both located on Leonia's main street, about a quarter-mile apart. Holy Trinity was a congregation of the Lutheran Church in America (LCA), while Calvary was a member of The Lutheran Church — Missouri Synod (LCMS). Since the LCA and LCMS are not officially in fellowship with each other but each has declared itself in altar and pulpit fellowship with The American Lutheran Church (ALC), the two Leonia congregations decided to initiate a "grassroots unity movement" of their own by merging and affiliating with the ALC.

As reported in *The Lutheran* (Jan. 21, 1970), official periodical of the LCA, this merger had been "under consideration for some years" and was supported by both the president of the LCA's New Jersey Synod and a regional vice president of the English District of the LCMS. The pastors of the two churches also encouraged the merger as a move toward "a more effective Lutheran ministry in the community." Both pastors have indicated that they will seek new pastorates, allowing the newly "united" congregation to call a new pastor.

It is of more than passing interest to note that Dr. John H. Tietjen, the new and openly liberal president of Concordia Seminary, St. Louis, was pastor of Calvary Lutheran Church of Leonia for a decade (1956-1966) before he became the executive secretary of the Division of Public Relations of the National Lutheran Council and its successor, the Lutheran Council in the USA. During his three-year stint (1966-1969) as an official

of both the NLC and LCUSA, Dr. Tietjen continued to reside in Leonia, moving to St. Louis last summer.

In view of the fact that the merger of the LCA and LCMS congregations at Leonia had been under consideration "for some years," we cannot help but wonder what stand Dr. Tietjen took with regard to this merger. If, as we are led to conclude from his writings, he was heartily in favor of this union-in-spite-of-differences, will the Missouri Synod as a whole endorse the efforts of its new seminary president as he seeks to imbue its future pastors with the same fellowship principles?

CLUSTER SEMINARIES

Two years ago, when it met at Concordia Seminary, St. Louis, the American Association of Theological Schools (AATS) recommended that henceforth seminaries should be built in ecumenical "clusters" in major metropolitan areas, preferably on, or next to, the campuses of large public and private universities. It was stressed that at least three Protestant and three Roman Catholic seminaries should form the nucleus of each cluster and that, wherever possible, a Jewish and an Orthodox seminary should be included. This AATS recommendation was the logical outgrowth of an ecumenical experiment that has been conducted in the San Francisco-Oakland area since 1964 when the Graduate Theological Union (GTU) was formed by six Protestant divinity schools and one Roman Catholic seminary. By 1968 the GTU had grown to include eleven schools: four Roman Catholic, one Jewish, one Universalist-Unitarian, and five Protestant, including one Lutheran (LCA).

What are the main reasons for this growing trend toward interseminary cooperation? In its issue of February 28, 1968, *The Lutheran* explained:

"Economics may be one reason. . . . In the past decade seminary students have declined in number by 10 per cent, while seminary operating costs

have doubled. But more important is the conviction that the training of ministers for an ecumenical age should take place in an interfaith setting."

The most recent example of such an "interfaith setting" is a rapidly growing cluster of theological seminaries that is springing up in Chicago. The largest of the seminaries is the LCA's Lutheran School of Theology at Chicago (LSTC) which combined five older Lutheran seminaries when it occupied its new \$8 million campus complex in 1967. Built to accommodate 500 students, the LSTC has a current enrollment of 311. According to a LCUSA News Bureau release of March 4, 1970, the LSTC campus will be shared this September with the Roman Catholic Bellarmine School of Theology, presently located at North Aurora, Illinois. Under the terms of a five-year contract the Lutheran institution will provide housing, dining facilities, classroom and library space for the 100 students of the Roman Catholic school.

"An outstanding reason for the arrangement," said LSTC president, Dr. Stewart W. Herman, "is to give added strength to the important interseminary fellowship now developing around us in the Hyde Park area on Chicago's southside." He stated that the new arrangement would bring Bellarmine into the "cluster" which — in addition to the LSTC — already includes Chicago Theological Seminary (United Church of Christ), Meadville Theological School (Unitarian), and the Catholic Theological Union (eight Roman Catholic groups), all of which are adjacent to the University of Chicago and its Divinity School. An increasing number of LSTC students are already "taking advantage of the opportunity" to take courses offered at other schools in the cluster.

