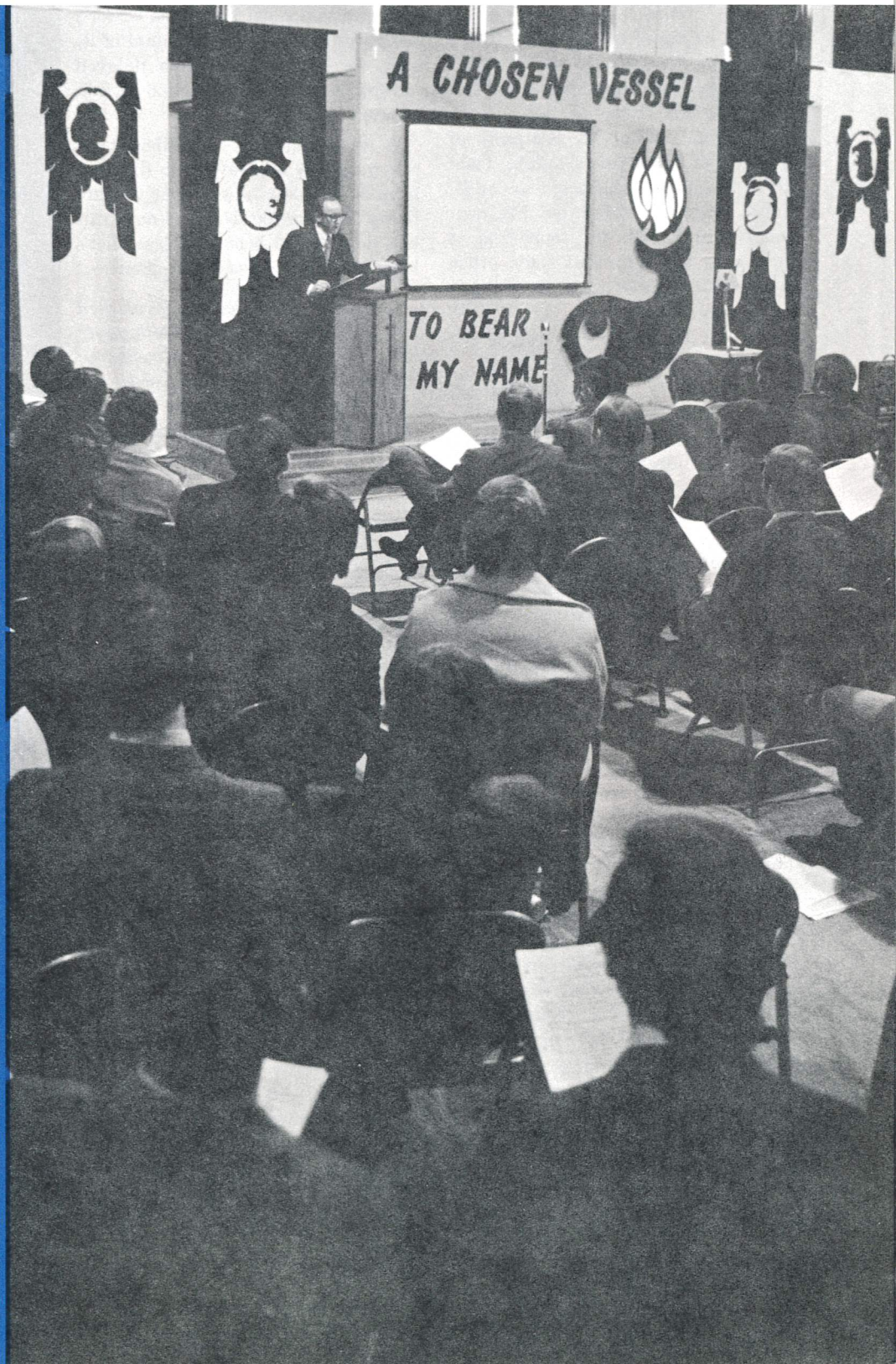


The Northwestern Lutheran

April 8, 1973



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Briefs by the Editor

Some months ago an evangelism hymn, written by Pastor Reuel Schulz for the *Talk About The Saviour* program, was published in *The Northwestern Lutheran*. Recently a letter from Pastor C. Koepsell of Grace Ev. Lutheran Church, Oshkosh, Wisconsin, suggested an additional stanza, written for his own congregation. We are reprinting it here with the idea that some other congregation might want to adapt it to its own situation.

*Let us talk about the Savior
Here in Oshkosh, go and tell;
For this town in which God put us
Needs that message just as well.
Let our own Grace Congregation
In the forefront always be,
When it comes to Gospel preaching,
Now and 'till eternity.*

We have received a number of letters informing us that issues of *The Northwestern Lutheran* have not been reaching our readers by the date printed on the cover. An explanation is in order.

First copies of the periodical are always mailed, at the latest, by the second Friday before the cover date. For example, the first copies of this issue, which is dated April 8, will be placed in the mail on Friday, March 30. These copies are the ones going to the east and west coasts. The rest are mailed no later than Monday and Tuesday of the week before issue. In fact, at times the entire mailing is completed by the second Friday before the date of issue. Every reader should therefore be receiving his copy well before the date of issue. If it is consistently late, a complaint might be filed with the postal department.

It is not possible to mail *The Northwestern Lutheran* much earlier because of the dated material included in the announcements. As it is,

this material must be on the editor's desk four weeks before the date of issue. On occasion this has delayed calling procedures and action on colloquys.

A week ought to be sufficient for the magazine to travel the distance from Milwaukee to wherever you are living. Unfortunately, we know this has not always been the case. Let's hope the mail service will improve.

Questions from readers prompted the article on "What's a Colloquy?" Since Vice-President C. Mischke of Juneau, Wisconsin, has served on many such committees, he was the logical man to be asked to answer the question. Thank you, Pastor Mischke, for enlightening us.

The two informative articles on our work in Hong Kong, both written by Executive Secretary Edgar Hoenecke, introduce us again to an area of our mission endeavor where it is true in more than a passing sense that we must work while it is day, before the night comes when no man can work. The political situation in Hong Kong is always precarious. Though Hong Kong is a British Colony, it is always living on the edge of time. Its lease runs out at the close of the century (only 27 years), but could actually expire the moment mainland China has no more use for Hong Kong as a point of contact with the West. The control of Taiwan is also one of mainland China's main objectives. It is necessary that our daughter churches in both areas be built on solid foundation, so that the Christian community may continue to flourish when our hands can no longer guide it and serve it. No time is to be lost. May your prayers during these last weeks of Lent also include the mission fields in Hong Kong and Taiwan!



*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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OUR COVER

Former Missionary Raymond Cox addressing the Mission Seminar at Wisconsin Lutheran Seminary, Mequon, Wisconsin. (See page 108.) Photo by P. Kante.

Editorials

Guess Who!

He was a respected man in his community, a patriotic citizen, and a leading member of his congregation. He could always be seen in church, at both the regular and festival services. His regular offerings totalled \$2,000 per year out of an annual salary of \$20,000. He was assiduous in his devotional life, and he never missed his appointed time for prayer, no matter where he was or how busy he might be. He was scrupulously honest in his dealings. He was never seen in bad company. He was deeply concerned about purity of doctrine and practice, and when he discovered what he was convinced were departures from a sound confessional position, he had the courage to protest.

He was a typical member of a Wisconsin Synod church, as we would like to see him, right? No, he was a Pharisee — a composite drawn from such passages of the Bible as Luke 18.

Satan has peculiar temptations for every kind of person, and for the dedicated church member Pharisaism is one of the strongest. The way to destruction is broad, and there is room on it for the religious by preference and the righteous by comparison, as well as for the ungodly and the blasphemers.

Scripture exhorts us to add to our faith virtue, but the way which leads to life is traveled by breast-smiters rather than by finger-pointers.

Immanuel Frey

The Real Thing

A number of our congregations once planned a religious broadcast over one of the "prestige" radio stations of the Midwest. It seemed proper to research the procedure of some of the more successful religious programs.

It was an eye-opening experience. The texts were Scriptural, but carefully trimmed and tailored to avoid "offensive teachings."

Then there was the problem of selecting a speaker: run-of-the-mill pastor, or big-name personality. Came then the question whether one man could write a spell-binding sermon week after week, or should a staff of ghost-writers produce the supply of "good sermons."

No doubt the strategy works and is well-intentioned, to reach the masses with the "key" points of the Gospel and present an appealing picture of the church.

But it's hard to swallow a technique that, for example, omits the mention of Infant Baptism or the Lord's Supper as unimportant, non-existent, or poor public relations. Someone might also question the propriety of preaching someone else's sermon.

A good doctor is not primarily interested in making sick people happy, but making them well. Chances are, once they are well, they will also be happy. Courage and conviction come to the man who can say, conscience-clear: "I have not shunned to declare unto you *the whole counsel of God*" — the bitter with the sweet, what hurts along with what heals.

