



THE NORTHWESTERN

Lutheran

August 30, 1970

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BRIEFS by the Editor

More clearly than ever before did the Lutheran World Federation at its recent Assembly reveal the direction in which it wishes to go. It is a direction to which we must say No, if we would remain loyal to the Holy Scripture and the Lutheran Confessions.

Action was taken at the Assembly to urge the 82 member Churches "to declare . . . that they are in altar and pulpit fellowship." It is, of course, a well-known fact that these Churches are not agreed in doctrine or practice, since membership in the LWF is not based on full agreement in the Scripture. To declare altar and pulpit fellowship under such conditions means publicly to affirm that doctrinal agreement is unnecessary. It means setting aside that which God Himself has revealed.

Our Wisconsin Synod, too, is deeply interested in church fellowship. It is not easy or pleasant to stand alone. But — to quote from THIS WE BELIEVE — "we believe that we cannot practice religious fellow-

ship with those whose confession reveals that error is taught or tolerated, supported or defended. The Lord bids us avoid persistent errorists (Rom. 16:17, 18)." This Scripture makes it impossible for us to join the LWF.

Some members of the Lutheran World Federation are willing to go even further than just declaring altar and pulpit fellowship in their own midst. In recent years discussions have been carried on with representatives of the Roman Catholic Church to pinpoint areas of agreement and disagreement. Just what one can expect is clear from the fact that member Churches of the LWF at the Helsinki Assembly could not even agree on that bedrock doctrine of Lutheranism and Scripture, the doctrine of Justification.

This year's Assembly welcomed the appearance of Jan Cardinal Willebrands of the Vatican Secretariat for Christian Unity. His presence was looked upon as a "sign of growing understanding between Roman Catholic and Lutheran Churches, as well

as an encouragement to strive further toward that fellowship required by our Churches for their common mission and service in the world." A German Lutheran bishop ventured to say that he could foresee the day when "Lutheranism ceases to exist as a Church."

The name Lutheran means both much and little to us, but the doctrines it represents mean everything. Vatican II brought many changes in the Roman Church, but did not set aside its basic errors.

Nor does everyone in the Roman Catholic Church go along with the changes. A Roman Catholic priest at Freedom, Wisconsin, took exception to a newspaper article on one of their new catechisms. He stated in a letter to the religious editor: "They (the people in Jeremiah's time) were asking then, as we are today, for bread, and the so-called experts gave them a stone, or a serpent. And I am sure that the three professional experts who threw together that stupendous work (the newspaper article) gave their readers nothing more than stones and serpents. And the sheep are still hungry, or worse still, hungrier than before, because they are even confused."

We react just as he did. The pronouncements and directions of the LWF leave God's people "hungry," "high and dry," and "no little confused." We need always to turn to Him who is the Bread of Life and would have us abide in His Word!

The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us. 1 Kings 8:57

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Editorials

Fault-finding "Fault-finding" is not the most precise term in the English language. It really means to *look* for fault. It isn't the prettiest, either. There is really nothing uglier in the field of human relations—to God as well as to man, as Scripture abundantly attests.

However, there is a subtle attraction in it for one who resorts to it. It puts him on the side of right and generates in him a feeling of virtue ("God, I thank thee that I am not as other men are!").

The Pharisees were skilled practitioners of this nasty art. They looked for fault, and they delighted in finding it. They were dead right in their estimation of the publicans and the harlots, but they were dead wrong in their attitude toward them. Jesus declared, "The publicans and the harlots go into the kingdom of God before you." Fault-finding is no substitute for love, and it should not be confused with true righteousness. Jesus saw no virtue in it.

Scripture enjoins, "Watch ye!" Watchfulness is vital to the Church as a whole and to the Christian as an individual. But there is a difference between watchfulness and fault-finding.

The difference is in the heart of the beholder.

IMMANUEL G. FREY

Some Still Wonder In New York City a mother takes her six-year-old son to the psychoanalyst's office, three times a week, at \$35 an hour. The boy carries his comic books with him. The psychoanalyst reads them to him. To the bewildered mother he explains: "I have to keep reading these to your son till I find out why he wants me to do this."

Now no mere mortal is supposed to speak up in the presence of the high priests of the art, but one grandmother I know wouldn't bat an eyelash to answer: "Hogwash! He's just a boy. He likes comic books read to him."

But the academic double-talk sounds so impressive: "What motivational elements predominated in this behavioral manifestation?" And everyone reverently bows. Grandma said the same thing when she asked: "Why did he do this?"

You have reached the elite Inner Circle if you attended a college that offers: "an unstructured learning experience bearing upon upward mobility desires in terms of motivational elements in adjustment to a work situation." No kidding. And you are supposed to be embarrassed if all you've had is a course on the teachings of Jesus Christ.

Satan laughs up his sleeve. Diagnosis of "a psychotic reactive depression" recently cleared a man charged

with filing only \$9000 instead of \$43,000 on his tax return. "Social Protest" is the definition of hoodlums firing rifles and flinging Molotov cocktails from rooftops. Full-color "Story of Man" textbooks trace human ancestry in photos of bleary-eyed baboons, and "Family Life" sex courses contain material no parent I know could stand before the PTA and read about. It follows that animal-like lust is now allowable as answer to the emotional stress of marriage.

Some ask—some wonder—some simply can't see it: why we stress Christian education in the home and in the classroom. Because the Scriptures make us "wise unto salvation," and wise enough to call sin and stupidity by their right names.

JOHN PARCHER

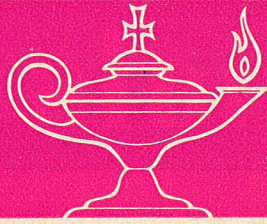
Independent Lives Many a young person has said, "What I do with my life is my own business." And so, as if they were beholden to no one, they join the drugs or the drinking crowd, roar recklessly down country roads at 1:30 in the morning, drop out of school, turn into sexual tomcats or rush into ill-considered marriages, turn their backs on their family church, or, satiated with excesses or frustrated by a life that does not grant satisfactions on demand, they may even end it all, leaving their parents with only a pathetic farewell note to repay them for 20 years of love and care. What they do with their lives is no one else's concern, they tell themselves.

Is it no one else's concern if the state must finance the drug and alcoholism cures or write welfare checks for wives and children of shiftless loafers who neglect their families? There is no hurt or misery in the hearts of parents and sisters and brothers whose loving help is ignored and rebuffed? Their recklessness couldn't matter to their friends, or their welfare to their teachers? And why should the pastor and other fellow Christians be so anxious about their souls?

"Remember not the sins of my youth, nor my transgressions," the Psalmist prayed. Many of these sins are the heedless, thoughtless, willful acts of our growing years, when we think that we can live unto ourselves and do not understand that we are part of the family of man and that we cannot live lovelessly alone. Each of us is woven into the warp and woof of society, and what we say and do affects our fellow men for good or ill, for pleasure or pain.

Young people talk much about contributing to society and about showing love and concern. That is commendable. But it is not commendable if they do not first practice responsible love and charity at home or in their own circle of friends and acquaintances, where they owe it most.

CARLETON TOPPE



Studies in God's Word

Withered Joy — Joel 1:4-12

That which the palmerworm (gnawing locust) hath left, hath the (swarming) locust eaten. And that which the locust hath left, hath the cankerworm (licking locust) eaten. And that which the cankerworm hath left, hath the caterpillar (stripping locust) eaten.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

For a nation is come up upon my land, strong and without number; whose teeth are the teeth of a lion, and he hath the cheek teeth (fangs) of a great lion(ess).

He hath laid my vine waste, and (de)barked my fig tree; he hath made it clean bare and cast it away; the branches thereof are made white.

Lament like a virgin girded with sackcloth for the husband of her youth.

The meat (i.e., meal offering and the drink offering is cut off from the house of the Lord. The priests, the Lord's ministers, mourn.

The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth.

Be ye ashamed, O ye husbandmen, howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

The vine is dried up, and the fig tree languisheth; the pomegranate, the palm tree also, and the apple tree, even all the trees of the field are withered; because joy is withered away from the sons of men.

Something Else

A locust invasion was not something new to the people of Israel or to the land of Judah. God's chastening hand is often laid on chronic backsliders. But the old men of Judah were challenged to recall a ruin such as this. Even their fathers had not known such a deep depression.

The people hardly needed to be told what happened before their very eyes. And yet it had to be impressed on their senses that this was no ordinary plague that came in the usual course of nature. Sleeping consciences had to be awakened, even if it meant rubbing salt into the wound.

No corner of the kingdom was left untouched. The four waves of locusts saw to that. One swarm after another draped over the land until the four points of the compass were blanketed. Consuming every bit of green, they left in every field a scatter of stub-

ble, in every vineyard a pile of pulp, and in every orchard a stand of snags. A succession of harvests was cast with the debris to the ground, which the blinding sun already had scorched.

Victims would readily nod assent to Joel's description of the vermin as the army of a hostile nation armed to the teeth. Indeed, its weapons were its teeth! Compare the eyewitness report of a similar assault by locusts: "On they came like a living deluge. We dug trenches and kindled fires, and beat and burnt to death heaps upon heaps, but the effort was utterly useless. They rolled up the mountainside, and poured over rocks, walls, ditches, and hedges, those behind covering up and passing over the masses already killed. For some days they continued to pass. The noise made by them in marching and foraging was like that of a heavy shower falling upon a distant forest."

No person escaped the ravages of

the scourge. Winebibbers and priests of God alike had cause for mourning. Not only were the sensuous robbed of their delicacies, but the ministers of the spirit were divested of the essentials of their sacred service. The prescribed tokens of the Lord's covenant were cut off! Did this mean that the Lord had disowned His people?

Whom the Lord Loveth He Chasteneth

Epicures and farmers, vineyardists and orchardists, priests and people — all needed to know that "the sacrifices of God are a broken spirit" (Ps. 51:17). The material blight was nothing compared to the spiritual dearth of the people. Yet how insensible they were to their needs!

Various conditions of men were addressed so that no one group could point an accusing finger at another as the cause of their grief. And each individual within a class had to face the fact of his own guilt that called down the judgment of God. Each had a shoe to put on — no matter what size.

One of the hardest things in the world is to acknowledge that we have fully merited whatever trouble touches us — whatever! — whether it is personal perplexity or collective calamity. The fact is that we seldom get what we deserve. By our sins we earn infinitely worse than what God lets come our way. Individually and collectively we deserve *eternal* devastation!

When we recognize this basic truth, then — and then only — are we ready to be uplifted by the hand that crushed us. "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me" (Ps. 50:15). This was and is the thrust of Joel's message. Joy in the land must wither if joy in the Lord would blossom.

National revival begins with one repentant sinner — me!

PAUL E. NITZ



Speaking Out on Education

RELIGION IN THE PUBLIC SCHOOLS

PART I: THE ISSUE

In recent years the question of what place, if any, religion has in the public schools has provoked heated controversy and occasioned legal battles that have made the headlines and history.

