



THE NORTHWESTERN

Lutheran

May 24, 1970

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BRIEFS by the Editor

Cross Lutheran Church, Charles City, Iowa, pictured on the front cover, reminds us of the Lord's power to protect in wind and storm. The church remained untouched in a May 1968 tornado which demolished the congregation's first home, the Charles City YMCA, and caused many members of the congregation to sustain property losses. In a note, Pastor Henderson thanks the Wisconsin Synod Committee on Relief for its grant of \$3,000 and thanks the many congregations and individuals who added to that fund, one gift coming from as far away as Central Africa.

Cross Church, by the way, is one of the few mission congregations in our Synod that is privileged to share the Gospel over the airwaves, through the courtesy of Station KCHA and its manager. The message of "The Lutheran Chapel of the Air" is heard over a 50-mile radius — a listening potential of 280,000.

* * *

It is not only in the political arena that the problem of authority has

raised its head, but on the religious scene as well. Roman Catholics are questioning the authority of the pope and the hierarchy. The Southern Baptist Convention is being convulsed by a struggle concerning the authority and inerrancy of the Bible. Nor is it a secret that this is the burning issue in The Lutheran Church — Missouri Synod. It has become a subject of comment even in the secular press.

A most startling development was the January 1970 publication of an appeal by an influential group in the Missouri Synod which does not agree with the Synod's former doctrinal position. The name of the document is an appealing one: "A Call to Openness and Trust." Openness and trust are virtues we can stand more of, not only in politics, but in the church, too. The plea to welcome those as brothers and sisters in Christ who confess that "Jesus Christ is Lord" strikes a responsive chord in the hearts of all who love the Lord and His Gospel.

But unavoidable is the question whether we are really accepting

Jesus as Lord if by "freedom in the Gospel" is included a freedom to set aside much that the Lord Himself proclaimed while He lived among us. How is Christ my Lord if I suggest "that differences concerning the manner of the creation of the universe by God . . . (are) not to be the basis for inclusion or exclusion of people among the true disciples of Jesus Christ," although my Lord agrees with Genesis, saying, "Have ye not read, that He which made them at the beginning made them male and female"? Or if I am ready to entertain "the question of factual error in the Bible," although my Lord says, "The Scripture cannot be broken"?

It is true we cannot look into the heart. It is equally true that "A Call to Openness and Trust" questions the express teachings of our Lord. "A Call to Openness and Trust" is meant to show "what it means to follow Christ in our time." Have we any reason to think the way different today than when Jesus said "to those Jews which believed on Him, 'If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free'?"

The call we need is the call to trust the Scripture and to open our hearts to the Lord who speaks in and through them. That's "freedom in the Gospel."

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 — Cross Evangelical Lutheran Church, Charles City, Iowa; John A. Henderson, pastor.

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
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Editorials

To A Future Lutheran Schoolteacher

Next fall you'll be a Lutheran schoolteacher. "Just a Lutheran schoolteacher," you may be telling yourself. You know your salary will be less than what your public-school counterparts are being paid. It will not be left up to you to choose where you will be teaching. Someone else will assign you to your school. You may not relish the prospect of living in a small community, but many of our day schools are in rural areas and small towns.

And when you are in your new congregation, you may find that you are in it but not of it. The members may be cordial enough, but they will not be your people as your schoolmates or your friends were. You may feel that you are only a transient. You are "just the Lutheran schoolteacher."

But then you step into your classroom. This is your kingdom, your domain. The bond between you and your children is intimate and precious, deeper than friendship and more enduring than life. You share one Lord, one hope, one salvation. You are teaching the souls of your children to know their Savior, a knowledge and wisdom they need above all else. You have a freedom your public-school colleague does not have, the freedom to teach all your courses according to your deepest Christian convictions.

"Just a Lutheran schoolteacher" — yes — but a teacher with God's credentials, a bearer of heaven's truth to His people; a teacher with the privilege of imparting the greatest wisdom in the world.

That is what being "just a Lutheran schoolteacher" means. Yours is a blessed calling. And there will also be many God-fearing parents in that congregation who will know it and will thank God for your ministry.

CARLETON TOPPE

* * *

Programing The Parish

Federal funds have financed a study to determine the psychological difference between sailors who have been tattooed once, sailors who have been tattooed more than once, and sailors who have never been tattooed at all, but wish they had.

Another grant of \$249,000 was allowed for a happiness survey which reached two rather reasonable conclusions: 1) healthy persons are happier than sick persons; 2) people with money are happier than people without money.

Churches are not spared this sort of thing. Came a 10-page questionnaire in the mail from the department of psychiatry of a large university. Solemnly the survey promised to "help out" the church by cataloging the "increased awareness of the clergy's role" in the "present range of activity among churches."

Under "Programs Connected With Your Congregation" were the following categories to be studiously evalu-

ated: Intergenerational Discussion Groups, Teens and Parents — Social Action Groups: Civil Rights, Poverty, Vietnam — Political Activity, Supporting Candidates — Nursery For Children Of Working Mothers — Psychotherapeutically Oriented Groups.

Now no mere mortal is supposed to speak up in the presence of the high priests of advanced intellectualism, but can you possibly picture Christ commissioning the Twelve: "Go ye into all the world and program psychotherapeutically oriented groups for socio-politico-creativity predicated on action receivable by people living in the contemporary urban-life style"?

The square-toed parish pastor could get an inferiority complex from something like this, if he still believed it was his business to "Preach the Gospel" (which activity the survey did not allow for).

Friends, you can program the programers! Predictably, the compiled statistics will be written up as the "Last Word" on parish activity; statisticians will be awarded appropriate degrees for original research; author of the survey will hit the lecture trail as an "authority in the field."

About this clever business we were long ago warned lest our "minds be corrupted from the simplicity that is in Christ."

JOHN PARCHER

* * *

Uncool But Essential

A young woman being interviewed in connection with a series of articles on "Religion and the Modern Miss" observed, "I am somewhat in the minority among single women. But that could be because professing faith is sort of uncool these days except in the most philosophical, theoretical terms."

Her observation concerning current religious attitudes is undoubtedly correct. Professing faith is uncool these days. Human philosophy is replacing divine revelation as the basis of religion, and tentative theory is likely to be treated with higher respect than faith. To many, religion and faith denote two different things.

Lest faith fall into similar disrepute among us we might remind ourselves that Christianity is essentially a faith rather than a philosophy or theory. Faith is the distinctive difference between the Christian and the non-Christian. It is also the difference between being saved and being lost: "Whosoever believeth in Him shall not perish but have everlasting life." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." "Believe on the Lord Jesus Christ, and thou shalt be saved." It is faith through which man becomes righteous before God: "Abraham believed God, and it was counted unto him for righteousness." Our Lord's highest praise was bestowed on those who believed most firmly: "O woman, great is thy faith!" "I have not found so great faith, no, not in Israel."

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Studies in God's Word

Walk with God as Enoch did!—Hebrews 11:5, 6

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Is there a life after death? Does man have a soul that will one day return into the body? Will there be a resurrection of the dead? Is there a heaven and a hell? Scoffers have long denied these teachings of the Bible. They have insisted that when you're dead, you're dead. That's it. Death is the end of everything.

Death, The Grim Reaper

In the fifth chapter of the Book of Genesis the genealogy of the patriarchs who lived before the Flood is recorded. Ten generations, beginning with Adam and ending with Noah, are listed. Each man's life story follows a similar pattern.

The account of Seth's life is typical: "And Seth lived an hundred and five years, and begat Enos: and Seth lived after he begat Enos eight hundred and seven years, and begat more sons and daughters: and all the days of Seth were nine hundred and twelve years: and he died" (Gen. 5:6-8).

