

The Northwestern Lutheran

August 8, 1976



In This Issue —

Schisms Over Slavery and Secession ... page 245

"The Right to Know" page 247

Worship and Excitement at DMLC page 249



Briefs by the Editor

In the July 25 issue you as a member of a WELS congregation were alerted to the fact that "during the August/September/October period the circuit pastor will visit every congregation in his circuit." If you missed it, reread the article by Stewardship Counselor James Schaefer entitled "Maintaining the Unity of the Spirit." In it he states: "The purpose of his visit is to encourage and motivate the congregations to add an amount equal to their special 125th anniversary offering to the Synod's operating budget in their 1977 subscription."

The Stewardship Counselor was also instructed "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." These goals will be presented to the congregations at the time of the circuit pastor's visit.

In order that you may welcome him when he comes, permit me to quote from an essay by Pastor Raymond Wiechmann delivered at the circuit pastors' workshop.

Calling attention to one of the objectives of the Synod — "To assist in counseling and equipping all members of the Synod for ever greater service to the Lord, to each other, and to the world" — he stated: "Unless we in these times of spiraling inflation raise our support of the Lord's work to a new level, we will not even be able to maintain the work we have already begun, much less think in terms of 'greater service to the Lord.'"

But is it proper for our pastors and circuit pastors to speak about money? In answering, Pastor Wiechmann pointed out: "I once read a pamphlet written by a Lutheran clergyman who stated that in the New Testament one in 15 words was on the subject of money, either its proper or improper use. Another source states that one

verse in every four of the first three Gospels and one verse in every six in the New Testament deals with money or covetousness. . . . Of the 38 parables spoken by Jesus, 16 refer to the subject of Christian giving and to the stewardship of possessions." That being the case, you and I should not resent it when our pastors and circuit pastors speak to us about how much we should give and the spirit in which we should give it. In fact, we ought to expect it of them.

In addressing the circuit pastors, the essayist continued: "The circuit pastor must know before he makes his visitation that he has a call to do this work. Will there be those congregations and perhaps some pastors who challenge this? Will there be those who tell you that you have no call to come into their midst and talk about money? More than likely yes, for Satan has not yet started his holiday."

Then he quoted Prof. Joh. P. Meyer in *Ministers of Christ*: "First Corinthians shows us that this congregation did not always appreciate the bonds of spiritual unity by which they were joined with all other Christians and Christian congregations. . . . They considered themselves as autonomous Christians who could manage their own affairs without regard for other churches. . . . (Paul) warns the Corinthians not to give offence to the 'church of God' — he rebukes them sharply." The essayist asked, "Does this sound familiar?"

Placing the welfare of God's church on our conscience, Pastor Wiechmann reminded us: "The growth of the Christian church is not even keeping pace with the population growth. Translated that means many souls are meeting their Maker without Christ and therefore without salvation every day in numbers we don't even like to think about. . . . God give us grace and zeal to do His will." Amen!

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

The Northwestern Lutheran

Volume 63 Number 15
August 8, 1976

Official Publication
Wisconsin Evangelical Lutheran Synod

Published biweekly by
Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE
is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$4.00 Three years, \$10.50
Five years, \$16.25

\$2.75 per subscription if 25 or more unad-
dressed copies are sent in a bundle to one
address. Blanket subscription at \$3.25.

Second-class postage paid at
Milwaukee, Wisconsin.

Allow four weeks for change of address
and renewal order. Give your old address
as well as the new. Send stenciled address
from a recent issue or an exact copy.

The deadline for submitting materials
intended for publication in
The Northwestern Lutheran
is five weeks before the date of issue.
Address items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —

Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin W. Schuetze

— CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf I. G. Frey
P. Janke T. Franzmann J. Gerlach
A. Panning E. Fredrich J. Parcher

The Cover

Six young people, members of St. Paul's Ev. Lutheran Church, Algoma, Wisconsin, spent a busy weekend last April as a canvass-witness team. On page 253f you may read the details of how they lent a hand to a new WELS mission just starting in Springfield, Illinois.

