



THE NEW and the OLD

THE NORTHWESTERN Lutheran

August 29, 1971

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BRIEFS by the Editor

In reporting on the recent LC-MS convention in Milwaukee, Mr. William Wineke, religion writer of the Wisconsin State Journal, posed the question: "What right does a farmer in northern Wisconsin have to tell a biblical scholar in St. Louis what he can teach and how he can teach it?" Mr. Wineke also put it this way: "Can the Flock Lead the Shepherds?"

We are not interested in determining how Mr. Wineke answered these questions nor how the Milwaukee convention answered these and similar questions. We are, however, interested in how these questions would fare in our own midst.

We want to assure Mr. Wineke—and anyone else who raises similar questions—that for us the answers are clear and simple. The Scripture has given them. Its answer is that the Lord Himself is the judge of all doctrine, and that He has given us His judgment in the Holy Scripture. We have the word of Jesus, recorded in John 8: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth,

and the truth shall make you free." But where is His Word and His truth to be found? Jesus does not leave us in doubt. In His dispute with the Sadducees He puts it this way: "Ye do err, not knowing the Scriptures." If you and I want to know the judgment of the Lord, we must turn to the Scriptures.

Thus any farmer in northern Wisconsin, or for that matter any member of our daughter church in Central Africa, has the right to call to account the editor of The Northwestern Lutheran or the faculty that publishes the Wisconsin Lutheran Quarterly. The Scripture gives them this right. In his First Epistle John admonished his readers: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world." The people to whom John accorded this right were not scholars but simple believers. When scholarship (including Biblical scholarship) agrees with Scripture, it is a blessing. When it does not agree with Scripture, it must be

repudiated. In fact, it is then no longer real scholarship. Judging it has been placed in your hands.

We herewith call attention to the recent death of Prof. Egbert Schaller of Immanuel Lutheran College in Eau Claire. He was well known in our midst before members of the Church of the Lutheran Confession broke fellowship with us during the time of our conflict with the Missouri Synod. Burial took place in Mankato, Minnesota, after funeral services earlier that day at Eau Claire, Wisconsin. We express our sympathy to his family.

This issue of The Northwestern Lutheran is going to press during the days our Synod is meeting in convention in Watertown. Of interest to all our readers will be the fact that Pastor O. J. Naumann was overwhelmingly reelected to his tenth two-year term as president of our Synod. Notable among his words of acceptance are the following: "I look upon this election as a call to serve the Synod, not to rule over it." He concluded with a prayer that the Lord keep him and us faithful to His Word in this age of unfaithfulness. To this we say Amen.— You will have read of the many Wisconsin Synod lay people who attended Laity Day on August 7. It is estimated that considerably more than 1400 visitors crowded the Northwestern campus that day.

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

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COVER — Old and New at St. John's, Milton, Wisconsin; Pastor H. Schumacher

Editorials

Educating Away From Christ "My political education began during my boyhood in the little village of Kalinovka in the Donbas, where I was born. My schoolteacher there was a woman named Lydia Shchevchenko. She was a revolutionary. She was also an atheist. She began to counteract the effects of my strict religious upbringing.

"My mother was very religious. When I think back to my childhood, I can remember vividly the saints on the icons against the wall of our wooden hut, their faces darkened by fumes from the oil lamps. I remember being taught to kneel and pray in front of the icons. When we were taught to read, we read the Scriptures.

"Lydia Shchevchenko set me on a path which took me away from all that." Thus, as he was quoted in *Life*, was Nikita Khrushchev weaned away from Christianity to godless Communism.

It is not likely that the teachers standing before our children in our public schools are real live communists. However, examples of teaching like the following, if typical, can hardly displease an anti-Christian communist:

There is no God who made this world—it evolved;

There is no God who preserves and governs this world—natural laws do that;

There is no God who gave His Commandments to the world—men have developed their own code of laws;

There is no God with blessings for another life—all our good is found in this life;

There is no God who will judge all mankind—man is his own judge;

There is no God who gives salvation—man is his own savior.

Such teaching will not make Third Internationale Communists of the pupils, but it is a rather effective way of weakening their Christianity or making non-Christians of them. Being educated away from Christ was not Nikita Khrushchev's tragedy only. It is still happening today.

We are, of course, grateful that many teachers in our public schools are also professing Christians, some of them members of our own churches. Their teaching will help to counteract the anti-Christian teaching of others.

CARLETON TOPPE

Cut-Rate Pearl of Great Price? "The biggest maverick high school in America" said a metropolitan newspaper about St. Bernard's Catholic School. Implying that the middle and blue-collar class of people in that parish didn't know any better, the report coolly stated that the "anachronisms" and "Victorianism" of St. Bernard's would not work any place else in the nation.

What called forth such a condescending attitude toward the school were these rules: the 650 kids carry lunch in a paper sack—boys and girls wear specified

uniforms—their hair-style regulations are rigidly enforced (weekly "head-checks" by the principal who admits he has "a thing" about this)—attendance at mass is compulsory, etc.

But people and priest of the parish seem to like it that way. Victorian or not, the school has a superlative curriculum, a long list of applicants for admission, the lowest tuition rate in the area, well-salaried and satisfied teachers, and its 13-year-old buildings are paid for.

Undoubtedly the doctrine taught at St. Bernard's would go against my grain. But like a breath of fresh air in a stuffy room comes this bracing bit of honesty from the principal's office: "If you don't want to obey the rules, out you go. It's as simple as that."

No one questions a person's right to "do his own thing" apart from Word and Sacraments. These latter, however, are sacrosanct. There is to be no departing from them, and no compromise.

Consequently, we do not advertise Christianity as bargain-basement merchandise. Why should we reduce the cost of discipleship for people who aren't interested in imitating Christ anyway? And why would anyone even want to join our church if the standards of holy living were lower than the local Kiwanis Club?

JOHN PARCHER

The Great Modern Superstition Superstition is perhaps the last label knowledgeable people would apply to science. By definition science is knowledge. But misapplied, it can in fact become a superstition.

In a new book, "The Reality Of God," Louis Cassels, a senior editor of United Press International, writes, "Every age has its superstitions, and ours is the notion that science is an infallible and all-sufficient guide to truth." He points out that many scientists vigorously reject this idea, but he adds, "Despite these warnings from great scientists large numbers of laymen cling, in the name of science, to the idea that nothing can be real unless it can be detected, measured and analyzed by methods of physical science."

When the disciple Thomas looked for scientific proof of Christ's resurrection, Jesus supplied it but added, "Blessed are they that have not seen and yet have believed." He thus emphasized faith over against physical proof. The inability of man to ascertain all truth by the scientific method is implied in the words of St. Paul, written to the Christians in Corinth: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him." God Himself is unknowable except by revelation, as Jesus indicated when He said, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him."

Science has made phenomenal discoveries in the realm of the physical, but it is out of its element in the realm

(Continued on page 289)



Studies in God's Word

Multitudes, Multitudes, In the Valley of Decision!

Put ye in the sickle, for the harvest is ripe.
Come, get you down, for the (wine) press is full.
The fats (wine vats) overflow, for their wickedness is great.
Multitudes, multitudes, in the valley of decision!
For the day of the Lord is near in the valley of decision.
(Joel 3:13, 14.)

When Hitler's troops stormed Norway on the day appointed for mustering out seasoned Norwegian militiamen and inducting raw recruits as replacements, the German strategists reasoned that Norway could be brought to its knees in the confusion prevailing on that day. This error in judgment robbed Hitler of 10,000 storm troops from the Russian front, which he could ill afford. Hitler's folly, frustration, and failure were nothing, however, compared to that of the heathen hordes that will face the heavenly host on the great Day of the Lord.

Foray of Fools

Joel foresaw the decisive scene. The call to arms is trumpeted to the ends of the earth. The global enemies of God are stirred to mobilize for all-out war. Lethal weapons are fashioned from farm implements. The fever of war rouses even the flabby scribe to don armor and to boast in frenzied cry: "I am a strong warrior!" (Joel 3:9, 10.)

A prayer is sighed: "Thither cause Thy mighty ones to come down, O Lord" (Joel 3:11). The Commander in Chief of heaven's legions utters His still, small voice, and the mighty angels are deployed forthwith in the

valley of Jehoshaphat. The world's military might is massed to do battle against the celestial soldiers. This is it! — If it were not so fatally decisive, it would be ludicrous: crumbly clay defying the omnipotent Potter!

Cut and Dried

The final outcome of the conflict will be so one-sided, and will be decided with such dispatch, that it was presented by Joel under the figure of the harvest of field and vineyard. The illustration is a parable that is adopted elsewhere in the Scriptures to depict the Judgment.

The field and vineyard are one. The field is the earth (Rev. 14:16). The harvest is the end of the world, and the reapers are the angels (Matt. 13:29). It appears that the two-edged sword of the Spirit is wielded as a sickle. The winepress is the crushing vise of God's wrath (Rev. 14:19; Isa. 63:3).

The world has been forewarned that sin, iniquity, and guilt—"wickedness"—if not removed by repentance and faith in divine pardon, will fatten until full-sheaved and ripe for the harvest. The long-suffering of the Lord has a limit (Gen. 6:5-7), as the victims of the Flood learned too late. The ripening has been hastened by the rising and shining of the Sun of Righteousness (John 4:35). Rejection of Christ and His Gospel sets the stage for the sickle harvest. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth

cometh to the light, that his deeds may be made manifest that they are wrought in God" (John 3:18-21).

