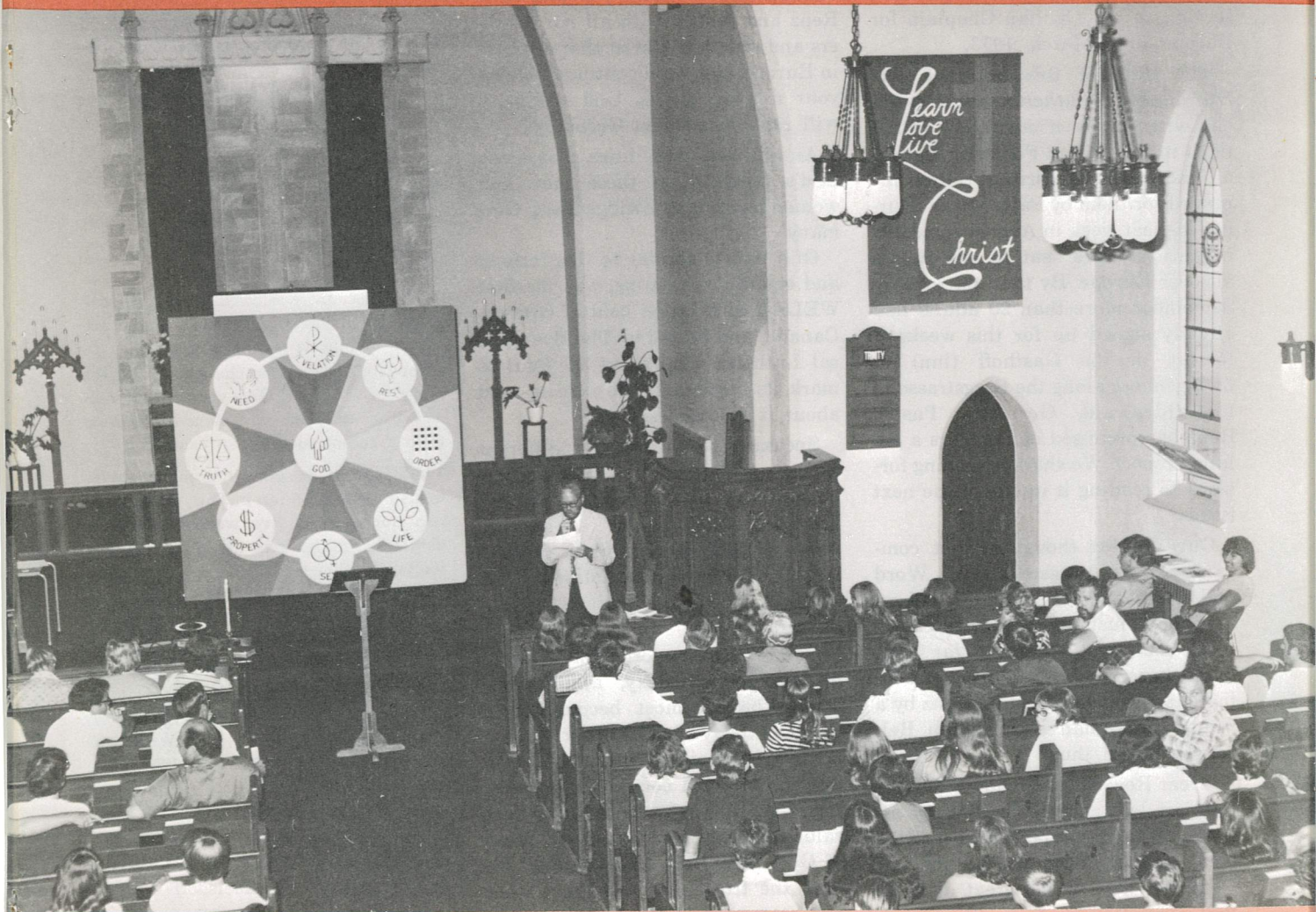


The Northwestern Lutheran

October 6, 1974



In This Issue —

- Fosdick Sermon on "Shall the
Fundamentalists Win?" page 313
- Welcome to Big, Wonderful Wyoming ... page 316
- International Youth Rally at Ottawa page 318



Briefs by the Editor

One of the many intensely interesting pieces of mail that come across my desk regularly is the monthly report which Chaplain E. Renz submits to the Special Ministries Board. As you recall, Pastor Renz has been serving as our Civilian Chaplain for Europe since March, 1973.

The date of this issue of *The Northwestern Lutheran* is the weekend when many of our fellow Christians in the Armed Forces in Europe are meeting in a spiritual retreat arranged for them by Pastor Renz. During the last week in August some 200 invitations were sent to our people all over Europe. By the first week in September more than 20 adults had already signed up for this weekend retreat in the Gasthoff (inn) in Zwingenberg along the Bergstrasse in the Odenwald, Germany. Pastor Renz has promised our readers a detailed report. We shall be looking forward to reading it in one of the next issues.

Our interest though cannot compare with the hunger for God's Word and the desire for Christian fellowship that must fill the hearts of our servicemen and others so far from home. Let me share with you a touching letter sent to Chaplain Renz by a young serviceman stationed in Belgium. It read thus:

"Dear Rev. Renz, I read with interest your last newsletter, and my attention was particularly drawn to the idea of a weekend retreat for our members. Due to the great distance that separates me from other members in Europe, I would very much enjoy the fellowship in our faith and look forward to meeting others from our churches back home. I have requested that I be free from duty on the first weekend in October, the dates tentatively planned according to the newsletter, and I will await further word from you as to the time and exact location. . . .

"I don't know if I ever relayed to you my appreciation for your personal visit to me this past summer. Your consideration and concern will always be remembered. My thoughts and prayers are with you and Mrs. Renz and indeed with all our brothers and sisters in Christ that are here in Europe. May God continue to bless your ministry to us. God willing, I will see you soon in Germany."

As you read these lines, please ask God's blessing on these men and women meeting at Zwingenberg, Germany.

Of a nature similar to this retreat, and equally as exciting, was the first WELS Youth Rally, held in Ottawa, Canada, and hosted by The Evangelical Lutheran Church of St. Paul to mark its centennial. Be sure to read about it in this issue.

Speaking to an entirely different concern is Prof. E. Kiessling's article on Fosdick's 1922 sermon, "Shall the Fundamentalists Win?" What he writes should be of intense interest for all who have been following the struggle in The Lutheran Church-Missouri Synod.

Unfortunately, words like Fundamentalists, orthodoxy, and conservatism have almost become nasty words in today's religious vocabulary. What they basically mean, however, reflects our own conviction, namely, that the Bible is to be taken at face value and read as the inspired Word of God. The Holy Spirit stands behind the truthfulness of every word and statement in it.

We hope and pray that that kind of fundamentalism, orthodoxy, and conservatism may continue to be the hallmark of our Synod, and pray that our former sister-synod may fight her way back to her former position. Early in our history Missouri was a source of confessional strength for us; we do well not to forget her in our prayers.

*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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THE COVER

Pastor John Lawrenz of Gainesville, Florida, addresses the 355 young people gathered at The Evangelical Lutheran Church of St. Paul, Ottawa, Canada, for the first WELS International Youth Rally. His topic was "Live Christ." The banner reveals the theme of the rally: "Learn, Love, Live Christ." For further details see pages 318 and 319.

THE NORTHWESTERN LUTHERAN

Editorials

Private or Parochial Nobody need be a detective to notice the popularity of private schools in many parts of the country. This phenomenon should make people committed to Lutheran parochial schools re-examine their purpose. For many are seeking our parochial schools for the same reasons private schools are popular, improved discipline, scholastic and moral standards.

But not one of these reasons is the real reason Lutherans operate a parochial school. Feeding Christ's lambs is not just another course of study with us, but a way of life. In the Lord's order of things this responsibility begins at home, "Ye fathers. . . ."

The Lutheran school at its best is a handmaid to the home, not a substitute. Luther laid his masterpiece, the Catechism, firmly into the hand of "the head of the house." Our teachers are not under contract to the ungodly but have an authority conferred upon them by *believers* through the Divine Call.

We cut the ground from under our own feet if we cater to popular tastes for "private" instead of "Lutheran parochial schools," if we water down the requirements of true religion to some non-denominational nonsense, if we flatter ourselves with enrollment statistics padded with whomever and whatever.

Aside from the confusion of fellowship and financial principles involved, we dare not lay upon small children the responsibility that should be shouldered by parents. People can and must be shown the untenable position of wanting for their children what they reject for themselves, seeking the fringe benefits of the faith without the faith, or buying for the price of tuition the byproducts of Christianity without the Christ.

John Parcher

No Progress Beyond The Truth There is a real estate company, advertised as nationwide in scope, called "Century 21." The individual who came up with that name is to be congratulated. It is an ingenious label. It is short and striking; and it rolls easily from the tongue. But above all, it carries with it a strong implication that this real estate company is far ahead of its time.

There has been tremendous progress in recent decades, particularly in scientific and technological fields. This leads quite easily to the impression that whatever is most recent is best and that, conversely, everything old is inferior because it is outdated.

This impression tends insidiously to carry over into religion. Thus, an ancient body of doctrine, such as Christian doctrine, and an age-old basis of faith such as the Scriptures, is no longer to be relied upon because it has

been supplanted by more modern (and, by implication, superior) religious views.