John Parcher

Our Abundant Ministry

No other country in the world claims as many Catholics as does Brazil. More than 80 million of its 100 million inhabitants are registered as Catholic.

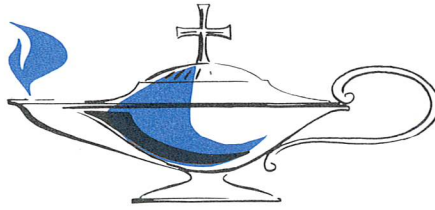
The Catholic Church in this largest Catholic country is in serious trouble. In the last decade the number of confirmations has dropped from 1.5 million to 500,000. Only 20 per cent of the Catholics registered are said to practice the faith (a very low percentage in the Catholic Church). Pentecostal churches and African voodoo cults are expanding at the expense of the predominant church.

This recession will not be easily arrested, chiefly because there is only one priest for every 6,000 souls. This ratio is becoming even more distressful. The number of priests in 1970 was 13,152, which was 140 fewer than in 1961. Forty per cent of all priests were foreigners. Only 129 new priests were ordained in 1970.

Contrast this scarcity with our abundance. In our Synod, in 1971, there was one pastor for every 500 souls. The ratio will become ever more favorable as large numbers of candidates enter our parish ministry and establish growing numbers of new congregations. This spring, for example, we are looking forward to adding to our clergy corps almost half as many young pastors as the Catholic Church ordained new priests for all of its 80-plus million members in Brazil in 1970.

We are richly blessed. We have enough shepherds to tend all the sheep in our flocks; there are also shepherds for flocks in new pastures. We have an even greater blessing; we have shepherds after God's own heart who heed neither superstition, nor human authority, nor traditions of men, but who are faithful to His Word.

Carleton Toppe



Studies in God's Word

Once in Time for All of Time

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins.

But this Man, after He had offered one sacrifice for sins for ever sat down on the right hand of God,

From henceforth expecting till His enemies be made His footstool.

Whereof the Holy Ghost also is a witness to us, for after that He had said before,

"This is the covenant that I will make with them after those days," saith the Lord: "I will put My laws into their hearts, and in their minds will I write them,

"And their sins and iniquities will I remember no more."

Now where remission of these is, there is no more offering for sin (Hebrews 10:11-14).

*Not all the blood of beasts
On Jewish altars slain
Could give the guilty
conscience peace
Or wash away the stain.
But Christ, the heav'nly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.*

(LH 156:1,2)

Often But Unavailing

The Levitical priesthood was a "Standing Committee for Performing Divine Services." A priest's work was never done. The next day he faced the same tasks. Daily repetition of the same services and of the same

sacrifices marked the Old Testament priestcraft.

As the annual sacrifices of the high priest were not able to take away sins, so the daily official services and sacrifices of the under-priest "can never take away sins." Significantly, the Day of Atonement was followed by a day of service by the common priest. Likewise, a year of days of priestly routine was followed by the annual Day of Atonement. The repetition and the quantity of the many sacrifices betrayed the essential ineffectiveness of the same. Never ending, the sacrifices of animals never reached the goal of peeling off the skin of sin from the sinner.

Once But Enough

On the other hand, the goal was achieved by the One who volunteered to enter the world as a human being for the purpose of offering Himself for man. The one sacrifice of Jesus Christ on the cross — once, never to be repeated — brought to completion the eternal sanctification of "them that are sanctified." By His single sacrifice their being set apart for eternal life was sealed in perpetuity — for all of time and for all of eternity.

Who are they who are sanctified? They are the ones who have been made partakers of what Christ has done. Their God-given faith has set them apart from the unbelieving world. They have been converted to God and effectually called into His fellowship. They have been united to Christ by faith and thus have been made to share in the benefits of His redemption, namely, the forgiveness of sins, life, and salvation. And this sanctification is the fruit of the one

offering that Christ made of Himself to God on man's behalf.

"Galilean, Thou Hast Conquered!"

The effectiveness of Christ's one sacrifice on the cross is shown by His being seated at God's right. The Conqueror of Satan, death, and hell is enthroned on high never to be dethroned. His enemies have but one prospect: to "be made His footstool." As ancient conquering kings displayed their triumph by putting the foot on the necks of vanquished kings, so the Lamb by His eternal enthronement shows His permanent triumph over His enemies and over the enemies of His sanctified people. None can stop the King from bestowing and dispensing the spoils of His victory to His saints.

For the Hebrews, who were inclined to elevate the Levitical priesthood above Christ's, the writer of the Epistle shows that the single sacrifice for sins was not an afterthought in the eternal counsels of God. Through the prophet Jeremiah the Holy Spirit had given testimony regarding God's plan: "After those days" (days, by the way, in which the Levitical priesthood performed its services) "this is the covenant that I will make." A new day would dawn. A new covenant would be established. Instead of the outward ceremony of the Old Covenant, God would implant His words in the very heart and inscribe them in the very mind of His people. By faith in heart and mind there would be permanently appropriated God's judgment and verdict: "Their sins and iniquities will I remember no more." By one sacrifice sins would be removed forever from the sight and memory of God!

The conclusion is obvious: "Now where remission of sins is, there is no more offering for sin." Go back to the incomplete, ineffective Mosaic sacrifices? Impossible! Conjure up sacrifices of man's own making — "unbloody sacrifices" or "self-sacrifices" for sin? Preposterous! All sacrificing for sin is over and done with. All sins and all iniquities have been blotted out forever by the one sacrifice on the cross — an offering once in time for all of men and for all of time. "It is finished!"

Paul E. Nitz

What's a Colloquy?

Nearly every pastor that enters the public ministry of the Wisconsin Ev. Lutheran Synod today is a graduate of Wisconsin Lutheran Seminary, Mequon. Our Synod's Constitution, however, also provides an avenue by which pastors, male teachers, and professors, who are serving in a church body not in fellowship with our Synod, may seek to enter our ministry. They may do this by means of a colloquy.

The dictionary defines a "colloquy" as "a conversation or conference, especially one that is formally arranged." In this case the conversation seeks to determine whether the person seeking entrance in our fellowship as a pastor, teacher, or professor is in agreement with the doctrine and practice of the Wisconsin Ev. Lutheran Synod. There has been a great deal of activity in this area during the past decade. Readers of *The Northwestern Lutheran* have frequently seen announcements such as "Request For Colloquy" and "Result Of Colloquy." This has led to many questions concerning the colloquy program and the manner in which it is conducted.

The Synod's Constitution stipulates that the president of the Synod is to appoint the Colloquy Committee for each applicant. The members of the Colloquy Committee are the president of the District in which the applicant resides, a professor from the Wisconsin Lutheran Seminary, and a vice-president of the Synod, who also serves as chairman of the Committee.

Initial Interview

Every applicant is first interviewed by the District president. At the discretion of the District president one or two others, chosen from among the District vice-presidents, the conference visiting elder, or other area pastors, will be asked to assist with the interview. This initial interview seeks to learn why the applicant is requesting a colloquy, whether he is trying to

escape an unpleasant situation or whether he is genuinely concerned about doctrinal aberrations in his present affiliation, only to find that his testimony in his present congregation and church body is not being heeded.

The initial interview will often reveal that the applicant cannot be recommended for a colloquy at the present time. If he is recommended for a colloquy, the announcement of the request must be published twice in *The Northwestern Lutheran*. In this way the members of the Synod not only have the opportunity but the duty to communicate with the Colloquy Committee if they have pertinent information concerning the applicant.

The Colloquy

The actual colloquy may proceed in various ways, depending on the background, the previous training, and the affiliation of the applicant. No two colloquies are conducted in exactly the same manner. Obviously, the greater amount of time is not spent on areas of agreement, but on areas in which the Committee has reason to believe that there may still be some uncertainty and even disagreement. Much time is also spent on the practical areas of church life in an effort to determine whether the applicant is truly evangelical. It is possible, unfortunately, for someone to know the right answers in doctrinal matters and yet be very legalistic in the care of souls.

If the applicant is found to be in agreement with the doctrine and practice of the Wisconsin Ev. Lutheran Synod, the notice of such approval is published in *The Northwestern Lutheran* and the applicant is declared eligible for a call. The Colloquy Committee then assists the District presidents, who are responsible for recommending qualified candidates to vacant congregations, in determining the type of ministry in which the applicant can best serve.

Anyone seeking a colloquy today will be coming from a church body that has not been in fellowship with our Synod for more than ten years. For this reason, colloquy committees are finding it advisable to recommend, in the majority of cases, that the applicant enroll at our Seminary for a year or two. This will enable us to become better acquainted with him before he is recommended for a call into our Synod; he, in turn, will have an opportunity to become better acquainted with us.

The men who are charged with the responsibility of working in the colloquy program take this responsibility very seriously. But they are fallible human beings. Since every decision calls for a measure of subjective judgment, they have, undoubtedly, recommended some that might better have been rejected; it is equally possible that they may have rejected some who could have served us well. But the Synod may be assured that these men are doing their work carefully and prayerfully out of concern for the applicant and, above all, for the church which they serve.