That there is widespread dissatisfaction with public education is no secret. Despite the fact that the public-school system is consuming a greater share of the tax dollar than ever before, many students and taxpayers are becoming increasingly disenchanted with it. To some it appears to be engaging in education for education's sake, with no meaningful purpose and no clearly defined goals. The charge is made that public education does not appear to be related to a workable philosophy of life.

Consequently, there is a mounting demand that the public schools address themselves more directly to such vital questions as, What is the meaning and purpose of life? In the face of an alarming increase in the illegal use of drugs, unwed motherhood, venereal disease, youthful suicides, and juvenile crime and delinquency of all kinds, there is an increasing clamor that the public schools do more to teach moral standards and spiritual values in the young. Organized groups like **The Fourth R Foundation** and **The Religious Heritage of America**, to name only two, are urging that a fourth R, Religion, be placed alongside the traditional three R's in the schools of the state. Atheists and agnostics, on the other hand, are insisting that the schools be purged not only of all references to a Supreme Being, but also of all value judgments on moral issues.

The public-school system is a product of our society. It is only natural, therefore, that it will reflect the moral confusion and chaos of contemporary American society.

Since the role of religion in public education is such a burning issue, Christian citizens will concern themselves with the problem, carefully consider it in the light of God's holy Word, and then, as they have opportunity, "speak out on education."

From Calvinism to Secularism

The American public schools came on the scene in the early part of the nineteenth century. Prior to that, education on all levels had been almost exclusively in the hands of the Church.

Horace Mann, a Unitarian, was one of the leaders in the movement to establish a public-school system.

Mann was opposed to the teaching of denominational beliefs in the public schools, but he approved of "so much religious instruction as is compatible with the rights of others," including Bible reading and other non-sectarian religious exercises.

For many years the public schools, having evolved from the Puritan common schools of New England, had such a pronounced religious character that the label was sometimes applied to them, "the Protestant parochial public school." Textbooks, of which *The New England Primer* is a well-known example, were often belligerently Protestant. This, incidentally, was one reason why the Roman Catholic Church felt compelled to establish its own parochial-school system.

During the nineteenth and early twentieth centuries the influx of immigrants with a diversity of religious views changed the religious complexion of the country. The public schools became increasingly secular as a result of the religious pluralism of the population and the activity of influential non-Christian educators like John Dewey and William Heard Kilpatrick. Humanism, based on Darwin's evolution and Dewey's pragmatism, replaced Calvinistic Protestantism in the schools. Though some of the trappings of the schools' religious heritage such as baccalaureate services and Christmas pageants remained, God was for the most part banished from the classroom, and a spirit of secularism began to prevail.

A Reaction Sets In

Some viewed these developments with alarm. The unmistakable evidence of moral decay in American society, especially since World War II, prompted some to demand that the schools resume the task of imbuing the young with lofty spiritual ideals and noble moral values.

Pointing to various trends, the Educational Policies Commission of the National Education Association of the United States and of the American Association of School Administrators declared in 1951, "The necessity for attention to moral and spiritual values emerges again and again." A White House Conference on Education in November 1955 included among the objectives of American public schools "ethical behavior based on the sense of moral and spiritual values."

Some went even further. A Conference on Religion and Public Education held under the auspices of the National Council of Churches in 1955 called for religious teaching in the public schools. Religious truth was said

to be "a part of the American heritage of truth" which "should be included in education wherever relevant to public-school instruction."

With a growing indifference toward religion in the home and with the churches' inability to reach millions of the country's children and youth, concerned voices were raised calling on the public school to become the savior of society. According to one observer, "It is no longer a question as to whether religion may be taught in our public schools, it *must* be taught or else paganism will overwhelm America, as it has practically overwhelmed all of Europe."

"A Wall of Separation"

Despite the growing concern about the increasing secularization of the public schools, this trend was accelerated by several landmark decisions of the United States Supreme Court.

Among these was the 1947 *Everson* case, in which the Court, alluding to Jefferson's famous "wall of separation" remark, declared: "The First Amendment has erected a wall of separation between church and state. That wall must be kept high and impregnable. We could not approve the slightest breach." In the *McCullum* case of 1948 the use of public-school facilities for religious instruction was declared unconstitutional. The historic *Schempp-Murray* decision of 1963 prohibited prayer and the devotional use of the Bible in the schools. The Court held these to be a violation of the First Amendment, which states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Rejecting the argument that its decision would establish a "religion of secularism" in the schools, the Court insisted that the First Amendment requires "that the Government maintains a strict neutrality, neither aiding nor opposing religion."

Some have recognized that in the field of education an absolute "wall of separation" is hardly possible. Justice Jackson, for example, concurring in the *McCullum* decision, stated, "I think it remains to be demonstrated whether it is possible . . . to isolate and cast out of secular education all that some people may reasonably regard as religious instruction." He noted that "even such a 'science' as biology raises the issue between evolution and creation as an explanation of our presence on this planet."

In spite of the Court's rulings, however, there are some pockets of resistance where public schools continue to hold religious exercises. Obviously, for confessional Lutherans this is objectionable for a variety of reasons, including the fact that it clearly constitutes unionistic religious fellowship, which is forbidden by God in Romans 16:17 and other passages.

After the Supreme Court's 1963 decision various amendments to the Constitution were introduced into Congress to permit the public schools to conduct religious exercises and to read the Bible devotionally. The charge was raised that the Court's interpretation of the First Amendment promoted freedom *from* religion, not

freedom *of* religion. The late Everett M. Dirksen of Illinois, the sponsor of one of these amendments, warned that "a storm of protest" was "gathering in all parts of the nation" over the Court's decision outlawing prayer in the public schools. None of these amendments has been passed, however, and with the passing of time the storm appears to have subsided.

Teaching About Religion

Since the teaching of religion has been declared illegal, teaching factually *about* religion has been advocated. In its *Schempp-Murray* decision the Supreme Court observed: "It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment."

It is difficult to see how at least some teaching *about* religion can be avoided in the public schools. How, for example, can the history of Europe be taught without reference to the religious issues that in a large measure determined that history? As for the Educational Policies Commission of the NEA and the AASA, previously mentioned, pointed out: "Knowledge about religion is essential for a full understanding of our culture, literature, art, history, and current affairs."

Nevertheless, the attempt to teach objectively about religion also meets with objection. Rabbi Eugene B. Borowitz of Hebrew Union College, for example, insists, "There is no such thing as objectivity." In the light of Jesus' words in Matthew 12:30, "He that is not with me is against me," we must admit that the Rabbi is right. In religious matters complete objectivity, absolute impartiality, is an impossibility.

Rabbi Borowitz also objects to the study of the Bible "as literature." He argues: "Genesis was not written so people could worry about the appropriate form of the short story. Had its authors [we would say, Moses] been aware that people would be more concerned with their style than with God, they would have considered it blasphemous." Though what the Rabbi sees in Genesis is worlds apart from what we Christians find in it, again we must admit that there is truth in what the Rabbi says.

A Dilemma

The public-school system is thus faced with a demand for more religious training on the one hand and objections to any and every religious element on the other. Public educators are confronted with a dilemma. No solution will be entirely satisfactory either to the religious or to the irreligious. In the next installment we intend to examine the issue, as it now faces us, in the light of God's Word.

WILBERT R. GAWRISCH

Dakota-Montana District Celebrates Golden Jubilee

Days of refreshing from the Lord! Such was the feeling of the 42 professors, pastors, and vicars and the 53 lay delegates as they met in convention on the beautiful campus of Northwestern Lutheran Academy, Mobridge, South Dakota, June 23-25, 1970, to be about the Father's business and to rejoice in the grace shown this District during the past 50 years. The amazing goodness of the Lord was stressed in the opening Communion service held in Zion Ev. Lutheran Church in Mobridge. Pastor Emeritus W. F. Sprengeler, Henry, South Dakota, used Revelation 7:9-17 to speak on "The Jubilee of the Ransomed." Pastor Sprengeler was present at the organization of the District in 1920 and was active in the ministry until June 1, 1970. The jubilee essay, "Preaching the Gospel on the Dakota-Montana Prairie," was delivered by Prof. K. G. Sievert, who has been a member of the District for 49 years, and one of the Academy faculty since this school was started in 1927.

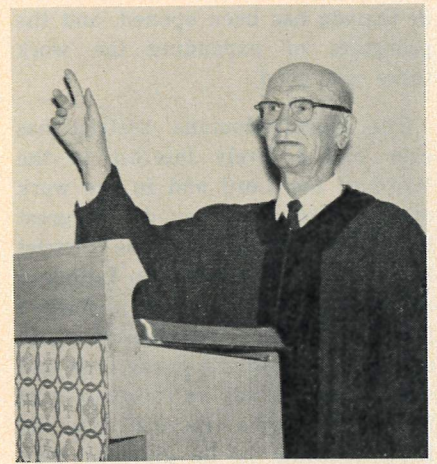
History

Mission work was begun in the Dakota territory in 1908 by missionaries of the Minnesota Synod. They la-

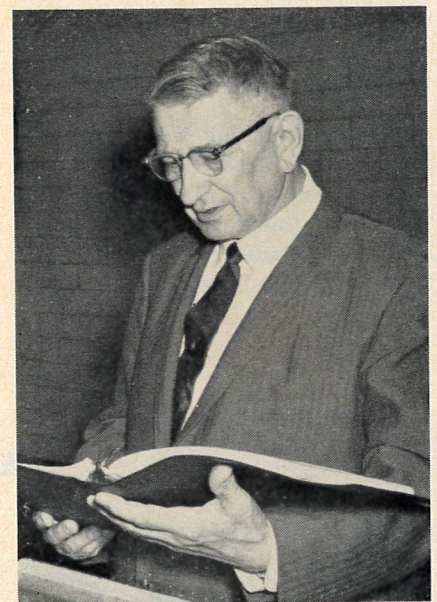
bored hard and zealously to bring the Word to the scattered settlements and individual families. Despite the shortage of manpower, the work was expanded also into Montana. But it was not until June 25, 1920, that a separate District was established at the convention of the Minnesota Synod, held in Mankato, Minnesota.

The first president of the new District was Pastor Wm. Sauer, Watertown, South Dakota. Under his able and faithful leadership the District grew spiritually and numerically. The thirties brought the great drought and depression, when once flourishing congregations dissolved, realigned, or merged with other congregations. Since then growth has often been slow, because the states themselves have never been heavily populated or heavily industrialized. Nor have long vacancies and short terms of service stimulated the growth. The fierce struggle in regard to the matter of fellowship with the LC-MS in the fifties also left its mark on the District.