But to hold that all things are subject to progress and improvement is a fallacy. Truth is not subject to improvement, to cite a specific example. Truth is immutable. You cannot improve upon it. You can only accept it or depart from it. The unchangeableness of truth, as a matter of fact, accounts for the considerable progress experienced by the human race in the fields referred to above. Natural laws exist, and they can be applied successfully precisely because they do not change. Otherwise the astronauts would have missed the moon. Immutable truths were applied to get them there.

Similarly, Christian faith and doctrine are based upon truth unchangeable. "Thou art the same," the Psalmist declared of God. God (and man's relationship to God) is what the Christian religion is all about. And God does not change. He is the same today as He always was. It is only for us to know Him as He revealed Himself centuries ago.

You can project into Century 21. The truth will be the same then as it is now. There is no progress beyond the truth.

Immanuel Frey

Mission Festivals September and October are the traditional months for mission festivals in our midst. Are they still relevant?

Perhaps some of the younger members of our churches would opt for an ecology Sunday, a civil rights Sunday, an amnesty Sunday. It goes without saying that a concern for the world in which we live, a concern for the rights of others regardless of race or creed, a concern with healing the wounds of disagreement all are legitimate concerns. But the question is whether they rightly reflect the purpose God has assigned to His Church in the world.

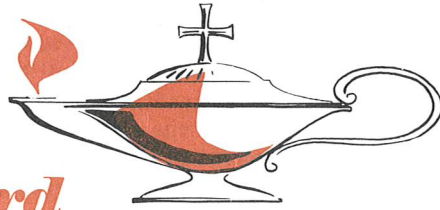
It's true, mission festivals are no longer what they were years ago, when they almost took on the nature of Christmas in summer. The mission festival was a time for pastors and their families to visit one another. They would come on Friday and go home on Monday. Congregations invited neighboring congregations to their services and to the smorgasbord called the mission festival dinner. In many cases it was the one Sunday of the year when a special collection was taken up for missions.

Today the situation is a different one. Giving for missions has been placed on a more systematic basis, and sermons on mission work are not restricted to once a year. Ease of transportation has made it less hectic to do our visiting at other times. Yet special mission festivals are still a good custom.

Mission festivals pointedly remind the worshiper that others need the message he is hearing. They impress on the congregation that it has a mission beyond its own confines. They are a special reminder for God's children that He has chosen them to be His witnesses, that He has appointed them to bring His supreme gift — forgiveness and salvation through Jesus Christ — to the attention of the whole world.

Yes, mission festivals are relevant. Let's retain them.

Studies in God's Word



The Christian and Trials

My brethren, count it all joy when ye fall into divers temptations; knowing this that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways (James 1:2-8).

Did you ever hear anything so strange? "Count it all joy," James said, "when ye fall into divers temptations (trials)." To some people that sounds about as sensible as stepping in front of an Amtrak train. It's one thing to have troubles, but quite another to be happy about them. For most people trials are experiences to be avoided at all costs or enemies to be averted by any means. So can James be serious? Is he being realistic when he commands us to rejoice in trials?

You'll notice James is not telling us to seek trials. Normal people don't seek problems or search out pain. James, however, is being very honest and realistic. He wants Christians to realize that they have no special inoculation which keeps all trials away. In fact, besides sharing in the sorrows and sufferings common to all men, Christians must often endure additional trial because they are connected with Christ. So it was with the Christians of James' day and so it is

today. With interest therefore we listen as James in his Course on Concrete Christianity speaks to us about the CHRISTIAN AND TRIALS.

Trials Develop Christian Patience

How were the believers of James' day to react to their many trials? Not in complaining pessimism, but cheerful optimism. When trials come, James would urge them, don't resent them as intruders, but welcome them as friends. When trials come, James told them, count it all joy, not because they've come, but because of what they can develop.

Trials can develop that beautiful trait called "patience." You might even call it "Christian staying power," the ability to meet the bitterest of life's blows with confident victory. Such staying power is not ours by birth. It needs to be developed in the crucible of life's crises and fired in the furnace of everyday living. Like the maturing oak it needs storm and stress.

The Christians of James' day had no corner on the trouble market. Our troubles are as many as the names we carry and as varied as the lives we lead. When those troubles come, our reaction is all-important. We dare not let those trials become wedges between us and our gracious God. They need to be kept on the outside and viewed from long range lest they depress our minds and damage our faith. What trials do *for* us is the important point, not what they do *to* us. It is in the troubled waters that Christians develop their "sea legs." There in the troubled waters, we learn that Jesus is both present and precious. When we learn to view our

trials as tools used by God to develop our Christian patience, we can find joy even in them.

Trials Deepen Christian Prayer

Perhaps you say, "I don't have what it takes to view trials in this way." You are right. By ourselves none of us have the wisdom to face trials properly. So we have to go to someone who does have it, to our God who "giveth to all men liberally and upbraideth not."

Our open-handed God gives wisdom to all who approach Him in faith. There will be no upbraiding from Him, no scolding about our lack of wisdom or childish requests. "Ask of God . . . and it will be given," James says, echoing earlier words of our Lord Himself (Matt. 7:7).

When we ask for wisdom, we are to ask in faith, not wavering in doubt. There is no rising in anticipation and falling in frustration, no "will He or won't He" in our prayers, just simple confidence that He who has given us His Son as our Savior will also give us wisdom to understand our trials in life.

When trials smash on the front doors and sneak through the back doors of life, how we need to deepen our Christian prayers! Sometimes in answer God will show us the why for a particular trial. And surely that is wisdom. Usually though, there's another answer He gives — the wisdom to trust Him in the dark until the light of eternity reveals all. Such wisdom God puts within our reach in His Holy Word. When we get on our knees in trials and pray, "Lord, give us wisdom," we are not fully praying until we open our Bibles. On its pages we find wisdom; from its words we get answers also for the trials of life.

A Christian farmer had on his barn a weathervane with the inscription "God is love." An ungodly neighbor scoffed, "So, God's love is as changeable as the wind." "No," the believer replied, "God is love no matter which way the wind blows." One look at our Savior on the cross and we know God is love. Only when we view our trials in the light of that love, will we be able to count them all joy.

Richard E. Lauersdorf

Fruits of the Spirit . . .

Faith

At first glance you might wonder why the Apostle Paul waits so long, in Galatians 5:22, before mentioning "faith" as a fruit of the spirit. How can a person display the true Christian virtues of love, joy, peace, long-suffering, gentleness, and goodness, if he has not come to faith in Christ?

After thinking about this for a while, however, you will no doubt begin to suspect that the word which is here translated "faith" in our Authorized Version may have different shades of meaning — as is true of many words in all languages. You may follow up this thought by comparing other translations of this verse. The word "faithfulness" is used in several versions, and the word "fidelity" in some, as translations of the Greek word "pistis."

Now the inspired Apostle's words become even more clear than before. Of course, saving faith is important. In fact, it is absolutely essential for a

person to possess that Spirit-given faith if he is to be able to look forward with complete confidence to the eternal mansions of heaven. But it is just because of such faith in his heart that the Christian will also exhibit "faithfulness" as another "fruit of the spirit." "Fidelity," "trustworthiness," "integrity," "loyalty" — this will be part of his reborn nature as a child of God. With all the dishonesty, deceit, fraud, cover-up, and disloyalty surrounding God's people today, the virtue of "faithfulness" shines forth as a beacon when the light of faith glows in the heart. And how we need that kind of light in this gloomy world! Even a modern popular songwriter recognizes that need when he says: "You can't be a beacon if your light don't shine." We may not approve of the grammar, or of other aspects of his theology, but "letting our light shine" by being trustworthy and always honest is an essential part of

our Christian living.

You may be lied about, but let it not truthfully be said that you are a liar. You may be cheated in business, but be very sure that you are not cheating when you sign that "Form 1040" or any other legal document. You may have had people go back on promises they had made to you, but continue to let it be shown that your word is always to be trusted. Property may have been stolen from you, but never forget what the Lord says about true Christian stewardship of our possessions. If you have ever been defrauded, don't let that nourish the temptation to go in on some "shady" deals yourself. One could continue indefinitely listing what the world does "if it can get away with it" in comparison to what a Christian will not want to do even if he could "get away with it." But here again it can all be summed up in the words of the familiar passage, "We love Him because He first loved us." If that love for Christ is in your heart, your life will glow with evidence of that love, not the least of which is "faithfulness."

Philip R. Janke

SERMONS THAT MADE CHURCH HISTORY



"Shall the Fundamentalists Win?"

Harry Emerson Fosdick, 1922

In our day we hear a great deal about doctrinal differences between so-called conservatives and liberals — or moderates — in the Lutheran Church. Fifty years ago, virtually the same differences were troubling members of Presbyterian and Baptist churches, though the two parties were then called Fundamentalists and Modernists.

The most prominent leader of the Modernists was a New York preacher, Harry Emerson Fosdick. It was he who brought the quarrel between the two factions to a head in a sermon that made church history. This is the way he introduces the story in his autobiography, *The Living of These Days*:

Fundamentalism in the country at large was growing increasingly self-confident, well-organized and cantankerous. . . . Thunder clouds were gradually filling the sky. One Sunday in May, 1922, I preached a sermon on "Shall the Fundamentalists Win?" Then the storm broke. . . . If ever a sermon failed to achieve its object, mine did. It was a plea for good will, but what came of it was an explosion of ill will, for over two years making headline news of a controversy that went the limit of truculence.

