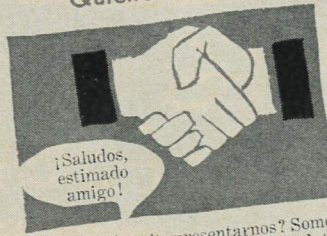


Queremos Que Usted Sepa
Quienes Somos



¡Saludos,
estimado
amigo!

¿Nos permite presentarnos? Somos
cristianos. Nos llaman también lute-
ranos. Esperamos establecer una iglesia
luterana cristiana en esta localidad.

En
Esto
Creemos



Tu
Pecado

Tu
Salvador



THE NORTHWESTERN Lutheran

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January 17, 1971



BRIEFS by the Editor

Sometime ago the editor in this column stated that one of the great untapped and untouched mission fields was that among the Moslems. I am happy to report that a breakthrough has now been realized in the mission work done by the Lutheran Church of Central Africa, our mission in Zambia and Malawi. Pastor A. L. Mennicke, chairman of the Executive Committee for that mission, recently wrote: "A three-month report from our missionaries in Africa indicates that we have 46 congregations and 15 preaching places in Zambia and Malawi. During this period of time, there were 90 baptisms and 78 confirmations. A total of 895 persons in instruction classes. This fall the first confirmation class in the Nataja Province was received into membership with the church. Thirteen adults were confirmed. What gives this confirmation special significance is the fact that this is in Moslem territory. The missionary writes: 'So the Lord has richly blessed this work among the Moslems.' We pray that they may become the firstfruits of a large harvest for Christ among the Moslems!"

Don't expect understanding or courtesy when the world's pet theories are opposed. The world is ready to pay lipservice to Jesus Christ only as long as He comes speaking peace and goodwill. The case is different when His preachers today say of Him as John the Evangelist once did: "All things were made by Him; and without Him was not anything made that was made." When you proclaim the Creator, you of course also proclaim that "in six days the Lord made heaven and earth, the sea, and all that in them is" (Exod. 20:11). Accepting this Word, many clergymen, among them was the president of our Synod, recently protested statements in the promotional films of the Wisconsin Natural Resources Department which implied that the earth is millions of years old. Static was the immediate newspaper response. First there was the derisive caption: "Earth Age Reference Draws Ire of Clergy." Protest would have been a much better word, although there is a place for righteous anger when the Lord's Word is set aside. The editorial on the following day in a tone

of unbelief stated: "If the clergymen's protest takes effect the next probable attack will be on all departments of geology, anthropology and even history. The people who measure time on the basis of radioactivity would be out of business. The museums of the world that show the growth of man would have to be closed." Frankly, we could think of worse things! Conspicuous by its absence was any honest admission that much of geology, anthropology, and museum displays is purely guesswork. We, on our part, have never stated that the Creation account in Scripture is something that we can prove by demonstration. Until Judgment Day it will remain a matter of faith. But since when is evolution something proved beyond the shadow of a doubt? It violates many scientific principles and raises thousands of unanswered questions. Recognized scientists in small number today reject evolution and uphold creation.

The Evangelist John knew what he was writing about. We need only go with him to the Mount of Transfiguration, where our Lord in the presence of three witnesses displayed His divine glory as Moses and Elijah spoke with Him of His coming death and resurrection. He before whom the dead are as the living cannot lie when He speaks of the Creation. When He comes again He will direct a pointed question to many: Why did you reject My Word and substitute your own? They will be speechless. On that day there will be no newspaper static.

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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COVER — Spanish Tracts used and produced by our Missionaries in Puerto Rico

Editorials

Postmark 1945 The majority of Americans were not yet born in 1945. What that year meant to the church and nation is told by letters postmarked: 1945.

Excerpts: "In thanks to God for returning me safely home from the battlefronts of Africa, Sardinia, Corsica, and Italy, I want to help spread the Gospel of Christ."

"This is my wedding anniversary, and I cannot spend it with my husband, as he is serving in France. I can think of no better way to express my thankfulness that God has watched over us, and blessed us, than to give to our Lord's work."

"The enclosed contribution was sent to me by my son as a Christmas present in his last letter. He was an aerial gunner on a B-17 and is reported missing over Germany."

"In gratitude to the Lord for protecting our son, who has seen three years of service, 27 months on foreign fronts, and who has received the guidance and protection of the Lord through combat missions, I enclose a money order which should be used. . . ."

And this, penned on hospital stationery: "If I never get well, I will say I am glad I had TB, for because of it I found my Savior."

Years have since passed. The pages are yellow with age. Different names have replaced the once familiar terms: B-17's, Bataan, the Bulge, Iwo Jima, El Alemein, Normandy.

One thing has not changed. The kingdom of God is still marching on the feet of thankful people.

JOHN PARCHER

When Even Sunday Schools Fail The Sunday schools of the most conservative or the most liberal churches haven't changed much in the past 20 years, according to a study appearing in a Twin Cities paper. But striking changes have come in the "middle of the road" denominations like the Lutherans, Methodists, and Presbyterians.

Sunday-school curricula in these denominations are being geared increasingly to social issues rather than to personal salvation because they think that their students are more concerned about the present than about the future life. War, race, sex, drugs—these are topics that are taking over from the Bible-based studies of the past. Sin and salvation, Christ and Scripture, heaven and hell—these are no longer what Sunday school is all about.

This is not to say that the traditional Sunday-school lesson in the Lutheran Church did not and could not refer to social issues; as long as it kept the sinner's salvation foremost, it could and did relate the sinner to the

world he lives in. But the Sunday school of the past did not play games with God's Commandments as is being done today. The firm, clear "thou shalt" and "thou shalt not" of the divine Word are beginning to yield to the theory that the specific situation should decide whether an action is right or wrong. To quote a cleric: "The hard line used to be right. Now kids, and adults too, are having great difficulty accepting an absolute ethic. It creates unbelievable problems. If our position doesn't make sense in the world today, we have to change it so it does make sense."

As we see these churches preparing their children for social adjustment rather than for salvation, our Lord's question becomes more haunting: "When the Son of Man comes, shall He find faith on the earth?"

CARLETON TOPPE

"Will Ye Also Go Away?" An increasing proportion of modern literature is obviously designed to "appeal to prurient interest" and is "devoid of redeeming social value." On occasion, however, the pen of hedonists and agnostics does, if nothing else, impress upon one the hopelessness and meaninglessness of life without Christ. An example is the following excerpt, which lays bare the innermost thoughts of an avowed unbeliever as he reflects upon life:

"What disturbs me most, I think, in the very depths of my being is the black, nagging fear that all of this is for nothing, that any quest is meaningless, because life itself is meaningless. This blank futility of life's struggle causes the darkness in the center of my being. For what does it, *can* it ever amount to, even in the most elevated of men? Do not all of us achieve in the end the exact same prize for having lived, struggled, and squirmed: the oblivion of death? Do not kings and queens, knaves and scoundrels go down into the same dark, eternal sleep? Does it matter in the end that one pygmy rose above all others to become a giant in his time? Were not the days of all the brighter lights of history as circumscribed as all the rest? Have not all the greats of humankind lain down in darkness beside the countless millions of lesser beings?

"Then why am I here?" I suddenly blurt aloud: the timeless question asked by men of all ages; the foolish, tormenting, unanswerable question of man, "What are any of us doing here?"

Hopelessness is the twin of unbelief. And the despair of those who are without God and without hope in the world furnishes the disciples of Christ with a ready answer to the recurring question: "Will ye also go away?"

IMMANUEL FREY



Studies in God's Word

By Grace — Not Merit

“By faith Isaac blessed Jacob and Esau concerning things to come” (Hebrews 11:20).