Editorials

Scandal And Hypocrisy In the spring of this year a highly publicized sex scandal swept the country. It provided anything but a refreshing breeze. It wafted abroad the stench of possible widespread moral corruption in high places and titillated the baser instincts of many in the general populace.

One can hardly blame the concerned citizenry for reacting with disgust and alarm — disgust over the standards, or lack of them, exemplified by some of the nation's leaders — alarm over the future of a country where public trust can be so easily and arrogantly betrayed.

The much publicized acts, if they are true, cannot be justified either before the public in general or before those who honor God's moral law in particular. Adultery and fornication are still transgressions against the Law of God, whether they are financed by public or private funds.

But while we are rising up in indignation, it would be well for us to think back upon another famous sex episode which occurred at Jesus' time on earth — the episode commonly known as the Story of the Woman Taken In Adultery. In the case of this woman there was no need to prove the charge. She was taken "in the very act." Contrary to the interpretation placed upon Jesus' reaction in these days of loose morals, He did not condone her actions. But He did respond to the Pharisees' accusation by saying something that is worth remembering in similar circumstances, including those surrounding the alleged episodes in our nation's capital this spring. He said, "He that is without sin among you, let him first cast a stone at her." No one stayed to take up the offer.

While defending the Law of God and striving to uphold it in a society which appears to have less and less use for it, let us beware of falling into another and even more devastating sin, the sin of hypocrisy.

As we view with suspicion, point with alarm, and cry out in indignation, let us not neglect to look at ourselves and to remember that "there is no difference, for all have sinned and come short of the glory of God," so that we don't have to try to slink away, like the Pharisees, when Jesus comes.

Immanuel Frey

No Greater Love The American Colonies had their Minutemen and Sons of Liberty, the eloquence of Thomas Paine and Patrick Henry to fire people's passions with slogans such as, "Give me liberty, or give me death."

England had Churchill with his famous call to "blood, toil, tears, and sweat," and in Italy the patriot Garibaldi appealed, "I have nothing to offer you but hunger, thirst, hardship, and death; let all who love their country follow me."

In the centuries between the Old and New Testaments the Jewish nation, too, had a freedom fighter in Judas Maccabaeus, "The Hammer." The Maccabees fought

heroically to free their people from the yoke of Syria.

The true patriot lives for a cause larger than himself, has a great love for his people and ventures his life for them. We seldom think of it, but Christ Jesus was a patriot in the best sense of the word.

Here is One who loved God and country more than anyone in history. The temporal and eternal blessing of His people was the sole purpose of His life and labor, in word and deed, with unbending courage and compassionate tears.

He set free sinful men by paying the supreme price, and did it gladly, saying, "Greater love hath no man than this, that a man lay down his life for his friends." He kindled faith and implanted in believing hearts a freedom that no political regime can ever quench.

He showed the nations that their destiny is not determined by any one social, economic, or political order, but by their relationship to the living God. The best patriot today still hears His call, "Follow Me."

John Parcher

The Southern Baptists The nation today is being asked to entrust the presidency to a Southern Baptist who is a forthright believer in Jesus Christ (even though he waffles somewhat in his attitude toward Scripture, having been infected by the theology of liberal thinkers like Niebuhr, Barth, Tillich, and Kierkegaard). The press and many Americans are now speculating about the effect strong Southern Baptist convictions and practices could have on the presidency.

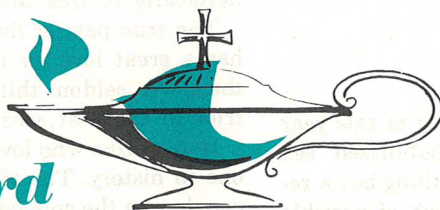
Whether or not Jimmy Carter is elected president this fall, we shall be hearing more about the Southern Baptists than most of us know about this largest of U.S. Protestant denominations. The campaign has been thrusting this church body into prominence; the Southern Baptists will attract even more public attention if Carter becomes president.

