



THE NORTHWESTERN

# Lutheran

January 3, 1971

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# BRIEFS by the Editor

The Northwestern Lutheran wishes all of its readers a happy New Year! This familiar greeting has a real meaning for the believer in Jesus Christ. He recognizes 1971 as a year of grace in which his Savior will meet him in Word and Sacrament with that comfort which He alone can give. Whether 1971 will bring peace among nations or continued war, the believer has peace with God. Whether the new year will bring health or illness, God's children know they are cleansed by the blood of the Lamb. Whether the year that has just begun spells life or death for us, we know the Lord is in charge. All this will make for a happy New Year!

In studying the Lutheran scene of the past year, we would express our sympathy to the Lutheran Free Church of France and Belgium which on August 18 suffered the death of its president, Pastor Frederic C. Kreiss, at the age of 64. His death was a severe blow for this small church body which to be faithful to Lutheran teaching officially protested the Missouri Synod's ALC Fellowship Declaration as a departure from

**Scriptural truth. This church body has asked our Synod to send them a mission pastor to work in areas of France where no other Lutheran Church is as yet active.**

*January 1 marks the date when the Synod of Ev. Lutheran Churches (Slovak Synod) merges with the Missouri Synod. The 20,500-member SELC herewith becomes a district in the LCMS. After seven years, the district will be dissolved and its pastors and congregations will be assigned to the respective LCMS geographical districts. Thus ends its corporate identity which began in 1902. We deeply regret that these former brethren did not uphold the truth as once confessed by the former Synodical Conference.*

A sad first took place in the Lutheran Church in the United States on November 22, 1970, when an LCA woman was ordained as Lutheran pastor. That some of the Lutheran State Churches in Europe had taken this step previously does not change the fact that this is a departure from Scripture teaching. In an interview with the associate director of the

News Bureau of the Lutheran Council in the USA, Miss Elizabeth Platz is quoted as saying: "I think that the cultural conditions of St. Paul's time may have had a lot to do with the attitude toward women. I think there was a strong cultural and psychological reaction particularly among the early Jews against 'Astarte' and all this kind of fertility-priestess-oriented religion, with its excesses, that the Jews found themselves surrounded by—a reaction that is prevalent in Judaism and in the Judaeo-Christian heritage. I'm in agreement with the findings of the study made by the Lutheran Council in the USA's theological studies division, undertaken at the request of Lutheran church bodies—namely, that the Scriptures neither endorse nor forbid the ordination of women." Have those who speak for the Lutheran Church forgotten what its Confessions state—that no church or council has the right to establish a doctrine, but only the Word of God? The Holy Spirit through the pen of the Apostle Paul in I Timothy 3 and Titus 1 speaks only of men as becoming bishops and deacons. And in I Corinthians 14:34, 35 and I Timothy 2:11-15, He clearly commands "women (to) keep silence in the churches," and does so on the basis of God's work of creation. The Holy Spirit who was active in the creation of man and woman is a better judge than a church council. God being gracious, our Synod will continue to heed the words of the Apostle. They are not just a recommendation; they are a command.

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

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**COVER**—Christmas at Trinity Lutheran Church, Clear Lake, South Dakota; R. H. Roth, pastor.

# Editorials

**The New Year: With Confidence** Other new years have been approached with doubts and fears. There have often been fears of war, of debt, of trouble in church or school, of family problems, of sickness and death.

This year Americans have more feelings of anxiety about the future than ever before. Changes are not only coming faster, but they are also more alarming. People feel that they are being overwhelmed by a multitude of problems. "Everything's coming up all at once all over," a young housewife stated. "Pollution. War. Too much crime. We're in the process of destroying ourselves."

When Americans faced difficulties in the past, they had a confidence that our country could work them out. Today there is a loss of faith in our country's ability to solve the problems confronting it. "They seem to feel that the problems are so complex and difficult that no political change is going to make that much difference," a *Washington Post* reporter writes.

Once they may have pinned their hopes on a Roosevelt or an Eisenhower or a Kennedy; today no one is waiting for a miracle man to come to our country's rescue. The mood of many Americans is only one of anxiety and resignation.

It is sad that so many of our people feel doomed to live with doubts and fears, with no real hope to cling to. They need the example of their Christian neighbors, who face the same adversities, who are beset by the same anxieties about their country, their livelihood, their church, their children, but who nevertheless keep a cheerful confidence in their loving, heavenly Father. God is still sovereign over the alarm and turmoil of men and nations. It is a time for us to let our fellow Americans see what it means to be confident children of God. In dark days the light of faith shines most clearly and beckons most invitingly.

CARLETON TOPPE

**Resolutions** New Year's resolutions are generally spoken of with some amusement. They are made to be broken, the saying goes. The chief exponents of New Year's resolutions seem to be characters in the funny papers.

Among church members the attitude toward resolutions seems generally to be different. There the attitude is often negative, if not downright hostile, especially if the term "pledge" is substituted for the term "resolution." To some, there seems to be something un-Scriptural and unholy about making commitments, particularly of money, for the support and extension of God's kingdom.

The aversion to resolutions in this form is rather inconsistent. No exception is taken to pledges or resolutions under the name "vow," as in Baptism, confirmation, marriage, and ordination. In fact, these are considered to

be essential and are insisted upon. It is worthy of note also that the word "vow" occurs in numerous passages of the Scriptures, even coupled with the word "pay." Then, too, definite commitments are commonly made to 20- and 30-year mortgages, time payments, work schedules, and other secular things.

Legalism has no place in the church. But neither can haphazardness be justified in the name of evangelical freedom. It is not wrong for us to commit ourselves or to set goals for ourselves; and self-discipline in the form of vows, pledges, and resolutions can be very helpful to us as individuals in combating our sinful flesh.

New Year's resolutions may have fallen into general disrepute. But resolutions made in good conscience before God should not be discounted or despised.

IMMANUEL FREY

**"Boy!"** "That's what they'll always call you, if you drop out of high school."

It's not true, of course, but it's part of the propaganda that appears even on highway billboards. The inference is that you're some sort of subhuman being without high school, preferably college, or the pinnacle of postgraduate schooling.

Contrary to common opinion, not everyone should even be in school. Thugs who threaten a teacher, tyrannize a classroom, and wreck the furniture should be expelled.

What is the advantage of crowding a campus just to please indulgent parents, to evade the draft, to have fun, to practice confrontation politics?

What is so noble about broadening intellectual horizons at someone else's expense, freeloading on hard-pressed parents and endless educational grants, or neatly reversing the roles in marriage where the woman becomes the breadwinner till she "spoils everything" by having a baby?

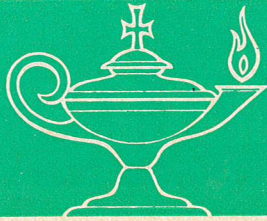
Since when is a man's worth measured by the chevrons on his academic sleeve? Since when is the scholar's manicured appearance superior to hands blackened with axel grease, calloused from field work, or rough from scrub water? And why do parents give their offspring this impression?

What is so degrading about working with a wrench, or stocking shelves, or waiting on tables? What's so sinful about a boy's wanting to fix engines, feed steers, join the Navy, or simply do what his dad does?

Not finesse, but faithfulness counts, said the carpenter's Son from Nazareth. Not education, but industry, said the tentmaker from Tarsus. "If any would not work, neither should he eat."

"Boy, are you really willing to work?" is still the key that opens the door of opportunity.

JOHN PARCHER



## Studies in God's Word

# Faith Grows Through Trials!

By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead (Hebrews 11:17-19a).

While many people today claim to fear a population explosion, yet their caution seems to be directed largely at others. In their own lives they reflect different values. We need only think of the proud father passing out cigars, the beaming mother flashing pictures of Junior, or doting grandparents delivering bundles of Christmas gifts. Children are a blessing and the loss of any one of them is a severe blow. Particularly is that true if it is the loss of an only child, and especially if that child has been born to parents after long years of prayerful waiting. We have just that situation occurring in the life of Abraham.

### God Keeps His Promises

When God called Abraham He promised not only to give him a land, but also that He would make of him a great nation. Abraham waited for the promised descendants, and waited, and waited! Finally, when he was a hundred years old God kept His word and miraculously sent him a son in the person of Isaac. Here was a very special son!

But when Scripture refers to Abraham as "he that had received the promises," it always has in mind also that greatest promise, namely that from his descendants would be born the Savior, in whom "all the families of the earth shall be blessed" (Gen. 12:3). That Abraham correctly under-

stood the significance of this promise is seen from Christ's testimony to the Jews: "Your father Abraham rejoiced to see My day, and he saw it, and was glad" (John 8:56). In fact, Abraham's eagerness to see this promise fulfilled once prompted him foolishly to try and help God. In desperation, at Sarah's suggestion, he married her servant girl Hagar. But the troubles that followed upon the birth of Ishmael from this union served merely to emphasize the Lord's words: "In Isaac shall thy seed be called." Isaac was indeed a special son!

