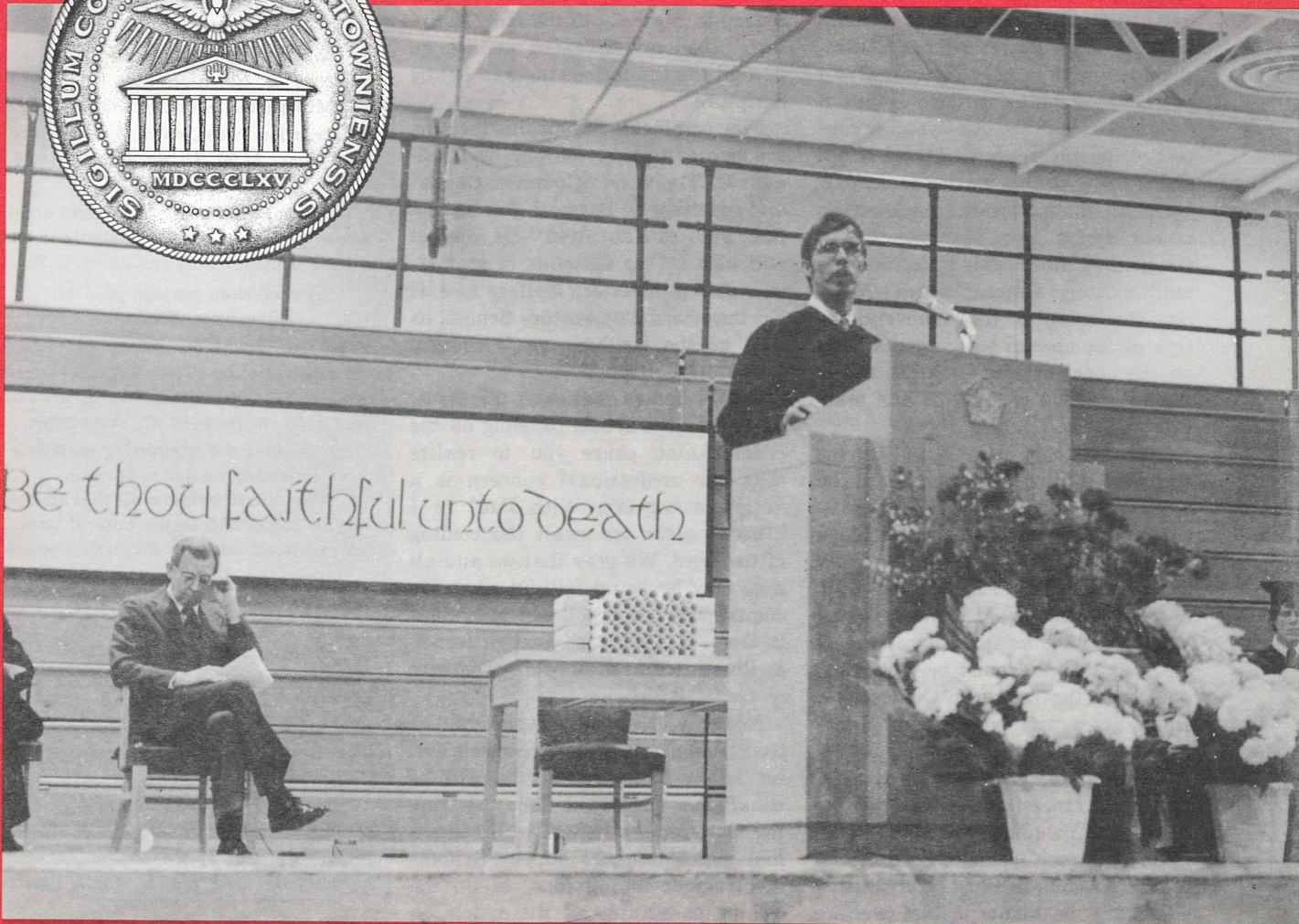


The Northwestern Lutheran

July 25, 1976



Graduation at Northwestern

In This Issue —

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- Red Mission page 231
- Retreat 1976 page 236



Briefs by the Editor

Accounts of the turmoil in our former sister synod make sad reading. Are any steps being taken to prevent a similar tragedy from occurring in our midst?

Articles and news items in this issue reveal that our Synod and those in positions of leadership and responsibility are giving this matter their constant attention. This does not mean that the strength to remain faithful to Scripture and the Confessions lies within us — for only God's Spirit can keep us in faith — but it does assure us that our Synod is concerned, deeply concerned, and is not about to leave this matter to chance.

During the past weeks the Districts of our Synod have been meeting in convention. As of this date, there is still one to go. Coming issues will report the doings of these conventions. One of the special assignments lying on the conscience of each District is the supervision of doctrine and practice.

This does not mean that doctrine and practice are of no concern to the Synod itself. Two articles in this issue serve to illustrate steps the Synod has been taking to preserve the unity of the spirit. It is clear that if we are to speak with one voice, our teaching and preaching must be based solely on Scripture and must be in accordance with the Lutheran Confessions, which are a true exposition of Scripture.

The first of these articles is a report on the meeting of circuit pastors held in Milwaukee on May 24-25, 1976. A circuit pastor is a pastor's pastor. As such he must be concerned about the pastor's spiritual welfare and about his work in the congregation. The Synod in its constitution directs the circuit pastors to "exercise supervision over its members [pastors, teachers, and congregations] in doctrine and practice."

Another report of equal interest is that on the conference of faculty members teaching at our various

Synodical schools and area Lutheran high schools. Held on the campus of Northwestern College, it brought together the men responsible for teaching our future pastors, teachers, and many laymen.

In reading this article, you will note that the basic criterion for this meeting was the recognition that we must at all times place our human reason in captivity to the Holy Scripture. Academic freedom cannot go beyond the limitations marked out by Scripture.

Fine commentaries on this meeting are two editorials, the one by President C. Toppe on "Common Cause" and the other by Pastor J. Parcher on the "Soul of Education." Of interest will also be the accounts of graduation at Northwestern College and at Northwestern Preparatory School, as well as the write-up on Wisconsin Lutheran College.

The Scripture studies in this issue, as well as the article focusing on the Bicentennial, cause you to realize that our confessional concern is a Scripture concern. With Paul in I Thessalonians we await the coming of the Lord. We pray that we and all ours may be found faithful when He comes. The same concern is evident in God's dealing with ancient Israel, as illustrated in *Mining the Treasure of God's Word*.

Not only, however, will the child of God be concerned about himself and his fellow believers, but he will be equally as concerned about sharing the truth with others. The Bicentennial article touches on our Synod's involvement in missions, as do the closing paragraphs of the article on the circuit pastors' workshop. Add to that our concern for members living away from home — the story on *Retreat 1976* — and you have the picture of a church body concerned that all of its members remain one with God and that they share God's truth with others. May God preserve that spirit among us!

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

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The Cover

Graduation at Northwestern College
took place on May 19, 1976, in the morn-
ing. In the afternoon members of the
Northwestern Preparatory School were
handed their diplomas. Accounts of both
graduations will be found on page 233.

Editorials

Common Cause The schools of our Synod are aware that they are working together, even though they work apart on their various campuses. The heads of these institutions do have the opportunity to work together three times a year at meetings of the Commission on Higher Education, but the other faculty members seldom meet with their colleagues on other campuses, except at faculty conferences.

For the first time in five years the members of our seven Synodical schools took part in such a faculty conference, which was held in June at Watertown, Wisconsin. Here the faculty members themselves could sit down with their counterparts from other Synodical schools to discuss common concerns. Instructors at Synodical academies assembled to consider matters of interest and concern to them; college and seminary teachers conferred with each other; academy teachers met with the faculties of the colleges at which many of their graduates enroll to continue their pastor- or teacher-training. Half a hundred representatives of area Lutheran high schools gathered with the faculties of the academies, colleges, and the seminary to relate their schools to the worker-training schools of the Synod to which they contribute many students, and from which they receive most of their instructors.

Such conferences sharpen the goal-mindedness of our worker-training schools and produce a greater awareness of the total program of which they are a contributing part.

Out of such faculty conferences comes better coordination of curricula as the various schools are made aware of the need to mesh their courses with those of other schools for the sake of the efficient transfer of their students from one level to another.

More vital than efficiency and productivity is oneness in spirit. As our faculties discuss their common task, the confessional aspect of their work is ever before them. They have a grave responsibility to preserve the ancient landmarks of right and wrong that God has set, to communicate a sense of holy awe before the inerrant Word of God, to maintain a Christian philosophy of education, to keep the faith. Many Christian colleges are failing their responsibilities in this regard. Our schools need the strengthening and encouragement that faculty conferences provide for these vital tasks.

Carleton Toppe

Soul Of Education Inflation has hit the American pocketbook. It has also hit American education. High scholastic honors are bestowed upon just about anyone, doing anything, almost anywhere.