Although it set off "the hottest controversy that ever raged about any sermon in American history," Fosdick's sermon did present the issues of the conflict clearly and unmistakably.

No one who heard it or read it — a wealthy admirer had it printed and distributed in hundreds of thousands of copies — could henceforth be in doubt about what Modernists believed or did not believe.

For his text Fosdick had chosen the passage from the fifth chapter of *Acts* (verses 38 and 39) in which Gamaliel spoke to the Jewish leaders who proposed to slay the Apostles: "Refrain from these men and let them alone, for if this counsel or this work be of men, it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

Fosdick urged both Fundamentalists and Modernists to follow Gamaliel's advice, tolerate each other's opinions, and live together in peace. He admitted that "there are many opinions in the field of modern controversy concerning which I am not sure whether they are right or wrong, but there is one thing I am sure of: courtesy and kindness and toler-

ance and humility and fairness are right. Opinions may be mistaken; love never is."

Credit to the Past

He was ready to give full credit to those who held to the old opinions, for they "have given the world some of its noblest character and the most rememberable service that it ever has been blessed with." He warned Modernists that they could prove their case best "not by controversial intolerance, but by producing, with our new opinions, something of the depth and strength, nobility and beauty of character that in other times were associated with other thoughts" — meaning traditional doctrines. But to quarrel about these old doctrines, "when the world is perishing for the lack of the weightier matters of the law, justice, and mercy, and faith," was in Fosdick's view, to "play with the tiddledywinks and peccadillos of religion."

For many years Fosdick had taught courses in persuasive speaking at Union Theological Seminary, and he himself was a master of the art. He had the gift of presenting difficult theological questions in a popular style. His enemies said it was the gift of making the worse seem the better cause.

Fosdick's Creed

Just what, for instance, did Fosdick consider the "tiddledywinks and peccadillos of religion"? Nothing less than four doctrines that have always been considered cardinal articles of Christian faith: the vicarious atonement ("that Christ's blood, shed in a substitutionary death, placates an alienated deity"); the virgin birth of Jesus; the infallible Bible ("inerrantly dictated by God to men"); and the Second Coming of Christ. Fosdick did not believe in the literal truth of any of these articles, though he accepted some of them in a symbolic sense.

The Second Coming, he said, was nothing more than "the early Christian phrasing of hope for the victory of God and righteousness." He ridiculed Fundamentalists for taking it literally. "When they say 'Christ is coming,' they sit still and do nothing and expect the world to grow worse

and worse until He comes." But when Modernists say "Christ is coming," they say it with all their hearts, but they are not thinking of an external arrival on the clouds. . . . They mean that, slowly it may be, but surely, His will and principles will be worked out by God's grace in human life and institutions until 'He shall see the travail of His soul and shall be satisfied.'"

Battles Followed

Fosdick was mistaken in thinking that such unorthodox opinions would pass muster with the rank and file of conservative Christians. Though a Baptist himself, he was at the time "guest preacher" in the Old First Presbyterian Church of New York. Presbyterian Fundamentalists were therefore the first to call "Modernism's Moses" to account. Following the lead of their most prominent layman, William Jennings Bryan, they demanded that Fosdick either resign or join the Presbyterian Church and submit to its doctrine and discipline. Baptists soon joined the fray, one of them branding him a "Presbyterian outlaw" and a "Baptist bootlegger."

Fosdick did resign from Old First, much against the wishes of his congregation, but soon accepted the pastorate of the liberal Park Avenue Baptist Church. Under his guidance it developed into the famous River-

side Church, for which John D. Rockefeller, Jr., and other wealthy men built an imposing Gothic church that is still one of the showplaces of Morningside Heights in New York City. For many years his sermons from the Riverside pulpit not only attracted capacity audiences but were broadcast over a national network. His more than 30 books, including *The Meaning of Prayer*, which was translated into 17 languages, were read by millions. Though he lived to be 91, passing away in 1969, Fosdick never retreated from the Modernist position he had taken in the sermon of 1922.

What about the question he posed in that sermon: "Shall the Fundamentalists Win?" Have they won — or gained ground? No definitive answer can yet be given, since the struggle between conservatives and liberals still plagues the churches. An upsurge in conservative Christianity in the last few years may offer some hope.

If only our Synod were concerned, the answer to the question would be a ringing affirmative. Confessional theology, solidly based on the Bible, won the victory a century ago and has never been challenged among us since then. The prayer of WELS members is that through God's grace it may prevail.

E. C. Kiessling

THE NORTHWESTERN LUTHERAN THE JUNIOR NORTHWESTERN WISCONSIN LUTHERAN QUARTERLY THE LUTHERAN EDUCATOR

Our Synod's periodicals are an important link between the Synod at work and the individual Christian at home. Even as we wouldn't want to be without our church bulletins and, possibly, our monthly congregational newsletters, so we should look upon our Synod's periodicals as indispensable sources of information and uplift. All of them will help us to see how the Lord God in His grace is making use of us in the work of His vineyard.

Almost every issue of *The Northwestern Lutheran*, now in its 61st year, presents articles detailing how our Synod is responding to the Lord's working orders and sending His messengers into the highways and byways of this world to

gather souls for Christ. At the same time it helps to undergird our faith by presenting the truth's of God's Word. That makes of *The Northwestern Lutheran* a periodical that ought to be in every home of our Synod.

We are herewith urging our readers, our pastors, and our teachers to promote blanket subscriptions in their congregations. Let's take this matter up at the budget meetings this fall. Increasing the joy and Christian knowledge of God's people is just as important as repainting the trim on the property. In fact, that comparison limps decidedly.

And while you're at it, how about *The Junior Northwestern* for your grade-school children? It is printed monthly and

A Parish Pastor's Perspective

"The Lesser of Two Evils"

"I know the Lord is not happy that I left my wife and children," he said to his pastor, sadly. "But, He was not happy about the way we argued and fought day in and day out, either. Most of the time I was so upset I couldn't even pray right. I figure leaving is the lesser of two evils."

The lesser of two evils. You hear that a lot. Is it a valid line of reasoning for the Christian? Can it help a Christian in making the difficult decisions of his Christian walk? That depends on how the word "evil" is meant.

Sometimes people use the word "evil" loosely. They do not mean it in the usual Biblical sense, where evil is sinful, against the will and word of God. They simply mean something that is difficult and unpleasant. So, when a Christian is faced with making a choice between two paths that lead along difficult and unpleasant routes, but are not sinful as such, there is no reason why he can't choose the "lesser of two evils."

But where "evil" is understood to mean "that which is sinful," and the Christian finds himself having to decide between two things that strike

him as sins, he must exercise great care. Here again, it may be that one of the things that he feels might be a sin, is not really a sin. He may simply have that impression from a wrong understanding of what God commands or forbids. Over the years various religions have made laws which go beyond God's Word and have laid them on the conscience of God's people, saying it is "evil" to go against them. In this case, when the Word of God has made it clear to the Christian's conscience that one of the things he is choosing is not really sinful, he may then follow that course.

Both Choices Evil

However, when a Christian seems to be faced with two choices, and it is clear from the Scriptures that BOTH are evil and contrary to the will of God, then the Christian has no business choosing "the lesser of two evils." Why not? There are a number of reasons.

The first and most important reason is the clear command of our Lord in the Scriptures: "Abhor that which is evil; cleave to that which is good" (Rom. 12:9). Isaiah 7:15,16 shows that to refuse evil and choose good is a sign of maturity among believers. When the Christian is faced with two evils, he should flee both.

Less Dangerous?

The second reason lies in the nature of evil. It is like yeast working in a lump of dough — it seems to start small. One evil may appear less dangerous than another. But rest assured, every evil, if left to run its course, will lead a soul to destruction.

The third reason why the Christian should not try to choose between the lesser of two evils is the impossibility of determining which of the two evils is the lesser. Who should decide that? The Scriptures do not contain a handy list of sins divided into "major" and "minor." What individual, board, or commission should have the responsibility of setting the standards as to "greater" or "lesser"

sins? The Roman Church tried that some centuries ago. She divided sins into two groups, labeling the greater ones as "mortal," to be avoided at all costs, and the lesser ones as "venial," to be avoided if possible or convenient. Over the centuries that system has provided many a moment of gleeful delight for Satan and his troops. Let us not fall into that!

God's Way Out

What should the Christian do when he is confronted by two evils? He should flee them both and look for a third alternative which is not evil at all. We know that the Lord is not the Author of evil. But since evil has come into the world, He turns it to His advantage by permitting His Christians to be tempted and tested by it, for their own good. However, He has given us His absolute promise that, with the temptation, He will also provide a way out so that we can stand up under it (I Cor. 10:12,13). When the Christian is faced with two evils, he should not choose either one, but look for the way out that God has promised to provide. It will prove to be a way out that is not evil.

Finding the way out that God provides may require great personal sacrifices. But that should not surprise us. The Bible tells us that the Christian's walk is along a narrow path. His life is a constant fight against temptation. God nowhere promises that fleeing from evil will be convenient.