Although both the LSTC and Bellarmine will operate independently, "social and academic fellowship between the students and professors of the two schools will be actively

(Continued on page 166)

Among the many temptations with which the devil attacks the members of the communion of saints, perhaps the most devilish is also the most cunning and subtle one. Satan's attempts to cause Christians to look upon public worship with a "take it or leave it" attitude are usually not taken too seriously by many. And yet the sin of despising God's Word and the Sacraments is very serious indeed. It can lead to a complete separation of the believer from God. Then, of course, he is not a believer any more. There is no condition more deadly than that. If it is not corrected, the ultimate result is eternal damnation for the one who has fallen away.

We Christians need to encourage one another not to "forsake the assembling of ourselves together" (Heb. 10:25). In so doing we will find the 84th Psalm both helpful and mutually encouraging. The Psalmist is expressing his longing for the House of God and for the happiness of dwelling there. We need the same longing and the same happiness. We need it to help us ward off Satan's cunningly subtle temptations towards indiffer-

We Turn to the Psalter . . .

. . . for Mutual Encouragement to Worship Psalm 84

ence and apathy in the matter of worshipping our risen and ascended Lord.

A reading of the entire 84th Psalm should leave the child of God with a feeling of joy and spiritual satisfaction which the Psalmist must have experienced as he recorded these inspired words: "How lovely are Thy dwelling places, O Lord of Hosts!" What a privilege it is to worship and glorify our Savior and King! How spiritually rewarding to join regularly with fellow believers in services of adoration! "Blessed are they that dwell in Thy house; they will be still praising Thee" (v. 4).

How sorely we need this encouragement is borne out by the statistics concerning church attendance in our own Synod. On a given Sunday, how many members of your congregation

are in church? What percentage of the total number of souls is this—40 per cent? 50 per cent? How many of us really agree that "a day in Thy courts is better than a thousand" other days? How many really believe that "the Lord God is a Sun and Shield"; that "the Lord will give grace and glory"; that He will not withhold any good thing "from them that walk uprightly" (v. 11)?

Oh, how vital is that great gift of the Holy Ghost to His people—that gift called "faith"! How important that we bear the fruits of that faith—that we lead lives in which we *daily* remember our Lord. God grant that the last verse of this Psalm may apply to each one of us: "Blessed is the man that trusteth in Thee!"

PHILIP R. JANKE

Direct from the Districts

Dakota-Montana

Melstone, Montana

On December 5 Faith Lutheran Church of Melstone dedicated a new fellowship wing. The addition (24'x 36') will be used for Sunday-school purposes and other congregational activities. The interior is finished with cedar beams and birch paneling to match the church. Construction work was done entirely by members of the congregation. Joel Frank is pastor of Faith Lutheran.

* * *

Northern Wisconsin

Carillon Tower Dedicated

The call to worship at Faith Church, Fond du Lac, is extended by bells which peal from its recently dedicated carillon tower. The tower was dedicated on February 8, 1970, to the glory of God and to the memory of

Mr. William O. Brauer, who started the carillon fund at the time Faith Church and School were built. President Robert Voss of Wisconsin Lutheran College, a former pastor of Faith, preached the dedicatory sermon on John 11:28: "The Master is come, and calleth for thee."

The tower, topped by a lighted cross, was built of Cor-Ten steel which forms its own protective coating as it weathers. The "Magne-Bell" tape player and three bronzed aluminum bells are products of Schulemirich Carillons, Inc., of Sellersville, Pennsylvania.

* * *

Southeastern Wisconsin

Groundbreaking at Hartford

Peace Lutheran Church, 105 years old, broke ground for its new \$361,000 Christian day school on November 9, 1969. Completion date is July 1. The

new building will provide the congregation with six classrooms and gymnasium. Peace School was opened in 1968, and has up to now been conducted in the educational wing of the church. D. H. Kuehl is pastor of the congregation.

