

THE NORTHWESTERN

Lutheran

May 23, 1971

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BRIEFS by the Editor

witnesses of these things" (Luke 24:46-48). That's why we view with misgiving the course being charted by the Lutheran Council in the USA.

This perhaps also explains the great concern evident among conservatives within The Lutheran Church—Missouri Synod as they approach their Milwaukee convention. *Affirm*, the most recent unofficial paper published by Missouri conservatives, voices this concern. As key items on which Missouri's July convention must focus it lists, among others, the following two: "2. *Suspension of ALC fellowship*. Did he want to, no person could conceivably prevent this issue from getting to the floor of synod. Too many Missourians want to rescind the Denver action by at least suspending ALC fellowship until doctrinal unity can be achieved. 3. *Re-assessment of remaining in LCUSA*. Is LCUSA changing its goal from service to promoting ecumenicity? What's Missouri's stake in LCUSA? Do we remain a part of it at all? In view of fiscal realities do we cut back our participation in it?" At this stage, it would matter but little what answers we of the WELS or the ELS would give to these questions. It will, however, matter a great deal how Missouri answers them. But we, on our part, ought still to pray for our former sister synod for we are interested in the cause of the Gospel. That's our primary concern.

A recent release by the News Bureau of the Lutheran Council in the USA listing important Lutheran dates omits mention of the meeting of our Synod scheduled for this August at Northwestern College in Watertown, Wisconsin. Lack of interest in the decisions of our Synod is really not surprising because our Synod and the synods comprising the Lutheran Council are not walking in the same direction. The difference essentially concerns the primary function of the Church. For us it is the proclamation of the Gospel. For many other Lutherans it is witnessing concerning social issues.

commit ourselves to the consolidation of our churches in the interests of effective and faithful ministry." High priority in this ministry was given to a consideration of "such matters as world community, national priorities, political process, environment, and the impact of life sciences." This is a far cry from our Lord's commission: "Go ye into all the world, and preach the Gospel to every creature."

Recently the *Continuing Forum on Church and Society*, sponsored by the Lutheran Council in the USA, called upon its three member churches, the American Lutheran Church, the Lutheran Church in America, and The Lutheran Church—Missouri Synod, "to take immediate steps to express in organization the unity which they confess." The Forum held that "the time has come—indeed is overdue—when we Lutherans in America must

Many will, of course, object that our definition of the Gospel is altogether too narrow. And who would deny that many of the above topics are important issues faced by us Christians as we live in this world! Yet in our work as a church and as witnesses for our Lord, the Lord Himself has indicated what the priority ought to be by defining the Gospel, when He said: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are

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

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COVER—Missionary A. M. Uplegger, editor of "The Apache Lutheran," and Grace Lutheran Church, San Carlos, Az.

Editorials

Training vs Environment The headmaster of a British boys' school once complained to Dean Briggs of Harvard, "In three months your University undoes all we have accomplished in four long years."

Briggs replied, "In four years you should build something that will last longer than three months."

We wonder about that old argument again each spring when we see young men and women in cap and gown getting their diplomas. How many happy high-school graduates will return from their first year in college as cynical agnostics? How many boys, home on leave from the service, will breathe contempt on the homely principles of father and mother? How many will return to tell their old pastor that they are getting along in the Father's world quite well, thank you, without the Father?

Some had no real faith in the first place. Others ride the religious coattails of parents, and getting away from home merely brings it out into the open. Many will wilt under the smiles and frowns of the crowd. More will tire of endlessly weeding out the thorny lusts throttling the growth of God's Word in their heart.

Yet, young Joseph stayed faithful all alone in Egypt. Ruth remained chaste amid the immorality of Moab. Moses got his formal schooling in Egypt's best, but pagan, universities without being won over. Little Samuel grew up in an incredibly evil environment but stood true blue before God and man.

There is a tremendous comfort—and challenge—to see in the background of each case some rock-ribbed father or devout mother: Moses and Samuel, so short a time at their mothers' knees; Joseph, who had a godly father to ask questions of; Ruth, won over by the warmth of her mother-in-law.

We do well to believe as those people did: "Train up a child in the way he should go, and when he is old he will not depart from it."

JOHN PARCHER

A Pleasant Reminder In remitting his regular offering to his home church, a career serviceman enclosed a note to his pastor. In more than 15 years in the service, both in the United States and in foreign countries, he had never before been stationed anywhere within even several hundred miles of one of our churches. In his letter he noted that things were going well for him and his family; and he added, "The most wonderful thing of all is the fact that we are now able to attend church every Sunday."

The church to which he referred, a preaching station without a resident pastor, is 80 miles away.

One could now proceed to praise this serviceman for his devotion. But he was not looking for honor. He only wanted to go to church, and he had his reward.

Or one could proceed to denounce those members of our churches who sometimes won't go eight blocks to church, particularly if the car isn't running or if there is a mild threat of rain. But it seems fairly safe to assume that those who bother to read the editorials in a church paper do attend church with a degree of regularity, so we would be speaking to the wrong people.

But it is heartening in these days of the nominal church member, the flimsy excuse, and the resistance against the "institutional" church to learn of those who do not need constantly to be reminded of the Scripture's admonition not to forsake the assembling of ourselves together.

It is also well for us to remember how fortunate most of us are to have churches of the true Word in our communities, lest we lose the Word—and our salvation—through crass indifference.

IMMANUEL FREY

"Unwanted Children" One of the arguments in favor of "legalizing" abortion is that abortion on demand will diminish the number of "today's unwanted children," lest they become "tomorrow's alienated, violent, mentally disabled or criminal."

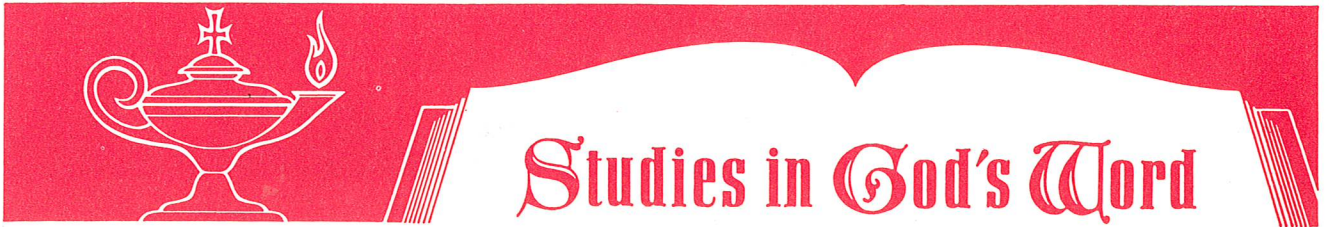
First of all, the assertion that "unwanted children" are likely to become "alienated, violent, or criminal" is an airy assumption. Unfortunately, too many of our "alienated, violent, or criminal" young people today come from suburban homes where "family planning" supposedly prevented the birth of "unwanted" children.

But what of the argument that unborn children should be killed—poisoned in the womb or ripped out of it—if they are "unwanted" by their mothers? Does the fact that an unborn child is not wanted justify destroying it?

The argument sends chills up and down one's spine. If such a principle is allowed to gain acceptance, the life of born children will not be safe either. Many a child is "unwanted" after birth—because it is another mouth to feed, or it is malformed or retarded, or it is a burden and a trial to the mother and to the family. Will not the devil in hell soon pervert some doctor or some sociologist to suggest that we gently exterminate all undesirable, all "unwanted" children? After all, cannot born children cause a mother grief and heartache?

Where will many Americans find the moral sureness and strength today to abhor even that suggestion? That's why one trembles to hear the arguments for legalizing abortion voiced among godless men and women, who repudiate what God has declared human life to be.

CARLETON TOPPE



Look to Jesus, the Author and Finisher of Your Faith!

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Hebrews 12:1, 2).

In formulating a conclusion to his monumental eleventh chapter, the writer of the letter to the Hebrews finds himself embarrassed by the wealth of examples of faith, all of which deserve mention in the chapter. He has in the preceding verses treated only the first of a long line of believers: Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Rahab—and yet there are more! Finally he resorts to a summary: “And what shall I more say, for time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets!” (Heb. 11:32.) He then proceeds to list six verses packed with accomplishments of their faith.