Faith Tested

Abraham, the father of God's chosen people, had to wait until he was a hundred years old before God sent him the promised son, Isaac. If God's promise to Abraham was truly to be fulfilled, if his descendants were actually to become a great nation, then it was absolutely essential that Isaac too be blessed with descendants. When Isaac's wife Rebekah remained barren, Isaac appealed to God's promise and prayed to the Lord for children. His faith received an answer in a most bountiful way, in the birth of the twins Esau and Jacob. But also here there was a twist that tested Isaac's faith. The *younger* was to be the bearer of the promise. Even before their birth, God had told Rebekah: “Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other; and the elder shall serve the younger” (Gen. 25:23).

Faith Conspicuous By Its Absence

The difference soon became obvious. Esau was the rugged outdoorsman, a “cunning hunter, a man of the field”—and the apple of his father's eye. Jacob was the quiet one, content with the domestic life of a herdsman. He was the joy of his mother. The difference, however, showed itself in still another way, in their attitude toward God's promise. Esau couldn't have cared less about God's promise. One day as he came home from the field, starved, he saw Jacob preparing a tasty meal. Esau's

request for a portion of the food was met by Jacob's proposition: “Sell me thy birthright.” Esau replied: “I am at the point to die, and what profit shall this birthright do me?” Scripture pronounces on Esau the verdict: “Thus Esau despised his birthright” (Gen. 25:31-43).

But if Esau despised the birthright, Jacob was too intent on getting it. His was not a patient reliance on God's promise, but a readiness to acquire the birthright by his own devices if need be. Witness the deception which he practiced on his aged and blind father. When he learned that Isaac had sent Esau to prepare him a meal, after which Isaac intended formally to confer his blessing on Esau, Jacob sneaked in ahead of his brother. At Rebekah's advice Jacob hastily prepared a meal similar to what his father was expecting from Esau, donned his brother's clothes, lied to his father about his identity, allayed his suspicions—and received the coveted blessing. Unintentionally Isaac gave to Jacob the blessing that he had intended for Esau, the blessing of prosperity, supremacy over his brother, and the promise that from his descendants should come the Savior in whom all the families of the earth would be blessed.

Faith Bows to God's Will

When Esau then also came with a meal, it took only a moment for Isaac to realize what had happened. He did indeed pronounce a blessing also on Esau, but not *the* blessing. Despite Esau's pleading, and tears, and anger, Isaac would not revoke the greater blessing that he had already conferred on Jacob. Isaac had come to realize that God's blessings are bestowed not because of merit or worth in the individual, but purely out of grace. He realized that all of those

involved in the transfer of this promise had been in the wrong. There was his own unjustifiable partiality toward Esau, who actually despised the spiritual aspects of the promise. There was the conniving of his wife Rebekah, who had induced Jacob to lie and deceive. None of these could of themselves be fit bearers of God's promise. Yet God, who had given the promise, had now clearly chosen Jacob. Isaac trusted that God could and would fulfill His promise through Jacob, unworthy though he was. Hence “*by faith*,” as the writer of the Hebrews says, “Isaac blessed Jacob and Esau concerning things to come.”

God's Imperfect Servants

Thus it is with all of God's promises. If we were to look to ourselves for reasons why God should be gracious to us, we would surely have to despair, for of ourselves we are entirely worthless. We are as unworthy recipients of God's grace as Jacob was. So also with those who convey God's blessings to us. God's richest blessings in Word and Sacrament are brought to us through the ministry of sinful men, men who in their lives and conduct show weaknesses and blind spots as great as those of Isaac. Their judgment may at times be faulty and their motives not above reproach. Even St. Paul speaks of himself as nothing more than an “earthen vessel,” weak and imperfect; yet he could claim to be the bearer of God's greatest treasure (II Cor. 4: 6, 7). He could be that because faith looks, not to the bearer of the promise, but to the Maker of the promise. Faith is effective because it rests its confidence on a gracious God who has given to us the promise of life and salvation, and on Jesus Christ who has fulfilled that promise in every detail.

ARMIN PANNING

Almost 3000 years ago an Israelite man of God named Elijah walked up a mountain named Carmel and asked God's people: "How long halt ye between two opinions? If the Lord be God, follow Him; and if Baal, follow him!" The result was that God's glory was upheld, and 450 prophets of the heathen god Baal were put to death.

About 100 years ago a Persian man named Baha'u'llah went to that same historic Mt. Carmel, the scene of Elijah's triumph, and announced: "I am the glory of God. I am the fulfillment of the Old Testament prophecies foretelling the coming of the Messiah."

Today a follower of Baha'u'llah is called a Bahai. The tourist visiting Mt. Carmel today will be impressed by the beautiful Bahai Temple built on the very hill where Elijah called upon God's people to turn back to God. In our day, when religious confusion is growing as we approach the Last Judgment, there seems to be an upsurge of interest in Eastern religions. Bahaism (actually an offshoot of the Muslim faith) is one of these. It is seeking to make its influence felt in America, especially in the big cities. You may have noticed the name on the church page of your newspaper and wondered, "Just what is the Bahai religion?"

The claims Bahaism makes are quite impressive. It offers people a renewal of God's eternal covenant with man. It promises a spiritual, yet practical solution for the world's ills. It claims to have the blueprint for world peace and unity. It promises "moral, ethical, and spiritual guidance for the individuals in this atomic age." In all fairness, any religion which offers all this deserves at least to be heard.

At the very heart of the Bahai religion is its stress on the "three universal teachings": 1) the oneness of the entire human race (No man is an island and ought therefore not try to act like one); 2) the oneness of God (There is one God, who is not a Person, but rather the "All in all," the sum total of all forces and laws of the universe; 3) the oneness of all religions (Since there is just one God, the source of everything, dif-

A LOOK AT THE CULTS

Bahaism

ferent religions have one underlying truth). The beautiful nine-sided Bahai Temple at Wilmette, Illinois, is said to be perfect expression of the truth that in Bahaism all religions are merged.

Bahaism aims to establish a spiritual unity of mankind and international peace by unifying all the religions of the world into one superior religion. Now, to be sure, there is much in Bahai teaching with which a Christian can agree. There is indeed a basic unity of the human race; this earth is one country and mankind its citizens; justice ought to be the ruling principle in human society; prejudice in all its forms deserves to be condemned.

Nevertheless, Bahaism can only mislead its adherents. To say that God is not a Person is to cut the heart out of any religion, including Christianity. The idea that every bit of the world is a little bit of God, that every stick and stone is part of God, is contrary to the Scripture. God is a Spirit, an actual Being, with a personality—with a heart that beats with love for a human race which He wants to restore to Himself, and with anger that burns hot when men insist on destroying themselves.

Bahaism urges people to "make independent search for truth, unfettered by superstition and tradition." But it chooses to ignore God's clear revelation in His Word. Bahaism holds that "religious truth is continuous and relative, not final and absolute." In other words, a person can never really know truth; all he can know is what may be true for him at his time, in his situation. But Christ promised: "If ye continue in *My Word . . . ye shall know the truth.*"

According to Bahai teaching, God sends a new messenger to mankind every 500 to 1000 years; the messenger for our age is Baha'u'llah,

whom God sent in 1863. But Christ states: "I am the way . . . no man cometh unto the Father *but by Me*" . . . "I am the door; *by Me*, if any man enter in, he shall be saved."