Each man's history ends with the same melancholy refrain: ". . . and he died." Like the tolling of a funeral bell the somber words are repeated: ". . . and he died . . . and he died . . . and he died!" It is as though Moses wished to impress on us the grim and relentless march of death. Each man's life is punctuated with a final period, a complete stop.

Paul takes note of the emphasis and observes that "death reigned

from Adam to Moses" (Rom. 5:14). Moses' words are intended to drive home the point most emphatically that "the wages of sin is death" (Rom. 6:23). How very true the warning given by God to Adam in love: "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17), proved to be!

A Ray of Hope

In this dreary, dismal dirge of death there is but one exception. The history of Enoch sounds an unexpected, heartening note in the otherwise monotonous, mournful melody. It flashes like a beacon in the dreadful darkness of a stormy night. The surprising conclusion of Enoch's history offers a ray of hope in the pervasive, oppressive gloom: "And he was not; for God took him" (Gen. 5:24).

Twice within the compass of the four short verses that comprise the entire record of Enoch's life in the Book of Genesis Moses mentions the fact that "Enoch walked with God."

What Does It Mean to "Walk With God"?

In the Septuagint, the Greek translation of the Hebrew Old Testament, the repeated clause "Enoch walked with God" is rendered "Enoch was well-pleasing to God." The writer of the Epistle to the Hebrews, who, of course, originally wrote in Greek, makes use of the Septuagint translation. Thus the Holy Spirit shows that in this instance the Septuagint satisfactorily reproduces the thought that He intended to convey through the words of Moses.

"Enoch walked with God"—what a beautiful description this is of a life that was motivated and determined in every respect by faith! "Without faith," the inspired writer reminds us, "it is impossible to please God." Joyfully and thankfully embracing God's forgiveness through the promised Savior, Enoch lived unto God.

Whether he ate or drank or whatever he did, he did all to the glory of God (I Cor. 10:31). He numbered his days and applied his heart unto wisdom (Ps. 90:12). He recognized that his life was a time of grace and dedicated each day to the service of God.

A Faithful Witness

Enoch was a prophet of God, a faithful witness in a faithless age. From the Book of Jude we learn that he fearlessly denounced the ungodliness of his contemporaries and earnestly warned them of God's coming in glory for the final judgment. "And Enoch also, the seventh from Adam, prophesied of these, saying, 'Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against Him'" (Jude 14, 15).

The age of Enoch was not unlike the days in which we are living. Ungodliness is also the outstanding characteristic of the secular "age of Aquarius." Children defy their parents, and parents defy the law. Anarchy is advocated under the guise of freedom. Violence is perpetrated in the name of "justice." Immorality is defended as "the new morality." Men refuse to recognize the Law of God, and do that which is right in their own, sin-blinded eyes.

Even within the visible Christian Church the Word of God is overtly set aside. Its inspiration, inerrancy, and authority are boldly denied. The myths of men are substituted for the truths of God.

In the face of the "hard speeches" of the ungodly men who ridiculed his belief in a life after death, Enoch walked with God. Undoubtedly his fellow men called him a fool and stopped their ears when he rebuked their rebellion against the Almighty.

Yet "he had this testimony, that he pleased God."

God's Grace Made Enoch a Man of God

Enoch's life was a testimony to the grace of God. Led by God's Spirit, he came to God, believing "that He is, and that He is a rewarder of them that diligently seek Him." We say, "led by God's Spirit," because, of course, Enoch did not come to God of himself. Born in sin like his ungodly contemporaries, he did not seek God by nature any more than they did. Enoch was an example, however, of the Lord's word: "I am found of them that sought Me not" (Isa. 65:1). In grace God sought out Enoch so that Enoch sought out God.

What was the nature of Enoch's faith? Was it merely an admission of the existence of a Supreme Being? Hardly! Even the heathen know this! Only fools—and how many highly educated "intellectuals" are among them!—insist: "There is no God" (Ps. 14:1). Neither was Enoch's faith merely a recognition of the fact that the Lord is the only true God. It was not merely a matter of the mind. In this sense, as James points out, "the devils also believe, and tremble" (2:19).

No, Enoch's faith was a matter of

the heart. It was a simple, childlike trust in God. It was a firm reliance on the God who was his Creator, Redeemer, and Sanctifier. This God was *his* God. Enoch's faith was a joyous confidence that through God's mercy and grace his transgressions were forgiven and his sins covered. He believed that God would reward the promised Savior's work of redemption with a verdict of justification for him, the sinner.

Enoch's Translation

How dramatically God vindicated Enoch's faith! For 365 years he walked with God in a wicked world, and then, suddenly, "he was not, for God took him." In heaven he no longer walked with God by faith, but by sight (II Cor. 5:7). As God many years later took Elijah to heaven in a whirlwind (II Kings 2:11), so Enoch "was translated that he should not see death." The sons of the prophets searched for Elijah, but their search was futile. So also men searched for Enoch, but he "was not found, because God had translated him."

God Silences the Scoffers

The scoffers of Enoch's day had their counterpart in the Sadducees at the time of Christ. Their ridicule of the resurrection was silenced by Jesus when He pointed out that Moses

showed at the burning bush that the dead are raised. Moses says that the Lord there called Himself the God of Abraham, and the God of Isaac, and the God of Jacob, and "he is not a God of the dead, but of the living" (Luke 20:38).

Is there a life after death? To the scoffers of Enoch's day—and of ours—the translation of Enoch was God's loud and decisive Yes! God's mighty Yes drowns out man's blasphemous No. Enoch's translation exposes man's denial of the resurrection of the body as a monstrous fraud. It proves man's disbelief in a life after death to be sheer self-deception.

As Enoch, a forefather of Christ (Luke 3:37), was taken to heaven, so Jesus, his divine descendant, after His resurrection ascended to His Father's house, going, as He said, to prepare a place for us there and giving us His promise: "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3).

What a glorious hope is ours! Enoch's translation is God's pledge and promise to all who walk with Him in faith that He will some day take them to live with Him in glory. Walk, then, with God as Enoch did!

WILBERT R. GAWRISCH

Sixth Annual Convention of Lutheran Collegians

On April 3-5 of this year, the Sixth Annual Convention of the Lutheran Collegians was held in LaCrosse, Wisconsin. I was one of the two delegates who attended from our chapter at UW-Milwaukee. Two group discussion leaders, who served as counselors on the convention floor, also went along. This report will outline the purpose of the convention, some of its business, and add a few candid comments from yours truly.

Lutheran Collegians is an organization of Wisconsin Synod college students, who get together for worship services. It is their desire for Christian fellowship, along with a need to nurture their faith in God, which brings them together regularly. Beyond this, they have a wish to spread the Gospel to those outside the church. Although this is carried on to some extent through the efforts of the individual chapters, the real drive comes from a united effort by all chapters.

Discussing the work presently being done and planning projects for the future are the primary business of the annual convention. The convention is held at any one of the 26 chapters within a five-state-area—South Dakota, Minnesota, Wisconsin, Illinois, and Michigan.

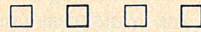
Lutheran Collegians helps the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod in various mission projects at home and abroad. Three specific home projects are emphasized during the summer months—the Detroit Project, the Milwaukee Project, and the Chicago Project. Students journey to those cities both to canvass for vacation Bible school and to teach the classes. Work is usually concentrated in the inner city ghettos over a period of four to eight weeks.

The foreign mission assisted is located in Lima, Peru, where LC supports a teacher, who in a sense is a missionary "Pied Piper." She is Miss Gloria Bublitz, now beginning her second year. She works under the guidance of the ELS mission at Lima, but travels throughout the area, instructing children and teachers. Students have been invited to fly to Peru during their summer vacation to help with this mission project.