Our Wisconsin Synod people south of the Mason and Dixon line are already well acquainted with the Southern Baptist Convention. In the South, Baptist churches dot the countryside and dominate the communities just as Lutheran churches populate Dodge County, Wisconsin. But we Northerners also ought to know more about this church body which, in recent years, has been successfully invading the North.

As Southern Baptists move into our Northern neighborhoods, we need to become better informed about their legalistic practices and about their teachings, such as their doctrinal deviations in respect to baptism, the sacraments, election, and conversion. But we should also observe how "conservative, devout, and God-fearing" Baptists carry on their work as missionary congregations. After all, the Southern Baptist Convention has grown from fewer than 4 million members 50 years ago to 12.7 million today (not counting millions of other Baptists). It is a church body with a formula for success. It will be interesting and also instructive for us to observe their combination of conservatism, moral fervor, and mission zeal in action.

Carleton Toppe

Studies in God's Word



A Pastor Prays For His People

We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ in the sight of God and our Father; knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance (I Thess. 1:2-5).

A faithful pastor does many things for his people. He preaches the Word among them and administers the Sacraments to them. He confirms their children and marries their young. He comforts the sick and lays loved ones to rest. He counsels the distressed and guides the perplexed. And he prays for them!

A good example of how a faithful pastor prays for his people is seen in Paul's opening words of First Thessalonians. There Paul in his "Epistle of Earnest Expectation" shows how a *Pastor Prays for His People*.

Thankfully

"We give thanks to God always for you all," Paul's heart breathed and his words declared. In the months since he had been forced to leave Thessalonica, he had not forgotten the believers there. It was not "out of sight, out of mind," but instead constant prayers for all of them. Their needs and perhaps even names were in his prayers.

Notice how Paul prayed for them. There were faults to be mended and further gifts to be desired, yet Paul started with thanksgiving. When Paul thought of all God had showered upon them, he had to say,

"We give thanks to God always for you all."

Today's faithful pastor prays for his people, all of them. He carries them in his heart, remembers them on his knees, mentions them to his God. This he does, not only before the altar, but also in his study. And he begins his prayers, as Paul did, with thanksgiving. Surely his people's needs fall on his heart and fill his thoughts, but not before thanksgiving for blessings already received. First praise and then petition is good form for a modern pastor's prayer, too.

Thoughtfully

Paul prayed thankfully because he prayed thoughtfully. He remembered the work which faith produced, the labor which love prompted, and the patience which hope promoted among his Thessalonians.

Faith works; it is never something silent or sleeping. Caring for one's family, comforting the sick, punching the time card, playing on the beach, sprucing up church property, spreading the Gospel are a Christian's visible way of spelling f-a-i-t-h.

Love labors. Paul employs the word for love used so often of God's love for us. God does not love us because we are worthy, but despite our worthlessness. He does not love us because He wants to get something from us, but because He wants to give something to us. His love is costly, even involving sacrifice, and it continues, even when unwanted. So God loves, and those who have His love can love as He does.

Hope has patience. This is not some tight-lipped resignation before the unavoidable, but steadfast endurance under difficulty. In the midst of the night of trouble, the believer waits hopefully for the dawn of eter-

nal glory, as sure and certain as Christ's promise itself.

What do today's pastors see in our lives? Shoulders patiently bearing the cross while awaiting the crown, or shifting and squirming in complaint under the weight? Sweat on our souls and labor in love for our neighbor, or more and more of the world's "all for me" philosophy? Faith active in what it puts its hand to, or traveling in disguise? Can our pastors, when they give thought to us in their prayers, join Paul in saying, "We give thanks to God always for you all"?

