

THE NORTHWESTERN

Lutheran

March 14, 1971

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BRIEFS by the Editor

The special midweek Lenten service is a tradition we would not want to discard. Midweek Lenten sermons bring us face to face with the real concerns of life as God Himself views them. In God's eyes nothing is more important than the salvation of man from sin and eternal death. When man followed the siren voice of Satan, he cut the ties of fellowship that united him with God. He became a slave of sin, and then in his selfishness proceeded to ruin this earth far beyond the curse which God had placed upon it for man's sake. Now in these last days man is beginning to realize how he has ruined his earthly home. But instead of first seeking the Lord that he might have peace of heart, man has made ecology his new theology, and continues to turn a deaf ear to the message of sin and grace. As long as man ignores God's real answer to his troubles, he will never have a part in that new heaven and new earth which God has promised, where God and man will dwell together in blessed companionship. Lenten sermons tell man how much God was willing to do to rees-

tablish this fellowship. He sent His own Son to pay the penalty for man's sins. Lenten sermons that do not stress the substitutionary suffering and death of Christ make of Him no more than a martyr for a cause. Such sermons can only leave hearts emptier than they were before. The effect of every Lenten sermon should be that of the original event, of which Jesus Himself said: "And I, if I be lifted up from the earth, will draw all men unto me."

Most of our older congregations do not know why their founders chose the particular name they bear. Different in this respect is our new mission in Atlanta, Georgia. Members chose the name "Sola Scriptura Lutheran Church" to prompt people to ask what it means, so that they then might have the opportunity to explain that their congregation accepts God's infallible Word as its only guide both in principle and in practice. "Sola Scriptura," in case you would like to know, means "by Scripture alone."

Perhaps you recall that the December 6 issue of The Northwestern Lu-

theran printed the addresses of the new missions in our Southern States. Pastor Joh. P. Meyer of Atlanta reports that 24 persons from the Midwest stopped in over the holidays to worship with the congregation there. This was real encouraging for the group which at that time numbered only 13.

Unlike the decisions made by the LCA and ALC, the Missouri Synod's Commission on Theology and Church Relations (CCR) is recommending to the 1971 Milwaukee Convention that the Missouri Synod continue to combine confirmation and first Communion. We believe their reasoning, as given in the *Lutheran Witness Reporter*, to be correct: "The present practice allows for the child's spiritual maturation and readiness beyond the fifth-grade level and makes provision for disciplined, scheduled, and concentrated instruction at a time of particular turbulent change in the child's life. The concentrated instruction thus afforded better equips the children of the church to carry out the admonition of St. Paul: 'Let a man examine himself, and so let him eat of that bread and drink of that cup.' We are concerned that fewer of our children may avail themselves of the opportunities for a period of instruction if confirmation and first Communion are separated." We heartily agree.

We would like to share with you an imprint we recently read on the back of a check: "If you feel far from God, guess who moved." It's worth thinking about.

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—The Word of Promise that accompanies the worshiper as he leaves Arlington Avenue Lutheran Church, Toledo, Ohio; Gerald C. Schroer, Pastor.

Editorials

No Repentance It is the season of Lent, when no alleluias are sung, and the liturgical color is penitential violet. It is the traditional season of repentance, but there is little repentance in the land. The Tenebrae and the Misereres of Holy Week, and the black of Good Friday will soon be upon us, but less and less do men lament their sins.

Modern man seems to feel no need of repentance. The consciences of men are becoming tough and leathery. We look for honest admissions of guilt as Diogenes looked for honest men with a lighted lantern at midday. The warning cry of Ezekiel falls on unhearing ears: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin."

Does modern man know what sin is? The word is disappearing from our vocabulary. He is eliminating law; then there is nothing to sin against. He doesn't take guilt seriously; the psychologists and the behavioral scientists are intent on banishing it. There is no fear of hell in him; even many preachers have stopped talking about it. And he is disavowing his responsibility to God either by denying His existence or by putting Him in His place with the arrogant demand: "Who is the Lord that I should obey His voice?"

There is much amiss in America today: pride, idolatry, materialism, injustice, lawlessness, irreligion, immorality. But nothing will more surely signal its destruction than failure to repent. Even godless and guilt-laden Nineveh was spared when it repented. Jerusalem would not repent, and Rome destroyed it. Repentance is not only the message of the season; repentance is the need of the hour in America.

CARLETON TOPPE

The Desire to Make the Church Grow In America the common measuring stick of success is size and growth. If a business, an organization, or an institution is big enough or if it is growing fast enough, it bears the standard American hallmark of success.

People like to be associated with a successful operation. Church members are no exception. And since success is commonly measured in terms of size and growth, they want their church to grow.

Without attempting to judge the motives of specific individuals, one wonders sometimes whether this concern for growth originates in a love for lost souls or merely in the desire to be associated with a successful institution.

The desire for growth has limitations. It is strong enough in most church members so that it is not too difficult to enlist their cooperation in programs to erect new buildings and to initiate expanded fellowship and

recreation programs, undertaken in the hope that these things will cause the church to grow. But the desire for growth does not supply a motive strong enough to move them to reach out for lost souls. As a matter of fact, the desire for growth, by itself, is unrelated to this purpose.

Our business as Christians is to bring the Gospel to sinners so that they might be saved. If we are motivated by a desire to carry out this purpose, the growth of the church under God's blessing will take care of itself.

A little self-examination in this connection wouldn't hurt. And it might help to purify our motive for wanting the church to grow.

IMMANUEL FREY

A Golden Rule The chairman of the Board of Regents of one University is in trouble. Because of him one Foundation is threatening to bypass his school with a \$200,000 grant. Students in large numbers are asking for his impeachment. The American Association of University Professors is considering censure of him. Afraid of a bomb-plant, his friends fear to get in his car till he starts the engine.

Core of the controversy is the man's hard-nosed principle: "A great school is one where teachers teach, students study, and the Board of Control controls."

He insists that students attend on those terms. Faculty members dissatisfied with "the system" are invited to quit playing games in the newspapers and submit a resignation. He expects of Board members what he demands of himself, getting off complacent posteriors and putting their energy and money where their mouth is.

Hence, he refused to negotiate with disruptive students. He denied overtures to shut the school down over Cambodia and Kent State. He dared to fire "one of the country's leading philosophers." He personally directed bulldozers for building expansion through a confrontation of students who felt they should have been consulted first.

The man's tactics and motives may be questionable, but not his principle: "A great school is one where teachers teach, students study, and the Board of Control controls." Anything else is dishonesty.

Anyone who enrolls as a "student" for purposes other than study violates not the School Handbook, but the Eighth Commandment. Parents who want quality education for their children, but at the teachers' expense, are just as dishonest. And so are people who want the public to foot the bill for their own parochial schools.

We have a good thing going with our Christian school system, but only as long as we accept the responsibilities that go with it.

JOHN PARCHER



Studies in God's Word

Faith Dares To Be Different

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward" (Hebrews 11:24-26).

The parents of Moses provided us with an outstanding example of faith when they hid the infant Moses for three months despite Pharaoh's order to kill all male children. Their faith further showed itself when it became impossible to hide the child any longer. They then put him into a basket of bulrushes and set him adrift on the Nile, confident that the Lord would somehow spare the life of their youngster. The answer to their prayer, of course, came in the person of Pharaoh's daughter who rescued the child and provided for his upbringing by placing him into the care of the "nurse" suggested by Moses' sister who was watching from the river bank (Exod. 2:3-11).

The Son of Pharaoh's Daughter

Scripture does not tell us how long Moses was allowed to stay at home under the influence of his parents. It is certain, however, that they did not miss the opportunity of letting him know how graciously he had been spared by the Lord and how that same covenant God had chosen Israel as the special people from whom He would bring forth the promised Savior. This training influenced Moses throughout his life. That the faith of these pious parents was, by God's

grace, transmitted to their son is clearly shown by his actions after he was returned to the house of Pharaoh's daughter. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."

The Treasures of Egypt

This was not a hasty decision made in the idealism and willfulness that so often mark youth. It was rather a considered move by a man who was of age. Furthermore, it was not a decision he reached because there was no future for him in the Egyptian system. Quite the opposite! Stephen says: "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds" (Acts 7:22). Here was an Israelite who seemingly could have become a second Joseph. One can well imagine the pride that Pharaoh's daughter took in the progress of her "son." The opportunity for a brilliant career lay before him. The treasures of Egypt were within his grasp.