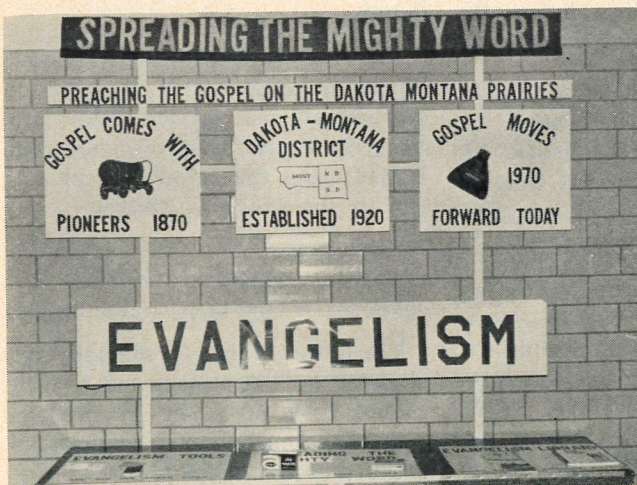
With the work again stabilized, the District is progressing quietly and zealously. Missions are being started in the larger cities. The field



Pastor W. F. Sprengeler, Opening Sermon



Professor K. G. Sievert, essayist



Convention Display



District Officers: L. Dobberstein, A. Lemke, R. Strobel, A. P. C. Kell

in Canada has been opened, and the prospects of expanding the work there are good.

The Dakota-Montana District has ever had a lively interest in the Word of the Lord and in the work of the Wisconsin Synod. Of great benefit and blessing to the District has been the Northwestern Lutheran Academy. It has trained dedicated laymen for our congregations and set the feet of many young men and women on the way to full-time service in the Lord's vineyard. May the Lord continue to be gracious unto us in the future as He has been in the past 50 years! "Not unto us, O Lord, but unto Thy name give glory, for Thy mercy and for Thy truth's sake" (Ps. 115:1).

The Convention at Work

As the convention studied the *Report to the Nine Districts*, it became evident to all that the Lord had done great things for us. We heard how the Lord is forging a ring around the globe in the World Mission field,

so that through missionaries and broadcasts we can cover the earth with the Gospel as the waters cover the sea. In the area of Home Missions the many pleas for the pure Word touched our hearts. This also made us realize the need to enlarge our worker-training schools and to be active in recruiting laborers for the harvest. In our District also there is great need to bring the Light of the pure Word to dispel the spiritual darkness being caused by the liberalism of so many church bodies. For that the Lord has placed us into a favored land and is giving us prosperity. These truths were especially brought home to us in the opening devotions on missions, education, and stewardship.

The reports of the administration, boards, and commissions showed that everything is "go" everywhere. Our missionary-at-large, having established a mission at Pierre, is now moving to Yankton. Mitchell and Huron, plus fields in Canada, are to be explored also. Three Christian day schools will open in the District

this fall. The increasing enrollment at Northwestern Lutheran Academy is presently creating a dormitory problem. Financially our people are responding to the call of the Lord and making the Lord's business their business.

Every floor committee wholeheartedly supported the work our Synod is doing. To direct the District in carrying on this work the following officers were elected: Pastors Arthur P. C. Kell as president, L. Dobberstein as 1st vice-president, R. Strobel as 2nd vice-president, and A. Lemke as secretary.

At the close of the convention President Kell stated: "God has bestowed His grace upon us in enabling us to celebrate this golden jubilee of proclaiming the Gospel these 50 years in its truth and purity. This, however, is not an occasion for pride on our part, but for renewed dedication to our work. The Savior says: 'Ye have not chosen Me, but I have chosen you.'"

R. H. ROTH

ITEM FROM OUR NEWS BUREAU

Lutheran Free Conference Meets

Participants at the seventh annual Lutheran Free Conference, meeting at Rockford College, Rockford, Illinois, July 14-16, were informed by the Conference's Arrangements Committee that no free conference meeting would be scheduled for the summer of 1971.

The future of the free conference will be decided by a meeting of the Arrangements Committee to be called in the fall of 1971.

At the 1969 free conference meeting, delegates had adopted a resolution stating that the conference "has adequately served the purposes for which it was originally intended, but there is a question whether these purposes can be furthered at this particular point in the history of the church."

A spokesman for the Committee said that the free conferences were begun seven years ago to strengthen the voice of confessional Lutheranism and provide a forum for Lutherans of all synods who were concerned about the growth of liberalism in the Lutheran church bodies in America.

"Since that time," he said, "a similar concern has become evident in some of these church bodies." A year's recess "will give us time to evaluate this rapidly changing scene in American Lutheranism."

Addressing the three-day conference on the topic *The Way to Lutheran Unity* were Dr. J. E. Farup, Tacoma, Washington, of the American Lutheran Church; the Rev. T. N. Teigen, Ashland, Wisconsin, of the Ev. Lutheran Synod; the Rev. Rollin Reim, Redwood City, California, of

the Church of the Lutheran Confession; Dr. Arnaldo Schueler, Porto Alegre, Brazil, of The Lutheran Church—Missouri Synod; and the Rev. Winfred Koelpin, Livonia, Michigan, of the Wisconsin Ev. Lutheran Synod.

The free conferences are sponsored by an Arrangements Committee of 23 pastors and laymen from five Lutheran church bodies who are concerned about the "growth of liberalism in the Lutheran Church."

Participants at a free conference attend as individuals and do not speak for or bind their church bodies.

The Lutheran Free Conference was attended by 156 pastors and laymen coming from 13 states and Canada and four foreign countries. About the same number attended last year's conference.

St. John's of Barre Mills Celebrates its Centennial

The Norwegian Lutheran Church was burned down, the German Methodist congregation driven out, endeavors to establish Baptist and Presbyterian churches were thwarted, as the Freidenker (Freethinker) Society of Bostwick Valley, La Crosse County, Wisconsin, sought to make good its vows that no Christian church should ever be built in Bostwick Valley. And then in 1870 St. John's Lutheran Church of Town Barre was organized.

Its founding did not immediately bring complete peace to the Christians of Bostwick Valley. As late as 1886, during the ministry of Pastor Richard Siegler, the Freidenker band staged noisy demonstrations so that the members of St. John's, holding their service less than a quarter mile away, could worship only with difficulty. But today the Freidenker Society is no more, and St. John's is celebrating its centennial.

The first Lutheran preaching in this area was by a Norwegian Lutheran pastor by the name of Stub. In the late 1850s Pastor Gottlieb Fachtmann, pioneer traveling missionary of our Synod, began work in La Crosse County, also holding bi-weekly services in the homes of this area. Pastor F. W. Hass in 1862 came to La Crosse County upon Fachtmann's plea for help. After establishing a number of other congregations, he also established St. John's of Barre Mills.

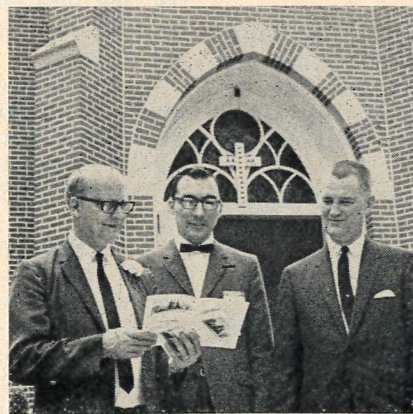
The meeting to organize St. John's was held on March 2, 1870, in the home of Conrad Miller. Among the 35 organizers was Charles Brandt, a convert who had formerly been the treasurer of the Freidenker Society. In 1873 the parsonage was built and Pastor Arthur Dagefoerde came to St. John's, to be followed in 1877 by Pastor Peter Lange.

With the coming of Pastor Richard Siegler in 1886 began a period of 77 years in the history of St. John's under the leadership of pastors direct-

ly related to one another. Pastor Siegler was an energetic leader during whose pastorate the school was begun, the present church built in 1887, and three daughter congregations established: Christ of West



St. John's, Barre Mills



Pastor F. A. Werner, Professor D. Kuske, Pastor H. E. Paustian (used by permission of the La Crosse Tribune)

Salem, St. Paul's of Bangor, and First of Portland. From 1904 to 1907 Pastor John Mittelstaedt served while Pastor Siegler was granted a leave of absence to gather funds for a

Synodical building program. In 1910 his son-in-law, Pastor J. H. Paustian, began a long and fruitful ministry. In 1946 H. E. Paustian was called from Northwestern Lutheran Academy (Mobridge) to assist his father, and became full-time pastor the following year upon the death of his father. When he accepted the call to St. Mark's of Watertown, Wisconsin, in 1963, Pastor David Kuske became shepherd of the flock, remaining until he became an instructor at Luther High School in Onalaska, Wisconsin, in 1967. He was followed by F. A. Werner, the present pastor.

Beginning in 1966 the congregation undertook a program of renovation to mark its centennial. The brick exterior was sandblasted and tuckpointed, the stained-glass windows covered with protective glass, and the front steps replaced. The inside of the church was redecorated, and wall-to-wall carpeting, new lighting, and new pews installed. Also added was an addition to the church basement. At present the older room of the Christian day school is being renovated.

St. John's celebrated its centennial on March 1, 1970, with Pastor Louis Meyer of Clear Lake, Wisconsin, a son of the congregation, preaching. A larger celebration, to which all who had been confirmed at St. John's were invited, was held on June 14. The two former pastors, Henry E. Paustian and David Kuske, were the guest preachers. About 1000 guests were present for the services. Two tents had been erected to shelter the worshipers, but many had to sit under the shade trees. All were guests of the congregation for dinner and supper.

St. John's of Barre Mills numbers 400 communicants at its centennial. By God's grace alone — for which we pray — shall she continue as a faithful congregation. To God alone the praise!

F. A. WERNER

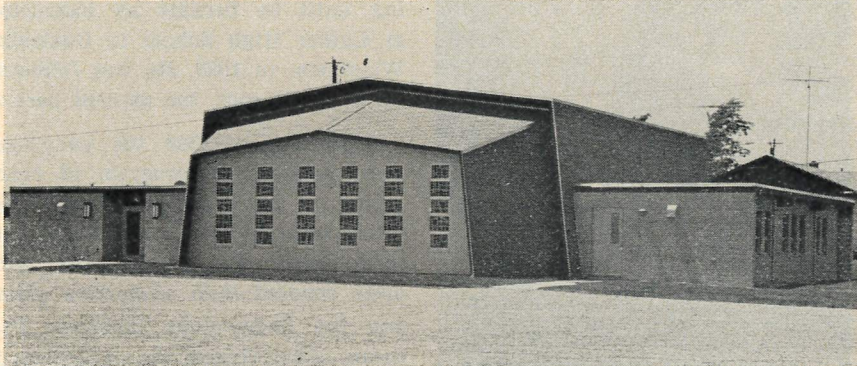
DEDICATION AT GOOD SHEPHERD

Beaver Dam, Wisconsin

Moved by the same spirit that has caused Christians all over the world to build houses of worship to the glory of God, the members of Good Shepherd of Beaver Dam, Wisconsin, have labored together to erect a new home. Their new house of worship was dedicated to the glory of the Triune God on July 12, 1970. The Rev. Ronald D. Roth, pastor of the congregation, officiated. Former resident pastors delivered the festival messages. In the morning service the

Rev. Marvin Zank of Medford, Wisconsin, addressed the congregation, and the Rev. Eugene Kitzerow of Big Bend, Wisconsin, in the afternoon.