A Cloud of Witnesses

In looking back on this formidable list of believers, the sacred writer now makes an application to his readers: “Wherefore seeing we are compassed about with so great a cloud of witnesses, let us also lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us.” The Christian life is not an easy one. It

is likened to a race, or more literally, to a *contest*. There are opponents and there is competition. So much is that the case that we may often feel that we are running almost alone against the world. At such times we need to be reminded that though we may seem to be only a “little flock,” yet there have been countless thousands before us who have run this same race and have fought successfully this same contest. As they were willing to give up all earthly ambitions that might have hindered them from running their race, so we too are now to lay aside every hindrance and every sin that might weigh us down and keep us from running our race with patient endurance and fortitude. Surely we must thank God for the encouragement He has given us by recording in Scripture the account of the lives of many heroes of faith.

Examples Alone Are Insufficient

But try as we may to keep our chin up, there will come days when looking at heroes of faith seems not to do much for us. We look at the heroic accomplishments of an Abraham or a Moses, and instead of being inspired to greater heights, we cry out in despair, “But I’m not a Moses! I could never match his accomplishments!” Then what? Should we perhaps give up and drop out of the race? By no means! The writer to the Hebrews urges us: “Run with patience . . . looking unto Jesus, the Author and Finisher of our faith.”

Jesus, the Author of Our Faith

Let us note and note well that Jesus is NOT listed as one of the examples of faith that we are to follow. He is infinitely more. He is the *Author* of our faith. He *gives* us faith. In fact, He Himself is the object of our faith, for our confidence rests

on Him, not on our own ability to follow His example.

And what is it that has made Him the object of all our hopes? He is the One “who for the joy that was set before Him endured the cross.” He paid the price for all our sins. His perfect life and sinless death made up for our unwillingness and inability to “run the race that is set before us.”

Jesus, the Finisher of Our Faith

But can we be sure that His sacrifice in our stead is really acceptable? We are clearly told that Jesus, after enduring the cross, now “is set down on the right hand of the throne of God.” Christ’s reigning in glory at the right hand of God is proof positive that the Father has accepted His redemptive work. Jesus is now in heaven preparing the fulfillment of His promise: “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also” (John 14:1, 2).

At His second coming, Christ will once and for all fulfill the promises made to you and to me and to the whole cloud of witnesses we have been privileged to study in this series. To be sure, “they all died in faith, not having received the promises, but having seen them afar off” (Heb. 11:13). So also with us. Now we see through a glass, darkly, but then face to face. Left to ourselves we would surely go astray and loose heart, but with Christ as the Author and Finisher of our faith, we press on confidently in the race before us. With such a Savior, well might the sacred writer assure the Hebrews and also us, “Think constantly of Him . . . and you will not lose your purpose and your courage” (Heb. 12:3—Phillips).

ARMIN PANNING



A Lantern to Our Footsteps

Answers Based on Holy Writ

**Topic: Should We Rely On
A Strong Faith?**

"I have such a strong faith; I have nothing to fear." The question is asked whether a Christian should speak in this way. Should a Christian rely on the strength of his faith?

Scripture Speaks of What Faith Can Do

There is no question but that Scripture speaks very much about faith. It speaks of what faith can do, and calls for growth and strengthening of faith. Jesus said: "Verily I say unto you, If ye have faith and doubt not, . . . ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:21,22). From this the expression has arisen: Faith can move mountains. To a father who had brought his son afflicted with a dumb spirit to Christ for help, Jesus said: "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Particularly are we told in Scripture that we are saved through faith (Eph. 2:8,9), that we are justified by faith (Rom. 3:28). Certainly, great things are attributed to faith in Scripture.

Scripture Speaks of a Strong Faith

Scripture also speaks of, and commends, greatness of faith. To the Syrophenician woman Jesus said: "O woman, great is thy faith; be it unto thee even as thou wilt" (Matt. 15:28). Regarding the centurion whose servant He healed, Jesus said: "I have not found so great faith, no, not in Israel" (Luke 7:9). Paul commends the Romans for their faith which is "spoken of throughout the world" (Rom. 1:8). Christians are to grow in faith and knowledge so that they "be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). The disciples came to Jesus with the request: "Increase our faith" (Luke 17:5).

But does all of this mean that we should strive for a strong faith so that we can rely on it, so that the strength of our faith can give us a feeling of security?

The Object of Faith Is All Important

We must here ask: Why can faith do great things and why is a strong faith desirable? What is most important about faith? Paul tells the Corinthians: "Your

faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:5). Faith is not built on man, on our own or someone else's wisdom or works, but finds its basis in God and His power. Faith is like a hand that takes hold of an object. All important is the object it grasps. The object faith trustingly takes hold of is Jesus Christ, His promises, His works, and His Gospel, which is the power of God unto salvation (Rom. 1:16). The jailor at Philippi was not advised simply to believe, to have faith, *any* kind of faith, faith in any object, and all would be well. Very directly he was told: "Believe on *the Lord Jesus Christ*" (Acts 11:31). Jesus brings Martha comfort at the death of her brother not by telling her simply to believe, to have faith. Rather He declares Himself to be the resurrection and the life (John 11:25), and then asks her, "Believest thou *this*?"

Faith can accomplish great things because it takes hold of God, His power, His salvation. True faith always looks away from man, from man's strength and efforts to God and His power, His works, His Gospel.

We Are Not to Have Faith in Faith

We can see from the example of Peter what happens when faith has the wrong object. Peter had faith in his own strength. When Jesus warned His disciples on the night of His betrayal, "All ye shall be offended because of Me this night," Peter's response was, "Although all shall be offended, yet will not I." In fact, he assured Jesus, when He foretold his denial, "If I should die with Thee, I will not deny Thee in any wise" (Mark 14:27-31). Peter's faith had the wrong object. He trusted in himself. He trusted in the strength of his own faith. That was disastrous.

Should we rely on a strong faith? To do that would be to make the basic mistake of Peter. It would be to base our faith on faith itself, and on the strength of it. It would be to rely on something in man.

What we need is a faith that looks to Christ, that relies on God and His Word, that trusts in His mercy and forgiveness. Concerning that faith we pray that God would make it strong.

ARMIN SCHUETZE

Christian Worship Seminar



About 75 people, from places as far away as Washington, California, New Mexico, Michigan, and Ohio, recently assembled at Dr. Martin Luther College, New Ulm, Minnesota, for a Christian Worship Seminar. Arrangements for the three-day meeting, held April 14-16, were made by our Synod's Commission on Liturgy, Hymnody, and Worship. Prof. Martin Albrecht served as chairman. A generous grant by the Aid Association for Lutherans made this conference possible.

Participating in the sessions were members of the guiding personnel of our church-music workshops and men especially invited either to present papers, to serve as reactors, or to express their views on the matter of worship in our church. Present were also visitors, some of whom made long journeys on their own to be able to hear and discuss the various problems.

The opening service, especially arranged to be in keeping with the purpose of the seminar, involved responsive readings and prayer in the form of chants as a sampling of variants possible in the conduct of morning worship. The sermon, based on Psalm 118:17, a text appropriate for the Easter season, was preached by Pastor Winfred Nommensen, a member of the Commission. Pastor Rolfe Westendorf served as liturgist; Mr. Franklin Zabell served as organist. Pastor Nommensen stressed the fact that the love of our living Lord Jesus impels us to declare His work in word and melody in our public worship.

Of major concern was a study of current trends in worship practices. While the topics discussed covered all phases of liturgical practice, including the propers,

hymns, choir, organ and other instrumental music, the discussions frequently centered on the related problems of language and Bible translations. Much of the program was given added interest by demonstrations provided by the professors and student organizations of the college. In this the use of the new Memorial Organ contributed a great deal.