At Harvard 82 per cent of the class of '74 graduated *cum laude* or better. The average grade at Stanford was A-minus. At Vassar 81 per cent of all grades were A's and B's. More than half the students at the University of Virginia made the dean's list, etc., etc.

Have students suddenly become smarter? Has a generation of geniuses arrived on the scene? Hardly. Test scores of high-school students on the Scholastic Aptitude Test have declined for the 12th year in a row.

Working people, white collar as well as blue, have had suspicions for some time about the "credentials" of higher education. But Christian people have a concern beyond the dishonesty of inflated grades and phony degrees.

They know that the soul of education is the soul. Knowledge that leaves God out of the scheme of things may be more a menace than a blessing. The uneducated thief steals a ride on the train, someone has said, while the educated thief can steal the whole railroad.

For the Christian these worldly standards are no incentive for academic excellence, or any other kind of excellence. Improvement in every field of labor is a by-product of "daily contrition and repentance." It is the contrite and penitent heart that our Lord looks for and promises to bless.

John Parcher

Where God Has Spoken "It does seem to me," said Federal Judge Richard Owen, "that the U.S. Military Academy is entitled to have its cadets not lie, cheat, or steal." This rather low-keyed comment surfaced in the wake of the recent furor over alleged widespread cheating in examinations at the Academy.

At issue is the Military Academy's honor code, which states that "a cadet will not lie, cheat, or steal, or tolerate anyone who does." Some critics of the code considered it to be unapplicable to modern times and have labeled it an anachronism, i.e., chronologically out of place. One former teacher at West Point concedes that it is an anachronism, but he maintains that it is a good one. He defends the code by pointing out, "The word of one officer to another has got to be utterly reliable. You can't afford to have any doubts about somebody's word in combat."

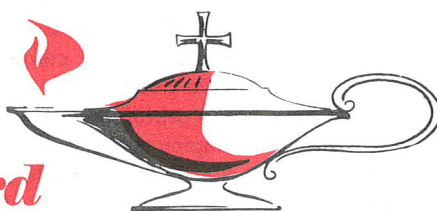
In these days of cover-ups, political intrigue, tax manipulation, multimillion dollar fraud, welfare chiseling, misappropriation of public funds, bribery, extortion, and other similar evidences of untrustworthiness in high and low places, the hoary West Point honor code does seem outdated. But as the former professor opined, maybe it is a good anachronism after all. As a matter of fact, it would be a vast understatement to say that it would be good for society if no one would lie, cheat, or steal.

The United States Military Academy did not establish a first when it prohibited lying, cheating, and stealing. God did. His prohibitions against such things are set forth in the age-old Ten Commandments, which are likewise considered outdated by today's exponents of an updated morality.

Renewed respect for God's ancient moral code would solve quite a few problems today. New codes have proved to be a seriously deficient influence in exalting the nation — all of which lends weight to the old saying that not everything new is better, especially where God has spoken.

Immanuel Frey

Studies in God's Word



First Thessalonians An Epistle of Earnest Expectation

Paul and Silvanus and Timothy, unto the church of the Thessalonians, which is in God the Father and in the Lord Jesus Christ: Grace be unto you and peace from God our Father and the Lord Jesus Christ (I Thess. 1:1).

In little more than 15 minutes you can read through First Thessalonians, perhaps the oldest letter from Paul's pen. Like a multifaceted diamond, it gleams on many sides. It sparkles with a fascinating insight into the character and conduct of the Apostle Paul, showing his deep zeal for the Gospel and devoted concern for those who have heard it. It shines with the brilliancy of the Gospel's power, showing how devoted Jews, inquiring Gentiles, and society women were consolidated in a few short weeks into a group of sincere believers. It shimmers with an abundance of theological truth, referring to most, if not all, of the great Biblical truths.

Above all, it sheds light upon Christ's second coming. Out of its 89 verses, 11 refer to or mention Christ's return. Each of its five chapters closes with a reference to His second coming (1:10, 2:19, 3:13, 4:16, 5:23). In this letter we find the great sections on the fate of the dead in Christ (4:13-18) and on the times and seasons of the Lord's return (5:1-11). Under the Spirit's inspiration, Paul's words on the return of Christ are clear and definite. He predicts no dates and publishes no timetables. He warns against feverish excitement and yet encourages faithful waiting.

On Christ's return he centers the eager expectation of every believer.

Christ's return is something that has caught people's fancy today. Best-sellers have been published; Bible passages probed and pummeled; predictions prepared about His coming. There is much concern, but also much confusion. Because of such confusion it is time to study First Thessalonians or as we might call it, *The Epistle of Earnest Expectation*.

Paul and Silvanus and Timothy

These three men brought the Gospel to Thessalonica. Acts 17 records their amazing ministry of three Sabbath days in that city. Forced by persecution to leave, Paul carried with him anxiety for the infant congregation. They were like sheep without a shepherd and in the midst of wolves. In his anxiety he sent Timothy back for information. When Timothy rejoined him in Corinth, it was with a favorable, even joyous report. The Thessalonian Christians were standing firm in the faith, enduring bravely persecution, and awaiting eagerly Christ's return. Timothy's report, however, also indicated some problems. Slurs about Paul's motives and ministry had been made by the enemy; threats against the property and persons of the believers were increasing; temptations to immorality were everywhere; concerns about Christ's return needed to be clarified. So Paul wrote his First Letter to the Thessalonians from Corinth about A.D. 52, mentioning also his colaborers, Silas and Timothy, who shared his feelings and faith.

Unto the Church of the Thessalonians

Ancient Thessalonica (today called Salonika) reminds us of cities like San Francisco or Los Angeles. It was a seacoast city, bustling and busy, proud of its past and expectant of its future. Located on the Aegean Sea, it was the dockyards of that part of the world. Situated on the famous Egnatian Road, it was a strategic link in the commercial route from West to East. Its location and prominence made it a key city from which the Gospel could spread in many directions.

In Thessalonica the Gospel had spread during Paul's brief stay and after his abrupt departure. Through that Gospel many were called out of unbelief to faith in Jesus the Savior. To these believers, "the church of the Thessalonians," Paul wrote to remind them of their exalted position. The Father in heaven was their loving Sovereign, in whom they lived and moved and had their being. The Lord Jesus Christ was their loving Savior, through whom they could draw near that Father without fear and serve Him with love all their days. Geographically they were in Thessalonica; spiritually they were "in God the Father and in the Lord Jesus Christ."

Grace and Peace

Paul prayed that these Christians have grace and peace. Without grace man has nothing even if he can stuff the whole world into his pockets. With grace man has peace even if persecution and pain should press hard upon him. God's grace includes all that He gives undeserving sinners in Christ. Grace is God loving the unlovable by reaching down from on high to lift the fallen. Grace is God pardoning the unpardonable by cleansing the defiled through the Christ of the cross. Where grace is, peace soon follows, peace from God, with God, and toward our fellow men. Such grace and peace Paul wanted his Thessalonian readers to have in abundance.

May God's grace be evident and His peace experienced as we read together this *Epistle of Earnest Expectation!*

Richard E. Lauersdorf

Maintaining the Unity of the Spirit

"Behold, how good and how pleasant it is," exclaims David, "for brethren to dwell together in unity" (Ps. 133:1). He likens it to precious ointment and "the dew of Hermon that descends upon the mountains of Zion." In the New Testament "exhorting one another" in faith and life becomes almost a formal aspect of the pastoral office in St. Paul's Pastoral Epistles (Timothy and Titus).

In its endeavor to maintain the "unity of the Spirit in the bond of peace" (Eph. 4:3), the Synod for most of its 125 years has used "visiting elders," an office of longstanding tradition in the Lutheran Church. The Synod in its constitution directs the visiting elders to "exercise supervision over its members in doctrine and practice."

At the 1975 convention several changes were made in the office of the visiting elder. The most noticeable was a change in name. The name *visiting elder* was changed to *circuit pastor*, without any change, however, in responsibility. The new name more closely corresponds to the function of the office, namely, a pastoral concern for the pastors, teachers, and congregations of the circuit.

The second change reduced the number of congregations for which the circuit pastor is responsible. Visiting elders were assigned an average of 25 congregations. The new regulation establishes a somewhat smaller circuit, normally consisting of about 10 to 15 congregations. It was felt that if the circuit pastor is to perform his duties faithfully, he could not be responsible for a greater number.

In order to review these resolutions and their impact upon the office, a circuit pastors' workshop was held at the end of May in Milwaukee. There were 72 circuit pastors in attendance at the two-day meeting. Only four were unable to attend.

With Pastor Thomas B. Franzmann of Citrus Heights, California, serving as discussion leader the *Circuit Pastors' Handbook* was reviewed. The handbook is the first comprehensive effort to systematize the work of the circuit pastor. Eight breakout groups, each with its own facilitator, continued the discussion.