Good Shepherd Lutheran Church is designed in the latest contemporary religious styling. The exterior construction is brick and Colorbestos slate shingles. A generous vestibule leads into a dignified, carpeted narthex. A wardrobe room and a mothers' room flank the narthex along its east and west walls. A grouping of



Good Shepherd Ev. Lutheran Church, Beaver Dam, Wisconsin

doors on the north wall permits easy entry to the carpeted nave which is 72' wide and 50' long. Comfortable upholstered pews, seating 360, are placed in a semi-wraparound position around the chancel and provision is made for an additional overflow seating of 100. The inviting, open chancel practically extends the full width of the nave along the north wall. The symbolic mural, pictured on the cover of *The Northwestern Lutheran*, is directly behind the free-standing altar and is a colorful portrayal of the beautiful name of the church. The pulpit and baptismal font flank the altar on either end. The paneled Communion rail permits the serving of 28 communicants at a time. In addition, the building provides offices for the pastor and secretary and a large meeting room.

This is the second church Good Shepherd Congregation has dedicated in its 20-year history. The members are thankful to the gracious God who has permitted them to build this beautiful church and who made it necessary by blessing the congregation with a growing membership.

RONALD D. ROTH

DEDICATION AT HOPE

Belvidere, Illinois

On June 14, 1970, friends and members of Hope Ev. Lutheran Church, Belvidere, Illinois, gathered to dedicate their newly built parsonage-chapel. Services were held at 10:30 and 2:30.

In the morning service, the Rev. N. Berg, Executive Secretary of Home Missions, addressed the congregation on Psalm 122:1, "I was glad when they said unto me, let us go into the House of the Lord." He emphasized that this building is the house of God's shepherd and God's congregation.

In the afternoon service, the Rev. R. C. Hillemann, who founded Hope in 1967, addressed the congregation on Genesis 28:16,17. He stressed the importance of maintaining God's purpose for His Church, preaching

the truth of God's Word and that only. This service was followed by a social hour.

Hope held its first service in a union hall in downtown Belvidere on June 11, 1967. Thirteen people attended. The union hall continued to be the place of worship until the present basement chapel was used for the first time on April 26, 1970. At that service 89 people were in attendance. The congregation has grown to 110 souls.

Hope's parsonage-chapel was the second project with which Mr. Duane Anderson of Synod's Architectural Department was associated. He revised the plans and supervised the building progress of the parsonage-chapel as designed and built by Much Better Homes of Rockford, Illinois.

The parsonage-chapel is aiding the work of the Lord and of the WELS in two ways. First, it has provided a beautiful and spacious ranch-style home for the pastor and his family. Secondly, the basement provides space very suitable for worship. The nave measures 40'x26' and can seat 130 people. It has a complete chancel area with sacristy and workroom on either side. The worship area is fully carpeted. The members of Hope purchased, built, and installed all of the furnishings in the chapel and did much work in the parsonage. Total cost of the project is about \$32,000.

Hope Congregation is indeed thankful to the Lord that He moved the members of the WELS to support the work of Home Missions, and the Church Extension Fund and Parsonage-Teacherage Fund. He has thus provided another place in which His Gospel of salvation may be proclaimed in all its glory.

KENNETH A. GAST



Chancel at Hope, Belvidere, Illinois

A private residence, a VFW Clubhouse, the basement assembly room of a private school . . . their own place of worship and education. In less than four years the members of Grace of Waupun, Wisconsin, worshiped in four different buildings.

Exploratory services began in Waupun in January 1966. In November of that year the congregation was granted mission status and was organized with 19 communicants. The steady growth of the congregation permitted the purchase of land in 1967 and the development of the first unit of a master plan.

The master plan utilizes the nearly five acres of land which the congregation owns and ultimately provides for a permanent church seating 600 and a 12-room Christian day school. The dual objectives of the first unit, which will eventually be a fellowship hall, were to construct the most space for the least cost and yet maintain the esthetic qualities necessary in a structure used for worship.

The exterior construction is precast-concrete wall panels with the fascia at the roof constructed of redwood. The building measures 68'x68'. The triangular-shaped worship area

On April 5, 1970, members and friends of St. Matthew's Ev. Lutheran Church in Spokane, Washington, gathered to dedicate their first house of worship and a new parsonage.

After eight years of worshipping in a store front, the pastor's living-room, and a public-school gymnasium, this was indeed a special day of joy. In the morning service, the Rev. John E. Henning, pastor of the church, preached the sermon. In the evening service, the Rev. David E. Bode preached the sermon showing the people the real beauty of God's house which they were dedicating.

The new church is of wood construction. The building was designed to provide as much usable economical space as possible. This was done by building a church with a daylight basement and high walls instead of a slanted roof. The total area of church and basement is 5200 square feet. The exterior of the building is stained cedar, stucco, and stained glass. The interior uses the same materials plus laminated wood beams and spruce decking for the ceiling. One wall is completely of stained

DEDICATION AT GRACE Waupun, Wisconsin

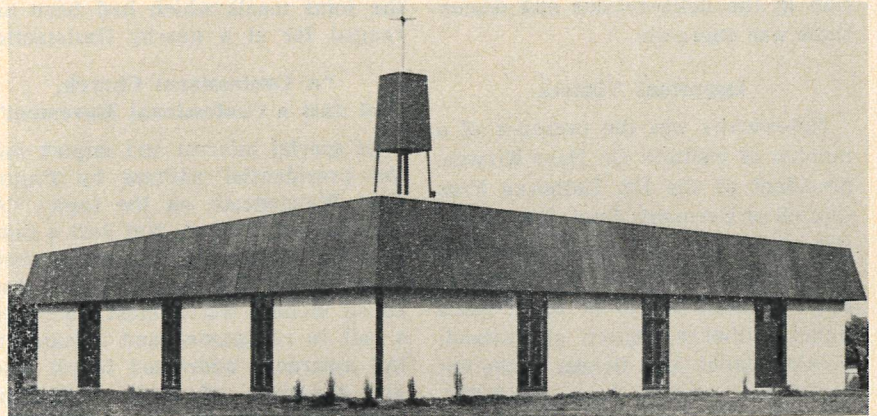
seats 200, and yet the pulpit is less than 40 feet from the most distant pew. The chancel area is emphasized with redwood paneling with downlights to accent the altar and pulpit.

On June 14, 1970, the building was dedicated to the glory of God. The Rev. Ronald Roth, pastor of the congregation, served as the officiant in the morning service and the Rev. Marvin Radtke, chairman of the Northern Wisconsin District Mission Board, addressed the congregation. The afternoon service was conducted

by the Rev. Lloyd Wenzel, who conducted the first exploratory services. The sermon was delivered by the Rev. Norman Berg, Executive Secretary for Home Missions.

The congregation has grown to 80 communicants and 132 souls. The members thank God for allowing them to reach this point in so short a time and the members of the WELS whose support of the Church Extension Fund enabled them to erect this first unit.

RONALD D. ROTH



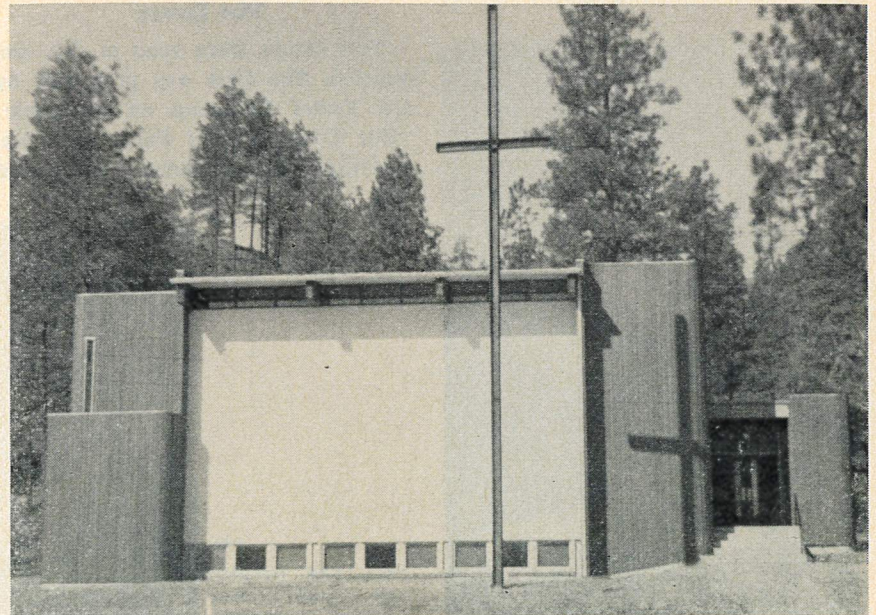
Grace Ev. Lutheran Church, Waupun, Wisconsin

DEDICATION AT ST. MATTHEW Spokane, Washington

glass depicting three large crosses. The church will seat 250. The cost of the building was \$78,000.

Much more could be said about the beauty of the structure, but our

(Continued on page 301)



St. Matthew Ev. Lutheran Church, Spokane, Washington

Convention of The CELC In Germany

It was the privilege and pleasure of the Executive Secretary for World Missions, Pastor Edgar Hoenecke, and the undersigned chairman of the Executive Committee for the Mission in Germany, to attend the biennial convention of our Church of the Ev. Lutheran Confession at Blomberg, Western Germany, June 12-14, 1970. The convention was hosted by Ebenezer Congregation and its pastor, Helmut Schlender. The meetings were well attended, and the participation in the deliberations and discussions was energetic.

Important Visitors

Noteworthy was the presence of a number of visitors: Dr. Hans Kirsten, president of the Ev. Lutheran Free Church of Germany; Supt. Hans-Heinrich Salzmann of the Independent Ev. Lutheran Church of Germany; Pres. Markku Sarela of the Confessional Lutheran Church of Finland; Vice-president Jean Bricka of the Ev. Lutheran Synod of France and Belgium; President Werner Otten of the Northern District of the Ev. Lutheran Free Church of Germany; Pastors Bernhard Henschke, Dr. Detlef Lehmann, Bernhard Schuetze of the Ev. Lutheran Free Church of Germany; Pastor Gottfried Meyer of the Independent Ev. Lutheran Church of Germany. The presiding officer of the

Consistory of the Ev. Lutheran (Old Lutheran) Church of Germany, Dr. Gerhard Rost, was prevented from attending by illness.

Of particular importance to the convention were the expressions of these visitors, which did much to strengthen and encourage all present to contend earnestly for the faith once delivered to the saints.

The convention enjoyed ideal weather for its meetings. Contributing to the atmosphere of fellowship were the joint meals which had been arranged for at a nearby Gaststaette.

"A Confessional Church, Not Just a Confessional Movement"

Of special interest and import was the presidential address by Pastor Karl Wengenroth on the topic: "A Confessional Church, Not Just a Confessional Movement." He emphasized the principle that our confession, also in our modern world, must always be a call to repentance and a comforting assurance addressed to all who are conscious of their separation from God as the tragedy of their life. The justification for religious activity and justice lies not in the wants of men but entirely in the command and promise of God. A truly confessional movement must always lead to a truly confessional church. The address is to be published in our Wisconsin Lutheran Quarterly.

