



THE NORTHWESTERN Lutheran

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July 5, 1970



BRIEFS by the Editor

Our readers will want to know of the action taken by our brethren of the Confessional Lutheran Church of Finland at a special synodical convention held on April 11, 1970, at Helsinki. Subject of this convention was the relationship of this small church body to The Lutheran Church — Missouri Synod, with which she had been in fellowship for almost 50 years. Our Finnish brethren, too, were concerned about the doctrinal aberrations being tolerated in the Missouri Synod and her decision to establish fellowship with The American Lutheran Church. The following statement was released by the Rev. Markku Särelä, President, on May 25:

"The Confessional Lutheran Church of Finland (former: The Free Ev. Luth. Church of Finland) has in her special convention on April 11, 1970 at Helsinki resolved to give up the church fellowship with The Lutheran Church — Missouri Synod.

"This resolution is caused by the fact that The Lutheran Church — Missouri Synod has in her conven-

tions 1965, 1967, 1969 officially accepted new and doctrinally lax principles used by the ecumenical movement of today. The Lutheran Church — Missouri Synod is following these principles in her own work as well as in her relations to other churches — in contradiction to her former confessional position.

"The congregations of the Confessional Lutheran Church of Finland have examined and accepted this resolution."

This action was a difficult step for our Finnish brethren to take, but one clearly demanded by God's Word. May God continue to bless them in their concern for His Word and for the Lutheran Confessions!

On Memorial Day a five-panel stained glass window was dedicated at St. Paul's Lutheran Church, Milwaukee, in memory of Cpl. Jerome A. de Galley, who died on March 31, 1969, of wounds received in Vietnam. Jerome was the son of Pastor and Mrs. James de Galley, and was a 1968 graduate of the Layton School

of Art. Jerome designed the official emblem for The Lutheran Women's Missionary Society of our Wisconsin Synod. Our readers may well consider this window a memorial to all those in our Synod who have given their lives in the service of our country. The panels also depict the greater commission which every child of God has on earth. The center panel pictures Christ with the Vine and the Tree of Life. The panel on the left pictures children of all races coming to Christ; the one on the right, adults. On the extreme left is the lamp of faith with the words of Christ: "I am the Way, the Truth, and the Life." On the right is the heavenly Jerusalem with the words: "Follow Me!" It is good to be reminded to love our earthly country; it is even better to be reminded that we have a heavenly country through Jesus Christ our Lord!

Of interest to members of our Synod is the news that Pastor Adolph Harstad, chaplain at the Bethesda Lutheran Home, Watertown, Wisconsin, since 1953, has accepted a call as assistant at Holy Cross Lutheran Church, Madison, Wisconsin, whose pastor is President G. M. Orvick of the Evangelical Lutheran Synod. Pastor Harstad previously served as president of the Evangelical Lutheran Synod (1946-1950) and before that edited the LUTHERAN SENTINEL, the official publication of his Synod. Pastor Harstad ended his services at the Bethesda Home on May 31st.

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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Editorials

A Day for Patriotism Last year, according to the *Milwaukee Journal*, known Communists made 60 public appearances on college campuses, and Black Panthers 189. Black Panthers received speaking fees of up to \$1,900 for each engagement, plus transportation costs.

Without fail these speakers reviled the leaders of our national government, in particular the President and the Vice President of the United States. Their language was often intemperate, vile, and obscene as they denounced our elected authorities.

It was not only radical college students who were party to these denunciations and revilements. Rogue faculty members abetted the vilifications, and derelict college presidents sanctioned them. But thousands of "decent" faculty members and students made the defamations possible by tolerating them.

One college president, Miller Upton of Beloit, has had pangs of conscience about his role in such denunciations. He apologized to President Nixon for the "cruel injustices" that have been foisted on him by the academic community. Upton wrote to Nixon: "There are few college campuses, if any, where Vice President Agnew, or any member of your cabinet for that matter, could speak without disruption and even physical abuse and intimidation.

"But a convicted murderer, dope peddler, or one committed to the forceful overthrow of the government will receive not only a respectful hearing but will be paid a handsome honorarium in addition."

A salute to Miller Upton for disowning what millions of Americans should disown this Fourth of July, 1970. Too many Americans, also of our own confession, have not apologized for "cruel injustices" to those who bear the crushing burdens of national authority; too many silent citizens have not begged pardon for not having spoken out against harmful revilement of a nation through which God has given blessings without measure to us its people and to millions in other lands.

Patriotism and love of country are virtues God has ordained. The Fourth of July, 1970, is a time to remember them.

CARLETON TOPPE

Non-Instant Ministers Four minutes of paper work and a "free-will offering" will qualify any man, woman, or child for ordination into the ministry of the Universal Life Church. For \$20 and another four minutes' paper work a "doctor of divinity" degree will be conferred upon those who request it. Since 1962 approximately 250,000 persons have become instant ministers through this service, offered by a self-proclaimed California "minister," who, incidentally, can neither read nor write. One couple thus qualified for special airline clergy rates and flew to Las Vegas every weekend for rather obvious but unspecified purposes.

On May 19 thirty-two calls into the ministry were assigned to graduating students of Wisconsin Lutheran Seminary. In preparation for their assignment most of these students had studied for four years in one of our Synod's preparatory schools, for another four years in our pre-ministerial college, and for a final three years at our Seminary. In addition, they had served for one year under supervision in parishes in order to gain practical experience—a total of twelve years of preparation for their calling.

Far from envisioning high-paying positions in localities of their choice, with weekend junkets to plush resorts at reduced rates, these candidates expressed themselves as willing to go anywhere they were sent at whatever salaries offered, the latter being in some cases less than they had been earning in part-time secular jobs as students.

The rigid disciplines to which these candidates for the holy ministry have subjected themselves and the sacrifices which they have made do not guarantee that they are now perfect either in character or competence, nor do they conceive of themselves in that light. These things do, however, indicate that our standards for the ministry are high and our ministerial candidates dedicated, as Scripture requires.

May the Lord of the Church keep it that way!

IMMANUEL G. FREY

Strange Illness Thirty patients, aged 3-12, had two things in common: they lived on U.S. Air Force bases, and they suffered from nervousness, fatigue, headache, loss of sleep, belly-ache, and sometimes vomiting. Doctors ran the usual tests, and prescribed the customary medicines—to no avail. Only after intensive examination of the children's habits, did the truth come out. The youngsters were spending 3-6 hours a day watching television.

It is a sad commentary on the physical un-fitness of American youth. But many fear the disease goes deeper. The Judiciary Committee of the U.S. Senate reports that crime, violence, brutality, sadism, and eccentric sex on the TV screen must be regarded as a major factor in the rising tide of reckless rebellion.

The networks tend to deny it, of course, contending their programs do not make a lasting impression on a child. You can bet they don't say that when selling one minute of prime time to a sponsor for \$70,000! What parent has not heard his child humming a television commercial!

The U.S. Senate does not tell us, but the Bible does: "The imagination of man's heart is evil from his youth." What if that adolescent heart, already inclined toward evil, is regularly influenced by evil and more evil?

Many bemoan this fact in mock horror. Others post irate letters. Networks respond that they are "only

(Continued on page 227)



Studies in God's Word

Rejoice In Abraham's Promised Seed!

Hebrews 11:11-12

Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

In an encounter with Jesus the Jews once boasted that Abraham was their father. As far as the blood that flowed through their veins was concerned, they were right. But spiritually they had no claim whatsoever on kinship with Abraham. "If ye were Abraham's children," Jesus told them, "ye would do the works of Abraham" (John 8:39).

Spiritually, the unbelieving Jews were the children of the devil. If they had been true sons of Abraham, they would have believed in Jesus as Abraham did. Jesus testified to Abraham's faith in Him when He declared, "Your father Abraham rejoiced to see My day: and he saw it, and was glad" (John 8:56).

With the eyes of faith Abraham looked into the future and rejoiced in the fulfillment of God's promise to send a Savior who would deliver all men from sin and sorrow, from death and hell. This Savior, God had said, was to come from Abraham's seed. He was to be one of Abraham's descendants.

God's Promise

When God called Abraham, He gave him the promise, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will

bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed" (Gen. 12:2, 3). With these words God indicated that the Savior, the Seed of the woman whom He had promised to Adam and Eve immediately after their Fall into sin, would come from Abraham's loins. He would be born in the family of Abraham, but the blessing He would bring, the blessing of salvation, would accrue to all the families of the earth.