Mission News

Exploratory services are now being conducted at Cedarburg by Prof. S. Becker of the Seminary, and in the Hubertus area by Pastor R. Martens of Sussex. Average attendance at both places is from 50 to 60.—Pilgrim Church of Menomonee Falls became self-supporting as of January 1.—St. Michaelis (the German-language congregation in Milwaukee) is now being served by part-time pastors.

Teacher Max Hackbarth Dies

Teacher Hackbarth, who retired in 1945 after having taught at St. John's of Burlington and St. John's of Wauwatosa for many years, died in Burlington on December 1, 1969. He was born in Milwaukee and was a graduate of Dr. Martin Luther College (1905).

His wife, the former Margaret Mitzenheim, survives him. Burial services were conducted on December 4 by Pastor H. Wiedmann.

They observed their anniversary on February 22, 1970.

Looking at the Religious World

(Continued from page 164)

fostered, as well as with the personnel of the other schools in the south-side cluster." What kind of training do seminary students get in this kind of ecumenical setting? Commenting on a similar situation four years ago, *Time* magazine (March 4, 1966) reported: "As a result of the ecumenical interchange, the seminaries have turned from indoctrination to *Information*, treating the ideas of men from different faiths *not as heresies* to be refuted, but as *insights to be appreciated*" (emphasis ours). Need we say more?

MARTIN W. LUTZ

Briefs

(Continued from page 154)

thing she needed. Her parents still cannot understand how anyone could want to belong to a church no one has ever heard of. I believe you and I can! Missions like Eau Claire and that garage out East are our way of telling others of the Good News of Jesus Christ. Let's never weary in sharing that Good News.

Editorials

(Continued from page 155)

The same can be said of orthodox Christian theologians and dogmaticians down through the centuries who drew their teachings from the Scriptures in the original Greek and Hebrew. Contrary to an increasingly prevalent impression, scholarship in not the private domain of those who cast doubts upon the reliability of the Scriptures as they have come down to us.

The truth is that "new insights" and "advanced interpretations" often turn out, upon closer examination, to be fruits of the imagination rather than products of advanced scholarship, perpetrated by men whom St. Paul characterizes as "ever learning but never able to come to the knowledge of the truth." The real difference, today as in the past, is not in scholarship but in the fact that some scholars believe and some do not.

IMMANUEL G. FREY

RIVERSIDE, CALIFORNIA

Exploratory work is now being done in Riverside, Calif. If you know of anyone in the area who might be interested in a WELS church, please contact the undersigned.

Pastor Hermann John
31785 Yucaipa Blvd.
Yucaipa, Calif. 92399

EXPLORATORY SERVICES

Danbury, Connecticut

Exploratory services are now being held in Danbury, Conn., at the Hayestown Ave. School. The services are at 4 p.m. The names of persons in this area may be sent to:

Pastor Karl R. Gurgel
296 Buckland Road
South Windsor, Conn. 06074

EXPLORATORY SERVICES

Salt Lake City, Utah

Exploratory services are now being held in Salt Lake City each Sunday evening at 7:00 p.m., with Sunday school at 6 p.m. Services are being held at the South Salt Lake City Auditorium—2500 S. State St. If you know anyone in the Salt Lake City area that might be interested in a WELS church, please contact:

Pastor L. A. Tessmer
1304 Le May Ave.
Fort Collins, Colorado 80521

SERVICES — RUSSELL, KANSAS

Exploratory services are now being held at the National Guard Armory Building in Russell, Kansas at 4 p.m. each Sunday. For further information write to Mr. John Ulrich, RFD 1, Russell, Kansas, or Rev. G. P. Eckert, 1502 W. 7th St., Hastings, Nebr.