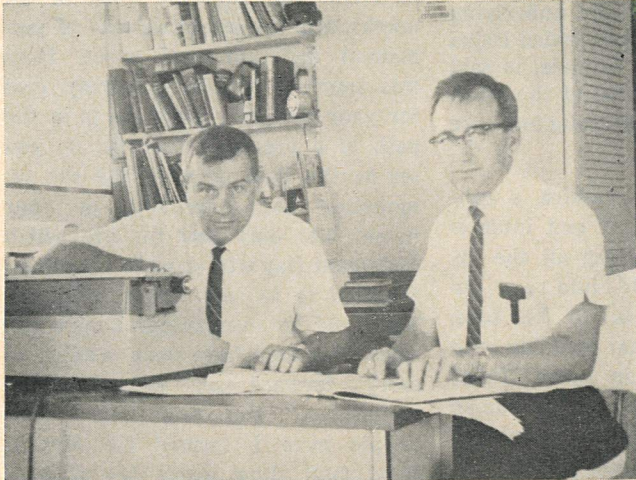
A basic question which any religion must answer is: What is the purpose of life? According to Baha'u'llah, the supreme goal of all mankind is the establishment of permanent and universal peace. Does this impress you as a worthy goal for your life? If your home is in the path of a proposed freeway, do you set as the goal of your life the remodeling and improving of your home? The only goal for life which Judgment Day will show to have been justified is to seek God's glory, always and in everything. Baha'u'llah said: "All men have been created to carry forward an ever-advancing civilization." But God said: "This people have I formed for Myself; they shall show forth My praise."

Bahaism has no room in its system of teaching for evil, since God is "All in all." However, any religion which claims to deal with mankind's problems but which fails to deal with the basic problem of sin is cruelly deceptive. Baha'u'llah may say: "A spiritual power breathed into the soul of humanity will remove every cause of difference and discord between men and nations," but the stubborn fact remains that the world we live in is a world in rebellion against God. To try to solve mankind's problems without pointing to God's solution of the sin problem is to try to cure cancer with vaseline. The Prophet Jeremiah may not have referred to Bahaism, but he certainly described it when he quoted God as saying: "They have healed the hurt of My people slightly, saying Peace! Peace! when there is no peace."

When confronted with errors such as those of the Bahai religion emanating from its headquarters on Mt. Carmel, you will do well to remember some other words which once sounded out from Mt. Carmel: "How long halt ye between two opinions? If the Lord be God, follow Him!"

JOHN C. JESKE, Professor
Wisconsin Lutheran Seminary
Mequon, Wisconsin

Puerto Rico



Missionaries Sprain (left) and Eggert producing the materials needed to bring the Savior to the attention of the people of Puerto Rico

"Cuerpo de Misioneros Christianos—Iglesia Luterana—Sinodo de Wisconsin."

Perhaps you were able to make sense of the above words, and again perhaps not. They are the letterhead of the stationery used by Missionaries Rupert Eggert and Roger Sprain, who represent us in Puerto Rico. Translated these words mean: "Christian Missioners Corps—Lutheran Church—Wisconsin Synod." In case you haven't recognized it, those words are Spanish. And that points up the special problem of our mission work in Puerto Rico—that of producing mission materials in Spanish.

Our mission in Puerto Rico was started differently from most of our other missions. The decision to do work in Puerto Rico was made after an exploratory tour of the island. The people to whom we came with the Word were not even aware of our existence as a church. There was no nucleus of former Lutherans awaiting our coming.

Work was begun in 1964, when Missionary Eggert was sent to Puerto Rico after first having studied Spanish in the United States for six months. He was soon joined by Pastor Sprain. Since then these two men have faced the responsibility of doing mission work among the Puerto Ricans and of producing the necessary tools in the Spanish language. The Board for World Missions is hopeful that Puerto Rico will prove to be a stepping-stone to work in South America. The remainder of this account is in the words of these two missionaries themselves, telling of the importance of the "Printed Word" in their work in Puerto Rico.

Facing the Task

When a missionary first sets foot in a new land, he knows no one and is known by no one. Most likely his church or even the name Lutheran is unknown. Yet he has a call from the Lord to summon and gather those who are the elect of God.

Obviously, one of the first needs facing the missionary is that of evangelism tools. At first the missionary can tell the people about Jesus by using only the Bible. But he will also want to leave some printed materials with them, telling them of their Savior Jesus Christ. Literature that is left with them is a constant reminder of the missionary's visit. But where can we get the necessary materials? Remember that the language is a different one from that used by the church at home. It is almost impossible to get reliable Spanish tracts from other Lutheran Churches, since many of them have deviated from the Scripture. As a result, the missionary himself must produce these tools, either writing them or translating such which the home church provides. That's what had to be done in Puerto Rico.

Tracts and Pamphlets

It is the experience of your workers in Puerto Rico—and this is true in all of Latin America—that though the Lutheran Church may be known in one section, it may be totally unknown only a little distance away. Thus, the name "Lutheran" was known in San Juan, the capital, while across the island 35 miles to the south the missionary from the very beginning had to explain what the Lutheran Church is, its origin and its creed. Because there is a great lack of Bible knowledge, there is a corresponding need for tracts and pamphlets explaining the sinfulness of man and God's plan of salvation.

This need has been met in part. Three tracts have been produced up to now. These are also available through the Northwestern Publishing House to anyone who might use them in his contacts with Spanish-speaking people. You see them pictured on the front cover of this issue of *The Northwestern Lutheran*.

The first tract produced is entitled, "Tu Pecado y Tu Salvador" ("Your Sin and Your Savior"). It is very simple and concise. The first inside page quotes Bible passages which speak of man's sin and the result of that sin. It encourages the reader to confess his sin to God. The second page brings Bible passages which speak of the Savior and encourages the reader to trust in Jesus Christ as his Savior. On the back cover there

is space for the missionary to stamp his name and address plus other information.

The second tract is entitled, "La Iglesia Luterana" ("The Lutheran Church"). The two inside pages contain a brief history of the Lutheran Church, and a few facts about the life of Martin Luther and how he came to found the Lutheran Church. It emphasizes that the Lutheran Church is Bible-centered and teaches the Word of God in its fullness. This tract helps people become familiar with the Lutheran Church and the Word of God and the Sacraments which one finds in the Lutheran Church.

Very recently a third tract was published which is a translation of our Synod's tract, "We'd Like You To Know." In Spanish it bears the title, "Queremos Que Usted Sepa Quienes Somos." The purpose of this 8-page tract is to inform people why we are conducting services in their neighborhood, and to invite them to come and to participate in worshiping the one true God. Two other tracts are now in the process of being produced.

Instruction Materials

Both the Bible and Luther's Small Catechism have been available in Spanish for a long time. It is our intention to produce our own Catechism possibly by 1973. We also need our own hymnal, since the one produced in 1964 by the other Lutheran synods is not entirely acceptable. We, however, are making use of it.

Is there need for anything else? For a great deal! At present we are preparing a Sunday-school textbook. The first year's course was ready for the fall of 1970, and the course for the second year should be ready by the fall of 1971. This will be followed, God willing, by a teachers' manual.

At present a Prebaptismal course is undergoing field tests before final revision and publication. This course emphasizes the Ten Commandments and the Creed, concluding with a lesson on Baptism. It serves to prepare those who have not as yet been baptized, and will also serve as the first of a 3-part course for confirmation which hopefully will be ready in 1972. Each lesson consists of a Bible story, a statement of the doctrine drawn from it, and the necessary proof passages.

An Adult Confirmation course has been prepared and is now being reviewed by the other pastors in the Latin American field. It is a free translation of "Go and Teach," a course of 34 lessons originally prepared by our Synod workers in Africa.

"This We Believe," the doctrinal statement of our Synod, has been translated and is entitled, "En Esto Creemos." It is used in discussions with those of other faiths and to train our people to discern and profess with more exactness what they believe. This pamphlet is often used with the Catechism to point out how we as a Bible Church differ from so many other church bodies that are also present in Latin America.

Home Bible-Reading Program

Your missionaries in Puerto Rico make use of these materials in Sunday school, Bible classes, Baptismal

classes, and Confirmation classes. One special way in which we also use them is in our Home Bible-Reading Program. The program begins with a house-to-house canvass. In each visit one of the items discussed is the use of the Bible in the home, and its importance. A pocket-sized copy of the Letter to the Romans is presented. Attention is drawn to a number of passages which have been underlined in the text. In the homes where interest is shown the offer is made to present the family with a New Testament and to enroll it in a daily Bible reading program. A reading list is sent at the beginning of each month. The list contains the date and a suggested Bible reading for the day with a short title to cover the verses suggested. It also contains a short devotional message and a number of selected Bible verses from the month's reading, with the suggestion that they be committed to memory. A tract is usually included with the reading list. At present about 175 families are enrolled in the program. The advantage of this program is that it brings the Word to bear in areas where we could not possibly do this on a personal basis.