What an honor and what a privilege God accorded to Abraham! Joyfully and thankfully Abraham received this promise with a believing heart. Eagerly and expectantly he awaited its fulfillment.

But the years went by, and still Abraham and his devout and devoted wife, Sarah, had no children. Perplexed by this, Abraham asked God whether he should designate his chief steward, Eliezer of Damascus, as his heir. But God answered, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:4). Then God directed Abraham to look up to the sky. "Tell the stars, if thou be able to number them," He urged. "So shall thy seed be" was His promise.

Abraham's Faith

Abraham embraced God's promise with childlike faith. "He believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6).

The Apostle Paul in his Epistle to the Romans focuses our attention on the exemplary, unquestioning faith of Abraham, "who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was

about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness" (Rom. 4:18-22). That it was imputed or accounted to him for righteousness is recorded in the Scriptures, as Paul reminds us, not for Abraham's sake alone, "but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead" (Rom. 4:24).

What an example of faith Abraham is! How we who by God's grace are Abraham's sons and daughters in a spiritual sense ought to strive to follow in his footsteps! How often, however, our faith fails to measure up to his! Don't we frequently become impatient if God does not answer our prayers as speedily as we would like? Don't we often become discouraged and begin to doubt God's promises? Aren't we tempted to question His willingness or ability to carry them out? Aren't we inclined to discredit His love?

God may permit sickness or sorrow, hardship or heartache to come to us. How prone we are then to forget His assurance that "all things work together for good to them that love God" (Rom. 8:28)! If we lose our job or become permanently disabled, if we are seriously injured in a traffic accident or wounded in war, don't we tend to worry about the future? Aren't we tempted to ask, "If God really loves me, would He have permitted this to happen to me?" Aren't we apt to forget the Savior's admonition to seek first the kingdom of God and His righteousness and His never-failing promise that He will provide for all our physical and ma-

terial needs (Matt. 6:33)? Or it may be that we are suddenly troubled by our sins. We doubt God's promise of forgiveness. Our misdeeds are too monstrous, our guilt too great!

All such doubts and fears are evidence of unbelief. They are the poisoned shafts of Satan. They dim our joy in Jesus, Abraham's promised Seed. Only if we keep our eyes firmly fixed on God's faithful promises, as Abraham did, will such doubts be dispelled and the devil's fiery darts deflected. God's Word works faith. It engenders hope. It steadies and strengthens us. It lifts us up when we falter and assures us of forgiveness when we fail. It invites us to rejoice in the blessing procured by Abraham's promised Seed.

Sarah's Faith

How often, however, our faith-life is like Sarah's. It has its ups and downs. Sarah had cheerfully accompanied Abraham on his venture of faith. She was a faithful and devoted wife who shared his faith and embraced his hope. With extraordinary patience she waited for the fulfillment of God's promise. But as the years went by, it began to look more and more as though her hopes were futile. She remained barren. Yet she did not despair. She committed everything to God.

Ten years passed, and still there was no sign of a fulfillment of the promise that Abraham would become the father of a great nation. Sarah's faith weakened. Acting on her suggestion, Abraham married her Egyptian servant, Hagar. Hagar did, indeed, bear Abraham a son, but Ishmael, as he was called, did not become the bearer of the Messianic promise.

Finally, when Abraham was 99 years old (Sarah was ten years younger), the Lord again appeared

to him. Three men came to visit Abraham. It was the Lord accompanied by two angels. On the occasion of this theophany the Lord announced that within a year Sarah would have a son. Overhearing these words, Sarah, who did not realize that the speaker was the Lord, laughed. It seemed incredible to her that she, who had been barren all her life and who was far past the age of child-bearing, should now become a mother.

Sarah's laughter was a sin of weakness, which the Lord forgave. "Is anything too hard for the Lord?" He asked, rebuking her unbelief. "At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son," He again declared (Gen. 18:14).

The divine Word overcame Sarah's doubts. It strengthened her faith. Joyfully she took the promise to heart. The Apostle Peter, like the writer of the Epistle to the Hebrews, specifically mentions Sarah as one of the holy women "who trusted in God" (I Pet. 3:5, 6). What an example of faith—a faith which manifested itself also in her obedience to her husband—Sarah has set for Christian women of all ages!

The Promise Fulfilled

God kept His word, as He always does. At the age of 90 Sarah "conceived and bare Abraham a son in his old age" (Gen. 21:6). The birth of this child was nothing less than a miracle of God.

Again Sarah laughed, but this time her laughter was not prompted by incredulity. It was the laughter of thankful joy. Jubilantly she exclaimed, "God hath made me to laugh, so that all that hear me will laugh with me" (Gen. 21:6). The child was named Isaac, meaning "laughter," a name that God Himself had chosen.

We can well imagine what joy the birth of Isaac brought to Abraham and Sarah. Their joy was occasioned not merely by the fact that in their old age they had become parents, however. Their joy centered chiefly in the Messianic significance of Isaac's birth. Isaac was the child of promise. His birth was the initial step in the fulfillment of God's promise to Abraham that through his Seed all the families of the earth would be blessed. In the fullness of time the Savior of the world would come from Isaac's line. Abraham rejoiced to see His day, and he saw it and was glad!

Through Isaac's sons, Esau and Jacob, Abraham became the forefather of great nations, not to mention his descendants through Ishmael and his other sons. "Therefore," as the holy writer states, "sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Millions of people honor Abraham as their forefather according to the flesh. Even more numerous, however, are his spiritual descendants. They comprise "a great multitude, which no man could number, of all nations and kindreds and people and tongues" (Rev. 7:9). With Father Abraham they rejoice in Abraham's promised Seed, their Savior Jesus Christ.

The Apostle Paul makes it very clear "that they which are of faith, the same are the children of Abraham" (Gal. 3:7). Do we belong to that number? Can we claim for ourselves the lofty title of being Abraham's sons and daughters? Indeed we can if we with Abraham rejoice in Abraham's promised Seed!

God fill our hearts with a rich measure of such faith and joy!

WILBERT R. GAWRISCH

YOUR NORTHWESTERN LUTHERAN

Though *The Northwestern Lutheran* is the official publication of our Wisconsin Evangelical Lutheran Synod, it is at the same time *your* publication. Letters to the editor or to the Editorial Board are always welcome, since they tell us what interests you and what you need information about. Such letters often become the subject matter of items discussed in

A LANTERN TO OUR FOOTSTEPS, THE CHRISTIAN AND THE WORLD, or LOOKING AT THE RELIGIOUS WORLD — all columns that seek to apply Scripture to your needs.

Congregations might well consider congregational subscriptions. A recent letter put it this way: "We have had this blessing in our midst for the past eight years. It took three or four years to begin to see the blessing at work, but after eight years it is very clearly demonstrating itself

as a real asset in building synod and mission mindedness among our people. One of the greatest changes we see is the keen desire of people to affiliate with another Wisconsin Synod congregation when they move from our area. We feel *The Northwestern Lutheran* has aided us in building this desire."

By the way, sample copies — in moderate numbers — are available for publicity purposes.



Speaking Out on Education

AUTHORITY IN THE SCHOOL

Authority has become almost a naughty word in our day. It seems that as soon as something or someone becomes identified with authority, opposition arises. Police are harassed; statements made by the government are challenged. Radicals seem to be looking for anything that they might be able to object to, by demonstrations, strikes, and even by violence. Students in schools oppose teachers, principals—anyone who may seem to signify authority.

The Basis for Authority

On what is authority in our schools based? It is based on the Word of God. For the non-Christian it is the unwritten law, which God has placed into his heart, to give him something to guide him during his lifetime. For the Christian it is the Word of God. Here one will also have to consider the Word in both of its aspects, namely, the Law and the Gospel. In the final analysis, it is the Gospel which is the motivating force. The Law will show the Christian his shortcomings, will give him a goal to strive for, will give him direction. But the reason for submitting to authority or for wielding authority should stem out of the Gospel. There is only one Master, as Jesus states in Matthew 23:8, 10: "But he not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren. Neither be ye called master, for one is your Master, even Christ." Christ also sets us an example in regard to His own "mastership." We recall the "footwashing," in which the Master, Jesus Christ, showed His disciples—and also shows us—what it means to be master: it means to minister, to serve one another. The authority thus rests upon the Word; and the person who administers the Word does not do so in the spirit of a master, but of a minister, a servant. Now let us see who these "servants" are.