The Parting of the Ways

Separation marks the harvest. The tares are separated from the wheat (Matt. 13:30). The straw is separated from the grains. The husks are separated from the kernels. The straw is burned, the chaff blown away, and the grain garnered.

The separation of unbelievers from God and His chosen people is decisive, final. Utterly crushed like plump grapes mashed in the winepress, God's enemies, oversized with haughty unbelief, will not see life. There is no reprieve from the Lord's decision in the valley of judgment.

Anguish Multiplied

The massive proportion of condemned mankind is frightening. Nations of people — "multitudes!" — will face the wrath of God. The milling, moaning mass of humanity, however, will have no excuse, since the Gospel-shower will have been poured out on all flesh (Joel 2:28).

The sands of God's grace will have run out for all mankind. But the reign of glory will have been established for the Lord's elect. Although there will be but a handful of the faithful upon earth at harvest time (Matt. 24:22), not one will be lost in the shuffle (John 6:39); for "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

Now is the time for men to stop limping between two opinions. "If the Lord be God, follow Him!" (1 Kings 18:21.) It will be too late for men to decide in the Valley of Decision.

PAUL E. NITZ

If a person cleverly quotes parts of Bible passages torn out of their context, he can misuse the Bible to "prove" almost anything. What is more, he can even make his contention look rather good at first glance. The master in this deceptive art is the devil himself. On one occasion he tempted Christ to jump from the pinnacle of the Temple to the pavement below (Matt. 4:5-7). In doing so Satan misquoted a passage from the Psalms. His misuse of Scripture was intended to make it seem as if Christ would have a Word and promise of God to protect Him in such a venture. In fact, Satan may have wanted to make it look as if Christ lacked faith in God's protecting hand if He were not ready to take up Satan's challenge.

Jesus saw through the scheme. His own quotation from Scripture put the misused passage in its proper light. To have thrown Himself down from the pinnacle of the Temple would have been tempting God. That is sin. That is sin, even though the Lord could certainly choose to spare the life of someone who might inadvertently fall from the pinnacle of the Temple. But the Lord alone determines the time and place of miracles. Man tempts the Lord—and that is sin!—when he sets aside the normal means given him to accomplish something and recklessly demands supernatural help in the form of a miracle.

Much of what is called faith healing in our day falls under a similar condemnation. God's Word is cleverly misused. Some faith healers would like to make it look as though an ill person's faith is weak if he does not expect to be cured miraculously. They strongly discourage anyone seeking help along normal avenues from professional experts in the healing arts. They contend that such help is unnecessary because—as they put it—you can be healed with a special blanket or some other gimmick, or over a certain channel on television, if you only have enough faith. No question about it, some exponents of faith healing are dramatic, and misled thousands spend literally millions of dollars to support faith healers. Such faith healers justify their practice by quoting Jesus' words: "Thy faith hath made thee whole!" The false implication is in essence this:

A LOOK AT

FAITH HEALING

If you are not miraculously healed you simply lacked faith! To many that fallacy sounds Scriptural.

But let us set the record straight—from Scripture itself! Jesus did indeed heal many miraculously. He did on occasion say, "Thy faith hath made thee whole." He chose the ones whom He cured according to His infinite wisdom. He set no limitation as to the scope or duration of the afflictions he cured publicly and miraculously. But not once did He indicate that henceforth all normal avenues for the cure of disease were to be abandoned. The inspired writers never give the least indication that the professional skills of physicians like Luke were unnecessary. Throughout history there have always been people whose wisdom in the healing arts was used to good advantage and with God's blessing.

On the other hand, there are cases today when a cure so marvelous is effected that any fair-minded person must admit it to be a special blessing of God. The Lord's hand has not been shortened, as though no miracles take place today. The Lord still answers prayer, in His season, according to His discretion. But by the same token—and also by God's design—many believers bear the burden of disease or infirmity through life, without any reflection upon their faith.

In that light some of the patent fraudulence of modern-day faith healing becomes apparent. Faith healers want to tell God when and how He must effect healings, as though they had a right to spell out the day and the hour and the channel on which these healings will take place. The tragic inconsistencies obvious in modern-day faith healing, however, should

warn the unwary. If faith healers really command the unbounded ability they claim, why do they so carefully select the people whom they will "cure" publicly? Why should there be a "screening" of the participants before the show goes on the air? Why don't they heal the blind? Why don't they have steps on which the newly "healed" can descend from the stage, instead of an inclined ramp? Why don't the "healed" appear for more than just a few seconds after a faith healing takes place? Or why should a prominent faith healer have to wear glasses or have fillings in his teeth? (In both cases he makes use of that kind of human assistance which according to his claims is unnecessary, or, if used, shows a lack of faith!)

Worst of all is that such men actually mislead souls for whom the Savior has died. Someday they will be compelled to give answer for the tragedies their false teachings precipitate. Many of their hearers delay unduly long in seeking help from the natural means of healing the Lord has provided, because they are duped by faith healers. Such people jeopardize their lives and often realize their folly too late. Far more serious is the case of those who actually come to think that their continued malady proves a lack of faith. For such the damage done may be eternally disastrous.

Certainly the Lord moves in a mysterious way, even today, His wonders to perform. He performs miracles in His season, at His discretion, and He invites us to ask that He work His wonders upon us in time of need. But to demand a miracle in lieu of using the normal approach to a cure is like willfully jumping off the pinnacle of the Temple when you can get down by climbing. Anyone who turns his back on a natural solution to a health problem and demands a miraculous answer, willfully closes his eyes to a means that is in fact a gift of God. Such people, and all who encourage them in their folly through the false kind of hope offered by many popular faith healers, face Jesus' sharp rebuke: "Thou shalt not tempt the Lord thy God!"

PASTOR R. W. SCHLICHT
Trinity Ev. Lutheran Church
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How Effective Is Our Sunday School?

You may never have asked yourself that question. After all, you may feel that is the responsibility of the pastor. And it most certainly is. But it is not his concern and responsibility alone. Christ did not say **only** to Peter or to pastors, "Feed My lambs." Rather, with this injunction Christ gave His entire Church on earth the responsibility of providing spiritual food for even its youngest members. It is up to Christian parents and all concerned laymen to see to it that our children are surrounded by a Christlike atmosphere at home, and through the church are given the very best instruction we are able to provide.

Many of our congregations maintain Christian day schools for the Christian education and training of their children. Children in such congregations have a distinct advantage. In these schools the children are under the daily influence of the Gospel. There they receive guidance from God's Word as they grow in *all* wisdom. In the Christian day school all learning is permeated with the Holy Scripture. To date we have not found a more effective means of carrying out our Lord's command: Teach them diligently!

The Need for an Effective Sunday School

But the Christian day school is not the only educational agency employed in our Synod. The Sunday school also serves a vital need in the Christian education program of our churches. Even in congregations that have Christian day schools, Sunday schools or weekday schools have been established to care for the spiritual needs of children whose parents are either unwilling or unable to send them to the Christian day school. And the churches do well to nurture these schools. Sometimes congregations with a Christian day school may be tempted not to give proper and adequate support to their Sunday schools. If that is the case, the Sunday school will hardly be an effective Christian educational agency in such congregations.

For those congregations without the blessings of a Christian day school the Sunday school is the primary Christian education agency. Outside of the Christian home, it may be the only place where the children hear the Gospel of salvation until they begin their catechetical instruction. Instead of hearing God's Word in school five days a week, they hear it only on Sunday. Instead of receiving an education during the week that is in complete harmony with God's Word, they are confronted with beliefs and philosophies that are contrary to Scripture. Thus the Sunday-school teacher will at times have to struggle against attitudes, ideas, and behavior with which the teacher in the Christian day school may not have to contend. This means that the Sunday school, too, must be as efficient and effective as possible.

It is not only the schools these children attend but also the homes from which some of them come that

points up the need for an efficient Sunday school. Unfortunately there are parents who themselves neglect church attendance and the means of grace. As a result the Sunday school is about the only opportunity their children have to hear the Gospel. What a tremendous challenge that is to every Sunday-school staff!

There are also those parents who neglect or refuse to contribute personally to the spiritual growth of their children, offering the excuse that they do not know their Bible well enough, or pleading a background inadequate for the task. In such cases the following should be pointed out to them. God's Word is regularly preached. A Bible class is usually available to them. The Bible itself and the church periodicals give constant opportunity for spiritual growth. They need only be read. Parents who cannot teach their children the simple truths of Scripture are without a real excuse.

But the fact that the home may not be carrying out its all-important function does not give Christ's Church an excuse to neglect teaching the children the Word, and that in the most forceful and vivid way possible. God forbid that we should ever develop the attitude: "If the parents don't care about their children's eternal salvation, why should we?"!

What each child is by nature makes the teaching of the Gospel essential. True, each child is different. Parents who have more than one child will tell you that. And yet all children are the same. The Scriptures tell us: "All have sinned and come short of the glory of God" (Rom. 3:23). By nature each child is a lost and condemned creature. But each one has also been redeemed through the blood of Jesus Christ. All children need the gracious forgiveness God announces in the Gospel of Jesus Christ. It is that saving need that the Sunday school must meet.