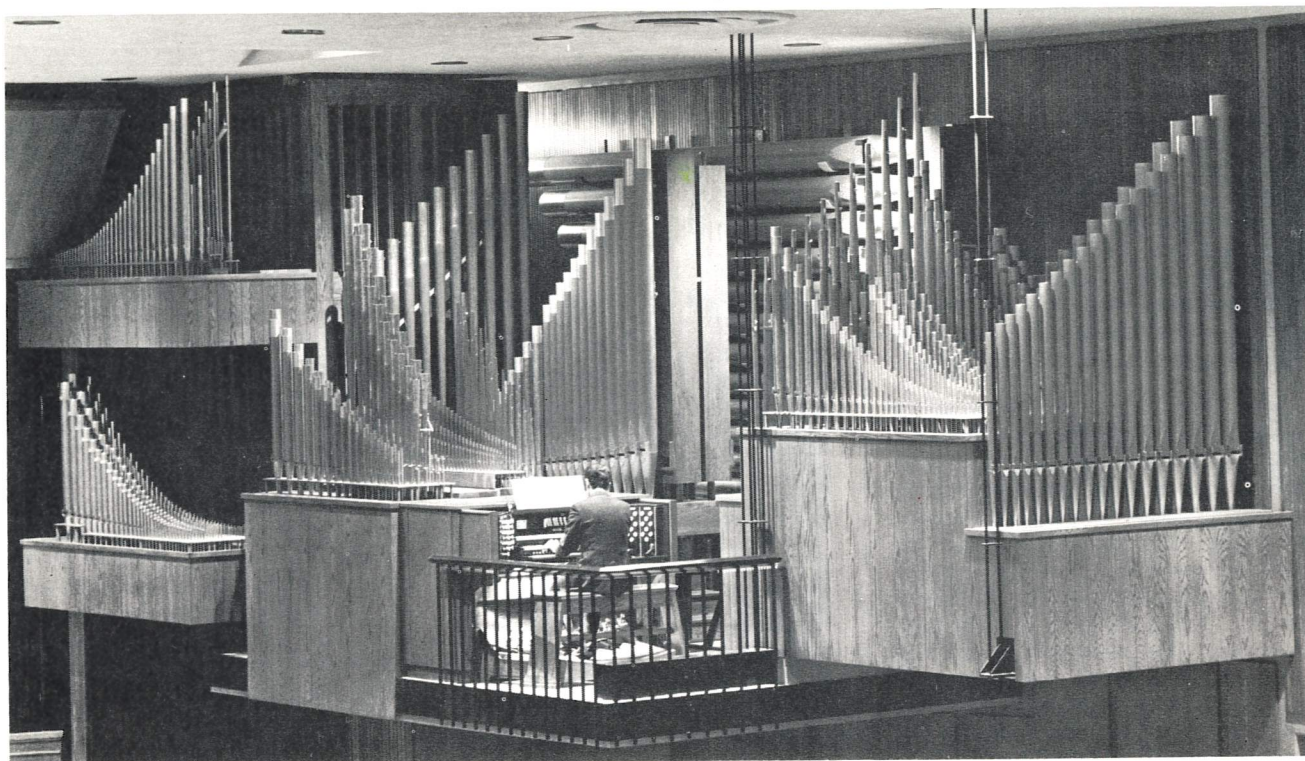
The Commission received strong encouragement to seek out members of our Synod who have shown that they are gifted in writing hymn texts and making translations, as well as in composing new melodies. It was suggested that particular efforts be made to commission men to study and rewrite most of the collects and introits. The most serious problem is that of language. All present seemed to be agreed that the forms and orders of our worship services be retained, but that careful consideration be given to a suitable Bible translation.

The closing moments of the conference brought many expressions of appreciation and sincere desire for ongoing efforts to provide similar forums for continued discussion. It is hoped that in the near future the papers and discussions will be made available to the members of the Synod. Notice will appear in *The Northwestern Lutheran* when these materials are ready.

The Commission on Liturgy, Hymnody, and Worship is grateful to the Aid Association for Lutherans for making the Seminar possible and appreciated the many hours of preparation required of the men to whom special assignments were given.

KURT OSWALD, Secretary

DMLC Memorial Organ Dedicated



In a 4:00 P.M. service on Sunday, April 18, 1971, the new Memorial Organ in the chapel of the Dr. Martin Luther College Academic Center was dedicated to the service and glory of God. The organ will be used principally for the daily chapel services and occasionally for organ recitals.

The dedicatory rite at the opening of the service was read by the Rev. O. Engel of Danube, Minnesota, chairman of the DMLC Board of Control. Prof. B. Backer then played D. Buxtehude's *Prelude, Fugue, and Chaconne in C Major* on the Memorial Organ and led the congregation in the singing of the chorale, *Wake, Awake, for Night Is Flying*. The first portion of the liturgical service was conducted by the college president, the Rev. C. Frey. The Psalmody was presented by two choirs. The Academy Choir, directed by Prof. E. Hirsch, sang *The Eyes of All Wait Upon Thee, O Lord* (Jean Berger) and the College Chapel Choir, directed by Prof. R. Schilling, sang Hassler's *O Sing Unto the Lord a New Song*. Prof. M. Albrecht of Wisconsin Lutheran Seminary in Mequon, formerly chairman of the DMLC Music Department, preached the sermon on Philippians 4:4, 5 using as his theme *Rejoice in the Lord*. The congregation and the combined choirs of St. John's and St. Paul's Lutheran Churches of New Ulm joined in singing Luther's *Dear Christians, One and All, Rejoice*. During the offering of gifts for the Memorial Organ Fund, Prof. Backer played Bach's *Passacaglia in C Minor*. The Rev. O. Siegler, president of Martin Luther Academy, conducted the closing liturgy, which was followed by Emil D. Backer's *The Apostolic Blessing*, sung by the College Choir, and Bach's organ postlude, *Christ, the Life of All of the Living*.

The service was repeated at 7:30 in the evening, the officiant being Prof. R. Hoenecke, who for many years served as chairman of the Memorial Organ Fund and was instrumental in collecting the greater share of the fund. Approximately 1300 persons attended the two services.

The Memorial Organ Fund was begun after the sudden death of Prof. Emil D. Backer on August 18, 1957. A Memorial Organ Committee was appointed by the College Board of Control in 1959. At that time a goal of \$35,000 was set. However, inflation since then doubled the cost. In the spring of 1960 Prof. Dr. Paul G. Bunjes was engaged as consultant and organ architect. When the Academic Center was remodeled in 1968, a special balcony was designed and constructed for the organ. Final plans and specifications were adopted in September, 1969. The building contract was awarded in November of that year to the Casavant Organ Company of St. Hyacinthe, Quebec, Canada. The organ was built during the summer of 1970, delivered to the college on February 13, 1971, and installed and made ready for dedication shortly before Easter.

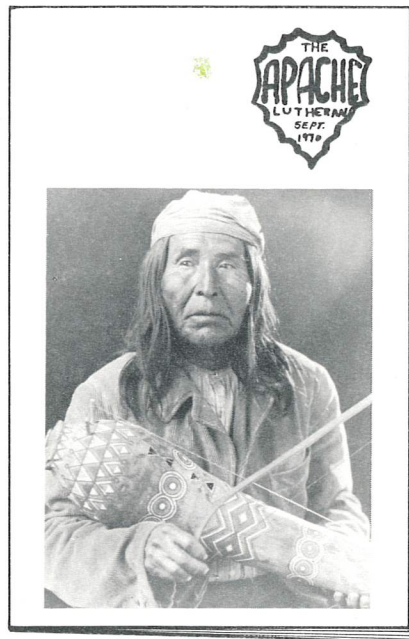
The organ consists of three divisions: the Great (middle manual) has eight stops, 11 ranks, and 671 pipes; the Swell (upper manual) has eight stops, 11 ranks, and 659 pipes; the Chor (lower manual) has eight stops, 10 ranks, and 598 pipes; and the Pedal has seven stops, 10 ranks, and 334 pipes. The Memorial Organ has an electro-pneumatic action, the usual combinations and accessories, unison manual and pedal couplers, and a drawknob console.

"The Apache Lutheran"

Are you aware that one of the mission fields of our Synod has been publishing a regular periodical in English, a periodical that is only 10 years younger than *The Northwestern Lutheran*? The NWL was begun in 1913. Ten years later, in April of 1923, the first issue of *The Apache Lutheran* was printed. At that time it was known as *The Apache Scout*.

The Apache Lutheran is a small periodical, as periodicals go. It measures 5½ by 8½ inches and is limited to eight pages. It is published monthly. During 1969 the average number of copies distributed monthly was 1901. Although it is designed to meet the specific needs of the Lutheran Apache Indian Mission, anyone may subscribe. The subscription price is \$2.00 per year. Make checks payable to *The Apache Lutheran* and send with your name and address to Nancy Just Haferman, Apache Lutheran, Box 425, Green Lake, Wisconsin 54941. — Yes, the address is correct! Mrs. Haferman formerly taught grades 3 and 4 at East Fork, Arizona.