The Affliction of God's People

There was only one thing wrong. The people from whom all this opportunity and chance for advancement came were not the "people of God." Israel, God's chosen people, was being ground into the dust by stern taskmasters who forced them to make sun-dried bricks for Pharaoh's building projects. Downtrodden and oppressed as the Israelites were, they were nonetheless the bearers of God's promise. It was with them that Moses' real future lay.

It must have been with a heavy heart that Moses turned his back on her who had rescued him from the Nile. It took courage also to disagree with his teachers and to overturn the plans that his advisors had so carefully laid for him. Yet by faith

Moses dared to differ with all of these, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

The Reproach of Christ

By the "pleasures of sin" that Moses could have enjoyed for a season we must not think of the immorality that marked court life already then. The pleasures were rather the power and prestige that the world offered Moses. These pleasures, harmless in themselves, became sin when they had to be obtained at the price of denying Christ. That **denying Christ** was indeed the issue is clear from the Letter to the Hebrews, which states that Moses made his choice, "esteeming the reproach of Christ greater riches than the treasures in Egypt."

Moses looked forward to Christ just as we look back to Him. In both cases such faith brings reproach from the world. That really ought not surprise us. "If ye were of the world," Christ tells us, "the world would love his own, but because ye are not of the world . . . therefore the world hateth you" (John 15:19). Hatred and persecution are not pleasant experiences. Whence is the Christian to draw strength against these? Of Moses we are told: "He had respect unto the recompense of the reward"; or as it may be translated: "He looked to the reward." Enduring persecution does not earn us a reward, but looking to Christ in faith, which causes such persecution, brings with it the greatest reward. It assures us of an inheritance, incorruptible, undefiled, that fadeth not away, reserved in heaven for us (I Pet. 1:4). For that the child of God is willing to give up all else. Though the majority in the world around us will disagree, yet for such a reward faith dares to be different.

ARMIN PANNING

The Mormon Church has a most interesting history. Today it is generally admired. Its Tabernacle Choir has won many friends. Its membership has been credited with converting a desert into a fertile valley. In late years its leaders have been summoned by the President of the United States to discuss our nation's moral and spiritual problems. Its evangelism program is the envy of many other church bodies. A two-year mission stint, paid for, not by the church, but by the member and his family, is expected of every young Mormon. Consequently, each year thousands, including older persons who have taken a leave of absence from work and careers, are out preaching. This is a factor in the rapid growth of this church body today.

Mormon's weren't always so generally admired. In the early years they were driven from city to city and state to state. Mobs attacked them and army troops were sent into their city. Their first leader was accused of serious improprieties, was jailed and shot.

The Church Of Jesus Christ Of Latter Day Saints, as it is officially known, was organized by Joseph Smith in 1830. Seven years previously, when only fifteen, he claimed to have received the first of several heavenly visitations. On the last of these, the angel Moroni, the son of the supposed prophet Mormon, led him to some golden plates, buried in a hill near Palmyra, New York. The content of some of the plates was sealed and was not to be revealed until some future time. The remainder, written in a language unknown to moderns, was translated by Smith with the aid of "sacred instruments" found with the plates. The result is the "Book of Mormon."

In 1844 the prophet, Joseph Smith, was jailed on charges of immorality and murdered by a mob. His mantle fell on Brigham Young, who led the Mormons to Utah in 1847. To the second prophet's leadership must be attributed the remarkable growth and progress of the church.

Mormonism denies that Joseph Smith preached any new doctrine. It

A LOOK AT THE

Mormons

says that his mission was simply to expound and enlarge the old truths. It claims that the accounts of Holy Writ are but "outlines of the labors and the teachings of the Savior." This, of course, leaves the field wide open. The writings of the Apostles, too, are deemed "fragmentary and incomplete." They claim that it remained for Joseph Smith, the prophet, to interpret the Gospel of Jesus Christ. He made the teachings of the Savior clear to all, and showed how the Gospel is to be applied each day in the affairs of mankind.

It isn't surprising, therefore, to hear the claim: "We believe the Bible to be the Word of God as far as it is translated correctly." But, "we also believe the Book of Mormon to be the Word of God." Mormon writings are filled with quotations from Scripture.

Most of the difficulties that befell the Mormon Church in its early years, stemmed from the practice of polygamy. A special revelation given to Smith was said to be the basis for the practice. It brought no end of trouble. Six separate efforts to acquire statehood for Utah were unsuccessful because of it. Congress finally passed a law making polygamy a crime. Under such pressure, the Mormon Church in 1890 declared that it no longer countenanced the practice.

It will be of greater import to us to learn what Mormonism has to say about other, more basic, doctrines of faith. What does it believe about the Holy Trinity? The first of its "Articles of Faith" reads: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." This sounds like a confession of the Triune God. Any faithful Christian might well subscribe to that. The form of sound words seems to be there. But not the fullness. Our Mor-

mon friend pictures God as being a man — with a human body. This is what the "image of God" means to him. He says: "We affirm that to deny the materiality of God's person is to deny God." The God of the Bible, however, says: "I am God and not man" (Hos. 11:9). And Jesus, the Son of God, declares: "God is a spirit" (John 4:24).


The Mormon has many gods. Of the Creation he says: "The head God called together the Gods and sat in grand council to bring forth the world." The God of Scripture says: "I am the Lord, and there is none else, there is no God beside Me" (Isa. 45:5). Jesus confirms this with: "The Lord our God is one Lord" (Mark 12:29). It is clear, the Trinity of the Mormons is not the Trinity of Scripture.

What does the Mormon say of Christ? The third of the "Articles of Faith" reads: "We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel." Again, the words have a familiar sound, but their meaning differs. Notice, it is not said that Christ actually saved mankind. Rather, "through the atonement of Christ" all mankind "may" be saved. How? "By obedience to the laws and ordinances of the Gospel."

What must we do to be saved? Our Mormon friend sees a close parallel between Jesus and mankind. Jesus existed before His birth as Jehovah. He became man when He was born of the Virgin Mary. Similarly, the souls of men also preexisted. Then, in this world, they were placed into human bodies. And as Jesus lived in perfect harmony with the "laws and ordinances of the Gospel," man must do the same. In other words, Jesus is not our Savior. He only showed man how to save himself.

When the Holy Trinity is denied and the atonement rejected, man is both without God and without Christ in this world.

PASTOR D. H. KUEHL
Peace Lutheran Church
Hartford, Wisconsin



Speaking Out on Education

A PROGRAM FOR CHRISTIAN EDUCATION APPRECIATED

Dear Pastor:

We are saddened by the fact that we must leave the fellowship of St. John's Congregation. This has been our church home for many years.

We did not want to leave, however, without thanking you and the members for the many blessings we have received through our membership in St. John's.

We appreciated the remembrances sent to us by the Cradle Roll when the children were very small. The material contained verses and prayers, and we taught them to our children as soon as they were old enough to learn. Thus, for as long as they can remember they have known this blessed truth, "Jesus loves me, this I know, For the Bible tells me so." We are thankful that *we* were able to teach our children the simple truths of the Gospel.

And then that first day of Sunday school—we shall never forget it. Certainly we wondered: Can David sit so long? Will he behave himself? He did, and how he enjoyed telling us the story at the Sunday dinner table. Later, there were times when his Old Adam gained the upper hand, and he didn't want to go to Sunday school. But as his knowledge of God's Word grew, so also did his desire to hear the saving truths again and again.

We know that all are lost sinners but that all have been redeemed by Christ, and we wanted others to hear the good news of salvation. Thus we appreciated the direction that the Evangelism Committee gave us to seek out others who had not heard the Gospel. It seems that our new neighborhood will offer us new opportunities to be Christ's witnesses.

I must confess that I took the teaching of our children and youth in the church for granted until my wife began teaching Sunday school. She hesitated when you first asked her to teach, but she gained confidence as she attended your Sunday-school teacher-training courses and began substitute teaching. She has deeply appreciated the continued guidance you have supplied at the Sunday-school teachers' meetings. She finds great joy in preparing her lessons and in teaching the love of Jesus to the little ones. And her training as a Sunday-school teacher has helped her at home in answering the many "whys" of our children.

And then there is the Christian day school. At first we thought that the Sunday school would give our children enough religion, until we saw how secular education was having a growing influence on our children. They were being taught evolution instead of creation, man's goodness in place of God's grace. And, even worse, they

were learning that nothing is absolute, everything is subject to change. How disastrous when this principle is applied to our Christian faith! We are happy that we finally decided to send our children to a school where the Word of God rules. We soon found out that religious instruction consisted of more than an hour of instruction in God's Word, but that everything our children learned was in harmony with the Holy Scriptures. True, the buildings were not as nice as they were in the public school and several special activities were not being offered in our school. But we know that our children were receiving the One Thing Needful, and that made the difference for us.