Vice-President C. Mischke

Lutheran Pioneers, Inc. 15th National Convention

The Milwaukee District Commander, Mr. Donald Beutin, announces that April 27 through 29 are the dates set for the 15th National Convention of the Lutheran Pioneers, Inc. Member Trains of the Milwaukee District will host the biannual convention at Wisconsin Lutheran High School. At the present time 30 Wisconsin Evangelical Lutheran Synod churches in the Milwaukee and surrounding area have active units or Trains as they are called in the Pioneer organization. More than 600 persons comprised of adult leaders and their wives from Trains throughout the United States will be in attendance.

The Lutheran Pioneers offer Christ-centered programs for the youth from churches within the fellowship of the Wisconsin Evangelical Lutheran Synod. Such programs include Scripture-based teaching and application of good citizenship, swimming, lifesaving, hiking, nature study, and skills to help prepare these young people for adult life.

A business meeting and individual seminars will follow opening services on Saturday morning, April 28, 1973.

NOW is still NOW

Last fall, most of our 1,000 churches were hearing about Project NOW. Authorized by the Conference of Presidents, the project was a special appeal to the Synod's members for greater appeal to the Synod's members for greater support for increased mission work.

NOW meant (and still means) a number of things.

1) NOW is an acronym formed from the words *No Other Way*. It reflects our conviction about the person and work of Jesus Christ. There is no one else in all the world by whom we can be saved. And those who possess that great Key to Life must share it, not hoard it.

2) If this Jesus Christ is the same yesterday, today and forever, then He is a Person for our times, a NOW Person. Always "relevant," He only can get to the root of all our problems.

3) And NOW means just that — now, today. The Life or death of our fellowman is urgent business. "Behold," writes St. Paul, "NOW, is the day of salvation" (II Cor. 6:2).

Support Expansion

Specifically, Project NOW related to two areas. The first area was on-going support of a decade of unprecedented expansion. In the early sixties we had congregations in 16 states. Today we have congregations and preaching stations in 40 states. Our missions now dot the map of the United States. All of them require varying amounts of subsidy from the Synod's operating budget.

In the mid-fifties (exclusive of our Apache Indian Mission and the joint mission with the Synodical Conference in Nigeria) our world mission program was restricted to Africa (Zambia). Today our world mission fields are found in Zambia, Malawi, Mexico, Puerto Rico, Japan, Taiwan, Hong Kong, Indonesia, and India. Our support of these must not lag.

In the early sixties, our mission was crippled by a severe shortage of pastors and teachers. In the past decade, just about \$8 million has been spent in capital improvements at our

schools. Enrollment has doubled and so has the production of pastors and teachers. Education in today's world is expensive. And we must support it.

So the greater share of the additional offerings hoped for as a result of Project NOW was earmarked for the support of this decade of expansion at present program levels.

Some Expansion

Project NOW related to a second area — urgently needed expansion. Enrollment at the Seminary is at an all-time high. Faculty was desperately needed — at a minimum, two professors. The home missions had been cut from 18 mission openings (with a pastor) to 12. It was hoped through Project NOW to restore the one-third cut. And finally, in 1971 the Synod convention had resolved without a dissenting vote to begin mission work in South America. Because of budget shortages, nothing had been done to implement that resolution.

That was the situation as Project NOW began. What were the results?

The financial picture changed rather dramatically. It had improved so much through the fall months that the calling of one of the Seminary professors was authorized. At the same time, three of the six mission openings were restored. Through the generosity of one of our families, the cost of the South American mission was underwritten for the first three years of operation.

Nine Per Cent Increase

Project NOW also had an impact on subscriptions of congregations to the Synod's budget. For the past three years we had an average increase in subscriptions of about four per cent over the previous year. In 1973 we can anticipate an increase of nine per cent. If past performance is any indicator, that nine per cent figure may well become ten per cent.

But NOW is still NOW. Of each and every day, we can say, "Behold, NOW, is the day of salvation." God has blessed among us the preaching of His Word. He will — we pray —

bleed it in the future. He will continue to point us to the great harvest of souls, waiting for the Word of Life. The urgency of His mission just will not go away. Our zeal for it may diminish. The urgency will persist.

And we can do something about that urgency. As St. Paul wrote, "God gives the increase." His power through the Gospel builds the body of Christ. But St. Paul also pointed out that we "plant and water" — and, in that respect, we can be called "laborers together with God." In that exalted calling there dare not be any shirking.

Many Challenges

As we pursue that high calling, we can see many challenges. Some examples. During the past two years, only one missionary was added to our world mission staff. A mission team is now being called for South America, but the cost is not a budgetary item. One missionary in two years! Not because we lack the manpower, but because we are short of funds.

In home missions, District mission boards have requested permission to begin 37 new missions in promising areas. That number has been pared to 25, and perhaps will end up closer to 20. Not because we lack the manpower, but because we are short of funds.

At two of our major educational institutions, there are problems. The Seminary is still short one professor for its record enrollment. At Northwestern College — to complete the separation of the college from its high school department — a president and dean must be called for the high school. Several professors are needed at other academy level schools. And one more item — capital funds to replace two old, very old, dormitories.

Whether any of these new items will find their way into the budget depends on our support of the budget. For some of the items there is a good chance they will be placed in the budget. Other items will have to wait for another year, or two, or three.

All these add up to one thing — NOW is still NOW!

Rev. James P. Schaefer

A Parish Pastor's Perspective

A Strange Dream

"Sometimes I wish I were two people," said Pastor Schwinn to himself. He had just realized that he had two conflicting appointments on his calendar. Both were important.

That night Pastor Schwinn had a strange dream. He was two people in his dream, identical twins. But the people in the congregation thought he was only one. It made for a very interesting ministry. When he had to go away for a conference, one of him went and the other stayed to conduct funerals and make sick calls. When one of him was mentally exhausted after preaching, he stayed home and relaxed with the football game on TV while the other went to the Sunday afternoon church meeting. When one of him was feeling a little low emotionally, he stayed home, while the other, smiling and pleasant, went to the fellowship potluck. When one of him wanted to take his wife out to dinner for a change, the other was still available to call on that unchurched family that visited the service last week.

Pastor Schwinn woke from his dream with a smile. Wouldn't it be nice! If only the people in his congregation could have that perfect pastor — always well rested, patient, smiling, concerned, and thoroughly prepared every time he stood up to preach and teach.

But then reality came back. Pastor Schwinn was still only one man. There were still only 24 hours in the day. He was still faced with having to go places when he did not feel up to it. Someone in his congregation would still get neglected. His wife and children would still be deprived of his presence very often.

He wondered, "Do they understand? Do my members know how I hate to slight someone because I don't have time to do everything? Do they roll with the punch when I seem a little grouchy? Do they remember

that I can't be in two places at one time? Do they realize that I have responsibilities to my wife and family, too?"

Like most pastors, Pastor Schwinn remembered the words that were read at his ordination from II Timothy, chapter four: "I solemnly charge you in the presence of God and of Christ Jesus . . . preach the Word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction." Most pastors take those words very seriously. They sincerely desire to be faithful stewards, carrying out their calling to the limit. What gets pastors down is having to postpone necessary reproof and rebuking due to lack of time. Wise management of his time goes a long way, but even then the average pastor has more work to do than he has time to do it in. It can get him down.

It helps a lot when the members of the flock recognize their pastor's dilemma. He can't be in two places at the same time, though he might wish he could. He can't always be as fully prepared as he should, though he knows the importance of thorough preparation. When the people understand this and are patient, it makes the pastor's life a little brighter. When the people take steps to relieve the pressure by providing office help and pastoral help, it makes the pastor's life a great deal brighter.

How about your pastor? Is he having strange dreams? Do you show patience and understanding toward him? Pray for your pastor and look for ways in which your congregation can relieve some of the pressure. When a pastor can see clearly that his congregation understands him and is working with him, it is much easier for him to be enthusiastic about his work in that congregation. The congregation benefits from that.

Thomas B. Franzmann

A growing blessing and your part in it

Loans were approved by your Church Extension Fund for 57 church projects during the past 12 months (22 land acquisitions, 20 building projects, 15 parsonages) — 17 more projects and \$1,100,000 more in loans than in 1971. That's the 1972 blessing of Synod's **Lending to the Lord** program. The results are being felt coast to coast.

You and your fellow members are surely answering in a loving way the call of those in need. No doubt about it—we've had a blessed beginning.

But the job goes on. The need is still great. Many congregations still wait for a church site, a permanent place to worship, a parsonage. For them, there's added hope in your response to 1972's CEF appeal. Won't you continue your help, by lending your savings through 1973?

IF YOU HAVEN'T HAD A PART in this growing blessing, send for details now. Interest rates vary from 4% to 5%. Let your dollars work to help Christ's Kingdom grow.



MAIL THIS COUPON TODAY!