Mailing Program

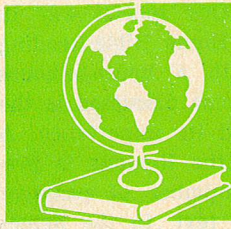
We have also developed a different mailing program. The mailing consists primarily of Scripture-based devotions printed on full-color bulletins. The mailing schedule is arranged so that the major church festivals such as Christmas, Lent, Easter, Pentecost, etc., are given special emphasis. Whenever possible a tract or a related piece of literature is included with the regular mailing. We have difficulty in obtaining enough suitable materials and in great enough variety. More must be written and produced.

Our mailing list consists of some 250 names. These have been gathered from responses to our offers on two, weekly, 15-minute radio programs which we broadcast on Sundays at 7 A.M. in Humacao, W A L O, and at 6 P.M. in Guayama, W X R F. Other names have come from personal contacts or referrals. Though our mailing program is still in its beginning stages, we would like to expand and improve it so that the mailings would be more varied and aimed at various age and intellectual levels. We would also like to send these mailings on a monthly basis rather than every six weeks. We have found our mailing program to be a very effective way of using the "Printed Word."

We, your missionaries in Puerto Rico, in doing this work rely on the Lord's promise: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

MISSIONARY RUPERT EGGERT
MISSIONARY ROGER SPRAIN

Just recently our Synod's first mission chapel was dedicated in Puerto Rico. *The Northwestern Lutheran* will bring you an account of this in one of the next issues. The Editor.



Speaking Out on Education

TECHNOLOGY AND CHRISTIAN EDUCATION

One of the characteristics of the industrial revolution which even today presents seemingly unsolvable problems is the division of labor. One man no longer builds a car, as Henry Ford once did. Instead, literally thousands of men and women, from the iron ore miner to the salesman in the auto agency, participate in getting the new car into your driveway. Even in the Church we have a division of labor which our forefathers may not have envisioned. The congregation divides the work of the public ministry among a pastor, an associate pastor, a principal, two teachers, a choirmaster, and perhaps others. Father and mother send Nancy to a teacher who performs some of their duties, while they help pay the teacher's salary so that he does not need to work on the farm or in the factory.

Technology

Another remarkable change in society — a change which was greatly accelerated in the industrial revolution — is the objectivation of human activity. When man makes a tool or a machine to do a job which he himself formerly did with his hands, he is objectivating his work. Usually the objectivation is a result of the application of one or several scientific principles. At first, nearly all objectivation of human activity dealt with *physical* work. Small wonder — for had not scientists, in the main, concentrated their efforts on mass and energy: the law of the conservation of mass, de Lavoisier, in 1785; the law of the conservation of energy, Mayer, 1842; the compounding of the two, Einstein, 1905. Applications of scientific principles, such as these and many others, enabled men to design newer, better, and more versatile machines. These products of classical

machine technique generally multiplied the physical, not the mental, capabilities of man, who controlled rather than "worked" the sawmill, the sewing machine, the locomotive, the radio-directed rocket. These examples illustrated the application of science (or, more exactly, scientific principles) to everyday problems. That process is technology.

Medicine has its technology. So do physics, dentistry, mathematics, chemistry. And to the extent that scientific findings are applicable to problems of teaching and learning, there is a technology of education.

The Morality of Technology

Let's think again of machine technology. Application of scientific principles to problems involving human labor resulted in the objectivation of human labor. Man can use a hand shovel to dig a hole for a basement, or he can use a steam shovel. Man can shovel coal into the firebox of a steam shovel, or he can use a stoker to do this work, or he can use a power shovel which is driven by an internal combustion engine. These are examples of technology. Man can dig a hole in the ground, fill it in the autumn with moist ears and stalks of corn, cover them, and dig out this silage during the ensuing winter when the cattle need food which is no longer found in the pasture. Or he can build a silo equipped with an automatic feeding system. That is technology, too. Some farmers do just that. And Christian farmers who find that either leisure time or income or both are thereby increased will contribute some of this increase to help hallow the name of God and make His kingdom come. Wouldn't you agree that this is good Christian agricultural technology?

So — technology is neither good nor bad; it is neutral. Christians properly using a technology *make* it good. Therefore, whether we eat or drink or dig basements or feed silage, or whatever, let's be sure it's to God's credit.

Technology and Mental Activity

Technology is not restricted to the objectivation of human *physical* activity. To illustrate: when I was a boy, we acquired an oil-burning heater for our dining room and living room. When these rooms turned chilly, we moved the control on the heater to a warmer setting; when we were too warm, we adjusted it lower. A great improvement over the wood- or coal-burning stove which it replaced! Today we no longer decide when to move the control. A thermostat decides for us. This kind of objectivation is a bit different from the steam shovel or the silage feeder. It performs a *mental* activity for us. The thermostat makes an evaluation concerning the room temperature and it tells the control on the furnace to start the furnace when the room is cold and to stop it when the room is warm.

Scientific information has been applied to other problems involving mental activity. Some examples of the objectivation of mental work are cash registers which make change, adding machines, auto-pilots on airplanes, or computers which run steel mills.

Technology and the Christian School

But how is technology related to education? And more precisely, what about technology and *Christian* education? Let's consider a simple example. Boys and girls in an elementary school are learning long division. We know that in this process the learner must, among other things, divide and multiply and subtract. When a pupil finds the correct answer to $5376 \div 256$, there is a high probability that he performs at the very least 13 separate and distinct operations. A mistake in any one of these could result in a wrong answer. The teacher's task is to insure that the pupil performs every one of these steps correctly and rapidly. Now we ought to ask whether this is good use of a Christian day-

school teacher's time, whether a Christian school ought not investigate the possibility of objectivating this aspect of the teacher's work.

Can this mental work of the teacher be objectivated? If an exercise book were so arranged that only when the pupil has performed the first step correctly would he be given a chance to try the second step, much of the mental work or activity of the teacher could be managed by print. Just such exercise books have been written. They are based upon scientific principles discovered by psychologists. In other words, such books are one example of a technology of education; they are an example of how a technological product can objectivate some of the work (or mental activity) of a teacher.

Books of this type are illustrative of programmed teaching (sometimes referred to as teaching machines). Christians ought to be quick to use such developments. Instead, we sometimes resist because the scientists or psychologists who formulated the scientific principles upon which the technology is based are unbelievers, atheists, agnostics. That kind of attitude is not the product of clear thinking nor is it good stewardship. Perhaps Martin Galstad answered this objection as well as anyone: "We owe thanks to the work of the psychologists and other students of child development who have stuck to their work in recent years and have come up with much information on how organisms learn. Let us not forget

how much we owe to these men, men of the world though they be. We should remember that in their generation they are wiser than the children of light, and we should also remember that their work is God's gift to us, to choose and use as we can, comparable to all the inventions around us. We use their devices every day, their engineering, their electronics, their mathematics, and their art."

Our Use of Technology

Can technology be an evil? Of course it can! Does that mean that it should be avoided by Christian educators? Certainly not — no more than we should avoid polio vaccine because non-Christians may have performed experiments on monkeys during its development. Can educational technology lead to an undesirable depersonalization or mechanization by substituting motion picture projectors, tape recorders, television sets, teaching machines, or computers for a warm teacher? Yes, it can. But so can a string of beads or a wheel. Observe your Catholic friend with his rosary or the Chinese with his prayer wheel. Yet none of us would categorically condemn beads or wheels because they might lead to a mechanization of our prayer life.