Parental Authority

When a child is born, Christian parents realize that they have been given a responsibility. God has chosen them and deemed them worthy of responsibilities. These responsibilities go far beyond the supplying of food, clothing, and shelter. The child is to be given a *home*, in which he can feel secure and in which he will experience the love of his parents. The security which the child should feel in his home, is, however, based on more than parental love; it is based on the Word of God, which should ever be the guide and motivating force in the Christian family.

The responsibility of rearing the child belongs to the parents. This, however, is a responsibility not merely

assumed by man, as though it were the "natural" thing to do. It is commanded by God. Consider, for instance, the following Bible passages. "These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children" (Deut. 6:6, 7). God speaks to us also in the New Testament: "Ye fathers, bring up your children in the nurture and admonition of the Lord (Eph. 6:4). Nor should we forget the Fourth Commandment, in which we as parents are directly involved. "Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth." Luther expressed himself on this matter as follows: "God has exalted fatherhood and motherhood above all other relations under His scepter. This appears from the fact that He does not command merely to love parents, but to honor them."

Again, nature—God's creation—plays an important part in the relationship which exists between parents and children. The mutual relationship between parents and children is very intimate. Children by nature have confidence in their parents, unless something has happened to destroy that confidence. The child by nature depends on his parents for all the common needs of this life; but in addition to that he wants a feeling of love and security which only parents can give him.

This, by the way, is something that pastors are to hold before parents regularly and repeatedly. Parents need to hear about their God-given responsibilities.

We should realize, however, that even parental authority is limited. Parents are warned not to become negligent. We think of the sons of Eli; they were wicked, but their father failed to discipline them (I Sam. 3:13). Nor do parents have the right to demand anything that is contrary to the Word of God. Here the passage applies: "We ought to obey God rather than men" (Acts 5:29).

Let us consider the child for a moment. How does he fit into the picture? The child is the object of the parents' love; still he has to learn that he is to subject himself to their authority. It may be hard for the child to understand at first why the parents have to discipline him. If discipline is meted out merely to establish authority, one will indeed not be successful. The child should learn that the disciplinary action is prompted by love. The child will thereby feel the love of the parent but will at the same time learn the meaning of authority. When a child has experienced such love from the parent, the Fourth Commandment will take on a different aspect. It will not stand there as a barrier, or even a challenge—to see how one can break the Commandment—but as an incentive, in spite of the fact that the child of God realizes that to keep it as God demands is an impossibility.

But what has this to do with the school? The teacher should always be aware of the fact that he is called to supplement the parents, to substitute for them during the school day. As we stated before, the duty to rear the child belongs to the parent. It is, however, impossible for the parents to do this work alone; for that reason parents have delegated this work in part to the teacher. But now comes the problem of establishing authority. According to the Fourth Commandment the teacher is to be respected by the children just as they would respect their parents, for the parents have delegated the training of their children to the teacher during the school hours of the day.

School and Home — Cooperation Necessary!

In order to do this effectively and to gain an understanding on the part of the children, the teacher should stay in close contact with the parents of the children he is called to teach. This may be done in various ways. The most effective way is by means of the personal visit. Through the personal visit he will get a fairly good view of the home environment of the child, both its strengths and its weaknesses. His aim, of course, is to gain the cooperation of the parents, especially to impress upon them that he is taking care of their children in their place. The school visitation day helps to serve this purpose also. A certain day is set aside for the teachers to meet the parents, who come to the school at an appointed time to discuss the progress of the children. This system is handier for the teacher, but it does not permit the teacher to see the home environment. A third means is the parent-teacher organization. At these meetings common problems can be discussed. This affords a fine opportunity to remind the parents of their duties in the rearing of their children. Again, the disadvantage is that the teacher does not get into the home.

What is the purpose of all this? It is to bring about the cooperation between parents and school needed to establish the proper authority. It is an easy thing for anyone to undermine authority; what we need today is everything that will establish proper authority in the school. The authority is there because, according to God's planning, parents have put it there. What a wonderful thing when parents welcome the teacher into their homes! The teacher will realize, of course, that the parents want to learn to know the person who is representing them in the school. But so does the teacher—he wants to know the people whom he is representing. Both school and home should understand what the aims and objectives of Christian education are. In short, school-home cooperation is an absolute necessity.

The Key to Christian Authority

What authority does the school not have? Luther answered this question well: "God does not purpose to bestow parental office and government upon rogues and tyrants; therefore, He does not give them that honor, namely, the power and authority to govern, *merely to receive homage*. Parents should consider that they are under obligation to obey God and that, first of all, they are conscientiously and faithfully to discharge all the

duties of their office." These duties he described thus: "Not only to feed and provide for the temporal wants of their children, servants, subjects, etc., but especially to train them to the honor and praise of God." Thereupon he warns the parents—and teachers are included—that this is not a matter of pleasure and whim, as if parents could decide whether they want to do this or not, but it is God's command.

Yet the spirit in which this is done is all-important. Both parents and the schools must beware of "legalism." Legalism is that spirit which seeks to train only by means of the Law. It is a method often used to establish authority. Though there is no doubt that employing the Law to establish authority may keep order in the schools, yet what are the real results? A strict enforcing by means of the Law may produce order, but the obedience would be that of a slave, or even the self-righteousness of the Pharisee. When a child is constantly subjected to fear of punishment, he will not be happy. Because of man's sin, the Law makes no one happy. If man would still be as perfect and sinless as he was at the time of creation, his will would conform to the will of God and he would be happy and able to carry out the will of God. Because of his sinfulness man bristles when he is confronted by laws and demands. His natural reaction is to seek to overthrow the law or to get around it.

And so it is with punishment. When the child feels that punishment is meted out in anger or even revenge, such punishment will serve no good purpose. How different, however, when the child knows that the punishment is just, and that it is given as a corrective measure, out of love! This may be more difficult, but it surely is the right way to exercise authority. Children will learn to honor and appreciate teachers who use authority in this way.

How can this be done? Let the teachers examine themselves to see whether they are applying authority in the spirit of Christian love. Let the congregations ask themselves whether their members are taking care of their part of the great task of rearing the children. How can a congregation do this? Each congregation should have a board of education, which should concern itself with all the areas of education: day school, Sunday school, confirmation instructions, young peoples' work, adult instructions. This board should especially concern itself with the *spirit of education* employed in the various areas of education.

The right spirit in the classroom gives the proper slant on authority—authority as something carried out in a Gospel-spirit, namely, the spirit of love. Children who feel this spirit of love will accept authority. Parents will do all in their power to establish such a spirit. Teachers will examine themselves constantly to see to it that authority is carried out in such a spirit. Love, therefore, is the keyword for authority in our schools.

Professor MARTIN ALBRECHT
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A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Who May Serve In
the Public Ministry?**

All Christians are priests and kings before God. This we call the universal priesthood. Some of these universal priests may be called by the church to function in the name and by order of their fellow Christians. This we call the public ministry. We considered this in our last "Lantern" article.

The question arises: Does Scripture have anything to say about whom the church may call into the public ministry? Is the only qualification this that the person be a confessing Christian, a believer, in other words, that he possess the universal priesthood?

When St. Paul wrote his young co-worker, Timothy, he mentioned to him what the qualifications of a bishop, an overseer or pastor, should be. This is found especially in chapter 3 of his First Letter to Timothy. Titus was left by St. Paul on the island of Crete to "ordain elders in every city." In his Letter to Titus he also mentions the qualifications which these elders should have (Titus 1). Other references that speak of the qualifications for the public ministry could be added. We cannot examine all of them in detail. A brief review will have to suffice.

Blameless

Some of them refer to moral conduct: "blameless, the husband of one wife, not given to wine, not soon angry, no striker, not covetous," etc. A "bishop's" life should be such that he has "a good report of them which are without." This does not set up a moral standard for the public ministry that is higher than that of every universal priest. Every Christian should strive for these high moral standards in life. It is, however, true that no Christian, also no pastor, will reach perfection in all of this. Nevertheless, serious moral lapses, while they do not always destroy faith, do disqualify from the public ministry. The pastor is to be an example to the flock (I Pet. 5:3).

A "bishop's" ability to "rule" should be evident from the way in which he serves as head of his own family, "having his children in subjection with all gravity." Paul asks: "If a man know not how to rule his own house, how shall he take care of the Church of God?"