Perhaps you ask: Why keep on printing a church paper with such a limited circulation? *The Apache Lutheran* has met a real need in the past and does so today. The greatest need of the Apache, even as it is the greatest need of WELS members of German or Scandinavian background, as well as of the members of our missions in Japan and Africa, is the Good News of Jesus Christ. *The Apache Lutheran* is dedicated to sharing that Gospel message with its readers. The periodical's Statement of Purpose, printed in the February 1967 issue, puts it this way: "*The Apache Lutheran* is edited in the interest of the Gospel of Christ among the Apache Indians. . . . In bringing the Bible truths to the people those weak in faith should be strengthened, those in despair should be given new hope, the sorrowing should be comforted, those doubting the truth should be assured of it, the ignorant be informed, and the educated be confirmed, and everyone be established in being convinced of the Truth of the Lord's Gospel."



Sample of "The Apache Lutheran." Cover pictures Amos Gustine, old Apache violin maker.

Early History

In the early years of the mission it met another real need. The editor writes: "Our publishing houses and bookstores did not furnish material printed in the language that our Apache Indians could read, especially in the early years of our mission among them, when most of them got only a third-grade education, unless they went to some boarding schools where they got through the sixth grade." It was this need which gave birth to *The Apache Lutheran* in 1923. The first copy was written by Pastor M. J. Wehausen, who today is pastor of Valley Lutheran Indian Mission in Phoenix, Arizona. The present editor is Pastor Alfred Uplegger of San Carlos, where he is pastor of Grace Lutheran Church, one of the Apache mission congregations. Among previous editors have been the late Missionary E. Edgar Guenther and Pastor Paul Schliesser.

Changes

Since World War II great changes have taken place in the life of the

Apache Indian and also in the life of the Apache Lutheran Mission. The Apaches have been given a much greater share in their self-government and have also become active in the government of their congregations. Many of the Apache youth are now graduates of high school, and many are attending college. In addition to conducting four Christian day schools, our mission also has a Lutheran high school at East Fork. Some of the members of our mission have attended Dr. Martin Luther College at New Ulm, Minnesota, and have become teachers in our Christian day schools. Others have attended Northwestern College at Watertown, Wisconsin, and presently an Apache young man is preparing for the ministry at Wisconsin Lutheran Seminary at Mequon, Wisconsin.

Still Needed

With so many changes, does *The Apache Lutheran* still meet a need? A few of our fellow Christians among the Apache Indians subscribe to *The Northwestern Lutheran*, but their own periodical still rates higher, for it brings them news and tells them about the experiences of their own people, especially of Indian brothers and sisters, or even grandfather and grandmother who "were dead, and are alive again; who were lost, and are found" by the Gospel of Christ the Savior.

Apache Language

But why is *The Apache Lutheran* published in English, and not in Apache. Let Editor Uplegger answer this for you. He says: "Our situation here, where the national language is English, is altogether different from the situation in Zambia or in Japan. There the national language is the language of the people, but here the Indians speak languages different from the nation in which they live."

Among the early missionaries it was especially Missionary Dr. Francis Uplegger who did a great deal of work in the Apache. He reduced the Apache language to writing and pro-

duced a grammar. In addition to that he wrote about 30 Apache hymns, and translated the Ten Commandments, the Creed, the Lord's Prayer, the Words of Institution and a selection of Bible passages into Apache. Lately the Wycliffe Bible Translators have translated the New Testament into Apache. The editor of *The Apache Lutheran* still conducts an all-Apache worship service every Sunday after the regular English service. However, he reports that at present only four Indians attend this service on a regular basis, two grandmothers of about 80 years and two grandfathers, one of whom is 93. Apache services are thus faring the same as German services are faring in the Midwest.

The Apache language, however, is not dying out completely. As a rule, it is still the first language learned in the home, but as a spoken language, not a written language. The students at our East Fork Mission High School, for example, make use of the Apache in their evangelism work. You may read about it in the following excerpt from the February 1970 issue of *The Apache Lutheran*.

The account is written by Fred Wesley, who graduated from the high school at East Fork on May 29, 1970. His account is entitled *Wednesday Afternoon Bible Study*.

"The senior and junior students of East Fork Mission go out to tell Bible stories on Wednesday afternoons. The students go out to different camps of people who are members of the Lutheran Church here at East Fork.

"Pastor Hartzell comes into the classroom on Tuesday mornings. He reads to us the story we are to tell the following day. He also explains the story to us so that we can understand and interpret it better. He also passes out lesson sheets from which we are to tell the story. The students distribute these sheets to the people so they can follow along as the story is told.

"The stories are told in two languages for the convenience of the old people and the preschool children. First the stories are read in English. Then the stories are translated into the Apache language. The Apache language is also used in mak-

ing the application because I think it gets the message across more easily since the people understand their own language a lot better.

"On Thursday mornings Pastor Hartzell again comes to the classroom to take count of the people who heard the Bible story. The count is divided into three sections: These are the children, the students, and the adults. Then they are added together for the total number of people who heard God's Word." So far the account of Fred Wesley.

Thus the Apache as a spoken language is still somewhat more than a hobby for ethnologists or philologists. It's still being used on the mission. But personally I'll always cherish the English words of the old Apache grandmother whom we visited in her tepee almost 25 years ago. When she heard we were from far-off Wisconsin, she said: "I pray the Lord will bring you safely back home again."

The editor and readers of *The Northwestern Lutheran* greet the editor and readers of *The Apache Lutheran*!

THANK YOU, PROFESSOR SCHUETZE!

Our readers owe a deep debt of gratitude to Professor Armin



Professor Armin Schuetze — Photo by courtesy of Vogue Photographers, Milwaukee, Wisconsin.

Schuetze of Wisconsin Lutheran Seminary, Mequon, Wisconsin. Ever since the fall of 1957 Professor Schuetze regularly contributed a column to *The Northwestern Lutheran* bearing the title "A Lantern To Our Footsteps" and the subtitle "Answers Based on Holy Writ." His succinct and Scriptural answers to questions submitted by the readers of this periodical were deeply appreciated by both laymen and pastors. Professor Schuetze has a special gift of letting the Scripture speak to contemporary issues in a simple, direct, and convincing manner.

When Professor Schuetze began writing his column 14 years ago, he was pastor of Divine Peace Lutheran Church of Milwaukee, Wisconsin. Two years later he accepted the call as professor at Wisconsin Lutheran Seminary, where he teaches Symbolics and Church History. He is also editor of the *Wisconsin Lutheran Quarterly*.

In 1967 Northwestern Publishing House published a selection of his answers in paperback form, under the title "Guidance From God's Word." The volume is still available.

Later this year the column will be replaced by a question and answer column, as announced in a former issue of *The Northwestern Lutheran*. We are sorry to bid Professor Schuetze farewell. We know he will not relax his efforts to share the truths of Scripture with others. Once again, our heartfelt thanks!

Your Synod Invites
YOU
To
LAITY DAY

Saturday, August 7

Registration — 9:00 - 10:00
Synod in Session — 10:30 - 11:45
Tours and Lunch — 12:00 - 2:00
PROGRAM IN GYM — 2:00 - 3:30

MEET AND HEAR YOUR HOME
AND FOREIGN MISSIONARIES
AND THE PEOPLE WHO ARE
REPRESENTATIVES OF THE
SYNOD'S DEPARTMENTS.

Northwestern College
1300 W. College Avenue
Watertown, Wisconsin

The Christian and the World

IN IT, BUT NOT OF IT

ABORTION VOCABULARY

Man has learned to manipulate words in such a way that right sometimes seems wrong, and wrong is looked upon as right. You can't even trust clergymen at times. That's why the Scripture repeatedly warns that words can mislead. Romans 16:18, for example, states: "By their words and flattering speech they deceive the minds of innocent people" (TEV Version). If even people who know better can be led astray by words, what about such who have not heard the Word of the Lord!