There is, however, more than a negative side to this question. Perhaps we can answer it with a second question. Can we justify compelling a Christian day-school teacher to spend an hour correcting errors in

long-division problems (a task which we already know how to objectivate) when he could be spending this time counseling a boy who needs spiritual assistance, or when he could be visiting the parents of a girl who has lost her way, or when he could be growing in the knowledge of God's revelation (tasks which we do not know how to objectivate)?

May we digress before concluding? As in so many aspects of the Church's work, we quickly hear that only tax-supported schools can afford educational technology. Yet think of how easily we afford other examples of technology: vinyl tops on our cars, automatic shotguns for our hunting, color television sets for our leisure. The lesson is obvious; we must learn to mean what we say when we ask God to take our silver and our gold, and when we publicly proclaim, "Not a mite would I withhold."

There is no new or special formula for testing and introducing educational technology in our schools (and churches, too!). Instead, the age-old lesson which Paul taught the Christians at Thessalonica concerning preachers and their messages has a direct application to the subject of our discussion, and it is our conclusion: "Sample things. Accept what's good and reject every hint of evil."

VERNON S. GERLACH, Chairman
Educational Technology
Arizona State University
Tempe, Arizona

70 TEACH VBS IN MILWAUKEE'S "INNER CORE"

"The Inner Core," what pictures the term conjures up . . . rats and knives and gang wars; prostitution and drugs; unspeakably filthy homes, dim alleyways, beatings . . . enough to make one shudder with horror. Once upon a time, we all felt like that, being white, and middle class, and not at all sure of the future.

There were some 70 of us, with different backgrounds, personalities, and educations, but all with one thought — to spread the Gospel. Yet saying it and doing it were two different things, as we were soon to find out.

We Receive Training

Our week's training began on August 3 at 9:00 A.M. Devotions were followed by three hours of seminars and training sessions, in which were discussed the "canvass-witness," the Inner City, teaching techniques, follow-ups, and other practical topics. Afternoons were spent canvassing.

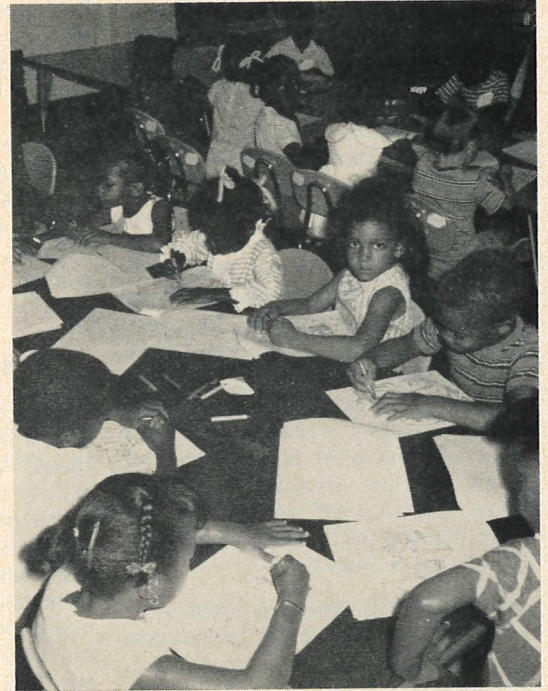
The first day of canvassing was traumatic indeed. Mouth dry, knees shaking, stomach alive with butterflies, knuckles poised for knocking on that first door . . . and then, suddenly, an answer to our knock, a face at the door, a person. We stumble

over our words, forget what we had planned to say, leave the door with a curiously relieved feeling that the first one is finally over. After that, each day became a little easier, each person not so much of a terror as a soul to be told of Christ: "Do you belong to a church?" "Do you feel a need for Christ?" "God loves you."

Oh, but there were the disappointments, too. There were the doors closed, the times we left with the feeling that we had said the wrong thing, too much, not enough, forgetting for the moment that we could not convert anyone, but only witness, leaving the rest to the Lord. By the end of the week, we had learned



Above: Some of the 300 children who waited to be registered at Siloah Lutheran Church



Right: Hardly a peep out of these kindergarten children! So intent were they on their coloring that most didn't even notice the picture was being taken. The coloring pictures for this VBS were drawn by a Negro artist who depicted most of the children black

enough to know that we really knew very little.

At Work

The seven Inner City churches at which there were vacation Bible schools included Saron, St. Philip's St. Marcus, Siloah, Bethel, Zebaoth, and Salem, and all situations varied. Yet in the end, there was no difference — we were all there to teach Christ to hundreds of little ones, many of whom were not baptized and had not heard of Him. It's difficult to explain what it was like to be there, to see that ocean of black faces, and gradually, as the days passed, to define these faces as personalities, each a separate entity, a lamb of God's flock. There were lessons and handicrafts and songs to keep the children occupied, and plenty to keep the teacher occupied, also: "Odell, what are you doing under the pews?" "Tina, sit still." "Dwayne, don't eat the glue."

And there were beautiful moments. There was the day Derek dragged in a huge, crude, wooden cross that he had made, and grinning, handed it to me with the exclamation: "Look what

I made, teacher." There was the day oblivious-to-discipline Anita announced to me that she wanted to be baptized because "Jesus wants me to be." There were those very few, but breathtaking, brilliant-with-unscheduled moments when we knew that Christ was with us, encouraging us when we could have thrown everything down in disgust, sure that we were incapable of anything positive.

Most of the latter part of the day was spent on follow-up calls. On these calls we went directly to the children's homes, and spoke to the parents concerning church and Sunday-school attendance, baptism, and home reinforcement. These calls were, perhaps, the most revealing of all the contacts we had, for here we sat in a personal confrontation with parents, concerned about their children, and spoke of Christ and the child's need for some type of Christian education.

On the last weekend in Milwaukee, a few of the churches had a final service, with songs by the children, a sermon, and baptisms. At St. Philip's, for example, 25 children were

baptized . . . who had confessed Christ as their Savior.

Saying Good-bye

And then came the good-byes — first, to our children, then, to our coworkers. "Felita, Melinda, Russell, Terese, David, Philip . . . God bless you." And they grinned and yelled: "See you next summer, teacher. See you, then." And you whisper to yourself, as they rush off, waving: "Remember, Jesus loves you. He loves you." If you let yourself think about the thousands and millions of children everywhere, ignorant of Christ, then you might start to cry. And you have to keep smiling and waving. Good-bye.

"The Inner Core," what pictures that term conjures up . . . tall, wood-frame homes, filled with people who need Christ, black children, with their hands tucked confidently into white hands. Songs and pictures and huge puddles of glue. Double-Dutch jump rope. Grins. Containers of crayons. Questions.

Adapted from the DMLC
MESSENGER of December 2, 1970
Written by KAREN HASLEY

Identification key; dates given indicate year of original building and of additions:

1. Old Main (1884)
2. Practice Hall (1913)
3. Summit Hall — men (1913; 1926; 1970)
4. Summit Hall annex — men
5. Academic Center (1928; 1968)
6. West Hall — men (1945)
7. Centennial Hall — women (1951)
8. Waldheim — women
9. Music Center (1962)
10. Hillview Hall — women (1964)
11. Luther Memorial Union—student union-cafeteria-gymnasium (1968)
12. Highland Hall — women (1970)
13. Hillcrest Hall (razed Nov. 1970)
14. New Library (begun Dec. 1970)
15. Faculty houses along Waldheim Drive
- 16-17. Faculty houses along Academy property
- 18-19. Property for Academy
20. Central Heating Plant



1970

Campus Changes at Dr. Martin Luther College, New Ulm, Minnesota

Changes in the past 15 years are shown by the two pictures on this page. Of particular interest is the orderly arrangement of the campus in spite of construction spanning several decades.

The activity areas are in a con-

venient row from Highland Avenue to Summit Avenue. These activity buildings are Luther Memorial Union (cafeteria, student union, and gymnasium), Academic Center, Old Main (administrative and faculty offices, health center), and Music Center.