The Church Must Meet This Need

But how? It would seem true that the Church should use the most effective means available in order to "get through" to the children of today. Yet, while we recognize the need to employ various means for effective teaching, we should also recognize that the true Church of Christ already has what the sinful children need above all—the Gospel. The Gospel, and it alone, remains the power of God unto salvation to everyone that believes. The Sunday school that faithfully teaches the Gospel will be feeding the lambs of Christ effectively.

This also means that the Sunday school must have teachers who themselves are filled with the love of Christ. Most of those teaching in Sunday schools are lay people. Relatively few have had any formal teacher training. For the majority, most of what they have learned about teaching is that which their pastor has taught them. Realizing that the Sunday school will only be as effective as its teaching, more and more congrega-

tions are offering Sunday-school teacher-training courses to their members. These courses tell the future teachers both how to teach and what to teach. Even after successfully completing such a course, the teacher should realize the importance of regularly attending the Sunday-school teacher meetings and faithfully preparing the lessons week after week. Then the teacher will be faithful and effective in carrying out his calling—teaching the One Thing Needful.

Parents' Participation

And what are we as parents doing, so that our children are getting the most benefit possible from their hour in Sunday school? When God told us as parents, "Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4), He wanted us to be active participants in the Christian training of our children, not simply interested spectators. We begin with teaching our children simple prayers and elementary Bible stories. To paraphrase Luther: A child's training should begin on the knee. When they begin Sunday school, they need our constant encouragement. If our children are to receive the full benefits from the Sunday school, we must review the lesson with them, help them with their memory work, guide them in the written activities. It is teachers and parents, working together, who will make an effective Sunday school.

An Effective Mission Arm

There may be some congregations in communities where there is little opportunity to do mission work. But most of us live in areas where there are families that still do not know Christ as their Savior—"superstar" maybe, but not Savior. Even though an unbeliever may be hardened in his way, very often he is still concerned about his child. He wants him to learn a little religion even though he does not want the Gospel for himself. He will be inclined to send his child to Sunday school if it is not too much trouble for him. Maybe just an invitation on our part is all that is needed to induce him to send his child to Sunday school and thus bring that child to his Savior. In fact, your invitation may also eventually open the door of the church for the parents.

One of the largest Sunday schools in our country has a regular attendance of over 5,000. Its "success" is attributed to Bible-based teaching and a vigorous evangelism program. A recent study of enrollments in our Sunday schools reveals a decline in the last few years. This has been attributed to a declining birth rate. It may also be attributed to something else and should prompt us to ask the question: Have we been doing an effective job of using our Sunday school as a mission agency? When was the last time you brought or even invited a neighbor child to your Sunday school? It takes more than the pastor to have an effective Sunday school. Friend, if you feel your Sunday school is not as effective as it should be, you may have just read some of the reasons why—and the solution for it.

PASTOR WM. FISCHER
Secretary of Part-time Education

An Open Letter to College Students and Their Parents

You have probably given much thought to your choice of school. Quality of education, the size of the school, facilities, housing, and student-body atmosphere were probably some of the factors that helped you decide which school was best for you. Did you also consider as carefully the spiritual training one receives at college?

Spiritual Training is not a course that you will find listed in the catalogs of secular institutions of higher education. Yet, by inference and implication a religious philosophy does pervade the majority of campuses. Most of our secular institutions are governed by the religious philosophy that has come to be known as the New Humanism. The creed of the humanist goes something like this: "I believe in science, the source of all knowledge and in the scientific method which will someday solve all problems. I believe that God is expendable as are all references to revelation, old-fashioned concepts like sin, and a set of absolute commandments. Man can solve his problems by changing his environment. Man himself must decide what is right and wrong, and anything is moral as long as someone else is not hurt." This philosophy leads to very predictable "action"—the kind of action the world has to offer.

Contrast this to the message offered to us in the Bible. From the beginning of the Bible—yes, I do believe in creation as well as the rest of the Bible—God offers us the answers. He shows us why life is as it is, why we have the problems that we do, and He also shows us the only solution that can and will work. All our problems are caused by sin. Though the unbeliever scoffs at that, the evidence of sin is everywhere. The only solution is Jesus Christ. Because Christ freed us, we are no longer slaves to sin. We are now free to do His will, free to do the "action" Christ asks us to do.

But what has this to do with college? One can learn using either approach, humanistic or Christian, can't one? But only one approach can save us from eternal damnation. "The fear of the Lord is the beginning of wisdom and the knowledge of the holy is understanding" (Prov. 9:10).

Let me make a few suggestions. See your pastor. Tell him what school you are going to. Ask him for the name and address of your campus pastor. Leave your campus address with your pastor. Make sure The Northwestern Lutheran, Meditations, and other Christian literature is sent to you. Seek out other students that hold a true Christian faith. On many of our campuses we have Lutheran Collegian chapters working to strengthen, reclaim, gain, and train students for Christ. They need your help. You will also find them a help to you.

The Lord is calling. Will you and I answer: "Send me, send me"?

KENNETH JAHNKE, President
National Lutheran Collegians

If anyone would wish more information on Lutheran Collegians they can contact Kenneth Jahnke at his campus address: 326 Warren Street, Mankato, Minnesota 56001.

Looking at the Religious World

INFORMATION AND INSIGHT

LC-MS At Milwaukee

The two editors of this column are combining their efforts to provide a report on the July convention of the Missouri Synod. Prof. Gerlach attended several sessions of the convention as a visitor, Prof. Fredrich did not. One writes on the basis of what he saw and heard, the other on the basis of what he reads in the resolutions adopted.

Missouri's Convention in Action

The site of the 1971 convention of the LC-MS was the Milwaukee Arena. One could spell arena with a capital or a lowercase "a" with equal appropriateness. An arena is defined as a place of public contest. Tragically that is what the action at the Arena was for eight days in July — a public contest.

The combatants referred to themselves as the moderates and the evangelicals. The moderates claimed to espouse a moderate theological position, but moderation was not always characteristic of their style of combat. The evangelicals espoused an evangelical position theologically, but in combat they did not always limit themselves to "the sword of the Spirit which is the Word of God." It was a sorry spectacle to observe God's men seemingly more preoccupied with swinging the balance of power than with proclaiming "the power of God unto salvation."

The sharpest points in the offensive strategy appeared to be points of order. A gallery spectator counted 63 during the course of one stormy session. As the various controversial questions were brought to the arena floor, each side raised point after point of order to gain a little leverage for its position. If points of order are an indication of something disorderly, it ought to have been apparent to anyone that things in Missouri are in disorderly array. In a moment of understandable frustration, one bearded young gallery visitor arose and shouted, before fleeing the scene, "The Spirit of Jesus Christ is being strangled here by Robert's Rules of Order."

"Sent to Reconcile" was the convention theme. But when all was said and done, genuine reconciliation was still devoutly to be wished. The polarization of Missouri is real, it is obvious, and it is likely to be permanent until one side or the other capitulates. And it is not likely that those who hold to the view that two

theological viewpoints may be held within one church will be the ones to capitulate. More than 600 resolutions were adopted. Some represented gains for the evangelicals, some gains for the moderates. Some observers opined that that outcome was in effect a draw. But when orthodoxy is at stake, a draw is always a victory for those who favor doctrinal pluralism for those favoring doctrinal pluralism.

The ultimate tragedy of Missouri is that many of conservative mind have learned to live with their opponents without seeing the necessity of separation. This is tantamount to an accommodation to the key thesis of the moderates, namely that there is room for two theologies in the one church. God would have His children to understand that there comes a time when love's actions speak louder than love's words. Those who are committed in principle to the idea of a divided theological house may weary of words, but they will not be moved by them.

It may be significant that the original meaning of the Latin word arena is sand. The convention at the Arena indicated that Missouri is trying to stand with one foot on the Rock, but with the other planted on sand, blithely oblivious to the warning of Scripture that a house divided against itself cannot stand. Our hearts ache for her.

JOEL C. GERLACH

Missouri Resolutions

As expected, the recent Milwaukee convention of the Lutheran Church — Missouri Synod devoted much time and energy to the matter of fellowship with the American Lutheran Church. The resolutions finally adopted were marked by irresolution. The fellowship was not rescinded, but those in Missouri who had demanded such rescission to keep them in the synod were offered something — the bare minimum. The ALC was asked to reconsider its decision to ordain women, and all new implementation of fellowship is to be deferred until the ALC has had an opportunity to respond to "this and other doctrinal differences." However, President Knutson of the ALC made it plain at a press conference that the question of ordaining women was settled as far as the ALC was concerned.

For the third time in the last two decades Missouri declined to seek membership in the Lutheran World Federation and asked that an evaluation of the LWF's Evian Assembly precede any further membership consideration. The established ties in the Lutheran Council in the USA, against which some 70 overtures had been submitted, were continued, but studies of the Council's operations and theological stance are to be made.

Another key convention issue was doctrinal discipline, especially as carried on by the synodical president. Again, the outcome was indecisive. The convention supported President Preus in his St. Louis Seminary investigation and repudiation of "A Call to Openness and Trust" and also frustrated efforts to dilute his disciplinary powers in a framework of collegiality with district presidents. At the same time, those supporting President Preus were not able to elect a sympathetic majority to the St. Louis Seminary's Board of Control. President Preus also suffered a setback when the convention toned down a proposal he favored on synodically adopted doctrinal statements to read that such statements are to be honored and upheld "as valid interpretations of Christian doctrine" and are not to be given "more or less status than they deserve."