Fortunately, my transfer of work did not take place until the youngest had finished two years at Lutheran High School. Since there is no Lutheran high school in our new town, we hope that our new pastor will do as you did and offer our teen-agers a Bible class that meets their spiritual needs. We know that temptations are growing for our youth every day. We want to arm them with the Word and strengthen them in the true faith. We are thankful that our Lutheran High School and your Junior Bible class have helped our children grow in grace and in faith.

And *we* have also grown spiritually. Your sermons have sharpened our consciences and strengthened our faith. And you have helped us to grow in the knowledge of God and His Word through the Bible class. Oh, we were afraid to come at first. We didn't know our Bible very well, and were afraid that we would be asked some simple question which we would not be able to answer. But we came and are happy that we did. We found out that the Bible was not a deep, mysterious book that only a few can understand. Rather, we saw that the more we studied the Holy Scriptures the clearer and more meaningful it became for us. Not that we understood everything perfectly, but we have grown in our knowledge of God and His Word. That is why we want to continue attending a Bible class in our new church home.

The instructions that our son-in-law received have meant so much to all of us. We were sick at heart when our daughter first told us that she loved this unchurched young man and that she wanted to marry him. We knew that he was irreligious and considered our faith foolishness. But by God's grace he was led to accept your invitation to attend one of the adult instruction classes. He was skeptical at first, and we suspect that he attended classes to please our daughter. But with the Word of God you unfolded God's plan of salvation for him and

(Continued on next page)

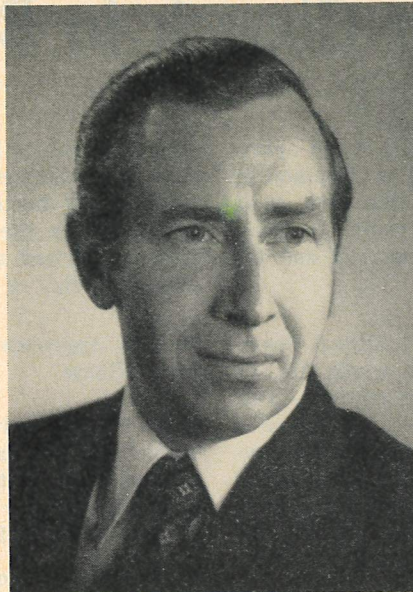
Double Installation At Seminary

In a special service on Sunday evening, January 24, 1971, Edward C. Fredrich and Joel C. Gerlach were installed as professors at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Prof. Fredrich was called to teach Church History and Christian Education; Prof. Gerlach, Systematic Theology and Homiletics (Sermon Preparation).

A special reason for joy at this installation service was that it marked the first occasion in the 107-year history of the Seminary when two professors were installed into two newly created teaching positions. In an age of generally declining seminary enrollments, God is granting our Synod larger classes at its Seminary. In the last 10 years, enrollment has more than doubled.

Speaker at the double installation service was Pastor Paul E. Nitz, chairman of the Seminary Board of Control. He based his remarks on the words of the Prophet Joel: "He is strong that executeth His Word." The speaker assured the newly called professors: "He is strong against sin, Satan, and hell who *believes* God's Word." He continued: "He is strong in knowledge who *continues* in God's Word. And "he is strong in carrying out Christ's mission who *upholds and proclaims* God's Word." Pastor H. W. Bergholz, vice-chairman of the Seminary Board of Control, and President Carl J. Lawrenz assisted with the installation. After the service students, friends, and relatives welcomed the new professors in a reception held in the new Seminary dining hall.

Prof. Edward C. Fredrich, 53, received his high-school and college training at Northwestern College, Watertown, Wisconsin. Upon his gradua-



Professor Joel C. Gerlach

tion from Wisconsin Lutheran Seminary in 1941, he served as an instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, for seven years. In 1948 he accepted a call to Paul the Apostle Lutheran Church, Detroit, Michigan. After six years in the parish ministry, he followed a call to become professor of history at Michigan Lutheran Seminary, Saginaw, Michigan. In 1964 he was called to Dr. Martin Luther College, New Ulm, Minnesota, to teach in the history department. Professor Fredrich is married to Elaine, nee Schultz. They are the parents of four children: Edward, 24; Christine, 20; Hope, 17; and Joel, 15.

Prof. Joel C. Gerlach, 42, received his high-school training at Martin Luther Academy, New Ulm, Minnesota. In 1950 he graduated from Northwestern College, and in 1953 from Wisconsin Lutheran Seminary. His first



Professor Edward C. Fredrich

parish assignment took him to Grace Lutheran Church, Tucson, Arizona. From 1955-1963 he served as pastor of St. Paul's Lutheran Church, Douglas, Arizona, and of Grace Lutheran Church, Warren, Arizona. In 1963 he accepted a call to King of Kings Lutheran Church, Garden Grove, California. For the past 3½ years he also served as 1st vice-president of the Arizona-California District of the Synod. Prof. Gerlach and his wife Lillian (nee Bode) are the parents of Bryan, 16; Bruce, 14; Rachel, 13; and Sharon, 6.

Lord, bless the work of Thy servants in their new and important calling! Make them men who know what they are proclaiming, and help them to proclaim it in the power of Thy Holy Spirit!

JOHN C. JESKE

(Continued from page 86)

he has not only joined our family, but is a member of the family of God through faith in Christ. That does not mean that marital differences never arise. But how quickly they disappear when both parties are quick to forgive even as they know Christ has forgiven them.

We will now be joining a different congregation, with different people, and a different pastor. They will probably have some different ways of carrying out the ministry of the Word. But you have assured us that one thing would not be different—the Word of God that is taught there. There we will be able to enjoy Christian fellowship in another congregation where we know the Gospel of Jesus Christ will be taught in its truth and purity.

May God continue to bless and keep you and St. John's Congregation!

Sincerely yours in Christ,
A grateful member

Note: This letter expresses the ideal parish education program and does not reflect the disappointments that are ever present in the Gospel ministry. As pastors, teachers, and lay people we should always be ready to seek better, more effective ways of teaching the eternal truths of God to Christians of every age in the congregation. Let us be faithful to the Word; the Lord will bless our teaching of it!

PASTOR WILLIAM E. FISCHER
Secretary of Part-time Education

Our Church In Bali

“The Morning of the World” The island of Bali is a world apart: not like Hong Kong or Thailand or Singapore, or even like Java, from which it is separated by only a mile of water. It seems to have been forgotten by its own countrymen and the rest of the world.

Religion In his book, “Island of Bali”, Migual Covarrubias writes: “The Balinese whole life, society, arts, ethics—in short, their entire culture—cannot, without disrupting the entire system, be separated from the set of rules which are called the Balinese religion.” The Balinese religion is Hindu animism mixed with nature worship. They have unbelievably many gods, both good and evil. Deceased relatives join the long list of deities. These are worshiped daily by bringing offerings of food and flowers to their house shrines. Innumerable festivals and anniversaries call for special, elaborate offerings to be carried to some 10,000 temples.

Patriarchal System The warp and the woof of the Balinese culture consists of a patriarchal system under which they have lived for hundreds of years. It is a threefold pyramid consisting of the family, the clan, and the “bandjar” (community). This triple pyramid bows to the rules of their religion. Those who are unfaithful to this way of life are declared dead. They are banned from family, from clan, and from bandjar. An opponent of Christianity therefore writes: “Bali is certainly not the place where missionaries could improve in any way the moral and physical standards of the people.” What a low estimate many people have of God and His love for man!

A Door is Opened During the past school year a father of five children was a student in our seminary at Hong Kong. His home is Singaradja, Bali. He had been instructed and confirmed by Pastor Adam of Sukabumi, Java. This man, Mr. Anak Agung Dipa Pandji Tisna, was so overwhelmed by the Gospel message that he returned to Bali and began spreading the Good Word among his people. This was, however, not the first opening of the Gospel door in Bali. In 1944 Pandji's father was accused by the Japanese of being a spy and was marked for execution. Shortly before the sentence was to be carried out a Christian interceded for the old gentleman, and his life was spared. This led to his conversion to Christianity. He proudly points to the place under a banyan tree on his ranch where he received the Sacrament of Baptism.