Now, on to the convention. Our little group arrived in LaCrosse on Friday around noon. We proceeded to the Campus House to register, pay our convention fees, and pick up our convention folder. After a brief meeting,

(Continued on page 177)

What do
you mean..



Adiaphora?

A LOOK AT ROMANS 14

No doubt Romans 14 is our best guideline in the matter of adiaphora, where Paul in substance states: "Give a warm welcome to any brother who wants to join your church, even though his faith is weak, but not for the sake of arguing with him about what he thinks is right or wrong." Following this basic statement, Paul goes into detail as to how we Christians are to deal in this matter of adiaphora.

Taboo or Not Taboo

The Christian church at Rome, like our modern-day churches, was a mixed group with a variety of backgrounds, pagan as well as Jewish, each with its own customs and practices. Thus this church was constantly faced with questions as to what to do about this and that, just as our Christians are today. In answer to these questions Paul did not lay down a detailed list of "do's" and "don'ts." Instead he gave them some basic principles to guide them in their Christian living.

For example, some of these early Christians had their own set of "pure food" laws, and so they strictly abstained from eating any kind of meat. These vegetarian Christians looked askance at those Christians who enjoyed their steaks and roasts without a twinge of conscience. Then there was the even more difficult question: Was it right for a Christian to buy and eat meat cut from animals used in pagan sacrifices which was sold every day in the marketplaces? Some said Yes, for to them this was perfectly good meat, while others said No, for to them meat from animals used in pagan rituals was contaminated.

Then there was the problem of the day of worship. Some of these early believers were of the strong opinion that certain religious holidays should be observed. Others were equally sincere in believing that Christians were not obliged to observe the holy days of the Old Testament.

So it went at Rome, and so it goes in the Christian Church today. The disagreements may be on different

adiaphora today, but the results are the same. Because not all Christians see eye to eye on things which God has neither commanded nor forbidden, they find fault, criticize, and condemn one another, and thus tear their congregations apart.

Paul's Advice

Paul's advice is simple: Don't do it! Don't criticize one another as far as adiaphora are concerned. This doesn't imply, however, that we are to be wishy-washy Christians, with whom "everything goes." Paul is not saying here that Christians can hold divergent views in matters of doctrine, as, for example, the deity of Christ, His virgin birth, His resurrection, or salvation by grace through faith alone. Paul is here talking about questions where two points of view are valid and even useful. In fact, there are many areas of Christian life where the answer is not all cut and dried, not all black and white. The Christian must search his own conscience to see how he really feels, and what he really believes. To paraphrase what Paul says: "On questions of this kind everyone must decide for himself" (Rom. 14:5).

The basic reason why we Christians should stop nursing certain pet taboos and start loving and accepting one another as brothers in Christ is: "We are not our own bosses, to live or die as we ourselves might choose. Living or dying we follow the Lord. Living or dying we are His" (Rom. 14:7, 8, Taylor). It is this new relationship with Christ that helps us understand why we should not criticize and judge others. Who is first in our life? Who is our Head? It is only as we learn to let Christ be our Head that we are able to live by His command . . . "to love one another, as I have loved you" (John 15:12). And some day, Christ, our Head, is going to judge us all. So the best cure for judging others is to "remember, each one of us will stand personally before the judgment seat of Christ" (Rom. 14:10, Taylor).

KENNETH W. VERTZ

Ascension — Pentecost — Trinity

So you went to church on a Thursday evening, attended services on Pentecost, and will do so again on Trinity Sunday! Well, what does it mean to you? What did it mean to you today as you were running your lathe or your IBM machine, keeping the company's books or functioning as a secretary, out on the land or, for that matter, being an editor? Let's see.

To begin with, our Lord God never commanded us to observe these particular festivals. In these New Testament days the Lord leaves that up to us, treats us like men come of age, no longer as children for whom He has to lay out everything in detail. It was the Early Church which over the centuries added one festival after another, until we had the full-blown church year according to which we program our worship.

Some think that all of this has outgrown its usefulness, and that our day demands something else. They introduce guitar masses and free-form services. Though most of us don't go for that, we cannot say that such forms of worship are forbidden by God, providing that what is done and spoken at them does not violate the Scripture. In fact, the thought has undoubtedly suggested itself even to some of our pastors at times: Why retain all these age-old festivals; the people don't seem to attend anyway!

Now that's not a good reason to discard them, but it does pose a problem. What have these festivals to tell us? Even the Early Church appointed them to meet the needs of God's people. Do they meet a need among us?

Ascension

Some liberal critic once facetiously said that Ascension was the Early Church's way of explaining why Christ was no longer there. That's right, but not the way he meant it! The festival celebrates a fact, one Jesus spoke of when He said to Mary Magdalene: "I ascend unto My Father, and your Father, and to My God, and your God." Other words of

His reveal still other reasons for the Ascension. "I go to prepare a place for you." "All power is given unto Me in heaven and on earth." "I will come again, and receive you unto Myself, that where I am, there ye may be also."

That's quite something, isn't it! Here we are on earth—a troubled earth. But because of the Ascension, we—as we see this world coming apart at the seams, prices rising, the atom threatening—we can still be sure that Christ rules all things, rules them for the good of His own. There have been other times in the world's history just as bad as the present, but God's children have always survived by looking up. With Christ's hand at the helm, we're not even afraid to remain on earth and carry out the Lord's assignment. And when we die, we have a place waiting for us with Christ. That's the meaning of Ascension.

Pentecost

A festival with a number—50! The number is important for it helps us test the promises of the risen Christ. Fifty days after Easter, 10 days after Ascension, that happened of which Christ spoke at the Ascension: "Wait for the promise of the Father, which . . . ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And so it was. On Pentecost the Holy Spirit came upon the disciples, and empowered them to preach the Gospel. But what does that mean today?

The Holy Spirit came to stay. His function is to bring us to faith and sustain us in faith through the Word and the Sacrament, besides strengthening us for Christian living. Is that important? Well, if you and I had to depend on ourselves, would we believe, would we lead a Christian life? A look into our hearts tells us we not only would not, but could not. It's the Holy Spirit (whom we cannot see) who has miraculously brought us to faith, moves us to live God's Word,

and awakens us to recognize what our purpose in life really is. He saves us from the dominion of sin for a life in Christ. He saves us from materialism and makes us willing to share. He puts the Word in our mouth and causes us to win people for the winning side. Important? Relevant? Of course!

Trinity

Why use a word in church not used in Scripture? Because it introduces us to that mystery which assures us that we have One God and that He is Three Persons, the Father, the Son (Jesus Christ), and the Holy Ghost—all interested in us personally, all working for us. The doctrine, it's true, is beyond our understanding. God revealed it because it shows us how much and how deeply He loves us. That's what we celebrate on Trinity Sunday.

But Trinity Sunday also gives us a job to do. I'm sure that you know what it is. You learn it from Christ's words: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The entire Triune God stands behind those words, the God who created all men, who redeemed all men, and who wants all men to come to faith.

Standing at your lathe, you know you have the lives of men to shape for the Lord. Running your IBM, you are reminded that you have the souls of men to program for eternity. God, too, has a set of books—the Book of Life! As God's secretary you have letters to transmit for Him. As a farmer, why not also plant divine seed, and as an editor shape the words so that they introduce us to the Lord?

Ascension puts us in touch with the other world; *Pentecost* in touch with the power of the Spirit; *Trinity* in touch with God's commission. Relevant? Of course! Let's all mirror the Ascension, Pentecost, and Trinity in our daily lives!

H.W.



Speaking Out on Education

EDUCATING THE WHOLE MAN

Solomon once settled a dispute between two women, both of whom claimed to be the mother of a little child, by decreeing that the child should be cut in two with a sword. "Give half to the one, and half to the other," he said. He wasn't serious, of course. He was only seeking to determine which of the two was the real mother of the child.