The expected debate on the proposed change in the practice of confirmation and first communion was averted when the question, along with commission reports for and against the proposal, was referred to the individual congregations for study and decision. The controversial "Mission: Life" educational materials were given qualified approval but are to be revised in line with "valid criticism."

The budget was increased by \$1.5 million, or an inflationary 5.5 per cent, to \$28.5 million. An evangelism goal of 125,000 converts was set for 1972, the 125th anniversary of the synod. Reference to that anniversary prompts the prayer that it may bring not only the desired future growth in number of souls, but also and especially a return to the past position held so resolutely the first 100 of these 125 years.

EDWARD C. FREDRICH

Saved To Serve — Serve To Save

Beaver Dam, Wisconsin, is not a very likely setting for a women's liberation meeting. But on June 26, 1971, Beaver Dam was the setting as nearly 900 women, liberated through Christ, lifted their voices in praise to God. As the deafening notes of "From Greenland's Icy Mountains" wafted heavenward, several sisters in Christ paraded the banner of the Lord in the form of flags of foreign countries where the WELS has missions. And so it was that the Eighth Annual Convention of the Lutheran Women's Missionary Society got underway at St. Stephen's Lutheran Church. This fine old church was filled to capacity with joyful women of all ages, eager to be about the work of their Lord. Set before them as the convention theme was the motto "Serve to Save."

This theme was carried out in the sermon given by Pastor H. Wicke at the opening service. He cited the lives of three remarkable women of the Bible who were "Saved to Serve." As they went about their duties as homemakers, they served God by answering their higher calling — to mother the Church. They set us an example to follow both as individuals and as a society.

Another variation of the theme was carried out in the workshop as the National Spiritual Growth Committee presented a program entitled "Steps to Save." Pastor D. Gieschen, chairman of the Board for Home Missions, Michigan District, informed the ladies of the steps involved in starting a new home mission. His inside story of the birth and development of the Colonial Conference of the WELS and the experiences of the pastors who are privileged to bring the pure Word to this new conference, inspired and enthused the women. The second portion of the workshop dealt with steps to save which can be undertaken both by an individual and as a society within a local congregation. This detailed presentation by Mrs. Carl Leyrer and Mrs. Lawrence Lillegard of the Spiritual Growth Committee was followed by a rewarding question, answer, and suggestion period. Through this well-planned workshop the women were informed of many "Steps to Save."

The presence of foreign missionaries always adds extra interest to a missionary society convention. The LWMS ladies were honored to have Pastor and Dr. T. Paul Mitra of Madras, India, as their special guests. Pastor Mitra was recently graduated from our Seminary and, with his wife, Dr. Mitra, will soon be returning to India to continue mission work among their countrymen. Dr. Mitra addressed the ladies briefly at the beginning of the business meeting, telling of the many lost souls in India and the hardships they encounter while ministering to those who have come to hear God's Word.

Displays also enhance a convention. Much hard work had gone into this year's displays which were prepared by schoolchildren and adult members of St. Stephen's. Suspended from the gymnasium ceiling was a gigantic globe of the world made of colored tissue paper. Another impressive display showed all of the books and pamphlets which have been produced in braille by the Workshop Committee of the Mission to The Blind. The list of materials available is rapidly growing. Currently available are 25 works, with 11 more in production. Mrs. Herbert Speckin, chairman of this special project of LWMS, reported that six more women have completed

the braille course. At the meeting, certificates and dictionaries were presented to three of these women who were at the convention.

A highlight of the convention day always comes with the closing vesper service. Pastor K. Bast, national LWMS pastoral advisor, reiterated the convention theme as he exhorted the women not just to return to their homes inspired, but to share the privilege of the Gospel by supporting those who "Serve to Save" in the mission fields on our behalf.

How best to support the Lord's work involves making many difficult decisions. At the business meeting, the delegates were offered several worthy choices in both World and Home mission fields. Projects chosen to share equally in the mission-box monies for 1971 were the Seminary Student Aid Fund of Central Africa and the Home Missions Canvass and Survey Fund. The national treasurer, Mrs. Alvin Maas, was privileged to present checks in the amount of \$4,812.04 to each of the two projects chosen last year. They were the Taiwan Mission and the New Mission Equipment Fund. It is interesting to note that since 1965 the national LWMS has given a total of \$45,413.64 to mission projects. In the morning church service these joyful women had expressed their eagerness to serve by giving \$1,021.28. At the business meeting this was designated for the Church Extension Fund.

Thirty-three new members were accepted into membership, adding two more states, Georgia and Virginia. St. Paul's of Ottawa, Ontario, Canada, is the first congregation outside the United States to unite with us to serve Jesus. Twenty-six of the 28 circuits answered roll call representing 11 states, with noncircuit congregations coming from six states. This growing organization of mission-minded women of the WELS now counts 456 congregations among its members.

Elected to a second term in office were Mrs. Dean Myers, president; Mrs. Alvin Maas, treasurer; Pastor Frederick Kogler, Eau Claire, Wisconsin, Spiritual Growth Committee. The West is now represented on the National Board with the election of Mrs. Jack Meyer of Longmont, Colorado, to the SGC, replacing Mrs. Lawrence Lillegard, who served two terms.

Special thanks must go to the ladies of St. Stephen's Lutheran Church of Beaver Dam. "Organization" must have been their slogan as they hosted this convention. From entry to the parking lot to exit from the church, everything was directed smoothly and efficiently. Courtesy ladies, a registered nurse on duty, good food, excellent facilities — these come to mind when reviewing the convention mechanics. Enjoying Christian fellowship, being inspired by speakers and programs, making new friends and renewing old acquaintances — these are uppermost in the thoughts of the reporter when looking at this marvelous day in retrospect. Oh, that every Wisconsin Synod woman would have the opportunity to attend such a convention. As she joined her sisters in Christ, singing praises to the Savior who freed us all, she would experience a feeling of oneness with others who also "Serve to Save."

Mrs. GEORGE LILLEGARD
Milwaukee, Wisconsin

When You Give . . . You Also Receive

From June 14 to July 2, 1971, seventy-one inspired and inspiring Lutheran young people invaded the inner city of Milwaukee. The great majority came from our Synodical schools. The rest were concerned collegians from several secular colleges and universities. Headquarters for this spiritual army was the Wisconsin Lutheran Seminary at Mequon. From here they set forth to teach vacation Bible school at eight of our inner city churches, to canvass the neighborhoods around these churches, and above all to witness to Jesus Christ as their Lord and Savior. Evenings they returned to their base camp at the Seminary to discuss methods and strategy, to relate their achievements and their failures, and to rediscover the common bonds of strength that united them in the service of their Lord.

They came to give. They gave three weeks of their time which might have been used to earn money to pay for their education. They gave of their talents, allowing themselves to be used as instruments of the Holy Spirit. They gave of their energy—oftentimes their day began before 7:00 A.M. and did not close until after midnight. They gave of their enthusiasm, moving out with joyful hearts into their classrooms and the homes of their pupils. From door to door, from street to street, yes, even on the beaches, they walked and talked of the salvation that is in Jesus Christ. Often apprehensive at first, concerned about saying the right word at the right time in the right place, they soon found that a heart full of love is an eloquent speaker. They claimed the promises of God as their own and found the truth of Christ's words that at such times the Holy Ghost does indeed teach us what to say. Marching under their Lord's orders to "witness unto Me" they discovered that Christ does not ask us to go where He does not lead.

As they freely gave, just so freely did they receive. In talking with these young people one received the almost unanimous impression that they had been blessed through their witnessing as much, if not more, than those to whom they had witnessed.

For some, sharing their Savior resulted in a more meaningful faith-relationship with Christ Himself. A number commented that they had come closer to Jesus through this experience, that to them the Lord was now much more a living personal force in their everyday lives. One commented very simply, "I guess I was one of those 'arm-length' Christians. Now I feel Jesus is near as a friend. He's not at arm's length anymore, and I pray He never will be again." Another put it this way: "Before this I think I was leaving Christ out of my social life. Now I think of Him as standing beside me all the time. When I make decisions, I just think, 'Now Jesus is here. What would He want me to do?'"

Another blessing they received was the insight into and the experience of the meaning of Christian fellow-

ship. Each evening they sang together, prayed together, worshiped together. They shared their joys and their sorrows, their successes and their failures, their strengths and their frustrations. They found consolation and comfort in bearing each other's burdens, helping one another to overcome their weaknesses, encouraging each other to continue the task entrusted to them. They rejoiced over the fruits the Holy Spirit had gathered in through them as His instruments. They were led to recognize that while faith makes all things possible, it does not necessarily make them easy.

With their witnessing came the joy of knowing they were fulfilling the Lord's command. Here are a few typical comments of those who participated in this program of outreach to their fellow man: "I realize now how much I have let Him down in the past. . . . My thoughts about Jesus are more expressible now. . . . The program helped me to realize I must share my joy much more than I have. . . . Jesus has always been a real personal Savior to me, but for the first time I learned to share Him. . . . I can't tell you what it means to me to have seen those 20 children baptized. I thank God He gave me the opportunity to be used as one of His instruments."

With this gift came another—the ability to see their fellow man in a new light. Many of them had to admit that the inner city was not as they had anticipated, that it was not as rough and tough or even as poor and immoral as they thought. But more significant was the attitude with which they left. They came to realize that the need of all mankind remains the same . . . that the inner core is a city with people just like any other people—people who need a Savior. Perhaps one remark sums it all up. "As I worked there, they became my neighborhood, my people. I loved the people. God does too. We've got to know that, and they've got to know that!"