### God Tests His Children

It is this son whom the Lord asked Abraham to sacrifice. What a test this must have been to Abraham's faith, for God's command seemed to render impossible the fulfillment of all His promises. Yet this trial yielded the greatest of blessings. All Scripture is given for our learning, and it here teaches us what we see most easily by observing the lives of others, namely, that faith grows through adversity. Faith thrives in situations where we are thrown wholly on the mercy of God, for then we see how worthy of trust He is.

Note Abraham's confidence! He "accounted that God was able to raise him (Isaac) up, even from the dead." This was not reason but faith speaking. Abraham's faith had benefited from previous trials. The years of waiting, painful as they were, had nevertheless made Abraham very much aware that this son had been born to him by a miracle. Therefore he was confident that, if need be, God could restore this son by a miracle. Hence "by faith" Abraham built an altar, bound his son, and drew the knife to sacrifice him. Seemingly just in the nick of time God called from heaven: "Lay not thy hand upon the

lad . . . for now I know that thou fearest God, seeing that thou hast not withheld thy son . . ." (Gen. 22:12).

### God's Tests Are a Blessing

We dare not lose sight of the fact that this test was for Abraham's benefit, not some malicious device for God's satisfaction. Abraham was here assured beyond a doubt that God was indeed in earnest about carrying on his line until that promised Savior would be born. No dangers that would come could now cause Abraham to fear for the safety of his son on whom everything depended! Abraham had seen the worst, and God had brought him safely through it.

### Face the New Year As Abraham Did!

Just so God deals also with us. As we enter into a new year, there are many uncertainties that face us. Reverses are just as likely as prosperity. Sickness is as common a lot for men as good health. And we all realize that we have come one year closer to the day when we must leave this earth. While the world seeks with gaiety and carousing to forget the adversities of life, faith says with the hymn writer: "Come, disaster, scorn, and pain. . . 'Twill but drive me to Thy breast." Adversity causes us to despair of ourselves and look to Him who alone is worthy of our trust. It fixes our eyes on Him who has done what He spared Abraham from doing. God offered up His own Son for our sin. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things!" (Rom. 8:23.) The year 1971 will undoubtedly bring trials for our faith, but it will still be a year of blessing for us if we will but let our faith grow through adversity, as Abraham did.

ARMIN PANNING



# Speaking Out on Education

## INTEGRATION IN THE SCHOOL

The English word "integrate" comes from the Latin word "integer." The dictionary defines the word in the following manner: "To form into a whole; to unite or become united so as to form a complete or perfect whole; to unify." No matter how you look at it, this is a huge task. It's a huge task in any field, whether it be in education or in politics or whatever. In order for a group of any sort to be truly integrated, it must have a common and easily recognized goal. There must also be a unity of purpose and, to top it all, there must be a real leader who promotes the goal. It goes without saying that the goal sought after must be one that meets a mutual and pressing need for everyone in the group.

### Society's Problem

Our government, quite naturally, wants a more or less homogenized society, in which each segment will have similar hopes and desires. That this is not the case in present-day America is obvious to all of us. It appears that black and white soldiers do not always get along well together. Blacks and whites in our public schools are often at odds. The government has tried to solve the so-called racial problem by forcing people of both races to attend school together. And yet, there are also Black Americans, convinced that the Blacks have been hopelessly oppressed by the white majority, who feel that the Blacks can only come into the heritage which is rightfully theirs by maintaining separate Black institutions, schools included.

On the other hand, there are also many whites who feel that they have little, if anything, in common with our Black citizens. They resent being forced to have their children attend integrated schools. They do not like to have their children bussed from all-white schools to part- or all-black schools. They feel that the Blacks demand for practically no effort what whites have had to work hard to

achieve. To paraphrase, they feel that "Black is Black and white is white and never the twain shall meet."

It would seem that even wise Solomon would not be able to find a solution to so huge and thorny a problem, for this problem is one that affects the churches also.

### Church's Problem

One would expect that in Christian churches this matter would be easily settled. After all, churches ought to be willing in every way to do what the Lord expects. The Church ought to be open to all people of all races, for the Lord has said: "Thou shalt love thy neighbor as thyself." But we know that Satan, the enemy of the Lord and His children on earth, will continue to do everything in His power to ruin what our Savior loves. Where Jesus gives peace, there the devil will be feverishly active to create discord and dissension. When it comes to the matter of Black and white studying or working together, this seems to be a relatively simple matter for Satan.

In our own Christian day school at St. Marcus, in Milwaukee's inner core, we have seen some incidents of racial discord among the children and misunderstanding on the part of the staff and the parents. For Satan does not want any of the Lord's children to live together harmoniously. He will do everything in his power to distract God's children from keeping their eyes on the Savior. He wants them to dwell on issues that lead to division and hatred. Never does he want the Lord's children to keep in mind what it is that unites them. Thus it is a fact that there are some whites and also some Blacks who do not want anything to do with an integrated church. Some Blacks have refused to join our congregation because it has whites in it. And there are some whites who have left because there are now Black men and women serving the Savior here.

## School Problems

I would be the last person to say that there are no problems in an integrated parochial school. There are. It is an undeniable fact that many of our Savior's Black lambs come from backgrounds where they have not had the educational opportunities some white children have had. A source of discouragement for some therefore is receiving poorer grades in certain subjects and areas of study. For some white children this becomes a temptation to feel superior because they can get better grades. It can also be the other way around, with white students envying gifted black students. All this can often serve as a source of tension between Black and white students. Sometimes such tensions have broken out into minor fights, both verbal and otherwise. Force may be the easiest way to control such problems, but this is not the way our Savior would have us do it. In the Scripture, the Word of our loving God, we have a solution to all the problems outlined briefly above, both cultural and educational.

### Scripture Speaks Out

First of all, Scripture puts all this talk about racial and cultural differences in its proper perspective when it unites both Blacks and whites, yes, men of every race for that matter, in the words: "All have sinned and come short of the glory of God," and again, "There is none that doeth good and sinneth not, no not one." With this sweeping indictment, Scripture puts all men of every race and color into the same boat. All of us, Black and white, are sold under sin. All of us, Black and white, lie under the same curse of the Law. All of us, Black and white, are therefore united in the sight of God by a common need. Only if we recognize that, will we find a mutual meeting ground. And that meeting ground — it's the only one that there really is — is at the foot of our Savior's cross. For He clearly told His children:

"And I, if I be lifted up from the earth, shall draw *all men* unto Me." Is there a man who dares to say that Jesus died only for the white or only for the Black? Is there a man who dares to say that our Savior and His atonement is reserved for only a segment of society? Did not John the Baptist point to Jesus and say: "Behold, the Lamb of God that taketh away the sin of the world"?

Not only do we have a mutual need, but the Lord Jesus also gives each and everyone of His children a mutual goal. He wants all men to be saved and to come to the knowledge of the truth. He wants all men to share in the heavenly mansions that He has prepared for every penitent sinner. He has also given a common work to each of His believers, whether they be white or Black. That work is to proclaim the truth that His salvation is for everyone. "Go ye into all the world, and preach the Gospel to every creature."

It is when we face our common need for the forgiveness of sins and recognize our common task of sharing the Gospel that we can meet and conquer, through Christ, the problems that affect our society and our churches. When we hear words of spite, "nigger" or "honkey," on the playground, we must speak to our children again and again about the love of the Savior. To those, Black or white, who would assume a superior attitude because of better academic or other achievement, we can give the reminder that the Lord Jesus is the One who gave them their talents. To the Black or white who feel despair over failures, we can give the encouragement that the Lord who gave them their talents will also give them the ability to develop them to His glory. For when we see each other as sinners in dire need of the Savior, and when we begin to see each other as believers, members of the Body of Christ, each one ennobled

by the blood of the Lamb, then and only then can we stop wasting the precious moments of our lives here on earth in words and acts of hatred and violence. For such words and acts do not serve Him who loves us, but are only useful in the cause of him who would destroy Messiah's kingdom. When both Black and white sense the need of their fellow men for Christ, and when the urgency of this need is acted on, then we shall find the solution to this problem in the spirit of Christ Jesus who prayed: "Holy Father, keep through Thine own name those whom Thou hast given Me that they may be one, as We are." To each child of God, Black or white, the heavenly Father says: "My son, give Me thy heart, and let thine eyes observe My ways." This is the answer which the public school cannot give.

RICHARD M. SEEGER  
Pastor of St. Marcus  
Ev. Lutheran Church  
Milwaukee, Wisconsin

## We Turn to the Psalter . . .

### . . . in Thanksgiving as We Enter a New Year — Psalm 116

After reading the 116th Psalm you will be able to understand why "many a grateful soul has, no doubt, found these words an apt vehicle for his praise." May they be yours in 1971!

In Psalm 116 the Psalmist is publicizing the fact that he had been saved from great danger. He is gratefully rejoicing over his deliverance by praising the Lord who, he says, "hath heard my voice and my supplications" (v. 1).