CHURCH EXTENSION FUND
Wisconsin Evangelical Lutheran Synod
3512 West North Avenue
Milwaukee, Wisconsin 53208

yes

I want a part in "Blessings '73"! Send details on how my dollars can help.

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____



Practice preaching — student Joel Chung at lectern; Prof. Paul Behn standing at left.

Our Lutheran Seminary at Hong Kong

"I will gather the remnant of My flock out of all countries — and I will set up shepherds over them which shall feed them," Jeremiah 23:3,4.

The truth of this promise is evident in our World Mission program and, in an unusual way, in the work of our Seminary at Hong Kong.

Three Cultures Represented

Men from three different countries are enrolled as students of our Hong Kong Seminary. Four of the students are from Hong Kong Colony; one is from Taiwan; and one is the son of a former king of Bali.

The Hong Kong Seminary thus serves our farflung Southeast Asian mission field as the training center for its future pastors and leaders. Actually, this is a most difficult role to fulfill because of the Seminary's Chinese orientation.

The students who enter the Seminary must be able to receive instruction in English, but those who come from outside Hong Kong Colony are usually not sufficiently fluent to do this without intensive tutoring. This adds an additional burden on men who already may have difficulty get-

ting along in the Seminary courses because of a lack of adequate preliminary education.

Handicaps

Prof. Paul Behn writes, "The presentation of the theological disciplines is fraught with great difficulties in a Seminary like ours at Hong Kong. We cannot instruct our students here as in the States, since they lack early Christian training and even sufficient academic background for a normal seminary course." He continues, "We begin by evaluating our entrants' religious, educational, and cultural backgrounds carefully. Even though it is very difficult to set up a theological curriculum which takes into account the diverse backgrounds of the students and within four years to prepare them for the public ministry, this is exactly what we are trying to do."

Shared Responsibility

Because a common faith and purpose unites these men from different Asian cultures at our Seminary, the differences gradually disappear and the spirit of fellowship in Christ becomes dominant.

This is also the aim and purpose of the faculty. It would be impossible for one man to teach all theological disciplines, so the teaching load is shared by all the missionaries.

Pastor Paul Behn carries by far the heaviest load. He teaches dogmatics, isagogics, Bible interpretation, homiletics, pedagogy, and pastoral theology. Pastor Kenneth Seim is in charge of the church history and comparative religion courses. Mr. Howard Festerling has started classes in elementary Greek exegesis.

Four of the seminarians are in their third and final year, and two are in their first year at the Seminary.

The Bible Institute

Thanks to the exchange of ideas made possible by the two World Seminary Conferences in 1971 and 1972, the teaching staff at Hong Kong recently revised the Seminary curriculum, borrowing simpler instruction methods from the other world fields and adding a pre-seminary Bible Institute course. This is conducted by Pastor Gerald Lange and is designed to prepare prospective Seminary students by giving them courses in Bible study, church history, the Lutheran Confessions, and doctrine.

The one-year course in the Bible Institute also serves as a very satisfactory device enabling our faculty to screen applicants for entrance into the Seminary.

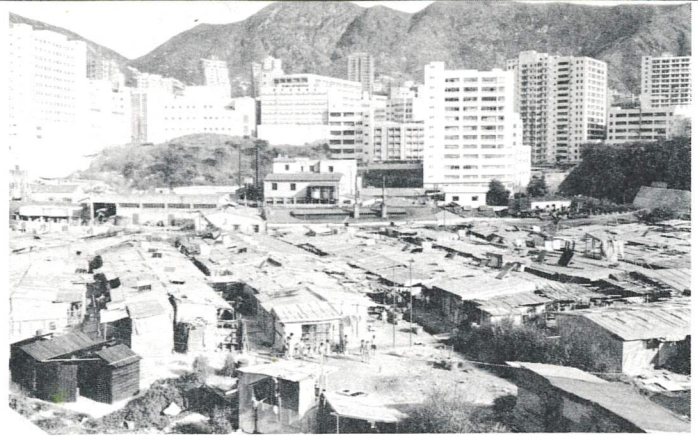
Three Graduates at Work

The Hong Kong Seminary has already furnished three workers for our Chinese church. Timothy Lee is the pastor of Spirit of Love Church at Kowloon. The three churches on Taiwan are progressing well under the pastorate of Victor Cheung. Vicar Matthew Cheung is at work at Grace Lutheran Church of Kowloon.

By God's grace and guidance, these three Chinese pastors may become



Three different cultures: Ku (Taiwan), Pandji (Bali-Indonesia), Lee (Hong Kong).



Yau Ma Hom Refugee Squatter Village.



Pastor Victor Cheung teaching Youth Bible Class on Taiwan.



Vicar Foun Jan and Mrs. P. Behn bringing the Gospel.

key men in the development of the young Chinese Evangelical Lutheran Church, Far East.

Four Graduates to be Assigned

At the end of the present school year, four more graduates will become available for the Church of our Savior.

Three of the men will be assigned, God willing, to work in Chinese areas. But graduate Anak Agung Dipa Pandji Tisna should return to work in his native Indonesia. This country requires that a church have a native Indonesian as its head. He will also be able to revive the work on his home island of Bali.

Our Prayer

Anoint and send forth more,
 Lord, to Thy Church abroad
 And let them speak Thy Word
 of power
 As workers with their God!
 Oh, let them spread Thy name,
 Their mission fully prove,
 Thy universal Grace proclaim,
 Thine all-redeeming love! Amen.

Edgar Hoenecke

Mission Caller Among Hong Kong's Poor

After many years of faithful service as teacher at the Apache Lutheran Mission Day School at Peridot, Arizona, Mrs. Paul Behn, nee Dorothea Uplegger, has now found another important outlet for her love for the Savior in her new home at Hong Kong.

She is a "mission caller." On Sundays she teaches a class of children, but on the other days of the week she finds her greatest challenge in visiting the poor people of the refugee settlements at Kowloon and in the New Territory with her husband, Pastor Paul Behn, or with one of our seminarians, Vicar Foun Jan.

The work of a mission caller is to make calls with tracts and Scripture portions, contacting especially those who find precarious, temporary refuge in areas which, eventually, will have to make way for the high-rise apartments of Hong Kong.

Most of these poor people have fled from China, usually with nothing but the clothes they have on. Their life is

filled with uncertainty, and they are exposed to all kinds of disease and every form of vice. No one cares for them because Hong Kong Colony is already overcrowded.

But they are precious in the sight of God, and Jesus died also for them, as He said in fulfillment of Isaiah's prophecy, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor" (Luke 4:18).

And, thank God, these poor souls are also precious in our sight as God's blood-bought children, and we applaud our missionaries and mission callers for going out into these refugee squatter villages to proclaim the love of Christ.

May the Lord bless the efforts of our missionaries and our devoted mission callers and may He make all of us more aware of the assignment the Savior has given us, "Go out into the highways and hedges, and compel them to come in, that My house may be filled"! (Luke 14:23.)

Edgar Hoenecke

Dr. Martin Luther College Summer School and Workshops

SUMMER SCHOOL CALENDAR 1973

June 17	Registration
June 18	Opening Service
July 2	Monday	Holiday Break
July 7	Saturday	... Classes in Session
July 20	10:15 A.M.	Graduation and Closing Service

DMLC Summer Workshops

Pastors, teachers, and lay workers will have special opportunity for in-service training or professional growth this summer. Dr. Martin Luther College is offering six workshops to provide for a stimulating experience, to suggest new ideas, and to generate new zeal for kingdom work.

Schedule of Workshops for Summer of 1973

June 18-29: Education of the Mentally Retarded — one or two weeks — 1.5 or 3 cr.

June 18-22: Instructional Materials in Mathematics for Primary Grades — one week — 1.5 cr.

June 25-29: Supervisors of Student Teachers — one week — 1.5 cr.

June 18-29: Library Planning and Development — two weeks — 3 cr.

July 3-13: Elementary School Administration — two weeks — 3 cr.

July 9-20: The Parish Music Program — one or two weeks — 1.5 or 3 cr.

Registration

Registration for each workshop will be held on the night before each workshop begins, between 8:00 and 9:00 P.M. in OLD MAIN.

Information on Workshops

A workshop for all interested in the EDUCATION OF THE MENTALLY RETARDED is being offered in cooperation with the Special Ministries Board of the WELS from June 18 to June 29, 1973. Workshop participants may opt to enroll for only the first week or for the full two weeks.

The Aid Association has awarded a special grant to the Special Ministries Board to support this workshop. Anyone attending from outside a radius of 200 miles may apply for aid for transportation.

The grant will also make it possible to have a large number of resource people participate. Dr. Glenn Barnes will coordinate the workshop. Other resource personnel include Mr. Don Reinhart, New Ulm, Minnesota, Mr. Alfons Woldt, South Lyon, Michigan, Mr. Eugene Schultz,

Waukesha, Wisconsin, Professor Paul Eickmann, Watertown, Wisconsin, Mrs. Carol Voss, Brookfield, Wisconsin, and others. The primary purpose of the workshop is to design programs and qualify teachers to meet the spiritual needs of mentally retarded children. A second basic objective of the workshop is to provide day- and Sunday-school teachers with a better understanding and greater expertise for educating the educable retardates who may be found in typical classes. Applications should reach us by June 1.