Many are the Christians who have made sacrifices in order to take the God-pleasing alternative. Some have sold their homes so they could move closer to an orthodox Christian school. Others have turned down a lucrative promotion because it meant moving away from an area where they could belong to a sound Biblical church. Still others have changed jobs in order to be able to worship and serve in their church. Many have sought extensive counseling help in order to square their marriages and family life with the will of God.

"The lesser of two evils" — this common phrase is often a vehicle for human reason to subvert God's clear word to His beloved people. Watch out for it!

Thomas B. Franzmann

costs \$1.80 per year. It offers articles of interest to that age group and seeks to tie them all together with the Word of God. The puzzles and things to do are an added incentive for children.

For a decidedly more theological fare — but not above the level of interested laymen — read the *Wisconsin Lutheran Quarterly*, available as are all of the periodicals through the Northwestern Publishing House. The price is \$4.00 per year. A reading of this *Quarterly* will assure you that the faculty of our Wisconsin Lutheran Seminary stands foursquare on Holy Scripture, something indeed to be grateful for.

The Lutheran Educator, at \$1.50 per year, is worth every penny to such who are interested in the Christian education of their youth. And who wouldn't be, seeing that the Lord has said, "Feed My lambs."

Make yours a home that reads all four periodicals. Do it today!

Welcome to Big Wonderful



It's a country known by the men who once roamed its borders. Men such as John Colter, the Sundance Kid, Jeremiah Johnson, and Jim Bridger. Today towns such as Cody, Laramie, and Cheyenne still remind us of the unique history of this state, and the colorful legends that make up that history.

By many Wyoming is still considered as synonymous with the West. Each summer during the last week in July, Cheyenne hosts the world famous Frontier Days featuring eight days of the world's best rodeo competition.

But our nation is presently looking to Wyoming for another reason. Beneath its grazing lands lie vast amounts of natural resources. Wyoming has the nation's richest treasure of high-quality coal and already ranks as the nation's leading producer of uranium. Wyoming is one state that can boast that its energy consumption is far below the amount of energy it produces.

However, we haven't invited you to look at this state because of the treasures that are buried beneath its surface. Rather, we would like to direct you to another treasure. That is the

treasure of our Lord Jesus Christ, and the Word He has commissioned us to proclaim. That is a treasure far more precious than all of this state's energy resources, for it is a treasure that gives spiritual life and spiritual energy.

New Area for WELS

Wyoming is a relatively new area into which the Wisconsin Synod is carrying this treasure. It began when families from Cheyenne were drawn together by attending worship services at our WELS church in Ft. Collins, Colorado. By the end of 1972, five families were driving this distance of 50 miles regularly. Then Pastor Lawrence Retberg of Ft. Collins received permission from the Colorado Mission Board to begin exploratory work in Cheyenne. On January 7, 1973, a congregation was organized bearing the name Good Shepherd Lutheran Church.

Evidences of the Lord's blessings were quickly apparent. By the spring of 1973 the communicant nucleus of the congregation had grown to 26. That spring also marked a major thrust in the life of the congregation

as it was granted mission and manpower status. Services at this time were moved from the Seventh Day Adventist Church to the Capitol Mortuary. The congregation received its first resident pastor when on July 7, 1973, Candidate Philip Schwerin was ordained and installed. At the same time worship services were moved to the basement of the Senior Citizen's Center in downtown Cheyenne. When altar and lectern were set up in the carpeted basement room, the area quickly took on a worshipful atmosphere.

Serves Large Area

Since that time the congregation has grown to 46 communicant members, as WELS families have moved into Cheyenne or have come to the local Air Force Base. Good Shepherd is a young congregation. The mean age of its members is around 22. It's also a congregation that is being asked to serve a large area — at this time the entire state of Wyoming. Just as the pioneers once opened up this area, so the Lord is now calling on us to work in this state and to preach His Word strongly and clearly to sinners in need of the cleansing blood of Jesus. The field is wide open for the spreading of that Word; some have estimated that the number of unchurched in and around Cheyenne is as high as 65 per cent. In a town of almost 60,000, it is a large mission which the Lord has placed before us.

Right now Good Shepherd is serving Laramie, located 50 miles to the west, as well as three families from Casper, Wyoming, a distance of 180 miles to the north. Cards keep coming to the pastor from our Soul Conservation Office giving names and addresses of other Wisconsin Synod members who are moving into the state to places like Gillette, Sheridan, and Moran. Some of these people are contacted by pastors from Montana or South Dakota if distance prohibits their being served from Cheyenne. In spite of the distance, the message of God's love must be brought to these people, to remind them of the eternal faithfulness God has pledged to them.

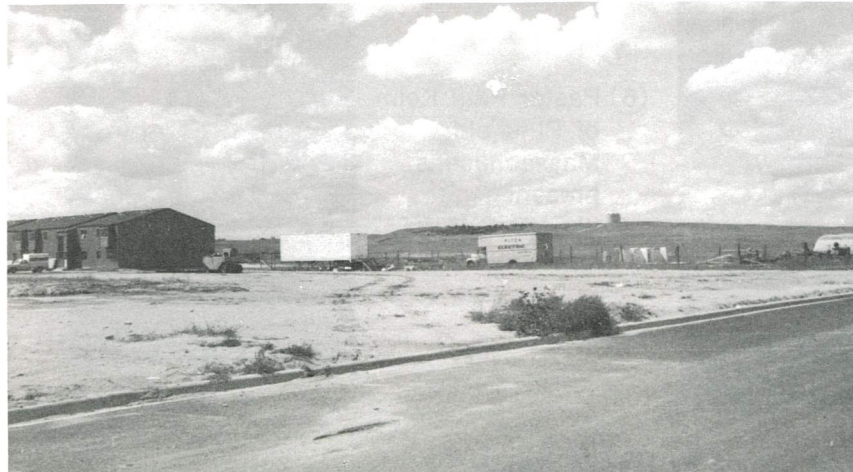


The Senior Citizens' Center, downtown Cheyenne, is the place where the members of Good Shepherd Lutheran are worshipping at present.



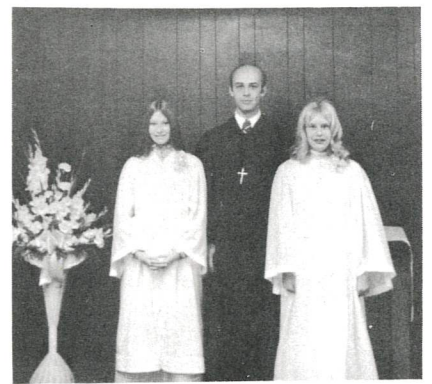
Members of Good Shepherd Lutheran.

Site of Good Shepherd's Future Home.



Looking Forward

To aid the congregation in its mission endeavors, Good Shepherd is looking forward to the time when it can obtain identity in the community. Just recently 1.7 acres of land (very expensive in Cheyenne!) was purchased in a new subdivision in the northeast sector of the city. In the near future an additional one-half acre will be added. But buildings are also needed to show a sign of permanence. The congregation, therefore, is pushing ahead with its building plans and has received approval to build a parsonage on its new property. We are all hoping to have



The 1974 Confirmation Class: Pastor Schwerin with Pamela Mau (left) and Tamara Krening (right).

the parsonage completed by Christmas. And we are praying that within a short time the Lord will also bless us with our own worship facilities to aid us in sharing the Gospel treasure with many who have not as yet come to know our Good Shepherd's saving love.

Among the members, however, there already exists a feeling of permanence. It comes from being bound together by God's Word and receiving spiritual growth from that Word. As in so many of our other states, so we in Cheyenne are also looking forward to the time when there will be more WELS churches in Wyoming — in Casper, in Rock Springs, in Jackson perhaps. In this land where but little grows on the prairie, we can rest assured that God's Word will spring up and bear abundant fruit.

Pastor Philip Schwerin

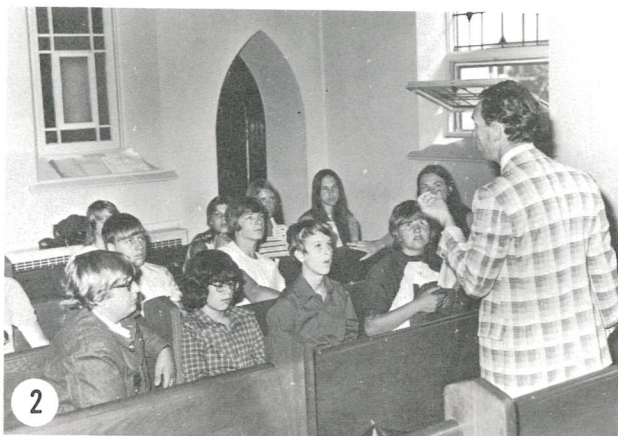
INTERNATIONAL YOUTH RALLY

sponsored by
The Evangelical Lutheran Church of
St. Paul — Ottawa, Canada



① Members of St. Paul youth group registering some visiting youth on Monday night of rally week.

② Pastor T. Photenhauer of St. Paul Congregation conducts a buzz group.



③ Vicar Richard Kogler of Juneau, Wisconsin, serves as a buzz group leader.



④ The men of St. Paul Congregation man the canteen during a welcome break in the sessions.

⑤ Ladies of St. Paul served more than 2,000 meals during the rally.