Thousands of God's people throughout the ages have similarly been delivered from peril by the Lord's gracious protection. Many of you who are reading these lines and thinking back upon 1970 are able to recall events in your lives or in the lives of acquaintances in which God's protecting hand was clearly in evidence. Perhaps you were only slightly injured

in a traffic accident which could have been fatal. Or you recovered and were restored to health after serious illness or surgery. Or a friend of yours narrowly escaped losing his eyesight in an industrial accident.

A Christian's reaction to situations such as these will be similar to that of the Psalmist, who said: "I love the Lord because He hath heard my voice" (v. 1). A Christian may well feel that he can transpose this Psalm into his own personal experience. Who of us will not want to continue to call upon the Lord as long as we live, whether we are in danger or not — whether we have recently been delivered from peril or not! Often, perhaps, we are exposed to danger without even realizing it. "Gracious is the Lord and righteous; yea, our God is merciful!" (v. 5.) "I was brought low, and He helped me!" (v. 6.)

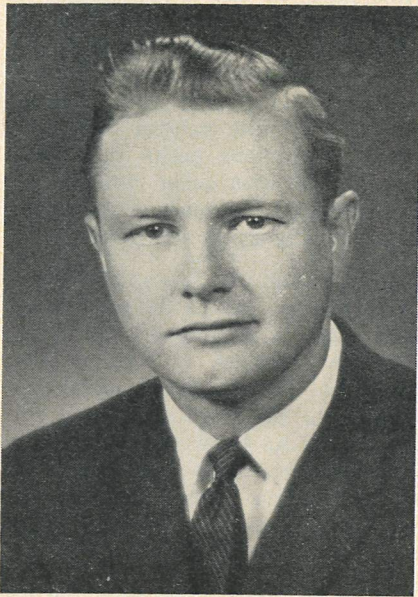
In verses 12-19 the Psalmist speaks of how he will give evidence of his gratitude for the Lord's gracious expressions of love and goodness. He will tell about all that the Lord has done for him — always an important first step in proper thanksgiving. He will publicly acknowledge the mercies of God. This is also our privilege in this new year.

But the Psalmist adds something that he has learned as a result of his experiences, something that we also need to remember as we enter 1971, namely, that "precious in the eyes of the Lord is the death of His saints" (v. 15). God is always watching, in His divine wisdom, over what takes place even when His saints (the believers) are not rescued but seemingly perish. Frequently, we know, He intervenes and will not allow them to perish. His saints can have assurance either way, because they will never perish in the ultimate sense of the term.

As we look back upon 1970 and look forward to 1971, let us ever gratefully acknowledge the Lord's goodness—His deliverance from peril—His saving grace!

PHILIP R. JANKE

## A New Writer for "Studies In God's Word"



Professor Armin J. Panning

With this issue Professor Armin J. Panning, 39, begins his new assignment as contributor to "Studies in God's Word." He will share this assignment with Pastor Paul E. Nitz.

Professor Panning is professor of Greek and religion at Northwestern College, Watertown, Wisconsin. He also serves as vice-president of the faculty.

The new writer is well qualified by education and experience to expound God's Word to us and apply it to our situation. He received his schooling at Northwestern College and the Wisconsin Lutheran Seminary. Since teaching at Northwestern he has also earned an M.A. degree in Greek at the University of Michigan. He has had extensive experience in dealing with the young people of our church not only as professor since 1962, but previously as tutor at Michigan Lutheran Seminary, Saginaw, Michigan, and at Northwestern College. From 1959-1962 he was pastor of Salem Ev. Lutheran Church, Escanaba, Michigan.

Professor Panning is married to the former Virginia Nelson. They have three sons: John, James, and Mark. The Pannings are members of St. Mark's Ev. Lutheran Church, Watertown.

We welcome Professor Panning as contributor to *The Northwestern Lutheran*.

## Are "Thee" and "Thou" Holy?

Are "Thee" and "Thou" special holy forms of the word "you" which we as reverent and believing children of God ought to use in addressing God? Many feel that the answer to this question ought to be Yes. My answer is that this is not a question of what is right or wrong in the sight of God. I would therefore stand with those who answer the question with a No. I hope, however, that you will read the rest of this article and not cast it aside in disgust at this point and say that this is a sign of liberalism creeping into the Wisconsin Ev. Lutheran Synod. Please read the rest of this article before passing judgment.

The use of "Thou" or of "You" in addressing God is not something that ought to be decided on the basis of emotion, although it involves some of our highest and deepest emotions. We would not be true children of God if we were not concerned about showing proper respect to our gracious and loving God. However, the choice between "Thou" and "You" in addressing God is finally a matter of preference and taste and usage. All this, of course, makes a change difficult. I am sure we all remember how high feelings ran when most of our congregations discontinued German services. This is similar.

### Why Ask?

But why the question? Are we in our Wisconsin Ev. Lutheran Synod using "You" in addressing God, instead of the time-honored "Thee" and "Thou"? In many of our churches, the pastors regularly do that very thing in the prayers they speak. In the prayers included in our Sunday school material for Beginners and for the Primary and Elementary divisions, we use "You" in addressing God. In the June-August 1970 quarter of MEDITATIONS there was this note: "The writers were given the choice of either using contemporary English or the King James English in the prayers." It was surprising to note how many of our pastors—by no means only the younger set!—chose to use the contemporary form. I am sure that all of them had been brought up to use "Thee" and "Thou" in their own prayers. They chose to use "You" in the prayers they wrote

so that these prayers would be in the language which people use today.

### What Does Scripture Say?

But are "Thee" and "Thou" basically more reverent than "You" in addressing God? I am sure that some feel so. However, this is not a feeling that can be supported by an appeal to Scripture. Scripture nowhere demands that we must use a special kind of language in speaking to God. This was neither what Abraham did, nor Paul, nor Luther, nor King James of England. Connecting reverence with the "Thee" and "Thou" is actually a rather recent phenomenon.

Abraham used the same Hebrew forms for "you" in addressing God that he used in addressing his nephew Lot. This is even clear from the King James Version itself. This version has Abraham say to Lot, in Genesis 13:8, 9: "Let there be no strife, I pray *thee*, between me and *thee*, and between my herdmen and *thy* herdmen; for we be brethren. . . . If *thou* wilt take the left hand, then I will go to the right." In Genesis 15:1,2 God says to Abraham: "Fear not, Abram, I am *thy* shield, and *thy* exceeding great reward." And Abraham says to God: "Lord God, what wilt *thou* give me, seeing I go childless?" The reverence is not expressed in the Hebrew forms for "Thou," which are the same whether spoken to God or to Abraham, but in other ways. For example, Abraham says to God in Genesis 18:27: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes."

The Apostle Paul also used the same Greek word in addressing God that God used in answering Paul. In Acts 22:19,21 we read Paul as saying: "And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on *thee*. . . . And he said unto me, Depart, for I will send *thee* far hence unto the Gentiles." Paul also used the same words in addressing those to whom he wrote his inspired Letters. The Greek words or endings for "Thou" and "Thee" are not special words of reverence in the Greek language. Otherwise God certainly would have had to use a different word in addressing Paul, and Paul would have

used another word in addressing the people to whom he wrote.

### What About German and English?

In the German language, the language into which Martin Luther translated the Bible, there is a special form of reverence used in speaking to one's superiors. The third person plural, "Sie," replaces the second person singular "du." Yet, in having Abraham speak to God in Genesis 18:23, Luther has him say: "Willst *du* denn den Gerechten mit dem Gottlosen umbringen?" ("Wilt *thou* also destroy the righteous with the wicked?") In addressing his own duke, Luther used the respectful third person plural. In his Morning Prayer, however, he uses the second person singular in speaking to God: "Ich danke *dir*, mein himmlischer Vater durch Jesum Christum, *deinen* lieben Sohn, dass, *du* mich diese Nacht vor allem Schaden und Gefahr behuetet hast" ("I thank *Thee*, my heavenly Father through Jesus Christ, *Thy* dear Son, that *Thou* hast kept me this night from all harm and danger").

The translators of the King James Version did not address King James with "Thou" when they dedicated their translation to him. Instead they heaped fulsome praise on him when they spoke of his support of the project as "that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that sanctified Person, who, under God, is the immediate Author of their true happiness." Thus, if the translators of that day had addressed God with a special term of reverence and respect, they would have used "You." Unfortunately, that would have placed the same distance between them and God which was between them and their "dread Sovereign." "Thou" in their days was the usual form of address between man and man. It is this form which they used in addressing God, and not the form which indicated reverence. For us, therefore, to consider the "Thou" and the "Thee" as special forms of reverence is not in the spirit of the

translators of 1611, who used the contemporary English of their own day.

That translators did not connect reverence and respect with the "Thee" and "Thou" is clear from the King James Version, when the translators apply these words to Satan and to sinning Peter. To Satan our Lord Jesus, in Matthew 4:10, according to the King James Version, says: "Get *thee* hence, Satan." And to sinful Peter Jesus says in Matthew 16:23: "Get *thee* behind me, Satan; *thou* art an offense unto me; for *thou* savorest not the things that be of God, but those that be of men." Surely, reverence would have been out of place in both cases, to say the least.