Cutting a child in two is no way to satisfy the claims of two contenders for the custody of a child. Some people, however, believe that when it comes to the education of a child you can do just that—cut him in two. But such thinking is folly. You cannot bisect a child for educational purposes anymore than you can for custodial purposes, and attempt to teach things secular to one part of him and things spiritual to the other part.

The principles of education set down in God's Word compel us to think in terms of educating the whole man. This article attempts to spell out what that means for educational policy. To arrive at a proper understanding of the principles which obligate us to educate the whole man, we must be agreed upon the purposes of education. So what are those purposes?

The Purposes Of Education

When we open our Bibles to page one and begin to read, it becomes immediately apparent that man is meant to be a guest of God on planet earth, responsible to God in subduing the world and exercising dominion over God's other creatures. This world is God's. He is the Creator, we the creatures. The Creation account also makes it evident that God intended to enjoy the company of His noblest creatures on a continuing basis. We were meant to grace God's world with the goodness with which He originally endowed us. Unfortunately Adam put a quick end to that.

But though Adam crossed God's purpose, God did not annul His purpose. Having created us in His image, He immediately set about the task of re-creating us in His image through the "second Adam," Jesus. He knew that we would never be happy outside our native element anymore than a fish or bird can be. Man can find real fulfillment in life only in fellowship with God. To separate Creator and creature is like taking a fish out of water.

God has a purpose for our lives. He wants us to learn to know Him, to become reflectors of His glory, and to enjoy Him forever. To live at cross purposes with God's purpose is in itself a bit of hell. Thus the primary and continuing purpose of education must ever be to acquaint us more fully with God's purpose for the whole of our lives. That primary purpose implies other

purposes. There can be no understanding of God's purpose without knowing God Himself. Education must introduce us to Him through His Word. And since life is lived in God's world, we must also get to know the world we live in. The command to subdue it (Gen. 1:28) requires that we get to know it.

It ought to be obvious then that secular education in secular schools cannot do an adequate job of teaching children to know God and His world anymore than a watchmaker's school can teach watchmaking if it deals only with watch cases and bands. It ought to be equally obvious that you are not really learning history unless you are reading it as HIS-story. Or that you haven't learned much science if you haven't met the Chief Scientist. Or that you can't teach much about the quality of life unless you know for sure who is in charge of quality control.

God's Claim is Total

When God, in fulfillment of His purpose, puts His claim on us, He doesn't claim just a part of us. He claims all of us. "Ye are not your own," Paul asserts in I Corinthians. "For ye are bought with a price; therefore glorify God in your *body*, and in your *spirit* which are God's." The Christian life is not something you can separate into sacred and secular packages. It is actually an infilling of the total personality by our Master who calls us into His service and gives us the life to render that service. This is the truth to which Paul is giving expression when he says: "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me."

To let Christ live in us means to try with the Spirit's help to live the whole of life as Jesus Himself would live it if He were in our place. It means to let Jesus continue to serve the needs of humanity through our words and actions. If this is what the Christian life is, then educating for life has got to be a matter of educating the whole man. Nothing less than that will accomplish God's purpose. A philosophy of education, in order to be valid, must reckon with the totality of God's claim on man's life. It must provide for body *and* spirit because both are God's.

Total Impact Living

In Romans 12, St. Paul describes the total impact which Jesus wants to make upon the lives of His people. He says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." In response to His love, God is asking us to give Him our bodies as living sacrifices. Living that kind of life involves the mind's entire thought process.

When we are engulfed by God's grace, astonished at His love, possessed by the power of the Risen Christ, then everything we do is qualified by our faith. Whether we eat, or drink, or educate, or whatsoever we do, we will do it all to the glory of God. That is why we cannot be satisfied until our faith is expressed in our educational processes, especially in the education of our children. Education has to address itself to the whole man if it is going to accomplish God's purpose.

Patchwork Education

Educating the whole man is not something accomplished by taking a secular system and then tacking a little Christianity onto it, such as prayers, devotions, Bible readings, and perhaps a little "release time" catechism instruction. If that were all there were to it, we could well abandon our system of education by means of Christian schools and spend the money saved a lot more profitably elsewhere.

When we speak about educating the whole man, we are thinking about a Christian emphasis in the teaching of science, history, mathematics, literature, and civics as well as in Bible history.

In science we want our children to know that when they study the laws of nature they are studying the laws of God no less than when they learn the Ten Commandments. When they study history, we want them to learn to discern God's hand as He works out His plan for the ages and for the redemption of His people. When they study literature, we want them to learn to test other writers by Christian standards so they will learn to appreciate what is good, noble, and beautiful. We also want them to be able to recognize that which is false and which dishonors God. In civics, we want them to learn that government is ordained of God and deserves the loyalty and support of its citizens. We want them to learn to

recognize that honesty, decency, cooperation, and competition are based upon principles laid down by God for the structuring of an orderly society.

God in the Classroom

This is what we mean by educating the whole man. It means letting our faith influence the entire educational process. We are convinced that God and His Word must be a part of that process.

Eliminating God and the Bible from the school classroom, as the law of the land demands in government schools, does not really result in an attitude of neutralism. Rather it suggests to the mind of the child, if only by default, that God and religion are nonessential — an idea that is slowly strangling Western civilization. We cannot afford the mistake of an educational system which treats God as optional. Christian schools are not a luxury. They are a necessity. They provide us with an effective instrument for educating the whole man.

If an awareness of God's purpose is essential to education, then it is obvious that we cannot leave that task to the State. The State does not have the necessary equipment for the task. God has assigned other responsibilities to government. The responsibility for educating the whole man He gave to His Church when He said: "Feed My lambs," and to parents when He commanded: "Train up a child in the way he should go, and when he is old, he will not depart from it."

The heart of education must ever be the education of the heart. Only when education educates the whole man can that purpose be fulfilled.

JOEL C. GERLACH, Pastor
King of Kings Lutheran Church
Garden Grove, California

Sixth Annual Convention of Lutheran Collegians

(Continued from page 173)

the delegates met in committee to clean up old business and prepare for the business meeting on Saturday. In the evening we viewed slides on our Milwaukee and Peru Projects, and were then introduced to the candidates running for national office. At nine o'clock the day was concluded with a vesper service. All activities took place at the LaCrosse State University Student Union. The attendance totaled about 225.

On Saturday morning the business meeting convened at 8:30. Things discussed varied from new rules to make our work more efficient to reports on mission projects present and future. The following were elected to the national offices: Dale Schuesner of East Lansing, Michigan, as president; Thomas Horton of Flint as vice-president; Miss Mary Black of Bath, Michigan, as secretary; and Miss Marilyn Miller of LaCrosse, Wisconsin, as treasurer. The meeting recessed a number of times to permit groups to attend seminars on various activities. After the meeting, we had a banquet at Nino's Steak Roundup. The day ended with a hootenany at the motel.

Sunday morning we concluded our convention with a worship service at First Lutheran Church in LaCrosse.

The newly elected national officers were installed during this service. After that we headed for home.

Since this was my first convention, I cannot compare with the previous conventions. But I can say that I was deeply moved by the proceedings, especially by the mission work undertaken. Surely, it was the Holy Spirit's working within me that moved me to be concerned about such problems. This feeling of exhilaration was shared by many at the convention.

One final thought. I shall always remember the sermon given at the vesper service on Friday evening. The text was taken from the Pentecost story, with Peter's sermon as the theme. Peter was able to move the masses, but only through the Holy Spirit. The pastor compared this to our work as Lutheran Collegians. He said we had undoubtedly journeyed to the convention afire with holy ideas and with our halos shining brightly. He cautioned us against becoming pietistic and self-righteous. Also not to lord it over those less fortunate than we. I'm sure that everyone there examined himself and prayed God that we might all use our talents, with the help of the Holy Spirit, to work honestly with our fellow men and help them to make their peace with God.