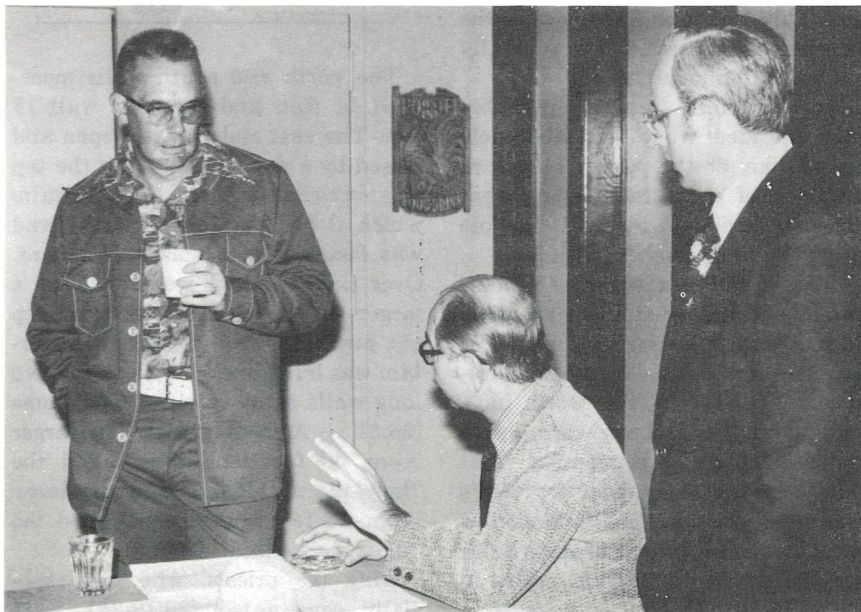
On the second day, two essays were read and discussed. The first essay, by President Raymond L. Wiechmann of the South Atlantic District, focused on the circuit pastor's role in gathering the fruits of faith. "Our own faith," said President Wiechmann, "must shine in our eyes as we speak to fellow pastors and congregations. Our zeal must be as evident as that of Titus — our zeal to do the Lord's will and work. . . . We must show that we do not consider our work burdensome. We must show that our love for those sitting in the darkness of unbelief flows from a love we have experienced and from a grace received."

The second essay, by Pastor Edgar Hoenecke, executive secretary of the Board for World Missions, addressed the circuit pastors on the topic "Stewardship and Mission Go Hand in Hand."

"Stewardship of our gifts in the service of the mission of God," Pastor Hoenecke told the circuit pastors, "is not merely a *part* of our activity as a Christian; our *whole* life belongs to God. We cannot turn on our Christianity on Sunday morning and turn it off for the rest of the week; and we cannot belong to God and surrender to God in carrying out His mission to bring our fellow man to Christ sporadically as our mood and an occasional opportunity may dictate."

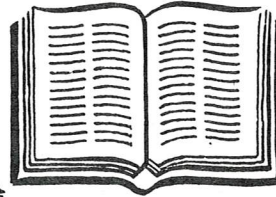
In the final portion of the workshop, the plans of the Conference of District Presidents for securing the 1977 congregational prebudget subscriptions were discussed. The 1975 convention had directed the Conference of District Presidents "to consider ways of gathering the continuing fruits of the 125th Anniversary Offering and then act to implement their findings." On the strength of such planning by the presidents, the delegates approved a budget calling for an increase in subscriptions of 10 per cent over 1976.

According to the plan conceived by the presidents, sometime during the
(Turn to page 239)



Discussing a point are Pastor Tom Henning of New Ulm, Minnesota, Pastor James Schaefer, Stewardship Counselor, and Pastor Robert Baer of Westland, Michigan.

Mining the Treasure of God's Word



Exodus 25-31

Last time we began our study of the covenant God made with the nation of Israel at Mt. Sinai. We studied the first two parts of that written covenant — the moral law (Ten Commandments), and the civil law, which governed their conduct as a nation. You might review that lesson briefly. And now we go to the third part.

Read Exodus 25-31

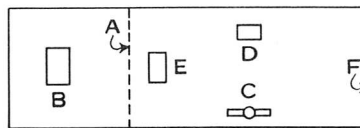
The third body of law which God gave the nation was called the ceremonial law. It is much larger than the other two parts. As the name suggests, it covered all aspects of their religious life. It is recorded in this section of Exodus, the Book of Leviticus, and part of the Book of Numbers. This section in Exodus gives the instructions for what we generally call the tabernacle.

Most modern readers probably have no idea what the tabernacle looked like, or the part it played in the lives of the Israelites, or what God was trying to teach His people by giving them such a building.

Chapter 25:8 is a key verse. Underline it, and note that this was something the people were to make for God. He calls it a "sanctuary" (hilit, and look up the word in a dictionary). The Hebrew word means "a holy place." Remember that "holy" means "set apart for God's use," and the use God intended is given in the last phrase of verse 8 (hilit and notice what it was called in Exod. 34:26). In 25:9 it is called a "dwelling" in Hebrew, translated "tabernacle" in the early versions,

because it was basically a tent, often called the "tent of meeting" (Exod. 40:2; etc., wrongly rendered the "tent of the congregation" in the KJV). Note how the money and materials for this house were to be obtained (25:1-7).

The construction and size of the tabernacle were specified in 26:1-25. The basic "building" consisted of 48 boards (26:15-25) which were 15 feet long. These were stood on end and fastened together by means of "bars" (26:26-30) to form a three-sided structure (see diagram).



The north and south walls measured 45 feet, and the west wall 15 feet. The east end was left open and closed by a curtain (F). Over the top was stretched a large linen curtain, which sloped out to the ground and was fastened with stakes as a tent. Over this, in turn, was stretched a larger curtain of goat's hair to keep out any rain (26:1-14). Another curtain was hung inside between the two long walls so as to make two rooms (26:31 — A in diagram). The larger room, 30 feet long, was called the "holy place" (26:33), and the inner room, 15 feet square, was called the "most holy place" (26:34).

Only the priests, who were specially consecrated (29:19-25), were allowed to enter the most holy place, and that only once a year. Here God

was teaching the people that because they were defiled by sin, they could not come into His presence (compare what was said on this point in the last lesson at Exod. 19:10).

The only article in the most holy place was the ark (box) of testimony (26:34 — B in diagram), with its golden cover called the "mercy seat." Inside the box were kept the two tables of stone on which God had written the Ten Commandments (25:21). Once a year the head priest brought the blood of a special sacrifice into the most holy place and sprinkled it over the mercy seat to cover the sins of the people (Lev. 16). In this way God was teaching the people that the Savior would shed His own blood to cover all the sins of all men, and that He would also serve as our Priest to bring His blood before God and thus win forgiveness for us.

In the holy place a lampstand was placed along the south wall (26:35 — C in diagram; "candlestick" is a mistranslation). All seven lamps were lit at night, and three during the day. Thus God was teaching the truth that it is He who gives His people light, that is, knowledge of Himself and the way of salvation. Compare what Jesus said in John 8:12, and also Matthew 5:14. Thus, His people are to share that light with others.

Along the north wall was placed a table on which 12 small loaves of bread were always present, being changed each week (26:35 — D in diagram). God thereby was teaching His people that it is He who supplies them with both physical and spiritual food. Compare what Jesus said in John 6:32-35 and 6:47-51. God's people are also to share this living bread with others (John 21:15-17 and Mark 16:15).

In front of the veil (curtain) a small table was placed. On this table incense was burned each morning and evening (30:6 — E in diagram). The burning of the incense symbolized the prayers of God's people, which they offer up to Him each day (Ps. 141:2). Thus the tabernacle was truly a place where God met with His people, hearing their prayers, receiving their sacrifices, and instructing them. More on this next time.

Julian G. Anderson

Red Mission

On Sunday, August 17, 1862, a Sioux chief in Minnesota, Little Crow, attended Christian church services as usual. Before the day was over he became leader of an Indian uprising that took the lives of over 700 whites. On December 26 of that year, 38 Sioux were hanged in a mass execution at Mankato. Over 300 had been condemned to die, but President Lincoln's intervention spared the many. The major advocate of the cause of the condemned Sioux warriors to Lincoln was Bishop Whipple, head of the Episcopal Church in Minnesota.

The episodes are related to illustrate how the religious theme runs through the Indian chapter in our country's history. The chapter is large and complicated, abounding in violent conflicts and broken treaties. This article will not attempt to reproduce the full record or to apportion guilt and blame for what was done amiss. It will center on the religious aspects of the long story and highlight a few of the many heartening instances of Red Mission in our nation's history that reach back to the earliest times and embrace all denominations.

Original Impetus

It can be argued that some of the mission drive in the earliest colonial ventures in this land was tangled up with and tainted by the less noble inclination to imperialism. To make the latter more palatable, the former was generously employed by some as a soft-sell, sugar-coated propaganda device. It cannot, however, be argued on the basis of the record that the religious motivation for colonization was totally absent or that in some instances it was anything less than the major factor.