Oftentimes we are concerned about our young people. But the concern which they have shown for the personal proclamation of the Gospel might well serve as an example to us of another generation as well as to young people everywhere who have not become involved so intensely in the work of their Lord's kingdom. Certainly it should be evident that it's one thing to make religious noises and quite another to get into the battle. It's one thing to be a spectator to life and quite another to be an active participant. Every Christian is to be one of God's public relations men. God's Spirit is everywhere looking for hands and hearts, lips and mouths to use as His instruments. And walking in the Spirit is not for projects like this alone, but for the street where YOU live as well.

Will you hide when Jesus calls you to venture forth in His name?

Holy Word of Austin, Texas, Dedicates Chapel

On Sunday, June 20, 1971, the members and friends of Holy Word Ev. Lutheran Church of Austin, Texas, experienced the truth expressed by the Psalmist in Psalm 100:4, when he said, "Enter into His gates with thanksgiving and into His courts with praise. Be thankful unto Him and bless His name." On that day the first WELS chapel in this capitol city of the Lone Star State was dedicated to the glory of God and the preaching of His holy Word.

Pastor William Krueger of Our Savior's Lutheran Church, San Antonio, conducted the first service in Austin in February, 1969. At that service he was both organist and preacher. On the occasion of the dedication, Pastor Krueger again was the speaker. This time 85 members and friends of the congregation gathered to hear him speak the Word as given in Numbers, chapter 35, which speaks about the cities of refuge which the Lord God had established for His ancient people. Pastor Krueger reminded the congregation that their new chapel was for them and for all sinners such a City of Refuge where they could find forgiveness, safety, and hope in the Savior Jesus Christ.



Holy Word — Austin, Texas

On March 1, 1970, Pastor James Radloff was installed as the first resident pastor at Holy Word of Austin. In the fall of 1970 a tract of land was purchased on the rapidly growing north side of the city. Plans were submitted immediately for a parsonage with the garage area to be finished off for chapel use. However, the Lord had another plan in mind for our mission. In March, 1971, the congregation purchased a 24'x60' portable building for \$10,500. The purchase was made possible when this congregation of 30 communicants raised over \$7,000 personally and then received an interest bearing loan of \$4,500 from the Synod. After the building was moved to the church site, hundreds of man and woman hours of labor readied it for dedication on June 20. At present a parsonage is also under construction on the church property. When completed, the garage will at first serve as a Sunday-school area.

In its first regular morning worship service in its new chapel, following the dedication, the congregation had the joy of receiving 18 persons into membership, of whom seven were new communicants. One of the men who was baptized and confirmed in that June 27 service

spent Saturday building the baptismal font at which he was baptized.

We are thankful to all those who made our chapel possible, but chiefly are we thankful to our gracious Lord who is both the cornerstone and the solid foundation upon which our portable chapel stands.

JAMES RADLOFF

BETHANY MARKS FIFTY YEARS OF GRACE

The week of June 20-27, 1971, was chosen by Bethany Lutheran Church of Kenosha, Wisconsin, to thank and praise the Lord on the 50th anniversary of the organization and incorporation of the congregation. Two former vicars, Pastor T. Zarling and Graduate R. Ehlke; a son of the congregation, Prof. J. Sauer; and Pastors H. Wiedmann and F. Schulz proclaimed the precious Word at the festival services.

Bethany's history goes back to 1917. Services were begun in the fall of that year on the southeast side of Kenosha. Bethany had its own chapel from the very beginning, built for \$900 — \$500 was borrowed from the Church Extension Fund and \$400 from other sources. The chapel was erected on rented land, and had to be moved twice during the first three years. In 1920, lots were purchased on the corner of 15th Avenue and 74th Street, and the chapel was given a permanent foundation.

The congregation was also given stability when it was granted its own pastor that same year. Since the assignment given to this man by the Mission Board included the instructions to organize a school, Bethany has enjoyed the blessings of a Christian day school for the entire 50 years of its history. The congregation was organized in the spring of 1921; school began that fall.

Bethany began an extensive building program in 1953. This also included relocation to 75th Street and 22nd Avenue. A teacherage was built in 1953; a church and parsonage in 1954; a school in 1960-61; and a second teacherage was purchased in 1964.

Six pastors have served the congregation: Rev. E. Reim, the years of conception (1917-20); Rev. V. Brohm, the birth years (1920-28); Rev. W. Huth, a short pastorate (1928-30); Rev. W. K. Pifer, the years of trial and maturing (1930-51); Rev. F. Naumann, the building years (1952-68); and Rev. G. Enderle, 1969 to the present. Mr. G. A. Fuerstenau, principal of the school, has been with Bethany since 1948.

The anniversary offering is being set aside for a church building fund for "The Lutheran Church of the Abiding Word" of Somers, Wisconsin, a daughter congregation of the Lake Shore Circuit.

In its anniversary year Bethany numbers 880 communicants with 120 enrolled in the day school. May Bethany continue to serve the Lord as a "house for the poor in spirit."

We Turn to the Psalter . . .

. . . and Are Reminded of God's Gracious Desire to Save Sinners—Psalm 87

In Psalm 87 we have an example of something that occurs quite frequently in the Psalter, namely, that a thought expressed in a previous Psalm is repeated and developed more fully in the Psalm following. Psalm 86:9 joyfully announces that all the nations God has made will come and worship before Him and will glorify His Name. This glorious truth is elaborated upon in Psalm 87 with expressions of praise on the part of Zion herself over the promise that people from all over the world will be added to the Church. It is good for us to be made aware of the importance of evangelism efforts during all ages of church history. This Psalm certainly testifies eloquently to the fact that God's people (Zion) are to proclaim His name among all nations.

At first glance Psalm 87 may be rather perplexing to the average reader. It is not always possible to express clearly in another language the concise thoughts which the original Hebrew Psalm contains. The first two verses, for example, might better express the original if they were to read as follows: "The Lord loves His foundation in the holy mountains; He loves the gates of Zion more than all the other dwellings in Jacob." In verse 4, "Rahab" is a reference to Egypt, and the last part of the verse refers to the nations mentioned in that verse: "Each of these was born there."

But still we might ask, "What is the inspired Psalmist singing about in this hymn?" He is rejoicing over the miraculous transformation of those

who were at one time enemies of the Lord and of His Church. Even the Philistines, archenemies of God's people in the Old Testament, are mentioned among those who will be "born again." It is true that the New Testament doctrine of the "new birth" (e.g., John 3:3) is not enunciated as clearly in the Old Testament, yet the expressions used here in verses 4 and 6 surely refer to a spiritual transformation of unbelievers. A sinner who is born "into" Zion is spiritually reborn. He becomes a believing child of God. This is our God's will for all!

And doesn't verse 6 remind you of the "book of the living" (Ps. 69:28) and of the "book of life" (Rev. 3:5; 13:8; 17:8; etc.) into which are written the names of the people of God? Don't you agree that this Psalm is "full of Messianic anticipation, rich in evangelistic hopes, and deeply grounded in the insight that the inner sources of a man's life are transformed when he becomes a true citizen of Zion"?

"Glorious things of thee are spoken,
Zion, city of our God. . . ." (LH 469:1)

PHILIP R. JANKE

Direct from the Districts

Michigan

Ft. Walton Beach, Florida

We would like to introduce you to the G. G. Fischer family whose mailing address is 930 Beal Parkway North, Ft. Walton Beach, Florida 32548. When they resided in Slidell, Louisiana, they were instrumental in beginning the mission which has since become Crown of Life Ev. Lutheran Church of New Orleans. Having now moved to Ft. Walton Beach, Florida, they again opened their mobile home to provide a place of worship for their neighbors and interested parties. In a recent letter Mr. and Mrs. Fischer wrote as follows:

"If you are in the Ft. Walton Beach, Florida, area on a Sunday morning and want to attend church, you will worship in a mobile home. A group of Wisconsin Synod Lutherans are holding Sunday school, Bible classes, and worship services here.

"We are served by the Lutheran

Spiritual Welfare Commission, which twice a month furnishes us with a pastor from the New Orleans area. This is a five-hour drive for the pastor (D. Weiser). The other Sundays a layman (Mr. Fischer) conducts Bible class and services. We hold Sunday school under some shady pines with plenty of balmy breezes. The people in attendance, with the exception of one family, are Air Force personnel stationed at Eglin or Hurlburt Fields. Remember us in your prayers. Indeed, blest be the tie that binds our hearts in Christian love, the fellowship of kindred minds is like to that above."

The mailing address of the Fischer family is given above. Their location is Azalea Trailer Park, Lot 32, Ft. Walton Beach, Florida. With God's help and blessing this may very well be the start of a new mission. I am sure the Fischers would appreciate receiving the names of other Wisconsin Synod Lutherans or other interested people in their vicinity.

Northern Wisconsin

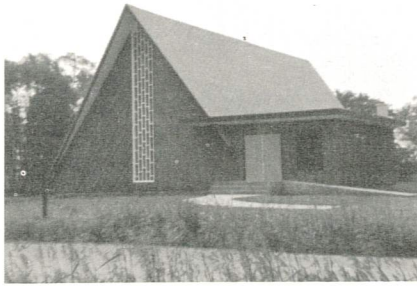
Shawano Dedication

On Sunday, June 13, 1971, friends and neighbors joined the 70 members of Divine Savior Ev. Lutheran Church, Shawano, Wisconsin, in giving thanks and praise to the God of all grace for permitting this congregation to erect a church building.