Trustfully

Paul prayed thankfully because he also prayed trustfully. He trusted that God had in His love chosen the Thessalonians to be His very own. No, Paul could not peer into the inscrutable will of God or plumb the depths of God's wisdom. He could, however, see evidences of faith among the Thessalonians and thus results of their election. Paul does not tell us all we want to know about election. He does point out its eternal cause — the gracious, abiding love of God; and its earthly evidence — the change in the hearts and lives of men when the Gospel comes to them. Where that Gospel is preached, we can be confident, as Paul was, that the Holy Spirit is powerfully working to bring the elect to faith.

Pastors, are you listening to Paul? His trustful prayer offers you comfort. It tells you that success in your preaching depends not on you. If it did, you would soon have to leave the pulpit in failure. Success depends on the Spirit who works powerfully through the Word you preach. He brings to faith those whom God has chosen in love and grace.

People, are you listening to Paul? His trustful prayer has comfort for you, too. The fact that God has worked faith in His Word within your heart is a sign of your election to eternal life. In that Word, given to you, is your assurance that you belong to the "Brethren, beloved of God."

Thankfully, thoughtfully, trustfully, today's pastors pray for their people, the same way Paul did, "In our Lord Jesus Christ."

Richard E. Lauersdorf

Focus on the Bicentennial

by Prof. Edward C. Fredrich

Schisms Over Slavery and Secession

On the morning after the Civil War's first major battle at Bull Run or Manassas, amid all the activity and excitement in his headquarters tent, one of the South's winning generals, "Stonewall" Jackson, set down this letter to be sent to the Rev. Dr. White:

My dear Pastor,

In my tent last night, after a fatiguing day's service, I remembered that I had failed to send you my contribution to our coloured Sunday school. Enclosed you will find my check for that object, which please acknowledge at your earliest convenience, and oblige yours faithfully,

T. J. Jackson

While leading men into battle in an endeavor to achieve secession and perpetuate slavery in the South, Jackson was still sincerely concerned about the spiritual well-being of the black Christians at Lexington. Some five years before First Bull Run, Jackson, who was a deacon and tithed, had himself started the Lexington Presbyterian Negro Sunday School. In addition to a regular weekly contribution of \$3.00 to the school, Jackson helped administer it personally. He led the singing of "Amazing Grace" on frequent occasions in a not-so-good bass voice.

These items from the "Stonewall" Jackson biography serve to point up the fact that in the great crisis of our Union less than a century after its birth the issue did not just cast slave owner and abolitionists into conflict,

but also set Christian against Christian and split whole church denominations. Not all the virtue is to be found on one side as *Focus on the Bicentennial* centers on the subject, "Schisms Over Slavery and Secession."

Mounting Tension

The first 50 years in our country's history were relatively calm insofar as the slavery question was concerned. While slavery was firmly entrenched in the South, many Americans in all sections were hoping that the "peculiar institution" would die out and disappear or, at the least, would be strictly contained. There was not much religious opposition. Quakers were opposed and also some other small denominations. Evils of the slave system, especially those connected with the slave trade, were denounced from some pulpits, but that is about as far as it went.

Then in the 1830's the picture changed. Blacks under Nat Turner revolted in Southampton County. The abolitionist, Garrison, began to publish his *Liberator*. Evangelist Weld recruited the Southerner, James Birney, for the antislavery ranks. The price of cotton and slaves began to rise after a long decline.

Most important of all, Revivalist Charles Finney began to anathematize what previously had been regarded as an evil by many and as a positive good by a few. "Slavery is sin," he declared unequivocally and called for "immediate" emancipation, gradually accomplished perhaps, but

immediately begun by accepting the dictum that slavery is nothing else but sin. This left no time and room for compensation and colonization schemes.

Those sympathetic to the slave system began to resist vehemently. Harsh laws forbidding emancipation were passed. "Gag" laws were attempted to silence abolitionists. Southern pulpits began to ring with the praises of slavery. It was a blessing, so ran the argument, because thereby the Gospel could be taught to a race that otherwise would neglect it. The claim that slavery is sin was met by the counterclaim that the Bible allows slavery and that Paul saw to it that the fugitive slave, Onesimus, should return to his master, Philemon, even writing a New Testament Epistle to that end.