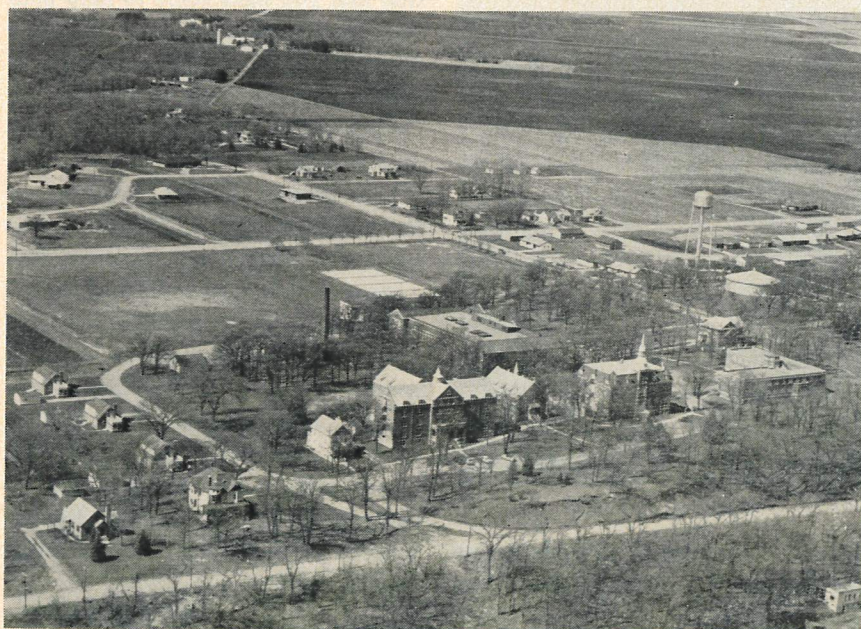
The new library is being located conveniently near the Academic Center. Student residences are located on either side of the activity areas.

Faculty housing, in the main, has been placed on the outer edge of the college campus and of the property purchased for Martin Luther Academy.

The new library will include several unique features. The floor plans include special seminar rooms which may be joined for discussion purposes, typing rooms which may be utilized by individual students and talking rooms which may be used for group discussion. New electronics equipment will also be installed and the audio-visual equipment will be made available as it is needed.

Our Lord has abundantly blessed our Wisconsin Ev. Lutheran Synod in providing excellent facilities at all of its worker-training schools. We have cause to rejoice in this. Dr. Martin Luther College invites you to visit its beautiful campus whenever you are in the vicinity of New Ulm, Minnesota.

1955



Fortieth of Prof. F. Blume



Professor Frederic E. Blume
(Picture through the courtesy of Vogue Photographers, Milwaukee, Wisconsin)

When a man gives many years of his life to the service of his Lord and the Lord's Church, faithfully preaching the Word, baptizing children and adults, instructing young and old, marrying and burying, counseling and consoling, we agree that

such a life is worthwhile. Then if that same man spends further years teaching young men at the preparatory school of his church and finally at the seminary, it is fitting that his students, members of his former congregations, and his fellow pastors and teachers gather to thank God for the gift God has given His people.

It was in this spirit that a goodly audience gathered at the Wisconsin Lutheran Seminary chapel, Mequon, Wisconsin, on November 22, 1970, to mark the 40th anniversary of Prof. Frederic Blume's ordination into the holy ministry. Preaching the Word for the occasion was Pastor Adolph C. Buenger, president of the Southeastern Wisconsin District. He chose as his text II Corinthians 3:4-6, the same text which his father had used in ordaining Professor Blume in 1930 at Frieden's Congregation, Kenosha, Wisconsin. Pastor Paul Nitz, chairman of the Seminary Board of Control, served as liturgist. The service was followed by a reception for Professor and Mrs. Blume in the new Seminary dining hall. Pastor H. Wackerfuss of Evanston, Illinois, functioned as master of ceremonies.

Professor Blume served the following congregations as pastor: St. James, Tolstoy, South Dakota (1930-1931), St. Luke's, Lemmon, South Dakota (1931-1935), St. James, Evanston, Illinois (1935-1939), and Zion, Columbus, Wisconsin (1948-1952). From 1939-1948 he was professor of Greek and history at Northwestern College, Watertown, Wisconsin. Since 1952 he has been teaching New Testament and Church history at Wisconsin Lutheran Seminary.

Those pastors of our Synod who have had the privilege of being students of Professor Blume will never forget the enthusiasm he brought to his classes and will always remember his special talent for leading his classes deeper into the meaning of the New Testament. All of his fellow pastors have profited by his presentations in various conferences and in the *Wisconsin Lutheran Quarterly*. Readers of *The Northwestern Lutheran* will recognize him as the writer of "Treasures in Earthen Vessels." All of us herewith express our thanks to the Lord and pray Him to bestow on Professor Blume the health and energy needed to meet the responsibilities of his high office.

Another Nurse for Africa

A service of consecration was held for Miss Linda Phelps at St. John's Lutheran Church, Fox Lake, Wisconsin, on November 22, 1970. Miss Phelps was appointed nurse at Mwembeshi Lutheran Dispensary, Zambia, Africa. Speaking on I Timothy 6:12, Pastor F. Mutterer touched on the heart of mission work when he said: "There are those who want to remain neutral. But as slaves of the devil they are carried along like individual drops of water in a mighty wave. It will be your privilege to speak to some of these people about Christ for the first time. It is God's battle; He will bless. He will give the victory." Speaking of her willingness to serve in the mission field, he re-



Nurse Linda Phelps

mind the audience: "People within our Synod will rejoice to know that God has raised up another volunteer.

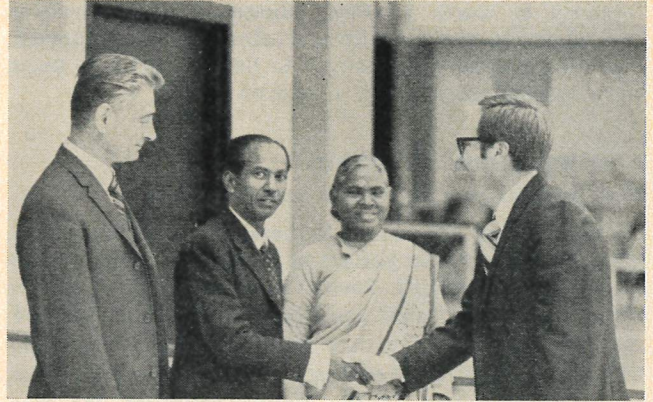
People in Africa will give thanks to God that you have come to help both their bodies and souls, as Jesus often did." Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa read the rite of commissioning.

Miss Phelps is the daughter of Mr. and Mrs. Clifford Phelps of Fox Lake. She earned her degree at Milwaukee Lutheran Hospital and worked as a nurse in Milwaukee for four years. She left for Africa on November 28, and is residing in the nurses' apartment in the African bush, 45 miles from Lusaka. She replaces Miss Kathy Bushow who is returning to the States. Miss Phelps' address is: P.O. Box 1971, Lusaka, Zambia, Africa.

A. L. MENNICKE

Meet Mr. and Mrs. T. Paul Mitra

Another step was taken in fulfilling a lifelong dream for Mr. Mitra, as he and his wife arrived in Wisconsin a few weeks ago. For the past 25 years Mr. Mitra has served as a self-trained evangelist, preaching Christ and Him crucified in the Madras, India, area. This man is self-trained to the extent that he has been unwilling to receive training in seminaries and Bible schools as offered him in India, Scotland, and England, because he found none of these institutions ready to accept the Scriptures as the authoritative, holy, and verbally inspired Word of God. Rather than be led astray through false teaching, he searched the Scriptures in self-study. Following the initial contact with our Synod, he carried on a correspondence for one year with Pastor Edgar Hoenecke, the Executive Secretary for the Board for World Missions. In November 1969 Pastors M. Schroeder and L. Koening met the Mitras in India. At that time it was agreed to bring the Mitras to the States for further interview, additional seminary instruction, and eventual colloquy for the ministry. In January Mr. Mitra will begin receiving private tutoring from members of our Seminary faculty in preparation for his official candidacy to become an ordained pastor. May the Lord continue to bless the searching of the Scriptures for Mr. Mitra, and may He add to the extraordinary Biblical understanding he already possesses! We are indeed encouraged to find a man who in a long independent



At the Milwaukee airport Pastor Leonard J. Koening (left) and Pastor Marlyn A. Schroeder welcome Mr. and Mrs. T. Paul Mitra of Madras, India

search has arrived at the same conviction of the Scriptures as is officially held by our Synod.