In three dedication services about 500 people were encouraged to continue in the proclamation of the Gospel, the very purpose of a Christian congregation's existence, and were also led by the speakers in the worship and praise of the Triune God. Speakers were Pastor C. Voss, visiting elder, Pastor M. Radtke, District Mission Board chairman, and Pastor R. Zimmermann.

The church is a typical A-frame structure that incorporates 4,818 square feet on two levels to provide room for eight Sunday-school classes, a pastor's office, and a nave with a seating capacity of 160. A loan of \$50,000 was received from the Synod's CEF and CEI Funds.

Divine Savior began as a preaching station six years ago with services



Divine Savior at Shawano, Wisconsin

conducted in a meeting room of a local bank. Pastor Roland F. Zimmermann served the mission from Bonduel, Wisconsin, until July 18, 1971, when the congregation received its first resident pastor in the person of Seminary graduate Ronald Muetzel.

Once again the Lord in His infinite wisdom has seen fit to bless the gifts and work of sinful hands that His "will be done." In this new church His name is being "hallowed" and His "kingdom" is continuing to "come" to such whom He has chosen in the Shawano area. All glory to the God of salvation!

Southeastern Wisconsin

Dedication at Ft. Wayne, Indiana

On May 2, 1971, the members of Beautiful Savior Ev. Lutheran Church of Ft. Wayne, Indiana, gathered to thank the Lord for enabling them to construct and dedicate a home for the use of their called servants of the Word.



Beautiful Savior's Parsonage

Mr. Bruce McComb of Huntertown, Indiana, was the contractor. His efforts, together with donated painting,

kept the price of the home at a reasonable figure, so that the mission required a loan of only \$21,400 from the Parsonage-Teacherage Fund of the Synod.

The parsonage is the first building constructed on the 4.2 acres of land the congregation purchased in north Fort Wayne. Currently the congregation worships at the downtown YMCA.

One week after they dedicated their parsonage, the members of Beautiful Savior were informed that the General Board for Home Missions had approved a loan for the construction of a chapel. The mission now looks forward to another dedication in the summer of 1972. Pastor Alan Siggelkow is the missionary.

CCC News

The District Evangelism Commission sponsored a canvass project at Hubertus, Wisconsin, on August 1. This is the third canvass project conducted in the District. In these efforts volunteers from our congregations work together with the District Mission Board. The Evangelism Commission is seeking to establish a reservoir of workers for such projects, to be known as the Christian Canvass Corps (CCC).

Western Wisconsin

Young Teacher Dies

June 15, 1971, was the day on which the Lord called to Himself the soul of our young brother, Mr. Richard Raabe of La Crosse, Wisconsin. Funeral services were conducted at Immanuel Ev. Lutheran Church, La Crosse, on June 18 by Pastor John Parcher.

Mr. Raabe was a graduate of Luther High School, Onalaska, and, in 1968, of Northwestern College, Watertown, Wisconsin. He then attended Bethany Seminary at Mankato, Minnesota, for half a year, after which he taught at Luther High School. At that time he underwent an operation for brain tumor, but recovered sufficiently to teach band and history for a time at the Christian day school of First Lutheran Church in La Crosse.

We express our sympathy to his wife Diane, to whom he was married

for three years, and to his parents, Teacher and Mrs. Lester Raabe of La Crosse. Mr. Raabe was born on December 15, 1946, and was 24½ years of age at the time of his death. The Lord's ways are different than our ways, but the Christian by faith calls them good and perfect ways.

The Old and the New at Milton, Wisconsin

Our cover picture presents the old and the new at St. John's, Milton, Wisconsin. The old church was dedicated in October, 1903. In October, 1969, ground was broken for the new church. Dedication took place on September 20, 1970.

Guest speaker for the morning dedication service was Pastor C. Mischke, president of the District, who spoke on Psalm 90:17: "The Real Beauty of Your Church." In the afternoon Prof. C. Lawrenz used Psalm 84:1-4 to proclaim: "How Amiable Are Thy Tabernacles, O Lord of Hosts."

The new house of worship is a brick structure with a modified A-roof of laminated wood arches and timber decking. The ends are of matte-finished porcelain veneer paneling with vertical batten strips of bronzed aluminum. The nave will seat 250, with provisions to seat an additional 100. The old church will continue to serve as an educational building and fellowship hall. St. John's numbers 330 members, of whom 240 are communicants.

As of September 1, 1971, Pastor Herbert C. Schumacher, pastor of St. John's Congregation, will retire from the active ministry. He served the congregation since November 12, 1922, a period of almost 49 years. The congregation honored its retiring pastor at a special service and dinner-reception on Sunday, August 1. Addressing the congregation and Pastor and Mrs. Schumacher on that occasion was Pastor H. Wicke of the Northwestern Publishing House. We wish Pastor and Mrs. Schumacher the blessings of God in their retirement years. They will be making their home at 403 Chicago Street, Milton, Wisconsin 53563.

(EDITORIALS — Continued from page 279)

of the spiritual. Jesus pointed the way to ultimate truth when He declared, "If ye continue in My Word . . . ye shall know the truth." The key is revelation and faith.

Pure science is knowledge. But revered as man's infallible and all-sufficient guide to truth it becomes the great modern superstition.

IMMANUEL FREY

† Pastor F. C. Dobratz †
1919 - 1971

Congregation, family and friends were shocked by the sudden death of Pastor Franklin Dobratz, 51, on Saturday, July 31. Pastor Dobratz was pastor of Immanuel Ev. Lutheran Church, Town of Farmington, Jefferson County, Wisconsin.



Pastor Dobratz, son of Mr. and Mrs. George Dobratz, was born on September 1, 1919, and baptized on September 28. After his confirmation in 1933 he attended Northwestern Preparatory School and Northwestern College, Watertown, Wisconsin, and in 1945 graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin.

His first parish was Grace Lutheran Church, Powers, Michigan, which he served from 1945-55. Since 1955 he preached the Word and distributed the sacraments at Immanuel's of Farmington.

He is survived by his wife, the former Marion Rubel, whom he married on June 24, 1945; two daughters: Mrs. Harry (Valerie) Mueller, and Vickie; two sons, Brian, serving in Vietnam, and Bruce; his mother, two sisters, and three brothers.

Funeral services were conducted at Immanuel Church on August 5, with burial in Concord. Conducting the services were Prof. George Baer and Pastor Alvin Schabow. We comfort ourselves with the text of the sermon preached by Pastor C. Mischke, president of the Western Wisconsin District. He chose the words of Isaiah 55:8,9: "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

G. BAER

ORDINATIONS AND
INSTALLATIONS

Ordained and Installed

Pastors

- Brug, John F.**, as pastor of Divine Charity Ev. Lutheran Church, Pittsburgh, Pa., and Faith Lutheran Church, West Newton, Pa., on July 18, 1971, by J. Graf, authorized by W. J. Zarling (Mich.).
- Buch, Donald R.**, as pastor of Mt. Zion Ev. Lutheran Church, St. Paul (Highwood) and of Salem Ev. Lutheran Church, Newport, Minn., on Aug. 1, 1971, by H. C. Buch, authorized by M. J. Lenz (Minn.).
- Dolan, David B.**, as pastor of Hope Ev. Lutheran Church, Hartford, Mich., on July 18, 1971, by E. Schaeewe, authorized by W. J. Zarling (Mich.).
- Koelpin, Daniel**, as pastor of Beautiful Savior Lutheran Church, Cincinnati, Ohio, on July 25, 1971, by O. Lindholm, authorized by W. J. Zarling, (Mich.).
- Mau, Kurtis L.**, as pastor of Mount Olive Ev. Lutheran Church, Graceville, Minn., and Bethany Ev. Lutheran Church, Clinton, Minn., on July 25, 1971, by M. Bradtke, authorized by M. J. Lenz (Minn.).
- Micheel, Virgil W.**, as pastor of Zion Ev. Lutheran Church, Garrison, Nebr., on July 25, 1971, by L. Gruendeman, and of St. Paul Ev. Lutheran Church, Gresham, Nebr., on July 25, 1971, by P. Zarling, authorized by G. E. Free (Nebr.).
- Sommer, Galen W.**, as pastor of Trinity Ev. Lutheran Church, R. 2, Winona, Minn., on July 25, 1971, by D. Fischer, authorized by C. H. Mischke (W. Wis.).
- Stadler, Richard H.**, as pastor of WELS Mission, Henderson, Tenn., on July 25, 1971, by J. Raabe, authorized by A. Buenger (S.E. Wis.).
- Vogt, John F.**, as pastor of Our Savior Ev. Lutheran Church, Jacksonville, Fla., on July 11, 1971, by L. Zwiag, authorized by W. J. Zarling (Mich.).

Installed

- Uhlhorn, Ronald W.**, as pastor of St. John's Ev. Lutheran Church, Pardeeville, Wis., on July 25, 1971, by M. Sordahl, authorized by C. H. Mischke (W. Wis.).
- Vomhof, Ervine**, as pastor of St. Luke's Ev. Lutheran Church, on Aug. 1, 1971, by H. Krause, authorized by C. Mischke (W. Wis.).