By 1840 the religious arguments had been quite definitely refined and crystalized. A typical Northern abolitionist statement is this 1843 resolution of a Boston convention of Methodist antislavery groups:

Whereas, all slaveholding, that is, all claim of the right of property in human beings, is essentially a sin against God; and whereas, every slaveholder is, per consequence, a sinner; therefore,

Resolved, That we do not and will not fellowship a person claiming the above right, or holding slaves, as a Christian; nor ought he to be admitted to the pulpit or the communion.

Methodist Bishop Capers of South Carolina countered: "We denounce the principles and opinions of the abolitionists *in toto* . . . whether they were originated . . . as money speculation . . . for electioneering purposes . . . in a false philosophy, overreaching and setting aside the Scriptures through a vain conceit of a higher refinement they are utterly erroneous and altogether hurtful."

Denominations Divide

The Methodists and Baptists split into regional wings in 1844 and 1845 respectively. Reunion was not accomplished by the Methodists until 1939. The Southern Baptist Convention is still a separate body. Episcopalian division was brief, and bitterness was held to a minimum. Its strong hierarchical system enabled Rome to survive schism. Presbyterian bodies split in 1857 and 1861. Some of the broken ties of this denomination are still in the process of being mended. The United Presbyterian and the Southern Presbyterians hope to accomplish a merger by 1980. The strong Southern Baptist Convention seems content to stand alone without any reunion plans.

The earliest of the denominational breaks, the Methodist, is a typical instance and, as such, merits a closer look. Early Methodist leaders, such as the Wesleys and Coke, stood against slavery, but by the 1830's regional views and silence on the subject prevailed generally. When anti-slavery agitation surfaced, the first schism brought into being the Wesleyan Methodist Church in Michigan in 1841 and the Methodist Wesleyan Connection in New York a year later.

Then, at the General Conference in 1844, there was a prolonged slavery debate revolving around the slaveholding of Bishop Andrew of Georgia. He had inherited the slaves in a state where emancipation was all but impossible. Abolitionists felt he was an embarrassment when his travels took him into free states. The issue was complicated by consideration of the powers of bishops and the relative strength of national and regional organizations. After a stormy debate of almost two weeks the Conference by a 111-69 vote resolved that "Bish-

op Andrew desist from the exercise of his functions."

Southern delegates felt they could not live with such an outright repudiation of slavery. Orderly and relatively peaceful separation was attempted but, given the climate of the times, there were prolonged conflicts and legal battles, especially in border states. In any event, from May 1, 1845, on a Methodist Episcopal Church, South, was in business.

Soon other denominational schisms along similar lines were occurring. In his last major defense of the Southern slavery stand to the Senate in 1850 the dying Calhoun included in the conclusion this summary of the ecclesiastical scene:

The ties which held each denomination together formed a strong cord to hold the whole Union together; but, powerful as they were, they have not been able to resist the explosive effect of slavery agitation.

The first of these cords which snapped, under its explosive force, was that of the powerful Methodist Episcopal Church. The numerous and strong ties which hold it together, are all broken, and its unity gone. They now form separate churches; and, instead of that feeling of attachment and devotion to the interests of the whole church which was formerly felt, they are engaged in litigation about what was formerly their common property.

The next cord that snapped was that of the Baptists — one of the largest and most respectable of the denominations. That of the Presbyterians is not entirely snapped, but some of its strands have given away. That of the Episcopal Church is the only one of the four great Protestant denominations which remains unbroken and entire.

Lutheran Problems

What of the Lutherans? They may not yet have been among the "great Protestant denominations" but they had their own slavery and secession problems.