OFFER

Available to any mission congregation of our Synod—a Pulpit or Lectern Bible (KJV), size 11x8x2½. Write to:

Pastor W. F. Vatthauer
Box 217
Fairfax, Minn. 55332

HONOLULU, HAWAII

Regular monthly services are being conducted at the Fort Shafter chapel annex. Regular time is the 3rd Sunday at 4 p.m. Until a resident pastor is installed the local contact is: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter. Phone 86-1856.

On the mainland address correspondence to Pastor Paul Heyn, 9130 Southern Rd., LaMesa, California 92041.

EXPLORATORY SERVICES

Marin County, California

Across the Golden Gate, north of San Francisco, the WELS has begun to conduct services every Sunday through its California Mission Board. Services are being held at the Novato Community House in Novato at 8:30 a.m. with Sunday school following. Contact regarding the fledgling group can be made through either:

Mr. Irwin Swett (USAF Major Ret.)
458 Calli Arboleda St.
Novato, Calif. 94947

or:

Mr. Bruce Margraf
364 Mountain View, Ave.
San Rafael, Calif. 94901

The missionary serving the group is: Pastor Robert Waldschmidt
2600 Ralston Ave.
Belmont, Calif. 94002

MINOT, NORTH DAKOTA

Exploratory Services

Beginning March 15, 1970, exploratory services will be conducted in the Community Room of the courthouse building at 7 p.m. each Sunday. Contact Ted Naumann in Minot at 839-2705 or the undersigned.

Pastor Marvin Pinot
208 5th Ave. N.W.
(701) 663-3624
Mandan, N. Dak. 58554

NEW PLACE OF WORSHIP

Martin Luther Evangelical Lutheran Church, St. Louis County, Missouri, now has regular worship services at the Kennerly Elementary School, 10025 Kennerly Road, St. Louis County. Kennerly Road is just south of New Interstate 244 and the Tesson Ferry (Highway 21) exit. Sunday School, 10 a.m. Sunday worship, 11 a.m. Roger R. Zehms, Pastor, 892-7311.

EXPLORATORY SERVICES

Fort Worth, Texas

Immanuel Lutheran Church, 7109 Grapevine Highway, No. 8 (Richland Hills), Fort Worth, Tex. 76118, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve the Fort Worth area of and including Hurst, Richland Hills, Euless, Carswell Air Force Base, Fort Wolters, River Oaks, and Haltom City. Services are held Sunday morning at 8:45. The Fort Worth Contact is Mr. Gordon Neubauer, 2521 Shirley Ave., Fort Worth, Tex. 76109, phone 1-817-926-8782. Pastor Walter A. Diehl at 9422 Clearhurst Drive, Dallas, Tex. 75238, phone 1-214-348-6069 is in charge. Information concerning prospects would be appreciated.

Walter A. Diehl, Chairman

NOTICE

Services in Oklahoma City

Gethsemane Lutheran Church, Oklahoma City, is worshipping at Guaranty National Bank (2nd floor), on N.W. 23rd and Meridian. In May Gethsemane will be in its own building at 6401 Northwest Highway, Oklahoma City 73132.

Paul Knickelbein, pastor

NEED

Your new mission, Hope Ev. Lutheran, Spearfish, S. Dak., can use the following used items: Altar Service Books (Liturgy, Lectionary, Agenda, Pulpit Bible), Communion Set, Hymnboard. Write:

Pastor M. R. Hahm
2109 Baldwin
Sturgis, S. Dak. 57785

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

SOUTHERN CONFERENCE

Date: Tues., May 12, 1970.
Place: Mt. Zion, Kenosha, Wis.
Host Pastor: E. Schulz.
Time 9 a.m. beginning with Communion service.
Preacher: E. Schewe, II Cor. 7 (alternate, J. Schewe).
Papers: I Cor. 12: M. Wagenknecht (alternate, I Pet. 1, J. Schewe); Principles of Sola Scriptura with Special Emphasis on Church and Ministry, Part II, F. Kosanke (alternate: Hill's King James Version Defended: T. Kraus).
Committee Reports.
Please excuse to the host pastor.
David M. Ponath, Secretary