⑥ Pastor Paul Kelm of Pittsfield, Massachusetts, presents: "LOVE CHRIST."



All photos by Marvin Dason

The following is reprinted from
The Citizen, Ottawa, Saturday, Aug. 17, 1974

St. Paul Church centenary

Youth rally strikes happy note

It was November 14, 1874, when 40 men met at the home of Henry Haul on Cumberland Street to found a Lutheran congregation in Ottawa. They were Prussian settlers, seeking a new life after the Franco-Prussian war of 1870-71. That was really the beginning of St. Paul Lutheran Church, which later was erected on Wilbrod Street.

Now, 100 years later, it is time to celebrate the success of this church, begun by so few so long ago. The International Youth Rally is one of the ways St. Paul's is celebrating.

The theme of this rally, held from Aug. 13 to 16, was "Learn, Love, Live Christ." A total of 355 young people, aged 14 to 18, were registered last week, 300 of them from 15 states in the U.S., and the other 55 from Ontario and Quebec. They came in seven buses with 43 adult counsellors.

The youth are all members of the Wisconsin Synod, a type of 'parish' whose member churches in the United States and Canada follow a common doctrine of belief. St. Paul's invited them almost a year ago to send people to help them celebrate their centennial year.

This is the first such gathering of youth, both for St. Paul's and for the Wisconsin

Synod. And parishioners were pretty excited about it.

"I know it has been most successful so far," said Betty Martlock, in charge of publicity for the rally.

The reason for the rally, besides celebration, said Miss Martlock, is to gather the members of the same Synod together to experience Christian fellowship, and to discuss the validity of such rallies for leading youth to Christ.

"It's good. It's fun," said one Wisconsin boy.

"I think I'm learning something. It's a good idea," said a young girl from New Jersey.

The days were structured throughout the rally. The 300 youngsters were billeted in the homes of parishioners and were dropped off and picked up by their hosts each day.

Matins, or morning devotions, began at 9 a.m. in the church, with a different leader each day. Then 9:30 to 10:30 a.m. was the time of talks by leaders and discussion in small "buzz" groups by the teenagers. Lunch was usually provided by the Ladies' Aid, and afternoons and evenings were spent touring the city, taking boat trips on

the canal, visiting museums and having corn roasts and folk festivals.

Rally theme

It was a pleasant time. And each day was spent on a different aspect of the theme. Learn Christ — Love Christ — Live Christ.

Pastor G. Baumler, from East Brunswick, New Jersey parish, talked a little of this on the boat dock one evening as the day, after boat rides on the Rideau canal and the Ottawa River, was brought to a prayerful close, with Bible reading and soft song.

"All things belong to you," said the pastor to the crowd, "because you are Christians. You belong to Jesus Christ and that's why you have everything.

"The future is yours," he said, "as all events and circumstances in your life work together for God.

"All of creation itself is working together for your benefit . . . To Live is Christ."

By Pandora Ballard
Citizen staff writer

Program Leaders



Left to right: **front row:** Pastor D. Gieschen on Home Missions (Adrian, Michigan); Pastor J. Lawrenz on "Live Christ" (Gainesville, Florida); Pastor A. Zahn on "Learn Christ" (Chapin, Illinois); Pastor A. Mennicke on African Missions (Winona, Minnesota); **back row:** Pastor P. Kelm on "Love Christ" (Pittsfield, Massachusetts); Prof. D. Brick on DMLC (New Ulm, Minnesota); Pastor W. Fischer, Board for Parish Education (Brookfield, Wisconsin); and Teacher R. Pape on "Challenges to the Modern Christian as he Learns, Loves, Lives Christ" (St. Joseph, Michigan).

Planning for the Future

An ad hoc committee to promote future rallies was established. Members are: Rev. Paul Kelm, Pittsfield, Mass., chairman; Rev. Allan Zahn, Chapan, Ill.; Rev. David Schmeling, Lake Geneva, Wis.; Mr. Ernst Saar, Ottawa, Ont., lay representative; and Mr. Ken Kritsch, Ottawa, youth representative. Preliminary discussions point to DMLC at New Ulm as possible the next rally site.

Looking at the Religious World

information and
insight

Sexism and the RSV

The National Council of Churches' Division of Education and Ministry has established a task force to study sexist expressions in the text of the Revised Standard Version of the Bible. The NCC holds the RSV copy-right.

Apparently familiar verses such as, "What is man that Thou art mindful of him?" and, "Man shall not live by bread alone" are offensive to some advocates of women's liberation. The NCC is taking the charge of sexism seriously. Its task force will recommend alternate readings to eliminate alleged sex bias.

If members of the NCC's task force took the Bible seriously as the inspired Word of God, they would not seriously consider the charge of sex bias against it. The text God inspired in Psalm 8:4 says "man" not "people," and Jesus, using the generic term in Matthew 4:7, specifically said that "man shall not live by bread alone." That women and children are included is obvious to any sensible Bible reader. Jesus also taught us to pray to our Father in heaven. Is that biased too? God's revelation of Himself makes it apparent that He wishes to be known as a "he" not an "it."

Extremism of this sort prompts one to ask anew with the Psalmist, "What is man that Thou art mindful of him?"

Episcopal Priestesses — Yes or No?

As these words are written, the Episcopal House of Bishops is meeting in emergency session in Chicago to consider the problem posed by the ordination of 11 women as priests. The controversial ordination service took place without proper authorization in the Episcopal Church of the Advocate in Philadelphia in July.

At the most recent convention of the Episcopal Church (Louisville, October 1973) the House of Deputies re-

jected the recommendation of the House of Bishops favoring ordination of women to the priesthood. The Philadelphia ceremony flagrantly ignored the policy decision of the church's governing body.

It remains to be seen whether leaders in the church will be able to deal decisively and effectively with the revolt within its ranks. We wish the church's presiding bishop, John Allin, well as he faces up to this challenge of authority in his denomination.

The unilateral action of those who determined to proceed with the ordination of the 11 women is another symptom of the times in which we live. How does a church teach God's people the importance of doing all things decently and in order when leaders in the church seek to achieve their particular ends in a disorderly fashion?

The real question at stake in this controversy is not the authority of the church, but the authority of the Word of God. Does God decide whether women are to serve in the public ministry as pastors, or doesn't He?

The "Lausanne Covenant"

The International Congress on World Evangelization meeting at Lausanne, Switzerland, concluded recently with the ceremonial signing of a 2100-word document known as the "Lausanne Covenant." Executive Chairman of the Congress, Bishop John Dain of Australia, and Honorary Chairman Billy Graham led the delegates in signing the document with its 14 articles of faith.

Observers view the document as representing an approach to evangelization different from that of the World Council of Churches. The Congress apparently endeavors to counteract the liberal influence of the WCC with a more conservative emphasis.

The Lausanne Covenant affirms

"the divine inspiration, truthfulness and authority of both Old and New Testaments in their entirety as the only written word of God and the only infallible rule of faith and practice." The WCC allows for a more liberal view of Scripture.

The Lausanne congress also views the primary mission of the church differently than the WCC. The Lausanne Covenant sees evangelization in terms of personal faith in Christ and spiritual rebirth. The WCC on the other hand emphasizes social action at the expense of evangelism.

Many theological conservatives expect the new Covenant to serve as a rallying point for evangelical Christians committed to the task of proclaiming the Gospel to the world in this century. Leaders of the movement, however, are wisely avoiding the formation of an opposition organization to the WCC.

We are encouraged by many of the things which were said and done at Lausanne. Many of the participants hold the same view of Scripture we do and are determined to share Christ with a lost world.

Reports indicate that the congress failed to deal with significant doctrinal differences between Protestant participants. That was to be expected, and that is one reason our church was not represented. Congress participants refer to themselves as evangelical without defining what that term involves. We nonetheless thank God for Lausanne's counter-voice to the liberal, social-gospel voice of the WCC. At least the Lausanne testimony points men to their need for Christ as Savior from sin.

Joel C. Gerlach

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Direct from the Districts

Western Wisconsin

Ten Years at Weston, Wis.

Redeemer Ev. Lutheran Church of Weston, Wisconsin — next door to Schofield — was privileged to observe its tenth anniversary on August 18, 1974, with services at 10:00 A.M. and 2:30 P.M.

Guest preacher for both services was Pastor D. V. Schultz of Mesa, Arizona. Pastor Schultz helped Redeemer Congregation organize and was its first pastor.

The congregation held its first service in March, 1964, at the Weston Municipal Center. Groundbreaking ceremonies were held in May, 1965, on a two-acre site donated by Mr. and Mrs. Louis Carter, members of the congregation. The church was dedicated in April, 1966. Since then the congregation has grown from 13 families to over 75.

The Rev. Neil Hanson, present pastor of the congregation, writes: "God was our guest that day, and we pray He will remain present with us throughout all Redeemer's future years." Pastor Hanson also serves Grace Congregation in Ringle.

Emmanuel Ev. Lutheran Church, Stratford, Wisconsin, Celebrates 75th Anniversary

Emmanuel Ev. Lutheran Church, seven miles northwest of Stratford, Wisconsin, was privileged to celebrate the 75th anniversary of its founding on August 25, 1974.