The Essays

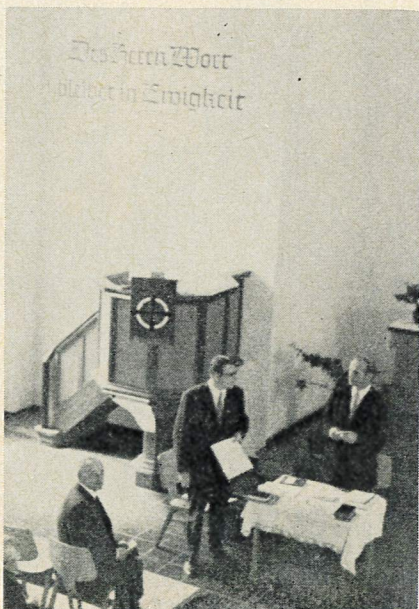
Two essays were read at the convention. The first was presented by Dr. Detlef Lehmann on the topic: "Our Confession of Faith in a Materialistic Environment." He stated

that in the proclamation of the Word the hearer's outlook and views need to be considered, wherever possible, and that the discussion with the non-Christian should be approached in such a manner as to facilitate an outward access to the great truths of salvation. Reiterated was the fact that only the Spirit of God can lead men to faith. He works when and where He will, even there, where an approach by us to the hearer is no longer possible. In any case, we are held to confess, wherever the opportunity presents itself. However, this does not relieve us of the responsibility of taking into consideration the situation of our fellow man in his materialistic environment.

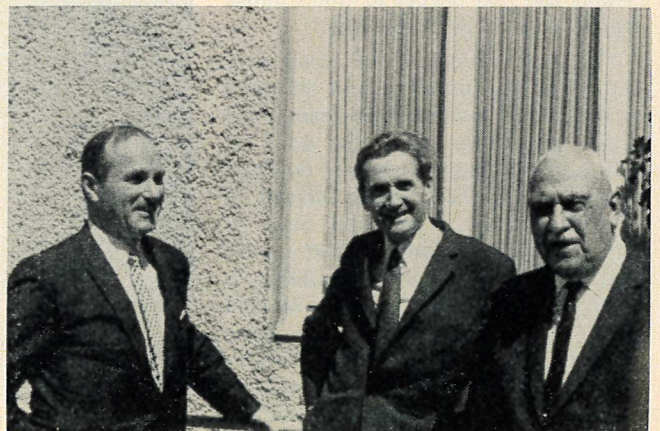
The second essay was read by Pastor Helmut Schlender on the topic: "Work and Service in the Kingdom of God." Although the word "serve" has become somewhat outworn and unpopular, Christians must constantly be reminded and encouraged to work and serve in the kingdom. To work in the kingdom of God is not only an affair of honor and a debt of love; it is also an express command of God and therefore a plain duty. Jesus never left us in doubt about the fact that His disciples are to be such as surrender themselves completely to Him and His service. And the Lord alone fits them for the task and grants the fruits.

Amalgamation Contemplated

In recent years the German Free Churches have held discussions toward a God-pleasing amalgamation into one synodical body that upholds the inerrancy of the Scriptures and



Convention at Ebenezer Church, Blomberg, Germany



Pres. Karl Wengenroth, Supt. Hans-Heinrich Salzmann, Pastor Karl Krauss

the true position of the Lutheran Confessions. This union may be effected next year.

Several amalgamations of Free Church congregations have already taken place; others are in the making. Besides Munich and Memmingen, mergers of Free Church congregations, involving ours also, are being carried out at Oldenburg, Hannover, Hohnhorst, Osnabrueck, and Rodewald. This helps to alleviate the shortage of pastors and reduces the overlapping of congregations in the same area.

The CELC

The Church of the Ev. Lutheran Confession is served by ten pastors and one vicar. The membership is 1,200 communicants. The decline in membership of former years seems to have leveled off, and in some instances there have been increases.

Increased Contributions

There has been a most gratifying increase in contributions as well as renewed activity in the congregations. This applies not only to offerings for home purposes but also for missions. The undersigned recalls that in 1962 the convention mission festival produced some 400 DM in offerings. The offering at this year's convention mission festival at Blomberg was almost 3,000 DM. It has been possible during the past eight years to reduce the subsidy granted by our Synod by more than \$30,000.00.

Mission Sunday

The convention came to a close with the traditional Mission Sunday. The fine weather brought a large number of visitors from as far away as Bremen, traveling by bus and by car. Pastor Reinhold Buchholz delivered an inspiring sermon at the morning service. Executive Secretary Hoenecke gave a lecture on our world missions at the afternoon service, followed by an informative talk on the religious conditions in the Eastern Zone by President Kirsten. Two church brass bands accompanied the singing of the hymns. Several choirs were present to enhance the services with well-rendered anthems.

In every regard the convention at Blomberg was interesting, important, and profitable. We pray that it was another step in the drawing together of our Free Church brethren in Europe.

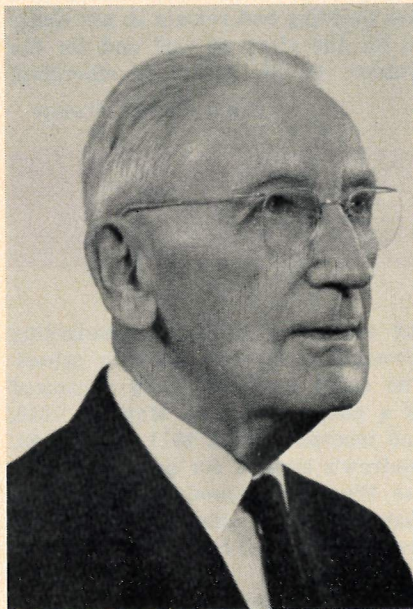
KARL F. KRAUSS

† Pastor Em. F. C. Zarling †

July 22, 1970

Pastor Emeritus Frederick Carl August Zarling was born in Kirchhayn, Town Jackson, Wisconsin, on February 20, 1880, and died on July 22, 1970, having reached an age of 90 years, 5 months, and 2 days.

Pastor Zarling was baptized and confirmed in David Star Church, Kirchhayn. He was a graduate of



Pastor F. C. Zarling

Northwestern College, Watertown, in 1901, and of the Wauwatosa Seminary in 1904. He was ordained and installed at Immanuel Congregation, Woodville, Wisconsin, by Prof. John P. Meyer on August 14, 1904.

Spokane, Washington

(Continued from page 299)

great joy lies in the fact that each Sunday more and more people are enabled to hear about the forgiveness of sins. Since the dedication, attendance has increased 50 per cent, as people come to hear the Gospel. We have had many joyful experiences in sharing the Gospel. May the Lord continue to bless our congregation!

The members of St. Matthew's give humble thanks to the members of the Synod for the loans received. These made it possible for us to build our new church and parsonage, so that God's mission work may be carried out in the beautiful Pacific Northwest where 60 per cent of the people are unchurched. We deeply ap-

Pastor Zarling served the following parishes during his 51 years in the ministry: Immanuel, Woodville (1904-1908), from where he also served Pine Lake, Spring Valley, Emerald, and Hersey; St. Paul's, Cudahy, Wisconsin (1908-1911); Cross, Rockford, Minnesota (1911-1919); Christ, Zumbrota, Minnesota (1919-1926); Bethany and St. Matthew, rural Renville, Minnesota (1926-1931); and St. Matthew, Iron Ridge, Wisconsin (1931-1955).

Since his retirement he had been making his home with his daughter Lillian in Milwaukee, and was a member of St. James Church.

Mrs. Zarling, the former Marie Roepke, whom he married in 1906, preceded him in death in 1954.

He is survived by three daughters: Miss Lillian Zarling of Milwaukee, Mrs. Erwin Scharf (Irene) of Watertown, Mrs. George Barthels (Anita) of Sleepy Eye, Minnesota; two sons: Pastor Frederic Zarling of Hartland, Wisconsin, and Pastor Waldemar Zarling of Benton Harbor, Michigan; 19 grandchildren; 2 great-grandchildren.

Funeral services were conducted on July 24, 1970, from St. James Church with Pastor W. Pless bringing "The Precious Comfort of the Christian Faith" on the basis of II Thessalonians 2:16, 17. A brief service was conducted at St. Matthew's, Iron Ridge, Wisconsin, where the committal took place. "Blessed are those who die in the Lord!"

preciate our permanent house of God where we can now gather sinners out of the world and introduce them to their Savior.

JOHN E. HENNING

CIVILIAN CHAPLAIN RETIRES

Veteran civilian chaplain Luther Voss, after rounding out 48 years in the ministry, has resigned from his duties as pastor to military personnel of our Synod on the Eastern Seaboard.

Pastor Paul Ziemer of Norfolk, Virginia, and other WELS pastors in the East will temporarily minister to as many of our servicemen as possible in that area.

Pastor and Mrs. Voss are now residing in Milwaukee.

Parish Hall Dedication at Ixonia, Wisconsin

On June 28 the 110 communicant members of St. John's Ev. Lutheran Church south of Ixonia, Wisconsin, dedicated a new parish hall to the glory of their Lord. The new parish hall is of concrete-block construction and measures 30' by 54'. It is attached directly to the side of the present church building, and contains a full basement, meeting areas, and especially rooms for the Sunday-school classes. The front of the addition is faced with brick to match the present church building erected in 1878.

Two festival services were conducted on the day of dedication. In the forenoon Pastor Oscar Naumann, president of our Wisconsin Ev. Lutheran Synod, preached the sermon on II Timothy 3:14-17. Prof. Lloyd Huebner of Dr. Martin Luther College at New Ulm, Minnesota, delivered a sermon on Romans 8:16, 17.

May the Lord's name enter into this building and remain in use therein for the glory of God and for the welfare of St. John's membership!

HUGO FRITZE, Pastor

Direct from the Districts

Southeastern Wisconsin

William R. Huth Funeral

William R. Huth, a pastor in our Synod from 1919-1931, and who was living in retirement near Slinger, Wisconsin, died suddenly on July 17, 1970, at an age of 78 years. He was born in Milwaukee on March 24, 1892. He received his education for the ministry at Northwestern and at Wauwatosa, graduating in 1919.

He is survived by his widow; three daughters: Mrs. Walter Hoepner, Mrs. Harvey Krueger, and Mrs. Elroy Stark; one son: Walter; and other relatives and friends.

The funeral service was conducted at Good Shepherd Ev. Lutheran Church, West Bend, Wisconsin, by Pastor E. Breiling on July 20, 1970. The text for the sermon was the comforting word of Psalm 1.

Western Wisconsin

60th Anniversary of St. Andrew's

St. Andrew's of rural Goodrich, Wisconsin, a congregation of 153 communicants at present without a pastor, observed its 60th anniversary on May 24, 1970, marking the occasion with the burning of the mortgage assumed at the building of the church in 1962.

St. Andrew's history goes back to 1908 when Pastor M. J. Hillemann of Medford, Wisconsin, opened a preach-

ing station at Goodrich, conducting biweekly services in a public school. The small group formally organized as a congregation on May 24, 1910, and incorporated in 1911. In 1914 St. Andrew's applied for membership in the Wisconsin Synod. In August of that year the congregation bought five acres of land for \$125 and the following year paid \$300 to purchase the schoolhouse in which services had been conducted up to then. The parsonage, built in 1922, was destroyed by a tornado in 1935, and immediately rebuilt. The present church was built in 1962.