Mr. Pandji Tisna realized the need for training in order to do evangelistic work among his people in Bali. This led him to our seminary in Hong Kong. But the need of his people was so urgent that he was soon involved producing tapes covering the Catechism. He fre-

quently spoke to his seminary instructor, expressing the hope that together we might spend a portion of July, 1970, in his home town of Singaradja. That hope was fulfilled when the Executive Committee for Chinese Missions authorized a visit and the Indonesian government granted a stay of four weeks in Indonesia.

How to Approach the Balinese We took along a complete set of filmstrips and Bible charts, and decided to let Word and pictures speak for themselves. Thus, Pandji's front porch and the veranda at our motel became our pulpits. Fortunately this was the winter season in Bali, the sun setting at 5:15 and we were able to find two early evening periods for our illustrated lectures.

The first evening we presented our Bible pictures about 100 children attended. Within a week the attendance reached about 200 at Pandji's place and about 50 at our motel. At the beginning there were few adults, but as the weeks passed also their number increased. Neighboring children became quite friendly. We shall never forget the evening walks from our motel to Mr. Pandji's place, about half a mile away. Often we were joined by young people who practiced their meager English on us. Others would call to us from the steps of their homes, wanting to be recognized. As we approached Pandji's home younger children would join us, touching our arms or hands in curiosity. And as we turned in at the gateway to Pandji's court a shout of joy would echo between the walls, and we would hear the word “picture, picture,” referring to the Bible filmstrips which would follow shortly.

Reactions We arranged the filmstrips so as to cover the most important Bible stories by the time we had to leave again for Hong Kong. Throughout the Old Testament showing reference was made as often as possible to the coming of the Messiah, the Savior of the world.—Naturally, in these Hindu and Mohammedan surroundings we wondered if there would be some reaction to the portrayal of the life of Christ. The only response noticeable was a more rapt attention and a greater silence. As we told the stories of the Nativity, the Lord's miracles, the Passion story and His resurrection and ascension, we frequently heard words like “good, good.”

While speaking of God's great love for mankind—also for the Balinese—the eyes of the listeners seemed to search our eyes more deeply to be convinced that we were really telling the truth. There is little doubt in our minds that many hearts were touched when they heard of the love of God in Christ. Follow-up work ought to be done as quickly as possible to strengthen the little seedlings which have been planted.

Bible Seminar While six evenings each week were given to visual aids, we utilized every daytime opportunity to deepen the Bible knowledge of Pandji Tisna's brothers, Oka and Djelantik, who will carry on evangelistic work while Pandji completes his course in the seminary in Hong Kong. Oka had been a minister of a sectarian church, but resigned for reasons of doctrine. This gave our meetings a double purpose, not only of deepening knowledge but also that of pointing out the stand of our Wisconsin Synod as based on the Scriptures. Frequently church bodies in foreign fields preach a social gospel, thinking thereby to lift the people out of their pitiful physical conditions. Man's sin and God's grace are lost sight of. They are doctoring symptoms, but not getting at the root of man's real difficulties, his pitiful sinful condition. At our last meeting with the father of Pandji, Oka, and Djelantik, he remarked, "I am happy to see that the Wisconsin Synod holds very close to the Bible."

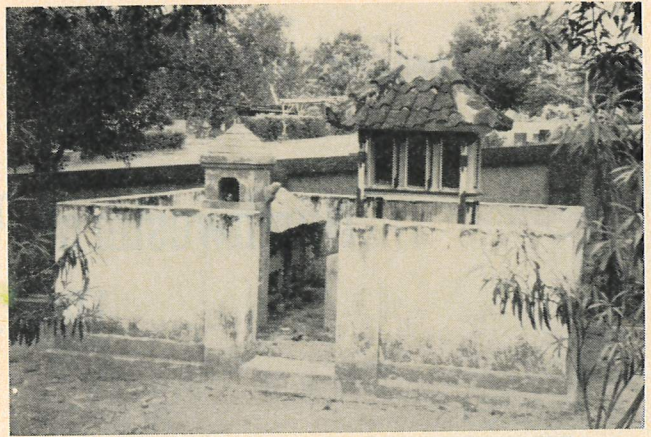
Sunday Every Sunday found us in the pulpit, with Pandji as interpreter. The congregation consisted chiefly of the 25 members of the Tisna family. The hymns and the liturgy were sung a capella in the Indonesian language. Even though the preaching was done in two languages, this was not disturbing. There was alert attention to the close. Afterward, words of appreciation followed with warm handclaps.

Immediate Future At present Pandji is again at the seminary in Hong Kong. By God's grace Pandji will return to Bali in June, 1971, equipped to do the work of an evangelist among his people. But there are things he feels are urgently needed now: 1) Since it has been demonstrated that visual aids have been successful, the congregation at Singaradja should be equipped with a set of Bible filmstrips and a projector. This is one channel for communicating the Gospel which attracts people. 2) Another channel of communication ought to be from the church to the home, bearing in mind that canvassing from house to house is considered unethical. A cousin of Pandji's has offered to build a 50-watt radio set for broadcasting purposes at a cost of \$150 U.S. Our Lutheran station would then be able to reach all of North Bali and East Java. Most people have transistor radios. 3) Added to the above should be "silent messengers," a good literature program, for the production of tracts to be read and reread. This threefold program has the complete endorsement of your Wisconsin Synod representative who "vacationed" in Bali during the month of July, 1970. He is confident that there are within our churches societies who will gladly help in such a program.

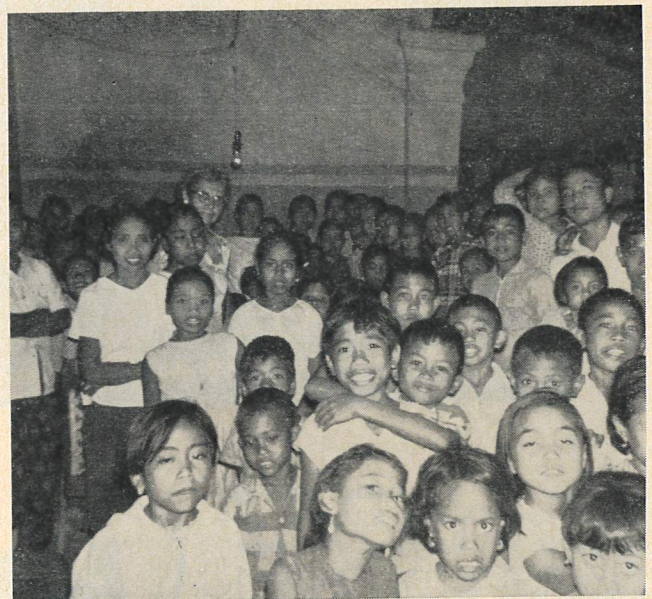
Finally, the month in Bali was not just a wonderful, unforgettable privilege and experience. It has also proved again how inadequate we are of ourselves to cope with the deep spiritual darkness in men. Nothing can turn on the light of faith except God's Word and Spirit. How humbly grateful we should be if from a child we have known the Holy Scriptures, which have made us wise unto salvation, through faith in Christ Jesus.

There is one more request which our native pastors never forget to ask for: "Please pray for us."