The clergyman-geographer, Richard Hakluyt, in his *Principall Navigations* stresses the theme that New World colonization should be undertaken because it would bring the Gospel to the heathen inhabitants of

America, check the spread of Spanish power and Roman Catholicism, and also relieve England's overpopulation. His influence led to the insertion of the missionary paragraph in several of the charters of the earliest trading companies.

Hakluyt was not alone. The writer of *Voyage to Guiana*, very likely Rawleigh, likewise emphasized the opportunity in colonization to frustrate the efforts of Roman Catholic Spaniards and to convert "infinite numbers of souls." Captain Davis argues in *The Seaman's Secrets* that his craft of navigation was a divine science because it made mission work possible. Captain Best says of one of Frobisher's northern voyages that its good results were "Christ's name spread; the Gospell preached; infidels like to be converted to Christianitie, in places where before the name of God had not once been hearde of."

At the short-lived settlement of Roanoke, Thomas Hariot taught the Bible to some Indians and prayed with them in time of illness. There Manteo became the first American Indian to be converted and baptized by Protestants. The first Virginia charter of 1606 speaks of the desire for "propagating the Christian religion to such people as yet live in darkness and miserable ignorance of the true knowledge and worship of God." It orders that the colony's authorities "with all diligence, care, and respect, doe provide, that the true word, and service of God and Christian faith be preached, planted, and used not only within every one of the said several colonies, and plantations, but also as much as they may

amongst the savage people which doe or shall adjoine them."

What was planned and proposed was carried out in the first plantings on our shores. No matter what the colony or where the planting, some venture in Indian evangelism was undertaken. All denominations were involved to a greater or lesser degree. The project began early and continues in our time. It is not possible to describe more than a very few of the many outstanding efforts.

Notable Endeavors

Within its first decade the New Sweden Lutheran Colony made a significant contribution to the cause of Indian missions. New Sweden was planted on the Delaware in 1638, and by 1648 one of the pastors there, John Campanius Holm, had translated Luther's *Small Catechism* into the language of the Indians at the Delaware. This was 15 years before John Eliot, famed New England missionary, put out his Indian Bible. This work of Campanius is seldom mentioned in histories because it was left unpublished until 1696. It is, however, the first religious book that Protestants produced for Indian mission work in America.

Eliot may rank second in this matter, but stands first in almost every other phase of Indian missions. He founded a dozen and more churches. He educated 24 native preachers and many other native workers. His converts after some 30 years of labor were estimated at 3600. He was a pioneer in Indian missions among the Puritans in New England and has rightly been dubbed America's "Apostle to the Indians."

While these seaboard mission ventures were being undertaken, Roman Catholic missionaries were accompanying French fur traders from Quebec as they penetrated the Great Lakes region. Soon trading posts and mission stations dotted the area.

Focus on the Bicentennial

by Prof. Edward C. Fredrich

Father Marquette is the well-known name in this story, but he was only one of many other eager missionaries. Roman missions in the Southwest were by that time already a century old and are a story in themselves.

Other noteworthy New England Indian mission endeavors may be briefly mentioned. There is the Mayhew family mission begun in the 1640's on Martha's Vineyard and carried on by five successive generations until the need for a special mission to the native no longer existed. The sustained zeal of the Mayhews is unmatched in the mission annals of America. There is David Brainerd who burned the mission candle at both ends until his early death. There is the educational work of Eleazar Wheelock who taught Indian and white youths together to become evangelists, with the Indians teaching the whites their language and the whites helping the Indians with their religious lessons. His school was transferred to Hanover, New Hampshire, when Dartmouth College was founded.

Among all the denominations, the Moravians rank high for their courage and zeal. Before their legal recognition in 1749 they were often opposed by the authorities and prohibited from instructing and evangelizing the natives. They persevered, then and later, in spite of great difficulties. Perhaps the saddest of all stories in American Indian mission is the tragedy at *Gnadenhütten* in Ohio territory during the Revolution. There American militia killed 90 unresisting Moravian converts. The Indians sang Christian hymns as the deathblows fell.

Westward Trail

As the above paragraph indicates, the Indian mission story moves west with the frontier. At each stage of the frontier, mission history repeats itself. Names of missionaries and converts change but the work goes on.

The removal of the Southern Indians to Oklahoma was so ugly a business that it has been called "The Trail of Tears." When Christian missionaries protested the encroachments on Indian holdings, they were sentenced to four years of hard labor for their efforts. Their case was car-

ried to the Supreme Courts and seemingly won. The Indians, however, were removed despite the efforts of their missionary friends.

When German immigrants began to pour into Michigan after it achieved statehood in 1837, a far-sighted pastor in Neuendettelsau, filled with a double portion of mission zeal, laid plans to care for both Lutheran colonists and heathen natives. The result was the famed *Franken* settlements in the Saginaw-Bay City area. The hope was that whole colonies could better serve in evangelizing than a few missionaries. The plans did not fully materialize as Loehe hoped but for a time energetic evangelizing was done by Friedrich Craemer and others.

About that time the country was gripped by "Oregon Fever" and soon that territory became a mecca of missionaries. First Pacific coast contacts were made by Hawaiian missionaries on the homeward voyage. Soon overland journeys were attempted. Up from St. Louis came Father DeSmet. Down from Canada came Bishop Blanchet, skilled at educating and indoctrinating the natives. Two Protestant mission ventures were also on the scene early, spurred on by an imaginative appeal written by a Wyandot convert, William Walker. Methodist Jason Lee operated in the Willamette Valley. The American Board of Commissioners for Foreign Missions sent out Samuel Parker and Marcus Whitman. The latter, his wife, and 12 other persons were massacred by Cayuse Indians when the missionary's measles treatment resulted in cures for white children and death for Indians.

Eleventh-Hour Workers

By 1890 the westward march of the frontier ended for want of room, but there were still Indian tribes among whom little, if any, mission work had been done. Notable among them were the Apaches, only fully pacified in 1882. Just as the frontier was vanishing, a little church body was readying itself for its first independent mission venture. The Wisconsin Synod, together with its Michigan and Minnesota brethren, was looking for a virgin mission field. There was some thought given to prospects in Japan.

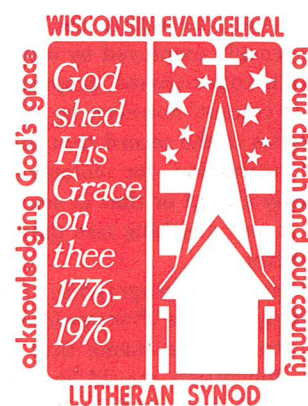
The decision in 1892, however, was to seek out an Indian field where the Gospel was not yet known.

The field was found in Apache-land. What has happened in the four-score years since then is something well known to the readers and need not be recorded in detail here. The work began late and small but the Lord endowed the preaching of His saving Gospel to the Apaches with power. Souls were saved for eternity.

There were ups and downs in the venture. Mistakes were made. The government's "Great White Father" reservation policy affected the mission venture. Too much paternalism tended to stifle in the converts initiative in manifesting a rounded sanctification. Through the Lord's guidance remedial efforts were undertaken and the development of an indigenous Apache church progressed.

Three years ago this month the first Apache was ordained as a fully trained missionary to work among his own people. This represents a distinct step forward, even if it has come only in the eleventh hour, and augurs well for what future remains.

Back in a much earlier hour, in 1723, Solomon Stoddard at Northampton asked his congregation to consider "whether God is not angry with the country for doing so little towards the conversion of the Indians." That is still a good question to be pondered by us in this Bicentennial anniversary. No matter how much has been done in Indian missions in the past centuries by us and by others, more could and should have been done. Eleventh-hour workers have every reason to be energetic workers in Red Missions.



Two Graduations at Northwestern

Northwestern College

C. Toppe

"God Bless Our Native Land" is not usually sung at graduation exercises at Northwestern College. In fact, it may never have been sung at that occasion. It was our country's Bicentennial, of course, that suggested this hymn for this year's graduation exercises. It was the Bicentennial also that suggested that the student presentations and the president's address take note of our country's birthday, and very properly so.

Our country has a greater significance at our graduation than a once-in-a-century recognition would suggest. Our country grants us the freedom to educate our students as we see fit. We owe our charter to no political party; we are not obligated to indoctrinate our students according to any political philosophy.

We are not taxed for this freedom; rather, we are exempt from taxation in spite of this freedom. Our graduates may devote themselves to a sacred calling with no obligation to serve the state; in fact, they enjoy benefits from the state because they serve in the church. Northwestern College owed a tribute and an expression of gratitude to our God-given native land in this Bicentennial year.

The members of this year's graduating class have been free to choose service in the church as their life's calling. Nearly all have already chosen it; all may eventually do so.