A workshop in INSTRUCTIONAL MATERIALS IN MATHEMATICS FOR PRIMARY GRADES will be held from June 18 to June 22. It is designed for primary teachers who are interested in providing their pupils with more concrete experiences in the area of mathematics. The workshop includes the preparation and use of instructional aids that would include both teacher demonstration devices and manipulative materials for the pupils. A fee to provide materials for teaching and manipulative aids will be paid by each participant. Professor John Paulsen and Professor John Micheel will coordinate the workshop. Applications should be submitted by June 1.

Another workshop for SUPERVISORS OF STUDENT TEACHERS will be conducted from June 25 to 29. This workshop is planned to provide opportunity for supervisors of student teachers to consider methods and techniques which will help them to become more effective in this work. Professor Howard Wessel, Director of Student Teaching, will again coordinate the workshop. Because the teachers who serve as supervisors of student teachers are an indispensable arm of the teacher-training program of the college, all costs of this workshop will be borne by the college. This year applicants will be accepted on a "first come — first served" basis. Applications must be submitted by June 1.

A workshop in LIBRARY PLANNING AND DEVELOPMENT is also being planned for the two weeks from June 18 to 29. All of our schools must plan and provide a library or a learning-resources center. This workshop will aid our teachers and principals in this task by guiding discussion of such topics as organization of a small school library, principles of library operation, selection of library materials, and teaching library skills. Professor Gerald Jacobson will coordinate this workshop. Applications should be submitted by June 1.

A workshop in SCHOOL ADMINISTRATION is again being offered. We have had excellent participation both times it was offered on our campus in the past. The workshop is designed for experienced teachers. The primary purpose of the program is to provide the teacher with suggestions for administration and supervision in the Lutheran elementary schools. This workshop will be conducted for two weeks, from July 3 to July 13. Applications should be submitted by June 1.

A workshop for the PARISH MUSIC PROGRAM will be conducted from July 9 to July 20. This program is intended for everyone who is active in the parish music program — principals, ministers of music, choir directors, organists, and day-school teachers. Participants have the

option to attend one week or both weeks. During the first week a variety of methods and approaches in both vocal and instrumental music in the school will be investigated. During the second week the parish music program as it applies to the choir director and the church organist will be given special attention. Congregations will find that any assistance given its organists and choir directors to attend will be a good investment. Applications for the workshop should reach us by June 15.

Scholarships and Grants-in-Aid

The AID ASSOCIATION FOR LUTHERANS has again approved a grant to Dr. Martin Luther College to provide scholarships to provide free tuition for regular summer-school courses and workshops for teachers who have graduated from Dr. Martin Luther College in 1948, 1953, 1958, 1963, or 1968, either from the three- or four-

year program, and for others selected by the college. These scholarships may be applied toward one or several workshops held in succession. They are designed to enrich the professional growth of Lutheran educators.

Grants-in-aid will also be available to grant travel assistance to teachers who reside more than 250 miles from the campus. After 500 miles are deducted from the round trip, travel allowance will be given on the basis of seven cents per mile. Two cents a mile will be allowed for each additional passenger to encourage students to set up car pools.

If you are interested in the scholarships and/or the grants-in-aid for transportation, please write for an application form. Further information may be received from: Professor George H. Heckmann, Director of Special Services, Dr. Martin Luther College, New Ulm, Minnesota 56073.

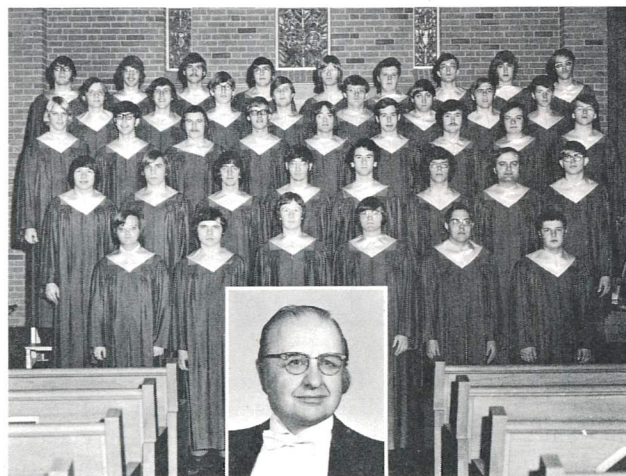
Making Melody in Our Hearts to the Lord

The Northwestern College Touring Male Chorus and Brass Choir will present a concert of sacred music in each of the churches listed below. The chorus is under the direction of Dr. Arnold O. Lehmann, professor of music at Northwestern College, Watertown, Wisconsin.

1973 Itinerary

- April 11: 7:30 p.m. St. Paul's Lutheran Church,
New Ulm, MN
- April 12: 8:00 p.m. St. Martin Lutheran Church,
Watertown, SD
- April 14: 8:00 p.m. Grace Lutheran Church,
Portland, OR
- April 15: 9:00 a.m. Gethsemane Lutheran Church,
Tigard, OR
- 11:00 a.m. Bethesda Lutheran Church,
Portland, OR
- 7:30 p.m. Trinity Ev. Lutheran Church,
Eugene, OR
- April 16: 8:00 p.m. St. Paul Lutheran Church,
Tacoma, WA
- April 17: 7:30 p.m. Calvary Ev. Lutheran Church,
Bellevue, WA
- April 18: 7:30 p.m. Grace Ev. Lutheran Church,
Yakima, WA
- April 19: 7:30 p.m. Trinity Lutheran Church,
Omak, WA
- April 20: 7:30 p.m. St. Matthew Ev. Lutheran
Church, Spokane, WA
- April 21: 8:00 p.m. St. Paul's Lutheran Church,
Livingston, MT

- April 22: 10:30 a.m. Apostles Lutheran Church,
Billings, MT
- 8:00 p.m. Trinity Ev. Lutheran Church,
Sturgis, SD
- April 23: 8:00 p.m. St. Paul's Ev. Lutheran Church,
Arlington, MN
- April 24: 8:00 p.m. Zion Ev. Lutheran Church,
Columbus, WI
- April 25: 7:30 p.m. St. John's Lutheran Church,
Watertown, WI
- April 29: 9:00 and Holy Cross Lutheran Church,
11:00 a.m. Madison, WI
- 7:30 p.m. Holy Trinity Lutheran Church,
Okauchee, WI



Members of the Northwestern College Touring Male Chorus are: (from left to right) front row: D. Kipfmiller, R. Kanzenbach, J. Huebner, D. Hanke, J. Renz, A. Schultz; second row: D. Wilken, M. Zarlring, M. Manthey, R. Edwards, D. Farley, R. Siirila, J. Rath, D. Rosenow; third row: P. Hoyer, P. Ibisch, M. Bitter, L. Lucht, P. Wendland, G. Peters, P. Baldauf, R. Starr, J. Oldfield; fourth row: T. Wiilsmann, B. Wietzke, R. Schwab, S. Korth, J. Ziesemer, W. Davidson, J. Berg, P. Strackbein; fifth row: M. Bode, M. Haefner, S. Stone, J. Brenner, M. Jeske, R. Szep, J. Bourman, M. Woldt, M. Maloney.

Two Beautiful New Hymns composed and written for the 1973 Epiphany Mission Seminar

The faculty and students at Wisconsin Lutheran Seminary, Mequon, Wisconsin, completed another informative and inspiring mission seminar, January 29 to February 2, 1973.

Under the topic "*A Chosen Vessel to Bear My Name*," the seminar looked back upon our Commission from the Lord Jesus and upon the work undertaken in His name by the fathers of the Lutheran Church since the Reformation. But they also evaluated our present Home and World Mission Programs, inquired searchingly into mission policies, and evaluated the task still before us in the light of the assurance of the ascending Lord, "Lo, I am with you always, even unto the end of the world."

Keynote Sermons

President O. J. Naumann opened the seminar with a sermon based on the challenge God placed before reluctant Moses: "Now therefore go, and I will be with thy mouth, and

teach thee what thou shalt say" (Exod. 4:12). Dr. Siegbert Becker of the Seminary faculty closed the seminar devotions with inspiring thoughts based on Jeremiah 16:19-21, setting forth that Christ's followers alone have a truly worthwhile treasure to share with a confused and dying world.

Two New Hymns For The Church

As once before, one of the students, Mr. Carl Henkel, wrote and composed two forceful hymns for the occasion. They are a fine modern addition to the Lutheran treasury of spiritual songs. Their opening lines are "What Will You Have Me Do, O Lord?" and "Thus Says The Lord."