### Background

How did it come about that many of us look upon "Thou" and "Thee" as being a more respectful form of addressing God than "You"? When we of German background were introduced to the English Bible, we came to know it in the King James Version. However, English had changed a great deal since the days of King James, as every living language always does. People were not saying "Thee" and "Thou" to one another anymore. "You" had replaced these words. But in the English Bible we still read "Thee" and "Thou." That gave these words a special religious flavor. We heard these words only when hearing the Word of God. Thus the idea of sanctity and reverence came to be imposed on these words. Assisting in giving them this status was the fact that the liturgy of the church, as it turned to the English, was to a great extent borrowed from the Anglican Church which used those forms and had not updated them. Consequently, we used a special English for worship. Whether this was good or bad is not the question here. Only let us note that God does not require or demand this. Abraham spoke contemporary Hebrew to God, Paul contemporary Greek, Luther contemporary German, and King James contemporary English. It would seem that we are the ones who are out of step.

How did "You" as addressed to God acquire such a bad reputation, one it really does not deserve? This is chiefly due to an unfortunate decision made by the translators of the

Revised Standard Version. It was their decision to use "Thou" in addressing God and "You" otherwise. And then, to the consternation of Christian hearts, they used "You" in addressing our Lord Jesus Christ. Since many other portions of that translation also revealed a "liberal" spirit, it is quite natural that many sincere Christians began to connect "liberalism" with using "You" in addressing God. However, they do not automatically equal one another.

Rather than use this as a criterion of orthodoxy, let us do what Scripture suggests, namely, try the spirits whether they are of God (I John 4:1), that is, test their teaching according to the Scripture. Those who do so will be surprised to find that some who regularly use "Thee" and "Thou" because they prefer it, are nevertheless not teaching the truth. And this is finally what counts!

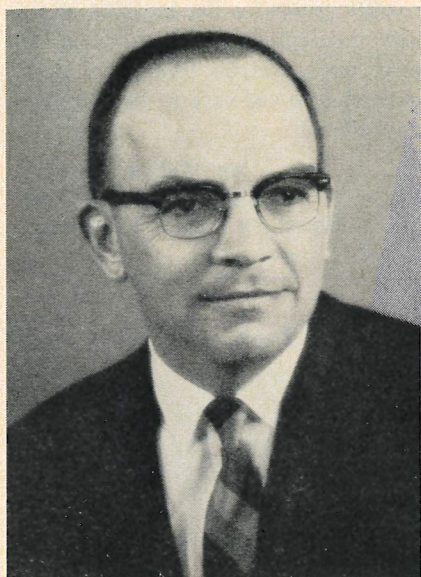
Over the years, I am sure, the use of "You" in our churches in addressing God will increase. After all, God does not require that our children address Him any differently than they address their parents. Respect is demanded in both instances. Our children are growing up saying "you" to their parents and grandparents, to the president of the United States and the Queen of England, to their pastors and teachers. We do well not to put an artificial barrier between them and God. If we prefer to use "Thee" and "Thou," fine! No one will stop us. Some of us may even prefer German in our private prayers. I'm sure God will understand.

We shall continue to give the writers of MEDITATIONS the liberty to use either "Thou" or "You" in the prayers they write. When the church finally finds a contemporary Bible translation which it can heartily approve, undoubtedly that translation will also use "You" in addressing God. To do as some recent translations do, namely, to use "Thee" and "Thou" in the prayers and in the Psalms, but not in other portions of the Scripture, is inconsistent and confusing. But whether in our personal prayers we prefer "Thou" or prefer "You," may you and I always "with all boldness and confidence ask Him as dear children ask their dear Father"!

H. WICKE



# Developing A Christ-centered Education



Mr. LeDell Plath

A new bicycle purchased with \$45 worth of saving, working, and wishing has special meaning for a 12-year-old boy who for months has had his eye on that prize possession. A new school building, literally erected by the sweat, blisters, and sacrifices of its members has special significance for each and every member of a congregation. Total involvement in each case? No question about it! Whole-hearted involvement is directly related to total commitment.

## A New Study Program

School visitors, District boards for parish education, and the Synod's Board for Parish Education are encouraging our Christian day schools and their teachers to involve themselves in a new program of curriculum study.

By curriculum we mean every learning opportunity provided by the school. This includes Bible history, math, English, etc., and it also involves the junior-choir rehearsal, the after-school football game, and the various field trips taken by the classes.

## The Details

What are our schools and teachers being encouraged to do in this new curriculum study? First, each faculty is being urged to study and determine the objectives of their Christian day school, the purpose of its ex-

istence. Then, each school is being asked to develop its own curriculum guides for each area of the curriculum, to answer the why, what, when, and how of each subject.

To illustrate the questions to which this study seeks to find answers, let us take up the subject of social studies. WHY do we teach social studies? 1) To show our pupils the wonderful works of God; 2) To make our pupils realize the blessings bestowed upon the world by the overwhelming grace of God, and thus to fill them with the desire to thank and praise, to serve and obey Him. — WHAT is the content of the subject? Social studies could include teaching concepts about the family, the community, the church, the state, the nation, and the world. — WHEN or in what order is the content to be taught? It depends on the grade. Grade one, for example, could be taught about the family. Grade eight, on the other hand, could study our nation's history. — HOW should methods and materials be used to teach this particular subject? In a study of the community, grade one could, for example, use a textbook to learn about the community's fire department, and then visit the local fire station. — Of all the questions to be answered, the answer to the WHY is the most important, and must receive the emphasis in this curriculum study.

## Reasons for the Study

In some school systems the developing of curriculum plans is done by special committees whose members are especially knowledgeable and gifted in the subject area under study. Why, then, are we encouraging every teacher and every faculty to become involved in setting down the purpose or objectives of their Christian day school and in writing curriculum guides for the various subject areas?

One of the stated purposes of the new study is: "To keep before our teachers and pastors the objectives of our Christian day school education." Studying, discussing, and thinking about the purpose of our schools and the purpose of each subject taught will help our teachers carry out the objectives of the school in each subject, and encourage them in

their commitment to the cause of Christian education.

This study is necessary for our teachers because they are constantly confronted with philosophies and concepts that are not in agreement with our Christian principles of education. Worldly philosophies, directly opposed to our beliefs, are advocated in textbooks used in our schools, in classes which our teachers attend at secular schools, and in many educational journals found in our faculty rooms. The Christian teacher must be able to face them. His only weapon in this battle is God's Word. "The fear of the Lord is the beginning of wisdom, a good understanding have all they that do His Commandments" (Ps. 111:10).

Another reason for this curriculum study program is to help our teachers achieve the excellence and efficiency and effectiveness we strive for in our schools. Teachers need curriculum guides in the same sense that an automobile driver needs a road map. The driver decides where he wants to go. The map tells him which route to use to get to the destination. It charts his course for him. And that's what the curriculum study will do for the faculties of our schools.

The main concern in our schools is, of course, the preaching and teaching of the saving Gospel. However, this in no way implies a lack of concern for teaching reading, writing, and arithmetic. Our schools must also be vitally concerned about preparing our children for life here on earth. This fact, too, should be taken into consideration by our teachers in undertaking these curriculum studies.

Not to be forgotten is another important benefit. A curriculum guide developed by the faculty members themselves will always be more vital and more meaningful than one developed by someone else and simply handed to the teacher to use. Personal involvement will also contribute to the efficiency and effectiveness of instruction in our schools.

## Participants

Participation in this program will involve many people and a great deal of time and effort. Cooperation on all levels is necessary.

It goes without saying that all faculties and all teachers will be involved. In addition, a congregation's board of education ought to make this program a point of discussion at its meetings, and give its wholehearted support, approval, and encouragement to the faculty.

The parent-teacher organization in the congregation should also take an active part in developing this program, asking for periodic reports on

the progress of the study and its implementation. Discussions can focus on the purpose and content of each subject area, and on how Christian principles are applied to the teaching of each particular subject. A healthy exchange of ideas will be of great benefit to children, parents, and teachers.

Because we as pastors, teachers, and congregations are vitally concerned about sound, Bible-orientated

teaching in our Christian schools, and because we are also concerned about quality instruction, we should readily recognize the benefits of this new curriculum study program. We pray our gracious God to bless all entrusted to our care in our Christian day schools.

MR. LEDELL PLATH  
Secretary for Schools  
Board for Parish Education

### Alaska Missionary uses Soul Conservation

5200 Lake Otis Parkway  
Anchorage, Alaska 99502  
October 4, 1970

WELS Soul Conservation  
Rev. W. Valleskey, Chairman  
10729 Worden  
Detroit, Michigan 48224  
Dear Pastor Valleskey,

First of all, I want to personally thank you for the work you are doing for us in the WELS Soul Conservation. I know the time and effort it must take on your part, and much of it without even a "thank you" from us. But believe me when we do get a new name from you, it is a joy and I do appreciate it very, very much.