* * *

METROPOLITAN-SOUTH PASTORAL CONFERENCE

Date: May 18, 1970.
Time: 9 a.m. (Communion).
Place: Apostles of Christ, 112th St. and Wisconsin Ave., Wauwatosa, Wis., Pastor Harvey Witte.
Preacher: Victor Thierfelder (Vaughn Vogel, alternate).
Agenda: Book of Revelation, Paul Eckert; Christ's Descent into Hell, Vaughn Vogel.
J. Wille, Secretary

* * *

DISTRICT CONVENTION

Date: Tues., June 16 through Thurs., June 18, 1970.
Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wis. 53213.
Opening Communion Service: Tues., June 16, at 9 a.m. at Trinity Lutheran Church, 1052 White Rock Avenue, Waukesha, Wis., Clayton Krug, Pastor.
Preacher: Pastor Waldemar Pless, first vice-president. Pastor Krug and President Buenger will serve as liturgists.
Essay: "Government Aid to Churches: a) History; b) Impacts in the past; c) Possible impacts in the future," by Pastor William E. Fischer.
Noon meals will be served at the High School. No evening sessions are planned. Every congregation is to be represented by a lay delegate. All male teachers, pastors, and professors of the District are expected to attend or tender a valid excuse.
Registration of delegates will be made at the High School after the opening service. A registration fee of \$2 will be collected from every pastor, professor, teacher, and lay delegate on arrival. Lay delegates and their alternates must present their credentials signed by the president and secretary of their congregation as they register.
The High School is located in the first block south of Bluemound Road (Highway U.S. 16; S. T. H. 18 and 19) on Glenview Ave. (84th Street) a short distance north of the 84th Street exit from the east-west freeway I-94. Abundant parking space is available on the High School grounds.
Delegates desiring overnight accommodations are asked to contact the Wisconsin Lutheran High School office no later than June 8. The office staff will be helpful in making reservations at nearby motels on request.
Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Place: St. Paul's, Bangor, Wis.
Date: May 12, 1970.
Time: 9 a.m.
Host: Pastor R. Siegler.
Preacher: J. Schroeders (alternate, A. Schu-bring).
Exegesis: II Corinthians 11, Pastor J. Mumm.
Isagogics: Habbakuk, C. Nommensen; Doctrinal/Practical: Birth Control, F. Werner.
James M. Mumm, Secretary

DR. MARTIN LUTHER COLLEGE

Summer School Calendar

June 14—3-5; 7-9 p.m. Registration
June 15—8 a.m. Opening Service
10:15 a.m. First Class
July 17—10:15 a.m. Graduation and Closing Service

Schedule of Workshops for Summer of 1970

June 15 - June 19 — Teaching Disadvantaged Children
June 15 - June 26 — Workshop in School Administration
June 22 - June 26 — Workshop for Multigrade Classroom Teachers and Principals
June 29 - July 3 — Pastors' Institute
July 6 - July 17 — Workshop in Biological Science
July 6 - July 10 — Workshop for Sunday School Teachers

Registration for each workshop will be held on the Sunday night before each workshop between 8-9 p.m. in OLD MAIN.

Applications for workshops must be submitted early with a deposit. For further information write:

Director of Special Services
Dr. Martin Luther College
Box 417
New Ulm, Minn. 56073

REQUEST FOR NOMINATIONS

The Board of Control of Northwestern College, Watertown, Wisconsin, requests the membership of the Synod to submit in nomination the names of men who are qualified to teach in the field of physical education. The nominees should also be qualified to coach basketball and to assist in other sports. Any academic assignments will be adjusted according to the field of experience of the candidate accepting the call. Nominations with pertinent information should be in the hands of the undersigned by June 1.

Walter A. Schumann Jr.
612 S. Fifth St.
Watertown, Wis. 53094

GRADUATION EXERCISES

Graduation exercises at Northwestern College will be held on Thursday, June 4, at 10 a.m.