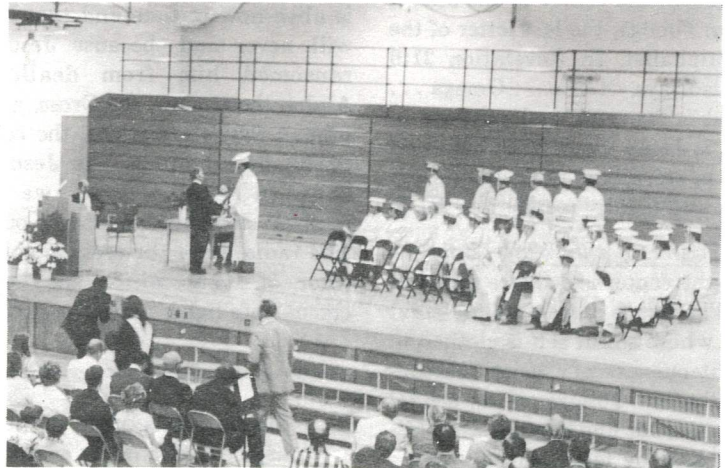
The invocation prayer at the graduation exercises, which were held in the college gymnasium the morning of May 19, 1976, was spoken by Pastor Daniel Gieschen, Adrian, Michigan, the father of one of the graduates. The student speakers were Mark Zarlmg and James Bare.

The following are the members of the graduating class:

Bader, Paul — Valentine, NE
 Bare, James — Fort Atkinson, WI
 Baur, Martin — Edmonds, WA
 Berg, Jeffrey — La Crosse, WI
 Berger, Joel — Milwaukee, WI
 Birner, Philip — Burton, MI
 Bourman, James — St. Paul, MN
 Carlovsky, David — Plymouth, MI
 Casmer, Frederick — Wayne, MI
 Eckert, David — Saginaw, MI
 Farley, David — Rosemount, MN
 Fischer, Doran — Neenah, WI
 Frey, Marc — Grand Junction, CO
 Gawrisch, Daniel — Mequon, WI
 Gerlach, Bryan — Mequon, WI
 Gieschen, Mark — Adrian, MI
 Grundmeier, David — Carroll, IA
 Gumm, Alan — Slinger, WI
 Haefner, Mark — Two Rivers, WI
 Headrick, Victor — Saginaw, MI
 Hein, David — Hartland, WI
 Hieb, Glen — Roscoe, SD
 Johannes, Robert — Milwaukee, WI
 Johnston, Timothy — Milwaukee, WI
 Klusmeyer, Thomas — Manitowoc, WI
 Krause, James — Brookfield, WI
 Lehmann, Edwin — Watertown, WI
 Meyer, Timm — Black Creek, WI
 Myers, Daniel — Colorado Springs, CO
 Noldan, Robert — North Prairie, WI
 Pasch, Kenneth — Escondido, CA
 Plagenz, Michael — Menomonee Falls, WI
 Potosnyak, Charles — Milwaukee, WI
 Pudell, Rodney — Benton Harbor, MI
 Ray, Keith — Carlsbad, Ca
 Renz, James — Ann Arbor, MI
 Ristow, Stephen — Milwaukee, WI
 Rosenow, David — Prescott, WI
 Russow, David — Sleepy Eye, MN
 Sattler, Mark — West Allis, WI
 Schmitzer, Alois III — Frankenmuth, MI
 Schumacher, Raymond — Houston, MN
 Schumann, James — Duluth, MN
 Schwab, James — Kawkawlin, MI
 Schwab, Rodney — Kawkawlin, MI
 Simons, Daniel — St. Charles, MI
 Stern, David — Kewaskum, WI
 Voswinkel, Richard — Randolph, NJ
 Woldt, Michael — Milwaukee, WI
 Zarlmg, Mark — Benton, Harbor, MI
 Zell, Edward — Detroit, MI

Northwestern Preparatory School

On May 19, 1976, in a 1:30 p.m. graduation service held in the gymnasium, the 33 members of the Tertia (Senior) Class of Northwestern Preparatory School received their high-school diplomas. Pastor James Schaefer, Stewardship Counselor of the Wisconsin Synod and a prep graduate with the class of 1940, preached the sermon. Prof. William Zell, president of the preparatory school, served as liturgist and presented the diplomas to the graduates. The class speaker was Daniel Balge, the son of Prof. and Mrs. Richard Balge of Mequon, Wisconsin. The preparatory school mixed chorus and the Northwestern band, under the direction of Prof. Franklin Zabell and Dr. Arnold Lehmann respectively, took part in the service.



Although the number of students in this our Bicentennial class is relatively small, 29 boys and four girls, the percentage of those who intend to continue their education for work in the church as pastors or teachers is high. Almost 75 per cent have indicated that they plan to enroll at our Synod's colleges: 15 at Northwestern College and nine at Dr.

Martin Luther College. All members of the class, including those who will be entering other professions, we commend to the Lord God with the confidence that He will keep them safe and will bless their confession of faith in His Son, so that through them many may learn to know and love the Savior Christ.

W. Zell

A Seal for Wisconsin Lutheran College Milwaukee, Wisconsin



The Name — Around the top of the seal is the name of our school — Wisconsin Lutheran College. Our school is an institution of higher learning. It's confession is Lutheran. It is located in the State of Wisconsin and serves the Wisconsin Evangelical Lutheran Synod.

The Alpha — In the very center of the seal is the letter Alpha, the first letter of the Greek alphabet. In Revelation 21:6 Jesus says, "I am Alpha . . . the Beginning." Christ is the beginning of wisdom. We know Him as the Father has revealed Him to us by the Spirit through the pages of Holy Scripture. The Bible, above all, is the textbook of every student and faculty member at WLC.

The Omega — Intertwined with the Alpha in the center of the seal is the letter Omega, the last letter of the Greek alphabet. In Revelation 21:6 Jesus also says, "I am . . . Omega . . . the End." The end and purpose of our life is Jesus. To be with our Lord forever in eternity is the goal of every student and faculty member at WLC.

The Figure in the White Robe — Also in the center is a figure robed in white. The figure represents the child of God, whose sinful self is clothed in the righteousness of Christ. Wisconsin Lutheran College is a school whose students and faculty are children of God by faith in the atoning sacrifice of Jesus Christ.

The Shield and Date — The central symbols of our school seal rest on a shield. This shield represents time, of which Jesus is both Alpha and Omega — the Beginning and the End. The child of God stands in time — in the present. The date "1973" is the year in which our school was founded. Wisconsin Lutheran College

was founded in time to serve the timeless Christ by educating the students of the present.

The Radiant Cross — All time is a time of grace. Therefore the shield of time rests squarely on the radiant cross of Christ which shines through eternity. The top three arms of the cross which stand independent of the shield and its symbol represent the three persons of the Triune God, who alone is truly eternal. The radiance of the eternal cross surrounds the shield of time. For a student at WLC the saving knowledge of the cross lends a positive glow to all that he learns about this world in time.

Colors — The shield of time is green, the color of life. Alone among men, the child of God knows that he is alive now in time and that his life will never end, because Jesus has ransomed him from death. The Alpha, the Omega, the Cross, and the human figure are white, the color of purity and holiness. As Jesus was holy, so by His cross, we stand washed clean and white of our sin. The radiance of the cross is gold, the color of immortality. The hope of eternal life lights up our understand-

ing like no other knowledge can. The name of our school is colored in green. Green and white are the school colors of WLC. Gold is the color of our eternal hope in Christ.

The Seal as a Whole — The very center of the seal is the head of the figure in the white robe. Wisconsin Lutheran College's purpose is to educate the child of God. The head of the figure in the white robe serves also as the crossbar of the letter Alpha. The student at WLC has his mind molded by what God has revealed in the past about His Son through the prophets and apostles in Holy Scripture. The head of the figure is encircled by the Omega. The student at WLC is surrounded by the sure hope of his eternal life through faith in Christ. The figure in the white robe rests against the shield of time, yet his feet are outside of time and stand at the foot of the cross. The student at WLC knows that the child of God has his beginning in time as God's highest creation, yet by standing in the shadow of the eternal cross, the child of God also knows that he is immortal and looks forward to being with God — outside of time — in eternity.

An Invitation

The new Wisconsin Lutheran College seal is something which confirms the authenticity of whatever bears it, and is reserved for strictly official documents and objects. It was designed by Rev. John Lawrenz of Gainesville, Florida.

The college is now inviting Wisconsin Synod members to submit logo designs with an explanation of the designs. A logo, as a form of identification, has a much more informal and less restricted purpose than a seal. It can be used on objects from signposts to business pads to brochures. All entries should be submitted by September 1, 1976. For further information contact Wisconsin Lutheran College, 407 North Glenview Avenue, Milwaukee, Wisconsin 53213.