Faith Lutheran Church, Anchorage, Alaska

*It is a great help to us missionaries, and without such help from you, sometimes many of these people would be lost to other churches.*

*Now about the list of names you sent to me. I have the following information concerning the two families who moved to Anchorage. Both are now members of our church. . . . The other addresses are in Fairbanks. I will visit them shortly as I plan to go to Fairbanks to begin scouting work there for a second mission here in Alaska. . . . When I find out anything about them I will let you know immediately.*

Our mission here in Anchorage is growing nicely. We had 98 in church this morning and it seems by the grace of God that we are going to hit our goal of confirming 17 adults this year. We appreciate having our own chapel. It sure makes mission work a lot easier!

Cordially,  
REV. DAVID ZIETLOW

### Services Started in Little Rock, Arkansas, Area



First WELS Service in Arkansas

The first formal Wisconsin Synod service in the Little Rock area was held on November 1, 1970, when Pastor S. Kugler arrived to take up his duties as General Missionary of the Nebraska District. The service, attended by 14 people, was held some 50 miles from Little Rock, in Searcy, Nebraska, at the home of Mr. and Mrs. R. Springstroh. The Springstrohs had been conducting services in their home for some time via the Synod's Taped Services missionary arm.

The work of the General Missionary consists of visiting and gathering interested people in an area assigned by the District. As soon as conditions warrant, a resident missionary is called, and the General Missionary moves on to another field.

Members and pastors of the Synod are asked to make conscientious use of the Soul Conservation Committee of the Synod, and also to send the names to the missionary involved. Send all names for the Little Rock area — in fact, for all of Arkansas — to the Rev. S. Kugler, 1701 North Bryant Apt. 51, Little Rock, Arkansas 72207.

WELS worship services are now being held at 10:00 A.M. Sundays in the Reubel Funeral Home at 6313 West Markham Street, Little Rock, Arkansas 72207. Sunday school and Bible class follow at 11:00 A.M.

## Dedication and Centennial at St. Peter's Theresa, Wisconsin

The 12 months between October 19, 1969, and October 18, 1970, were especially significant and eventful for St. Peter's Congregation, Theresa, Wisconsin. After having been privileged in 1957 to rededicate their remodeled church and to dedicate a new parsonage, and after having in 1969 completed major repairs to the church tower, the members in a special meeting on March 23, 1969, resolved to proceed with the construction of a new educational annex, which would serve also to mark the congregation's centennial.



St. Peter's Church and Educational Wing

Groundbreaking for the new building took place on October 19, 1969. On March 8, 1970, the cornerstone was laid following the regular service in which student Robert Hoepner, a member of the congregation, delivered the sermon on Ephesians 2:20-22. Dedication of the \$90,000 two-story annex, which provides approximately 5,000 square feet of additional space, took place on June 8, 1970. In the morning service, Pastor John Henderson of Charles City, Iowa, spoke on Christ's words: "Upon this Rock I will build My Church" (Matt. 16:18b). The dedication rite was read in the afternoon service in which Synod President Oscar J. Naumann encouraged

the members of the congregation to "Continue in the Things You have Learned" (II Tim. 3:14-17).

The history of St. Peter's Congregation begins with the desire of a number of Christian families in and around Theresa to have a church in their midst. Pastor John Killian, affiliated with the Wisconsin Synod and serving St. Paul's Congregation of Town Lomira, assisted them in organizing St. Peter's in January 1870. The congregation then proceeded to erect its church, which was dedicated on January 4, 1871. Two other Wisconsin Synod pastors, William Streisguth of Fond du Lac and Carl Gausewitz of West Bend, assisted at the dedication.

Pastor Killian served the congregation until the summer of 1880. Then the congregation, not having officially joined any synod, began to be served by pastors of the Iowa Synod, which later became part of The American Lutheran Church. The following ALC pastors served the congregation from 1880-1947: A. Rehn, L. Leemhuis, E. Behrens, Dr. E. Denef, and E. Kressin. In 1947 the congregation applied to the Wisconsin Ev. Lutheran Synod for a pastor, and since then has been served by G. Boldt (1948-51), P. Press (1951-55), and by the undersigned since 1956.

During the past century the following ministerial acts were performed: 779 baptisms, 647 confirmations, 243 marriages, and 411 burials. At present the congregation has 74 voting members, 207 communicants, and a total of 298 souls.

On October 18, 1970, the congregation commemorated its hundredth anniversary in two services. Pastor H. Heckendorf of Mosinee, Wisconsin, preached in the forenoon, and Pastor G. Boldt of Morton Grove, Illinois, in the afternoon service. Texts and themes respectively were: Ephesians 1:3—"Blessed be God for a Century of Spiritual Blessings!" and I Peter 3:15—"With Thankful Hearts Dedicate Yourselves Anew unto God."

What undeserved love and blessing God has granted us at St. Peter's by preserving His precious Word and Sacraments among us in their truth and purity! We trust that God will keep us by the power of His Means of Grace through faith unto salvation (I Pet. 1:3-5). Thus we face the future in these last troubled times with confidence and renewed dedication.

B. R. HAHM, Pastor

## A PLEA FOR HELP

The following is an excerpt from President O. Naumann's NEWSLETTER of November 24, 1970, sent to all pastors and teachers of our Synod. He writes: "When you read . . . of God's penitent people crying unto the Lord in their trouble and experiencing His deliverance from their distresses, you cannot but think of those who still do not know Him as their Lord and Savior. . . . We think of the 50,000 that died in the earthquake and floods in Peru, of the pos-

sibly 500,000 who died in the cyclone and tidal waves in East Pakistan. Most of them did not know the Lord and could not call on Him. But you and I were spared, because He spread His wings above us. Think of the devastation and disease now raging in that poverty-stricken nation! Our Committee on Relief is sending aid for relief work in Pakistan as they did in Peru. But we must replenish their funds. Now is the time for special thank-offerings for the relief of our suffering fellow men.

"Another plea for relief work has come from our confessional brethren in the Ev. Luth. Free Church of Germany. They have requested aid for our brethren in the East Zone . . . (among them) our own members of the Church of the Ev. Lutheran Confession in Germany. We are able to assist them only through the agency of the Free Church. . . . The Committee on Relief will be active here, I am sure."

*They who suffer look to you!*

## Direct from the Districts

### Arizona-California

#### Texas-New Mexico Conference

##### A First for Our Synod in Texas

On November 1, 1970, a Reformation Rally was held in the community hall of the Almeda Mall shopping center in Houston, Texas. At first it might not seem overly significant that a Reformation Rally was held in Houston, but you begin to realize what great things God has done, when you remember that only four years ago there was no Wisconsin Synod church in Houston, and that only six and one-half years ago there was no Wisconsin Synod church in the entire State of Texas.

*Lord of Life*, the newest mission in Texas, hosted the rally. All our congregations within 300 miles were invited. The evening proved to be a most edifying experience. Pastor J. Radloff of *Holy Word*, Austin, preached on: "By Grace Alone, by Faith Alone, by Scripture Alone." A mass choir from the four churches in the greater Houston area and from Edna and Austin sang "Built on the Rock," a joint male choir sang "A Mighty Fortress Is Our God," a children's choir sang "God's Word Is Our Great Heritage," and Mr. R. Tierman of *Christ the Lord*, Houston, sang "The Lord's Prayer." The choirs were directed by Pastor W. Gabb of *Abiding Word*, Houston. Fellowship and a light lunch served by the ladies of *Lord of Life* followed the service. Pastor of the host church is Vilas R. Glaeske.

### Michigan District

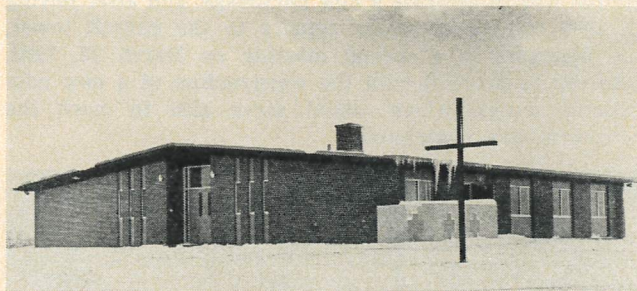
#### Another Reformation Festival in the Deep South

On Sunday, October 25, 1970, 54 dedicated Lutherans gathered at *Our Savior Ev. Lutheran Church*, Birmingham, Alabama, to observe the Festival of the Reformation. Those attending came from Alabama, Georgia, and Tennessee to join their hearts in prayer and their voices in hymns of praise.

Pastor Karl Peterson of Birmingham addressed the worshipers using Matthew 16:13-18 to remind them that: "Built On A Rock The Church Doth Stand." Since all present are members of small mission congregations, the assurance that Christ's Church shall endure and prosper gave strength to all for the tasks ahead. After the service many gathered at a local cafeteria for dinner and an opportunity to become better acquainted with one another.

It is our prayer, that as God blesses the proclamation of the Gospel in the Southeast, it will someday become necessary to reserve a large auditorium and assemble a mass choir in order to witness to the entire area of our Reformation heritage.