Among the current issues being argued in the public and in the religious press is the matter of abortion. Much of what is presented almost puts the seal of approval on abortion. Unless we are alerted to the will of God and unless we recognize weasel words for what they are, even we might easily be convinced that abortion is a solution to an "unwanted pregnancy." Especially so if a person wants to be convinced! And recent newspaper accounts reveal that many do want to be convinced, since the number of abortions has risen dramatically. We as Christians therefore need to take a close look at the arguments put forth lest we be misled by them.

There is no doubt that society by and large is changing its attitude on abortion. Many church bodies are also coming out in favor of abortion. But does that make it right? Is society a reliable criterion concerning what is right and what is wrong? The Church, of course, ought to be. But as an institution it has often gone off the deep end and deserted the Word of God. We therefore can take nothing for granted. We must examine every statement that is made — no matter who makes it.

Judeo-Christian Ethic?

Liberal church periodicals state that objecting to abortion is part of the Judeo-Christian ethic. Now, this can be understood in the right way. But most often the impression is given as though the regulations of Scripture, including the Ten Commandments, were invented by the ancient Hebrews and then simply taken over by Christians. That, of course, makes them human in origin, and not divine. Nothing could be more wrong than that. The Ten Commandments were given by God (Exod. 20). They are the will of God put into words. And they say among other things: "Thou shalt not commit adultery!" and "Thou shalt not kill!" Nor are the Ten Commandments the only words in which God clearly expresses His will. Morality is not simply a standard adopted and devised by society, but a standard set by God. To think otherwise means easily to be misled.

Sin, Shame, Guilt?

In a recent series of articles on "unwanted pregnancies" in one of our metropolitan newspapers the word *sin* was never mentioned, and the words *shame* and *guilt* only very seldom. But that does not wipe out the fact of sin, nor can we get rid of guilt that easily. I shall never forget a woman of 81 who a few weeks before her death confessed to me that as a young woman she had had an illegitimate child over in Europe. No one here knew about it. But she did. And she knew God did. And she did not want to die without having forgiveness pronounced to her for that sin which still lay on her conscience. Only too bad that she waited that long! But it goes to show that you cannot erase sin and guilt by not using the words. Unfortunately, some may be misled to think so.

Legal?

Another word that can easily confuse the minds of the unmarried or the married is the word *legal*. Just because something is legal in man's court does not mean that it is right in the sight of God. Old Testament regulations permitted people to procure divorces on a variety of grounds. But our Lord Himself stated that Moses had made this provision because of the hardness of their hearts. Christ condemned their practice, and called their actions adultery. See Matthew 19:8, 9. Do you think that the Lord who spoke that way about divorce would speak less sharply about abortion — about deliberately destroying the life of a child after its conception? Note how Scripture speaks to another situation: "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him" (I John 3:15). Abortion may be legal after the laws against abortion have been liberalized, but that does not make it right before God or absolve the doer of guilt.

Another argument that sounds plausible in our liberated world is the one that a woman ought to have the right to decide what is to happen to her own body. I submit that she made this decision previously, when the child was conceived. It involves not only one right, but two rights. Abortion is a great deal more than just the emptying of the uterus. It involves the soul and body of another human being.

Human?

Or is the fetus not *human*? There are some who get hung up on the question whether a fetus is human life in the first trimester of pregnancy. Well, it certainly isn't

animal, is it? Even at an early stage the fetus develops hands and feet, heart and brain, eyes and lips. Yes, it's human. But it's so much easier to call it a *fetus* and let it go at that! Do we really believe that it's no more than a tonsil or a tumor? No, it's not just a growth, normal or abnormal. It's a growing human being.

Perhaps the reason for speaking so loosely of that which is conceived, is that other words have also gone out of style in our permissive age—words like *fornication* and *adultery*. As a result many think that sexual intercourse is perfectly permissible on a date or with someone to whom they are not married. Just so long as it is a meaningful relationship! But that isn't what God calls it.

Conservative, Moralistic, Traditional?

Words such as *conservative*, *moralistic*, and *traditional* are repeatedly used to characterize those who take the Biblical position on morals, as well as those who oppose abortion. But this doesn't make us quite as much old fogies as some seem to think. Men will be faced by a real contemporary situation when they stand before the Judge on Judgment Day. If Christ once said, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment," then what about our deeds? What about cutting short the life of a child conceived in the womb? What a rude awakening Judgment Day will be for many who thought their guilt safely hidden! Or don't you believe in Judgment Day?

Reasons?

And what about the reasons usually given for an abortion? To save a marriage, to salvage plans for a

marriage, insufficient funds, inability to cope with another child? All of them have one grievous error in common. They leave God out of the picture. That's why these reasons are wrong reasons. After all, there is something like trust in God. In fact, it is of the very essence of our Christian faith. Even as it is of the greatest importance for us all to know and believe that if we have fallen the Lord will meet every penitent with His forgiveness.

Moral?

Let us also not be misled by the insidious way in which those are quoted who have undergone an abortion, but seek to justify their action. They would do it again! They were glad when it was over! It's certainly more moral than having an unwanted child!—One shudders at such a misuse of the word *moral*.

Loving God, let us seek to live our lives to His glory. Let us ask Him to strengthen us to accept His holy will as our standard and guide. Let us not be misled by specious arguments. Above all, let us not add sin to sin!

It is in this connection that we do well to heed the words of Paul in Ephesians 5:3-6 (TEV Version): "Since you are God's people, it is not right that any questions of immorality, or indecency, or greed should even be mentioned among you. Nor is it fitting for you to use obscene, foolish, or dirty words. Rather you should give thanks to God. You may be sure of this: no man who is immoral, indecent, or greedy (for greediness is a form of idol worship) will ever receive a share in the Kingdom of Christ and of God. Do not let anyone deceive you with foolish words: it is because of these very things that God's wrath will come upon those who do not obey Him."

Direct from the Districts

Western Wisconsin

Lakeside Lutheran

In an effort to broaden its program of physical education, Lakeside Lutheran High School at Lake Mills, Wisconsin, presented a demonstration of various pieces of gymnastic equipment with a description of the course in physical education, including gymnastics, physical conditioning, archery, ice skating, bowling, development of strength and stamina. The program, in which the Parkside University gymnastic team from Kenosha participated, was presented to parents and friends of Lakeside on March 23.

On March 20 over 600 children and adults enjoyed seeing *The Ghost of the Chinese Elm*, presented by the students at Lakeside. Terry Wrasse of Lake Mills and Emily Orvick of Madison had the leading roles.

Lakeside students, under the direction of the music director Robert A. Kuehn, presented a sacred concert in April. An 85-voice concert choir and the a-capella choir, a select group of 23 singers, participated.

Germanfest, American style, drew a total of 2,315 people to Lakeside recently for dining enjoyment of brats, sauerbraten, German potato

salad and kuchen. Lakeside music department and the Luther High School orchestra from Onalaska, Wisconsin, provided the entertainment. German songs and a German folk dancing group were featured on the program.

Luther High

Construction of an \$82,000 library-study hall and office wing has been begun at Luther High in Onalaska. September 1 completion is anticipated. The 60' x 58' two-story structure will house an addition to the library and study hall on the first level and storage and meeting room space on the lower level. A large office, which can also be used as a small classroom, and two smaller offices will be included in the one-story office wing.

Mission Prospects In South America

At Easter we brought you a picture report concerning mission prospects in the countries of Colombia and Ecuador. Now we wish to report what our mission survey team, Pastors Rupert Eggert and Ernest Zimdars, found

in the countries of Argentina and Bolivia. The following is culled from their correspondence by Pastor Harold A. Essmann, chairman of the Executive Committee for Latin American Missions.



Salta, Argentina, a city with a predominant Catholic population.



Pastor R. Eggert in front of a Baptist church in Salta, Argentina.

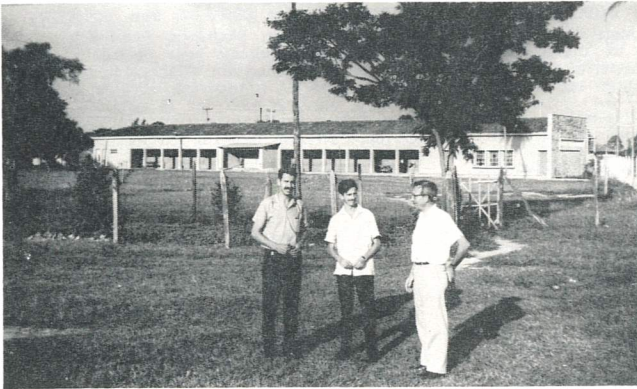


Bus terminal in Santa Cruz, Bolivia's third largest city.

