

The Northwestern Lutheran

November 2, 1975



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Briefs by the Editor

One of the monumental accomplishments of Dr. Martin Luther, and of major importance to the cause of the Reformation, was his translation of the Bible into German. He translated the New Testament in 1522 during his stay in the Wartburg. The complete Bible in German came out in 1534. Luther continued to improve his translation virtually to his dying day.

Luther's was not the first translation of the Bible into German. That appeared early in the fourteenth century and, after the invention of printing, went through 18 editions, 14 of which were in the High German dialect and four in the Low German. This version of the Bible lacked the idiomatic charm of Luther's translation and was translated from the Latin Vulgate, instead of from the original Greek and Hebrew.

Today we live in an age of new translations. There are so many that it almost becomes confusing. However, the very fact that there is a demand for these translations demonstrates that the King James Version is no longer as well understood as it once was. English has changed con-

siderably since 1611.

Some of the newer translations are more reliable than others, depending on the theological bent of the translators. Among such whose translators take a very high view of the inspiration of the Bible are the *New American Standard Bible* (Creation House, Inc.) and *The New International Version* (Zondervan). The latter at present is available only in the New Testament. Work on the Old Testament, however, is progressing rapidly.

Another translation you may be interested in acquiring is the one by the late Dr. William Beck of the Missouri Synod. His New Testament has been available since 1963. Presently Dr. Beck's translation of the entire Bible is being printed under the auspices of *Christian News*. Dr. Beck's translation is thoroughly Christ-centered.

Until December 1, *Christian News* is offering *An American Translation* at the prepublication price of \$3.00 per copy for the paperback version and \$4.95 per copy for the hardcover version. You may order it through *Christian News*, Box 168, New Haven, Missouri 63068.

*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*

The Northwestern Lutheran

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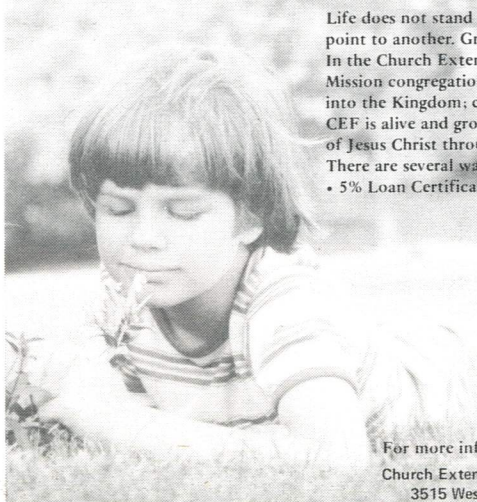
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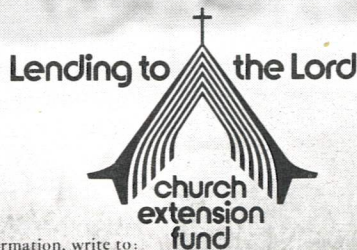
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If it's alive, it's growing...



Life does not stand still — it grows. It moves, progresses from one point to another. Growth is inherent in life, it is the evidence of life. In the Church Extension Fund, there is ample evidence of life: Mission congregations are being formed; souls are being brought into the Kingdom; churches and chapels are being built. CEF is alive and growing because people are investing in the work of Jesus Christ through the "Lending to the Lord" program. There are several ways that you can be part of the growth:
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The Cover

Illustrated is the tasteful remodeling of Rockwood Lutheran Church, Route 4, Manitowoc, Wisconsin. From the outside, Rockwood Lutheran is "one of the many little, old, quaint churches that dot our countryside." Inside, it is evident, the old church has received a new modern look — quite a change from an interior whose walls and ceiling back in 1914 were originally covered with embossed steel. (See page 355.)

THE NORTHWESTERN LUTHERAN

Editorials

The Right Approach Alexander Whyte once said a wise thing: "You can read the Bible as a lawyer reads a will. Or you can read it the way an heir reads the will."

So it is. One can handle the Scripture in a legal, mechanical, externally correct way — and never be blessed by it. Or, like a child of the Father, one can receive it happily, gratefully, and humbly.

The scribes of Jesus' day knew how to handle the Scripture but were not handled by it. The Pharisees honored the Word but in a way that suited their purposes. The Sadducees simply sat in judgment on Moses and the Prophets.

The drama was played out again in Luther's day. Roman, French, German, Swiss, Dutch, and English reformers all used the Scriptures. And no wonder, for there is only one Bible. But how different was their approach!

All that we see today, around us and in us, is a rerun of that same old scenario. We must guard against merely "using" the Scripture to suit our ends, making of the Father's Word an arsenal of Bible bullets to fire at opponents, or coldly cataloging the doctrines as proof of our correctness.

God sent "strong delusion" upon the followers of Antichrist "to believe a lie," not because they had no Truth, but because they approached it wrongly. "They received not the *love of the truth*."

We are heirs who have much to receive and who do not yet possess all that God can give. Let us approach the Truth on God's terms: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word"!

John Parcher

Judgment on the New Morality Last spring, *Today's Health*, published by the American Medical Association, carried an article entitled "The Venereal Disease of the New Morality." This sexual disease, called herpes virus Type 2, is causing genuine alarm among public-health experts. In its initial stages it is extremely painful — but pain may be the least of its consequences. Women infected with herpes have a miscarriage rate more than three times that of the general population. Even when the pregnancy is extended to full term, the process of birth may expose the child to the virus, causing its death or irreversible brain damage. There is a strong suspicion that the infection may lead to cancer in both men and women. Worst of all, herpes, which is a recurring type of disease, is still incurable. Once you have it, you have it for life.

This frightening disease, once rare, is now spreading even more rapidly than the well-known venereal diseases. This epidemic is a major consequence of a breakdown in sexual morality. Taught dishonestly by their schools, incited by writers and publishers and producers whose moral principles were spawned in hell, a generation of young people is recklessly abandoning continence and chastity. Casual and almost promiscuous in their sexual encounters, millions of young people, and many of their elders, are spreading the herpes virus like wildfire.

Do those who defile the minds of our youth imagine that there will be no day of reckoning for their guilt? Do those who laugh at "puritan" morality, and who give their lusts and desires free rein, think that they can smash God's laws with no concern about consequences? If they will not heed the "thou shalt not" of the Lord, but go on sinning with and against their bodies, He can use their own bodies to scourge this lesson into their souls. "Be not deceived; God is not mocked."

Some day Merck or Upjohn may develop a vaccine for herpes virus Type 2. Unrepentant sinners who serve their sex glands may then escape the judgment of this disease, but they will not escape God's judgment. "Though hand join in hand, the wicked shall not be unpunished." God's judgment will strike in ways the sinner does not imagine and from which he cannot escape.

Carleton Toppe

New But Not Improved "New and improved" is a favorite catch-phrase of advertisers. The first word just about says it all. If it's new, the implication is, it is improved.

Modern people, conditioned to progress in certain areas — notably in science and technology — are apt to look with amused condescension or downright contempt upon almost anything developed prior to the twentieth century.

Moral and spiritual values have not been left untouched by this presumptuousness. The very terms "new morality" and "new life-style" tend to dismiss the old as inferior and to hallow the new as improved.

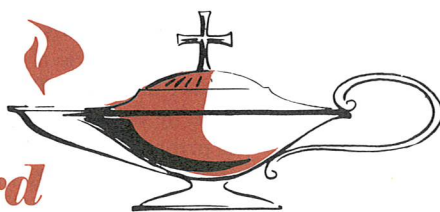
The superiority of the new, however, is by no means uniformly established by the facts. In the wake of two recent attempts in quick succession upon the life of the President of the United States and the capture of a remnant of a group of revolutionaries avowedly dedicated to treason and violence, a newspaper editorialist is moved to wonder sadly, "What has happened to American education, to family life, to religious and moral values during the past decade or two?"