MYRON WILLER

Direct from the Districts

DISTRICT REPORTERS

Any news in our congregations of more than purely local interest should be sent promptly to your District Reporter, who will transmit the materials once a month to the editor, after having cleared it with his respective District president. The items appearing in this column will be chosen by the editor, and the column will appear about once a month. The names of the District Reporters — all of them pastors — are:

Arizona:	William A. Meier 5237 W. Thomas Road Phoenix, Arizona 85031
California:	Armin K. Keibel 509 Roanoke Drive Martinez, California 94553
Dakota- Montana:	Gerhard H. Geiger Roscoe, South Dakota 57471
Michigan:	Richard W. MacKain 501 E. Smith Street Bay City, Michigan 48706
Minnesota:	Delbert Begalka 11 W. 88th Street Bloomington, Minnesota 55420
Nebraska:	Henry G. Meyer 627 Ensign Street Fort Morgan, Colorado 80701
Northern Wisconsin:	Paul H. Kolander 259 Montello Street Montello, Wisconsin 53949
Pacific Northwest:	Melvin F. Teske 9436 A. Street Tacoma, Washington 98444
Southeastern Wisconsin:	Harry Wiedmann 225 Madison Street Burlington, Wisconsin 53105
Western Wisconsin:	Darvin Raddatz 1000 Mary Street Beaver Dam, Wisconsin 53916

Arizona-California

Redeemer Congregation, Edna, Texas

May 3, 1970, marked the fifth anniversary of Redeemer Ev. Lutheran Church of Edna, Texas, and the celebration of the first anniversary of the dedication of its church building.

The history of Redeemer Congregation goes back to 1965, when a group of Missouri Synod members left their former congregation for confessional reasons, even as their former pastor, the Rev. G. Seager, had done previously. Contact was immediately made with the only Wisconsin Synod pastor then serving in Texas, the Rev. Robert Neumann of Calvary Congregation, Dallas. Pastor

Neumann served the group until July of that year, when the Rev. Vilas Glaeske was ordained and installed as Redeemer's pastor. Since then there have been two further changes in the pastorate. Pastor Glaeske was succeeded by the Rev. James Neffendorf, who in turn was succeeded by Pastor Frederick Grunewald.



Redeemer, Edna, Texas

Members of Redeemer purchased the site for their church in July 1967. Groundbreaking took place on June 13, 1968, and the cornerstone was laid on November 17. Dedication day was April 13, 1969. The building consists of a sanctuary, four Sunday-school classrooms, and a pastor's office. After the framing of the structure, the work on the building was completed totally by congregational labor.

Minnesota

Groundbreaking in St. Louis County, Missouri



Martin Luther Site

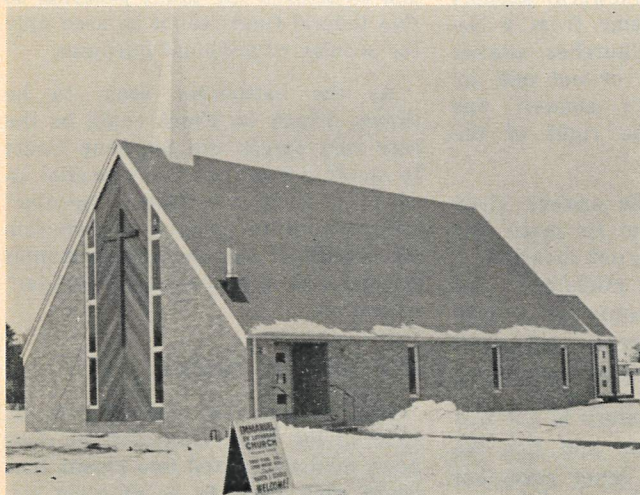
Groundbreaking for the new Martin Luther Ev. Lutheran Church, St. Louis County, Missouri, was held on Sunday, March 1, 1970, at the congregation's property at 10151 Sappington Road and Interstate 244.

The 3,300-square-foot building, with sanctuary seating for 150, plus fellowship and Sunday-school area, will be the first unit of a total church plant to be built in the future. The cost of the present project is \$85,000, the Synod Church Extension Fund supplying \$45,000 of the money. The congregation, organized in November 1967, numbers 131 souls, of whom 80 are communicants. Martin Luther's pastor is the Rev. Roger Zehms.

Dedication at Immanuel, Willmar

On a very cold winter day, January 18, 1970, hearts were warm with joy and gratitude as the members and friends of Immanuel Ev. Lutheran Church, Willmar, Minnesota, gathered to dedicate its first permanent house of worship. Attendance at the two services numbered 374 in spite of the —38 degree temperature.

At the service of dedication the Rev. Gerald Schroer of Toledo, Ohio, a son of Immanuel Congregation, addressed the assembly on Psalm 100, taking as his theme: "Open Now Thy Gates of Beauty." In the afternoon the Rev. Emil Peterson spoke on Genesis 22:9: "This Church — An Altar Built for God." Pastor Peterson, of St. James, Minnesota, is chairman of the Minnesota District Mission Board.



Immanuel, Willmar, Minnesota

The history of Immanuel Congregation began with the request of four families for Wisconsin Synod services. Exploratory services were begun in December 1963, and the congregation was organized in August 1964. In July 1965 Martin J. Scheele, the present pastor, was ordained and installed as Immanuel's first full-time pastor.

A three-acre tract was purchased in 1965 with a Church Extension Fund loan. A parsonage was dedicated on October 1966, the basement serving as place of worship until the congregation occupied its new chapel. Immanuel numbers 120 souls, of whom 81 are communicants.

After five and a half years of worshiping in a labor hall, an old rented church building, and the parsonage basement, the members of Immanuel are deeply grateful to God for permitting them to build this house of worship, and also to the members of the Wisconsin Synod whose gifts to the Church Extension Fund financed it.

May God make this house of worship a useful tool in spreading the Gospel of salvation in Christ Jesus!

Michigan

Confirmation at Howell, Michigan

On Easter 1970, 10 persons were received into membership in Prince of Peace Lutheran Church, a new mission recently opened by our Synod in Howell, Michigan. Mr. and Mrs. Donald Riess and Mrs. Beatrice Gantner were accepted as communicant members after having satisfactorily completed a study of Christian teaching and finding themselves in agreement with the Word of God. Mrs. Gantner, her daughter Leslie, and the six Riess children ranging in age from 3 to 16, received



Pastor Richard Warnke and the Riess and Gantner families.

the new birth which Christ offers in His Sacrament of Holy Baptism.

"Since this joyous event was part of the Easter service in a mission church, several features were somewhat different than they would have been in one of our long-established congregations," reports the Rev. Richard Warnke. The service, attended by 87 people, was conducted in a rented public-school gymnasium, decorated with living Easter flowers. The attractive font was made almost entirely of paper by the schoolchildren of a neighboring congregation. It is clear that God does not need costly church buildings or expensive church furniture to have His Word proclaimed effectively.

Colonial Conference

New Member Welcomed at Pastoral Conference

St. Paul's Lutheran Church, Ottawa, Ontario, and its pastor, the Rev. Thomas Pfothenhauer, recently became members of WELS for confessional reasons. Pastor Pfothenhauer attended the pastoral conference in East Brunswick in January 1970 along with seven other WELS pastors and Pastor Paul Madson of the ELS. Future expansion into fields such as Raleigh, North Carolina, and Allentown, Pennsylvania, were discussed at this meeting. The Colonial Conference now consists of nine congregations and preaching stations.

Looking at the Religious World

INFORMATION AND INSIGHT

CELL CHRISTIANITY

Are there any Christians left in China, a land that for 20 years has been under Communist control and for three years has been in the throes of a "Cultural Revolution" with its violent purges and persecutions? Red Guards boast that all religious buildings and their "superstitious relics" have been destroyed or converted to "proletarian uses."