One of the reasons for the formation in 1837 of the maverick New York Franckean Synod was the abolitionist sentiments of its leaders and members. Generally, Lutherans sought to keep what they considered to be chiefly a social and political problem out of church affairs. Incidentally, it was the General Synod's admission of the Franckean Synod in 1864 that sparked the upheaval in its ranks which led to the formation of the General Council.

A notable individual of antislavery sentiments was the General Synod's and Gettysburg Seminary's theologian, S. S. Schmucker. His outspoken views had been noted in the South and when Lee's troops reached Gettysburg in July, 1863, the Schmucker home and library received rough handling.

By then the one Lutheran general body, the General Synod, had split. Its 1861 convention was postponed. The following May at Lancaster, Northern representatives expressed disapproval of "the conduct of the synods and pastors of such synods formerly in membership with this body, since they have been in manifest sympathy with and actual participation in the cause of treason and rebellion." The response of the Lutherans in the Confederacy was to form their own body in May, 1863. Reunion took place in 1917-1918 when the Southern Lutherans, the General Synod, and the General Council formed the United Lutheran Church in America, now the major part of the Lutheran Church in America.

Concordia Seminary in St. Louis, situated in Northern territory but in a slave state, had its anxious moments in 1861 when the governor sought to take Missouri into the Confederacy. Captain Lyon, the Blairs, and other Northern sympathizers saved the state for the Union. This eased the tension also for the Norwegian Synod that had been making use of the St. Louis seminary. The Norwegian Lutherans, like most Scandinavian and German immigrants, were averse to the slave system and were glad to see the home state of the seminary they utilized aligned on the Union side.

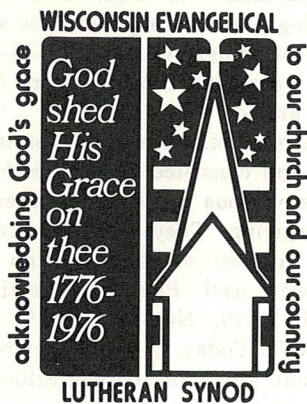
The Wisconsin Synod, operating exclusively in Northern states, had no loyalty problems. The one adverse situation it faced was the difficulty of attempting to carry through its Wauwatosa building program in time of war. Despite some delays the task was accomplished. Ground was broken in July, 1864, and the building was ready for use in the 1865-1866 school year.

Long-Range Effects

The Lord of the Church found His way to bring some good out of the trials and conflicts and schism of the time of the crisis of our Union. Those with a heart for the more conservative approach to Christianity and the Bible will be thankful that in the separated Southern wings of major denominations, notably the Baptist and Presbyterian, there has been a tendency to take Bible inspiration and inerrancy more seriously than in other branches of those denominations. If reunion can be accomplished only at the price of yielding that tendency, then one would much rather see the separations endure.

All of our readers will be grateful that the conflicts and tensions of that time became the means to inaugurate a better day for Blacks in our country. The day was long in coming and has not yet run its full course. While it is day, all of us, like old "Stonewall," will make it our special concern that the saving Gospel of Christ is preached and taught to the descendants of those once enslaved in "the land of the free."

E. C. Fredrich



A Parish Pastor's Perspective

"The Right to Know"

The old man's eyesight was failing, and he knew that he did not have long to live. But when he heard that his son and his two grandsons were coming to visit him, he gathered up his strength and sat up on the bed to greet them. It was an important moment for him.

When they arrived the old man used the occasion to reminisce about the past and to acknowledge the blessings he had received from the Lord. He took his young grandsons into his arms and kissed them. He placed a hand on each of their heads and blessed them.

He calmly told them that he was going to die, and asked that his other sons might be brought in. When they had come, and he had quietly spoken his last words to them, he drew his feet back into the bed and breathed his last breath. The old man's soul was gathered to heaven.