Pastors who have served the congregation over the years are W. Gieschen, G. Neumann, L. Vater, W. Koepsell, J. Krubsack, Vicars W. Oelhafen and P. Otto, and R. Vomhof. The vacancy is being served from Immanuel, Medford (Pastor M. Zank).

The bulletin of May 24 stated: "God has, indeed, been good to us! May we be more faithful to Him! To God alone be glory!"

† Mrs. O. P. Medenwald †

Mrs. O. P. Medenwald, the former Christine Wendt, died at her home in Watertown, Wisconsin, on June 30 after a lengthy illness. God granted her an age of 74 years. She was born in Watertown on April 5, 1896, and married Pastor O. P. Medenwald in 1919. Before they retired to Watertown in 1955, she was a faithful helpmeet to her husband in a num-

ber of parishes, among them Redeemer Lutheran Church of Amery, Wisconsin. Surviving are her widow, a daughter Eunice, and two sisters.

Funeral services were conducted at St. Mark's, Watertown, by Pastor H. E. Paustian, on July 2. The Apostle Paul offers the mourners the comfort they need in the words of I Corinthians 15: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Lakeside Lutheran Calls New Principal

Mr. Philip Strohm, 42, recently accepted the call to succeed Pastor David Kuske as principal of Lakeside Lutheran High School, Lake Mills, Wisconsin.

Mr. Strohm has been instructor at Lakeside for the past nine years. During that time he has been director of guidance and has taught mathematics and religion. For the



Principal Philip Strohm

past three years he also served as assistant principal.

The new principal attended Northwestern Prep and Northwestern College, graduating in 1950. After one year at Wisconsin Lutheran Seminary, he transferred to Concordia at River Forest to earn a master's degree in education. Training in guidance and counseling was taken at Stout and Whitewater Universities.

Lakeside Lutheran is one of eight area high schools supported by congregations of our Wisconsin Synod in the Midwest.

Chaplain Waldemar Hoyer, Vietnam, writes on:

The Blessings of Invitational Travel Orders

When Civilian Chaplain Waldemar Hoyer began his services to the men and women of WELS in Southeast Asia, the Armed Forces granted him Invitational Travel Orders, so that he might ride as a passenger on all military craft in seeking out the men and women of our Synod to serve them with the Gospel of Jesus Christ. As his words will show, he has received wonderful cooperation from all the Armed Forces personnel. They went out of their way to assist him in his work. Chaplain Hoyer in all of his letters has recognized this as one of the special blessings God has sent his way and our Synod's way in seeking to serve our men and women away from home. Chaplain Hoyer is deeply aware that he also has higher orders, those from the Lord, who says: "Go ye . . . I am with you always." One of his most recent letters states: "There is every evidence that I am flying and traveling here on higher orders than my MACV travel orders, and that makes all the difference in the world as I move about as an ambassador of Christ about my Father's business." Here follows an abbreviated account taken from recent letters.

June 1970

"On June 15 when I arranged for my tour of the Central Highlands I was told by the Vietnamese desk clerk that all space to Pleiku was taken until June 18. I went to see the sergeant in charge and showed him my orders and told him my business. He told me to see him the next morning at 9:00 and he would see that I got space. I was there at 8:30 and he spotted me out of 250 passengers and called me to the desk to give me a pass for the next flight to Pleiku. As we were walking into the C-130 the pilot singled me out from the 85 passengers and invited me to fly up front with

the crew. Our first stop was at Pleiku. Had a Communion service at the chapel on Wednesday morning.

"On Wednesday noon I flew to An Khe in a LOH. We were flying at times at 9,500 feet in this little bubble. It was not so much because of the storm clouds but rather because of enemy fire. Two choppers had been shot down recently flying at 2-3000 feet.

"At An Khe I was met by David Schoeneck. We spent the afternoon making phone calls. It is tedious and time-consuming work to reach a GI at his base by phone. Usually 10 or more phone numbers are involved. Held a Communion service at night in a monsoon rain against the background of heavy artillery fire and an alert that the base might get a VC attack. I shall never forget



92nd Eng. Bn. Chapel—Present for Communion Service: Stuart Geib, Adrian, Michigan; Jerome Stolzmann, Greenville, Wisconsin; Paul Sullivan, Watertown, Wisconsin, (now discharged from service); James Marshall, Norfolk, Nebraska; Thomas Marion, Livonia, Michigan; Dallas Miller, Tomah, Wisconsin; Larry Koon, Wausau, Wisconsin; Robert Hoppe, Clare, Michigan; Wayne Jahns, Waupun, Wisconsin; Stephen Laedtke, Waupaca, Wisconsin; Gary Humann, Hazelton, North Dakota.



The Monsoons in Saigon



Chapel of Peace, Qui Nhon, Vietnam; Richard Bleier, Weyauwega, Wisconsin; Lydell Struck, Le Sueur, Minnesota; Thomas Towner, Charles City, Iowa; Major Fischer, Texas; and Chaplain W. Hoyer (One man was not identified)

that service because of its time and circumstance. As appreciative as the five men were of my ministry, I believe I received more than I gave—the one thing needful that shall never be taken away.

“On Thursday I continued my trip to Qui Nhan on the coast. Here I spent my 26th wedding anniversary at the MACV compound across from Coconut Beach on the South China Sea. I described the setting to my wife: full moon over the sea and guns and flares over the mountains. Here too I spent the entire afternoon making phone calls. I reached 10 men and was able to have five attend a Communion service at the Chapel of Peace.

“We returned to Saigon on Friday, June 19, joyful that we had been able to visit and commune and counsel 13 of our men.

“In a visit to the hospital ship Sanctuary, I went through the Lutheran patient cards and found two Wisconsin Synod men on the ship. As I was waiting, I asked a GI patient where his home was. He said: Flagstaff, Arizona. I told him I had built the first Lutheran church on that mountain—Mt. Calvary Lutheran. He said: That’s my church. This has happened to me before. It’s just like the Lord is introducing me to my men.

“Go into all the world and preach the Gospel! Because of His travel orders, we were able to preach in Saigon, Long Binh, Pleiku, An Khe, Chu Lai, Phue Bai, DaNang, and on the naval medical ship in DaNang har-

bor—the Sanctuary—and to wounded and dying men at different hospitals—this June 1970.”

Successor

Chaplain Hoyer will be returning to the States in fall, after a year’s service in Southeast Asia, to resume his pastorate at Resurrection Ev. Lutheran Church, Rochester, Minnesota. Words cannot properly convey our thanks to him and to his congregation. His successor will be Pastor Roland Ehlke of Resurrection Congregation, Milwaukee, Wisconsin. He will leave for Vietnam early in September, and will spend some time with Chaplain Hoyer before the latter returns.

Suggestions

For parents and pastors Chaplain Hoyer has two suggestions which can make the work of the chaplain easier. The one is that the serviceman’s change of address also indicate his DEROS, that is, the date when he will be leaving the area again. And then, to indicate all changes in rank promptly, so that the servicemen can be addressed properly. Each one of the 4000 WELS servicemen and women in the world—of whom 800 are in Vietnam and Thailand—regularly receives THE NORTHWESTERN LUTHERAN and MEDITATIONS in addition to sermons for the chief festivals of the church year.

Chaplain Hoyer concludes his letter with the words: “Once again we must thank God for His grace and goodness and His invitational travel orders.”

We Turn to the Psalter . . .

. . . . When Life is Beautiful—Psalm 117

If you have ever stopped to analyze the contents of your prayers and the circumstances which moved you to speak to the Lord, were you satisfied with the results of your analysis? What is the ratio of your asking to your thanking? Do your conversations with God include as many expressions of gratitude as they do entreaties for help and guidance? Are your prayers just as frequent and as sincere when life is beautiful as they are when everything seems to be going awry?

The Lord, in His Word, finds it necessary to remind us of the importance of saying “Thank you!” to Him for the blessings which He pours out upon us. He wants us to remem-

ber from whom comes every good and every perfect gift. He knows how easy it is, also for His own people, in their prayers to express concern primarily about their own wants and needs, and to overlook the equally important expressions of heartfelt gratitude and praise.

Therefore our loving God gives us some needed assistance. It is from Him that we have the Psalter, the Book of Psalms. Of course, a Christian can produce his own “psalms” of thanksgiving, but the inspired Psalmist has given us a number of beautiful hymns of praise which we may well appropriate for our own use. The shortest of these is Psalm 117. All nations and all people are

encouraged to praise the Lord. They are reminded of the reasons for doing this: “For His merciful kindness is great toward us,” and because “the Truth of the Lord endureth forever.”

When we read this Psalm, we can easily make it our own. We can expand it to fit our various situations in life. We can add our own similar thoughts. Like this, for example: “We praise Thee, O Lord! We, whom Thou hast blessed so richly, are grateful for Thy loving-kindness! We praise Thee for health and strength, for family and friends, for property and goods. We praise Thee especially for revealing to us Thy enduring Truth—for selecting us to be Thy disciples—for making us heirs of heaven.”

Remember to praise the Lord, friends, especially when life is beautiful! Turn to the Psalter for guidance in this important facet of your faith-life.

PHILIP R. JANKE

ORDINATIONS AND INSTALLATIONS

Ordained and Installed

Pastors

Bode, Kenneth E., as pastor of St. Mark's Ev. Lutheran Church, Lincoln, Nebr., and Grace Ev. Lutheran Church, Seward, Nebr., on July 19, 1970, by Elden M. Bode, authorized by G. E. Free, president of the Nebraska District.

Deters, Terry A., as pastor of Resurrection Ev. Lutheran Church, Aurora, Ill., on July 19, 1970, by John Raabe, authorized by A. C. Buenger, president of the South-eastern Wisconsin District.

Forss, Don, as assistant pastor of St. Peter's Ev. Lutheran Church, Savannah, Ill., St. Matthew's Ev. Lutheran Church, rural Savannah, and Trinity Ev. Lutheran Church, Mt. Carroll, Ill., on July 12, 1970, by Theo. H. Mahnke, authorized by A. C. Buenger, president of the South-eastern Wisconsin District.

Hagedorn, Harold J., as pastor of St. Paul's Ev. Lutheran Church, Douglas, Ariz., and Grace Ev. Lutheran Church, Warren, Ariz., on July 19, 1970, by I. G. Frey, authorized by I. G. Frey, president of the Arizona-California District.

Kante, Paul E., as pastor of St. Mark Ev. Lutheran Church, Stambaugh, Mich., Bethany Ev. Lutheran Church, Beechwood, Mich., and St. Paul Ev. Lutheran Church, Tipler, Wis., on July 19, 1970, by A. C. Schewe, authorized by Th. Sauer, president of the Northern Wisconsin District.

Kelm, Paul E., as pastor of the New Mission in Pittsfield, Mass., on July 12, 1970, by Karl R. Gurgel, authorized by W. J. Zarling, president of the Michigan District.

Kirschke, Gary A., as pastor of Good Shepherd Ev. Lutheran Church, Cedar Rapids, Iowa, on July 26, 1970, by Gerhard Cares, authorized by M. J. Lenz, president of the Minnesota District.