We can add a question of our own: If the radical changes in moral values, life-styles, and religion are so superior to the old, why do crime, violence, fear, and unrest increase at such an alarming rate as the new takes over?

Indiscriminate association of "improved" with "new" can have an eroding effect upon Christian faith and doctrine among the unwary. As heirs of ancient promises through "the faith which was once delivered unto the saints" we need to watch it. "Improved" does not necessarily follow "new" in logical order.

Immanuel Frey

Studies in God's Word



The Child of God In the Home

Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them (Colossians 3:17-19).

When St. Paul says, "Whatever ye do," he is addressing himself to every phase of a Christian's life, whether it be in the public eye or in the privacy of his own home. Speaking of Christians in the home, St. Paul centers his attention on the relationship of husband and wife, of parents and children, and of masters and servants. Let us, for the present, restrict ourselves to the first of these.

Marriage a Universal Gift

Marriage is not limited to children of God. It is God's answer to a basic need of mankind, disclosed already in the Garden of Eden when God declared, "It is not good that the man should be alone; I will make him a help meet (suitable) for him." Marriage is God's gracious provision for companionship as well as the setting in which He is pleased to grant His blessing of children for the continuation of the human race. Marriage is a universal gift to mankind. But does its universality mean that marriage is everywhere the same for everyone? Not when we recall Paul's words, "Whatever ye do in word or deed, do all in the name of the Lord Jesus." That raises Christian marriage above other marriages. The contrast is not merely between Christian

homes and those of unbelievers who may quarrel and fight, or be unfaithful, or lightly set aside their vows in divorce. Rather, in the Christian home the whole relationship between husband and wife is changed. It reflects itself in their set of values, in how they talk to one another and how they treat each other.

Christian Submission

With remarkable brevity Paul describes the roles in Christian marriage. To wives he says simply, "Submit yourselves unto your own husbands, as it is fit in the Lord." Despite modern objections, St. Paul states a key ingredient of Christian marriage when he describes a wife's role as one of being submissive to her husband. It should be noted at once that being *submissive* is not to be equated with being *inferior*. Before God "there is neither male nor female" for "we are all the children of God by faith in Christ Jesus" (Gal. 3:28,26). Spiritual equality, however, does not overthrow the order established at creation, nor does it set aside God's clear statements that in marriage the greatest blessings are derived from a relationship in which a wife follows the leading of her husband. That submission is indeed God's will and not merely a male chauvinist view is abundantly clear in His Word (Gen. 3:16; Rom. 7:2; I Cor. 14:34,35; Eph. 5:22-24; I Tim. 2:11-15; Titus 2:5; I Pet. 3:1-6).

Christian Leadership

But what sort of leadership is it that the Lord is looking for in Christian husbands? Significantly, the

counterpart to Paul's directive to wives is not, "Husbands, lord it over your wives! Keep them in subjection!" but rather, "Husbands, love your wives and be not harsh toward them." The best commentary on these words are St. Paul's own words in Ephesians 5:22-34. That a husband's treatment of his wife is to reflect kindness, consideration, gentleness, dignity, affection, and love is obvious from the comparison the Apostle there uses, for he says, "Husbands, love your wives as *Christ also loved the Church.*" As unthinkable as it is that Christ should turn upon and exploit His Church, so inappropriate would it be for a Christian husband to mistreat his wife. Such leadership would not be "fit in the Lord."

Christian Cooperation

But what is "fit in the Lord"? To answer that we need to go back to Paul's words, "Do all in the name of the Lord Jesus." That makes a home truly Christian. In Christ's love for His bride the Church, husbands and wives have a pattern of what their own love ought to be. But Christ is not only a pattern; He is also the power that enables the Christian husband and wife to conform to that pattern. In Christ they are new creatures. Their thinking has been changed to conform to that of their Master, so that they delight to do His will. And when it is *His* will that both seek, then it will not be a tyrannical leadership to which a wife is to submit. Rather, in seeking to do God's will and together looking for answers from His Word, husband and wife will be in agreement on the answers that God gives to such important matters as children, discipline in the home, stewardship of money and time, and the like.

We live in an age when "liberated" opinion would have us believe that marriage is a trap, a degrading relic of the past, fit only to be discarded if it cannot be updated. Such opinion does not square with what Paul tells the Colossians. Nor will it be the opinion of Christian husbands and wives whose love is patterned on and sanctified by the Bridegroom who loved the Church and gave Himself for it.

Armin J. Panning

"Meine Herzliebe"

When Mother Elizabeth Ann Seton was proclaimed a saint of the Roman Catholic Church on September 14, 1975, a spokesman of the Central Committee for the Holy Year stated: She "has passed through all stages of womanhood: youth, maidenhood, marriage, widowhood, and religious life." The 30-minute canonization rite emphasized what Paul VI called the complete femininity of Mother Seton: wife, mother of five children, widow, and nun. "May the dynamism and authenticity of her life be an example in our day — and for generations to come — of what women can and must accomplish in the fulfillment of their role for the good of humanity," he added.

Another woman, one with whom we Lutherans are more familiar, was not accorded such praise in her day. Rather, she and her husband were maligned because she had dared to reverse the role of Mother Seton. Instead of being wife, mother of five, widow, and nun — in that order — Katherine von Bora was nun, wife, mother of six, and widow. Semi-orphaned early in life, Katherine became a nun at 16, wife of Martin Luther at 26, mother of his children, ruler of the parsonage, and finally a widow at 46. We prefer this order to that of Mother Seton, and are convinced that Scripture does too.

Motivation

What was it that moved Katherine von Bora to leave the cloister? Between October 8, 1515, when she had taken her vows, and April 5, 1523, when she escaped from the cloister, momentous events had been transpiring in God's Church. God had used Luther to teach men what it meant to be free in the Lord. Some of his writings were smuggled into the convent at Nimbschen and read. For Katherine von Bora the deciding factor was the doctrine of justification. Once she realized that she was justi-



Katherine von Bora

fied before God through Christ and not through her own doings, her conscience would not permit her to remain in bondage. Together with eight other nuns, she left the convent and showed up in Wittenberg penniless.

A Predicament

Katherine and the other eight were constantly on Luther's mind. When, after two years, Katherine had not found a permanent home, he attempted to marry her off to a number of persons. A suitor whom she herself favored was pressured by his parents not to marry a run-away nun. When Luther again suggested someone else, Katherine sent him a message: No, not to him; but perhaps to you or Dr. Amsdorf.

It took a while for the 42-year-old Luther to make up his mind, but once he did, things happened in a hurry. Having sought the advice of his father — who was thrilled about it! — Luther married Katherine on Tuesday evening, June 13, 1525. Pas-

tor Johannes Bugenhagen performed the ceremony, and among the witnesses were the artist, Lucas Cranach, and his wife. A public celebration followed on June 27, which his father and mother attended. Marrying Katherine was not at first an expression of romantic love on the part of Luther; rather, he looked upon it as an obligation he owed her and owed to the cause of the Reformation. Years later, however, he spoke of Katherine as his "pious, faithful, and devoted wife, always loving, worthy, and beautiful!"

Mistress of the Parsonage

The first parsonage turned out to be a busy household indeed, as parsonages have had a way of doing ever since. With the passing of years, six children were born to Katherine von Bora and Martin Luther. Numerous nieces and nephews from both sides of the family found refuge in the Luther parsonage when going was rough in their own families. Students bunked there and ate at the table. Banquets in the home seated as many as 120. Just how did Katherine manage on Luther's salary, which did not differ too greatly from that received by pastors today?

Mrs. Luther was a woman of thrift and industry. A garden and an orchard were the first additions she made to the Black Cloister. Then came pigs, chickens, and other livestock. She churned butter and brewed beer. Later she bought a small farm at Zulsdorf from her brother. During planting and harvesting, she often spent as much as three weeks at a time at Zulsdorf. Luther loved to kid her about this, addressing her as "the rich lady of Zulsdorf, Frau Doktor Katherine Luther, *meine Herzliebe*."