The death of Jacob as recorded in Genesis 48 and 49 is a touching scene. But more than likely it would not have happened that way, had Jacob lived in our times. Today Jacob would be told that he was getting better. His son would be advised not to speak to his father about dying. His grandchildren would be kept away from his deathbed. If Jacob lived in our times, he most likely would not be able to use his own death as an opportunity to impress the Lord's ways upon his grandchildren. He would not be able to speak to his sons nor to bear witness to the goodness of God, because by the time he realized the truth about the seriousness of his illness he would be so doped with drugs that he could not concentrate or carry on a conversation.

Doesn't today's common practice of withholding the truth from a dying person deprive that person of his right to know? At what time in a person's life is he more entitled to know

the truth? When is a Christian elder better able to impress upon children and grandchildren the beauty of meeting the Lord calmly and cheerfully? Is it right to deprive a lifelong Christian of his right to practice the best stewardship of his dying days by not telling him that he is dying?

Suppose the dying person does not appear to be so strong a Christian that he would use his dying moments as Jacob did. Suppose he does not appear to be fully ready to meet his Lord cheerfully. Doesn't that make it all the more imperative that he be told the truth? Wouldn't he appreciate the opportunity to call his pastor to come and minister to him from the Word of God, the only word that can give him true solace and hope? What human authority, professional or not, should arrogate to itself the dying person's right to know he is dying or is likely to die?

When members of the medical profession keep the truth from the dying patient, they take upon themselves an authority which is not properly theirs. When family, friends, or pastor go along with that, they too are living a lie in the presence of the sick person. Lies erect barriers. Is there any barrier more tragic than one which keeps people who have been close for many years from speaking about the most important event that has occurred among them?

We can sympathize with doctors who have agonized over the wretched deaths of unbelievers who scratched and clawed to hang onto the last shred of earthly life. But to lie to the dying person cannot be the solution!

Christians, insist that your doctors tell you early what they suspect to be true. Don't wait with telling that truth to the dying person until the illness and painkilling drugs have so numbed his sensitivities that neither you nor your pastor can effectively

(Turn to page 254)

In our last lesson we began the study of the ceremonial law with a look at the tabernacle and its significance. It would be well to review that lesson again.

Then Read Exodus 32-34

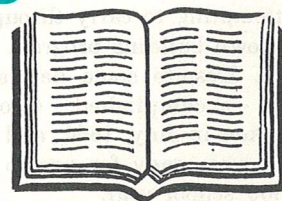
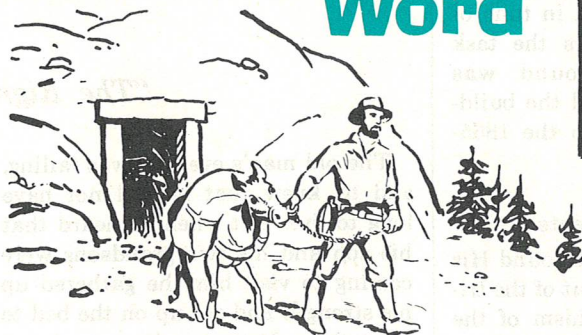
Remember that Moses was up on top of Mt. Sinai when he received all these instructions (24:2), and that he stayed there for 40 days (24:18); 31:18 tells us what God gave him when he left.

The concern of the people during Moses' absence is understandable (32:1c), but their request (32:1b) is hard to understand after all the great works God had done during the past three months. Aaron's actions are inexcusable (verse 4). We can surely understand Moses' reaction (32:19), but what he did (verse 20) won't mean anything unless a person knows some chemistry. When powdered gold is sprinkled in water, it goes into what is called a colloidal suspension, and the water turns blood red. When Moses "made the people drink it," they thought they were drinking blood! Then he took firm action against all who wanted to worship some other god (32:25-28). Notice what he told the people (verses 29 and 30) and what he did (verses 31 and 32), also God's reply (verses 33 and 34 and 34:1). Note also God's warning in 34:12-17. This is a reference back to something we marked as being very important in the July 11 lesson. Mark what Moses did on his return from the mountain (34:31,32).