Former World Missionaries

An appropriate note of realism was furnished by the presentations of two former foreign missionaries, Pastors Raymond Cox and Robert Sawall,

both formerly in our African service. They were able to add much to the discussions by answering questions regarding the work and life in a foreign field.

Pastor Daniel Gieschen from Michigan and Pastor Harold Essmann of the Latin American Executive Committee presented papers on the work in the Home and World Mission fields, the latter giving special emphasis to the program outlined for South America.

Audio-Visuals

Slide and filmstrip lectures enhanced the program both during the morning seminar and in the evening. Dr. S. Becker lectured and showed slides on the free-church movement in Sweden; while Student-Vicar Carl Leyrer gave an animated slide lecture on the work in Puerto Rico, where he served last year.

The executive secretaries for Home and World missions and for Stewardship and Worker-training also represented their divisions of the Synodical work. Pastor Kurt Eggert spoke on "Gospel Sharing By Radio." The arrangements committee of the Mequon faculty deserves credit for putting together a most inspiring seminar on missions!

Edgar Hoenecke

The Millennium —

Will the True Millennium Please Stand Up?

Unlike the popular TV program, the stories told by millennialists in no way resemble what Scripture teaches in Revelation 20 and elsewhere. In fact, no two of them come up with exactly the same tale. Charles E. Brown put it well in *The Hope of His Coming* (page 71): "What with the great tribulation, the parousia, the rapture, the aeons, the remnant, eight covenants, seven dispensations, three comings of Christ, four judgment days, two endings of the world, several sets of last days, and three

resurrections, I submit there has been grafted into the simple Word of God an elaborate system of interpretation which could never occur to the ordinary believer through an unbiased reading of his Bible." We do well to listen to what the Scripture and Revelation 20 actually say.

The Book of Revelation

In the year 70 A.D. Jerusalem was destroyed by the Romans, and the Jews slaughtered and scattered. God was no longer dealing directly and

almost exclusively with one nation only, but, as demonstrated by the Book of Acts, the Gospel message was being proclaimed to all men, Jew and Gentile alike.

Some 20 years later the Lord Jesus Christ appeared to His servant John, who was in exile on the island of Patmos. Christ had a message to transmit to His servants, the believers, through John. Since these were words of prophecy, they were written in such a way that their meaning could only be unlocked by the proper use of the rest of Scripture, particularly of the words of Jesus Himself. In this way the Book of Revelation is very much like the books of the Old Testament Prophets.

Figurative Language

Naturally, this involved the use of a great deal of figurative, picturesque

language. For example, the description of Jesus in chapter one: "In the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars, and out of His mouth went a sharp twoedged sword, and His countenance was as the sun shineth in his strength."

Is this how Jesus will appear on the Last Day? Hardly! He will indeed appear in glory, and yet the angels at the ascension said: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). What John saw in Revelation was a vision, not a photograph. A vision is always an interpretation. It seeks to deepen our understanding. This is true of the Book of Revelation throughout with its many visions of beasts and living beings and its non-mathematical use of numbers. This is something we must constantly be aware of as we read this Book.

Unfortunately, many interpreters have ignored this fact, and have thus come up with interpretations of Revelation 20 that do violence to the rest of Scripture, particularly to our Lord's own description of the end of the world. It is not reasonable that our Lord in Revelation would contradict what He had prophesied while He was among us, for that would make Him a liar. His own words therefore must be used to test the interpretations of those who would explain any part of the Book of Revelation.

"And I Saw"

One of the recurring phrases in the Book of Revelation that separates one vision from another is the phrase "And I saw." At times also "And I heard." These words should always alert the reader that something new is about to be shown or explained.

The words "And I saw" occur four times in chapter 20. The first covers verses 1-3: "And I saw" Satan bound a thousand years. The second takes

in verses 4-11: "And I saw" the saints reigning with Christ a thousand years, after which time Satan is loosed for a little while and finally cast into the lake of fire to be tormented forever and ever. Then in verse 11 "And I saw" introduces the great white throne with Christ the Judge. In the next verse "And I saw" adds the vision of those who stand before the throne to be judged, "the dead, small and great."

The Thousand Years

All portions of this chapter stand in a definite relationship to a period of time called a thousand years. The first portion tells what happens to Satan at the beginning of the one-thousand-year period and at its close. The second portion relates what happens to the saints during the one thousand years and at its close. The third portion reveals what happens at the end of the one thousand years. For us the real question then is whether this one-thousand-year period is the millennium of the millennialists, or not?

According to the millennialists this one-thousand-year period is exactly one thousand years of 365 days each. Is this interpretation valid?

It is clear that in Revelation 20 Christ relates this one-thousand-year period to the end of the world. But in Matthew 25:13 He said: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." If the thousand years of Revelation 20 were an exact figure they would make mockery of Jesus' words in Matthew 25, for at least the people at the end of the first century would have known that the Lord wasn't coming back for at least a thousand years. Christ would thus be contradicting Himself.

But Revelation 20 clearly uses this number in a figurative sense. Those who insist that it is exactly a thousand earth years should look at the context in which the expression is used. If the thousand years are to be understood literally, then surely all other items must also be understood literally. Do they so understand them? Do they insist that Satan is bound with an actual chain, made of metal? Hardly! Again, where is there a bottomless pit on earth, and is that seal an actual seal like the seal Pilate approved for the tomb of Jesus?

That all this is figurative is clear when we note that Revelation 20 indicates that Satan is restricted, or bound, in one area of his operation only, namely, "that he should deceive the nations no more, till the thousand years should be fulfilled." During the Old Testament God dealt principally with one nation only, the nation of Israel. All other nations followed the deceptive voice of Satan. He was prince of this world. When did this change? When Christ died on the cross, and then arose from the dead to send His disciples out to all nations to preach the Gospel. Though the devil, according to Peter, "as a roaring lion walketh about, seeking whom he may devour," yet he was from that moment on severely hampered in trying to block the preaching of the Gospel. Thus, our Lord in this portion of Revelation 20 indicates when the start of this "thousand-year" period is. It's clearly not after His second coming, but it begins with His first coming.

Christ's Reign

But what about the second vision in Revelation 20? Doesn't that indicate that the thousand years is a period when Christ reigns here on earth with His resurrected saints? So say the millennialists, but Revelation 20 does not support that teaching.

The second vision is the vision of the saints (martyrs and confessors) reigning with Christ a thousand years. Where? On earth? No! The word is "souls" — souls lived and reigned with Christ. Souls are not resurrected persons. During these thousand years the bodies remained where they were put to rest, but the souls reigned with Christ. It is clear that this is a picture of souls in heaven with the Lord Jesus. Note that the word is "they lived," not "they lived again." And it is this living and reigning with Christ that is then called the "first resurrection." Over these the second death (hell) will have no power. Though on the final day these souls will be reunited with their bodies and stand in the judgment, they cannot come into condemnation. They will then be acknowledged publicly before the whole world of men as people whose names are written in the Book of Life.

This is not the millennium of the millennialists. This is a vision of the

glory and joy of those who one by one have been rescued out of the hands of Satan and whose souls through the first death have been transferred to glory, to live and reign with Christ. How long is this millennium? For all practical purposes it is coextensive with the New Testament period.

We are thus living in the millennium now. Satan's hands have been tied so that we, though members of a nation on the other side of the globe, have heard and believed the Gospel, and have the assurance that our souls shall after death be with Christ, and that the final judgment cannot harm us. In fact, should we be living at the time when it comes, Jesus tells us: "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh" (Luke 21:28).

"A Little Season"

What's ahead? As the thousand-year period of Revelation 20 ends, Satan is loosed for a while. Again he seeks to persuade the nations to resist the Gospel, to make war on the saints. Could it be possible that that period of time has already begun? It would almost seem so, for paganism is raising its head as never before. Atheism has become a real power. The black arts are even gaining the minds of the intellectuals. More and more nations are taking a hard stand against Christian missionaries. And within the outward church itself, one denomination after another is rejecting basic Christian doctrines. Professing Christians, too, are making common cause with the world. But — there are still doors opening where the Gospel is being preached. We are quite aware of how God in His grace is making use of our Wisconsin Synod in proclaiming the Gospel during these days whose character we are wondering about. Perhaps it was days like these that the Savior was talking about when He said: "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:9-12). But note also the promise that follows: "But

he that shall endure unto the end, the same shall be saved" (Matt. 24:13).

However, it is Christ alone who determines when the words are fulfilled which He spoke in that very connection, saying: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). Then the millennium of Revelation 20 will have come to a glorious close — Satan and his cohorts consigned to hell, Christ and the saints in the new heaven and new earth of Revelation 21 and 22.

Will the true millennium please stand up? Read Revelation 20 as is, without importing ideas that are not in the text, but permitting your understanding to be guided by what Jesus said while on earth, and we can safely say that you too will agree that the millennium is now. More than that, this fact is a real source of joy in our work for Christ here on earth, and the comfort we need when we face the first death. Don't let those who with a show of wisdom preach another kind of millennium rob you of what Christ wants to assure you of in Revelation 20!