Despite the absence of any open and public church activity, however, the Church lives on, according to a recent report by a Chinese journalist, Paan Ming-to. Home congregations, or cell-structure churches, have been formed — with meetings limited to 10 because of the danger, and even to four in large cities.

Christian workers go from cell-meeting to cell-meeting leading Bible studies and exhorting and comforting the faithful. The believers cling tenaciously to their religion and cheerfully support the workers who serve them.

A sad note is the average age of the worshipers at these cell-services. Few people under 25 years of age are to be found. Even that statistic will not cause us to despair altogether for the future of Christianity in China. The Word endures. The Church shall never perish.

CORE CHURCH CONFLICT

First Spanish United Methodist Church, numbering 138 members and located in the heart of El Barrio, one of New York's worst slums, has in recent months been involved in difficulties and conflicts that mirror, in one way or another, some of the major religious issues of our day.

Last fall the Young Lords, a group of militant Puerto Rican youths, requested space in First Spanish to operate a breakfast program, a day-care center, and a so-called "liberation school." After considerable discussion congregation officials denied the request.

During three Sunday services in December the Young Lords attempted to press their demands on the members. On the fourth, using railroad spikes and a hammer carried in a violin case, the Lords barricaded the doors after expelling worshipers. For 11 days they occupied First Spanish and administered their programs. Court action and 105 arrests finally ended the occupation.

Since then civic and religious groups have been engaged in strenuous dialog over the issue. Many have been applauding the efforts of the Young Lords to force the congregation to play a "relevant" role in its slum community. Lukewarm support for First Spanish came from a National Council of Churches worker who said: "Whether or not one approves the church's answer, one should recognize the right of the church to say no."

We approve of the answer given by First Spanish that its main role in the community is not to act as a social agency but to minister to the spiritual needs of people and to give meaning and stability to their lives through the preaching of the Gospel.

The moral of the story is not that churches should shun and flee the trying tasks in the inner core, but that they should be energetically about the Lord's business there.

LEGAL SHOWDOWN IN 1971

The case is *Tilton vs. Finch*. It involves the legality of including church-related colleges in the construction grants program of the Higher Education Facilities Act of 1963. The U. S. District Court for the District of Connecticut has ruled that four Roman Catholic colleges and universities may share in the program. An appeal to the U. S. Supreme Court is being made, and a decision is expected in the spring of 1971.

What adds to the significance of the case is the fact that the appeal is being directed by Leo Pfeffer, con-

sidered by many to be the ablest advocate of strict separation of Church and State in legal circles. It is Pfeffer's contention that no tax monies can be used to aid religious institutions because of the 1947 *Everson* ruling: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion."

In its ruling the District Court argued that in the pertinent 1963 enactment Congress was concerned about the secular purpose of increasing American college enrollment and had structured the grant program so that federal funds could be used only for secular educational purposes.

As the battlelines seem to be drawn, *Tilton vs. Finch* could be the case that forces the Supreme Court to speak out on the controversial issues of what constitutes "secular" education in the program of a church-related school and whether tax monies may be used to support such "secular" education.

1970 IDES OF MARCH

Just before and after March 15, 1970, in the short span of three days news media reported two events that could well prove to be of great significance for the religious scene in the years, perhaps even centuries, to come.

On March 13, in St. Louis representatives of nine denominations rose to sing the Doxology after commending a revised draft of the Plan of Union for a new Church of Christ Uniting (COCU) to "the member churches and to all Christians for study and response." How much of the plan will be adopted and by how many of the denominations remains to be seen, but the sponsors express the hope that COCU will become the major grouping of Protestants in the future.

March 16 was the publication date of the complete *New English Bible*.

Again, it cannot yet be said whether the NEB will prove to be the modern replacement for the King James Version that is generally used by English-speaking Protestants throughout the world; but that is certainly the hope of the NEB translation team.

All of us have reservations about the unionistic COCU which desires merger but is not concerned about doctrinal differences. We will not want to become involved. Many of us will have our reservations about the *New English Bible* as a whole and especially its rendering of certain passages. However, whether we approve or not, very significant religious news was made during the middle days of March.

ECOLOGY THEOLOGY

If you have been waiting for some ecclesiastical response to today's growing concern for the environment, you will not be disappointed. The Faith-Man-Nature Group, an organization that has actually been in operation since the early 1960's, held its 1969 colloquium at Warrenton, Virginia, November 28-30, 1969, and continued its efforts to develop what it calls a "creative ecological theology."

Added to the list of expected "deplores" was the item: "We deplore the mindless adulation of growth. Population size and consumption levels must be proportional to the carrying capacity of the environment." Re-

ports indicate that the practical concern of the conference repeatedly came to focus on the population explosion. It placed population control as the first item on the world's ecological agenda.

There is much point and value in an ecology theology for our time. Emphasis on the stewardship of environment is very much in place for those who confess the First Article of the Apostles' Creed and glorify their Creator and Preserver. However, that theology will only be worthy of its name if it rests soundly on the truths of the First Article and promotes the will of the Creator for His creation.

EDWARD C. FREDRICH

A point often urged in favor of one or the other of many present-day versions of the Bible is that it "makes easy reading," or that it is one to which we can "relate."

Let no one think that we oppose putting the Bible into the language of the people. That would be to deny our Lutheran heritage. The great Reformer not only worked assiduously at his translation, but also at improving it from the time of the first appearance of the German New Testament in 1522 until his death. So far as this can be said of anyone anywhere, it can be said of Luther that he created the language into which he translated the Bible, the language we know as modern High German. Before the time of Luther, the German language had been subdivided into an endless variety of dialects, each used and understood in its own little province. With his translation of the Bible Luther gave his people a single form of speech, one which rapidly became a standard for the many principalities of the Land of the Reformation.

Luther's aim, as he phrased it, was to make the Apostles and Prophets speak an understandable German, the way a man out in the field, a child at play, or a housewife at her daily duties would put things.

The Problem in Translating

Interested as he was in translating into a "modern" form of speech, Luther nevertheless frankly acknowl-

Treasure in Earthen Vessels

DIGGING FOR THE MEANINGS OF WORDS

edged the one great danger that always besets such an undertaking. That is the danger of being satisfied with a crisp, clear, and readily understandable translation of the Biblical word or passage, and of being content to sacrifice a goodly share of the intended sense for the sake of using contemporary expressions.

It happens time and again that no single word in the language into which the text is being translated can adequately convey the original thought. On such occasions, Luther said, he and his coworkers did not depart far from the letter-for-letter rendering, but let the word stand there as it was. If no single German word served the purpose, Luther felt it better to allow the reader or interpreter to supply the full meaning rather than use some familiar word that would sadly undertranslate and, therefore, mistranslate the original.

Matthew 6:2

An example of this is the word rendered, "*They have their reward*" in Matthew 6:2. The word is a common Greek verb meaning "to have." It is compounded by an adverb which has the sense of "away," so that the word according to its letters would mean "have away." But by the time of Christ this verb had developed a

special, an almost technical meaning, wherever Greek was used. On a receipt, for instance, the word means: "I have received payment in full; I have no further claim on my former debtor."

With this insight into the everyday use of the word, the meaning of our Lord's words in Matthew 6:2 becomes forceful indeed: "People who give their gifts to charity merely in order to make an ostentatious display thereby, have already received all the reward they could expect to get. By their very act they have issued a receipt: 'Paid in full; nothing further due me.'"

In the example just given, the New Testament writers had at hand a word that would be understood readily in the sense in which it was intended. But how about that large area where the Gospel of salvation expresses thoughts somewhat similar to those expressed by words used in the secular world, but where these words cannot convey the full Gospel meaning?