And he meant it: *meine Herzliebe*, "the love of my heart." She on her part was always respectful in addressing her husband. However, at times she also left him in on her thoughts in no uncertain terms. Theirs was a real marriage, a good marriage!

We today honor Katherine von Bora for reversing the order and making it: nun, wife, mother, widow, saint of God.

H. W.

Psalm 31 — I trusted in Thee, O Lord:
I said, Thou art my God.

MY TIMES ARE IN THY HAND!

Part IV: Suicide — Gaining in Respectability

Suicide is a gruesome subject, but as our society drifts farther and farther from the mooring of Bible-based morality it is again gaining a kind of respectability akin to that in ancient heathen cultures. Geographer Strabo, in the first century B.C., wrote that the elderly people on the Greek isle of Cos, having outlived their usefulness to society, gathered at a banquet to drink a lethal poison. In Massilia, one of the oldest Greek colonies, a death potion was made available in a public repository for the use of any citizen who could justify his motive before the Senate.

A recent feature article in *People* (issue of March 17, 1975) told of a joint suicide committed by the former president of a theological seminary and his wife. It was an article on the right to choose a "good death." Of those asked to comment, the replies ran from "Suicide is not part of my faith, but who is to judge?" to "I disagree with what they did. It was not a rational suicide, because they had some good years to live" to "I see it as moral and possibly heroic. To bring death by suicide, when death is the only remaining relief, is a positive action" to "I frankly applaud the Van Dusens because they've faced reality. There are times when you come to the end of the line." Two of the above comments are by men credited to be theologians. It would be difficult to tell which, when comparing their statements with God's truth.

Suicide is self-murder. Anyone who takes his own life shows a wicked disregard for God's most precious temporal gift, life and breath, our time of grace. It is a frightening sin against God's clear command, "Thou shalt

not kill." What makes it the more frightening is that it is a sin for which the sinner usually has no opportunity to repent. Deliberate suicide brings death to the body and damnation to the soul. Judas went "to his own place" (Acts 1:25), to the torments of hell.

When this act is committed by those who are insane or delirious, there is always the hope that what was done was the result of a loss of mental capacity and not a loss of faith. The Lord of mercy alone will have certain knowledge of which it was. We in charity may assume the former. But it is quite evident that most suicides are not due to a loss of mind, but to a loss of faith or to a total absence of faith in the first place.

Why?

It occurs to the unbelieving mind that suicide is an easy escape. When the pains and sorrows of life outweigh the joys and pleasures, the conclusion is that it's not worth it. Having no faith in God or His power to help in every need, there is no hope; nor is there much, if any, fear of judgment or of eternity. So the fatal action is taken. This is heroic?

The Bible holds out no hope or comfort for such a one at all. Why then is suicide gaining in respectability? The conclusion is obvious. Modern man has set aside the Bible or so twisted it to fit his own reason, that he cares nothing at all for what it says. Cold, hard logic, or supposed logic, is his guide.

How logical can a sinful creature be? Jesus tells us what it is that issues from the sinful mind and proceeds out of the mouth: "Those

things which come forth out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matt. 15: 18, 19). Only when the human mind is sanctified by the Holy Spirit, called to faith in Christ, and enlightened by the truth of the Gospel, can it really begin to make good, God-pleasing sense.

Suicide is not God-pleasing. It is not heroic. It is usually the cowardly escape of an unbeliever. It is sin. Since it seldom leaves opportunity for repentance, suicide is really no escape, but plunges the sinner into everlasting damnation.

Jesus the Answer

No matter how difficult the trial, no matter how severe the pain, no matter how great the loss, the Lord Jesus holds out promise for time and eternity, when He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Coming to Jesus means believing that His Word and promises are reliable and true, trusting that His guidance will not fail us. Finally, Scripture assures us that our gracious Lord will according to His good pleasure and at the time of His choosing receive us out of this vale of tears and take us to be where He is — all for the sake of His blood and merits. Let us not take the matter of our death into our own hands, but let us leave it in the hands that were pierced for our sake! It is there, and there alone, that we are safe.

Gerald C. Schroer

AUDIO VISUAL AIDS

"Convention — Grace 125" (FS-63-CGR)

1975 20 min. T,C,&M color

This filmstrip tells the story of the 125th anniversary convention of the Wisconsin Ev. Lutheran Synod. It not only reports the main actions of the convention, but it also demonstrates how a convention works. It follows the delegate from Hartland, Wisconsin, from the time he is asked to serve to the time he returns to his home. It shows how the Cameroon resolution was prepared and approved. It features the commissioning of Pastor Gary Schroeder as missionary to Hong Kong. It presents the delegate's growing awareness of the Synod's mission and function. This filmstrip will be valuable for use long after the news items have lost their interest, for it will help the viewers understand what a Synod convention does, and how a delegate feels about it. Order from:

AUDIO VISUAL AIDS
3512 West North Avenue,
Milwaukee, Wisconsin 53208

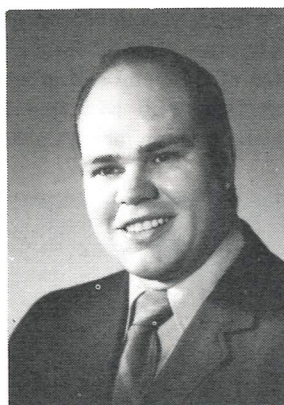
Two Professors Installed at Watertown

Northwestern College and Northwestern Preparatory School formally welcomed two new faculty members, Professors Richard Strobel and Allen Zahn, in a special service in the college chapel, on Sunday evening, September 14, 1975. The Rev. Richard Lauersdorf of Jefferson, Wisconsin, preached the installation sermon and the Rev. Reginald Siegler of Bangor, secretary of the college board, performed the rite of installation.

Before coming to Northwestern, Strobel spent his entire previous ministry in the pastorates of a variety of congregations in the Dakota-Montana District. They were Salem of Circle and Good Shepherd of Wolf Point, Montana, 1959-62; the Lutheran Church of the Redeemer, Mandan, North Dakota, 1962-67; St. John's of Wetaskiwin and Trinity of Bashaw, Alberta, Canada, 1967-72; and St. Paul's, Rapid City, South Dakota, 1972-75. In addition, he held a number of District offices, serving terms on the praesidium, the Mission Board, and the Board for Parish Education.



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Called to replace Professor Dudley Rohda, who retired last May after 36 years at Northwestern, Strobel teaches German in the college.

His wife is the former Lois Baumgarten of Rock Springs, Wisconsin. The Strobels have four children.

Upon his graduation from the Seminary in 1972, Zahn was called to serve as pastor of Mount Zion Congregation in Jacksonville, Illinois. At the same time, he conducted exploratory services in Springfield. He also was a member of the ad hoc committee of the International Youth Rally.

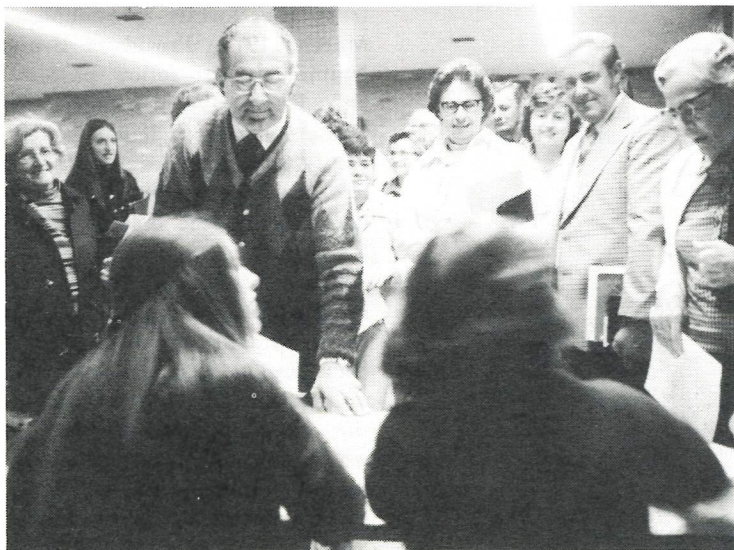
Zahn teaches in the preparatory school in the fields of German and History. He will also assist the athletic department, especially as prep wrestling coach.