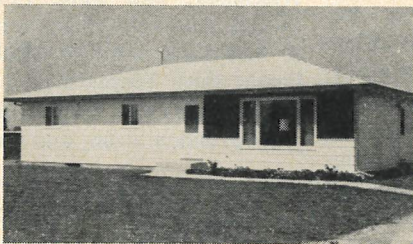
On a limited basis, the Mitras will be available for speaking engagements and lectures. They will be in the Milwaukee area from January to March and outside this area during the month of April. Kindly address all requests for the same to Pastor M. Schroeder, 112 W. Franklin Street, Appleton, Wisconsin 54911.

MARLYN A. SCHROEDER, Chairman
Executive Committee for Southeast Asian Missions

Direct from the Districts

Dakota-Montana

New Parsonage at Moorhead, Minnesota



Ascension Parsonage, Moorhead, Minnesota

On June 14, 1970, members of Ascension Ev. Lutheran Church, a mission congregation of the Dakota-Montana District, dedicated their new parsonage. The Rev. M. Putz, who founded Ascension in 1965, addressed the congregation on Acts 28:30, 31: "Dispensing Gifts of Love from Your Parsonage." Pastor of the congregation is Martin W. Schulz.

The 3-bedroom ranch-style house with its 1500 square feet of living space provides a spacious home for the pastor and his family. Its cost of \$21,800 was met through the Synod's Parsonage-Teacherage Fund. The erection of

this home gives this mission a complete unit of a church, education wing, and parsonage. The members of Ascension Lutheran Church are thankful to the Lord for this blessing.

Pacific Northwest

Jottings:

On Sunday, November 1, *Grace Ev. Lutheran Church of Yakima, Washington*, observed the 10th anniversary of the dedication of its present church and school. Neighboring pastors Carlson, Diersen, Valerio, and Widmann were guest speakers at a special evening service. — *Grace Ev. Lutheran Church of Portland, Oregon*, hosted the area Reformation service on November 1. The youth choirs of the area, under the direction of Mrs. Harold Schewe, enriched the service with special music. Pastor M. F. Teske of Tacoma, Washington, was the featured speaker.

New Tri-City Mission

The new mission in the Tri-City area (Kennewick, Richland, and Pasco), southeastern Washington, was officially organized as *King of Kings Lutheran Church* on November 1, 1970. It numbers 18 communicants and 45 souls. Pastor of the congregation is Eldon M. Bode,

formerly of North St. Paul, Minnesota. He arrived in December. In the meantime, Pastor Warren Widmann, District missionary, has moved to Bend, Oregon, to begin work toward establishing a mission there.

Southeastern Wisconsin

25th Anniversary: Executive Secretary Berg

Members of Atonement Lutheran Church, Milwaukee, Wisconsin, and fellow pastors of the Southeastern Wisconsin District surprised Pastor Norman Berg, Executive Secretary of the Board for Home Missions, on the evening of November 1 with a special service marking the 25th anniversary of his ordination. Pastor Henry Paustian, recording secretary of the Board, delivered the message and Pastor K. Koeplin conducted the liturgy. The service emphasized thankfulness to the Lord, first for the gift of Christian faith, then for the call into the Christian ministry, and finally for the ability to fulfill the special responsibilities of Pastor Berg's present office. The service was followed by a reception in the church parlors, at which Pastor G. Boldt was master of ceremonies.

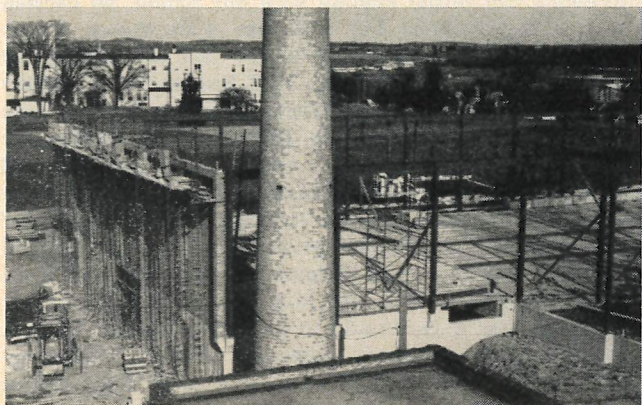
Pastor Berg has been Executive Secretary of the Board for Home Missions since 1968. Before that he had served congregations in Globe and Tucson, Arizona, and in Benton Harbor and Plymouth, Michigan. Pastor Berg was the first chairman of the Synod's Board for Informa-

tion and Stewardship. For a number of years he was also president of the Michigan District and vice-president of the Synod.

Western Wisconsin

Northwestern Gym Going Up

The accompanying picture shows the progress being made with the erection of the new gymnasium at Northwestern College, Watertown, Wisconsin. The walls are now being completed, and the roof supports are being set in place. The mild weather in early December was very favorable for this project.



New Northwestern College Gymnasium

† Pastor Em. K. F. Toepel †



Pastor Emeritus K. F. Toepel

Pastor Emeritus Karl F. Toepel served his Lord faithfully in the active ministry for 51 years, 36 of

them at St. Paul's Ev. Lutheran Church, Algoma, Wisconsin. The congregation observed the 50th anniversary of his ordination in a special service on August 12, 1962.

Pastor Toepel, the son of Mr. Carl Toepel and Clara, nee Lutze, was born in the Town of Centerville, Manitowoc County, Wisconsin, on September 25, 1881. After his confirmation, he served four years as an apprentice tailor. He then used all of his savings to prepare for the holy ministry, enrolling at Northwestern College in 1901. After his graduation in 1909, he spent another three years at Wisconsin Lutheran Seminary, then situated in Wauwatosa. Upon graduation, he was called and commissioned as missionary to the Apache Indians of the San Carlos Reservation. He and his wife, the former Lydia Markworth, whom he married on August 22, 1912, spent the next four years in Arizona.

In 1916 Pastor Toepel accepted a call to St. John's Lutheran Church, Newtonburg, Wisconsin, and in 1927 to St. Paul's Lutheran Church in Algoma. He retired in 1963.

The deceased was preceded in death by a daughter and a son, and in 1969 by his wife. After her death he made his home at the Wisconsin Lutheran Home in Milwaukee, where the Lord called him to his rest on November 30, 1970, at an age of 89 years. He is survived by one daughter, Mrs. L. Block, New Berlin, Wisconsin; two sons, Prof. Martin Toepel, president of Michigan Lutheran Seminary, Saginaw, Michigan, and Pastor Emil Toepel of Baraboo, Wisconsin; seven grandchildren, six great-grandchildren, and one brother.

The funeral service was held on December 3 at St. Paul's Ev. Lutheran Church, Algoma, Wisconsin. Pastor T. Baganz of Sturgeon Bay reminded the family and congregation that "Old Soldiers Never Die," basing his words on II Timothy 4:6-8. The undersigned conducted the altar service. Our brother's body awaits the resurrection in Cleveland, Wisconsin, where Pastor A. Degner of Manitowoc read the committal.

"Blessed are the dead which die in the Lord!"