PASTOR PAUL A. BEHN
Friendly Counselor, Hong Kong



A Balinese house shrine. Offerings are brought here every morning and evening



Part of the audience of 200 who attended the Bible filmstrip presentations

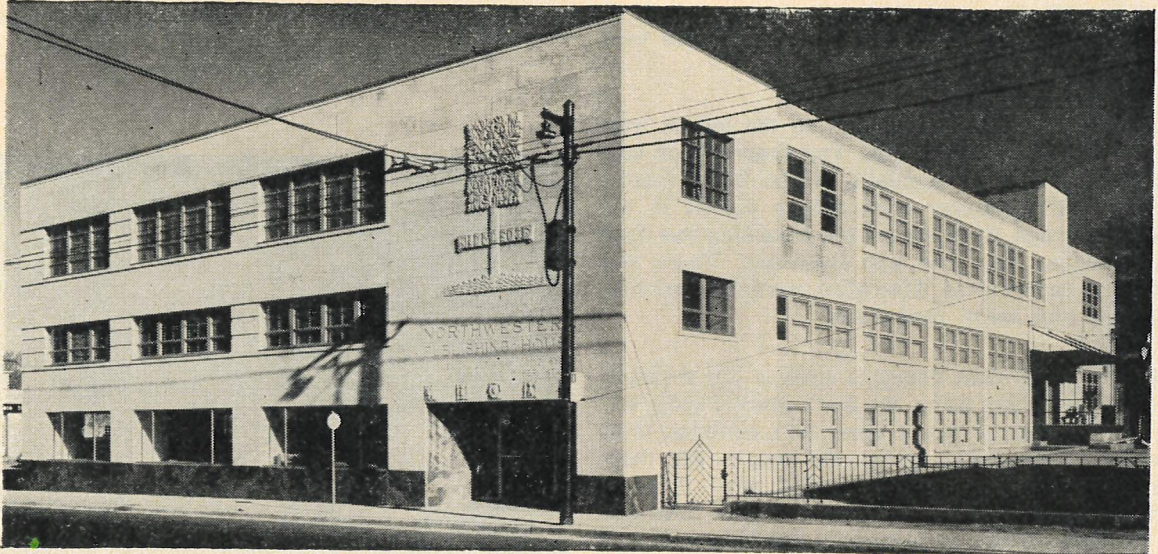


Pastor Paul Behn and Oka, Djelantik, and Dipa Pandji Tisna

ATTENDING TO THE "MINISTRY OF THE PRINTED WORD" FOR 80 YEARS

Northwestern Publishing House

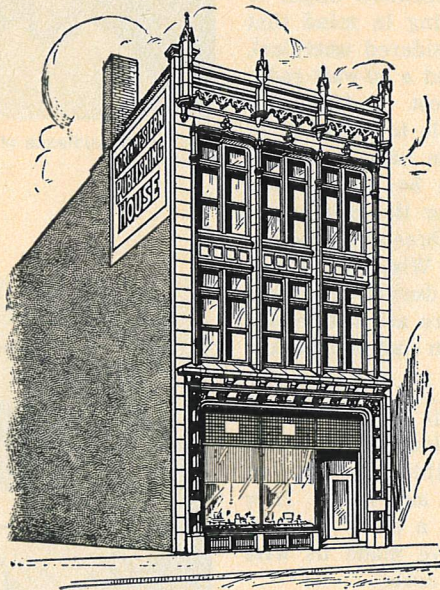
1891-1971



Northwestern is a popular name in our Wisconsin Synod. All of us are acquainted with *Northwestern College* and *Northwestern Preparatory School* at Watertown, Wisconsin. Then there is also *Northwestern Lutheran Academy* in Mobridge, South Dakota. The name *Northwestern* was originally given to our college in Watertown (at that time called *Northwestern University*) because Wisconsin had been a part of the Northwest Territories until just a few years before the college was founded. Readers of *The Northwestern Lutheran* also know that this name identifies the official paper of a Synod that in all matters stands for faithfulness to God's Word. *Northwestern* is a name to be cherished.

NWPH

Another concern which was given this name is the *Northwestern Publishing House*. This concern, with all of its workers — some 60 in number — has an important role to fill in



935 N. Fourth St.

the spiritual life of our Wisconsin Ev. Lutheran Synod. It provides our congregations with much of the

printed materials they need. Northwestern Publishing House prints *The Northwestern Lutheran*, the *Junior Northwestern*, the *Wisconsin Lutheran Quarterly*, and the *Lutheran Educator*, and publishes *Meditations*. It supplies our congregations with Sunday bulletins, Sunday-school lessons, Bible class materials, catechisms, Bible histories, and many theological books that help nourish the faith which is in Christ Jesus.

Northwestern Publishing House has a theological commitment. We print nothing which does not agree with the doctrinal stand of WELS. Though our catalog contains the products of many other publishing houses, yet it will always point out any theological deficiencies, so that those who purchase these materials may be on their guard.

History

The Publishing House has had an interesting history. Actually it goes

back to 1876 when the Synod decided to establish a Synodical bookstore. On June 23, 1891, the Synod resolved to combine a bookstore with a printshop. The Publishing House was incorporated on October 8, 1891. Its first three homes were rented quarters: 310 Third Street (1891-1897), 329 Third Street (1897-1902), and 347 Third Street (1902-1914). In 1914 the Publishing House moved into its own building erected at 935 North Fourth Street, where it remained until 1948.

During the first years, managers came and went with almost predictable regularity: Mr. Leo Bensen (1891), Teacher H. Gruel (1891-1892), Mr. Oscar Semmann (1892-1893), and Mr. Adalbert Schaller (1894-1898). The next manager, Mr. Julius Luening, served the publishing house for 47 years (1898-1945).

Mr. Herbert R. Schaefer

Mr. Herbert Schaefer was elected manager to replace Mr. Luening. He began his work at the Publishing House on January 2, 1946. For 25 years the name, Mr. Herbert Schaefer, and Northwestern Publishing House have been synonymous terms. It is due to Mr. Schaefer's conscientious and faithful service that Northwestern Publishing House as a business is on a sound financial footing.

Less than a year after Mr. Schaefer came to NWPH, the City of Milwaukee informed the Board of Directors that it was purchasing the entire block where the Publishing House was located, for the purpose of building the Milwaukee Arena. The Board purchased and totally remodeled the building at 3616-32 West North Avenue, where the Publishing House is now located. Business opened at the new location in December, 1948. Over the years, Mr. Schaefer has upgraded and updated the equipment so that we today have a modern plant which is pleasant to the eye and an efficient arm in the work of our Savior's kingdom. Mr. Schaefer has always looked upon his position as more than just a job; he has always considered it a call to serve his Lord with all his talents and abilities.

Now that he is retiring, we who have been working with him want him to know that we recognize the dedication with which he carried out this difficult assignment. I am sure that you, the readers of *The North-*



Mr. Herbert R. Schaefer

western Lutheran, join us in wishing him good health and God's blessing in his retirement. We know Mr. Schaefer will continue to serve his Lord in every possible way.

New Manager

Appointed as new manager is Mr. Walter Bunge, Middleton, Wisconsin. He assumed his position on March 1.

Mr. Bunge comes well qualified. He is a certified public accountant and was previously employed as budget director for Allis-Chalmers and controller of the Jos. Schlitz Brewing Company, both of Milwaukee. His last previous position was that of financial director of the Energy Systems Division of the Badger Army Ammunition plant, Baraboo, Wisconsin. Mr. Bunge is well known in management circles, and is the author of the book, *Managerial Budgeting for Profit Improvement*, published by McGraw-Hill.

Mr. Bunge has been active in the work of our Synod for many years. From 1964-1970 he served as president of the Board of Directors of the WELS Foundation, Inc. In 1966 he served as national chairman of a capital fund drive for the Synod's colleges and Seminary. From 1950-55 he was also a member of the Board of Directors of the Northwestern Publishing House.

Welcome, Mr. Bunge! And Godspeed, Mr. Schaefer!

For 80 years the Northwestern Publishing House has served the mem-



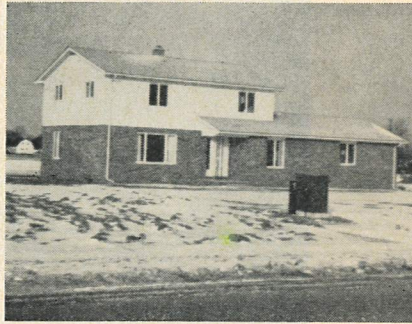
Mr. Walter Bunge

bers of our Synod and others with literature that is true to Holy Scripture. We dedicate ourselves to continuing this work. Your suggestions, whether you are pastors, teachers, or laymen, are always appreciated. Tours are gladly arranged for groups who wish to see the work done by the Publishing House. You may also send for our general catalog. In both cases, address your request to:

Northwestern Publishing House
3616 - 32 West North Avenue
Milwaukee, Wisconsin 53208

"Renewed for the Lord's Work"

On December 27, 1970, Bethel Congregation of Bay City, Michigan, dedicated a new teacherage to the glory of God. The 2,000-square-foot, four-bedroom, two-story home was a congregational "house raising" project, and donated labor for the majority of the work kept the cost below \$25,000 for a home valued at \$45,000. Use of brick and aluminum siding together with Andersen "Perma/shield" insulated glass windows insures a minimum of future maintenance.



Bethel Teacherage, Bay City, Michigan

This project was the last of a series which included the purchase of a parsonage and the construction of a church, school and fellowship hall/

gymnasium complex during the past four years.

During the period of construction the members have shown a determination to share their blessings by gradually increasing their mission goal, with 1971 (\$11,000) double the 1967 goal. Entering the 119th year of her existence, Bethel now looks forward to increased opportunities for her 500 souls and 350 communicants to expand their work for the Lord. We echo the Psalmist: "The Lord hath done great things for us, whereof we are glad!"

JOHN H. KURTH, Pastor



"I Am"?