His wife is Linda, nee Kutz, of Lake Geneva, Wisconsin. The Zahns have one child, an infant son.

The Lord grant His blessing to these men and their families in their new home and field of labor at Northwestern!

James A. Fricke

Adult Courses Popular at WLC



Registration for Adult Courses.

Wisconsin Synod adults in southeastern Wisconsin did not wait long to make use of the adult enrichment courses which are being offered by Wisconsin Lutheran College. Over 250 people registered for the first week of classes. The enclosed picture shows people in the registration line for a course on the Pentateuch.

Wisconsin Lutheran College is a new junior college sponsored and supported by a conference of WELS congregations and individuals. It offers a Christ-centered education in the liberal arts to the laity of our Synod. The college uses the classroom facilities of Wisconsin Lutheran High School in Milwaukee. The dormitory-student center is located directly across the street from the classroom building. The student center also houses the college offices.

For information on Wisconsin Lutheran College contact President Gary J. Greenfield, 407 North Glenview Ave., Milwaukee, Wisconsin 53213 (phone: [414] 774-8620.

CAMEROON CHURCH FORGES AHEAD

The Wisconsin Synod has been in contact with the *Ev. Lutheran Church of the United Republic of Cameroon* by correspondence, four field visits, and nonbudgetary support since January, 1970.

During these five difficult years this church has been severely tested, but has remained faithful to its con-

fessional position. The doctrinal statements and the practice of the church have been found to be orthodox Lutheran.

Originally numbering about 6,000 souls, the church lost almost one-third of its membership when former Nigerians who had fled from their homes to neighboring Cameroon were

deported because they could not pay the head tax required of non-Cameronians after the Biafran War.

After the removal of the first president from office, the church elected Pastor Bruno N. Njume to succeed him. During this period of change a group of non-Lutherans at Kumba tried to gain control of the church and its property, making necessary for the government to close the entire church operation in April, 1973.

President Bruno N. Njume

By the grace of God and the sheer determination to hold fast to orthodox Lutheran doctrine and practice, the church and its pastors, Rosbel Udofia and Isaac Eduok, under the able leadership of the new president, Pastor Bruno N. Njume, succeeded in getting the government to revoke the closure order, to take action against the interlopers, and to return almost all of the property which had been impounded by the provincial police. The large library of theological books which had been sent over by our Seminary and the Northwestern Publishing House were never recovered from the former president. Since March, 1974, President Bruno N. Njume, his two fellow pastors, and the Executive Council of the Cameroon church have worked diligently to restore order in the church and to make contact with its members, also in the distant villages to the north.

President Njume did not receive his pastoral training in a Lutheran seminary. Still, he has gained a very deep insight into Lutheran doctrine and practice through his contact with the other Lutheran pastors, one of whom had some training at the Lutheran Seminary at Obot Idim, Nigeria, before he came to Cameroon. Pastor Njume is a faithful worker, a conscientious administrator, and a powerful preacher. He speaks a good English, pidgin, and several native dialects, including that of his own



Joint services at Nyen Center. Worshipers came from Njah, Tonmoko-mo, Talembo, and Mbemi. President B. N. Njume, Pastors R. Udofia and I. Eduok are near the center.



Children of the Nyandong villages.

people, the Bakossi tribe near the Nyandong villages to the north.

During the week of exhaustive interrogation and discussion with the visiting committee, Superintendent Theodore Sauer and Professor E. H. Wendland, both of Zambia, together with the undersigned, President Njume and the pastoral and lay leaders of the church gave a very good account of themselves, declaring without hesitation that they are determined to follow the doctrine and practice which they have learned to know through their contact with our Synod and its literature. Three of the members of the Executive Council of the church are school teachers who contributed much to the discussions.

Three interviews with leading government officials in February demonstrated the fact that President Njume is highly respected and openly acknowledged as a responsible spiritual leader who fought and won a good fight of faith for the preservation of the orthodox Lutheran cause in Cameroon. The three officials spontaneously assured the Wisconsin Synod visitors that they would protect the right of the Lutheran church, led by President Njume, to work and expand its program in Cameroon. They also extended a warm welcome to the Wisconsin Synod.

Church Headquarters in a Warehouse

A local chief who owned a warehouse at Kumba placed this building temporarily at the disposal of the Ev. Lutheran Church. It is large enough to provide sufficient space for worship, office, and library facilities. Unfortunately, the building must be vacated, and the church has had to acquire a new site in a suburb of Kumba. As soon as funds are available, a church of modest style and proportions is to be built here. In the meantime, the services, offices, and instruction classes are housed in rented quarters nearby.

A New Wisconsin Synod Mission

At the recent convention of our Synod the Cameroon Lutheran Church was accepted as a mission which is to be staffed by two seasoned missionaries as soon as possible.

The administration of the Cameroon Church is to be left as much as possible under the direction of President Njume, his colleagues, and the Executive Council. The two Wisconsin Synod missionaries are to set up a thoroughgoing theological training program, to counsel the church in its administration and mission development, and to represent the interests of the Wisconsin Synod in Cameroon. This is being planned with the full consent and approval of President Njume and his church. Recently Pastor Njume again asked how soon he would be able to begin "training for doctrine and leadership." He adds: "This was planned in 1973 and failed because of our problems. Until now I have only led the church through common sense and very local administration. If the Cameroon Church should have a good and qualified leader, he must be trained. The leadership title is fooling (deceptive) and I shall not forget myself. I need intensive training. You should work out the way for me as a friend in Christ."

The Cameroon field is to be under the supervision of the Executive Committee for Central Africa. At the beginning the immediate supervision of the field and the two expatriate pastors will be carried out by the superintendent of our Central African mission, Pastor Theodore Sauer. This will make it possible to visit the field more frequently and to give our resident missionaries full opportunity for counsel.

500 Baptized

Despite many great difficulties and the lack of vehicles to negotiate the jungle trails in the north, the Cameroon Church is gradually regaining its former strength. The contact with outlying villages, deep in the equatorial forest, has been made largely by laymen during the closure of the church. Some of them left gainful positions in the cities and returned to their bush homes and villages to teach and train the people in the doctrine which they had learned in their instructions in the Lutheran Church.

President Njume writes about the work in one of these areas: "Near Bamenda there are 12 different churches with 740 members and each

with a good building for worship; 500 were baptized in the different churches after a Bible test conducted in two centers. PRAISE THE LORD! — We visited these areas, conducting baptisms and the Lord's Supper." He adds: "We have now arranged for more brothers to conduct the work and to care for these flocks."

Secondhand Clothing

In a recent letter Pastor Njume quotes from a report from one of these lay brothers in the north, working at Meta and Momo in the Gwofen region: "Greetings in His field of harvest! We need more doctrinal books. What worries us in this difficult area is how to cope with daily needs. The markets sell too dear. We who are not sure of a day's full meal are in big trouble. We have just enough to sustain us in this ministry. We are praying and looking out when you will write to our brothers over in U. S. who are willing to help with this ministry. *The doors are widely open up here!* Just yesterday one man from the 11 villages where we have a call came asking when we are coming for evangelisation. Please, try to write and ask for secondhand clothing for use in this place. Some people are moving about stark naked in the area, but these souls are precious in the kingdom of God. We cannot neglect them at all, shall we? We can't sit, we must move on. The Lord gets ready, so we must move. Souls perish every day, and before it's dawn, we must save them from hell."