Faculty Conference at NWC

"What a large group!" "I didn't realize there would be so many of us!" Those were the initial reactions of many who attended the 1976 gathering of the teachers at the Wisconsin Synod's Seminary, Colleges, and Academies. Though scheduled to meet every four years, budget stringencies postponed last year's meeting until June 11 and 12 of this year. Along with 84 College and Seminary professors and 50 from the Synod's Academies, 48 teachers from Area Lutheran High Schools brought the total registration for the conference to 182.

But size can always be outmatched by some larger number. The evaluation by the time the conference ended was: "What a fruitful, helpful meeting this has been! How richly God has blessed our church body!" Indeed, the wishes of the planners had been fulfilled as President Carleton Toppe expressed them when, speaking for the host schools, Northwestern College and Northwestern Preparatory School, he welcomed his colleagues: "It is our hope that the conference be stimulating, informative, but above all a strengthening of the confessional bond that unites us."

As at many of our conferences, one might be hard put to decide which were more profitable, the essays presented in formal session, or the informal conversations at mealtimes and during recess. Certainly the formal presentations in plenary session covered a wide range. Here are the titles: "Intellectual Self-Development of a Faculty Member," "Shaping Sexual Attitudes in Students of a Permissive Society," "Teaching for Cognitive and Affective Outcomes," "How Should We Handle Social Dancing among Our Students?" and "Commission on Higher Education — Centralized Control or Viable Coordination?"

What were these essays like? Thought-provoking, to say the least.

Here are a few of my memories: a) "Men polish each other, as diamonds do. For a teacher much of this diamond-polishing will come in the give-and-take with students in the classroom." b) "Our sexuality is a gift of God. Yet the subject of sexual educa-

responsibilities that marked the discussion. e) "Concern about centralized power . . . also extends to boards, commissions, and committees of the Synod, including the Commission on Higher Education, the body of men whose responsibility is to oversee the worker-training program of the Synod." The frank and brotherly discussion moved one of the members of that commission to comment that the Synod clearly should not operate without a commission, but neither should we operate without the chance to react, as we had the opportunity that afternoon.



tion in our schools is given only a few class hours at most." The essayist used surveys both of our schools and of their graduates to compare what we say we are teaching in our sex education courses with what our students say we are teaching in sex education. c) "The Word of God addresses our intellect, emotion, and volition." "Let us not fear to let people see how much the facts of the Christian faith mean to us, lest we teach 'God so loved the world' in the same way we teach '2 times 2 is 4.'" d) "The flat statement, 'Dancing is sin,' is much easier to operate with than its less definitive counterparts, 'Dancing is sometimes sin,' or 'Some dancing is sin.' Easy, but not always productive." Add the comment that "The main issue is offense" and you can begin to imagine the careful wrestling with convictions and re-

The men who presented the essays were: Dr. E. C. Kiessler, professor emeritus at Northwestern College; Prof. L. Thompson of Northwestern College; Prof. J. Gerlach of Wisconsin Lutheran Seminary; Prof. E. Fredrich of Wisconsin Lutheran Seminary; and President D. Malchow of Northwestern Lutheran Academy.

The first afternoon and evening were devoted to a meeting of a College/Seminary Division and a Secondary Schools Division, each of which discussed: Who gets counseled and for what? Following this, the faculties were divided into seven departments: Religion/Social Studies, English, Physical Education, Music, Education/Psychology, Foreign Language, Mathematics/Science. Each of these departmental meetings heard at least two essays and later reported

(Turn to page 239)

Retreat 1976

What made Retreat 1976 a success? Was it the banner, made by the chaplain's wife, welcoming the visitors in eight languages? Was it the pleasure cruise down the Rhine River? Was it the woods surrounding the hotel and the hiking trails it offered? Was it meeting old acquaintances and getting to know others who had come for the first time? Was it the ideal weather or the chair lift over the vineyards? Was it the Easter egg hunt? Or the hard rolls, jam, and butter for breakfast? It was all that — and a great deal more!

This is the way four women tourists from Wisconsin and Minnesota put it: "What a good feeling to be with fellow Lutherans so far from home! To attend an impressive Good Friday service, to study and discuss

the saving doctrines of God's Word, to hear an inspiring Easter message — all thousands of miles from our own churches in the United States!"

If this is what it meant for the four WELS visitors from the States — Mrs. Gertie Lemke, Mrs. Ida Liesener, Miss Miriam Lemke, and Miss Roberta Zebro — then think of what it meant for the other participants, all of whom had been away from their families and home congregations for a much longer period of time. There were 69 in all, and for them it was an opportunity to be at home in Christ with fellow believers from Good Friday to Easter Sunday.

International

Retreat 1976 was truly international. Chaplain E. C. Renz was right on



Welcome Banner and Student Roger Plath



The Retreat Group before Waldhotel "Taurus"

both counts when he opened his Easter Sunday sermon with the words: "We have gathered together from various parts of the world to celebrate a victory." The great victory being celebrated was the resurrection of the Lord Jesus from the dead. And those who were listening had come from various parts of Germany, including Berlin, and from Sweden, England, France, Spain, Italy, Greece, and Jerusalem. Included were military personnel, civilians working overseas, five students, and four tourists.

The Retreat Center

The retreat center was the Waldhotel "Taunus" in Budenheim, a small Germany village along the Rhine River just north of the city of Mainz. Across the Rhine was a fine view of the Taunus Mountains. It was an ideal place for the retreat.

The assembly area served as the place for the services, the study period, and the fellowship hours. In the thinking of a small German boy who watched Chaplain Renz and his helpers prepare the room for the Good Friday service, having church services in the Waldhotel seemed totally out of place. He blurted out: "You can't have a church service here. This is not a church building. This is a hotel." It gave the chaplain an opportunity to explain to the boy — all in German, of course — that wherever Christians gather to hear the Word of God that place becomes a church.

The church flag and the nation's Bicentennial flag, decorating the assembly room, reminded all present of God's blessings upon our church and our nation. A map of the locations of the "Church of Europe" detailed the areas involved in the work of the Synod's overseas chaplain. Wisconsin Synod members seem to be scattered throughout continental Europe.

The Program

Following registration and the Friday evening meal, the participants gathered in the assembly room for their Good Friday service. The sermon was delivered by Glen Thompson. His meditation was based on Christ's word from the cross: "It is finished." The congregation was re-

minded that all the prophecies of the Old Testament concerning the work of the Savior had been fulfilled in Christ, and that the work of redemption is forever done.

The study period on Saturday morning was devoted to a study of the doctrine of Election. Assisting Chaplain Renz were two students on leave from Wisconsin Lutheran Seminary, Mequon, Wisconsin. They were Roger Plath, studying in Jerusalem, and Glen Thompson, studying at Biblicum in Uppsala, Sweden. It was their assignment to read "Chosen by Grace from Eternity" and "Election," papers prepared by Prof. A. Schuetze of the Seminary. Discussion on the part of the assembly was lively. Two points were stressed, namely, that in our teaching we must learn again and again to place the Scriptures above reason, and that in the doctrine of Election, as in all doctrines of Holy Scripture, we must stress the grace of God in His Son Jesus Christ.

During the study period a call came from Captain and Mrs. Wm. Mattfeld expressing their prayers and good wishes. Captain and Mrs. Mattfeld, who attended previous retreats, are now in Texas. Their call was placed at 2:00 A.M. Texas time.

On Easter Sunday 44 guests received the blessing of Holy Communion. In his sermon, the chaplain directed the hearts of the congregation to the words of the Apostle Paul: "But thanks be to God which giveth us the victory through our Lord Jesus Christ." "Christ's victory over the enemies of our soul," said Chaplain Renz, "is our victory, and we ought to

share the blessings of this victory with others." The members of the "Church of Europe" present were thus reminded to "go and tell." Mrs. James Johnson of Goepingen served as organist, and the children sang "We Welcome Glad Easter." Sunday school for the children was conducted by Gary Jochem from Kaiserlautern and Mary Meier.

Retreats make it possible for a larger number of WELS members in Europe to gather for a more concentrated study of God's Word. With its emphasis on the Word of God and the Sacrament, a retreat bolsters the faith of those who attend and moves them to live their lives in such a way that those who come in contact with them in Europe will be confronted with Christ.

Reactions to the retreat were those of gratefulness and appreciation. Jim Firlie of Frankfurt wrote: "To be among Christians all hungry for God's Word is a great feeling." Mary Wollenberg wrote from Spain: "God blessed me through the Bible teaching and fellowship. I was happy to meet the people of our Church in Europe." All letters added: "May God continue to bless your work in Europe!"