### New Plant for Mission at Kalamazoo, Michigan



The above picture introduces you to *St. Stephen's* mission congregation at Kalamazoo, Michigan. The building, dedicated on November 23, 1969, provides sufficient space for three classrooms. Two of the classrooms at present are used as chapel. The congregation was begun in 1964. Pastor of the congregation since June 1965 is Elton R. Bickel. Membership of *St. Stephen's* stands at 111 persons.

### Northern Wisconsin District

#### Area Reformation Services

The editor of *The Northwestern Lutheran*, Pastor H. Wicke, spoke at two area Reformation services on November 1. In the afternoon he delivered the message at Manitowoc Lutheran High School and in the evening at the Winnebago Lutheran Academy, Fond du Lac. His theme, based on II Kings 22:8, was: "God's Word and Luther's Doctrine Pure."

Zion Lutheran Church, Rhinelander, was the setting for the Rhinelander Conference Reformation service. At this service the Rev. Walter Goers of Pelican Lake, Wisconsin, emphasized Christian education.

#### Rhinelander Conference News

At a Sunday School Teachers' Institute at Christ Church, Eagle River, on October 18, Pastor Wm. Fischer, Secretary of Part-Time Education of the Synod, spoke on the topic: "Holding Fast to the Scriptures in Sunday School Teaching."

On October 22 the Northwoods Circuit of the Lutheran Women's Missionary Society, meeting in Trinity Church, Wabeno, heard the Rev. L. Winter speak about his work as institutional missionary in the Oshkosh-Fond du Lac area.

Pastor H. A. Kahrs of Trinity, Wabeno, observed the 40th anniversary of his ordination on November 8. His son, the Rev. E. J. Kahrs, of Tomah, Wisconsin, conducted the service.

## Gloria Dei, Tinley Park, Illinois Dedicates Chapel-Fellowship Unit

On August 30, 1970, Gloria Dei Ev. Lutheran Church of Tinley Park, Illinois, was privileged to dedicate its new chapel-fellowship unit to the glory of God. The design was drawn by Mr. Duane Anderson, architectural consultant for our Synod. The nave and balcony seat approximately 225 people. The use of wood throughout the building and the graceful flair-out pattern of the glo-lam arches, a design feature complemented by the



Gloria Dei Chapel, Tinley Park, Illinois

pews with curved and open ends, lend warmth and dignity outwardly to that which truly causes children of God "to love the habitation of the Lord's house," namely, the Word of God. The fellowship-school unit includes the pastor's office and sufficient space for two classrooms.

Pastor R. Pope of Racine, Wisconsin, chairman of the Southeastern Wisconsin District Mission Board, preached the dedication sermon. The text he chose was a most fitting one: Paul's initial mission work in the city of Philippi. As with that early mission congregation which met for a while "by the riverside," so Gloria Dei has moved about here and there during its six years of existence and knows from experience, even in an outward way, that we are "strangers and pilgrims" in this world and "have no continuing city here but look for one whose Builder and Maker is God." By the grace of God we now have a settled place where we may call upon the name of the Lord Jesus Christ, an oasis where we may take comfort under the shadow of Him who is as "the shadow of a great rock in a weary land," until in the eternal city of God we may call upon the name of the Lamb in praise and joy forever.

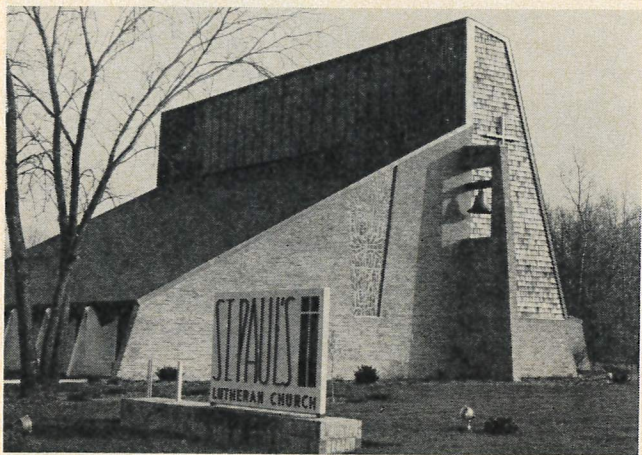
We take this opportunity, while thanking our God for His grace, also to thank the members of the Synod for their gifts to the mission program. You are the ones through whose liberality this structure could be built.

R. W. SHEKNER, Pastor

## New Church, School, and Fellowship Hall Livonia, Michigan

On September 13, 1970, St. Paul's Ev. Lutheran Church, Livonia, Michigan, was privileged to complete its relocation program with the dedication of its new church, school, and fellowship hall-gym. Guest speakers for the occasion were Pastor O. Naumann, president of the Synod, and Pastor W. Zarling, president of the Michigan District.

For the members of St. Paul's this day was the joyous culmination of over three years of hard work. This included negotiating to sell their former property for inclusion in the Livonia Civic Center, and then financing, planning, and constructing a complex of buildings whose total cost, including 10 acres of land, ex-



St. Paul's Lutheran Church, Livonia, Michigan

ceeded \$800,000. Our guest speakers reminded us that our new buildings are not alone exhibits of beautiful and functional architecture, but the House of God, where the saving truths of Scripture are proclaimed.

On the two Sundays following the initial dedication services, special emphasis was placed on Christian education and our Wisconsin Synod's work in the domestic mission field. Our guest speakers were Professor Arnold Koelpin of Dr. Martin Luther College, New Ulm, Minnesota, and Pastor Norman Berg, Milwaukee, Wisconsin, Home Mission Executive. The events of the dedication month were concluded with an organ and choir concert. Mrs. Karen Phipps was guest organist and Mrs. Vera Schuessler, the choir director.

St. Paul's Lutheran Church of Livonia will observe its centennial in 1972. It today numbers 830 baptized persons. Its day school enrollment is 107, with 163 in its Sunday school.

The relocation has placed the church and school in an area of growing subdivisions where mission prospects are relatively good. We thank the Lord for using us as instruments in this building project. "Except the Lord build the house, they labor in vain that build it." May we give visible expression of our gratitude by carrying out His soul-saving will!

WINFRED A. KOELPIN, Pastor

## 75th Anniversary at Bristol Congregation

Zion Ev. Lutheran Church of Bristol, Wisconsin, observed the 75th year of its organization as a Christian congregation and the 10th anniversary of its new church building on October 11 and 18, 1970. Three services were held each Sunday.

Pastor C. Found of Thousand Oaks, California, who served Zion from 1947-1956, addressed the congregation at the 8:00 A.M. service on October 11. His theme,



Zion Ev. Lutheran Church, Bristol, Wisconsin

based on Jeremiah 31:3b, was: "The Eternal Foundations of the Church." Southeastern Wisconsin District President A. Buenger, pastor of Friedens Ev. Lutheran Church of Kenosha, from which the founding pastor traveled to

conduct divine services at Bristol, spoke at 10:00 A.M., reminding the audience of "The Salvation Proclaimed to Each Generation for 75 years" (Acts 1:11,12). At a service held at 2:30 P.M. a copy of the church mortgage was burned. Pastor R. Bittorf of Milwaukee, Wisconsin, Zion's pastor from 1956-1964, preached on Psalm 126:3, emphasizing that "The Lord Hath Done Great Things!"

The following Sunday was Confirmation Reunion Sunday. A son of the congregation, Pastor A. Maaske, Detroit, Michigan, spoke on Hebrews 13:7-9 at the first service, stressing that our hearts are to be established by the Word. Pastor F. Schulz of Kenosha, Wisconsin, the second preacher of the day, spoke on "The Holy Communion." Returning confirmands heard Pastor E. Jaster preach on Malachi 3:16-18 in the afternoon. He was pastor of Zion from 1924-33. Attendance for the two Sundays totaled well over 1,000 worshippers.

In 1895 Pastor E. Dornfeld of Friedens, Kenosha, regularly traveled to Bristol on a bicycle to preach the Gospel to a small group of Lutherans who gathered above a carpenter shop. On November 24, a meeting was held to organize a Lutheran congregation in Bristol. The first church building was dedicated on October 13, 1896. The present edifice was dedicated on October 9, 1960.

As a Christian congregation Zion takes note of those who were instrumental in its founding, but above all remembers the Lord who "is gracious and full of compassion." In the words of Psalm 111, each member was moved to "praise the Lord with my whole heart in the assembly of the upright and in the congregation." May this 75th anniversary observance serve to heighten the congregation's spirit of praise to the Lord for His wonderful works, for "He sent redemption unto His people!"