St. Paul also advises against placing the responsibility of the public ministry on a recent convert. The public ministry calls for spiritual maturity. Youthful age may likewise be a reason for spiritual immaturity. Paul warns against assigning the bishop's office to "a novice, lest being lifted up with pride he fall into the condemnation of the devil."

Apt to Teach

No doubt, the most important qualification for the public ministry is the ability to teach. "Apt to teach"

is the way Scripture puts it. If this ability is lacking, the possession of all other qualifications will hardly suffice. The entire work of the public ministry in some way involves teaching. Every manner of spreading the Gospel is a teaching function, "teaching them to observe all things whatsoever I have commanded you," as Jesus says.

Since this is so important, since the pastor's entire work has to do with teaching, the church maintains schools where men may gain and improve this skill. Paul also told Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Men are to be trained for the public ministry.

Faithful

In writing to the Corinthians, St. Paul points out that as ministers of Christ they are stewards of the mysteries of God. The chief requirement in a steward is "that a man be found faithful" (I Cor. 4:2). This, above all, is faithfulness to God, faithfulness to His Word. It will not do for a steward of God's mysteries to adjust his message to the changing whims of itching ears. Faithfulness means that the minister ask: What does God want me to preach? and not: What do people want to hear?

This is a formidable list of qualifications. "Who is sufficient for these things?" Who would dare claim to possess all these qualifications perfectly?

The Congregation's Responsibility

Certainly this impresses upon a congregation the responsibility to scrutinize carefully those whom they call into the public ministry, whom they call upon to lead them in public worship. To call a man into the public ministry is serious business which a congregation will do in the fear of God. It will listen to what God's Word says about a pastor's qualifications as it goes about the task of calling.

This means it will be concerned about who steps into the pulpit as its public servant, even if he is not the permanently called pastor. This is why the Seminary catalog states that "except in cases of emergency, students are not to deliver in public any sermon which has not been passed upon by a member of the faculty or the pastor in whose church the sermon is to be preached."

A reader inquired about lay preachers and youth services "in which young laymen conducted the entire service." No one will doubt that there are faithful, consecrated, mature lay Christians who have the qualifications Scripture presents for leading a congregation in public worship. Yet, concern for everything that Scrip-

ture says and for good order will lead a congregation ordinarily to enlist such help only under the supervision of a fully trained pastor.

That "young laymen" may conduct a service when properly prepared under mature, Christian guidance is

demonstrated by our children's Christmas services. But to have the youth plan and conduct a service "on their own" would certainly raise the question of entrusting this public function to a "novice."

ARMIN SCHUETZE

OUR EASTERN HOME MISSION FRONTIER



Twelve Days of Mission Joy From April 12 through April 23 of this year, Pastor Daniel Gieschen and Pastor Herbert Kuske of the Michigan District Mission Board had the privilege of making a mission trip through the eastern part of our country. It was an experience that brought much joy. This article is written to share that joy with you. The human efforts, which the Holy Spirit in His grace used to produce this joy, were *your faithfulness* to the Word of God, your willingness to give *your children* for the Lord's work, and your willingness to dedicate a larger measure of *your treasure* for the work of missions. May you, therefore, richly share in the joy of those who made this mission trip! This is their report to you!

New Fields Open In Cleveland Ohio, and in Falls Church, Virginia, the Holy Spirit led concerned Christians to be at the right place at the right time, so that they might make contact with our Mission Board representatives. Both of these concerned and committed Christians are now going back to their home communities to speak with others who share their convictions. After this they will be in contact with our Mission Board again. If, in the near future, you hear of missions being started in the Cleveland area and on Long Island, New York, it was at these "chance" meetings that they began. We were also directed to consider Allenton, Pennsylvania, and cities in North and South Carolina, where families are asking for a Wisconsin Ev. Lutheran Synod church in their area. It is from seeds like these that missions are born.

Other groups of faithful Christians are farther along in their planning. Exploratory services will begin this fall in Cincinnati, where 22 families have been referred to us. Exploratory services are also planned for Pittsburgh, Pennsylvania, where two families of our Synod gathered a group of 32 persons for a meeting with us. A few months ago, a group of Lutherans in Danbury, Connecticut, wrote us, asking our help. Forty-two persons attended the first exploratory service on April 5th. In our meeting with them we discussed the future of the mission, and also many doctrinal issues.

Pastors Needed It was also our joy to counsel with missions where exploratory services had proved successful. These Lutherans are looking forward to receiving their own pastors. The prospect of receiving a pastor brought them joy, and they were most willing to assume the necessary obligations. The congregations where we hope to place men this summer are Norfolk, Virginia, Pittsfield, Massachusetts, and Washington, D.C. (Maryland suburbs). Hopefully, a man can also be placed in North Columbus, Ohio, in the near future.

Building Projects After a congregation has been formed and has its own pastor, the next need to be met is the need for permanent facilities. Again, we had the pleasure of working with congregations that were planning and building their facilities. In New Carlisle (Dayton), Ohio, we joined Peace congregation in approving plans developed by our Synod's consulting architect. In Grove City (Columbus), Ohio, we saw

Beautiful Savior's fine chapel nearing completion—at a cost of \$18 a square foot. In Cuyahoga Falls (Akron), Ohio, we visited the newly purchased church of Hope congregation, and discussed moving the missionary to a parsonage nearer the church. At Willoughby (Cleveland), Ohio, we with the building committee of King of Kings congregation approved final chapel plans. In Baltimore, Maryland, we worked with Atonement congregation to refine chapel plans they had developed, and inspected a home near their property for possible use as a parsonage. In King of Prussia (Philadelphia), Pennsylvania, we saw the first courses of block being laid for Peace congregation's new building. In East Brunswick (southwest New York City), New Jersey, Our Savior congregation, the land had been staked out, and building was to begin that very week. At South Windsor (Hartford), Connecticut, we together with Messiah congregation approved plans for a first unit. Members came from as far as 80 miles to these meetings. They are filled with zeal and rejoice in the opportunity to bring God's pure and holy Word to these various areas.

Mother Church Seven years ago not one of these congregations existed; nor did Grace congregation in Falls Church (Virginia suburbs of Washington, D.C.). We attended worship services there. The church, seating 170, was filled to capacity. Moreover, this church has already given birth to a daughter congregation, which had an attendance of more than 30 that same day.

We who had the privilege of making this trip were deeply moved by these concrete evidences of the Holy

Spirit's blessings on our humble efforts. Certainly He is opening many doors to us, entrusting us with many souls. May we continue in our faithfulness to the Word of God, which

is leading people to seek us out! May we continue to encourage our children to serve as pastors and teachers of the Word, that we may have men to send to these people! And may we

continue to bring our firstfruits as offerings to God, that He may use them to further our mission joy through the coming years!

Pastor HERBERT KUSKE

Looking at the Religious World

INFORMATION AND INSIGHT

"THE LUTHERAN ETHIC"

This is the title of a book by Dr. Kersten of Eastern Michigan University to be published this summer. It represents findings of the author's study of the attitudes of Lutheran laymen and clergymen in the tri-county Detroit area. The *Detroit Free Press* in a prepublication review says the book "is likely to rock the country's nine million Lutherans." Rocked or not, we will be interested since our church body is represented in the study, along with the Lutheran Church in America, the American Lutheran Church, and the Lutheran Church—Missouri Synod, of which Dr. Kersten is a member.

In describing Lutheran laymen Dr. Kersten states: "The level of anti-semitism and prejudiced attitudes towards black people is alarmingly high among Lutheran laymen." To emphasize their conservatism, he points out: "They oppose social action to the extent that 35 per cent said they would cut off funds from clergymen who insist in getting involved in political activity or in picketing or in demonstrations." In disagreement with Dr. Kersten on the last point, we would wish that more than 35 per cent would hold that view.

Surveys revealed vast differences in the beliefs of the four bodies. The statement, "The Bible is God's Word and all that It says is true," was endorsed by 10 per cent of the LCA clergy, by 19 per cent of the ALC clergy, by 74 per cent of the Missouri Synod clergy, and by 100 per cent of the Wisconsin Synod clergy. "Only those who believe in Jesus Christ can go to heaven" was agreed to by 43 per cent of the LCA clergy, 52 per cent of the ALC clergy, 84 per cent of the Missouri Synod clergy, and 100 per cent of the Wisconsin Synod clergy.