"I AM THE WAY"

John 14:6

Someone once accused the Bible of "the scandal of particularity." What they meant was that Jesus must have been lying when He claimed He was the *only* way to heaven. There simply has to be more than one way, they say. In fact, this is the popular opinion of the majority of the people of this world, yes, of most religions of this world. They admit, Jesus may have been *a* way to the Father, perhaps even the best way, but certainly not *the* way, not the *only* way. So ever since time immemorial the so-called religious world has solemnly maintained that all religions are good, that the different religions are but different ways all leading to the same destination: God and heaven.

But — Jesus says:

"I am the Way . . . no man cometh unto the Father but by *Me*." Now this is either the truth, or the biggest lie Satan ever invented. Jesus said this to His bewildered Eleven in that upper room the same night that He was betrayed, the night before He set out on His momentous journey to the cross. They were bewildered because all their roads had seemingly come to a dead end. To set them straight once and for all, He said to them these never-to-be-forgotten words: "Let not your heart be troubled . . . he that hath seen Me hath seen the Father . . . I am the way."

Ever since that night Jesus is the heart of our faith, the core of the Christian proclamation. His is the only

name; His is the sole glory, for His is the only way to salvation. In Him alone is found the eternal God, for whom the darkened minds of men have even been grasping. In Him alone is found the forgiveness of sins, reconciliation with God, peace forevermore. So He can not and will not share His name with lesser names; He will not tolerate minor chapels in His Church, lower altars in His worship. Through His name and His name alone can lost men be found, can sinful men be saved, can bewildered men be comforted. He is *the* way.

Tell It Like It Is

To tell it like it is — that's our job, our only job, as members of His body, the Church. Yes, it becomes our solemn duty to call men everywhere away from their man-made gods, their hero worship, their pleasure worship, their mammon worship, their worship of trinkets and things. Through the Gospel we must lift up their eyes so that they like us see Jesus and Jesus only. They too must know and believe that the crucified, resurrected, ascended, glorified Christ is the only way they can have life and have it more abundantly and eternally.

In the early days of the Roman Empire the apostolic Christians, who were called "the People of the Way" because they believed that Jesus was the only way, were sarcastically called "exclusive." Today men may have changed their adjectives but not their attitudes. Well, let them call us what they will, old-fashioned, horse-and-buggy religionists, bigoted, narrow-minded, we would not have it any other way. We know in whom we believe. Jesus is *the* Way!

KENNETH W. VERTZ

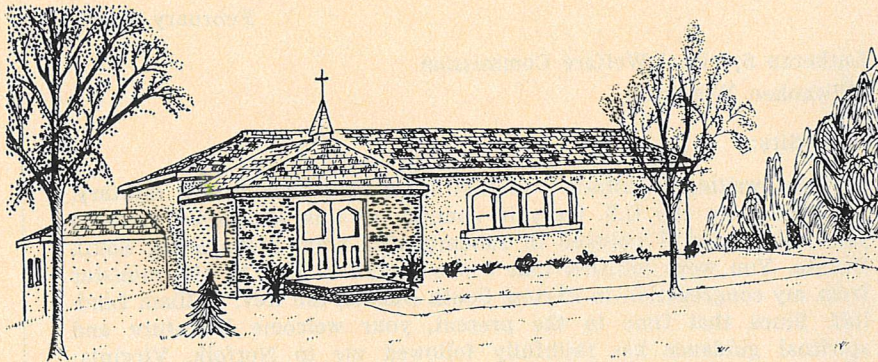
Does five years sound like a long time? It took five years and one month after services were first held in the area before Peace Lutheran Church of King of Prussia, Pennsylvania, was able to occupy its first permanent church building. During that time services were held in an apartment clubhouse and later in a community room behind a bank in a shopping center. Not even a piano was available in those rooms. For five years the congregation sang to the accompaniment of tape recorded music.

You can well imagine that the hearts of the members were overflowing with joy when on November 8, 1970, our gracious Lord permitted them to dedicate their new chapel. The dedication sermon was preached by the undersigned in the morning service. In a special afternoon service, the Rev. D. Gieschen of Adrian, Michigan, chairman of the Michigan District Mission Board, addressed the 140 worshippers. The chapel was filled to overflowing as members and local guests were joined by visitors from six of our Colonial Conference churches. Adding to the beauty of that special service was a mass Conference choir directed by Mr. Philip Becker of Bowie, Maryland.

The new church is constructed as a "first-unit" chapel. By a "first-unit" we mean a building that can be easily expanded. The present structure has a little over 3,000 square feet of space, providing a nave which seats 110, a narthex, a pastor's office, a basement area for Sunday school, and a kitchen. The cement-block building, complete-

DEDICATION AT KING OF PRUSSIA, PENNSYLVANIA

A Chapel after Five Years of Waiting



Peace Lutheran Church, King of Prussia, Pennsylvania

ly stuccoed except for brick facing on the narthex, is 71 feet by 26 feet with an additional 10 feet of width for the narthex.

The total cost of the project, including site development and architect's fees, came to about \$65,000. The members did all the painting and laid the floor tile. Funds to purchase the land and construct the building were provided by the Synod's Church Extension Fund. For the members of Peace Lutheran this fund is certainly a great blessing. What a valuable mission tool our building proves to be in inviting our neighbors to hear the Word of Life. Interest in a new church is always greater when it has its own building. This building will also make it possible for us to conduct a vacation Bible school, some-

thing impossible before. All praise and thanks to the Lord of the Church who has granted us this blessing by opening the hearts of our fellow Christians in the Wisconsin Synod to provide the means through the Church Extension Fund.

Peace Lutheran waited five years for its building. Many other missions have waited just as long. In the Colonial Conference this was only the second building dedicated since we began our mission expansion into the East in 1963. A third chapel has since been dedicated in New Jersey. Let us pray that God grant us the means, the will, and the zeal to carry on this phase of mission work even faster than before. That will mean that every week more people will be brought to hear the good news of the Savior.

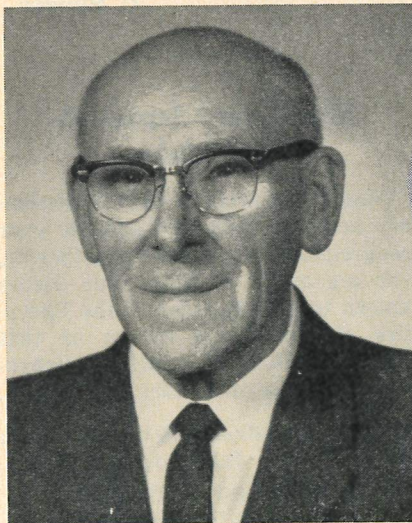
RONALD UHLHORN, Pastor

† Pastor W. J. Lindloff †

January 29, 1971

Pastor William Lindloff died at Mankato, Minnesota, on January 29. Funeral services were conducted at St. John's Lutheran Church, Juneau, Wisconsin, on February 3, by Vicar Dennis Halvarson. Pastor Ruben Kettenacker preached the sermon and Pastor Harry Shiley officiated at the committal. The burial took place on the City Cemetery in Juneau.

Pastor Lindloff was born at Millville, Minnesota, on September 8, 1893, the son of Pastor William Lindloff and his wife Anna, nee Praetorius. He was baptized and confirmed by his father at Trinity Lutheran Church, Millville. Following



Pastor William J. Lindloff

his confirmation, he began his preparation for the ministry, graduating from Martin Luther Academy, New Ulm, Minnesota, in 1911, from Northwestern College, Watertown, Wisconsin, in 1915, and from the Wisconsin Lutheran Seminary, Wauwatosa, Wisconsin, in 1918.

His first assignment took him to Tolstoy, South Dakota, where he was ordained in 1918. In 1922 he accepted a call to the Elkton-Ward parish in South Dakota, where he served until 1961. He completed his active ministry at Trinity Ev. Lutheran Church, Austin, Minnesota, serving there until 1967. Since then he had lived in retirement at St. Clair, Minnesota.

(Continued on next page)

A RETIRING SERVICEMAN THANKS THE LSWC FOR 19 YEARS OF SERVICE

February 3, 1971

Lutheran Spiritual Welfare Commission
Milwaukee, Wisconsin

Dear Sirs:

I am writing to inform you that I am no longer in the military. I retired from the U.S. Navy in January of this year after nineteen years of service. I enlisted in January 1952 from Sioux Falls, South Dakota. You were notified that I was in the service by the minister from my congregation in Elkton, South Dakota, the Rev. William Lindloff. Since that time to the present, your welcome literature and spiritual guidance has faithfully followed me to Norfolk, Virginia; Winter Harbor, Maine; Washington, D.C.; San Juan, Puerto Rico; Greenbelt, Maryland; Yokosuka, Japan; Washington, D.C. again; Edzell, Scotland; and last to my final duty station, Skaggs Island, California.