A. A. SCHABOW

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	Fresno
	Novato (Marin County)*
	Oceanside
	Pasadena
	Riverside
	Torrance
	Victorville*
Connecticut	Danbury
Florida	Fort Myers*
	Jacksonville
	West Palm Beach*
Georgia	Atlanta
Illinois	Aurora
	Jacksonville*
	Palatine
	Peoria
	Rockford*
Indiana	Fort Wayne
Louisiana	Slidell (New Orleans)
Maryland	North Washington Area
Massachusetts	Pittsfield
Michigan	Grand Blanc*
	Howell
	Jackson
	Montrose
Minnesota	Brainerd
	Excelsior
	Inver Grove Heights*
Montana	Bozeman*
Nevada	Las Vegas*
North Dakota	Jamestown*
	Minot*
Ohio	Cincinnati*
	North Columbus
Oklahoma	Tulsa
Oregon	Bend*
	Corvallis*
Pennsylvania	Allenton*
	Pittsburgh*
South Carolina	Columbia
South Dakota	Pierre
	Yankton*
Texas	Angleton/Freeport
	Austin
	Clear Lake City
	Fort Worth
	Mercedes*
Utah	Salt Lake City*
Virginia	Norfolk
Washington	Bremerton
	Kennewick (Richland-Pasco)
Wisconsin	Cedarburg
	Hubertus
	Stevens Point*
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

EXPLORATORY SERVICES

BROWNSVILLE — HARLINGEN — McALLEN, TEXAS

Exploratory services sponsored by the Arizona-California District Board for Home Missions are being held on the second and fourth Sundays of each month at the Episcopal Mission Chapel, Texas St. at Fifteenth St., in Mercedes, Tex. Bible class and Sunday school are conducted at 6:30 p.m. and the worship service at 7:30 p.m. Please send the names of WELS families or prospects living in the Rio Grande Valley area to:

Pastor Frederick Grunewald
213 Sandra St.
Edna, Texas 77957

WEST NEWTON, PENNSYLVANIA

Exploratory services are now being held in the West Newton, Pa., area at the old Fells church in Fellsburg. Service time is 7 p.m. on Sunday. Names of interested people in the West Newton, Donora, Monessen, Uniontown, and Washington, Pa., areas may be sent to:

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

CORVALLIS, OREGON

Exploratory services are now being held in Corvallis each Sunday evening at 7:30. Services are conducted in the all-purpose room of Garfield School, NW 12th and Garfield. You may drive into the school parking lot.

If you know of anyone in the Corvallis area that might be interested in a WELS church, please send the names to:

Pastor William F. Bernhardt
1605 Summer S.E.
Salem Ore. 97302

KINGMAN, ARIZONA

Services are being conducted in Kingman, Ariz., on the 2nd and 4th Fridays of the month at 8 p.m. at the Manzanita School music room. Anyone knowing of WELS members in the northwest corner of Arizona notify Pastor William O. Bein, 1628 E. Yale St., Phoenix, Ariz. 85006.

PLACE AND TIME OF SERVICE

ALEXANDRIA, MINNESOTA

St. Paul's Lutheran Congregation of Alexandria, Minnesota, is now worshipping in the new IOOF Building located one mile east of Broadway on Lincoln, or 5th Ave. East. Time of service remains at 10:45 a.m.

Pastor Emil F. Peterson

CHANGE OF ADDRESS

Pastors

Ditter, Gerald G.
198 Elm Dr.
Grand Junction, Colo. 81501

Holzhausen, Wm.
3003 N. 58th St.
Milwaukee, Wis. 53210

Kom, Reinhart
R. 2, Box 205
Grant Park, Ill. 60940

Miller, Elmer I.
4953 Young Dr.
Pittsburgh, Pa. 15227

Reede, Roy
R. 1
Prairie du Sac, Wis. 53578

Schmidt, W. J.
223 N. Washington
New Ulm, Minn. 56073

Professor

Fredrich, Edward
11746 N. Luther Lane 65W
Mequon, Wis. 53092

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Bode, Elden M., as pastor of King of Kings Ev. Lutheran Church, Kennewick, Wash., on Dec. 13, 1970, by D. E. Bode, authorized by G. Frey (Pac. NW).

Haag, Keith, as pastor of Grace Ev. Lutheran Church, Manitowoc, Wis., on Dec. 6, 1970, by A. T. Degner, authorized by K. Gurgel (N. Wis.).

Reede, Roy, as pastor of St. James Ev. Lutheran Church, Prairie du Sac, Wis., and as Assistant Institutional Missionary, Madison, Wis., on Nov. 29, 1970, by A. D. Laper, authorized by C. H. Mischke (W. Wis.).

Valerio, Arthur J., as pastor of Peace Ev. Lutheran Church, Wilmot, Wis., and of Hope Lutheran Church, Twin Lakes, Wis., on Dec. 6, 1970, by D. Ponath, authorized by A. C. Buenger (S.E. Wis.).

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

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

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

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA DELEGATE CONFERENCE

Date: Saturday, Jan. 30, 1971.
Place: Peace Ev. Lutheran Church, Santa Clara, Calif.
Time: 9 a.m. Communion service.
Agenda: The Essentials of Confirmation Instructions, H. Dorn; What is Meant by the Body of Christ? L. Smith.
J. W. Eickmann, Secretary

MICHIGAN

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

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. Goeglin; "Millennialism," J. Vogt; "Study of the Historical Collects," W. Steih.
M. A. Goeglein, 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

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Feb. 2, 1971.
Place: St. Peter's Ev. Lutheran Church, St. Peter, Minn.
Time: 9:30 a.m., with Communion (Preacher: D. Lindloff; L. Lother, alternate).
Agenda: Exegesis of II Timothy 1, P. Hanke; Study of Romans, M. Birkholz.
Steven Stern, 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. Zarlring.
Larry E. Cross, Secretary

SOUTHEASTERN WISCONSIN

METRO NORTH PASTORAL CONFERENCE

Date: Jan. 25, 1971.
Place: Gloria Dei-Bethesda, 9420 W. Capitol Dr.
Host Pastor: N. Engel.

Preacher: D. Arndt (N. Berg, alternate).

Papers: 1. Exegesis — Ps. 95:1-7, R. F. Westendorf; 2. Does the Form and Language of our Corporate Worship Communicate Meaningfully?, K. J. Eggert; 3. Revision of the Propers, E. C. Pankow; 4. Reports and Conference business.

Please excuse to the host pastor.

David R. Seager, Secretary

CHICAGO PASTORAL CONFERENCE

Date: Jan. 19, 1971.
Place: Gloria Dei Ev. Lutheran Church, Tinley Park, Ill.
Time: 9 a.m. CST.
Preacher: R. Shekner (G. Boldt, alternate).
Agenda: Philemon (continued), H. Wackerfuss; Abortion, Birth Control and the Christian, O. Lemke.
Thomas C. Spiegelberg, Secretary

DODGE-WASHINGTON PASTOR-TEACHER CONFERENCE

Date: Jan. 29, 1971.
Place: Good Shepherd, West Bend, Wis.; E. A. Breiling, host pastor.
Time: 9 a.m. Communion service (Preacher: B. Hahm).
Agenda: Problems Dealing with the Changes Developing in the Modern Christian Home, H. Schwertfeger; The Use of Visual Aids in Church and School, D. Markgraf.
S. Roebke, 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. Prenzlow, Sr.; The Pastor's Stewardship of Time, B. E. Stensberg; Mission Report, W. Lange and/or H. M. Schwartz; Synodical Information, E. E. Prenzlow, Sr.; Questions of Casuistry.
Kent E. Schroeder, Secretary

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
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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.

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SEMINARY MISSION SEMINAR

The annual Mission Seminar at Wisconsin Lutheran Seminary will be held Feb. 1 through Feb. 5, from 10:25 a.m. to 12:30 p.m. daily. Special evening sessions focusing on specific mission fields will be open to all who are interested. This year's seminar covers both our Home and World Mission fields under the theme: "Our Mission Program — A Growing Mustard Seed."

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Mailing address:

WELS Box 56, APO SF 96243