A Kersten quote of special interest is: "We found more Wisconsin Synod students and almost as many Missouri Synod students as Jewish students wanting to live in a religious ghetto." Another reads: "Almost half of the Wisconsin Synod laymen said they wanted to live in an all-Lutheran community or subdivision."

A summary conclusion states: "Based on their social attitudes and values, most Lutheran laymen would be best served by Wisconsin (the ultra-conservative Synod) clergymen."

These random prepublication excerpts indicate that "The Lutheran Ethic" is a book that rests on some assumptions that many of our readers do not share, that presents a picture that is not always flattering, but that should prove highly interesting to read.

ECCLIASTICAL ELECTIONEERING

The American Lutheran Church will elect a new president to replace retiring Dr. Schiotz at its October convention. Already in March Dr. Keith Bridston, professor of systematic theology at Pacific Lutheran Seminary, formally announced that he will be a candidate for the office and that he will campaign to achieve it. Dr. Bridston's purpose is to bring about "wholesome, open political activity."

The declaration of candidacy is something new in Lutheran circles and, for that matter, in major Christian denominations of the United States. There have been numerous instances of electioneering at conventions and also behind-the-scenes pre-convention politics, but such a formal announcement of candidacy and campaign is a definite "first."

For the present Dr. Bridston's campaign plans do not go beyond the intention of issuing position papers

on "ecumenical, economical, and ecological" concerns. Even though the campaign remains within such limits and proceeds along dignified lines, we doubt that many in our church body will consider this a useful innovation worthy of emulation.

The whole idea of self-nomination and self-propulsion simply does not square with the spirit in which church offices are to be filled. Much more appropriate is the old method of letting the office seek the man and the body of believers call their leader.

SELIC REFERENDUM

On January 1, 1971, the Synod of Evangelical Lutheran Churches, better known among us as the Slovak Synod, will become a district of The Lutheran Church—Missouri Synod. The Synod's directors selected that date after a congregational referendum resulted in a 55 to 9 vote in favor of the merger.

In 1908 the church body, then only six years old, joined the Synodical Conference and was in fellowship with us until we withdrew in the early 1960's. While the controversy over fellowship, which eventually caused the breakup of the Synodical Conference, was raging, the hope was frequently expressed that the Slovak Synod would be able to mediate between the Missouri Synod and those who objected to its new and lax fellowship practices.

The developments of the 1960's proved that hope to be idle. The developments of the 1970's are indicating why it was so. The Slovak Synod is showing by its recent actions that it was not by any means a neutral mediator in the dispute.

EPISCOPALIAN IMMERSION

Holy Cross Episcopal Church in Castaner, Puerto Rico, on Easter Day performed a baptism in its new im-

mersing facility, said to be the first to be installed in any church of that denomination. One reason given for this break with Episcopalian tradition was the presence in the community of three immersing congregations, one Baptist, one Church of Brethren, and one Pentecostal.

The Episcopal Church agrees with us regarding the mode of baptism, teaching that the manner of applying water is not prescribed. However, there is a point of disagreement, at least so far as Holy Cross of Castaner is concerned.

We refrain from using the allowed mode of immersion precisely because others wrongly insist that it must be observed. We take this stand in order to safeguard Christian liberty and to avoid fostering error. This has been the Lutheran stance in the matter of ceremonies since the Reformation. It is still the proper stance in this ecumenical age.

THIS IS ETHICS?

Often we have wondered whether the so-called "situation ethics" isn't some kind of misnomer, a contradiction in terms. Now we know.

At the Southern Baptist Christian Life Conference held in April at Atlanta Joseph Fletcher, a recognized authority on the new morality, held forth on his favorite subject. Among other things he declared: "I am prepared to argue that Christian obligation calls for lies and adultery and fornication and theft and promise-breaking and killing sometimes, depending on the situation."

The Fletcher quote espouses a lot of things, but they can by no stretch of the imagination be made to include ethics.

EUTHANASIA NEXT?

More and more those advocating a liberalization of abortion laws are winning battles in the legislatures of

various states. This may well prove to be another instance of a bad step leading to another that is even worse.

If human law and logic tolerate the destruction of one life to advance the comfort and convenience of another life that is in no danger of death, how long will it be before the position is taken that it is proper and right to destroy the life of a person for his or her own comfort or convenience? How far apart are the positions that advocate liberalized abortion and mercy killing?

In England's House of Lords a test vote on euthanasia was taken last year. The proposition was voted down, but only by 61 to 40. Last month delegates to the Colorado Nurses Association voted in favor of euthanasia 173 to 109 with 55 abstentions. The Fifth Commandment, which at least in its most literal application has commanded the respect of most people, is definitely under attack by our society.

A BELL FOR DAET

Usually stories of interdenominational assistance and ecumenical cooperation get short shrift and evoke caustic comment in these columns. Here is something of an exception.

A short time ago in Big Rapids, Michigan, an old church bell, gathering dust in a garage for a long time, finally attracted some attention. The only clue to its origin was the inscription, "Arana Daet." Investigation by the Lutheran pastor uncovered the facts that Daet is a city in southern Luzon and that in that Philippine city there once had lived a wealthy Spanish family named Arana, noted for its many gifts to the ancient Roman mission church there.

How had the bell that once summoned Daet worshipers gotten to a town in Michigan? Back in 1898 during the Spanish-American War one

of our soldiers had "liberated" the bell and taken it home as a souvenir. When a short time ago the bell was flown back to its rightful place, it was welcomed by several hundred members of the mission, who rejoiced that the errant bell had finally come home.

We can rejoice too that Lutherans in Big Rapids could help right a wrong done a Roman mission in the Philippines almost seventy-five years ago.

ONE CHANGE

Recently *Commonweal*, a Roman periodical, asked ten noted observers of the ecclesiastical scene: "If you could make one change in the [Roman] Church, what would it be?" The ten replies make interesting reading. They were:

- set up an itinerant papacy;
- dispose of all earthly possessions;
- eradicate the idolatry of the finite;
- work for full democratization;
- understand the blacks;
- find new means of expressing the Christian faith;
- bridge the gap between what Christians are and should be;
- develop new ways of electing bishops;
- become relevant to the poor;
- appreciate the enrichment change brings.

We may feel inclined to pick our favorite item from the list of ten or add an eleventh that represents our idea of what Rome should do to improve itself. A more useful procedure, however, would be for each of us to apply the question to our own congregation and church body. If we can in harmony with God's Word center on the one change needful, then the proper next step would be to do all we can to achieve the desired end.

E. C. FREDRICH

Editorials

(Continued from page 219)

giving the public what it wants." Some are idly awaiting the ungodly to produce godly programs . . .

. . . while the majority of mothers will continue to let the TV babysit their children . . . and busy fathers will use it to keep from being bothered by the children they fathered . . . and homes become hotels where family members eat, sleep, and sit in front of the set . . . while

the filthy sewage continues to seep into homes where the Bible is never opened, where the family altar is unheard of, where parents are incensed should anyone suggest Christian education be given equal time with Captain Kangaroo.

Not "everybody's doing it," though. A precious few have heard the warning: "They have sown the wind, and they shall reap the whirlwind" — and have the backbone occasionally to turn the TV off.

JOHN PARCHER

Direct from the Districts

Michigan

L.A.C.E. Anniversary

The Lutheran Association for Church Extension, Inc. will celebrate its tenth anniversary in October, 1970. The organization uses the motto: *Savings for Our Savior*. This motto summarizes the purpose of the organization. The Association uses the savings which members of our Synod entrust to it, to finance churches, schools, and parsonages.

People who invest in the Association receive interest at the rate they would receive on U.S. Series E Savings Bonds. This arrangement has meant that the Association can loan these monies to churches at about 6 per cent interest.

In the course of its 10-year history the Association has completed loans to eight congregations. The total value of these loans is \$162,000.

One of the special goals of the organization is to provide advantageous interest rates to congregations which are refinancing monies borrowed from the Wisconsin Synod CEF-CEL loans.

Other programs in which money from the Association has been used are: school buildings for two congregations, property improvement, a chapel for a mission (ELS), cash to pay off a private note that a member of a congregation needed on short notice. The Association is a non-profit corporation of the State of Michigan. Its total funding is \$165,000. For more information write: The Lutheran Association for Church Extension, Inc., 42 Foster Dr., Battle Creek, Michigan.