We intend to reside in . . . , California, where we have purchased a home. This area has many amenities that make it attractive, such as a very pleasant climate and pretty scenery.

Now I would like to say goodbye and sincere thanks for the many years you have served, by thought, written word, and deed, my spiritual needs. It will indeed be like losing a good friend, and I will miss it. Keep up the good work, and rest assured that your efforts do not go unnoticed and unappreciated by the countless servicemen and women and students you faithfully serve during their many trials and tribulations. Thank you again. I shall never forget your Commission and all you have done and are presently doing.

Most sincerely yours,

The *Lutheran Spiritual Welfare Commission*, now a branch of the *Special Ministries Board*, regularly sends spiritual literature to WELS servicemen and women, and students wherever they happen to be stationed or attending school. Others away from home and church may also have their names placed on the list of those who receive our literature. Included in what is sent are sermons, *Meditations*, *The Northwestern Lutheran*, and personal letters. The staff which does this work consists of Pastor and Mrs. Walter Kleinke and Mrs. Harold Stolper. Pastors of our congregations are minded to be faithful and prompt in submitting names. Equally as important is to keep the office informed of every change of address. This not only saves postage, but it assures the receipt of this literature so important to their spiritual welfare (see accompanying letter). Send this information to:

Wisconsin Ev. Lutheran Synod
Lutheran Spiritual
Welfare Commission
3624 West North Avenue
Milwaukee, Wisconsin 53208

(Continued from page 93)

On September 14, 1920, he married Elsie Grimm at St. Mark's Lutheran Church, Watertown, Wisconsin. She preceded him in death in 1961.

He is survived by one daughter, Gladys, the wife of Pastor Carl Mischke, Juneau, Wisconsin; by three sons, Pastor Norman Lindloff, Neillsville, Wisconsin, Pastor Donald Lindloff, St. Clair, Minnesota, and Pastor Lyle Lindloff, Thiensville, Wisconsin. He is further survived by one brother and by 12 grandchildren.

In addition to almost 50 years in the parish ministry, he also served the Church as a vice-president of the Dakota-Montana District, as visiting elder of its Eastern Conference, as chairman of the Wisconsin Synod Board for Student Aid, and as a member of the first Executive Committee for the Japanese Mission.

"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

C. MISCHKE

Missionary Furlough Schedule

Should you wish to have a missionary home on furlough address your congregation or some other gathering, you are asked to make your wishes known to the chairman of the Executive Committee in charge of that particular field. The furlough schedule and name of contact man follow.

Rev. Norbert Meier will be home from Japan from July through August.

Write: Pastor K. Bast
2310 Independence Lane
Madison, Wis. 53704

Rev. Paul Behn will be home from Hong Kong during July and August.

Write: Pastor M. Schroeder
112 W. Franklin St.
Appleton, Wis. 54911

Rev. R. Eggert will be home from Puerto Rico from June to July 15. and the Rev. R. Sprain will be at home from July 15 through August.

Write: Pastor H. Essmann
365 E. Madison St.
Waterloo, Wis. 53594

Rev. R. Cox will be home from Malawi, Africa, from July to September, and Rev. K. Spevacek will be on furlough from Zambia, Africa, from October through December. Rev. E. H. Wendland's furlough is still somewhat indefinite. Concerning all three of these men write to:

Pastor A. Mennicke
710 W. Wabasha
Winona, Minn. 55987

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

METRO-NORTH MILWAUKEE PASTORAL CONFERENCE

Date: March 29, 1971.

Time: 9 a.m. Communion service.

Place: Faith Ev. Lutheran Church, W24481 Main St. (Hwy. 74), Sussex, Wis.

Preacher: Norman W. Berg (Prof. F. Blume, alternate).

Agenda: Exegesis Eph. 5:21-23, D. Arndt; Applications for Wedding Sermon, R. Stiemke; Premarital Counseling, J. Mahnke; Reports. Ralph W. Martens, Secretary

METRO SOUTH PASTORAL CONFERENCE

Date: March 15, 1971.

Place: Mount Calvary, 1941 Madison St., Waukesha.

Time: 9 a.m.

Host Pastor: Martin Stern.

Preacher: R. Voss (H. Wicke, alternate).

Agenda: Exegesis on Mark 1, R. Johnston; Report on Synod's mission in India, Dr. Paul Mitra; Reports and Conference business.

Vaughn H. Vogel, Secretary

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Diensen, Donald H., as instructor at Fox Valley Lutheran High School, Appleton, Wis., on Sept. 9, 1970, by J. Kingsbury, authorized by K. A. Gurgel (N. Wis.).

Hertler, Alfred K., as pastor of St. John's Ev. Lutheran Church, Kaukauna, Wis., R. 3, on Feb. 7, 1971, by E. H. Ploetz, authorized by K. A. Gurgel (N. Wis.).

Meyer, Joh. P., as pastor of Sola Scriptura Lutheran Church, Atlanta, Ga., on Jan. 24, 1971, by R. Wiechmann, authorized by W. J. Zarling (Mich.).

Schroeder, Loyal, as pastor of St. John's Ev. Lutheran Church, Bowdle, S. Dak., on Jan. 31, 1971, by G. H. Geiger, authorized by A. P. C. Kell (Dak.-Mont.).

Schroeder, Lynn A., as pastor of Bethany Ev. Lutheran Church, Saginaw, Mich., on Feb. 14, 1971, by J. Hanson, authorized by W. J. Zarling (Mich.).

Teacher

Georg, Ronald, as professor in the field of science at Northwestern Lutheran Academy, Moberge, S. Dak., on Jan. 31, 1971, by D. Krenke, authorized by A. P. C. Kell (Dak.-Mont.).

CHANGE OF ADDRESS

Pastors

Meyer, Joh. P.
3193 Weslock Circle
Decatur, Ga. 30034

Nitz, Marcus C.
13471 Newhope St.
Garden Grove, Calif. 92640

Schroeder, Lynn A.
5105 McCarty Rd.
Saginaw, Mich. 48603

Stuebs, Paul A.
104 Highland Ave.
Wolf Point, Mont. 59201

SUBSCRIPTIONS TO THE LUTHERAN CHRISTIAN

We have been notified that stateside subscriptions to **The Lutheran Christian**, periodical of the Lutheran Church of Central Africa, are handled by the Mission Society of St. John's Lutheran Church, Wauwatosa. Please send your subscriptions to St. John's Mission Society, 7809 Harwood Avenue, Wauwatosa, Wisconsin 53213. The price is \$5.00 for two years. Make checks payable to **The Lutheran Christian**.

ATTENTION CAMERA BUGS!

Let your camera work for the Church. AVAC (Wisconsin Synod's Audio-Visual Aids Committee) is trying to establish sources for 35mm slides and a list of willing photographers within our congregations to assist in filmstrip production. Film and processing will be paid for. If you are willing to donate your time and skill to take slides on request in your own community, please call or write:

AUDIO-VISUAL AIDS
3512 W. North Ave.
Milwaukee, Wis. 53208
Phone: 445-4030

A GLASS DARKLY

F-108-AGD, 20 min. b & w. This film is a fine companion piece to the filmstrip and slides: "Collegians, Christ And The Inner City." Although the use of I Corinthians 13:12 is not really based on sound exegesis, the message is certainly most valid and relevant that the mercy of God and the cross of Christ are still the only wisdom and power of God and all-sufficient to make one wise unto salvation even in the '70's. The photographic and sound effects are unsurpassed in depicting the change from raucous lust, confusion, pride and turmoil of the world to the serene, inner peace and joy bestowed by the power of the Gospel. Order from:

AUDIO-VISUAL AIDS
3512 W. North Ave.
Milwaukee, Wis. 53208
Phone: 445-4030

APPOINTMENTS

The Rev. Alvin G. Werre, Clatonia, Nebr., is now serving as 1st vice-president of the Nebraska District. He replaces the Rev. Herbert F. Lichtenberg, who accepted a call out of the District.

The Rev. Henry G. Meyer, Fort Morgan, Colo., has been appointed to the office of 2nd vice-president of the District.

The Rev. Wilfred A. Wietzke, Oskaloosa, Iowa, has been appointed to serve on the District Mission Board.