Direct from the Districts

Southeastern Wisconsin

Retired Pastor's Wife Dies

Less than a month after her husband retired from the active ministry at Trinity Ev. Lutheran Church, South Mequon, Wisconsin, Mrs. Arthur J. Mittelstaedt fell asleep in the Lord. She had suffered a stroke three years ago, and a second attack last October. Death brought her into the Lord's presence on February 16, 1973. She attained an age of 66 years.

Mrs. Mittelstaedt's maiden name was Florence Fraedrich. She was born in Milwaukee on December 23, 1906, and both baptized and confirmed at Jerusalem Ev. Lutheran Church.

On August 12, 1931, she was joined in marriage with Pastor Mittelstaedt, and on November 6, 1932, moved with her husband to South Mequon. During their 41 years of married life, she was a faithful wife, devoted mother, and dedicated helper.

Surviving her, in addition to her husband, are a daughter Mary, Mrs. Richard Moring of Mequon, a son William of Kaukauna, six grandchildren, and one sister.

Funeral services were conducted at Trinity Church on February 20, with burial in the church cemetery. Pastor John Sullivan conducted the service, comforting the family and the members of the congregation with the Lord's words: "I am the Resurrection

and the Life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die."

Pastor's Widow Dies

Mrs. Lillie M. Diehl, the widow of sainted Pastor Henry J. Diehl, was received into her eternal rest on February 1, 1973. Her time of grace was 89 years, 3 months, and 14 days.

Funeral services were held for her in Dallas, Texas, by Pastor Myrl Wagenknecht, and in Lake Geneva, Wisconsin, with Pastor David G. Schmeling officiating. Since at the time of her death she was a member of Divinity-Divine Charity in Milwaukee, it was her pastor, Alfred M. Walther, who comforted the survivors with the words of Isaiah 35:10, "The Ransomed of the Lord." Pastor George Boldt, president of the Southeastern Wisconsin District, read the committal service.

Mrs. Diehl was born October 17, 1883, in Newton, Wisconsin. She was united in marriage with Pastor Diehl in 1919 and served with her husband in the Lake Geneva parish until his death in 1958.

Mrs. Diehl is survived by one daughter, Mrs. Margaret Gustafson of Kenosha, Wisconsin, and one son, Pastor Walter Diehl of Dallas, Texas. She was laid to rest next to her husband in Lake Geneva, there to await the resurrection of all the saints.

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.

Arizona	Litchfield Park*
	Paradise Valley*
California	Alameda County*
	Mission Viejo*
	Novato (Marin County)*
	Pasadena
Colorado	Colorado Springs*
Delaware	Wilmington*
Florida	Gainesville*
	West Palm Beach
	Winterhaven*
Idaho	Boise*
Illinois	Champaign-Urbana*
	Jacksonville
	Rockford
	Springfield*
Indiana	South Bend
Iowa	Dubuque*
Louisiana	Alexandria*
Michigan	Grand Blanc
	Holland*
	Indian River
	Marquette
	Midland
	Taylor Twp.*
Minnesota	Bemidji*
	Forest Lake
Missouri	Columbia*
	St. Joseph*
	Bozeman
Montana	Bergen County
New Jersey	Albany/Schenectady
New York	Cherry Point*
North Carolina	Raleigh*
	Bend
Oregon	Providence*
Rhode Island	Columbia
South Carolina	Huron*
South Dakota	Memphis*
Tennessee	Clear Lake City
Texas	Corpus Christi*
	Weslaco*
Washington	Spokane Valley (East)*
Wisconsin	Hubertus
	River Falls
	Suamico*
Wyoming	Cheyenne*

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move, unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

EXPLORATORY SERVICES

CHEYENNE, WYOMING

Good Shepherd Ev. Lutheran Church, an exploratory mission congregation of the Colorado Mission District Mission Board, is now holding services in the Seventh Day Adventist Church, 719 Storey Blvd. at Marshall Rd., Cheyenne, Wyoming. Bible class: 6:00 p.m.; worship: 7:15 p.m., Sundays. Please send names of prospective members and Warren Air Force Base personnel to: Pastor Lawrence A. Retberg, 1304 Lemay Avenue, Fort Collins, Colo. 80521.

WILMINGTON, DELAWARE

Exploratory services are now being held in Wilmington, Delaware, at the Channin Elementary School, 2503 Naaman's Road. Worship services are held Sunday mornings at 8:00 A.M. Please send the names of people living in Delaware or southeastern Pennsylvania who may be interested to: Pastor Richard MacKain, 352 Sweetbriar Road, King of Prussia, PA 19406.

HURON, SOUTH DAKOTA

The Wisconsin Ev. Lutheran Mission at Huron, South Dakota, is holding exploratory services in the Seventh Day Adventist Church, 244 6th Street SW. Regular Sunday worship services are conducted at 10:00 a.m. Sunday school is at 9:15 a.m. Please send names of prospective members to: Pastor John M. Engel, 646 Lawnridge SE — Box 215, Huron, South Dakota 57350.

MEMPHIS, TENNESSEE

Exploratory services are now being held in Memphis at the RAMADA INN EAST, at the intersection of I-240 and Summer Avenue, on the east side of Memphis — 6:00 p.m. every Sunday. Sunday school and adult Bible class (study of Romans) each Sunday after the service. For a detailed map or information contact: Mr. Roger Prigge, 3354 Willow Wyck Dr., W., Memphis, TN 38118. Phone: 1-901-365-4596.

LOUISVILLE, KENTUCKY

The Southeastern Wisconsin District is considering exploratory services in the Louisville, Kentucky, area. Please send names of prospects to: Pastor John Raabe, 1080 Alfred Street, Brookfield, Wisconsin 53005; phone: (414) 782-5852.

YOUNGSTOWN-WARREN, OHIO

Exploratory services are now being held in the Youngstown-Warren, Ohio, area. Worship services are held at 7:00 p.m. in the All Faiths Chapel in Eastwood Mall, Niles, Ohio. Sunday school and Bible classes are conducted at 6:00 p.m. Inquiries and correspondence should be addressed to: Pastor Glen Schaumberg, 2815 Lost Nation Rd., Willoughby, Ohio 44094.

TIME AND PLACE

COLORADO SPRINGS, COLORADO

Wisconsin Ev. Lutheran Synod worship services are presently being conducted at the Gateway Presbyterian Chapel, 731 Castle Rd., Colorado Springs, each Sunday at 8 a.m. For information contact Rev. Eugene F. Ahlswede, 22 W. Clover Circle, Colorado Springs, Colorado 80906. Phone 303-576-5814.

RUSSELL, KANSAS

Faith Lutheran Church, WELS mission in Russell, Kansas, has moved its place of worship to the American Legion Building, 4th and Main, Russell, KS. Worship at 8:00 a.m. and S.S. at 9:00 a.m. Sundays. Travelers on Interstate 70 are most welcome. Serving this mission and western Kansas is Pastor Charles Flunker, 607 Main, Stockton, Kansas, phone (913) 425-4821.

NORTH FORT MYERS, FLORIDA

WELS services are being conducted in the Northside Citizens' League, 1505 Piney Road, North Fort Myers, at 10:30 a.m. If you know of winter vacationers, relatives or friends coming to the greater Fort Myers area, inform them and Pastor Robert Wendland, 1406 N.E. Fourth Terrace, Cape Coral, Florida 33904.

FOREST LAKE, MINNESOTA

Martin Luther Ev. Lutheran Church is the new WELS mission in Forest Lake, Minnesota. Services are conducted every Sunday morning at the new senior high school, Hwys. 61 & 97, at 9 a.m. with Sunday school following. Those knowing of interested parties or prospective members are to send the pertinent information to: Pastor Wm. H. Wiedenmeyer, 3000 W. 78th St., Minneapolis, Minnesota 55423.

CAPISTRANO — IRVINE — MISSION VIEJO CALIFORNIA

Services are being conducted in Mission Viejo High School. Sunday school 9:30 a.m.; Worship Service 11 a.m. Take Freeway 405 (San Diego Fwy.) to La Paz exit. Drive east 2 blocks to Chrisanta where the high school is located. Names of referrals with pertinent information from friends or relatives should be directed to Pastor Curtis Lyon, 23427 Kentworthy Avenue, Harbor City, Calif. 90710.

COLUMBUS, FT. BENNING, ATHENS, AND ATLANTA, GEORGIA

Communion services are being held in Columbus, Georgia, on the first Sunday of each month, at 4:00 p.m. For information, contact Mr. & Mrs. Wayne Lohaus Sr., 1089 Farr Rd., Lot C-11, Columbus, Ga. 31907; Phone: 689-1166.

Servicemen at Warner Robins, Georgia, Robins AFB, contact Mr. & Mrs. M. S. Witter, 117 Cannon Rd., Warner Robins, Ga. 31093; Phone: 922-7969.