L. A. NOLTE, Pastor

### NOMINATIONS

#### Northwestern Publishing House

The following were nominated for the position of associate editor at the Northwestern Publishing House:

Pastor Lyle Albrecht, Warren, Mich.  
 Pastor Richard Balge, Madison, Wis.  
 Pastor James Diener, Little Chute, Wis.  
 Pastor Joel Gerlach, Garden Grove, Calif.  
 Pastor H. Eugene Hartzell, East Fork, Ariz.  
 Pastor Philip Janke, Menomonee Falls, Wis.  
 Pastor Armin Keibel, Martinez, Calif.  
 Pastor David Kock, Rhinelander, Wis.  
 Professor David Kuske, Onalaska, Wis.  
 Pastor Paul Nitz, Milwaukee, Wis.  
 Pastor John Parcher, La Crosse, Wis.  
 Pastor Joel Prange, Redding, Calif.  
 Pastor Richard Shekner, Chicago Heights, Ill.  
 Professor Cyril Spaude, Watertown, Wis.  
 Pastor George Tiefel Jr., South Lyon, Mich.

Any correspondence regarding these candidates should be in the hands of the secretary of the Board of Directors of the Northwestern Publishing House by Jan. 15, 1971.

Mr. Herman P. Gieschen, Secretary  
 2131 N. 72nd St.  
 Wauwatosa, Wis. 53213

### CALL FOR NOMINATIONS WISCONSIN LUTHERAN SEMINARY

Nominations for the fourteenth professorship, which has been assigned to the fields of Church History and Homiletics, are hereby solicited from the members of the Synod. Nominations must be received no later than Jan. 8, 1971, by

The Seminary Board of Control  
 Pastor Emil G. Toepel, Secretary  
 614 East St.  
 Baraboo, Wis. 53913

### CALL FOR NOMINATIONS — DEAN OF WOMEN — DMLC

The Board of Control of Dr. Martin Luther College herewith requests nominations for the office of Dean of Women.

It is essential that the women nominated be of sound Christian character, have at least several years of college background or its equivalent, possess a warm personality, have a love for and understanding of young people, have demonstrated an ability to work in harmony with others, are willing to take courses in basic guidance and counseling techniques if necessary, and have a thorough understanding of the purposes for which the Synod maintains this institution.

It is desirable, though not essential, for nominees to have had their educational training in whole or in part in Wisconsin Synod or sister synod schools, to have had experience in the teaching ministry, and to possess a college degree.

The office of Dean of Women will function under that of the Dean of Students in accordance with his and the college's policies. The Dean of Women will be responsible for the counseling of women students, for the coordination of the supervision of all women's residence halls and thereby effecting as uniform an application of policies as possible, for the coordination and supervision of off-campus student housing for women, for providing advisory services to faculty counselors and to the faculty as a whole when called upon to do so, for implementing programs which will aid women students in developing good personal and academic hab-

its and social graces, and for maintaining regular office hours.

Nominations with as much accompanying information as possible should be submitted no later than Jan. 22, 1971.

Gerhard C. Bauer, Secretary  
 DMLC Board of Control  
 8730 Nicollet Ave.  
 Bloomington, Minn. 55420

### HYMN FESTIVAL "71"

The congregational choirs of the Southeastern Wisconsin District and The Lutheran Chorale of Milwaukee — 1000 voices — will participate in a Hymn Festival at the Performing Arts Center in Milwaukee on Sunday, May 2, 1971 — 3 p.m.

Ticket information is available at the following address:

Wisconsin Lutheran Choral Festival  
 3744 N. 85th St.  
 Milwaukee, Wis. 53222  
 Phone: (414) 466-3685 or 466-6814

Note: A few records of the Choral Festival held last year in the Performing Arts Center are still available at the above address.

### APPOINTMENT

The Rev. John Westendorf has been appointed as secretary of the Michigan District, WELS, to fill the unexpired term of Pastor Keith Haag, who has moved to another district.

W. J. Zarling  
 Michigan District, WELS

## MICHIGAN

### FLORIDA PASTORAL CONFERENCE

Date: Jan. 26, 1971.  
Time: 9 a.m. Communion service.  
Place: Ocean Drive Lutheran Church, Pompano Beach, Fla.  
Preacher: Rev. J. G. Anderson (J. Berger, alternate)  
Agenda: Exegesis: I Tim. 3, M. Goeglein; "Millennialism," J. Vogt; "Study of the Historical Collects," W. Steih.  
M. A. Goeglein, Secretary

### SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Jan. 18, 1971.  
Place: St. John's Lutheran Church, Dowagiac, Mich.; E. Zehms, host pastor.  
Time: 9 a.m. Holy Communion service.  
Preacher: E. Zehms (H. Zink, alternate).  
Richard Shimek, Secretary

### SOUTHEASTERN MICHIGAN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Jan. 25 and 26, 1971. (Teachers on Monday only)  
Place: Zion Lutheran Church, Monroe, Mich.  
Host Pastor: G. Cares.  
Agenda: Abortion In The Light Of Scripture, by K. Strack; Relation of Church Workers, by F. Mattek; The Doctrine of Baptism and Some of Its Practical Implications, by D. Buske; Exegesis: Rev. 2:8-11, by M. Lenz.  
Communion service: Jan. 25, 7:30 p.m.  
E. Pinchoff, Secretary

## NEBRASKA

### CENTRAL DELEGATE CONFERENCE

Place: Good Shepherd Ev. Lutheran Church, Omaha, Nebr.  
Time: 10 a.m., Feb. 15 and 16, 1971.  
Agenda: I John 4, Isagogical/Exegetical, Pastor J. Ed. Lindquist; Genesis 1 and 2 and Present Day Science Instruction, Teacher D. Needham; The Layman's Duty and Involvement in the Physical Care of Church Property, Mr. E. Levenson; The Augsburg Confession, Art. XXI, XXII, Pastor J. Humann; The Christian View of the Pill, Abortion, and Putting Children Out for Adoption, Pastor T. Zarleng.  
Larry E. Cross, Secretary

## NORTHERN WISCONSIN

### RHINELANDER PASTOR-TEACHER CONFERENCE

Place: Zion Ev. Lutheran Church, Rhineland, Wis.  
Time: 9 a.m. Communion service.  
Date: Jan. 4, 1971.  
Preacher: W. Goers, Jr. (H. Kahrs, alternate).  
Agenda: Evaluation of Confirmation Age of Children, J. Braun; The Christian Citizen in His Community, N. Stellick.  
Walter Goers, Jr., Secretary

## WESTERN WISCONSIN

### WISCONSIN RIVER VALLEY — CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

Date: Jan. 19, 1971.  
Time: 9 a.m. Communion service.  
Place: St. Matthew, Marathon.  
Speaker: H. C. Gieschen (N. C. Hansen, alternate).  
Proposed Agenda: Exegesis of II Tim. 1:8ff, A. E. Schulz; Ministering to the Grief Sufferer, J. P. Meyer; Lutheranism and Society, R. P. Otto; The Message of the Minor Prophets for Today, K. E. Schroeder; Review of Prof. J. P. Koehler's essay, Legalism in an Evangelical Church, E. E. Prentlow, Sr.; The Pastor's Stewardship of Time, B. E. Stensberg; Mission Report, W. Lange and/or H. M. Schwartz; Synodical Information, E. E. Prentlow, Sr.; Questions of Casuistry.  
Kent E. Schroeder, Secretary

## NEW ITEMS FROM YOUR AUDIO-VISUAL AIDS COMMITTEE

"You Have Been Called" FS-334-YHBC — cl. with 33-1/3 rpm record and Leaders Guide. This 10-minute sound filmstrip in color, produced by Concordia Films, is designed to provoke discussion on the "calls" which Christians receive: a) The call to faith; b) The call to Christian vocation; c) The call to specific tasks within the organized church. This filmstrip may be helpful in stewardship, worker-training meetings or in general meetings of a congregation devoted to the subject of the stewardship of time, talents, and treasure.

"We Print It Here," F-7WPH, is the title of a new 20-minute, 16mm, colored movie on the work and activities of the Northwestern Publishing House, Milwaukee, Wisconsin. It will bring viewers up to date on this important phase of our Synod's operation. You may receive it by ordering from the Audio-Visual Aids Committee.

### REQUEST FOR HISTORICAL ITEMS

Dr. Martin Luther College, New Ulm, Minnesota, is interested in collecting for future use and display items of interest which pertain to its past history. We have in mind pictures, concert programs, commencement folders, anniversary observances, building dedications, newspaper articles, and any other such items which former students and friends of Dr. Martin Luther College would consider worth preserving. Thank you for any help you can give us in gathering such materials. Please send materials to:

Prof. Delmar C. Brick  
c/o Dr. Martin Luther College  
New Ulm, Minn. 56073

## EXPLORATORY SERVICES

### GRAND BLANC, MICHIGAN

The Flint, Mich., Circuit Mission Committee is conducting Exploratory Services at Grand Blanc in the Community Room of the Bella Vista Mall on South Saginaw St. each Sunday at 10 a.m. The Grand Blanc area includes South Flint, Goodrich, Fenton, Linden, Holly and Ortonville. Contact:

Pastor H. A. Birner  
5496 Lippincott Blvd.  
Flint, Mich. 48057

### ROCKFORD, ILLINOIS

Exploratory services are being conducted for the Rockford, Loves Park, and North Park area at the Harlem Boy's Club Building, Elm at Evans, North Park, Ill. Worship is at 9 and Sunday school at 10 a.m.