In the morning service the congregation and its friends heard Pastor D. H. Kuehl, a former pastor of the congregation, remind them of "The Glory of the Church," using the words of Psalm 87 as his text. In the afternoon another former pastor, the Rev. Kent Schroeder, used the words of I Corinthians 1:21b-24 to help the congregation recall "Seventy-five Years of Glorious Success." The Rev.

Walter Koepsell, present pastor of the congregation, conducted the altar service in the morning and Pastor Edward Schaewe, at Emmanuel's from 1962 to 1967, served as liturgist in the afternoon.

Emmanuel Ev. Lutheran Congregation was organized on the day before Christmas in 1899 by a group of families in the rural area known as March Rapids. The congregation met in private homes and temporary facilities until a permanent building was erected in 1900. Moved across the highway to its present site in 1927, the original building with various improvements and additions still serves the congregation today.

Pastor Th. Engel guided the infant congregation from its birth until 1902. Since then the congregation has been served by the following: Martin Bunge, August Paetz, Walter Gutzke, Carl J. Bast, D. H. Kuehl, Alfred Pautsch, Edward Schaewe, Kent Schroeder, and Walter Koepsell.

Under the gracious guidance of God, Emmanuel Ev. Lutheran Church on its anniversary date had grown from 12 charter members to a total of 197 communicants, 277 souls.

SCHOOL VISITORS MEET

"Here am I, send me." These words from Isaiah 6 were the basis of the message Prof. Edward Lindemann, Dean of Students, Northwestern College, Watertown, Wisconsin, delivered at the opening service of the Sixteenth School Visitors' Workshop, which met August 13-15, 1974. He reminded those present that God's grace alone gives us the strength to carry out His call as pastors, teachers, and school visitors.

The Synod's Board for Parish Education conducts biennial visitor workshops for the purpose of assisting the 110 appointed school visitors in their important work. The school visitors have the assignment of observing our Synod's Christian day school teachers in their work and then meeting with them to offer encouragement and suggestions. Consultations are also held with pastors and principals. In these meetings each school's entire education program is discussed.

Strengths are noted and ways and means for improving the school's program are suggested.

About 115 men from all areas of the Synod were in attendance at the workshop conducted at Northwestern College, Watertown, Wisconsin. Of those attending, 102 were school visitors; three were professors from the Education Division of Dr. Martin Luther College, New Ulm, Minnesota; and ten were representatives from the District Boards for Parish Education. The District boards send representatives to the workshop because these boards are responsible for the visitation program in their Districts.

Two subject areas received special emphasis at this workshop. "The Teaching of Catechism" for grades five and six occupied more than four hours of time on the first day. Prof. Martin Albrecht, Wisconsin Lutheran Seminary, Mequon, Wisconsin,

first presented the matter theoretically and then taught a demonstration lesson, using a class of 11 local fifth-and sixth-grade pupils. The culminating activity for this section of the program was the developing of Catechism lesson outlines.

The second subject area receiving major attention was singing. Mr. Kermit Moldenhauer, teacher at St. Stephen's School, Beaver Dam, Wisconsin, used the 25 children of his school's Junior Choir to demonstrate the method of teaching singing which he uses. Posture, breathing, rote singing, rhythm, note reading by using syllables, and the use of hand signals were demonstrated and explained in a three-hour session Wednesday morning.

"An Evaluation of Recent Innovations in Instructional Organization and Procedure," a paper prepared by Mr. James Raabe, principal of St. Paul's School, Wonewoc, Wisconsin, described several innovations in education and evaluated them on the basis of our Christian philosophy of

VISITORS —

education. The paper encouraged the visitors to be thoroughly familiar with our Scriptural philosophy of education and sounded the warning that any innovation must be carefully examined on that basis. Unfortunately, many new ideas being tried in public education today are based on principles which are unscriptural. Mr. Raabe, however, also encouraged the visitors to examine the innovations carefully for another reason, namely, that some of the ideas may be adaptable for use in our Christian day schools. If new techniques help us achieve our objectives, they could very well be used.

In addition to the above, the following topics were presented and discussed: "Interscholastic Athletic Competition in the Light of the Total School Athletic Program," by John Gronholz, St. Paul School, Lake Mills, Wisconsin; "Organizing the Principal's Office Routine for Effec-

tive Administration," by Robert Stoltz, St. Stephen School, Adrian, Michigan; "Christian Guidance and Counseling of the Faculty," by Mr. Fred Matzke, Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin; "Use of Contemporary Bible Translations in our Schools," by Prof. Armin Schuetze, Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The Dean of Students of Northwestern Preparatory School, Prof. Martin Schulz, conducted the closing service. He encouraged the visitors to be faithful in their calling and reminded them that the Lord has promised to help them in their work. Mr. Gordon Follendorf served as organist for all services and devotions.

We pray our gracious God to bless the work done at the 1974 workshop so that it will be a source of spiritual, mental, and physical blessing to the children and teachers of the Christian day schools of our Synod.

L. Plath

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

ORDAINED AND INSTALLED

Pastors:

Krueger, Mark C., ordained and installed at Trinity, Temple, Texas, on August 4, 1974, by S. Krueger (Ariz.-Calif.).
Scherbarth, David R., ordained and installed at Good Shepherd, East Providence (Rumford), Rhode Island, on July 28, 1974, by K. R. Gurgel (Mich.).
Schwartz, David C., ordained and installed at St. Paul's, Manistee, Michigan, on July 21, 1974, by D. Heise (Mich.) [correction of notice in August 25, 1974, issue].
Zimmerman, Frederick P., ordained and installed at Peace Lutheran, Vancouver, Washington, on July 28, 1974, by F. P. Zimmerman (P.N.W.).

INSTALLED

Pastors:

Bartling, Mark F., installed as instructor at Luther High School, Onalaska, Wisconsin, on August 22, 1974, by F. Mueller (W. Wis.).
Kom, Reinhart, installed at Christ Lutheran, Big Bend, Wisconsin, on August 18, 1974, by D. Sabrowsky (SEW).
Rose, Ray, installed at Trinity, Bangor, Michigan, on September 15, 1974, by F. Toppe (Mich.).
Sachs, Roger L., installed as co-pastor at First Ev. Lutheran, La Crosse, Wisconsin, on August 25, 1974, by F. Miller (W. Wis.).

Teachers:

Bruner, James, installed at Salem, Edmonds, Washington, on August 25, 1974, by R. Baur (P.N.W.).
Cook, John K., installed at St. John's, Lake City, Minnesota, on August 25, 1974, by D. Gosdeck (Minn.).
DeNoyer, George, installed at St. Matthew's, Oconomowoc, Wisconsin, on August 18, 1974, by N. Paustian (W. Wis.).
Eaton, John L., installed as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 25, 1974, by R. Kobs (W. Wis.).
Egert, John, installed as instructor at Michigan Lutheran High School, St. Joseph, Michigan, on August 22, 1974, by H. Peter (Mich.).
Kruck, William, installed as instructor at Michigan Lutheran High School, St. Joseph, Michigan, on August 22, 1974, by H. Peter (Mich.).
Lemke, Carl M., installed as professor at Northwestern Lutheran Academy, Mobridge, South Dakota, on August 23, 1974, by D. Krenke (Dak.-Mont.).
Nolte, John P., installed as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 25, 1974, by R. Kobs (W. Wis.).
Prickett, Lowell, installed at Trinity, Kaukauna, Wisconsin, on August 25, 1974, by J. Mattek (N. Wis.).
Roehler, Martin, installed as principal at New Salem Lutheran, Sebewaing, Michigan, on August 18, 1974, by P. Huebner (Mich.).
Schmal, Daniel E., installed at St. Paul's, Norfolk, Nebraska, on August 18, 1974, by M. Weishahn (Nebr.).
Schwartz, Craig V., installed as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 25, 1974, by R. Kobs (W. Wis.).
Warning, Richard L., installed at Bethesda-Gethsemane, Cibecue, Arizona, on August 18, 1974, by R. Pagels (Ariz.-Calif.).
Weist, Larry, installed at Emanuel, Tawas City, Michigan, on August 18, 1974, by J. Rockhoff (Mich.).
Wilke, Russell A., installed at St. Peter's, Helenville, Wisconsin, on August 18, 1974, by H. Wiedmann (W. Wis.).

NOTICE

The Minnesota District has approved the formation of a new conference, named the Southern Conference. The Rev. Roger Zehms has been elected Visiting Elder and the Rev. Gary Kirschke, Assistant Visiting Elder.

G. A. Horn, President
Minnesota District.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

October 28 & 29, 1974.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board.

Carl S. Leyrer, Secretary
Board of Trustees

AUDIO VISUAL AIDS

"THE WELS FOUNDATION" (FS-60-WSF)

1974 20 min. 3³/₄ ips T & cassette color
Describes the services of the WELS Foundation, Inc., and gives advice on estate planning, making a will, how to invest in annuities, life agreements, and how to make gifts of stocks, real estate, life insurance, etc., for benefit to the donor as well as to the Synod for its work. Produced by the WELS Foundation, Inc.

"FISHERS OF MEN IN THE LAND OF 10,000 LAKES" (S-FOM)

1974 25 min. S & T & M color
The story of the missions of the Minnesota District-WELS. Additional sets of slides are now available. Order only from Audio Visual Aids, not from the District Mission Board.