There are six provinces in northwestern Argentina with a population of at least 3,000,000 people where no Lutheran mission work is being carried on. Concerning work in Tucuman, a city of 400,000 south of Salta, Pastors Eggert and Zimdars, write: "There are a number of smaller cities in the province of Tucuman where but little mission work is being done, and beyond that there are the larger cities of Catamarca and Santiago del Estero which are over 100,000 each and capitals of their provinces. The work would be similar to that in Tucuman. We left Tucuman with the impression that this city indeed has possibilities. It has a large middle class and is by no means saturated with Protestant churches."

A conversation with a Baptist pastor in Tucuman is recorded by our missionaries: "A visit with Horacio Suarez, a Southern Baptist pastor, proved very encouraging. He has a small congregation of about 25 people attending Sunday services. This is the fruit of three years of labor. His information revealed that there are at most 2,000 Protestants in Tucuman. On a map of the city he drew for us the general location of each Protestant church or mission. One area in particular was entirely empty. It was the size of at least 150 city blocks with an estimated population of 75,000. It was his suggestion that we start there, and that the work would not be hindered by other Protestant groups. Pastor Suarez was very happy about our interest in starting mission work in Argentina, and hoped it would be in his city."

"Santa Cruz is the capital of the department with the same name, and has a population of 120,000. It is an important rail center, where lines from the Atlantic and the Pacific meet. Santa Cruz also is the center of the Bolivian petroleum and sugar industries. The city has grown tremendously in the last few years. It would grow even more if far-reaching plans to make it the center of air traffic for a great part of South America are realized. Santa Cruz still has a frontier-town aspect, where many more trucks and four-wheel-drive vehicles are seen than passenger cars."



Pastor Eggert speaks with the President and Mission Director of the Baptist Church at work in Bolivia. In the background is the Baptist Bible Institute in Santa Cruz. Our men write: "Near the center of town we visited the seminary of the Brazilian Baptist Church, where we received some interesting insights into the work of this relatively conservative group. Pastor Machado, the president of the Baptist Association, lives on the seminary grounds. He informed us that they have three local churches, 12 other churches in the area, plus 20 mission stations in the entire department. These are served by 12 national pastors and three missionary couples."



"The rural area around Santa Cruz offers many opportunities to proclaim the Gospel. The mission survey team says: "We took a *rapido* to Montero, a farming community about 30 miles north of Santa Cruz. We also heard of new colonies, sponsored by the government, that have sprung up to the north, east, and west of Montero, many of them having populations of 3,500. There seem to be tremendous opportunities for work here. Two factors must be weighed in considering Santa Cruz as a possible choice for beginning mission work in South America. For one, the city and surrounding area is almost entirely inhabited by Spanish-speaking people, with only very few Indians who do not speak Spanish. This would make Santa Cruz very appealing for our mission work. But secondly, there is the explosive political atmosphere here, with the left confronting the established right. Usually things happen here before they occur anywhere else in the country. Yet Santa Cruz does offer many opportunities for preaching the Gospel. It is open and ready for the harvest."

Groundbreaking At Freeport, Illinois

On April 4, 1971, the members of Our Savior Lutheran Church gathered at the new church site on the south edge of Freeport to break ground for their new church building. The brief service was conducted by Pastor F. E. Bartling following the regular morning worship service. The pastor reminded the members of Our Savior Congregation that their building program afforded them an opportunity to test the sincerity of their Christian faith and the strength of their Christian life. He based his words of exhortation and encouragement on the Savior's words in Luke 9:62.

The groundbreaking ceremony was the culmination of over a year of planning for the congregation. The new church will have a seating capacity of over 200 and will provide space for Sunday school, Bible class,



Groundbreaking at Freeport, Illinois — Pastor F. E. Bartling (left) and Mr. Walter Schult, chairman of Our Savior Lutheran Church.

and a fellowship hall. The building's profile will complement the residential surroundings in which it will be located.

Our Savior Lutheran Church was established in September, 1964, as an independent congregation by 12 families who severed their connection with The Lutheran Church — Missouri Synod for doctrinal reasons. After meeting in private homes and in the Read Park Pavilion for a few months, the group purchased its present property and remodeled it into a chapel. The first service was held there on Easter Sunday, 1965. The following year Our Savior Lutheran Church became a member of the Wisconsin Evangelical Lutheran Synod. In order to meet the expanding needs of the congregation, the voters in 1969 established a Planning Committee to develop a building program. In 1970 the congregation purchased a 13-acre building site. The membership has tripled since the congregation was established.

May the blessings of faith in Christ and His Word continue to be ours in this life that we may the more rejoice when we behold our Savior face to face in the life to come!

F. E. BARTLING, Pastor

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Date: June 15, 1971.
Place: Northwestern Lutheran Academy, Moberg, S. Dak.
Opening Communion Service: 9 a.m. (CDT) at Zion Lutheran Church, Moberg, S. Dak.
Preacher: M. Putz (M. Hamm, alternate).
Agenda: Discussion of Reports and Memorials for the 1971 Synod Convention.
Dennis A. Hayes, Secretary

MINNESOTA

CROW RIVER DELEGATE CONFERENCE

Date: June 15, 1971.
Place: Immanuel Ev. Lutheran Church, Wilmar, Minn. (W. 5th St. and Hwy. 23).
Time: 10 a.m. to 4 p.m. Opening with a 10 a.m. Communion service.
Agenda: Presentation of the reports and memorials for the 1971 convention.

SOUTHEASTERN WISCONSIN

METRO-NORTH MILWAUKEE PASTORAL CONFERENCE

Date: May 24, 1971.
Time: 9 a.m. Communion Service.
Place: Jerusalem Ev. Lutheran Church, Milwaukee, Wis.; E. Toepel, Pastor.
Preacher: Prof. F. Blume (M. Braun, alternate).
Agenda: Exegesis Matt. 19:7-9; I Cor. 7:10-15, W. Krueger; "The State's View of Divorce," Att. Victor Manian; Counseling Divorce-Seekers, K. Koepflin; Reports.
Ralph W. Martens, Secretary

METRO-NORTH DELEGATE CONFERENCE

Date: June 6, 1971, 2-4 p.m.
Place: Atonement Ev. Lutheran Church, 4500 N. Sherman Blvd., Milwaukee, Wis.

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 15-16, 1971.
Place: Wisconsin Lutheran High School, 330 N. Glenview, Ave., Milwaukee, Wis. 53213.
Opening Service: June 15, 1971, 9 a.m., at St. John's Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis.
Essay: Observing the Proper Distinction between Law and Gospel in the Preaching and Teaching Ministry, by Dr. Siegbert Becker.
All pastors, professors, and male teachers of the District are expected to attend.
Heinrich J. Vogel, Secretary

WESTERN WISCONSIN

DISTRICT PASTOR-TEACHER CONFERENCE

Date: June 9-10, 1971.
Place: Northwestern College, Watertown, Wis.
Further information will be sent to each pastor, teacher, and professor.
H. Winkler, Secretary

FORTY-FIRST BIENNIAL CONVENTION

The 41st Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., August 4-11, 1971, inclusive.
All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than March 1, 1971. All changes thereafter should be addressed to the office of the Synod Secretary. It is essential that the certification of all delegates and their alternates be completed promptly. Ample time must be allowed for the assignment of floor committees and for their subsequent publication in The Northwestern Lutheran, as required by the Constitution and Bylaws of the Synod (Section 1.05a).

We also call attention to the fact that all matters to come before the convention shall be presented in writing to the President of the Synod not later than the spring 1971 meeting of the Synodical Council (Constitution and Bylaws, Section 2.01e).