Students at Athens, Georgia, contact Mr. Donald Romberg, 140 Springdale, Apt. 4, Athens, Ga. 30601; Phone: 543-4618.

Sola Scriptura Lutheran Church of Atlanta, Georgia, conducts services every Sunday at 10:00 a.m. at the North Clayton Co. Civic Center, 4888 Riverdale Rd., one-fourth mile north of I-285. Communion is celebrated on the first and third Sundays of every month. Pastor Joh. P. Meyer, 3193 Weslock Circle, Decatur, Georgia 30034; Phone (404) 241-6093.

INSTALLATIONS

(Authorized by District Presidents)

Pastors:

Krause, Harmon C., as pastor of Our Savior Ev. Lutheran, Two Rivers, Wis., on Feb. 25, 1973, by R. Kobs (N. Wis.).

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Krause, Harmon C.
2143 - 34th St.
Two Rivers, WI 54241
Kionka, Gerhardt
537 Wymore Rd.
Maitland, FL 32751

PARAMENTS AVAILABLE

Mt. Calvary Lutheran Church, Kimberly, Wis., has a set of used purple altar and lectern paraments available free of charge to any MISSION congregation that is willing to pay shipping costs. For more details, please write to Rev. John Schroeder, 208 S. Pine St., Kimberly, WI. 54136.

WANTED

A copy of Wm. Dallmann's **Follow Jesus**. Please write to Pastor V. C. Schultz, 14235 Tumblebrook Way, Sun City, Arizona 85351.

COLLOQUY REQUESTED

Mr. Fred Bartel, Cedarburg, Wisconsin, a teacher in The Lutheran Church-Missouri Synod, has for conscience and confessional reasons requested a colloquy preparatory to entering the teaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence regarding the applicant may be directed to the undersigned.

George W. Boldt, President
Southeastern Wisconsin District

REQUEST FOR COLLOQUY

Adalbert F. W. Geiger, Lemmon, South Dakota, CLC, has requested a colloquy preparatory to reentering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence may be addressed to the undersigned.

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

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for April 9-10, 1973. Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least ten days before the scheduled meeting.

Carl S. Leyrer, Secretary
Board of Trustees

COLLEGIAN RETREAT

The seventh annual Lutheran Collegians Spring Retreat will be held May 11-13, 1973, at Squaw Point-Hillman, Minn. The retreat will deal with the topic: FAMILY LIFE UNDER CHRIST. For more information, posters, and reservation blanks write: Collegian Retreat, 204 Gibbs St., Box 37, Prescott, Wis. 54021.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 24-25, 1973; opening Communion service at 10:00 a.m.

Place: Northwestern Lutheran Academy, Moberg, S.D.

Preacher: C. Lindemann (H. Nehmer, alternate).

Agenda: I Timothy 2, with Practical Application for the Ministry: V. Weyland; Genesis 3:15, with Special Emphasis on Her "Seed": R. Strobel; Ecclesiastes: D. Neumann; A Restudy of Homeletical Practices: D. Krenke; Man's Cooperation with God, not In, but After Conversion: G. Bunde; Helping our Families to Instruct their Youth at Home: J. Engel; Abortion in the Light of Scripture: G. Geiger; Was Pilate Guilty of Deicide or Was He an Unwitting Instrument of God? G. Lemke.

Note: MISSIONARY SEMINAR, April 24, 7:30 p.m.

J. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 30, 1973; 9:00 a.m.

Place: Hope, St. Charles, Michigan.

Preacher: D. Kolander (P. Kuske, alternate).

Agenda: Exegesis of Matthew 7: L. Pingel; Charismatic Movement (R. Warnke).
E. C. Schmelzer, Secretary

GULF-ATLANTIC CONFERENCE

Date: April 24, 1973; 9:30 a.m. Communion service.

Place: Hope Lutheran Church, 3000 River Drive, Columbia, S.C. (John R. Guse, host pastor).

Preacher: James Vogt (John Vogt, alternate).

Agenda: Exegesis of I Tim. 5:17-25: M. Goeglein; Sermon for criticism: D. Weiser; The New Westminster Confession: G. Kionka.
G. Kionka, Secretary

OHIO CONFERENCE

Place: Peace Lutheran, New Carlisle, Ohio.

Date: April 30 - May 1, 1973.

Preacher: N. Maas.

Agenda: Exegesis of Romans 9. K. Grunewald; The Christian's Dual Citizenship, J. Brug; The Scriptural Doctrine of Election, K. Fuhligge.
A. Wolfgramm, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Date: May 1-2, 1973; opening session on Tuesday at 10:00 a.m. and Communion service at 7:30 p.m.

Place: Trinity Ev. Lutheran, Nicollet, Minn.; R. Polzin, host pastor.

Preacher: I. C. Johnson (D. W. Meier, alternate).

Agenda: A Scriptural Presentation of the Moral Precepts of the Third Commandment Which Still Apply in New Testament Times: Prof. M. Burk; A Look at the New Movement, "The Right to Die": L. Meyer, Jr.; Engagement and Marriage in the Light of the Sixth Commandment: W. Staab; The Gideon Society: C. Clarey; business and reports.

Note: There will be a \$1.50 registration fee. Request cards for meals and lodging will be mailed. Visiting Elders are the Excuse Committee.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: May 1-3, 1973; Communion service on May 1 at 7:30 p.m.

Place: Redeemer, Hastings, Nebraska; G. Eckert, host pastor.

Preacher: W. Leerssen (R. Roth, alternate).

Agenda: Exegetical Study of Romans 15:1-14: W. Westphal; Isagogical Study of Lamentations: P. Zarling; Role (or Relationship) of Pastors and Elders: G. Free; Mormonism, M. Scheele; Role of Vacancy Pastors in Our Churches, R. Vomhof; reports.

Note: Please announce to the host pastor for lodging and meals.

R. Tischer, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 30, 1973; 9:00 a.m. Communion service.

Place: Martin Luther, Neenah, Wisconsin.

Preacher: W. Moll (L. Pankow, alternate).

Agenda: Isaiah 7: R. Christman.

P. Kolander, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: May 7, 1973; 9 a.m. Communion service.

Place: Grace Ev. Lutheran, Monico, Wis.

Preacher: C. Siegler (F. Bergfeld, alternate).

Agenda: "Who Can Be Accorded a Christian Burial According to Scripture?" M. Koepsell; Exegesis of Eph. 6:1 ff., M. Radtke.

W. Goers, Jr., Secretary

SOUTHEASTERN WISCONSIN

DISTRICT STEWARDSHIP WORKSHOP

Date: May 5, 1973; 10:00 a.m. to 2:30 p.m.

Place: Wisconsin Lutheran High School, Wauwatosa, Wis.

Note: All pastors, church council members, and stewardship leaders are urged to attend.

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: May 1, 1973; 9:00 a.m. Communion service.

Place: St. John's, Lomira, Wisconsin.

Preacher: E. Froehlich (B. Hahm, alternate).

Agenda: Exegesis of I Timothy 1: T. Horneber; Ordination of Women, Part 2: P. Huth; Is All Pride Sinful? N. Retzlaff; business and reports.

P. H. Huth, Secretary

WESTERN WISCONSIN

SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT CONFERENCE

Date: May 1, 1973.

Place: First Ev. Lutheran, West Ave. and Cameron, La Crosse, Wisconsin; F. Miller and P. Nitz, host pastors.

Preacher: W. Paustian (J. Schneider, alternate).

Agenda: Dealing With and Burying Non-Churchgoing Members: L. Schalow; Billy Graham — Strengths and Weaknesses: L. Wendland; Article XI of the Formula of Concord: G. Sommer.

L. Wendland, Secretary

NOTICE

Wisconsin Lutheran Seminary Auxiliary

Interested women from congregations of the Wisconsin Evangelical Lutheran Synod are invited to a meeting in the Wisconsin Lutheran Seminary chapel on Sunday, May 6, 1973, at 2:00 p.m. The purpose of the meeting is to adopt a proposed constitution for a Wisconsin Lutheran Seminary Auxiliary. The constitution was drawn up by a committee of women chosen at a meeting on January 14. Any woman who is a member of a Wisconsin Synod congregation will have the right to vote at this meeting. The first annual meeting of this organization is planned for Saturday, October 6, 1973, at which time the elections called for by the proposed constitution will be held.

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 9 and 10, 1973, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session is to begin at 9 a.m. CDT.

All reports that are to be included in the Book of Reports and Memorials for our 1973 Convention should be ready for distribution to all members of the Council at this May meeting. Our Constitution stipulates that any memorials that may be addressed to the Convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council," if they are to appear in the Book of Reports and Memorials.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

THE ASSIGNMENT COMMITTEE

God willing, the Assignment Committee will meet in Milwaukee and Mequon on May 21, 22, and 23, 1973. The first session begins at 7:00 p.m. on Monday. The Committee will travel to New Ulm after the Northwestern College graduation service on May 24 and will conclude the assignment of teacher candidates at New Ulm on May 25.

Oscar J. Naumann, President