We Will Help!

Our Synod has resolved to go through these open doors in Cameroon with the Gospel of the Savior from sin and hell. As soon as the budget is taken care of in October, we will call two men for Cameroon. In the meantime, the restricted Cameroon Fund will be used to encourage our brethren to carry on. You can help by giving to this fund. The unused balance will be added to the budget.

May the Lord open our hearts to the cry of these people to whom He has directed us — far, far away in the jungle villages of Cameroon! Let us in Christian love pray for them and act quickly to respond to their need!

Edgar Hoenecke

Grace 125

A Truckdriver's Perspective

This is the brief look of a layman of the WELS at the blessings God has bestowed upon our Synod in its 125 years of existence.

Being a truckdriver by profession, I've had the wonderful opportunity to visit many of the congregations of our Synod located in the western section of the United States. Coming from the Fox River Valley of Wisconsin where most of our congregations are self-supporting and relatively close together, I can see the working of the Holy Ghost through the preaching of the Word.

Many of the congregations that I have had the opportunity to visit have been mission congregations. The pastors of these congregations sometimes have two or three congregations under their care. And some of the people, whom I have met before and after services, travel over 100

miles on a Sunday to hear God's Word taught in all of its truthfulness.

Although I may be away from my home congregation when Sunday comes, yet when I visit a different congregation of our Synod I don't feel like a total stranger. The message from God's Word brought by the pastor is not strange or different. I have the opportunity to commune with my fellow brothers and sisters in Christ. The members and pastors of the congregations that I have visited are always most friendly and helpful.

The message the pastor preaches in the service is the joy that stays with me as I travel from east to west and west to east. From the Scriptures, the pastor shows us our sins and how Christ has taken them all away. He reassures us that we will be saved by faith in Christ. One can't help but note the fact and be thankful for it

that although each pastor is a different individual, yet by the grace of God they all preach the saving Word of God in its truth and purity.

So often after the services I find myself thinking: it is evident that these men have been taught in our schools by teachers who are solidly grounded on the Bible and not on man's thoughts and ideas. This is one reason why we should pray for and support our Synod's schools. Our GRACE 125 Thankoffering gives us an opportunity to do this in a special way. Let us also pray for our pastors and teachers that they may not be led astray, but remain in the true faith as they carry out their task of winning souls for Christ!

I know of God's grace in my life and in the history of our Synod. I hope you also know of that grace. If you are going anywhere in the U. S. or Canada, look for a Wisconsin Synod congregation in that area. You will be warmly greeted by its members, and your own faith will be strengthened through the Word.

Kermit W. Baumgartener

Direct from the Districts

Dakota-Montana

Ninety Years of Grace Begins with A Love Affair

On August 31, 1975, Bethlehem Ev. Lutheran Church of Hague Township, 11 miles NW of Willow Lake, South Dakota, celebrated its 90th anniversary.

Not too many people know where Hague Township is, but God certainly does. He used a love affair to establish His congregation there. In 1885, young Friederich Seefeldt and Minnie Pieschke decided to wed. Both were Lutherans. Both wanted a Lutheran pastor to perform the ceremony. But where to find one?

Traveling Missionary F. Johl of the Minnesota Synod was at that time serving several small groups in the vi-



Bethlehem Church, Hague Twp.

city of Watertown, 45 miles away. So to Watertown went the groom. The pastor came. The couple was wed. Unlike most weddings, however, a child was also baptized in this service — the daughter of Friederich's brother and best man.

April 24, 1885 was the date of that first service and the beginning of a House from which the Bread of Life fed multitudes. The God of grace saw to that.

Pastor Arden Wood of Black Creek, Wisconsin, a former pastor of Bethlehem Lutheran, was the guest speaker for the special service on August 31. Pastor Gilbert Bunde, who has served Bethlehem along with the congregation at Willow Lake since 1961, was the liturgist.

The little church on the prairie has seen blizzards, experienced grasshopper plagues, and suffered long periods of drought. But in 90 years it hasn't had to suffer a drought of God's saving Gospel. That's Grace! Ninety years of it!

Nebraska

New Stanton Parsonage

President Gerald Free, Omaha, Nebraska, was the guest speaker for the dedication service held July 13, 1975, for the new parsonage of St. John's Ev. Lutheran Church, Stanton, Nebraska. Recently purchased,

the parsonage serves as the home for the congregation's shepherd, Pastor Raymond R. Beckmann, his wife, Lois, and their daughter, Melanie.

Pastor Free showed the assembled congregation on the basis of I Chronicles 17:27 why a Christian congregation dedicates a parsonage to the glory of God. Pastor Beckmann served as liturgist and read the rite of dedication. Mr. Dennis Needham, principal of St. John's School, was the organist.

Open house was held during the course of the day and lunch was served at the school following the 7:30 P.M. service.

GRACE 50

Morningside Grace Ev. Lutheran Church, Sioux City, Iowa, observed the 50th anniversary of its organization with joy and thankfulness for the sustaining grace of the Lord. Special services were conducted on July 20, 1975, emphasizing the theme of Grace's celebration: "Grace and Truth by Jesus Christ."

The 10:00 A.M. service had Prof. Daniel Sabrowsky of Wisconsin Lutheran High School, Milwaukee, Wisconsin, extol the wondrous grace of God manifested in the congregation's history. Prof. Sabrowsky is a son of the congregation. A former pastor, Pastor Donald Grummert, Minneapolis, Minnesota, spoke in the afternoon service about the truth of the Gospel we have been privileged to teach and share in this half century. Pastor Richard Kuckhahn served as liturgist in both services. A noon banquet was enjoyed by a large crowd of members and friends of the congregation.

Grace was organized in January, 1925, when Pastor W. J. Schaefer of Colome, South Dakota, invited a group of prospective members to an afternoon service at St. John Lutheran Church, Sioux City. Pastors who have served Grace during its existence are: Reuben Marti, 1925-28; G. L. Press, 1928-36; W. P. Holzhausen, 1936-39; L. Sabrowsky, 1939-50; R. A. Reim, 1950-54; D. Grummert, 1954-63; W. Hoyer, 1964-67; Larry Cross, 1967-71; and R. Kuckhahn, 1971 to the present.

The anniversary book echoes the words of President Naumann, written



Stanton, NE, parsonage and Pastor and Mrs. Beckmann and Melanie.

for the 125th celebration of WELS. "May our anniversary be a humble, God-pleasing thanksgiving to Him who has given us all that we are and have. Otherwise our celebration shall have been in vain. To God alone be glory!"

Nebraska High School Association

Grand Island, Nebraska, was the scene of momentous decisions recently made on secondary Christian education in the District. Perhaps it is only incidental, but indeed fitting, that Christ Ev. Lutheran Church, Grand Island, should have been the site for a special District convention on August 18, 1975, when delegates heard recommendations of the standing committee on secondary education in regard to the establishment of a Districtwide Lutheran high school. Christ Lutheran was the congregation served by the late Pastor William R. Wichmann, who for so many years worked and prodded and prayed for a Synodical academy in the Nebraska District.

That prayed-for blessing seemed closer to reality on August 18 as a vast majority of the delegates authorized that an association of individuals be formed for the establishment of a high school in the District. September 13 was set as the date for the organizational meeting. Also authorized was the release of funds once gathered for an academy, to be used toward the purchase of a school.

On September 13 about 100 interested persons met at the Ramada Inn, Grand Island, to hear association plans. A charter was adopted for the new Nebraska High School Association, and a board of directors was elected.

The board then chose its officers. They are Pastor J. Frank, Plymouth, Nebraska, president; Pastor V. Tassler, Beatrice, Nebraska, first vice-president; Mr. Wesley Letz, Denver, Colorado, second vice-president; and Mr. Richard Brauer, 706 Linden Ave, Norfolk, Nebraska 68701, treasurer.