Minnesota

Groundbreaking at St. Paul's School, New Ulm, Minnesota

On a bright, warm Pentecost morning after a week of cool, damp weather, a large crowd gathered to break ground for the new St. Paul's Lutheran School. Members of St. Paul's were joined by members of their daughter congregation, St. John's, which sends its children to St. Paul's school.



Two four-generation families at the groundbreaking: Robert Kassuelke, Vicky Kassuelke, Wesley Kassuelke, Calvin Kassuelke, Mrs. Gotthilf Kassuelke, Henry Raabe, Jr., Herman Raabe, Jr., Jeffrey Raabe, Henry Raabe, Sr., Mrs. Herman Raabe, Sr., Tammy Raabe.

Construction of this school is the result of several years of planning to provide the necessary facilities for the more than 450 children who attend. The building should be complete by the beginning of the 1971 school year.

The interest of St. Paul's congregation in the Christian training of its children is revealed by the fact that 95 per cent of its school age children attend its school. In its continuing concern for Christian education, St. Paul's has now embarked on a \$818,000 school building program under the theme: *Carrying Forward the Trust of Our Fathers*. St. Paul's congregation has conducted a Christian day school for 85 years.

At the groundbreaking ceremony on May 17, 1970, four generations of the Herman Raabe family turned the first ground. They were Mrs. Herman Raabe, who



Mr. Herman Raabe, Jr., Mr. James Van Voorhis (Building Committee chairman), Mrs. Herman Raabe, Sr., Henry Raabe, Sr., Tammy Raabe, Jeffrey Raabe, Henry Raabe, Jr.

could remember the building of the present school, her son Henry, and grandson Henry Jr., and her great-grandchildren Jeffrey and Tammy Raabe.

This school is of more than just casual interest to the members of our Wisconsin Synod. Four of its classrooms are used for practice teaching by the student teachers of our Dr. Martin Luther College, New Ulm, Minnesota. For many years St. Paul's was the only school so used.

Arizona

35th Anniversary and Dedication First Ev. Lutheran Church, Prescott, Arizona

"Reconciling the world unto Himself . . . We are ambassadors for Christ." These words from II Corinthians 5:19,20, served as text for a sermon preached by the Rev. R. H. Zimmermann, first resident pastor of the congregation, in a special Anniversary-Dedication service on April 19, 1970. He noted that First Lutheran had been privileged to hear the Gospel of Reconciliation for 35 years. Taking note of the fact that the congregation was also dedicating a Sunday school addition as

We Turn to the Psalter . . .

. . . for Guidance in Life, in Conversation, and in Prayer Psalm 141

There is something about Psalm 141 which calls to mind what James speaks of in the third chapter of his Epistle. He refers to the human tongue as "a fire, a world of iniquity . . . an unruly evil, full of deadly poison." He warns against using the tongue to promote evil, to spread gossip, to curse, to use God's name in vain. Portions of this Psalm also deal with the same subject. "Set a watch, O Lord, before my mouth; keep the door of my lips" (v. 3). The Psalmist recognizes the damage that can be caused by improper, thoughtless, vicious, slanderous talk.

It is well for all of us to be reminded of the need to "watch our tongues," just as we need to seek the Lord's help so that our everyday activities will not belie the faith which

we confess. The Psalmist, in asking the Lord to hear his prayers, seeks God's help in controlling his tongue and his actions (vv. 3 and 4). We do well to join him in these petitions.

Sometimes it happens that a child of God says things or conducts himself in a manner completely inconsistent with his Christian profession. It shouldn't, but it does. In moments of weakness a Christian's life or talk may appear to be that of a rankly irreligious person. David knew that; he experienced it himself. But he also knew to whom to turn for help. "Mine eyes are unto Thee, O God the Lord: in Thee is my trust; leave not my soul destitute" (v. 8).

We are living in a world which is overflowing with vulgarity, obscenity, blasphemy, and shamelessness. It is

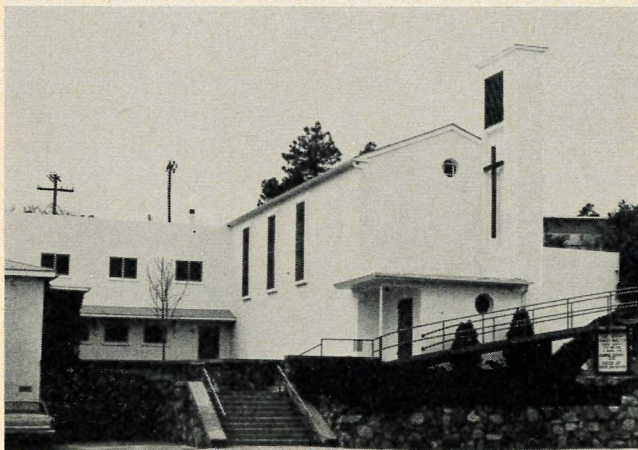
a world inhabited by millions who are ruled and directed by the prince of darkness rather than by the Source of all true spiritual light. But if you are a new creature in Christ, you will constantly seek to avoid those things that are contrary to what Christianity stands for. Together with the Psalmist, we all need to ask the Lord to "keep the door of my lips" . . . "keep me from the gins of the workers of iniquity" (vv. 3 and 9).

This spiritual assistance is something that we need also for the sake of others with whom we associate. Careless, impure, vulgar words, when uttered by a Christian—"shady" activities, when engaged in by a Christian—cause offense. They lead others to doubt whether the Christian faith is genuine. They certainly do not contribute to the building of the Church of God. The Gospel's light cannot shine brightly if the lenses through which it is to shine are besmirched. Others judge us and our faith by our deeds and words. What kind of an example are we setting?

"Lord, I cry unto Thee!" Help me to live the faith which I confess. Guide me as I live, as I speak, and as I pray.

PHILIP R. JANKE

part of the anniversary, he emphasized that the congregation should always be ambassadors for Christ in bringing the Word of Reconciliation to the church in the community and in using its God-given gifts to further



First Ev. Lutheran Church, Prescott, Arizona.

the preaching of that Gospel throughout the world. In this mile-high city, renowned as a haven for people with respiratory ailments, this congregation by proclaiming the Gospel administers God's remedy for a far greater ailment—sin.

The new second-story addition contains six Sunday school rooms and a church office—conference room. Featured on the walls of some of the rooms are oil

paintings by Mr. James Wegner, a member of the congregation. Also dedicated at this service were eight art glass windows and a Revell-Ware silver communion set. For its 35th anniversary the congregation refurbished the interior and exterior of its church, and purchased an off-street parking lot connected to the church entrance by a circular ramp. Total cost of the several projects was \$39,000.

Proclaiming the Word of Reconciliation at First Lutheran during the past 35 years have been Pastors R. H. Zimmermann, Richard Werner, K. Neuman, A. H. Leerssen, and John P. Gaertner, the present pastor.

Northern Wisconsin

Mortgage Burning at Winnebago Lutheran Academy

On May 3 the congregations of the Winnebago Lutheran Academy Association, Fond du Lac, in a special service of thanksgiving marked the final payment on the mortgage that existed on the Academy building since it was erected in 1955. The Rev. W. O. Pless, Milwaukee, a member of the Planning Committee at the time plans for the building were formulated, was the guest speaker. Co-liturgists were Pastors W. Weissgerber of Zion, Van Dyne, and B. Kuschel of St. Paul, North Fond du Lac. They were the only remaining pastors still serving the same member congregations as at the time of construction. Mr. Hugo Wicke, who was chairman of the Planning Committee and of the Academy Association in 1955, did the honors of burning the mortgage.

The Winnebago Lutheran Academy is one of our Synod's eight area Lutheran high schools.

Education Unit Dedicated at Oakfield

St. Luke's Lutheran Church, Oakfield, Wisconsin, dedicated its new educational unit on May 10, 1970. The Rev. Robert Voss of Milwaukee was guest speaker.

Plans to erect the unit were made early in 1969 to take care of the expanding Sunday school enrollment, now numbering 170. The building is so constructed that it can be used as a Christian day school in the future. Its four 30x30 classrooms, faculty room, and office were built at a cost of \$140,000. The building was designed by Lawrence E. Bray and Associates of Sheboygan. Howard W. Kaiser is the pastor.