CHAPLAIN E. C. RENZ

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West Germany
Telephone: 06135-3249

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398-12-3568
Box R
APO NY 09185

Tourist Visitors

(left to right)
Miriam Lemke
Ida Liesener
Gerti Lemke
Roberta Zebro

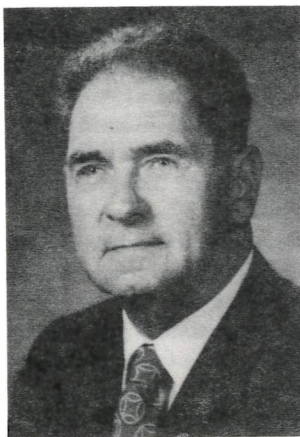


Direct from the Districts

Michigan

Bay City Pastor Retires

The Rev. Emil E. Kasischke, pastor of Trinity Lutheran Church, Bay City, Michigan, retired from the active ministry at the end of June, after serving the Bay City church for 38 years and 5 months.



Rev. E. Kasischke

A graduate of Michigan Lutheran Seminary at Saginaw in 1924, of Northwestern College at Watertown, Wisconsin, in 1928, and of the Wisconsin Lutheran Seminary at Mequon, Wisconsin, in 1931, Pastor Kasischke began his public ministry in a triple parish with the home church at Yale, Michigan. In February, 1938, he followed the call to Trinity Lutheran Church of Bay City, where he served until his retirement, concluding 45 years in the Lutheran ministry.

During his service in Bay City, Trinity Congregation more than doubled in membership, replaced all its buildings with new structures, purchased several additional properties, and at present is debt-free. The day school has an enrollment of 83. The congregation numbers 950.

Besides his pastoral duties at Trinity, he served as visiting elder in the Northern Conference of the Michigan District, as member of the District Board of Support, and served the Wisconsin Ev. Lutheran Synod for 25 years on the Board of Control of Michigan Lutheran Seminary in Saginaw, acting as chairman of the

board for 24 years. During these 25 years he was also a member of the Synod's Commission on Higher Education, its Budget Committee and Planning-Program Committee.

A native of Tawas City, Michigan, Pastor Kasischke and his wife Gladys and son Gerald plan to spend their retirement years in Tustin, California. They have two other children: a daughter, Mrs. Doris Mitchell, Tustin, California; and a son, Louis Kasischke, Birmingham, Michigan, an attorney and partner in the Detroit law firm of Dykema, Gossett, Spencer, Goodnow, and Trigg.

35 Years in the Ministry

A special service was held on May 23, 1976, by the members and friends of St. John's Ev. Lutheran Church, Battle Creek, Michigan, to honor Pastor Raymond O. Frey's 35 years in the ministry.

Officiants at the service were Pastor Frey's three brothers. Serving as liturgists were Pastor Theodore Frey, Standish, Michigan, and Pastor George Frey, Tacoma, Washington. Pastor Edwin Frey, Detroit, delivered the sermon, using Psalm 19:14 as his text.

Pastor Raymond Frey attended Michigan Lutheran Seminary, Saginaw; Northwestern College, Watertown, Wisconsin; and graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin, in 1941.

His first call into the Lord's service was as tutor at Northwestern Lutheran Academy, Mobridge, South Dakota. He then served congregations in Findlay, Ohio, and Hemlock, Vassar, and Northfield, Michigan, and Kimberly, Wisconsin. In 1971 he was installed as pastor of St. John's, Battle Creek.

He married Ethel Zimmerman of Flint, Michigan, in 1950. They have one daughter.

Minnesota

Fifty Years Since Ordination

Martin Luther Ev. Lutheran Church honored the Rev. emeritus

Julius B. Erhart with a surprise reception on Saturday, June 5, 1976. The occasion was the 50th anniversary of his ordination into the ministry.

It was on June 5, 1926, that Rev. Erhart graduated from Concordia Seminary, Springfield, Illinois. He has served congregations in Wisconsin, South Dakota, North Dakota, Colorado, Iowa, Missouri, Kansas, and Minnesota; and delivered 6,413 sermons. Most of his ministry was spent in missionary activity in these various areas, and he served 45 congregations in 45 years of service before his retirement in 1971.

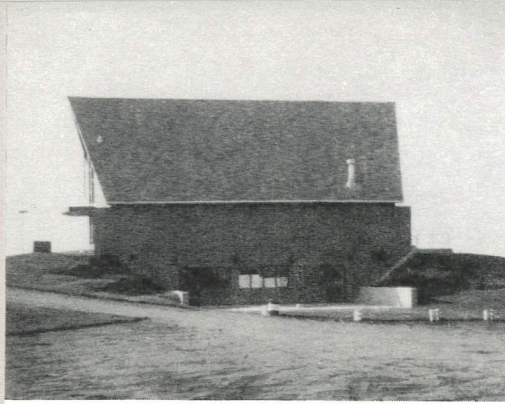
He and Mayme Kautsch of Jefferson City were united in marriage in 1926, and five daughters were born to them. Mayme died in 1963. Pastor Erhart married Viola Hensick Schaefer of St. Louis in 1964. Two daughters, Mrs. Elmer (Paula) Schaefer of Chesterfield and Mrs. Wallace (Mary) Schlawin of Kirkwood, were able to attend the reception.

Rev. and Mrs. Erhart were presented with a book containing a collection of letters and cards from the congregation, members of churches he had previously served, former classmates, and friends.

Upon retirement in 1971 the Erharts moved to Kirkwood. They are members of Martin Luther Ev. Lutheran Church, which is located at 10151 Sappington Road in South St. Louis County.

Church Dedicated at Forest Lake, Minnesota

"Let us make ready the house of the Lord! As construction of their new mission chapel reached completion in the fall of 1975, it was time for the members of Martin Luther Ev. Lutheran Church to add the "finishing touches." Several hundred hours of labor were donated to the tasks of painting, staining, varnishing the building, and installing the chancel furniture. The work progressed rapidly, due in no small measure to the expertise of Mr. Robert Kollmeyer of our WELS congregation in Indianapolis, Indiana. Mr. Kollmeyer, a painter by trade, was kind enough to help get the project off on the right foot.



As work on the building itself progressed, work around the building began. Retaining walls were installed, sod was laid, and redwood enclosed rock beds were placed around the building. The house of the Lord was given an appropriate setting!

On November 9, 1975, more than 500 worshipers gathered to dedicate the building to God's holy name and service. Scriptural encouragements

were given by the Pastors Petermann, Staab, and Wiedenmeyer. The fact that this dedication coincided with the third anniversary of the congregation's founding made the members doubly aware of the richness of God's blessings. Pastor of the congregation is J. E. Martin II.

The excitement of seeing a plot of barren ground transformed into a home for God's people is truly one that fills all concerned with an overwhelming sense of gratitude. The love of God towards us sinful humans is amazing.

We, the 225 members of Martin Luther Ev. Lutheran Church, salute you, our fellow WELS members, for the way you have glorified God with your CEF offerings which made this project possible. You have shown us in a very real way that love does care.

Faculty (continued)

the highlights to the full conference.

Underlying all the conference was the prayer for God's blessings. "Grace that Called Me," "Instructed by Him," "My Thoughts Captive in Obedience to Christ," "Walking in His Footsteps together with our Charges," and "His Strength Perfected in Weakness" were the themes of the devotions that opened each session and then concluded the conference. These messages of encouragement and comfort from God's Word were presented by Prof. D. Raddatz (DMLC), President O. Siegler (MLA), Prof. M. Spaude (MLS), Prof. V. Weyland (NLA), and Prof. J. Fricke (NWC).

With the help of all these men and many more, and under God's blessing, the conference was "stimulating, informative, and a strengthening of the confessional bond." After a summer of study and rest and (for many) teaching assignments, may the faculty members of our Synod's schools begin the next school year enjoying the support of your prayers and the blessing of our Lord, so that the next generation may also be stimulated and informed, and that the confessional bond be strengthened and enlarged!

Paul H. Wilde

Circuit Pastors (continued)

August/September/October period the circuit pastor will visit every congregation in his circuit. The purpose of his visit is to encourage and motivate the congregations to add an amount equal to their special 125th anniversary offerings to the Synod's operating budget in their 1977 subscription.

The plan of the presidents also instructed the stewardship counselor to suggest goals to all congregations, based on demonstrated ability to give, the local economy, and the present offerings of the congregation in the light of the average per communicant giving to the Synod's budget. The goals will be presented to the congregations at the time of the circuit pastor's visit.

In his closing remarks, President Oscar J. Naumann, who presided at the workshop, urged the circuit pastors to work faithfully and diligently in this special ministry. "The time is growing late," he said, "and God is placing before us opportunities, golden opportunities to preach the Gospel to people who are hungry for the Bread of Life. As you exhort and encourage your congregations, you can help them catch a vision of the great work God has called us to do, and for you that is a blessed task."

James Schaefer

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: August 2-4, 1976.

Place: Winnebgo Lutheran Academy, Fond du Lac, Wisconsin.

Opening Communion Service: Monday, August 2, 10:00 a.m., at St. Peter Lutheran Church, 1st and Marr Streets, Fond du Lac.

Preacher: Rev. Walter Strohschein, Princeton, Wisconsin.