Association members gave or pledged \$13,620 at this meeting and authorized the directors to bid on the property of John F. Kennedy College, going on the auction block at Wahoo, Nebraska, in October. May our gracious Lord direct this venture of faith in behalf of His blood-bought children in the Nebraska District!

Northern Wisconsin

Sunday-School Teachers' Convention

The forty-sixth annual Lake Superior Sunday-School Teachers' Convention was held at Grace Lutheran Church, Crivitz, Wisconsin, on Sunday afternoon, September 21, 1975. The minister of the host church, Pastor William Besler, conducted the convention devotions.

Study essays included "Teaching Special Children (The Retarded)," by Prof. Paul E. Eickmann, and "Evaluation of a Sunday-School Teacher," by Mr. John Juern.

Mrs. Donald Polzin, secretary, reports that following the meeting, a fellowship supper was enjoyed by all. The meal was served by the Ladies' Aid of Grace Church.

The 1976 convention will be hosted by Calvary Lutheran Church, Abrams, Wisconsin.

Rededication at Rockwood.

In a special service of praise and thanksgiving Rockwood Congregation of rural Manitowoc rededicated its newly remodeled and newly furnished house of worship on Sunday morning, September 14, 1975. Professor Wm. Zell, president of Northwestern Preparatory School, Watertown, Wisconsin, and son of a former pastor, addressed the assembled worshippers, who more than filled the church and educational wing. The Rev. Herbert Kesting, pastor of the congregation, served as liturgist. Dinner was served at noon by the ladies of the congregation.

The present frame church was built in 1914 and remodeled in 1940. The educational wing, a multipurpose unit, was added in 1961. For over 70 years the congregation has been a part of a joint parish with St. Peter's of Mishicot.

This past summer a new side entrance, leading to the parking lot, was built and the interior of the church was completely redone with splayed walls and a floating ceiling, giving it a contemporary appearance. With the right balance of hard and soft materials, the interior provides good acoustics for the worshiping congregation.

The chancel features a free-standing altar. It is beautiful in its simplicity and specially designed to harmonize with the rest of the church interior. There are three rows of oak pews with the two aisles converging toward the altar. The pews and church furniture are of red oak stained in a walnut tone matching the woodwork. The walls are painted off-white.

All that remains of the old interior are the stained glass windows, the candlesticks, and the crucifix. The latter were refinished and placed on a credence in the chancel behind the altar.

The whole project came to only \$30,000. The fact that members donated their skills and labor helped keep the cost down. The congregation numbers 130 communicants.

The church is new, but may the message to be proclaimed here

always be the same time-tested Gospel which alone can save souls!

South Atlantic Mission Growth on Florida's Suncoast

On any clear day the cruise ship Miss Milwaukee can be seen chugging up and down Florida's Gulf coast with a boatload of eager tourists and would-be fishermen. To see a name so familiar to WELS members 1,000 miles from home is a reminder of the thousands that leave the icy Midwest each year to spend the winter on Florida's suncoast. Every year more and more come to stay. The Lord's call to be Gospel fishermen has also brought the WELS to this "home away from home" for many. In the 1950's our Synod opened four congregations in and around Tampa Bay. Today there are eight pastors, one vicar, two Christian day schools, and nine pulpits serving Florida's suncoast.

This past summer Bethany Lutheran of North Ft. Myers held its first service in its new chapel. In spite of little publicity, 106 were in attendance. Formal dedication ceremonies for the chapel and adjacent fellowship hall are set for November 30, a time suited for summer and winter residents alike. Though still a mission itself, Bethany this past year gave birth to a sister mission at Englewood, 55 miles farther north along the Gulf of Mexico. Trinity of Englewood installed its first resident

pastor in mid-July. Three weeks earlier another new mission located at Bayonet Point, a growth area 40 miles north of St. Petersburg, also installed its first pastor. This mission,



Bethany at N. Ft. Meyers, Florida.

a daughter of Peace Lutheran of Holiday, chose Grace as its name. The choice of name reflected the congregation's awareness of our Synod's 125th anniversary theme and its own gratitude to God for the grace to open its doors and preach the Gospel. Expansion continues. Early this fall services will be held for the first time in Sarasota.

The presence of the Miss Milwaukee in Florida waters is evidence that a bit of the familiar Midwest has been transplanted into the subtropics. Names like Peace, Bethany, Trinity, Grace, Faith, Mt. Calvary, and Bay Pines welcome the "immigrant" and reach out to the native. In either case it is good to know that the same Gospel that is preached in Milwaukee by men faithful to Christ has also been transplanted into this land of the sun.

Southeastern Wisconsin Dedication at Grafton

On Sunday, August 31, 1975, Our Savior Ev. Lutheran Church of Grafton, Wisconsin, dedicated its new church building to the glory of God.

The chapel, which seats about 170, is the congregation's first church building, but it has already served two other WELS congregations. The building was a gift to Our Savior's from Redemption Ev. Lutheran Church of Milwaukee. Prior to that, the chapel was used by St. Matthew's of Oconomowoc. During World War I, it served at Camp McCoy. The wooden structure now rests on a full basement, and the portable panels have been permanently nailed in place. The members of the congregation spent many hours erecting and



Former Camp McCoy Chapel now serving its third WELS congregation, Our Savior's of Grafton. — Photo courtesy of News Graphic, Cedarburg, Wisconsin.

beautifying the building to serve for the public proclamation of the Gospel in the Grafton area.

Pastor Reinhard J. Pope of Racine, chairman of the Southeastern Wisconsin District Mission Board, was the guest speaker at the dedication. Using Psalm 122:1, he preached on "Our Joy in the House of the Lord." He emphasized the important truth

that the real temple of the Lord is the heart of every believer, but that God our Savior is also pleased to permit his congregations to dedicate houses of worship where He causes His name to be heard.

The dedication of this house of worship on the congregation's grounds one-half mile north of Grafton, just off Highway 57, enables the

congregation to use the basement of its Christian day school as a third classroom. Our Savior's, observing its 10th anniversary this year, provides Christian education for 72 children in all eight grades. Pastor of the congregation is Paul Sullivan.

Many visitors from sister congregations joined in praising and thanking God on the joyous occasion.

Looking at the Religious World

information and insight

"The Most Controversial Issue"

The 21st meeting in the 11-year dialog between U.S. Lutherans and Catholics concluded recently in Washington D.C. The subject up for study at the four-day session was papal infallibility. A committee of theologians from both denominations is now at work attempting to draft a common statement on what has been termed by both sides as "the most controversial issue separating the two communions."

Nineteen papers on the subject have been presented and discussed to date. Four more are on the agenda for the next meeting in February at Scottsdale, Arizona.

In its report on the most recent meeting, the news bureau of the Lutheran Council in the USA provides procedural details and lists the names of the participants and the essayists. The release says next to nothing, however, about the substance of the discussions on infallibility. One cannot help but wonder what progress toward agreement warrants the appointment of a committee to draft a common statement of agreement.

Perceptive Lutherans will question the propriety of terming papal infallibility "the most controversial issue separating the two communions." Current Reformation reflections serve to remind us that *the* issue which brought Wittenberg and Rome to a parting of the ways was the Biblical teaching about justification,

not the papal teaching about infallibility.

Lutherans who accept the absolute authority of the Bible without reservations also wonder on what basis Lutherans who do not accept the authority of the Bible hope to resolve the problem of infallibility. If one does not have an infallible Bible, perhaps one ought to have an infallible Pope.

The Lutheran Church-Missouri Synod is represented in the dialogs by Dr. Ralph Bohmann, new president of Concordia Seminary in St. Louis, and by Dr. Fred Kramer of Concordia Seminary in Springfield, Illinois, who was also an essayist at the most recent meeting.