St. Mark's of Green Bay

St. Mark's congregation of Green Bay celebrated its 10th anniversary on June 14. An anniversary concert was presented in the evening by the congregation's adult choir, brass ensemble, and Sunday school children. Carl W. Voss is pastor of St. Mark's.

Southeastern Wisconsin

Mrs. Louis Karrer

Alma Karrer, wife of Pastor Louis Karrer, was buried from St. Matthew's Lutheran Church, Milwaukee, Wisconsin, on March 16, 1970, her 78th birthday. Pastors

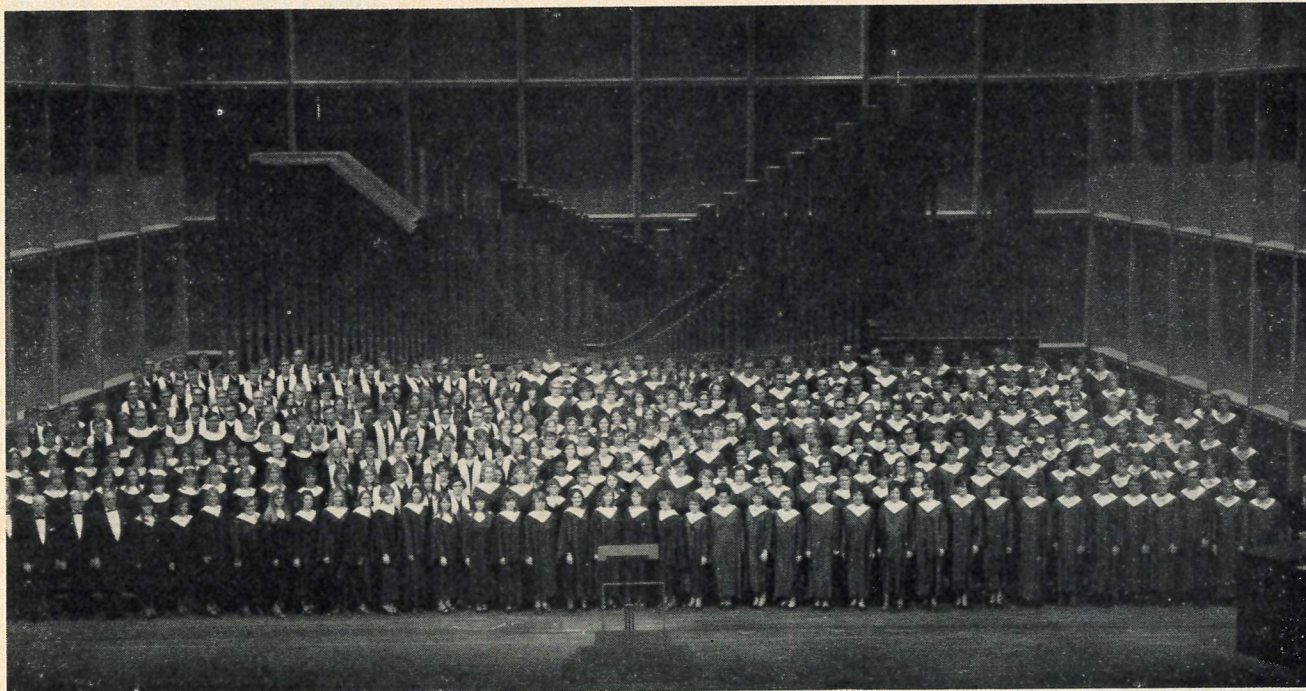
Arthur Halboth and Paul Manthey officiated. Before his retirement, Pastor Karrer had been pastor at St. Andrew's congregation.

Survivors include the widower, one son, Commander John L. Karrer, a daughter-in-law, and one sister, Miss Elsie Tretow.

May the words of Ezekiel, the text for Pastor Halboth's sermon, continue to comfort the family: "Also the word of the Lord came unto me, saying: Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down."

The Herbert Rupprechts Retire

Mr. and Mrs. Herbert C. Rupprecht, teachers at North Trinity Ev. Lutheran Church, Milwaukee, Wisconsin, for the last nine years, have retired—he after 45 years in the teaching ministry, and Mrs. Rupprecht after 22 years. North Trinity observed the occasion with a special service of thanksgiving and a reception on the evening of June 7. Pastor William Fischer, member of the congregation and Secretary of Part-Time Education of our Synod's Board for Parish Education, delivered the sermon on Psalm 126:3. North Trinity's pastor is the Rev. M. F. Liesener. Of special note is the fact that all of the Rupprecht's five children have also served in the teaching ministry.



Wisconsin Lutheran Choral Festival — Performing Arts Center, Milwaukee.

3300 persons were edified by the two concerts of the first Wisconsin Lutheran Choral Festival on May 3rd. The concerts were held in Uihlein Hall in the Performing Arts Center, Milwaukee, and at the Wisconsin Lutheran High School.

Under the heading — Lutheran Choristers Sing Loud and Clear — a newspaper reviewer caught the spirit as he wrote: "Vigorous choral singing is a Lutheran custom that combines worship and joy, and the offerings of all the participating groups were worthy of the tradition."

Almost 400 singers took part in this festival of sacred song. Participants represented the Wisconsin Lutheran Seminary, Wisconsin Lutheran College, Dr. Martin Luther College, Northwestern College, and the Lutheran Choral.

A two-record album is available at \$6.00. Send your request to the following address:

Wisconsin Lutheran Choral Festival
3744 North 85th Street
Milwaukee, Wisconsin 53222

REQUEST FOR COLLOQUY

The Rev. Dayton Fritz of St. Paul's Congregation in Elmira, Ontario, Canada, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence regarding the applicants, formerly a member of The Lutheran Church—Missouri Synod, may be addressed to the undersigned.

Waldemar J. Zarling, President
Michigan District, WELS

NOMINATIONS — DMLC

The following men have been nominated for the three professorships at Dr. Martin Luther College, New Ulm, Minn.

RELIGION - SOCIAL STUDIES

Rev. Martin Bradtke — Hancock, Minn.
Rev. John Kurth — Bay City, Mich.
Mr. George Lillegard — Milwaukee, Wis.
Mr. Theodore Olsen — Brown Deer, Wis.
Rev. Victor Prange — Janesville, Wis.
Mr. Werner Roekle — Kewaunee, Wis.
Mr. Daniel Schmeling — St. Paul, Minn.
Rev. Richard Seeger — Milwaukee, Wis.
Rev. George Tiefel — South Lyon, Mich.

MUSIC

Mr. John Jenswold — Watertown, Wis.
Mr. Charles Luedtke — Minneapolis, Minn.
Mr. Lawrence Marowsky — Jefferson, Wis.
Mr. Arnold Meyer — Milwaukee, Wis.
Mr. Ronald Schilling — New Ulm, Minn.
Mr. Arnold Strehler — Monticello, Minn.
Mr. James Tank — Manitowoc, Wis.
Mr. Franklin Zabell — Milwaukee, Wis.

MATHEMATICS

Mr. Gary Becker — Fond du Lac, Wis.
Mr. Roland Helmreich — Moline, Ill.
Prof. Harold Kaiser — New Ulm, Minn.
Mr. Thomas Kriewall — Madison, Wis.
Mr. Stanley Lee — Mankato, Minn.
Mr. George Lillegard — Milwaukee, Wis.
Mr. Elwood Lutze — Manitowoc, Wis.
Mr. Norbert Manthe — Onalaska, Wis.
Mr. Dale Margraf — Brownsville, Wis.
Mr. John Paulsen — Willmar, Minn.
Mr. David Pelzl — Appleton, Wis.
Prof. Theodore Pelzl, Jr. — Moberge, S. Dak.
Mr. Walter Sievert — Manitowoc, Wis.

Any correspondence regarding these candidates should be in the hands of the undersigned by July 12, 1970.

Mr. Gerhard Bauer, Secretary
Board of Control
Dr. Martin Luther College
8730 Nicollet Avenue
Bloomington, Minn. 55420

NOMINATIONS REQUESTED

Since Prof. K. G. Sievert is retiring from active service June 30, 1971, the Board of Control of Northwestern Lutheran Academy petitions the members of the Synod to nominate qualified candidates for a professorship in the field of science. A graduate of one of our synodical schools would be preferable. The nominee who accepts the call will be provided the opportunity for graduate study in the field of science during the next school year.

Nominations with all pertinent data should be in the hands of the undersigned by July 20, 1970.