Redemption

Here the inspired Apostle Paul time and again has shown us how he could make pagan Greek convey the message of the Holy Spirit. The thought of "redemption" occurs often

in the New Testament. To us it conveys at once the full scope of the active and passive obedience of Christ for our salvation. But where was there a word in the Greek language that could convey this thought? The Apostle used a word that at least pointed in the direction he wanted to go: the Greek word for the *redemption* of a captive in war and for the *manumission* of a slave. In each of these usages the word included the thought of certain requirements

to be fulfilled by the slave or the war captive. None of these overtones were left in the word by the Apostle in his use of it. He emphasized the great central theme of this word, *the actual setting free from a former state of bondage*. To make sure that no one would bring along the many other elements connected with redemption or manumission in the heathen world, Paul regularly added something that would cause the reader to hurdle

right over these other elements and let him arrive at the final grand truth of the Gospel of salvation. For Paul, it is "the redemption that is in Christ Jesus" (Rom. 3:24); "the redemption through His blood, the forgiveness of sins" (Eph. 1:7); "the redemption through His blood, even the forgiveness of sins" (Col. 1:14).

No one could misunderstand the Apostle here!

FREDERIC E. BLUME

Editorials

(Continued from page 171)

Faith trusts in God and His Word, irrespective of proof or the absence of it. Jesus stated it very simply: "Except ye become as little children ye shall not enter into the kingdom of heaven." A little child lives by faith rather than by reason. When his parents tell him something, he believes it, not because he has figured it out,

but because he trusts his parents. This is a simple but accurate illustration of the faith through which man is brought into harmony with God.

Faith may be uncool these days, but its importance is in no way related to its prestige among men. And in our approach to God and His Word faith rather than human ingenuity is what is needed, today as always.

IMMANUEL G. FREY

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College petitions the members of the Synod to nominate qualified candidates for a professorship in the Religion-Social Studies department with teaching responsibilities in both religion and history. The nominee who accepts the call will be expected to pursue a graduate program in history. It is hoped that his interests will be such that some studies in the history of the Far East can be included in any graduate program.

The nominations with all pertinent data should be in the hands of the secretary by June 12.

Gerhard C. Bauer, Secretary
8730 Nicollet Ave
Bloomington, Minn. 55420

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College petitions the members of the Synod to nominate qualified candidates for a professorship in the field of mathematics.

Nominations with all pertinent data should be in the hands of the secretary by June 12, 1970.

Gerhard C. Bauer, Secretary
8730 Nicollet Ave
Bloomington, Minn. 55420

CALL FOR NOMINATIONS

The Board of Control of Dr. Martin Luther College petitions the members of the Synod to nominate qualified candidates for a professorship in the field of music theory and organ instruction.

The nominations with all pertinent data should be in the hands of the secretary by June 12, 1970.

Gerhard C. Bauer, Secretary
8730 Nicollet Ave
Bloomington, Minn. 55420

CALL FOR NOMINATIONS — WISCONSIN LUTHERAN SEMINARY

The Seminary Board of Control invites the members of the Synod to nominate candidates for the twelfth professorship which has been assigned to the fields of Church History and Christian Education. Submit nominations no later than June 12, 1970, to

Pastor Emil G. Toepel, Secretary
614 East St.
Baraboo, Wis. 53913

CALL FOR NOMINATIONS — WISCONSIN LUTHERAN SEMINARY

The Seminary Board of Control invites the members of the Synod to nominate candidates for the thirteenth professorship which has been assigned to the fields of Systematic Theology and Homiletics. Submit nominations no later than June 12, 1970, to

Pastor Emil G. Toepel, Secretary
614 East St.
Baraboo, Wis. 53913

CALL FOR NOMINATIONS

Since permission has been granted for the calling of a fifteenth professor, the Board of Control of Michigan Lutheran Seminary asks the membership of the Synod to submit nominations for this position. The nominees should be qualified to teach in the fields of Latin, religion, and history. Nominations should be in the hands of the undersigned no later than June 11, 1970.

Milton Bugbee, Secretary
MLS Board of Control
210 S. Alp St.
Bay City, Mich. 48706

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 LUTHERAN 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

GRADUATION SERVICE AND CONCERT Wisconsin Lutheran Seminary

The current school year at our Theological Seminary, Mequon, Wis., will close with a special graduation service on Tuesday, June 2, 1970, at 10 a.m. The Seminary Chorus will present the annual closing concert on the evening before, June 1, at 7:30.

All friends of our Seminary are cordially invited.

Carl Lawrenz, President

DMLC COMMENCEMENT

You are invited to attend the following commencement activities at Dr. Martin Luther College:

Thursday, June 4
Commencement Concert — 8:15 p.m.

Friday, June 5

Graduation Service — 10 a.m.
Conrad Frey, President

MATRON — NORTHWESTERN LUTHERAN ACADEMY

Since Mrs. Irene Rauschke, a matron at Northwestern Lutheran Academy, has indicated that she will not be returning next year, the Board of Control is seeking someone to occupy this position beginning with the 1970-1971 school year. Although not absolutely necessary, it would be desirable if this individual could also help in the girls' physical education department. If you are interested, or if you know of anyone who might be interested in this position, please contact the undersigned as soon as possible.

NLA Board of Control
Pastor David Krenke
620 Ninth Street West
Moberge, S. Dak. 57601

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT CONVENTION

Date: June 23-25, 1970.
 Place: Glendale, Ariz., Grace Church at W. Palmyra and 56th Aves.
 Time: 9 a.m. Check-in time and final registration. Opening service 10 a.m.
 Essayist: Rev. Robert J. Voss, executive secretary of the Synod's Commission on Higher Education, on "Educational Imperatives in the 70's."
 Housing information: Pastor R. H. Zimmermann, 5542 W. Palmyra Ave., Glendale, Ariz. 85031; phone (602) 937-7636.
 Attendance: Delegates are expected to remain until the close of the convention.
 Visitors: All in the Southwest at the time are invited to attend!
 Armin K. E. Keibel, Secretary

DAKOTA-MONTANA

DISTRICT CONVENTION

Dates: June 23-25, 1970.
 Place: Northwestern Lutheran Academy, Mobridge, S. Dak.
 Opening: Communion service, June 23, 10 a.m., C.D.T., at Zion Ev. Lutheran Church.
 Preacher: Pastor Walter Sprengeler, Bowdle, S. Dak.
 Essayist: Prof. K. G. Sievert of Northwestern Lutheran Academy.
 Essay: "The Preaching of the Gospel on the Dakota-Montana Prairies."
 Agenda: "Report to the Nine Districts," and reports of the standing committees.
 All pastors and delegates are reminded to bring their own bedding for lodging in the NLA dormitories.
 Arnold E. Lemke, Secretary

MINNESOTA

MANKATO DELEGATE CONFERENCE

Date: June 14, 1970.
 Time: 2 p.m.
 Place: St. Paul's Ev. Lutheran Church, St. James, Minn.
 Agenda: Discussion of Report and Memorials to the Districts; Election of Conference officers.
 Steven G. Stern, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN-NORTH DELEGATE CONFERENCE

Date: Sunday, June 7, 1970.
 Time: 2 p.m. to 4 p.m.
 Place: North Trinity (N. 37th and West Custer), Milwaukee, Wis.
 * * *

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

DISTRICT CONVENTION

Date: June 8-10, 1970.
 Place: Northwestern College, Watertown, Wis.
 Opening Service: 10 a.m.
 Further information will be sent directly to each pastor, teacher, and congregation.
 H. Winkel, Secretary

NOMINATIONS — NLA

The following men have been nominated for the position of Dean of Students and Professor of English at Northwestern Lutheran Academy, Mobridge, S. Dak.:

Pastor Donald Bitter — Fort Atkinson, Wis.
 Pastor Le Roy Dobberstein — Rapid City, S. Dak.
 Pastor Charles Flunker — Newton, Iowa
 Pastor William Leerssen — Winner, S. Dak.
 Pastor Mark Liesener — Brookfield, Wis.
 Pastor Jon Mahnke — Eugene, Ore.
 Pastor Paul Manthey — Milwaukee, Wis.
 Pastor Robert Mueller — Livonia, Mich.
 Pastor Marcus Nitz — Tucson, Ariz.
 Pastor Richard Pankow — Crete, Ill.
 Pastor Keith Roehl — Grove City, Ohio
 Pastor George Rothe — Bismarck, N. Dak.
 Pastor Jim Schneider — Ontario, Wis.
 Pastor Wayne Schulz — Aberdeen, S. Dak.
 Pastor Robert Sievert — Onalaska, Wis.
 Pastor Edward Stelter — Two Rivers, Wis.
 Pastor Paul Wilde — Lake Mills, Wis.
 Mr. Richard Winter — Manitowoc, Wis.
 Mr. Theodore Zuberbier — Waukegan, Ill.

Any correspondence regarding these candidates should be in the hands of the undersigned no later than May 28, 1970.

Board of Control
 Northwestern Lutheran Academy
 Pastor David Krenke, Chairman
 620 Ninth Street West
 Mobridge, S. Dak. 57601

1970 CAMP CROIX SEASON

The 1970 Camp Croix youth camp season is July 5-11 and July 12-18 (grades 4-8) and July 19-25 (grades 9-12). Camper- and counselor-enrollment forms are available from:

Mr. Werner Lemke
 1464 Blossom Lane
 St. Paul Park, Minn. 55071

NOMINATIONS — MLA

The following men have been nominated for the professorship at Martin Luther Academy to teach Latin and Religion.

Rev. Dale Arndt, Newburg, Wis.
 Prof. George Baer, Watertown, Wis.
 Rev. Donald Bitter, Fort Atkinson, Wis.
 Rev. Jerome Braun, Altura, Minn.
 Rev. Thomas Franzmann, Citrus Heights, Calif.
 Rev. William Goehring, Aurora, Nebr.
 Rev. Edgar Herman, Flat Rock, Mich.
 Rev. Max Herrmann, Mauston, Wis.
 Rev. Martin Janke, Fond du Lac, Wis.
 Rev. Richard Kuckhahn, Batesland, S. Dak.
 Rev. Mentor Kujath, Wauwatosa, Wis.
 Prof. David Kuske, Lake Mills, Wis.
 Rev. Paul Nitz, Milwaukee, Wis.
 Prof. Jackson Petrie, Fond du Lac, Wis.
 Rev. Reginald Pope, Mequon, Wis.
 Rev. Darwin Raddatz, Beaver Dam, Wis.
 Rev. James Schneider, Ontario, Wis.
 Mr. Ronald Stelter, Watertown, Wis.
 Prof. Wayne Ten Broek, Moberge, S. Dak.
 Rev. Alvin G. Werre, Clatonia, Nebr.

Rev. Richard Wiechmann, Maitland, Fla.
 Mr. Richard Winter, Manitowoc, Wis.
 Rev. Herbert Winterstein, Grafton, Wis.

The Board of Control of Martin Luther Academy will meet on the campus at 4:30 p.m. on June 5, 1970, to call a man from this list. Correspondence concerning these nominees should be in the hands of the secretary no later than June 4, 1970.

Mr. Ervin Walz, Secretary
 Board of Control
 Martin Luther Academy
 17 First St. N.E.
 Fairfax, Minn. 55332

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

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, Euliss, 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

ORDINATIONS AND INSTALLATIONS

Installed

Pastor

Birkholz, Gerhard W., as pastor of St. Paul's Ev. Lutheran Church, Litchfield, Minn., by R. Reimers, assisted by M. Lenz, T. Bauer, D. Bode, G. Fuerstenau, M. Scheele; April 19, 1970.

CHANGE OF ADDRESS

Pastors

Gast, Kenneth A.
 1651 Cedardale Drive
 Belvidere, Ill. 61008

Karrer, Louis F.
 6800 N. 76 St.
 Milwaukee, Wis. 53223

Kogler, F. A.
 3307 State Street
 Eau Claire, Wis. 54701

Plocher, Karl M.
 9530 Perry Lane
 Overland Park, Kans. 66212

NEW ITEMS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"Duties Of The Altar Guild"—This Concordia 66-frame color filmstrip, with Leader's Guide, was prepared to give information, guidance, and inspiration. It should help new members learn the basic requirements of altar guild membership and at the same time serve to improve the work of experienced members. For all altar guild members, new and old, as well as for pastors, it should prove helpful as a ready reference and guide. It is divided into three parts: I—Paraments and Vestments (frames 1-20); II—Communion Vessels and Linens (frames 21-44); III—Functions and Duties of the Altar Guild (frames 45-66). Please order by number: FS-332-DAG.

* * * * *

"Symposium For UsheroLOGY"—This new filmstrip in an interesting manner portrays the attitudes we expect to find in a good usher. The cartoon treatment of the subject and the fanciful musical score provide an enjoyable approach to the art of church ushering. Our congregations will find the filmstrip interesting and helpful in recruiting and motivating ushers for services in their churches. The filmstrip is in color and is supplied with a 33-1/3 rpm. record as well as printed commentary. Ushering helps in booklet form are also included in the pack. Time approximately 10 min. Order by number: FS-333-SFU. Order from:

Audio-Visual Aids
% Mr. Gilbert E. Boettcher
3512 W. North Avenue
Milwaukee, Wisconsin 53208

**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.

- Alaska Kenai Peninsula*
- Arizona Yuma*
- California Novato (Marin County)*
Oceanside
Pasadena*
Riverside
Torrance*
Victorville*
- Connecticut Danbury
- Florida Fort Myers*
Jacksonville*
West Palm Beach*
- Illinois Aurora
Palatine
Peoria
- Indiana Fort Wayne
- Louisiana Slidell (New Orleans)
- Maryland North Washington Area
- Massachusetts Pittsfield
- Michigan Howell
Jackson
Montrose
- Minnesota Brainerd
Excelsior
Inver Grove Heights*
- Montana Bozeman*
- North Dakota Jamestown*
Minot*
- Ohio North Columbus*
- Oklahoma Tulsa
- Oregon Bend*
Corvallis*
- South Dakota Huron*
Pierre*
- Texas Angleton/Freeport
Austin
Fort Worth*
- Utah Salt Lake City*
- Virginia Norfolk
- Washington Bremerton*
Kennewick (Richland-Pasco)
- Wisconsin Cedarburg*
Hubertus*
- Hawaii Honolulu

CANADA

- British Columbia Kelowna
Alberta Barrhead*

*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

NAMES REQUESTED

A canvass will be made in the Nashville, Tenn., area early this summer. Please send names of WELS families or prospects in this area to Pastor John Raabe, 1080 Alfred St., Brookfield, Wis. 53005.

**REQUEST FOR NAMES
FERGUS FALLS, MINNESOTA**

The Minnesota District Mission Board is attempting to evaluate the possibility of beginning a WELS mission in Fergus Falls. If you know of persons in this general area who would be interested, please send their names, addresses, and pertinent information to:

Rev. R. Winters
510 Idaho Ave.
Morris, Minn. 56267

**NEW PLACE OF WORSHIP
Hope Ev. Lutheran Church
Belvidere, Illinois**

Services are now being conducted at our new, lower-level chapel at 1651 Cedardale Drive, just off of By-Pass 20.

Sunday School — 9:15 a.m.
Worship Service — 10:30 a.m.

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

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.

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

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