Lemke, Gerhold L., as pastor of Bethlehem Ev. Lutheran Church, Raymond, S. Dak., and Peace Ev. Lutheran Church, Clark, on July 19, 1970, by O. A. Lemke, authorized by A. P. C. Kell, president of the Dakota-Montana District.

Luebow, Roderick G., as pastor of Trinity Ev. Lutheran Church, Smiths Mills, Minn., and St. John's Ev. Lutheran Church, Alma City, Minn., on July 26, 1970, by O. J. Heier, authorized by M. J. Lenz, president of the Minnesota District.

Ruddat, Arnold E., as pastor of St. Peter's Ev. Lutheran Church, Elmwood, Wis., on July 12, 1970, by F. A. Kogler, authorized by C. H. Mischke, president of the Western Wisconsin District.

Schmugge, Jon D., as pastor of Redeemer Ev. Lutheran Church, Ann Arbor, Mich., on June 28, 1970, by Edward D. Pinchoff, authorized by W. J. Zarling, president of the Michigan District.

Sievert, Clark E., as pastor of Prince of Peace Ev. Lutheran Church, Yuma, Ariz., on July 19, 1970, by William Meier, authorized by I. G. Frey, president of the Arizona-California District.

Winter, Ronald, as pastor of St. Paul's Ev. Lutheran Church, Monroe, Mich., on July 12, 1970, by F. E. Thierfelder, authorized by M. J. Zarling, president of the Michigan District.

Zarling, Philip E., as pastor of St. John's Ev. Lutheran Church, Rising City, Nebr., and St. Paul's Ev. Lutheran Church, Columbus, Nebr., on July 26, 1970, by Waldemar Zarling, authorized by G. E. Free, president of the Nebraska District.

Installed

Pastors

Palenske, Carlton, as pastor of Christ Lutheran Church, Saginaw, Mich., on June 28, 1970, by Harold Sauer, authorized by W. J. Zarling, president of the Michigan District.

Uttech, Robert F., as pastor of Trinity Ev. Lutheran Church of West Mequon, Wis., on Aug. 2, 1970, by Prof. G. Hoenecke, authorized by A. C. Buenger, president of the Southeastern Wisconsin District.

Teachers

Boehm, Daniel, as Youth and Education Director of Trinity Ev. Lutheran Church, Saline, Mich., on July 12, 1970, by J. Westendorf, authorized by W. J. Zarling, president of the Michigan District.

Glende, Philip, as teacher at St. Paul's Ev. Lutheran School, Plymouth, Nebr., on July 26, 1970, by H. C. Schnitker, authorized by G. E. Free, president of the Nebraska District.

Grunze, Richard, as principal of Trinity Ev. Lutheran School, Caledonia, Wis., on July 19, 1970, by W. Hein, authorized by A. C. Buenger, president of the South-eastern District.

Klug, James, as teacher at St. John's Ev. Lutheran School, Westland, Mich., on July 19, 1970, by Robert Baer, authorized by W. J. Zarling, president of the Michigan District.

Kruse, Merlyn, as teacher at St. John's Ev. Lutheran Church at St. Paul's Lutheran School, New Ulm, Minn., on July 26, 1970, by F. H. Nitz, authorized by M. J. Lenz, president of the Minnesota District.

Rittierodt, John, as teacher of Immanuel Ev. Lutheran School, Hutchinson, Minn., on July 19, 1970, by R. Reimers, authorized by M. J. Lenz, president of the Minnesota District.

Rosin, Rupert, as teacher at Gethsemane Ev. Lutheran School, Oklahoma City, Okla., on July 26, 1970, by Paul Knickelbein, authorized by G. E. Free, president of the Nebraska District.

Siegel, Thomas, as principal of Bethlehem Ev. Lutheran School, Hortonville, Wis., on Aug. 2, 1970, by Ch. Schlei, authorized by Th. Sauer, president of the Northern Wisconsin District.

CHANGE OF ADDRESS

Pastors

Deters, Terry A.
731 Talma St.
Aurora, Ill. 60505
Tel.: (312) 851-1396

Diener, James
1306 N. Taylor
Little Chute, Wis. 54140

Fischer, William E.
120 N. Eastmoor Ave.
Brookfield, Wis. 53005

Forss, Don
Third and Adams
Savanna, Ill. 61074

Graf, John M.
328 Kathron Ave.
Cuyahoga Falls, Ohio 44221
Tel.: (216) 923-0277

Hagedorn, Harold J.
1955 8th St., Apt. 8
Douglas, Ariz. 85607
Tel.: (602) 364-3179

Hellmann, Robert
2040 Tavern Rd.
Alpine, Calif. 92001

Henning, Carl J.
607 Cochrane St.
Waupun, Wis. 53963

Holz, LaVern
Rt. 2, Box 134B
Clear Lake, Wis. 54005

Huebner, John
2035 Baker Rd.
Dexter, Mich. 48130

Kante, Paul E.
421 4th St., Box 607
Stambaugh, Mich. 49964

Knickelbein, Paul
8221 Springbrook
Oklahoma City, Okla. 73132

Luchterhand, Lyle
9200 Milwaukee Ave.
Niles, Ill. 60648

Ruddat, Arnold E.
312 Woodworth Ave.
Elmwood, Wis. 54740

Sauer, N. E.
334 Eden St.
Lodi, Calif. 95240

Sievert, Clarke E.
2595 South Marion
Yuma, Ariz. 85364
Tel.: (602) 726-8716

Tessmer, Charles
102 Dunn St.
Fall River, Wis. 53932

Uttech, Robert F.
11450 N. Wauwatosa Rd. 76W
Mequon, Wis. 53092

Weiser, Douglas
3700 Portchartrain Dr., No. 106
Slidell, La. 70458

Wiechmann, Richard L.
5760 N. 35th St.
Milwaukee, Wis. 53209

Winter, Ronald
4615 W. Albain Rd.
Monroe, Mich. 48161

Teachers

Blauert, Karl
520 Superior
Tomah, Wis. 54660

Kruse, Merlyn
615 S. Washington St.
New Ulm, Minn. 56073

Toepel, David M.
2804 Lakeshore Dr.
Fond du Lac, Wis. 54936

INSTALLATION AT NWC

The installation of Professors James Fricke and Lloyd Thompsen will take place in the Northwestern College Chapel, Watertown, Wis., on Sunday evening, Sept. 13, at 7 o'clock.

C. Toppe, President

REQUEST FOR COLLOQUY

Mr. Gerald Hildebrand, Kaukauna, Wis., formerly a teacher in The Lutheran Church — Missouri Synod in Kankakee, Ill., has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence regarding the applicant may be directed to First Vice-President Karl A. Gurgel.

Theodore Sauer, President
Northern Wisconsin District

NOMINATIONS — MLA

Because Prof. Frederic Heiderich has accepted a call to Manitowoc Lutheran High School, the Board of Control of Martin Luther Academy requests the members of the Synod to nominate men to teach geography and ninth-grade science.

Nominations and pertinent information must be in the hands of the undersigned by Sept. 5.

Ervin Walz, Secretary
MLA Board of Control
17 1st St. N.E.
Fairfax, Minn. 55332

U. OF MICHIGAN AND EASTERN MICHIGAN U. STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards, and give the name of your home pastor. Pastors and parents, please notify the undersigned of students who are attending either the University of Michigan or Eastern Michigan University.

Rev. Werner H. Franzmann
3523 Terhune
Ann Arbor, Mich. 48104
Phone: 971-1317

ATTENTION

Students attending Wisconsin University—Oshkosh and Fox Valley Technical Institute (Oshkosh) are asked to send their addresses and religious preference cards to the Wisconsin Lutheran Campus House as soon as possible. Pastors are also asked to cooperate in this. Send information to:

Vicar Douglas Engelbrecht
c/o Wis. Luth. Campus House
634 Wisconsin Street
Oshkosh, Wis. 54901

OFFER

Free for the taking, one Gothic-style altar and baptismal font. Write Box 64, Ringle, Wis. 54471.

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly the following: Meditations, The Northwestern Lutheran, periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission
3624 W. North Ave.
Milwaukee, Wis. 53208

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

GADSDEN PASTORAL CONFERENCE

Date: Tues. and Wed., Sept. 15 and 16, 1970.
Time: 9 a.m.

Place: Redeemer Ev. Lutheran Church, Tucson, Ariz., Silas Krueger, host pastor.

Communion Service: Tues., Sept. 15, 7:30 p.m. Robert Christman, speaker.

Agenda: Psalm 51:14-21, V. Winter; Revelation 3:1-6, M. Hallermeier; Comparison of the Four Gospels, R. Christman; Faith Healing, S. Krueger; Baptism of the Spirit, R. Neumann; Willful Sinning, R. Paustian. Silas R. Krueger, Secretary

MICHIGAN

SOUTHEASTERN MICHIGAN PASTORAL CONFERENCE

Date: Sept. 22, 1970.

Place: Good Shepherd Lutheran Church, Dover, N. J.

Host Pastor: Otto Zeeb.

Time: 9 a.m.

Agenda: Exegesis of Rev. 2:1-7, Carl Pagel; The Canon, Gary Baumler; A Critical Study of LCUSA Proposals for Confirmation and Communion, T. Pfothenauer.

Communion Service: 7:30 p.m., E. Waldek, preacher.

E. Pinchoff, Secretary

* * *

NORTHERN PASTOR-DELEGATE CONFERENCE

Date: Sept. 28 and 29, 1970.

Place: Zion Ev. Lutheran Church, St. Louis, Mich.; N. Maas, host pastor.

Time: 9 a.m. Holy Communion.

Preacher: J. Ehler (E. Gieschen, alternate).

Agenda: Exegesis of Eph. 5, N. Maas. Papers: The Practical Distinction Between Law and Gospel, J. Rockhoff; An Examination of the Religious Aspects of YMCA and YWCA in the Light of Scripture, James Westendorf. A presentation of our preministerial program at Northwestern College, with emphasis on practical problems and curriculum will be brought by a NWC faculty representative.

J. Kurth, Program Committee

MINNESOTA

ST. CROIX CONFERENCE

Date: Sept. 8, 1970.

Place: Divinity Lutheran Church, 1655 E. Cottage Ave., St. Paul, Minn.

Time: 9 a.m. Communion service.

Preacher: Iver Johnson (D. Meier, alternate).

Agenda: At What Age Should We Baptize Without Instruction? by E. Knief.

Fred Fallen, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Sept. 28 and 29, 1970.

Place: St. Paul's, Gresham, Nebr.; E. Miller, host pastor.

Sermon: A. Werre (P. Soukup, alternate).

Papers: Augsburg Confession, Article II, Of Sin, L. C. Gruendeman; How Is Matthew 18:14-23 to Be Practiced by Christians To-

day? P. Knickelbein; Thoughts and Experiences As a Member of the Universal Priesthood of All Believers in Christ, Mr. Theo. Friebus; What About Sex Education in the Public Schools? W. Goehring; and various reports.

Please announce to the host pastor in sufficient time.