Pastor David Krenke, Chairman
620 Ninth Street West
Moberge, S. Dak. 57601

CALENDAR OF CONFERENCES

MINNESOTA

BIENNIAL DISTRICT CONVENTION

The twenty-seventh biennial Convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minn., from July 27-30, 1970.

OPENING SERVICE

A communion service will be conducted on the opening day, July 27, at 10 a.m. in the chapel of the DMLC Academic Center with Pastor G. Horn delivering the sermon.

ESSAYS

On Tuesday Professor W. Gawrisch will present the essay, "The Twentieth Century Crucifixion Of Christ"; and on Wednesday

the essay, "Our Daughter District's Golden Jubilee," will be given by Pastor E. Gamm.

BUSINESS

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

HOUSING

The costs for a delegate and a pastor, whether they attend or not, are \$20. This fee should accompany the convention form when it is returned to the Housing Committee. A detailed schedule, together with registration cards, will be mailed later.

Gerhard Birkholz, Secretary

NEBRASKA

DISTRICT CONVENTION

The 27th biennial convention of the Nebraska District will be held from July 14-17, 1970, at Zion Lutheran Church, Clatonia, Neb., Pastor A. Werre.

Communion Service: The opening service with Holy Communion will be held at 9 a.m. on July 14. The guest speaker will be Prof. Wilbert Gawrisch of Wisconsin Lutheran Seminary.

Essay: The Ministry of the Keys, with Special Emphasis on the Power of the Christian to Forgive and Retain Sins (Prof. Wilbert Gawrisch).

Closing Service: July 16, 7:30 p.m. Christian Education will be the special theme for this service. The preacher will be announced at a later date.

All lay delegates are to provide the proper credentials from their congregations. A nominal fee of \$4.00 will be charged for meals, and \$1.00 for convention expenses. Housing will be provided by the host congregation. All pastors, male teachers, and lay delegates are asked to indicate their intentions to the host pastor well in advance so preparations can be made.

W. C. Goehring, Secretary

ORDINATIONS AND INSTALLATIONS

Installations

Pastors

Hempel, Harold, as pastor of Emanuel-Redeemer Ev. Lutheran, Yale, Mich., by William Balza on May 24, 1970, authorized by W. J. Zarling, President of the Michigan District.

Kuske, Herbert, as associate pastor at St. Paul's, Stevensville, Mich., by Harold Zink on May 10, 1970, authorized by W. J. Zarling, President of the Michigan District.

Schmeling, David, as pastor of First Ev. Lutheran, Lake Geneva, Wis., by George W. Boldt on April 12, 1970, authorized by A. Buenger, President of the South-eastern Wisconsin District.

Strackbein, Lee M., as pastor at Zion, Colome, S. Dak., and St. Paul's, Colome, S. Dak., by William Leerssen on May 10, 1970, authorized by G. E. Free, President of the Nebraska District.

Zimmermann, G. F., as pastor of Zion Ev. Lutheran Church, Kelowna, B. C., Canada, by Paul Schliesser on June 7, 1970, authorized by G. Frey, President of the Pacific Northwest District.

REQUEST

Should any congregation have copies of the old Northwestern Sunday School course lying around, please contact the editor immediately, since some of our foreign missions could use copies. Please indicate how many of each book you have available, listing the series and whether Book I or II. Teacher's Manuals are also needed.

H. Wicke

CHANGE OF ADDRESS

Pastors

Engel, John M.

Box 772
Yankton, S. Dak. 57078

Flunker, Charles

Box 331 — 607 Main St.
Stockton, Kans. 67669

Gabb, W. R.

3328 Spring, Steubner Road
Route 4 (north Houston)
Spring, Texas 77373

Hempel, H. A.

8335 Brockway Road
Yale, Mich. 48097

Kuske, Herbert C.

Box 214
Stevensville, Mich. 49127

Schaefer, W. J.

Route 1, Box 266A
Hartland, Wis. 53029

Stuebs, Paul A.

500 Dawson St.
Wolf Point, Mont. 59201

Zimmermann, G. F.

757 Stockwell Ave.
Kelowna, B. C., Canada

TIME and PLACE of WORSHIP

HONOLULU, HAWAII

The congregation at Honolulu Hawaii, now has a resident pastor in the person of the Rev. William H. Wietzke, so that services are being conducted every Sunday. Until Pastor Wietzke has a permanent address, he is to be contacted c/o Lt. Col. Karl Kuckkahn, 1218A Hase Dr., Ft. Shafter, Hawaii, telephone 86-1856.

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.

NORTH FORT MYERS

Wisconsin Synod worship services are being conducted each Sunday, 3:30 p.m., at the North Fort Myers Memorial Chapel, 820 Pondella Road (S-78A), North Fort Myers, Florida. The area being served by this preaching station includes Fort Myers, Fort Myers Beach, Cape Coral, Lehigh Acres, Port Charlotte. For further information or the names of such who may be interested in this new mission, please contact:

Pastor James L. Vogt
3012-18th Ave. W.
Bradenton, Fla. 33505

WISCONSIN SYNOD LUTHERAN MISSION OF PRINCE GEORGES COUNTY, MARYLAND

Location:

Kenmoor Elementary School
3211 82nd Ave.
Landover, Maryland

Services: 4 p.m. each Sunday (Sunday school at 3 p.m.)

Interested persons are encouraged to contact:

Mr. Jerauld Kluckman
7809 Powhatan St.
New Carrollton, Md.
(301) 459-5687

LCDR L. J. Pingel
3105 Brinkley Road A-201
Oxon Hill, Md.
(301) 630-3687

NAMES REQUESTED

CINCINNATI, OHIO

The Michigan District Mission Board is planning to begin exploratory services in Cincinnati in the near future. If you know of anyone in this area who might be interested in a WELS church, please contact:

Pastor Oliver H. Lindholm
924 Cliffside Dr.
New Carlisle, Ohio 45344

YANKTON - VERMILLION, SOUTH DAKOTA

Exploratory work is now being done in Yankton and Vermillion, S. Dak. If you know of persons in this general area who might be interested in WELS services, please send their names and pertinent information to:

Rev. John M. Engel
Box 772
Yankton, S. Dak. 57078

FRESNO, CALIFORNIA

The Wisconsin Ev. Lutheran Synod has been requested to found a congregation in Fresno. Names and references are to be directed to California Mission Board—WELS, Robert Hochmuth, Chairman, 3451 Eden Drive, Santa Clara, Calif. 95051.

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

EXPLORATORY SERVICES

PITTSBURGH, PENNSYLVANIA

The Michigan District Mission Board has begun exploratory work in Pittsburgh, Penna. If you know of anyone in the greater Pittsburgh area who might be interested in a WELS church, please contact the undersigned.

Pastor John M. Graf
2960 W. Bailey Road
Cuyahoga Falls, Ohio 44221

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

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

REQUEST

Wisconsin Lutheran Seminary
Mequon, Wisconsin

A position is available in the kitchen for a woman with experience in cooking and baking. Room and board is provided, plus compensation. Residence at the Seminary is required. You may contact the Seminary by phone: (414) 242-2330, or by writing the following address:

Wisconsin Lutheran Seminary
11831 N. Seminary Drive 65W
Mequon, Wis. 53092

SAMPLE FORM

I bequeath to the WELS Foundation, Inc., Milwaukee, Wisconsin, the sum of

..... (\$))

(In the case of property, a description should follow.)

OFFER

St. Luke Ev. Lutheran Church of Little Chute, Wis., is offering free to any mission congregation the following items: matching altar, pulpit, lectern, baptismal font; plus a cross and a matching pair of candlesticks. Available immediately. Write to:

Pastor James R. Diener
604 Sunset Avenue
Kaukauna, Wis. 54130

**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*
- Georgia Atlanta*
- Illinois Aurora
Jacksonville*
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 Bczeman*
- North Dakota Jamestown*
Minot*
- Ohio North Columbus
- Oklahoma Tulsa
- Oregon Bend*
Corvallis*
- South Carolina Columbia*
- South Dakota Huron*
Pierre
- Texas Angleton/Freeport
Austin
Forth 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

OFFER

A set of green paraments (altar, pulpit, and lectern) available to any mission congregation from St. John's Ev. Lutheran Church of Hastings, Minn. Write:

Mrs. Carroll Tammen
725 West 6th Street
Hastings, Minn. 55033

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