America's First Saint

U.S. Catholics gained their first native-born saint last month when Pope Paul VI infallibly proclaimed Mother Elizabeth Seton a saint worthy to be venerated "in the company of saints with pious devotion." Over the centuries 22 Ugandans, 20 Japanese, and 40 English Catholics have achieved sainthood. But until last week no American had attained that distinction. (Mother Cabrini was a naturalized, not a native-born American.)

The media have told and retold the story of Elizabeth Seton and her Sisters of Charity in recent months. Our immediate interest does not concern itself with her life story, but with the decision of the Church to canonize her.

Mother Seton's Mass is one more

evidence of the fact that changes resulting from Vatican Council II involve externals rather than essentials. According to Jesuit Leonard Feeney, the canonization meant that Mother Seton was "the first American girl who 'made good' according to God's exact standards."

In other words, Elizabeth Seton is now a saint because in her Church's judgment her good works exceeded the number required for direct admission into heaven enabling her to bypass purgatory. It was precisely that kind of distortion of the truth which made the Reformation a necessity.

Testimony on Mother Seton's behalf not only verified her virtue, but also confirmed that miracles required for canonization were attributable to her intercessions. Two persons present for the proceedings had testified that Mother Seton was responsible for miraculous cures they had experienced, one a 27-year-old Maryland housewife cured of leukemia 23 years ago, another a 73-year-old convert from Lutheranism allegedly cured of a rare brain disease in 1963.

Rome being Rome, none of this is particularly surprising. It is all standard operating procedure for the Catholic Church. Last month, however, Rome added a new wrinkle to the procedure. Paul VI arranged for a nun to read one of the appointed lessons in the service for the first time. Four other women presented the petitions for canonization during the service.

Some of Mother Seton's Sisters of Charity saw the canonization as an approval of women's lib. Others see it as a preliminary to a new role for women in the Roman Church.

We see the whole thing as another reason to thank God for the Reformation's restoration of the simple, uncomplicated truth of the Gospel.

We thank God that in His Church, all members are saints because of the Holy Spirit's sanctifying grace. Mother Seton may be the first American saint in the Church of Rome, but not in the Church of God.

District Prepares to Leave The Missouri Synod

In special convention in Chicago, September 19-21, 1975, the English District of the LCMS resolved to "revert to our status as an independent synod or to seek other institutional affiliation." The District will implement the resolution unless the LCMS "returns to its former confessional position and to its former evangelical practice which respects diversity within the unity of the church," according to the resolution.

In other action the District reaffirmed the presidency of Dr. Harold Hecht who faces possible suspension from office by Synod president, J. A. O. Preus, for ordaining graduates of Seminec, the rebel Seminary in Exile in St. Louis. The District also advocated support for groups in the Synod termed "schismatic" at the recent Anaheim convention.

The resolution which calls on the LCMS to "return to its former confessional position and to its former evangelical practice which respects diversity within the unity of the church" is deceptive and misleading. Missouri's former confessional position is the position we once shared with her.

The position which the English District wants Missouri to espouse is not "confessional" by any stretch of the imagination. A confessional position upholds all the Biblical doctrines confessed in the Lutheran Confessions in the Book of Concord of 1580 — including verbal inspiration and inerrancy. Theologians of the English District of the Missouri Synod do not confess the inerrancy of the Bible. They openly disavow it.

The English District also defines "evangelical practice" as one which "respects diversity within the unity of the church." That is another example of defining a term to suit one's practice rather than in accord with the facts. Evangelical practice is not a license to respect diversity which denies doctrines of God's Word or to

preach and teach contrary to the oracles of God. Pleas to tolerate diversity in doctrine are not evangelical. They are Satanic.

Whenever questions not decided by the Word of God are involved, evangelical practice does indeed allow for diversity in the church. It does not allow for diversity, however, with regard to doctrines established by the Word. The issues dividing the English District and her mother Synod are not questions left open in the Bible. The issues are doctrinal.

The English District would do the Missouri Synod a big favor by implementing its Chicago resolutions. It might also help Missouri to return to the "former confessional position" she once shared with her former sister synods.

Horoscopic Nonsense

The Humanist magazine is not ordinarily a place to look for words of wisdom. The current issue, however, does contain an item worth sharing.

A statement voicing their "objections to astrology" drawn up by 186 of the nation's most distinguished scientists states among other things:

Pastor Carl H. Schmelzer 1895 - 1974

On November 14, 1974, God ended the time of grace of one of His faithful servants, the Rev. Carl H. Schmelzer. That time began when William Schmelzer and his wife Gottliebe, who lived in Sterling, Michigan, found grace in the eyes of the Lord and then were blessed with a son, Carl, on the 16th of January, 1895. God's grace of forgiveness was given to the infant through the washing of Holy Baptism at St. John's Lutheran Church, Sterling. As a young lad of 15, Carl Schmelzer renewed his baptismal vow and was granted the privilege of communicant membership on May 2, 1910.

In the fall of that year the doors of Michigan Lutheran Seminary in Saginaw were reopened to admit five students. One of them was Carl Schmelzer. He continued his education at Northwestern College, Watertown, Wisconsin, and graduated from the Wauwatosa Seminary in 1920. On June 30, 1920, God joined Carl

We . . . wish to caution the public against the unquestioning acceptance of the predictions and advice given privately and publicly by astrologers. Those who wish to believe in astrology should realize there is no specific foundation for its tenets. . . . It is simply a mistake to imagine that forces exerted by stars and planets at the moment of birth can in any way shape our futures. . . . We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines, and book publishers. . . . We believe that the time has come to challenge directly, and forcefully, the pretentious claims of astrological charlatans.

The distinguished men of science who signed that statement object to astrology because it is unscientific. We object to it because God forbids it and condemns it (cf. Isa. 47:13,14 and Dan. 2:27,28).

We wish the signers success in their campaign to get the 1200 (out of 1500) daily newspapers in this country which feature horoscopes to drop such horoscopic nonsense.

Joel C. Gerlach

Schmelzer and Miss Bertha Klenk in the holy estate of marriage.

That year of grace was further highlighted by Pastor Schmelzer's ordination in Plymouth, Nebraska. In 1923 he accepted the call to Dowagiac, Michigan, and in 1929 to St. John's Lutheran Church, Riga, Michigan. Thirty-nine of his 48 years in the ministry were spent in that congregation before his retirement in 1968. The Lord greatly blessed the efforts of this patient, loving, faithful servant. God's grace and peace were multiplied to him also in his retirement years, spent in Owosso, Michigan, where he was a member of Salem Lutheran Church.

Those who mourn his passing include his wife; a son, Edwin, who is pastor of St. Paul and Zion Lutheran Churches in Remus, Michigan; a son, Norman, of Adrian, and a daughter, Lois (Mrs. Frank Walker) of Owosso. For them we pray: May the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all! Amen.

Robert P. Mueller

TIME AND PLACE

LONG ISLAND, N. Y.

Change in Worship Location

The WELS mission congregation on Long Island is now holding its worship services at the Kings Grant Motor Inn, Long Island Expressway, Exit 46. Sunday services begin at 9:30 a.m., followed by Bible study at 10:30 a.m. Please come and worship with us if you are in the New York City — Long Island area. Names of prospects should be sent to: Pastor Paul Schweppe, 519 Brooklyn Blvd., Brightwaters, N. Y. 11718. Phone: (516) 665-6659.

MARQUETTE, MICHIGAN

Faith Ev. Lutheran Church, Marquette, Michigan, is now worshipping in the SDA Church, 349 Bluff Street (corner of Bluff and 4th). The time of service is 10:00 a.m., with Sunday school at 9:00 — both Eastern Time. For more information call: Pastor Alan Klessig at (906)225-1031.