Teachers

- Fenske, James**, as teacher at St. John Ev. Lutheran Church, Two Rivers, Wis., on July 18, 1971, by R. Weber, authorized by K. A. Gurgel (N. Wis.).
- Heckmann, Bruce**, as teacher at Trinity Lutheran Church, Nicollet, Minn., on Aug. 1, 1971, by R. J. Polzin, authorized by M. J. Lenz (Minn.).
- Heiman, Gary**, as teacher at Immanuel Ev. Lutheran Church, Manitowoc, Wis., on July 25, 1971, by G. Unke.
- Schoeneck, Jonathan**, as teacher at Calvary Ev. Lutheran Church, Bellevue, Wash., on July 18, 1971, by P. Pankow, authorized by G. Frey (P.-N.W.).

CHANGE OF ADDRESS

Pastors

- Berger, James C.**
N88W17830 Christman Rd.
Menomonee Falls, Wis. 53051
- Brug, John F.**
902 Vine St.
West Newton, Pa. 15089
- Bruss, Wesley G.**
Box 442
Mission, S. Dak. 57555
- Filter, Herbert R.**
938 Crestland
Ballwin, Mo. 63011
- Fischer, Gerhard (em.)**
304 North Midway Ave.
Jefferson, Wis. 53549
- Koelpin, Daniel H.**
2741 Townterrace Dr., Apt. 2
Cincinnati, Ohio 45239
- Mau, Kurtis L.**
Box 6
Graceville, Minn. 56240

- Muetzel, Ronald M.**
829 E. Green Bay St.
Shawano, Wis. 54166
- Mutterer, Frederick A.**
Hamilton and Edgelawn
Fox Lake, Wis. 53933
- Rose, Roy H.**
409 N. 4th St.
Brainerd, Minn. 56401
- Stadler, Richard H.**
134 Elnora Dr.
Henderson, Tenn. 37075
- Teske, Melvin F.**
1202 Cornell Ave.
Yakima, Wash. 98902
- Vogt, John F.**
1732 El Camino Rd., Apt. 4
Jacksonville, Fla. 32216
- Waack, Ralph C.**
11024 Louis Dr. S.E.
Huntsville, Ala. 35803
- Widmann, Warren**
2655 NW Highland, Space 55
Corvallis, Ore. 97330

Teachers

- Bintz, Bruce**
6815 N. 60th St.
Milwaukee, Wis. 53223
- Boehling, Edward**
580 W19180 Janesville Rd.
Muskego, Wis. 53150
- Born, Silas**
2670 Milwaukee St.
Madison, Wis. 53700
- Brands, Leon**
2767 Prairie Dr.
Adrian, Mich. 49221
- Dobberstein, Thomas**
6031 31st Ave.
Kenosha, Wis. 53140
- Gaichas, Richard**
171 E. Thompson Ave., Apt. 1
West St. Paul, Minn. 55117
- Greenfield, Gary J.**
668 N. 77th St.
Milwaukee, Wis. 53213
- Heiman, Gary**
724 N. 10th St.
Manitowoc, Wis. 54220
- Lau, John**
5505 238th S.W.
Mountlake Terrace, Wash. 98043
- Meier, Jerold Edward**
1818 Atwood
Toledo, Ohio 43615
- Raschka, Mark**
414 W. 7th St.
Appleton, Wis. 54911
- Thompson, Prof. Lloyd**
501 College Ave.
Watertown, Wis. 53094
- Walz, Ervin**
1505 N. German
New Ulm, Minn. 56073
- Wierschke, Barry**
3766 E. Cudahy Ave.
Cudahy, Wis. 53110
- Willem, Paul**
2508 Meadow Lane
Manitowoc, Wis. 54220

SPANISH LANGUAGE MATERIALS

For those who may be in need of Spanish language materials to use in their parish work, we would like to make known to you that the following Spanish publications are now available from Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wis. 53208.

Tracts

1. Tu Pecado — Tu Salvador \$1.50 per 100
2. La Iglesia Luterana \$1.50 per 100
3. Queremos Que Usted Quienes Somos \$5.00 per 100
4. Quien Merece Ser Salvo? \$1.50 per 100 (NEW)
5. Cristo Crucificado \$1.50 per 100 (NEW)

Essays

1. En Esto Creemos \$.25 each
 2. El Proselitismo \$.35 each
 3. La Justificacion \$.35 each (NEW)
- H. A. Essmann, Chairman
Executive Committee for
Latin American Missions

CALL FOR NOMINATIONS — NORTHWESTERN COLLEGE

Additional nominations for the 30th professorship, which has been assigned to the field of high-school music, are hereby solicited from the members of the Synod.

Major areas of responsibility will be: teaching the high-school music classes, directing high-school choral organizations, and assisting in the supervision and instruction of applied keyboard music.

Nominations must be received no later than Sept. 14, 1971, by the Northwestern College Board of Control.

Pastor Walter A. Schumann, Jr., Secretary
612 S. Fifth St.
Watertown, Wis. 53094

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN DELEGATE CONFERENCE

Place: Zion Ev. Lutheran Church, Moberge, S. Dak.

Date: Sept. 14, 1971.

Time: 10 a.m. (CDT) with Communion service.
Preacher: F. Fedke (G. Geiger, alternate).

Agenda: Reports by the delegates to the August Synod convention.

Rev. Dennis A. Hayes, Secretary

MICHIGAN

GULF-ATLANTIC DELEGATE AND PASTORAL CONFERENCE

Date: Sept. 28-29, 1971 (lay delegates attend first day).

Time: 9 a.m.

Place: Mt. Calvary, Tampa, Fla.; E. C. Renz, host pastor.

Communion Service: Tuesday evening.

Preacher: G. Kionka (J. P. Meyer, alternate).

Agenda: Age of Confirmation, K. Peterson; Exegesis: I Tim. 4:11ff., M. Goeglein; Problems in Interpreting I Cor. 7, D. Weiser.

MINNESOTA

CROW RIVER POST-SYNOD DELEGATE CONFERENCE

Date: Sept. 12, 1971.

Place: St. Paul's, Litchfield, Minn. (S. Ramsey and W. Ripley).

Time: 2:30 p.m.

Agenda: Report from the 1971 Synod Convention.

Norman C. Kuske, Secretary

CROW RIVER FALL PASTORAL CONFERENCE

Date: Sept. 21-22, 1971.

Place: St. Paul's, Montrose, Minn.

Time: 10 a.m. (Communion service at 8 p.m., Sept. 21).

Agenda: Sermon Study Ezek. 3:17-21, by Pastor M. Scheele; Isagogical Paper on Malachi, by Pastor A. Frenz; Exegetical Paper on I Tim. 4:1-6, by Pastor R. Winters; Practical Paper: "God Given Powers of the Government" (Table of Duties Sec. III), by Pastor R. Reimers.

Norman C. Kuske, Secretary

NEBRASKA

COLORADO MISSION DISTRICT PASTORAL CONFERENCE

Date: Sept. 14-15, 1971; Opening Devotions at 10 a.m.

Place: St. John's Ev. Lutheran Church, Platteville, Colo. (W. W. Westphal, Pastor).

Communion Service: Tuesday, Sept. 14, 7:30 p.m.; Preacher: L. G. Ellenberger (H. G. Meyer, alternate).

Agenda: Various Reports; Essays: Word Study of the Word "Heavens" in Scripture, D. L. Bode; The Status in the Church of those Unscripturally Divorced, W. A. Krenke; Exegesis of I Cor. 15:23-28, R. V. Ash.

G. G. Ditter, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 42nd annual Lake Superior Sunday School Teachers' Convention will be held at Zion Lutheran Church, Peshtigo, Wis., on Sept. 19, 1971, at 2:30 p.m. The host pastor is Pastor Delton Tills.

Mrs. Raymond Thorsen, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: Sept. 13, 1971.

Place: St. Paul Ev. Lutheran Church, Hurley, Wis.

Time: Communion service at 9 a.m.

Speaker: H. A. Kahrs (D. Kock, alternate).

Agenda: Exposition of the Epistle of James by R. G. Koch; Exegesis of Eph. 5:8ff by E. Kock.

Walter Goers, Jr., Secretary

WINNEBAGO TEACHERS' CONVENTION

September 23-24, 1971

Martin Luther School, Neenah, Wis.

Thursday, Sept. 23

9:00 - 9:50 — Opening Devotion

9:50 - 10:30 — Announcements, Elections, Synod Delegate Report, District President's Report

10:45 - 12:00 — "Guiding Children to Apply Christian Principles to Their Social Life" — Prof. L. Huebner

1:00 - 1:30 — Displays of School Supplies

1:30 - 1:45 — Devotion

1:45 - 2:45 — "Physical Education for Girls" — Miss M. Meyer and Mrs. J. Haferman
"Physical Education for Boys" — L. Schneider and G. DeNoyer

3:00 - 3:30 — "Playground Activities" — M. Fluegge

3:30 - 4:00 — Business and Closing

Friday, Sept. 24

9:00 - 9:15 — Devotion

9:15 - 9:45 — Board of Education Reports (Synod and District)

9:45 - 10:45 — "Teaching the Doctrine of Justification at each Grade Level" — Prof. L. Schaller

11:20 - 12:00 — "Devotions in the Day School" — Mrs. R. Sontag, Miss M. Behnke, E. Schroeder, and A. Peter

1:00 - 1:30 — Displays of School Supplies

1:30 - 1:45 — Devotion

1:45 - 3:00 — "Techniques for Teaching Writing" — C. Sitz

3:00 - 3:30 — Business and Closing

T. Nommensen, Program Chairman

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: Sept. 14, 1971.