Paul R. Hanke, Secretary

THE ASSIGNMENT COMMITTEE

God willing, the Assignment Committee will meet on May 25 and 26 for the assignment of calls to our 1971 ministerial and teacher candidates. The preliminary session of the Committee will begin at 7 p.m. Monday, May 24, in the Synod Administration Building. The Tuesday sessions will be held at the Seminary in Mequon, the Wednesday sessions in the Synod Building in Milwaukee.
Oscar J. Naumann, President

REQUEST FOR COLLOQUY

Mr. Larry Parker, Bruncton, Missouri, a teacher in the LC-MS, has requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Ev. Lutheran Synod.
M. J. Lenz, President
Minnesota District

DR. MARTIN LUTHER COLLEGE Summer School Calendar for 1971

June 13 — 3-5 p.m.; 7-9 p.m.
Registration
June 14 — 8 a.m.
Opening Service
July 16 — 10:15 a.m.
Closing Service and Graduation

SCHEDULE OF WORKSHOPS FOR SUMMER OF 1971

June 14 — June 25
Guidance and Counseling
June 14 — June 25
Workshop for Kindergarten Teachers
June 14 — June 25
Nature Study for Elementary Teachers
June 28 — July 2
Pastors' Institute and Youth Workshop
June 28 — July 2
Workshop for Multigrade Classroom Teachers and Principals
June 28 — July 9
Workshop for Primary Teachers
Registration for each workshop will be held on the Sunday evening before each workshop, from 8-9, in OLD MAIN.

Applications for the workshops must be submitted early with deposit. For further information write:

Director of Special Services
Dr. Martin Luther College
Box 417
New Ulm, Minn. 56073

GLACIER NATIONAL PARK

WELS services will be conducted in Glacier National Park this summer under the direction of the Dakota-Montana District Mission Board. Pastors who will be vacationing in the area and are willing to offer their services in conducting worship services should contact in advance Rev. John Sullivan, 808 Sacajawea Dr., Great Falls, Mont. 59401.

DEADLINES FOR THE NORTHWESTERN LUTHERAN

All articles to be published in The Northwestern Lutheran must be submitted by the following dates. Announcements may be submitted up to a week later. The first date is the date of issue, the second the deadline date:

July 4, 1971 — May 31, 1971
July 18, 1971 — June 14, 1971
Aug. 1, 1971 — June 28, 1971
Aug. 15, 1971 — July 12, 1971
Aug. 29, 1971 — July 26, 1971
Sept. 12, 1971 — Aug. 9, 1971
Sept. 26, 1971 — Aug. 23, 1971
Oct. 10, 1971 — Sept. 6, 1971
Oct. 24, 1971 — Sept. 20, 1971
Nov. 7, 1971 — Oct. 4, 1971
Nov. 21, 1971 — Oct. 18, 1971
Dec. 5, 1971 — Nov. 1, 1971
Dec. 19, 1971 — Nov. 15, 1971
Jan. 2, 1972 — Nov. 29, 1971
Jan. 16, 1972 — Dec. 13, 1971
Jan. 30, 1972 — Dec. 27, 1971

CAMP

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc., is sponsoring three weeks of Christ-centered camping for boys and girls, ages 8 to 14. The camp fee is \$30.00 per week per child. The dates are July 11-17, July 18-24, and July 25-31. We will be camping at Willerup on Lake Ripley, near Cambridge, Wis. For further information please contact Mr. Marvin Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in participating in this camping program please contact the above.

GRADUATION SERVICE and CONCERT

Wisconsin Lutheran Seminary

The current school year at our theological seminary, Mequon Wisconsin, will close with a special graduation service on Wednesday, June 2, 1971, at 10 a.m. The Seminary Chorus will present the annual closing concert on the evening before, June 1, at 7:30 p.m.

All friends of our Seminary are cordially invited.
Carl Lawrenz, President

GRADUATION EXERCISES Northwestern College Watertown, Wisconsin

Graduation exercises for the college department will be held on Thursday, June 3, 1971, at 10 a.m.

Graduation exercises for the preparatory department will be held on Thursday, June 3, at 2 p.m.

The alumni will meet on Wednesday, June 2, at 2:30 p.m. in the college chapel. The alumni luncheon will follow at 4:15, the dedication service for the new gymnasium at 6:30, and the closing concert at 8:15.

C. Toppe, President

COMMENCEMENT — DMLC

New Ulm, Minnesota

June 3 — Alumni and Friends' Social Hour at 4:30 p.m., Buffet Supper at 5:15 p.m.
June 3 — Commencement Concert at 8:15 p.m.
June 4 — Commencement Service at 10 a.m.
Speaker: Rev. Elton H. Huebner.

NWLA COMMENCEMENT

Northwestern Lutheran Academy will close its school year with a graduation service on Wednesday, June 2, at 10:30 a.m. This is two days earlier than previously announced. Prof. K. G. Sievert, who will be concluding 43 years of consecutive service at the Academy, will deliver the closing address. The graduation concert will be presented at 8 o'clock the previous evening, Tuesday, June 1. A cordial invitation is extended to all.
Daniel Malchow, President

FALL PASTORS' INSTITUTE

The 1971 Pastors' Institute at Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be held on five Monday afternoons beginning Oct. 4. Two lectures will be given on each of the five Mondays from 1:30-4:30 p.m.

"Isagogical-Exegetical Study in Hebrews"—Prof. F. Blume.

"The Pastor Administers His Office"—Rev. C. Mischke.

The registration fee is \$5. Reservations are to be sent to Prof. Carl Lawrenz, 11831 N Seminary Drive 65 W, Mequon, Wis. 53092.

E. G. Toepel, Secretary
Seminary Board of Control

APPOINTMENTS

The Rev. Alwin T. Degner has been appointed to serve as the Visiting Elder of the Manitowoc Conference. He replaces the Rev. Herbert Kesting, who resigned for reasons of health.

Karl A. Gurgel, President
Northern Wisconsin District

Pastor H. R. Roth has been appointed a member of the Board for Student Aid, replacing Pastor Henry Ellwein, who has accepted a call into another district.

Pastor John M. Engel has been appointed a member of the Constitution and Legislative Committee. He replaces Pastor George Rothe, who has accepted a call into another district.

Pastor Nathan J. Engel of Hazelton, N. Dak., has been appointed Visiting Elder of the Western Conference and chairman of the Board for Information and Stewardship, replacing Pastor George Rothe.

Pastor Harold Wood of Billings, Mont., has been appointed a member of the Commission on Evangelism. He replaces Pastor Kenneth Lenz, who has accepted a call into another district.

Arthur P. C. Kell, President
Dakota-Montana District

LUTHERAN COLLEGIAN ALUMNI

All Lutheran Collegian alumni please send your name, address and last LC chapter to the alumni director:

Marilyn Miller
19 Old Mamaroneck Rd., Apt. 3G
White Plains, N. Y. 10605

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

- Carter, Robert**, as pastor of St. Matthew's Ev. Lutheran Church, Freeland, Mich., on May 9, 1971, by H. Buch, authorized by W. J. Zurling (Mich.).
- Gieschen, Waldemar W.**, as pastor of Grace Ev. Lutheran Church, Wausau, Wis., on April 18, 1971, by R. P. Otto, authorized by C. H. Mischke (W. Wis.).
- Neumann, Karl H.**, as pastor of Grace Ev. Lutheran Church, Zillah, Wash., on April 4, 1971, by Elden Bode, authorized by G. Frey (P-N.W.).
- Stern, Steven G.**, as pastor of St. John's Ev. Lutheran Church, Markesan, Wis., on April 18, 1971, by L. Wenzel, authorized by K. A. Gurgel (N. Wis.).

CHANGE OF ADDRESS

Pastors

- Adascheck, T. R.**
c/o Barchris Motel, Box 162
Goldendale, Wash. 98620
- Bickel, Elton R.**
2857 Oak Grove Pl.
Toledo, Ohio 43613
- Carter, Robert**
6105 Hospital Rd.
Freeland, Mich. 48623
- Christman, Robert**
1721 Ohio St.
Oshkosh, Wis. 54901
- Rothe, George C.**
6241 W. Ester Pl.
Brown Deer, Wis. 53223
- Teacher**
Wiechmann, Michael
3757 Centinela Ave., Apt. 4
Los Angeles, Calif. 90066

REQUEST

Divine Savior Lutheran Church, the WELS mission congregation in Shawano, Wis., is in need of used lectern, pulpit and altar paraments in the five seasonal colors. If anyone would be able to supply us with these, please contact:

Mrs. Emil Neuman
215 Mills St.
Shawano, Wis. 54166

OFFER — CHURCH FURNITURE

Pulpit, altar (modified Gothic), nineteen pews, and a small, old Wurlitzer organ (reed) is available for the cost of transportation. Please contact:

Pastor John Baumgart
271 Forest St.
Campbellsport, Wis. 53010

OFFER

Our congregation has a used set of Communion ware available. It includes a chalice, paten, ciborium, and 2-quart flagon in silver-plate. Any mission congregation interested in receiving this as a gift, please write:

St. Paul's Ev. Lutheran Church
2745 West Genesee Avenue
Saginaw, Mich. 48602

OFFER

Fourteen 10 ft. church pews, medium weight, to any congregation for the cost of transportation.