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

Carleton Toppe

COMMENCEMENT EXERCISES — MARTIN LUTHER ACADEMY

The 1970 Commencement Exercises for Martin Luther Academy, New Ulm, Minn., will be held on Thursday, June 4, starting at 10 a.m. The Academy June concert will be given the preceding evening, Wednesday, June 3, beginning at 8 o'clock.

Oscar Siegler, President

GRADUATION — NORTHWESTERN LUTHERAN ACADEMY

Northwestern Lutheran Academy will close its school year with a graduation service on Friday, May 29, at 10:30 a.m. Pastor Wayne Schulz of Aberdeen, S. Dak., will serve as guest speaker. The graduation concert will be presented at 8 o'clock the previous evening, Thursday, May 28. A cordial invitation is extended to all.

President D. Malchow

REQUEST FOR PEWS

Salem Ev. Lutheran Church of Circle, Montana, is in need of some good, used pews for its church. If you have pews which you wish to dispose of please contact:

Paul Stuebs, Pastor
Highland Park Road
Glendive, Montana 59330

RESULT OF COLLOQUY

In a colloquy held in Milwaukee on April 2, 1970, Pastor Lee Strackbein, Topeka, Ill., formerly of The Lutheran Church—Missouri Synod, was found to be in agreement with the Wisconsin Ev. Lutheran Synod in doctrine and practice. He is herewith declared to be eligible for a call into the preaching ministry of our Synod.

2nd Vice-President Manfred J. Lenz
District President Carl H. Mischke
Professor Irwin J. Habeck

REQUESTS FOR COLLOQUIES

Pastor Albert C. Young (formerly of The Lutheran Church—Missouri Synod), Anderson, Calif., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President
Arizona-California District

Pastor Harold Dorn (formerly of The Lutheran Church—Missouri Synod), San Jose, Calif., has requested a colloquy preparatory to making application for membership in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President
Arizona-California District

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Koch, James F., as pastor of Mt. Olive Ev. Lutheran Church, Colorado Springs, Colo., by W. Krenke, assisted by Wm. H. Wietzke, L. Ellenberger; April 5, 1970.

CHANGE OF ADDRESS

Pastors

Birkholz, Gerhard
114 W. Ripley St.
Litchfield, Minn. 55355

Gurgel, Karl R.
296 Buckland Road
South Windsor, Conn. 06074

Koch, James F.
2217 Collier Ave.
Colorado Springs, Colo. 80909
(303) 471-9867

USED COMMUNION SET

Newly organized church of Torrance, Calif., needs flagon, chalice, and paten. Please write:

Zion Ev. Lutheran Church
c/o Rev. Victor C. Schultz
3744 Centinela Ave.
Los Angeles, Calif. 90066

REQUEST FOR COMMUNION WARE

The Church of the Living Word (Lutheran), an exploratory mission of the Wisconsin Synod in Marin County, Calif., is in need of Communion ware. If any congregation of Synod would possess such which it is not using anymore, our group would appreciate learning of the same. The condition of the pieces or set is not material. Please address any correspondence relative to purchase or any method of obtaining such pieces or set to:

Mr. Erwin Swett (Major Ret. USAF)
458 Calle Arboleda St.
Novato, Calif. 94947

FURLOUGH

Mr. Howard Festerling of our Hong Kong Mission will be on furlough in the United States and appearing in the Colonial Conference May 26-30 and on the West Coast August 1-8. For schedules and other information please write: Pastor Marilyn A. Schroeder, chairman of the Executive Committee for the Chinese Evangelical Lutheran Church, at 112 W. Franklin St., Appleton, Wis. 54911.