Place: St. John, Woodland, Wis.

Time: 9 a.m.

Preacher: N. Retzlaff (H. Schwertfeger, alternate).

Program: Exegesis of I Cor. 15:35-58, by E. Froehlich; An Evaluation of Good News for Modern Man—Today's English Version, by N. Retzlaff; Convention Report, by W. Bartelt and P. Huth.

Paul H. Huth, Secretary

METRO SOUTH PASTORAL CONFERENCE

Date: Sept. 20, 1971.

Place: Jordan Ev. Lutheran Church, West Allis, Wis. (F. Gilbert, host pastor).

Time: 9 a.m. Communion service.

Preacher: J. Wille (M. Westerhaus, alternate).

Agenda: Exegesis on Mark 2:13ff, E. Lehninger; An Evaluation of Early Communion and Late Confirmation, M. Westerhaus; Reports and Conference business.

Vaughn H. Vogel, Secretary

WESTERN WISCONSIN

CHIPPEWA RIVER VALLEY CONFERENCE

Date: Sept. 14, 1971.

Place: St. Paul's Ev. Lutheran Church, Ridgeland, Wis., A. E. Schulz, host pastor.
Time: 9 a.m. Communion service.

Speaker: H. Heckendorf (R. G. Hoenecke, alternate).

Proposed Agenda: Report by the Rev. Norman Berg, Executive Secretary, GBHM; Exegesis of II Timothy, by A. E. Schulz; Lutheranism and Society, by R. P. Otto; Review of Prof. J. P. Koehler's essay, "Legalism in an Evangelical Church," by E. E. Prenzlow; The Pastor's Stewardship of Time, by B. E. Stensberg; Mission Reports, by W. Lange and H. M. Schwartz; Synodical Information, by E. E. Prenzlow; Questions of Casuistry.

K. E. Schroeder, Secretary

ANNOUNCEMENT

The following have accepted calls to professorships at Martin Luther Academy, New Ulm, Minn., and will begin their work at the beginning of the 1971-72 school year.

Mr. Heine G. Schnitker, Manitowoc, Wis., has accepted the call to teach in the science department. Mr. Ervin Walz, Fairfax, Minn., has accepted the call into the English department.

In addition to the above professorships, Mr. Max Radloff, New Ulm, Minn., has accepted our call to serve as instructor of instrumental music during the 1971-72 school year.

Edmund O. Schulz
Board of Control
Martin Luther Academy

VISITING ELDERS

Newly elected Visiting Elders in the Southeastern Wisconsin District are the following: Pastor D. Kuehl, Dodge-Washington Conference; Pastor Donald Kolander, Metropolitan-North Conference; Pastor Harry Wiedmann, Southern Conference. Upon his return from Vietnam, Pastor Roland Ehke will continue to serve as Visiting Elder of the Metropolitan-South Conference. Pastor Marvin Volkman served during the interim.

APPOINTMENT

Teacher Donald Helwig as a member of the Southeastern Wisconsin District Board of Education. He replaces Richard Scharf, who resigned because of the press of other responsibilities.

Adolph C. Buenger, President

NURSES — L.P.N.'s

The mentally retarded and physically handicapped people at Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wis. 53094, urgently need registered nurses and L.P.N.'s. Please write to the above address or call collect (414) 261-3050. Ask for the Personnel Manager or the Director of Nursing.

HELP WANTED — MEDICAL DIRECTOR

Bethesda Lutheran Home, a Lutheran affiliated residential care and treatment facility for 660 mentally retarded children and adults, is looking for an M.D. to assume the responsibilities of Medical Director. These responsibilities include supervision and guidance of the physical care of the residents, administrative responsibility of the pharmacy, laboratory, and physical therapy sections, and the coordination of many medical consultants of whose services Bethesda avails itself.

Because of Bethesda's other available administrative staff, the Medical Director's position can well be defined as part-time (8-12 Monday through Friday, plus taking call). Time would be available for a half-time private practice in the Watertown area. (Watertown has just built a new hospital.) Salary is open.

Please contact the Personnel Manager at Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, Wis., or call collect 1-414-261-3050.

NAMES REQUESTED

WELS STUDENT CENTER, LA CROSSE, WIS.

The Wisconsin Lutheran Chapel and Student Center, 1530 Main, La Crosse, Wis., would like the names of students attending La Crosse State University. Send % Mr. Neil Scriver, House Manager.

GREATER BOSTON AREA

Students and other personnel of the WELS are invited to make Harvard Street Lutheran Church (ELS) of Cambridge, Mass., their church home while in the Greater Boston area. Please send names and address to the undersigned.

Pastor Paul G. Madson
30 Richfield Rd.
Arlington, Mass. 02174

GRAND ARMY HOME — KING, WISCONSIN

WELS residents of the Grand Army Home at King, Wis., will, upon request, be served by Pastor J. Diener of Waupaca, Wis. Pastors are invited to forward the names of WELS members who are at King to:

Pastor J. R. Diener
223 Badger St.
Waupaca, Wis. 54981
Tel. (715) 258-7203

PLACE AND TIME OF SERVICE

BRainerd, MINNESOTA

Christ Ev. Lutheran Church, 1009 S. Seventh St., Brainerd, Minn., has changed its time of service from 8 a.m. to 9 a.m. Sunday mornings, effective Sept. 12, 1971.

JACKSONVILLE, ILLINOIS

Taped services are held in Jacksonville, Ill., at 9 a.m. on the second, fourth, and fifth Sundays of the month. The undersigned conducts services there on the first and third Sundays at 7:30 p.m.

Names of persons interested should be sent to:

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

REQUESTS

COMMUNION WARE

Christ Lutheran Church, our mission in Brainerd, Minn., is in need of a used set of Communion ware. If anyone has such a set available, please contact:

Pastor R. H. Rose
409 N. 4th St.
Brainerd, Minn. 56401

GERMAN AGENDA

Any congregation still having a copy in good condition is asked to contact:

Pastor K. H. Neumann
P.O. Box 207
Zillah, Wash 98953

ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

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

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

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

WELS SOUL CONSERVATION

ATTENTION, PASTORS! If you are in doubt about where to send names and addresses of members who move, send them to the Synod's Soul Conservation office.

All names and addresses referred to us are filed for future use.

Names of all new missions and pastors starting them are kept on file.

Files are always open to mission board chairmen and pastors starting missions in new areas.

WELS Soul Conservation
10729 Worden, Detroit, Mich. 48224

NOTICE!

Pastor Karl Otto

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

Servicemen may phone Saigon PTT
22429 or visit Chaplain Otto at 329
Vo Tahn, Saigon.

Mailing address:

WELS Box 56, APO SF 96243

OFFERS

DRAPERY

The following are available to any mission congregation for the price of postage: 16 panels of drapers (46" wide x 37" long) and 4 panels (22" wide x 37" long) with rod-pocket tops (all dark green background with yellow, light green, and pink scenic print). Also 2 green stage curtains (pleated-top), each pleat 92" wide x 82" long. Please contact:

Trinity Lutheran Ladies' Aid
% Mrs. Vernon Fischer, Secretary
Johnson, Minn. 56250

COMMUNION SET

A Communion set, consisting of a pewter-tone chalice and paten are available to any WELS mission congregation for the cost of transportation. Please contact:

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

FLAGS

One nylon Christian flag and one U.S. 50 star flag (both with gold fringe); poles and stands for both included. To any mission congregation for cost of transportation. Contact:

St. James Lutheran Church
Rev. Russel G. Kobs
Box 261
Cambridge, Wis. 53523

PARAMENTS, ETC.

A set of white paraments for altar and pulpit and a pair of red velvet stage curtains and valance are available to any interested congregation for the cost of transportation. The stage curtains measure 8'7" in length, 11' wide at pleated top, 17'7" across the bottom; valance 19'x20". Available from Immanuel Ev. Lutheran Church, La Crosse, Wis. Please contact:

Mrs. Albert Schmeckpeper
1010 Gohres St.
La Crosse, Wis. 54601

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary
Mequon, Wisconsin

Tuesday, September 14: Opening service at 10 a.m.

Northwestern College and
Northwestern Preparatory School
Watertown, Wisconsin

Tuesday, September 7: Registration of new students at 9 a.m. Opening service at 2 p.m.

Dr. Martin Luther College
New Ulm, Minnesota

Saturday, September 11: Freshman registration, 1-4:30 p.m.

Sunday, September 12: Sophomore registration, 1:30-4:30 p.m.

Monday, September 13: Junior registration, 8:30-11:30 a.m. — Senior registration, 1:30-4:30 p.m. — Opening service at 7:30 p.m.

Michigan Lutheran Seminary
Saginaw, Michigan

Monday, September 6: Registration of new students, 8:30-11:45 a.m. — Registration of returning students in p.m.

Tuesday, September 7: Registration of returning students in a.m. — Opening service at 1:30 p.m.

Northwestern Lutheran Academy
Mobridge, South Dakota

Sunday, August 22: Registration from 1-4 and 7-9 p.m.

Monday, August 23: Registration from 9-12 a.m. and 3-5 p.m. — Opening service at 1:30 p.m.

Martin Luther Academy
New Ulm, Minnesota

Tuesday, September 7: Registration of all students, 8-11:30 a.m. and 1:30-4 p.m.

Wednesday, September 8: Opening service at 8:30 a.m.