CHANGES OF ADDRESS

(Submitted through the District Presidents)

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Tsuchiura Shi
Ibaraki Ken 300
Japan
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Weist, Larry
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Tawas City, MI 48763
Phone: (517) 362-2769
Wilke, Russell A.
Helenville, WI 53137

NEW W.E.L.S. CHURCHES

Names Requested

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.

Alabama	Mobile*
Alaska	Fairbanks*
Arizona	Paradise Valley
California	Fremont
	Mission Viejo
	Sacramento
	Sierra Madre
Colorado	Arvada/Westminster
	Colorado Springs
	Greeley*
Delaware	Wilmington
Florida	Beverly Hills
	Engelwood*
	Gainesville
Idaho	Boise/Nampa
Illinois	Bloomington/Normal
	Champaign-Urbana
	Crystal Lake
	Schaumburg*
	Springfield*
	West Chicago*
Iowa	Dubuque*
	Shenandoah*
Louisiana	Alexandria
Michigan	Holland
	Indian River
	North Pontiac
	Romeo*
	Taylor Twp.
Minnesota	Bemidji
	Eagan Twp.*
	Forest Lake
	Owatonna*
Missouri	Columbia*
	N. St. Louis County
	St. Charles County*
	St. Joseph
Nebraska	Scottsbluff*
New York	Long Island*
	Rochester*
	Schenectady
North Carolina	Raleigh
Ohio	Wooster*
	Youngston (Niles)
Pennsylvania	Altoona*
	Lehigh Valley*
Rhode Island	Providence
South Dakota	Huron
	Mitchell*
Tennessee	Memphis
Texas	Beaumont*
	Corpus Christi*
	Lubbock*
	San Angelo*
	Temple
Washington	Weslaco
	Spokane Valley*
Wisconsin	Vancouver
	Ashwabenon*
	Middleton*
	Prairie du Chien*
	Suamico
Wyoming	Cheyenne
Alberta	Edmonton*
Ontario	Orleans
	(Ottawa)

*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
3512 W. North Ave., Milwaukee, Wis. 53208

NAMES REQUESTED

CHARLOTTE, NORTH CAROLINA

Please send names of any WELS members or prospects in the Charlotte, N.C., area to Pastor John Guse, 6723 Formosa Drive, Columbia, S.C. 29206.

BLOOMINGTON-NORMAL, ILLINOIS

St. Mark Ev. Lutheran Church has changed its time of Sunday worship to 9:00 a.m. with Bible class and Sunday school following at 10:15 a.m. St. Mark is presently worshipping at "The Guest House," located at Emerson and Linden Streets. Please send names of any WELS members or prospects in the Twin-City area and/or of any WELS students attending Illinois State University or Wesleyan University to Pastor Steven Staude, 1011 Sheryl Lane, Normal, Illinois, 61761. Transportation to church is provided.

EXPLORATORY SERVICES

GREELEY, COLORADO

The Colorado Mission District Mission Board is conducting exploratory work in the Greeley, Colorado, area. Our WELS group there has chosen the name Shepherd of the Hills Ev. Lutheran Church and is renting the chapel of Our Savior's American Lutheran Church, 1800 21st Avenue, Greeley, for services. Worship is held each Sunday at 7:15 p.m. Anyone knowing of prospective members or students at the University of Northern Colorado is kindly asked to call or send pertinent information to: Pastor Lawrence Retberg, 4610 Hogan Drive, Fort Collins, Colorado 80521 (1-303-493-3999).

MIDDLETON, WISCONSIN

Exploratory services are being held in Middleton, Wisconsin, on Sundays at 8:30 a.m. and Sunday school at 9:30 a.m. at the Affiliated Bank of Middleton, 6300 University Avenue, Middleton. For information contact: Pastor Loren Fritz, R. 1, Box 220B, Prairie du Sac, Wisconsin 53578, or Mr. and Mrs. Robert Schmidt, 1611 Dohse Ct., Middleton, Wisconsin 53562, phone 836-8770.

TIME AND PLACE

CHAMPAIGN-URBANA, ILLINOIS

Bethlehem Ev. Lutheran Church of Champaign-Urbana, Illinois, is now conducting services in its own house of worship at 312 W. Elm Street, Urbana. Bible class and Sunday school meet at 9:30 a.m., and the worship service is scheduled for 10:30 a.m. Pastor Richard Raabe, Jr.

SCOTTSBLUFF, NEBRASKA

Hope Ev. Lutheran Church, Scottsbluff, Nebraska, is now conducting its Sunday worship at 7:00 p.m., with Sunday school at 6:15 p.m. The place of worship is the Spanish 7th Day Adventist Church at 19th Street and 11th Avenue. For more information contact Pastor Louis Sievert, Box 606, Batesland, South Dakota 57716 (Phone 605-288-1999).

NORTH ST. LOUIS COUNTY, MISSOURI

Redeemer Ev. Lutheran Church, the WELS mission in North St. Louis County, is conducting Sunday services at 9:00 a.m. at the Trio Restaurant, 7900 N. Lindbergh Blvd, Hazelwood, Missouri. Please send addresses of interested families in the St. Charles and Hazelwood, Missouri areas to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Mo. 63033 (Phone: 314-837-7489).

LOUISVILLE, KENTUCKY

Hope Evangelical Lutheran Church, our mission in Louisville, Kentucky, conducts worship services at the Jefferson City Farm Bureau Ins. Building, located at 730 Locust Lane. The services begin at 10 a.m. (C.S.T.). For more information, or to submit the names of prospects, write: Pastor James Castillo, 7020 Leisure Ln., Apt. A-11, Louisville, Kentucky 40229.

BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church, a WELS mission, is now worshipping at a permanent facility, 824 America Ave. (the former 7th Day Adventist Church) in Bemidji, Minnesota. The time of service is 9:00 a.m., with Sunday school at 10:00 a.m. As of Nov. 1 and through March 31, the time of service will be 9:30 a.m., with Sunday school at 10:30 a.m. For more information contact: Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601 (Ph. 218-751-6334).

HOUGHTON, MICHIGAN

Worship services for students of Michigan Technological University and area residents are being held every Sunday at 7:00 p.m. with Sunday school and Bible class at 6:00 p.m. Services are held at the Christian Science Church, 209 W. Montezuma, Houghton, Michigan. Names of WELS families or of interested persons in Houghton, Hancock, Calumet, Laurium, and L'Anse should be sent to: Pastor Paul E. Kante, Box 607, Stambaugh, Michigan 49964.

FORT COLLINS, COLORADO

St. Peter Ev. Lutheran Church of Fort Collins, Colorado, has moved to its newly completed church facilities located in South Fort Collins at 4610 Hogan Drive. For worship service information please contact Pastor Lawrence Retberg, 4610 Hogan Drive, Fort Collins, Colo. 80521 (1-303-493-3999).

HYMNS FOR THE 125th ANNIVERSARY SERVICE

The Commission on Worship has been asked to produce a suitable hymn (text and/or tune) and an anthem for the 125th Anniversary Service to be held in all of the WELS churches on Pentecost Sunday, May 18, 1975. We therefore ask our members who may be able to produce a hymn text and/or tune, or a suitable choir selection for this occasion, to submit such to the undersigned before December 1, 1974.

Prof. Martin Albrecht
11820 N Luther Lane 65W
Mequon, Wisconsin 53092

DMLC LADIES AUXILIARY

The Dr. Martin Luther College Ladies Auxiliary Fifteenth Annual Meeting will take place on Wednesday, October 9, 1974, at the College in New Ulm, Minnesota.

The meeting is scheduled to begin at 10:30 a.m., and will be preceded by a coffee hour from 9:30 to the time of opening. The order of business will include election of officers, selection of projects, campus tours, and a program by students. Closing is set for 3:30 p.m.

All women of Wisconsin Ev. Lutheran Synod congregations are invited to attend.

BEMIDJI STATE COLLEGE STUDENTS

Attention Bemidji State College students! You are cordially invited to worship with St. Mark's Congregation, Bemidji, Minnesota, at 824 America Ave. (the former 7th Day Adventist Church). The time of service is 9:00 a.m., with Sunday school at 10:00 a.m. As of Nov. 1 and through March 31 the time of service will be 9:30 a.m., with Sunday school at 10:30 a.m. If transportation is needed or more information desired, contact Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601 (Ph. 218-751-6334).

COLLEGIAN SEMINAR

The 4th annual Lutheran Collegians Christmas Evangelism Seminar will be held December 27-30, 1974. This year's theme is TALK ABOUT THE SAVIOR. Detailed information will be available later this fall through campus pastors or Ric Gudgeon, Rt. 2, Box 111, Cottage Grove, WI 53527.