Names of persons interested should be sent to:

Pastor Kenneth A. Gast  
1651 Cedardale Dr.  
Belvidere, Ill. 61008

### CINCINNATI, OHIO

WELS exploratory services are now being conducted each Sunday at 8 a.m. in the Taylor Elementary School, 3173 Springdale Rd. (N.W. Cincinnati). If you know of anyone in the Cincinnati area who might be interested in a WELS church, please contact the undersigned.

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

### SOUTH BEND, INDIANA

Exploratory services were begun on Sunday, Nov. 1, 1970, and will be held each Sunday morning at 8 a.m. EST in the meeting room of the St. Joseph Bank & Trust building located at the corner of US 31 and Darden Rd. in South Bend, Ind. If you know of anyone in the Niles, Mich., Elkhart and South Bend, Ind., area who might be interested in WELS services, please contact the undersigned.

Pastor Richard Shimek  
P.O. Box 264  
Eau Claire, Mich. 49111

## NAMES REQUESTED

### RALEIGH, NORTH CAROLINA

Anyone interested in the possible establishment of a WELS mission in Raleigh, N. C., please contact Mr. and Mrs. Roger Kaus, 4816 Metcalf Dr., Raleigh, N. C. 27609.

## PLACE OF WORSHIP

### Little Rock, Arkansas

WELS worship services are now being conducted at 10 a.m. Sundays at the Reubel Funeral Home, 6313 West Markham St., Little Rock, Ark. 72207. Sunday school and Bible class follow at 11 a.m. Please send names of prospects to Pastor S. Kugler, 1701 North Bryant Apt. 51, Little Rock, Ark. 72207.

## TIME AND SERVICE

### FORT WORTH, TEXAS

Immanuel Ev. Lutheran Church, Fort Worth, Tex., is now meeting at the Northeast National Bank, 7001 Grapevine N.E. Worship service at 9 a.m. Sunday school at 10 a.m.

Pastor M. F. Wagenknecht  
937 Brown Trail  
Bedford, Tex. 76021  
Tel. (817) 268-0286

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

Mahnke, Jon M., as pastor of Beautiful Savior Ev. Lutheran Church, Oceanside, Calif., on Nov. 9, 1970, by P. Heyn, authorized by I. G. Frey (Ariz.-Calif.).

Meyers, Louis W., as pastor of St. John's Ev. Lutheran Church, Lake Benton, Minn., on Nov. 29, 1970, by H. W. Bittorf, authorized by M. J. Lenz (Minn.).

Scheele, R. W., as pastor of Grace Ev. Lutheran Church, Hutchinson, Minn., on Dec. 6, 1970, by M. J. Scheele, authorized by M. J. Lenz (Minn.).

## CHANGE OF ADDRESS

#### Pastors

Kugler, S.  
1701 North Bryant Apt. 51  
Little Rock, Ark. 72207

Mahnke, Jon M.  
1820 Basswood Ave.  
Carlsbad, Calif. 92008

Siggelkow, Alan H.  
828 Wingate Dr.  
Ft. Wayne, Ind. 46825

Wilde, Paul H.  
1018 Eighth St. W.  
Mobridge, S. Dak. 57601

### CANDELABRA

St. John's Lutheran Church of Hatchville is offering a set of candelabra to any congregation for the cost of transportation.

St. John's Dorcas Society  
Mrs. Elmer Hannack  
R. 2  
Spring Valley, Wis. 54767

### NOTICE

An altar cloth with frontlet (70"x23") of green velvet, plain with a gold fringe, and a pulpit fall (20"x32") of the same materials and with inscription IHS, to any mission congregation.

Rev. Herbert J. Lemke  
Zion Lutheran Church  
Hartford, R. 3, Wis. 53027

### NOTICE

All WELS members who will be patients in either Sioux Valley Hospital or McKennon Hospital or the Veteran's Hospital in Sioux Falls, S. Dak., are to contact Pastor James H. Babler, 1729 S. Sherman Ave., Sioux Falls, S. Dak. 57105. Telephone: Home, 332-4545; Office, 332-4282.

### NOTICE: PASTORS AND PARENTS

Please send names of all Wisconsin Synod students attending college in Sioux Falls, either at Augustana or Sioux Falls City College or Sioux Valley Nursing College, to Pastor James H. Babler, 1729 S. Sherman Ave., Sioux Falls, S. Dak. 57105.

**1970 PREBUDGET SUBSCRIPTION OFFERINGS**

	Ten months ended October 31, 1970		
	Prebudget Subscription	Pension	Total
Arizona-California .....	\$ 126,157	\$ 2,742	\$ 128,899
Dakota-Montana .....	123,890	240	124,130
Michigan .....	632,001	5,770	637,771
Minnesota .....	686,724	10,229	696,953
Nebraska .....	125,170	1,835	127,005
Northern Wisconsin .....	730,412	10,682	741,094
Pacific Northwest .....	44,577	495	45,072
Southeastern Wisconsin .....	855,704	19,374	875,078
Western Wisconsin .....	797,355	24,448	821,803
<b>Total — 1970 .....</b>	<b>\$4,121,990</b>	<b>\$75,815</b>	<b>\$4,197,805</b>
<b>Total — 1969 .....</b>	<b>\$4,095,703</b>	<b>\$78,199</b>	<b>\$4,173,907</b>

**1970 PREBUDGET SUBSCRIPTION PERFORMANCE**

	Ten months ended October 31, 1970			
	Subscription Amount for 1970	10/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California .....	\$ 152,355	\$ 126,962	\$ 128,899	101.5
Dakota-Montana .....	164,325	136,938	124,130	90.6
Michigan .....	791,124	659,270	637,771	96.7
Minnesota .....	848,968	707,473	696,953	98.5
Nebraska .....	153,502	127,918	127,005	99.3
Northern Wisconsin .....	953,436	794,530	741,094	93.3
Pacific Northwest .....	48,630	40,525	45,072	111.2
Southeastern Wisconsin .....	1,188,771	990,643	875,078	88.3
Western Wisconsin .....	1,029,593	857,994	821,803	95.8
<b>Total — 1970 .....</b>	<b>\$5,330,704*</b>	<b>\$4,442,253</b>	<b>\$4,197,805</b>	<b>94.5</b>
<b>Total — 1969 .....</b>	<b>\$5,270,810</b>	<b>\$4,392,342</b>	<b>\$4,173,907</b>	<b>95.0</b>

\*The initial subscription amount for 1970 has been increased \$3,290.00 to include all revisions received by the Stewardship Department as of September 30, 1970.

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

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

	Twelve months ended October 31		Increase or Decrease*	
	1970	1969	Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$5,277,701	\$4,807,706	\$469,995	9.8
Gifts and Memorials .....	67,431	135,306	67,875*	50.2*
Pension Plan Contributions .....	98,347	98,341	6	
Bequest .....	6,894	73,019	66,125*	90.6*
Income from NWPB .....	16,562	21,562	5,000*	23.2*
Other Income .....	5,196	4,550	646	14.2
<b>Total Income .....</b>	<b>\$5,472,131</b>	<b>\$5,140,484</b>	<b>\$331,647</b>	<b>6.5</b>
<b>Expenditures</b>				
Worker-Training .....	\$1,565,182	\$1,322,195	\$242,987	18.4
Home Missions .....	1,121,874	1,010,899	110,975	11.0
World Missions .....	749,067	687,450	61,617	9.0
Benevolences .....	751,118	716,615	34,503	4.8
Administration and Services .....	310,157	375,358	65,201*	17.4*
<b>Total Operations .....</b>	<b>\$4,497,398</b>	<b>\$4,112,517</b>	<b>\$384,881</b>	<b>9.4</b>
Appropriations .....	716,992	435,937	281,055	64.5
<b>Total Expenditures .....</b>	<b>\$5,214,390</b>	<b>\$4,548,454</b>	<b>\$665,936</b>	<b>14.6</b>
<b>Operating Gain .....</b>	<b>\$ 257,741</b>	<b>\$ 592,030</b>		

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

**REQUEST**

Used, serviceable LUTHERAN HYMNALS are needed for the mission in the Wenatchee, Wash., area. We shall pay postage. Contact:

Mr. Herbert Teas  
1134 SE 4th  
East Wenatchee, Wash. 98801

**OFFER**

One mimeograph machine available to any congregation for cost of transportation.

Grace Ev. Lutheran Church  
Pastor Alvin R. Kienetz  
614 E. Cecil St.  
Neanah, Wis. 54956

**OFFER**

A Baptismal Font and a Communion set are available to any congregation for the cost of transportation.

St. Peter's Ev. Lutheran Church  
Box 96  
Elmwood, Wis. 54740

**REQUEST**

A Communion set is needed by Mt. Olive Church, the new Wisconsin Synod mission in Tulsa, Okla. Should any congregation have a used set available, please contact:

Mr. Ambrose Plucker  
2720 E. 56th St.  
Tulsa, Okla. 74105

**NOTICE!**

**Pastor Roland Ehlike**

Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243