1970 PREBUDGET SUBSCRIPTION OFFERINGS

	Three months ended March 31, 1970		
	Prebudget Subscription	Pension	Total
Arizona-California	\$ 38,410	\$ 1,073	\$ 39,483
Dakota-Montana	28,695	30	28,725
Michigan	168,209	1,855	170,064
Minnesota	209,681	4,195	213,876
Nebraska	31,648	330	31,978
Northern Wisconsin	206,841	4,692	211,533
Pacific Northwest	8,877	225	9,102
Southeastern Wisconsin	239,538	6,877	246,415
Western Wisconsin	227,597	10,341	237,938
Total — 1970	\$1,159,496	\$29,618	\$1,189,114
Total — 1969	\$1,204,730	\$37,567	\$1,242,297

1970 PREBUDGET SUBSCRIPTION PERFORMANCE

	Three months ended March 31, 1970			
	Subscription Amount for 1970	3/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 152,855	\$ 38,214	\$ 39,483	103.3
Dakota-Montana	161,785	40,446	28,725	71.0
Michigan	789,414	197,354	170,064	86.2
Minnesota	845,967	211,492	170,876	101.1
Nebraska	154,802	38,700	31,978	82.6
Northern Wisconsin	953,436	238,359	211,533	88.7
Pacific Northwest	48,630	12,157	9,102	74.9
Southeastern Wisconsin	1,189,761	297,440	246,415	82.8
Western Wisconsin	1,030,763	257,691	237,938	92.3
Total — 1970	\$5,327,413	\$1,331,853	\$1,189,114	89.3
Total — 1969	\$5,270,810	\$1,317,703	\$1,242,297	94.3

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1970, with comparative figures for 1969

Income	Twelve months ended March 31			
	1970	1969	Increase or Decrease* Amount	Per cent
Prebudget Subscription Offerings	\$5,206,184	\$3,947,293	\$1,258,891	31.9
Gifts and Memorials	104,868	129,827	24,959*	19.2*
Pension Plan Contributions	92,508	103,333	10,825*	10.5*
Bequest	11,344	69,083	57,739*	83.6*
Income from NWPB	21,562	16,562	5,000	30.2
Other Income	2,598	4,269	1,671*	39.1*
Total Income	\$5,439,064	\$4,270,367	\$1,168,697	27.4
Expenditures				
Worker-Training	\$1,346,979	\$1,371,446	\$ 24,467*	1.8*
Home Missions	1,032,321	984,301	48,020	4.9
World Missions	714,809	613,272	101,537	16.6
Benevolences	731,602	702,063	29,539	4.2
Administration and Services	361,807	351,057	10,750	3.1
Appropriations	553,424	329,396	224,028	68.0
Total Expenditures	\$4,740,942	\$4,351,535	\$ 389,407	8.9
Operating Gain	\$ 698,122			
Operating Deficit**		\$ 81,168**		

Norris Koopmann, Treasurer and Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

CAMP

The Milwaukee Federation of Wis. Ev. Lutheran Synod Churches, Inc., will be sponsoring three weeks of Christian camping for the boys and girls of our congregations ages 8 through 14. The camping fee is \$30.00 per week per child. The dates: July 12-18; July 19-July 25; and July 26-Aug. 1. The camp will be at Camp Willerup on Lake Ripley near Cambridge, Wis. For further information please contact Marvin Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program please contact the above.

ORDERS OF SERVICE REQUESTED

The Commission on Liturgy, Hymnody, and Worship is desirous to serve all concerned. This includes providing suggestions for special orders of worship for festival services, such as Reformation, Thanksgiving, Christmas, Easter, Ascension, or Mission Festivals. The secretary would be pleased to receive and keep on file copies prepared and used in the field and found particularly edifying in your local situation. Send your copy to:

Mr. Kurt F. Oswald, Secretary
2123 N. Clark St.
Appleton, Wis. 54911

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

THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Wisconsin Lutheran Seminary, Mequon, Wis., on May 19 at 9 a.m. to assign the ministerial candidates and vicars. On May 20 the Committee will meet at the Synod Administration Building to assign the teacher candidates. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 18.

Oscar J. Naumann, President

NOTICE!

Pastor Waldemar R. Hoyer
Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT 22429 or visit Chaplain Hoyer at 329 Vo Tanh.

Mailing address:

WELS Box 56, APO SF 96243