R. Tischer, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR SUNDAY-SCHOOL TEACHERS' CONVENTION

The 41st annual Lake Superior Sunday-school Teachers' Convention will be held at Holy Cross Lutheran Church, Daggett, Mich., Sept. 20, 1970, at 2:30 p.m. The host pastor is Vacancy Pastor Philip Kuckhahn of Hyde, Mich.

Mrs. Raymond Thorsen, Secretary

* * *

MANITOWOC PASTORAL CONFERENCE

Date: Sept. 21, 1970.

Time: 9 a.m.

Place: St. John Lutheran Church; P. Darrow, pastor; Gibson (R. 1, Mishicot), Wis.

Preacher: H. Koch (N. Kock, alternate).

Agenda: Exegesis: Isa. 56, W. Geiger; Sermon Study, E. Stelter; Difficult Funerals (Emphasis on Suicides), N. Kock; The Scriptural Principles for the Rite of Confirmation with Special Consideration for Its Use as Preparation for Holy Communion, R. Weber; Birth Control and Abortion: Present Trends in the Light of Scripture, R. Sawall; Reports.

Paul V. Borchardt, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Place: St. Paul's, Slinger.

Time: 9 a.m., Tues., Sept. 1, 1970.

Preacher: D. Kuehl (H. Lemke, alternate).

Papers to be presented: Exegesis of I Cor. 14:20ff., B. Hahn; Sex Education, E. Breiling; A Study of the Forms of Baptism and Confirmation, P. Huth.

Reports: Visiting Elder and Stewardship. Paul H. Huth, Secretary

WESTERN WISCONSIN

WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Sept. 15, 1970.

Time: 9 a.m. Communion service.

Place: Emmanuel Lutheran Church, Route 1, Stratford, Wis.

Speaker: W. F. Frank (H. C. Gieschen, alternate).

Proposed Agenda: Exegesis of I Tim., by A. E. Schulz; Commercialism in the Church, by F. A. Kogler; Ministering to the Grief Sufferer, by J. P. Meyer; Lutheranism and Society, by R. P. Otto; The Message of the Minor Prophets for Today, by K. E. Schroeder; Review of Prof. J. P. Koehler's essay, Legalism in an Evangelical Church, by E. E. Prenzlow; The Pastor's Stewardship of Time, by B. E. Stensberg; Mission Reports by W. Lange and H. M. Schwartz; Synodical Information by E. E. Prenzlow; Questions of Casuistry.

K. E. Schroeder, Secretary

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 | Bozeman* |
| Nevada | Las Vegas* |
| North Dakota | Jamestown* |
| | Minot* |
| Ohio | North Columbus |
| Oklahoma | Tulsa |
| Oregon | Bend* |
| | Corvallis* |
| South Carolina | Columbia* |
| South Dakota | Huron* |
| | Pierre |
| | Yankton* |
| 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

NAMES REQUESTED

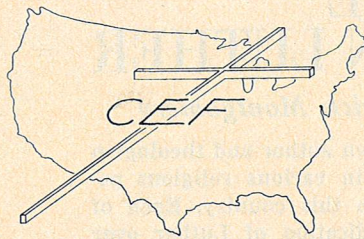
New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in The Northwestern Lutheran. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's Yearbook.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

Dollars Build Security



Does this sound strange in a church paper? Many Christians place dollars in various savings institutions and banks to help build financial security for their families.

These same dollars can help build eternal security for souls. They can be loaned to our Church Extension Fund which finances mission chapels throughout our land. The Gospel preached from these churches wins souls for Christ and builds their eternal security.

NOTE THE REVISED INTEREST RATES

Loan your dollars on the following terms (in minimum amounts of \$100.00):

- 5½% interest rate on demand notes
- 6% interest rate on 5 or more year notes

For further information send the following form to Mr. Norris Koopmann, 3512 W. North Ave., Milwaukee, Wis. 53208. Please send CEF loan information to:

Name

Address

.....

BETHESDA LUTHERAN HOME

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

The following positions are available on a full-time basis:

1. Ward Parents and Nurses' Aides
2. Kitchen Help
3. Janitors

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

For more information, contact:

Personnel Manager
Bethesda Lutheran Home
700 Hoffmann Drive
Watertown, Wis. 53094

ATTENTION

Pastors and parents, please notify the Lutheran Spiritual Welfare Commission of students who are attending Michigan Technological University, Houghton, Mich.

Pastor Paul E. Kante
Student Contact Pastor
421 4th St., Box 607
Stambaugh, Mich. 49964

NAMES REQUESTED

PITTSFIELD, MASSACHUSETTS

Names of persons interested in the WELS services in Pittsfield, Mass., and surrounding area should be sent to the recently installed pastor of the Pittsfield Mission:

Pastor Paul Kelm
500 Pittsfield Rd. 16-D
Lenox, Mass. 01240

ATLANTA, GEORGIA

The Wisconsin Ev. Lutheran Synod is beginning exploratory services in Atlanta. Please send names and references of persons in this general area who might be interested to:

Rev. K. Peterson
3140 P Napoleon Court
Birmingham, Ala. 35243

SLIDELL, LOUISIANA

Crown of Life Lutheran Mission in Slidell, Louisiana, now has a resident pastor. Send names of prospects living in the greater New Orleans area to Pastor Douglas Weiser, 3700 Pontchartrain Dr., No. 106, Slidell, La. 70458. 9:15 Bible study and 10:30 worship services are held on Sundays at 1120 Old Spanish Trail, the southernmost "Slidell" exit on I-10.

"OUR CHURCH SERVICE IN SONG"

The Seminary Male Chorus, Mequon, has recorded the concert sung on its Easter tour to Florida, Michigan, and Illinois. Records are available from the undersigned for \$3.50, postpaid.

Prof. Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

YOUNGTOWN, SUN CITY, ARIZONA

Regular Sunday services are being held in Sun City at 8:30 a.m. (M.S.T.) in the Town Hall North, 10725 Oakmont. If you know of anyone who has moved into America's most famous resort, retirement city and would be interested in attending Our Savior Lutheran Church of Sun City, please contact the undersigned.

Pastor David Gray
13420 N. 31st Ave.
Phoenix, Ariz. 85029

NOTICE

Servicemen, Pastors, Parents

When you send in a change of address for a serviceman going overseas, please add the DEROS (date eligible for return from overseas).

Our civilian chaplain in Vietnam would also appreciate receiving this information.

Lutheran Spiritual Welfare Commission
3624 W. North Ave., Milwaukee, Wis. 53208

TIME and PLACE of WORSHIP

HONOLULU, HAWAII

Regular Sunday morning worship is now being held in Honolulu at 9:30 a.m., at the Holiday Inn (Airport), 3401 N. Nimitz Highway. Please address all correspondence to Pastor H. Wietzke, 1519 Nehoa St., Apt. 101, Honolulu, Hawaii 96822.

OCEANSIDE AND CARLSBAD, CALIFORNIA

Effective August 9, 1970, Beautiful Savior Ev. Lutheran Church is moving its temporary worship facilities from The Chalet Chapel of Memories, Oceanside, to the Carlsbad Womens Club, Monroe and Basswood Streets, Carlsbad, California.

Camp Pendleton marines desiring transportation to Sunday School (9:45 a.m.) and worship service (11 a.m.) call 729-7809 before Sunday, so that transportation can be arranged.

ADMINISTRATIVE POSITION OPEN

The position of Director, Convalescent-Aging Division (160 beds) of the Wisconsin Lutheran Child And Family Service will be open as of August 28, 1970. Qualified persons (man or woman) with some administrative or business experience, preferably in a hospital or nursing home, please submit a complete resume including: education, job history, salary, age and church membership. Apply to:

Rev. E. F. Lehninger, Executive Director
Wisconsin Lutheran Child And Family Service
6800 North 76th Street
Milwaukee, Wis. 53223

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

September 9: Opening Service at 10 a.m.

Northwestern College and High School, Watertown, Wisconsin

September 2: New students to report at 9 a.m., opening service at 2 p.m.

Dr. Martin Luther College New Ulm, Minnesota

September 12-13: Registration for all Freshmen and transfers

September 14-15: Registration for returning students

September 15: Opening service at 8:30 a.m.

Michigan Lutheran Seminary Saginaw, Michigan

September 7-8: Registration

September 8: Opening service at 1:30 p.m.

Northwestern Lutheran Academy Mobridge, South Dakota

September 1: Opening service at 1:30 p.m.; dormitories open for occupancy one day earlier

Martin Luther Academy New Ulm, Minnesota

September 8: Registration

September 9: Opening service at 8:30 a.m.

NOTICE!

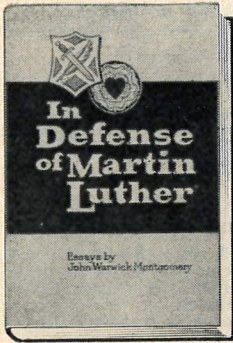
Pastor Waldemar R. Hoyer

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



IN DEFENSE OF MARTIN LUTHER

Essays by John Warwick Montgomery

These essays by a well-known author and theologian have previously appeared in various religious periodicals in Europe and in this country. Each of the essays presents a vindication of Luther over against his critics past and present. The author provides a telling defense against the following criticisms of Luther:

- That Luther's position on Scripture supports the contemporary and current non-inerrancy hermeneutical views;
- That Luther's views on the Copernican system label him as a scientific reactionary;
- That "where Luther's teaching prevails, learning declines";
- That Luther was the spiritual father of Hitler's genocidal treatment of the Jews;
- That Luther's theology was not conducive to missionary endeavor;
- That Luther did not hold to the doctrine of the inerrancy of Scripture.

Although the scholarly nature of the book suggests that it is of interest primarily to pastors and theologians, there is much in the book that is of value to the lay reader, particularly in the areas of science, literature, politics, and missions.

Cloth, 180 pages, 5-1/4 x 8 • No. 3N39 • Price: \$5.00

HEAVEN IS MY HOME

By F. E. Pasche

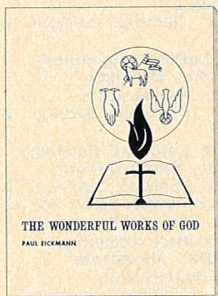
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By Paul E. Eickmann

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- Luther's Enchiridion and Christian Questions
- Brief history of the Christian Church and of the Wisconsin Synod

Paperback — 7 x 10

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NORTHWESTERN PUBLISHING HOUSE, Milwaukee, Wis.

When the Commission for Christian Literature planned this manual, it determined that the manual would be distinctive in this respect: it would present God's plan of salvation within the chronological framework of Scripture. The conviction that Scripture is the inerrant Word of God is basic to the entire presentation.

The method of instruction is practical, clear, and flexible. Bible passages are not merely added to the lesson — they are an integral part of the text, printed in bold type, and identified by Scripture reference, and by number in the margin. This is not a "quickie" course in Lutheran doctrine. Rather, it is a practical presentation of God's plan of salvation. It is more than just a brief introduction to Church membership; it is rather an introduction to Holy Scripture, "that the man of God may be perfect, thoroughly furnished unto all good works."