ARVADA/WESTMINSTER, COLORADO

Change in Worship Location

The WELS mission congregation in North Denver is now conducting its worship services at the Northwest State Bank, W. 80th Ave. & Yarrow St., Arvada, Colorado. Sunday school and Bible class begin at 9:30 a.m., followed by the worship service at 10:30 a.m. If you are in the north Denver area, please come and worship with us. Names of prospects should be sent to: Pastor James Kuehl, 9073 Kent St., Westminster, Colorado 80030; phone: (303) 429-8853.

GREELEY, COLORADO

CHANGE IN WORSHIP LOCATION

Shepherd of the Hills Ev. Lutheran Church, a WELS mission, is now holding its worship services at 2215 23rd Avenue in Greeley. Sunday school and Bible study begin at 9 a.m., followed by Sunday service at 10:15 a.m. We invite you to come and worship with us. For information, or if you have names of WELS members or prospects in our area, contact Pastor Larry G. Lemke, 2202 10th Street Road, Greeley, Colorado 80631. Phone: (303) 352-7320.

EAGAN, MINNESOTA

Beautiful Savior Lutheran Church of Eagan, Minnesota, is holding worship services at John Metcalf Junior High School, County Highways 30 & 13. Sunday school and Bible class are at 9 a.m. and the worship service at 10 a.m. For more information please contact Rev. David E. Koeplin, 1744 Meadowlark Road, Eagan, Minnesota 55122; phone: (612) 452-4126.

OWATONNA, MINNESOTA

Emmanuel Lutheran of Owatonna, Minnesota, is now worshipping in its own facility at 329 State Avenue. The time of worship is 10:00 a.m. Sunday school and Bible class at 11:00 a.m. The area served is Steele County, including — Blooming Prairie, Dodge Center, Faribault, and Waseca. For information, or if you have names of WELS members or prospects in the area, call (507) 451-8110, or write to Pastor Werner E. Wagner, 1770 Parkside Place, Owatonna, Minnesota 55060.

NAMES WANTED

WEST PALM BEACH, FLORIDA

Please send names of WELS members and prospects in the West Palm Beach, Florida, area to Pastor David Krueger, 970 Pike Rd., West Palm Beach, Fla. 33411, or phone: (305) 684-0691. Services at Redemption Ev. Lutheran Church are conducted at 10 a.m. Sundays. Visitors are welcome.

BEMIDJI, MINNESOTA

Share God's Grace! Do you have a friend or relative living in the Bemidji area? Do you know of a WELS member who has moved to our area? Send their names to Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601. Or phone (218) 751-6334. Share God's Grace today!

NORTHWEST CHICAGOLAND

Crystal Lake, McHenry, Woodstock, Union, Huntley, Algonquin, Lake-in-the-Hills, Cary, and Fox River Grove. Those are the cities in Illinois served by Lord and Savior Ev. Lutheran Church of Crystal Lake.

The cities served by St. Andrew Ev. Lutheran Church of Elgin, Illinois, are Elgin, Dundee and Carpentersville.

If you know of anyone moving into any of these cities, please contact Pastor Richard W. Mueller, 794 Dover Court, Crystal Lake, Illinois 60014; phone (815) 455-2448. Help us serve Christ's precious blood-bought souls.

ROANOKE — LYNCHBURG, VIRGINIA — BECKLEY, WEST VIRGINIA

If you know of anyone that is a WELS member or anyone that might be interested in the WELS who is now living in the Roanoke-Lynchburg, Virginia and Beckley, West Virginia areas, please send their names to Pastor Ronald Hamm, 3229 Sandra Lane, Virginia Beach, Virginia 23462; Phone: (804) 424-3547.

EXPLORATORY SERVICES

NORTHWESTERN INDIANA

Exploratory services are being conducted in Merrillville, Indiana, at Peace United Church of Christ, 1001 W. 73rd Ave. The time of service is 11:30 a.m. Sundays. For more information or to submit names of WELS members or prospects living in the northwestern area of Indiana, please contact Pastor Tom Liesener, 16791 Cleveland Rd., Granger, Indiana 46530; phone: (219) 272-5682.

LAKEVILLE, MINNESOTA

Exploratory services are being conducted in Lakeville, Minnesota, at the Lakeville Elementary School District Office Building, 8670 210th St. West. Services are held at 9:00 a.m., with Sunday school following at 10:15 a.m. For more information, or to submit names of WELS members or prospects in the Lakeville-Farmington area, please contact: Pastor Oliver H. Lindholm, 921 E. Shakopee Ave., Shakopee, Minnesota 55379; phone: (612) 445-2885; or Pastor Mark J. Lenz, 3190 78th St. E., Inver Grove Heights, Minnesota 55075; phone: (612) 451-6672.

NORTHFIELD, MINNESOTA

Exploratory services are being conducted in Northfield, Minnesota, at the Northfield Art's Guild Building, 411 West 3rd Street (Highway 19), at 8:30 a.m. every Sunday morning. Please send names and addresses of interested persons to Pastor Richard Stevens, 1100 West Main Street, Cannon Falls, Minnesota, 55009; Phone: (507) 263-3786.

SYRACUSE, NEW YORK

Exploratory services are being conducted in Syracuse, New York, at the Holiday Inn on Buckley Road at exit 36 on the New York State Thruway and Interstate Route 81. Services are biweekly at 3:00 p.m. followed by adult Bible class. For more information call Mr. Melvin Friske of Syracuse at (315) 472-0819 or Pastor Erich W. Waldek of Schenectady, New York, at (518) 399-3046.

WHITE ROCK, NEW MEXICO

Because of a more promising response from the Los Alamos-White Rock, New Mexico, area, it has been decided to move the exploratory services from Santa Fe, New Mexico, to White Rock. Services are being held there every Sunday evening, with Bible classes and Sunday school at 6:30 and family worship at 7:30. The place of meeting is the Catholic Parish Hall, 196 Meadow Lane. Visitors are always welcome.

STUDENTS

ST. OLAF AND CARLETON

Names of WELS students attending St. Olaf college and Carleton College at Northfield, Minnesota, should be sent to Pastor Richard Stevens, 1100 West Main Street, Cannon Falls, Minnesota, 55009; Phone (507) 263-3786.

BEMIDJI STATE U STUDENTS

Attention! You are cordially invited to worship with St. Mark's Congregation, 824 America Ave. The time of service is 10:15 a.m., with Sunday school and adult Bible class at 9:00 a.m. If you need transportation or more information, contact Pastor Lee Vaccarella, 1209 Bemidji Ave., Bemidji, Minnesota 56601; phone: (218) 751-6334.

SEATTLE, WASHINGTON

If you know of any college-aged person attending school or working in the Seattle, Washington, area who may be interested in studying the Lord's Word with us, please send their names and present addresses to: Lutheran Collegians, c/o Pastor Ralph Baur, 9906 232 S. W., Edmonds, WA 98020.

WISCONSIN LUTHERAN COLLEGE WANTS NAMES

Wisconsin Lutheran College requests the names of high-school seniors who may be considered for recruitment into next year's freshman class. The school seeks those students who are WELS members in good standing, who possess the necessary academic gifts for college work, and who are not planning to become teachers or pastors in the Wisconsin Synod. Mail the names and addresses to:

Admissions Office
WISCONSIN LUTHERAN COLLEGE
407 N. Glenview Avenue
Milwaukee, Wisconsin 53213
414-774-8620

VISITORS

RIO GRANDE VALLEY

Winter visitors to the Rio Grande Valley are invited to worship at Abiding Savior Ev. Lutheran Church, Weslaco, Texas. Our Sunday service is at 10:00 a.m., with Bible class at 9:00 a.m. We are presently worshipping in the Weslaco Civic Center located at 520 S. Kansas Ave. For more information, contact Pastor Craig Weber, 1204 W. 6th Street, Weslaco, Texas; Phone: (512)968-5228.