Essayist: Prof. Martin Westerhaus, Wisconsin Lutheran Seminary.

Essay: "Our Bicentennial Prayer and Goal: A Nation Under God."

D. Worgull, Secretary

SOUTH ATLANTIC

DISTRICT TEACHERS' CONFERENCE

Date: August 20-21, 1976; 9:00 a.m.

Place: Camp Wingmann, Avon Park, Florida.

Agenda: Christian Stewardship: Pastor M. Goeglein; Effective Use of Learning Centers: Miss D. Page; Pour Pourri: Mrs. T. Fischer; The Truth Shall Make You Free in Respect to Using the Word in the School: Mr. G. Vetter; Communicating With Parents: Mr. K. Troge; Learning Disabilities: Miss R. Unke.

M. Boehme, Chairman
D. Page, Secretary

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Ordained and Installed:

Pastors:

Arndt, Kenneth R., as pastor of Faith, Pittsfield, Massachusetts, on July 11, 1976, by K. Gurgele (Mich.).

Groth, Glenn H., as pastor of Redeemer, Ann Arbor, Michigan, on June 27, 1976, by E. Pinchoff (Mich.).

Johnston, Paul R., as pastor of Trinity, Wabeno, Wisconsin, on June 13, 1976, by M. Koepsell (N. Wis.).

Kappel, Kenneth A., as pastor of New Mission, Syracuse, New York, on July 11, 1976, by E. Waldek (Mich.).

Raddatz, Ronald H., as pastor of Zion, St. Louis, Michigan, on July 18, 1976, by A. Harstad. (Mich.).

Tiefel, James P., as assistant pastor at St. Paul's, Saginaw, Michigan, on July 11, 1976, by D. Tomhave (Mich.).

Installed:

Pastors:

Lange, Henry A. W., as pastor of Nathaniel, Milwaukee, Wisconsin, on June 13, 1976, by W. Lange (SEW).

Pieper, Gary L., commissioned as Missioner for Mexico, El Paso, Texas, in a service at Immanuel, Johnson Creek, Wisconsin, on June 6, 1976, by H. Essmann (W. Wis.).

Retberg, Lawrence A., commissioned as Missioner to Colombia, South America, on June 13, 1976, by H. A. Essmann (Nebr.).

Stieve, Robert, as pastor of St. Stephen's, Kalamazoo, Michigan, on June 13, 1976, by J. Hopf (Mich.).

Tiarks, David A., as pastor of Good Shepherd, Burnsville, Minnesota, on June 6, 1976, by D. Koepflin (Minn.).

Zehms, Matthew D., as pastor of New Mission, Altoona, Pennsylvania, on July 11, 1976, by E. Zehms (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bruss, Wesley G.
Box 25
Hoskins, NE 68740

Johnston, Paul R.
P.O. Box 168
Wabeno, WI 54566

Kionka, Gerhard P.
P.O. Box 126
Hartford, MI 49057
Tel.: (616) 621-3407

Lange, Henry A. W.
1623 N. 58th Street.
Milwaukee, WI 53208

Retberg, Lawrence A.
c/o Mexicano-Norteamericanos
De Jalisco, A. C.
Tolsa 300
Guadalajara, Jalisco
Mexico

Schmeling, Arlyn L.
2917 Park Lane Rd.
Scotts Bluff, NE 69361

Stauds, Steven O.
1304 Townley Dr.
Bloomington, IL 61701

Tiarks, David A.
1301 County Road 42
Burnsville, MN 55378
Tel.: (612) 432-5527

NEW WELS CHURCHES

EXPLORATORY

PLYMOUTH, WISCONSIN

Exploratory services are being held in Hotel Mitchell, downtown Plymouth, at 8:00 a.m. Sundays. For information, or to submit names of prospects, please call Mr. and Mrs. Ted Hansmann at (414) 892-7349, or Pastor John Baumgart at (414) 533-4385.

TILLAMOOK, OREGON

Exploratory services are being held each Sunday evening at 7:00 in Tillamook, Oregon. Services are held in the Senior Citizen's Building at 4th and Stillwell. Send names of interested people to Pastor Warren Widmann, 7712 NE Klickitat, Portland, Oregon 97213, or to Mr. John Main, 2520 6th St., Tillamook, Oregon 97141, or phone (503) 842-2794.

BELLEVILLE, ILLINOIS

Exploratory services are being held at Augustine's Restaurant just south of the intersection of Routes 158 and 460 on Route 158 in Belleville, Illinois, at 11:00 a.m. Sundays. Please send names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033; telephone (314) 837-7489.

GERMANTOWN, WISCONSIN

Exploratory services are being conducted at 10:00 a.m. Sundays at the Marine Bank, corner Pilgrim and Mequon Roads, Germantown, Wisconsin. Send names to Pastor John Raabe, 1080 Alfred Street, Brookfield, Wisconsin 53005, or phone (414) 782-5852.

TIME AND PLACE

ARVADA/WESTMINSTER, COLORADO Change in Worship Location

Shepherd of the Valley Ev. Lutheran Church, our WELS mission in north Denver, is now conducting its worship services at The Colorado Lutheran Home, 8001 W. 71st Ave., Arvada, Colorado. Sunday school and Bible class begin at 9:15 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.

NAMES REQUESTED

KNOXVILLE, TENNESSEE

Please forward names of WELS people and prospects living in the Knoxville, Tennessee, area to Mr. and Mrs. Michael Burke, 105 Edinboro Lane, B-22, Oak Ridge, Tennessee 37830, or to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072.

CHANDLER, SOUTH TEMPE, SOUTH MESA, ARIZONA

The Arizona-California District is planning to begin exploratory services this fall in the Chandler, South Tempe, South Mesa area of metropolitan Phoenix. Please send names of any interested Wisconsin Synod members as well as other interested parties in that area to: Pastor Daniel Pautz, 904 Roosevelt Street, Tempe, Arizona, 85281; or phone (602) 967-3277.

CALL FOR NOMINATIONS

Michigan Lutheran Seminary

Since Prof. Matthew Zehms has accepted the call to the Synod's new mission field at Altoona, Pennsylvania, the Board of Control of Michigan Lutheran Seminary asks the voting members of the Synod's constituency to submit nominations for the vacant professorship. The nominees should be qualified to work in the MLS music department. This includes teaching classes in music theory, directing the band and choruses, and assisting in the administration of the piano program. Candidates should also be qualified to teach in some academic field.

Nominations and pertinent data should be in the hands of the undersigned no later than July 31, 1976.

Mr. Milton Bugbee, Secretary
MLS Board of Control
206 South Alp
Bay City, Michigan 48706

APPOINTMENT

Pastor William E. Fischer has been appointed a member of the Commission on Christian Literature to serve the remainder of the term of Pastor Hoge Bergholz. Pastor Bergholz resigned from the commission after he was elected chairman of the Board of Control of Wisconsin Lutheran Seminary. The term runs to August 1981. Pastor Donald Bitter, the remaining officer of the commission, has been asked to serve as temporary chairman and to preside at the election of officers for the commission. Oscar J. Naumann, President

"GRACE FOR GRACE"

About 1,000 copies of the mission booklet "Grace for Grace," which was published by the Board for World Missions, are still available at 25 cents each. Orders may be placed with Prof. Martin Albrecht, 11820 N Luther Lane 65W, Mequon, Wisconsin 53092

NOTICE

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

August 16-17, 1976.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board no later than ten days prior to the meeting date.

Norval W. Kock, Secretary
Board of Trustees

NOMINATIONS FOR SECRETARY OF PUBLICATIONS

The following have been nominated by the members of the Synod as candidates for the position of Secretary of Publications of the Board for Parish Education. The man called to this office will plan, write, and promote educational materials intended primarily for the Synod's Christian day schools:

Mr. Robert Averbeck	Milwaukee, WI
Prof. Arlyn Boll	Watertown, WI
Mr. Silas Born	Madison, WI
Mr. Milton Foelske	East Brunswick, NJ
Mr. Grant Gentz	Madison, WI
Mr. Richard Grunze	Caledonia, WI
Rev. Iver Johnson	West St. Paul, MN
Mr. Darrell Knippel	Minneapolis, MN
Mr. Gerald Lanphear	Whitefish Bay, WI
Rev. Paul Otto	Frontenac, MN
Mr. Kurt Petermann	Appleton, WI
Mr. Robert Scherzer	Frankenmuth, MI
Prof. Morton Schroeder	New Ulm, MN
Rev. Neal Schroeder	Wayne, MI

Correspondence concerning these nominees should be in the hands of the Secretary of the Board for Parish Education no later than August 26.

Mr. F. W. Schultz, Jr., Secretary
363 Lincoln Drive
Juneau, Wisconsin 53039

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For more information, write to:

Church Extension Fund / Wisconsin Evangelical Lutheran Synod
3515 West North Avenue / Milwaukee, Wisconsin 53208