St. Paul's Lutheran Church
1106 Georgia Ave.
Norfolk, Nebr. 68701

OFFER

St. Paul's Ev. Lutheran Church of Cudahy, Wis., has an altar and pulpit which it would be pleased to donate to some mission congregation. If interested, please contact:

Pastor Roy Brassow
3775 E. Cudahy Ave.
Cudahy, Wis. 53110

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

NAMES REQUESTED For Our New Missions

In recent months the 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 | Sun City
Yuma |
| Arkansas | Little Rock* |
| California | Fresno
Novato (Marin County)*
Pasadena
Riverside
Torrance
Victorville* |
| Connecticut | Danbury |
| Florida | Fort Myers*
Jacksonville
West Palm Beach* |
| Georgia | Atlanta |
| Illinois | Aurora
Jacksonville
Palatine
Rockford* |
| Indiana | South Bend* |
| Louisiana | Slidell (New Orleans) |
| Maryland | North Washington Area |
| Michigan | Grand Blanc*
Marquette*
Midland*
Brainerd |
| Minnesota | Inver Grove Heights* |
| Montana | Bozeman* |
| Nevada | Las Vegas* |
| North Dakota | Jamestown*
Minot* |
| Ohio | Cincinnati*
North Columbus |
| Oklahoma | Tulsa |
| Oregon | Bend*
Corvallis* |
| Pennsylvania | Allentown*
Pittsburgh* |
| South Carolina | Columbia |
| South Dakota | Pierre
Yankton* |
| Tennessee | Nashville* |
| Texas | Angleton/Freeport
Clear Lake City
Fort Worth
Mercedes*
Salt Lake City* |
| Utah | Cedarburg |
| Wisconsin | 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

WEST PALM BEACH, FLORIDA

Exploratory services are now being held in West Palm Beach each Sunday morning at 8:30. Services are conducted at the Baird-Case Chapel, 625 S. Olive. If you know of anyone in the West Palm Beach-Lake Worth-Riviera Beach area that might be interested in a WELS church, please contact the undersigned.

Pastor James Berger
117 S.E. 10th Ave.
Pompano Beach, Fla. 33060

PITTSBURGH, PENNSYLVANIA

Exploratory services in the metropolitan Pittsburgh area have been moved to the South Community YMCA in Baldwin Borough. This is located on Bliss Dr. off Curry Hollow Rd., just west of Rt. 51. Bible class and Sunday school are now held at 9 a.m. and divine worship at 10 a.m. Names of prospects in the Pittsburgh area should be sent to:

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

EAST WENATCHEE, WASHINGTON

Exploratory services will be held each Sunday at 11 a.m. in the Grant Public School at First and June. For directions please call 884-7731 or 884-4891. Names of such interested in WELS services should be sent to:

Pastor Paul Schliesser
Withrow, Wash. 98863

MARQUETTE, MICHIGAN

Exploratory services are being held in Marquette, Mich., each Sunday evening at 7:30 in the educational building of the First Methodist Church, 111 East Ridge St., Marquette, Mich. Sunday School follows the service. Interested parties should be directed to:

Pastor Carl Klein
1025 Minnesota Ave.
Gladstone, Mich. 49837
Phone: (906) 428-9517

NASHVILLE, TENNESSEE

Services are being conducted at 10 a.m. on Sundays in the Nashville, Tenn., area at the Philipps-Robinson Funeral Home, 257 W. Main (Gallatin Rd.), Hendersonville, Tenn. Please contact:

Mr. L. Jordan
136 Chiroc Rd.
Hendersonville, Tenn.
Tel.: (615) 824-7195
or:
Mr. J. Jeske
R. 4 Vanderbilt Rd.
Mt. Juliet, Tenn.
Tel.: (615) 758-7833

REQUEST

CHOIR MUSIC WANTED

WELS mission in Moorhead, Minn., is in need of choral music for small choirs. Any unused music will be appreciated. Please send the same to:

Ascension Lutheran Church
2820 12th Ave. So.
Moorhead, Minn. 56560
Martin W. Schulz, Pastor

REQUEST

The WELS mission at East Wenatchee, Wash., is in need of a Communion set. It would be very happy to pay the transportation charges. If a congregation is able to donate a used set to this mission, please contact:

Wenatchee WELS Mission
c/o Mr. Herbert T. Teas
1134 S.E. 2nd
East Wenatchee, Wash. 98801

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

REQUEST

A Communion set is needed by Beautiful Savior Lutheran Church, the Wisconsin Synod Mission in Danbury, Conn. If any congregation should have one available, please contact: Pastor Karl R. Gurgel, 296 Buckland Road, South Windsor, Conn. 06074.

1971 PREBUDGET SUBSCRIPTION OFFERINGS

	Three months ended March 31, 1971		
	Prebudget Subscription	Pension	Total
Arizona-California	\$ 41,060	\$ 737	\$ 41,797
Dakota-Montana	32,176	—	32,176
Michigan	191,869	1,566	193,435
Minnesota	191,971	7,451	199,422
Nebraska	30,362	520	30,882
Northern Wisconsin	217,606	3,749	221,355
Pacific Northwest	11,242	245	11,487
Southeastern Wisconsin	273,603	5,776	279,379
Western Wisconsin	226,107	11,216	237,323
Total — 1971	\$1,215,996	\$ 31,260	\$1,247,256
Total — 1970	\$1,159,496	\$ 29,618	\$1,189,114

1971 PREBUDGET SUBSCRIPTION PERFORMANCE

	Three months ended March 31, 1971			
	Subscription Amount for 1971	3/12 of Annual Subscription	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California	\$ 178,082	\$ 44,520	\$ 41,797	93.9
Dakota-Montana	170,495	42,624	32,176	75.5
Michigan	851,976	212,994	193,435	90.8
Minnesota	880,801	220,200	199,422	90.6
Nebraska	159,544	39,886	30,882	77.4
Northern Wisconsin	980,730	245,183	221,355	90.2
Pacific Northwest	54,142	13,536	11,487	84.9
Southeastern Wisconsin	1,222,553	305,638	279,379	91.4
Western Wisconsin	1,052,686	263,171	237,323	90.2
Total — 1971	\$5,551,009	\$1,387,752	\$1,247,256	89.9
Total — 1970	\$5,327,413	\$1,331,853	\$1,189,114	89.3

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended March 31, 1971, with comparative figures for 1970

	Twelve months ended March 31		Increase or Decrease*	
	1971	1970	Amount	Per cent
Prebudget Subscription Offerings	\$5,315,947	\$5,206,184	\$109,763	2.1
Gifts and Memorials	58,784	104,868	46,084*	43.9*
Pension Plan Contributions	97,236	92,508	4,728	5.1
Bequest	6,894	11,344	4,450*	39.2*
Income from NWPH	16,562	21,562	5,000*	23.2*
Other Income	2,520	2,598	78*	3.0*
Total Income	\$5,497,943	\$5,439,064	\$ 58,879	1.1
Expenditures.				
Worker-Training	\$1,622,462	\$1,346,979	\$275,483	20.5
Home Missions	1,175,285	1,032,321	142,964	13.8
World Missions	813,020	714,809	98,211	13.7
Benevolences	769,137	731,602	37,535	5.1
Administration and Services	315,688	361,807	46,119*	12.7*
Total Operations	\$4,695,592	\$4,187,518	\$508,074	12.1
Appropriations	833,247	553,424	279,823	50.6
Total Expenditures	\$5,528,839	\$4,740,942	\$787,897	16.6
Operating Gain		\$ 698,122		
Operating Deficit**	\$ 30,896**			

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

NAMES REQUESTED

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.

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

REQUEST

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

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

NOTICE I

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