The Rev. Charles Flunker, Stockton, Kans., has been appointed as chairman of the District Commission on Evangelism.

The Rev. J. E. Lindquist, Hoskins, Nebr., has been appointed as Director of Public Relations of the District.

Gerald E. Free, President
Nebraska District

APPOINTMENT

Pastor David Ponath as Visiting Elder of the Southern Conference of the Southeastern Wisconsin District. Pastor Norman Barenz will continue to serve the Chicago Conference of the same District.

A. C. Buenger, President

DMLC CONCERT SCHEDULE

March 21 — 7:30 p.m.
Choral Vespers — College Chorale, Chapel Choir, Treble Choir, Academy Choir

March 26 — 8:00 p.m.
Concert College Band

April 14-16
Worship Seminar

April 18 — 4:00 and 7:30 p.m.
Dedication of Memorial Organ — Academic Center

April 23 — 8:30 p.m.
Organ Recital — Students Nancy Clemenson and Barbara Becker

April 25 — 4:00 p.m.
Organ Recital on newly dedicated Memorial Organ, Prof. Ames Anderson

April 25 — 8:00 p.m.
Brahms' "Requiem" — College Choir, Prof. H. Zahn, Director

May 2 — 3:30 p.m.
Chamber Recital — Faculty and Student

May 9 — 3:30 p.m.
Concert — Academy Band, Aeolian, and Marluts

June 2 — 8:00 p.m.
Academy June Concert

June 2 — 8:15 p.m.
College June Concert

ANNOUNCING LUTHERAN MASS BAND FESTIVAL CONCERT

Wisconsin Lutheran High School, Wauwatosa, Wisconsin, will host the festival concert of Lutheran High School bands on Sunday, March 14, 1971, at 2 p.m. Participating will be 450 students from Northwestern Preparatory School, Fox Valley Lutheran High School, Michigan Lutheran Seminary, Winnebago Lutheran Academy, Manitowoc Lutheran High School, Lakeside Lutheran High School, and Wisconsin Lutheran High School. You are invited to attend. A free-will offering will be taken.

BETHESDA LUTHERAN HOME

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

The following positions are available: 1) ward parents and nurses' aides, 2) registered nurses, 3) LPN's, 4) night attendants.

For more information, contact the Personnel Manager, Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wis. 53094.

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

CHRISTIAN WORSHIP SEMINAR

The Commission on Liturgy, Hymnody, and Worship is planning to conduct a CHRISTIAN WORSHIP SEMINAR at Dr. Martin Luther College, New Ulm, during the week after Easter, from Wednesday, April 14, to Friday, April 16. The program will concern itself chiefly with a study of contemporary worship needs (language, translations, hymns, instruments, service music, and related subjects). Topics on various needs have been assigned to men who have shown by their work and their studies that they have an aptitude for their assignments. The seminar is being made possible through an \$8,000 grant from the Aid Association for Lutherans.

Anyone interested in attending the seminar may get further information from the undersigned.

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

NOTICE

The next plenary session of the Board for World Missions is set for April 20-21, 1971. Rev. Edgar Hoenecke, Executive Secretary

MADISON, WISCONSIN, HOSPITALS

Since Pastor Roy Reede, pastor of St. James Lutheran Church at Prairie du Sac, also is called to assist in the Hospital Ministry at Madison, names of patients at Veterans Hospital and Mendota State Hospital may be sent directly to him at Route 1, Prairie du Sac, Wis. 53578. The phone number is: (608) 643-6043.

Names of patients at any of the Madison hospitals may also be sent to Pastor R. C. Horlamus, 2302 Stuart Ct., Madison, Wis. 53704. The phone number is: (608) 249-0578.

ROCHESTER, MINNESOTA, HOSPITALS

Pastors who have patients entering the Methodist, St. Mary's, or Rochester State Hospital, are asked to notify our Synod's full-time chaplain, Pastor Waldemar Hoyer. His address is 415 14th St. N.W., Rochester, Minn. 55901. Home telephone: (507) 288-7857. Office phone: (507) 282-8280.

**WISCONSIN LUTHERAN
CHORAL FESTIVAL**

presents

HYMN FESTIVAL '71'

Sunday, May 2, 1971 — 3:30 P.M.

Uihlein Hall

PERFORMING ARTS CENTER

For Information Write or Call:
Wisconsin Lutheran Choral Festival
Mr. Clifford Junck
3744 N. 85th Street
Milwaukee, Wisconsin 53222
Telephone: 466-3685 or 466-6814

Sponsored by
the Milwaukee Federation of Wis.
Ev. Lutheran Synod Churches, Inc.

PLACE AND TIME OF SERVICE

ATLANTA, GEORGIA

Sola Scriptura Evangelical Lutheran Church of Atlanta, Ga., is presently worshipping at the Clayton Co. Civic Center, 2088 Riverdale Rd., College Park, Ga. Sunday school and Bible class every Sunday at 9:15 a.m. Divine service at 10 a.m. If you know of anyone in the greater Atlanta area that might be interested in a WELS church, please send the names to:

Pastor Joh. P. Meyer
3193 Weslock Circle
Decatur, Ga. 30034

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

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.

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

HOUSTON, TEXAS

Lord of Life Ev. Lutheran Church meeting in the community room of the Almeda Mall, located on the Gulf Freeway, IH 45, is the exploratory attempt of the Arizona-California District Board for Home Missions to serve southeast Houston and the surrounding towns of Clear Lake City, Nassau Bay, Seabrook, League City, Alvin, Friendswood, and Pearland. Services are conducted at 7 p.m., with the Rev. Vilas R. Glaeske in charge. If you know of anyone interested, or of prospects, please contact him at 1-713-498-4063.

THE WELS FOUNDATION

was created to help you serve the Lord's work financially, through your Gifts of cash or other assets
Bequests in your will
Assignment of insurance
Life Annuities

For information or help write:
Wisconsin Ev. Lutheran
Synod Foundations, Inc.
3512 West North Avenue,
Milwaukee, Wis. 53208

EXPLORATORY SERVICES

MIDLAND/SANFORD, MICHIGAN

Exploratory services are being held in the Midland/Sanford, Mich., area each Sunday morning at 8:45 at the Adams Elementary School, 1005 Adams Dr., at Washington St. in Midland. Names of prospects may be sent to:

Pastor John H. Kurth
309 Green Ave.
Bay City, Mich. 48706

ROCKFORD, ILLINOIS

Exploratory services are being conducted for the Rockford, Loves Park, and North Park area at the Loves Park Boys' Club Building, Elm at Evans, Loves Park, Ill. Worship is at 9 a.m., 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

NAMES REQUESTED

NASHVILLE, TENNESSEE

Starting March 21, 1971, WELS services will be held in Nashville, Tenn. Please send names of people who might be interested to:

Mr. and Mrs. J. Jeske
123 Rader Dr. R. 3
Antioch, Tenn. 37013

BEND, OREGON

The Pacific Northwest District Missionary is now working in Bend, Ore., exploring the possibility of establishing a WELS mission in that area. If you know of someone who might be interested, please contact:

Pastor Warren Widmann
1353 E. 7th St.
Bend, Ore. 97701
Tel.: (503) 382-6432

JACKSONVILLE, ILLINOIS

The Western Wisconsin District Mission Board is now conducting services in Jacksonville, Ill., on the first Sunday of every month. Names of people in this area and any pertinent information may be sent to the undersigned.

Pastor David N. Rutschow
605 Sangamon Road
Marquette Heights
Pekin, Ill. 61554

KEARNEY, NEBRASKA

The Nebraska District Mission Board is considering the possibility of beginning services in Kearney, Nebr. It is requested that names of persons who desire to be served by the Wisconsin Synod, living in or near Kearney, Gibbon, or Minden, Nebr., be sent at once to:

Pastor G. E. Haag
1300 N. G. I. Ave.
Grand Island, Nebr. 68801

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.

YANKTON, SOUTH DAKOTA

The Lutheran Mission at Yankton, S. Dak., has moved its temporary worship facilities from 508 West Third to 301 Spruce Street. Regular Sunday worship services are being conducted at 10:30 a.m. in the Kostel-McLeod Funeral Home. If you know of persons in this general area who might be interested in WELS services, please send their names to:

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

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.

OFFER — COMMUNION SET

A Communion set is available for the cost of transportation to any WELS mission congregation in need of one. Please contact:

Edwin Berg, Secretary
St. John's Ev. Lutheran Church
509 Grand Ave.
Mukwonago, Wis. 53149

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") or 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!

Pastor Roland Ehke

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243