REQUEST

Hope Ev. Lutheran Church, our WELS mission in Louisville, Kentucky, is in need of a baptismal basin and ewer. If your congregation has one which it can donate, please contact Pastor James Castillo, 7020 Leisure Ln., Apt. A-11, Louisville, KY 40229.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

DISTRICT PASTORAL CONFERENCE

Date: October 29-31, 1974.
Place: Emmaus Lutheran, 3841 W. Sweetwater Ave., Phoenix, Arizona.
Agenda: Pre-Marital Counseling: W. Meier; The Smalcald Articles: J. Gaertner; Exegesis of Psalm 2: F. Bivens; A Minister's Stewardship of His Time: M. Hallemeyer; Exegesis of Romans 5:10-21: W. Vogt. L. Lange, Secretary

MICHIGAN

DISTRICT TEACHERS' CONFERENCE

Date: October 9-11, 1974.
Place: St. Stephen Lutheran School, Adrian, Michigan.
Agenda: Good Works: D. Westendorf; Charismatic Movement: Dr. S. Becker; Creative Instruction in Primary Math: M. Spaude; Devotional Variety: panel — J. Schultz, L. Raether, E. Zickuhr; Beginning Wrestling in Elementary Grades: W. Hartman; Effective Faculty Meetings: A. Grohn and R. Stoltz; reports by chairman, vice-chairman, treasurer, DMLC, District Board for Parish Education, Certification, MLS, MLHS, Michigan District Stewardship Board, Synod Board for Parish Education, District president. J. Martens, Secretary

OHIO CONFERENCE

Place: Beautiful Savior, Cincinnati, Ohio.
Date: October 21-22, 1974.
Preacher: J. Brug.
Agenda: Exegesis of Romans 11:17-32: D. Erstad; The Influence of Eastern Religious Thought in America: F. Kneuppel. K. Grunewald, Secretary

DISTRICT SUNDAY-SCHOOL TEACHERS' INSTITUTE

Date: October 26, 1974; 9:15 a.m. registration.
Place: Emanuel Lutheran Church, N. Capitol and Kilborn, Lansing, Michigan.
Agenda: 10:00 Opening devotion.
10:30 Study of the Doctrine of Justification.
11:45 Lunch (bring your own sack lunch; beverage will be provided).
12:45 Practical Teaching Aids for the Sunday-School Teacher: I. Paap, DMLC student-teacher supervisor.
2:10 Psychology of the Student: D. Zimmerman.
3:20 Interesting Insights in the Holy Land: A Visual Trip to the Holy Land: Prof. H. Kaesmeyer.
Note: Registration fee is \$4.00 per person; register through your pastor. For more information, contact: Pastor John M. Graf Rt. 1 Sturgis, MI 49091

MINNESOTA

DISTRICT LUTHERAN TEACHERS' CONFERENCE

Date: October 17-18, 1974.
Place: Immanuel Lutheran School, Gibbon, Minnesota; L. A. Hohenstein, host pastor; J. Sonnemann, host principal.
Opening Service: Immanuel Lutheran Church, 9:30 a.m.
Agenda: Doctrine of the Angels: L. Zessin; Learning Centers: J. Hennig; Science as Process and Inquiry: P. Boehlke; sectionals, reports, business meeting. Irma Paap, Secretary

NEW ULM PASTORAL CONFERENCE

Date: November 6, 1974; 9:30 a.m.
Place: St. Paul's, New Ulm, Minnesota.
Preacher: B. Backer (L. Wurster, alternate).
Agenda: I Corinthians 5: R. Buss; Article IX of Formula of Concord: L. Wurster; Survey of the New Lectionary: D. Tiarks. L. Meyer, Secretary

NEBRASKA

ROSEBUD PASTORAL CONFERENCE

Date: October 8, 1974; 10 a.m. Communion service.
Place: Peace Ev. Lutheran Church, Carlack, South Dakota; David Haberkorn, host pastor.
Preacher: L. Sievert (W. Bruss, alternate).
Agenda: Purpose and Methods of Communion Announcements: W. Bruss; Exegetical Study of Ezekiel 34:1-31: R. Kugler. David D. Meyer, Secretary

DISTRICT TEACHERS' CONFERENCE

Date: October 17-18, 1974.
Place: Gethsemane Lutheran Church, Omaha, Nebraska; R. D. Roth, host pastor.
Agenda: Practical Application of the Fourth Commandment to the Lives of the Children: Pastor K. Bode; Teaching Music in the Multigrade Classroom: panel discussion by the Omaha teachers; Devotional Materials in the Multigrade Classroom: P. Glende; Criteria for Evaluating Math Texts: C. Mantey. Program Planning Committee

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: October 22-23, 1974, opening Communion service at 9:30 a.m. Eastern time.
Place: St. Paul's, Gladstone, Michigan.
Preacher: E. Lindquist.
Agenda: Genesis 45: J. Hering; Properly Dividing the Law and the Gospel in Our Preaching: R. Frohmader; A Study of the Word "Love" in John 21:15ff: P. Kante; James 5: J. Kingsbury; Augsburg Confession, Art. IV, Of Justification: A. Klessig; Is the Historical-Critical Method of Interpreting the Scriptures in Agreement with the Scriptures?: W. Steffenhagen. G. Gartman, Secretary

PACIFIC NORTHWEST

WELS AND ELS TEACHERS' CONFERENCE

Date: October 10-11, 1974; opening at 8:30 a.m.
Place: Parkland Lutheran School, Tacoma, Washington.
Agenda: Considerations When Selecting Textbooks: L. Plath, guest speaker; The Metric System: Wm. Habermann; The New Bible Translations and Paraphrases in the Classroom: Pastor H. Handberg; Mini-Seminars and Multigrade Teaching: Various Approaches to Teaching Bible History: Video-tape Presentation. Katherine Busch, Secretary

SOUTHEASTERN WISCONSIN

LAKESHORE AND WESTERN CIRCUITS OF SOUTHERN CONFERENCE SUNDAY-SCHOOL INSTITUTE

Date: Sunday, October 13, 1974; 1:30 p.m.
Place: First Evangelical Lutheran Church, Elkhorn, Wisconsin; F. Kosanke, host pastor.
Agenda: Missions in the Sunday School. Mrs. L. Rouce, Secretary

DODGE-WASHINGTON SUNDAY SCHOOL TEACHERS' INSTITUTE

Date: October 13, 1974; registration at 1:00 p.m.
Place: St. John's, Lomira, Wisconsin; N. Retzlaff, host pastor.
Agenda: Leading Our Children to Appreciate Our Wisconsin Evangelical Lutheran Synod and Its 125th Anniversary Celebration: Pastor Erwin C. Schewe; slide presentation on the Holy Land; business meeting. Mrs. J. Pieper, Secretary

EV. LUTHERAN SUNDAY-SCHOOL TEACHERS' INSTITUTE

Date: Sunday, November 10, 1974; 2:00 p.m.
Place: Jordan Ev. Lutheran Church, 1642 South 77th Street, West Allis, Wisconsin.
Agenda: "Science and the Bible, vs. Evolution": Pastor Luther Spaude, science teacher at Wisconsin Lutheran High School.
Note: The Executive Board of the Institute would like to invite nonmembers congregations to attend. M. L. Jodat, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: November 12, 1974; 9:00 Communion service.
Place: St. John's, Hwy. 41 and Oakwood Rd., Oak Creek, Wisconsin (K. Molkentin, host pastor).
Preacher: R. Michel (K. Molkentin, alternate).
Agenda: Exegesis of Romans 3: R. Pope; (Exegesis of Romans 4: K. Schroeder, alternative); Christian Liberty as Exercised by the Individual Christian: R. Gosdeck (discussion); (Investment for Retirement: Investment Counsellor, alternate); (Isagogical Treatment of Christ's High-Priestly Prayer: F. Schulz, 2nd alternate). K. E. Schroeder, Secretary

WESTERN WISCONSIN

WISILLOWA PASTORAL CONFERENCE

Date: October 7-8, 1974; noon to noon.
Place: St. Paul's, Moline (R. Bitter, host pastor).
Preacher: F. E. Bartling.

Agenda: A Study of the ILCW Lectionary Series: V. H. Prange; Exegesis of Matthew 22:15-22: A. Zahn; Mixed Marriages (Topic Discussion): D. N. Rutschow.
Note: Please excuse to the host pastor D. N. Rutschow, Secretary

CENTRAL PASTORAL CONFERENCE

Date: October 22, 1974; 9:00 a.m.
Place: St. Luke's, Watertown, Wisconsin.
Preacher: R. Lauersdorf (H. Fritze, alternate).
Agenda: Exegesis of I Corinthians 2: C. Toppe; Is There Merit in the Proposed 3-year Calendar and Lectionary?: R. Uhlhorn. R. Ehlert, Secretary

WISCONSIN STATE TEACHERS' CONFERENCE WISCONSIN LUTHERAN HIGH SCHOOL MILWAUKEE, WISCONSIN

Thursday, November 7, 1974
9:00 Opening Service: H. Wicke
10:15 Announcements and Elections
10:30 Practical Applications of the Teacher's Call: J. Gerlach
11:45 Noon Hour and Displays
1:30 Devotion
1:40 Board for Parish Education Report
2:10 Reports for DMLC and NWC
2:30 Move to Sectionals
2:45 Sectionals

Friday, November 8, 1974

9:00 Devotion
9:15 Business Meeting
10:00 Move to Sectionals
10:15 Sectionals
11:30 Noon
1:00 Sectionals
2:15 Return to Auditorium
2:30 Unfinished Business and Closing Service
K. Blauert, Secretary
Program Committee

APPOINTMENTS

The Rev. Marvin Doelger has been appointed Visiting Elder of the Red Wing Conference and the Rev. David Gosdeck, Assistant Visiting Elder.

G. A. Horn, President
Minnesota District.