Now Read 35-40

This section describes the building of the tabernacle, and thus is largely a repetition of chapters 25-30. The one important feature that we were not able to discuss in the last lesson was the altar for burnt-offerings (38:1-7). Note how large it was (verse 1 — a cubit was about 1½ feet). Then notice where this altar was placed (40:29) — in front of the door into the tabernacle (see diagram, last lesson — the door was the open east end). The position of the altar was important and symbolic, for it stood at the entrance as a constant reminder that no person could approach the holy God unless he had

Mining the Treasure of God's Word



Exodus 32-40
Leviticus
Numbers

made atonement for his sins by bringing the blood of a sacrifice (compare Heb. 9:22b, and keep in mind that "remission" means removal). The lesson is that no one can come into God's presence unless his sins are gone (compare again Rev. 21:27).

In erecting the tabernacle, they set up the walls and spread the linen tent over the top, and the goat's hair covering over that (40:18,19), and then set up the altar in front of the door (verse 29). Then mark well what happened next (40:34,35). The cloud was, of course, the visible symbol of God's presence; and the fact that it covered the tent indicated that God had moved into His house.

The Rest of the Ceremonial Law

The rest of the ceremonial law fills the Book of Leviticus and a good part of the Book of Numbers. We shall only summarize the one feature which gives us some symbolic instruction for our own lives, the sacrifices and offerings the Israelites were required to bring.

Remember that the sacrifices were animals or birds which the people killed and brought to God as an offering. In most cases only a part of the animal was burnt on the altar; the rest was eaten by the priests, and sometimes by the people. The sin-offering was brought when a person had sinned against God; and it was the sinner's way of expressing his sorrow and repentance and acknowledging the fact that he deserved to die. Thus the bird or animal sacrificed died in the sinner's place, and according to God's promise this re-

moved the sinner's guilt. All such sacrifices were pictures of the coming Savior. Every month (new moon) a sin-offering was made for the whole nation (Lev. 16).

A trespass-offering was brought when a person had sinned against his neighbor; and this was accompanied by some kind of restitution to his neighbor (Num. 5:7,8).

No sacrifice could be offered for sins which were committed intentionally, and for which the penalty was death — adultery, incest, homosexual acts, murder, and blasphemy (Lev. 20:10-14; 24:15-17; Num. 15:30,31). In such cases the guilty party was stoned to death.

Peace-offerings expressed gratitude to God, and part of the animal was eaten by the offerer as an act of communion with God. Thank-offerings, votive offerings, and freewill-offerings were all peace offerings.

Whole burnt offerings were completely consumed on the altar, and were expressions of the offerer's total self-dedication to God. The daily morning and evening sacrifices were burnt-offerings (Exod. 29:38-42). They were also brought every Sabbath, and on every festival.

The meal-offerings were not sacrifices, and consisted of the firstfruits of the various crops as a token of thanksgiving. They were offered at every harvest season, and on the Passover and Pentecost festivals (Exod. 23:19, Num. 15:17-21, Lev. 23:11-17). Today, of course, we bring different kinds of thankofferings to God.

Julian G. Anderson

Worship and Excitement

Mark DMLC Graduation!

The final week of the 1975-76 school year at Dr. Martin Luther College, New Ulm, Minnesota, was an exciting one. It began with the arrival of the members of the Synod's Assignment Committee. The Assignment Committee is composed of the president and the vice-presidents of the Synod plus the presidents of the 10 Districts. The presidents of the Synod's educational institutions also attend in an advisory capacity. Monday and Tuesday, May 31 and June 1, 1976, were devoted by the Assignment Committee to the work of assigning DMLC's graduates their first calls into the teaching ministry.

The annual faculty-senior banquet was held on Monday evening. Decorations and entertainment centered around the nation's Bicentennial. President C. Frey addressed the seniors and Mr. Jason Nelson, class president, responded. Also present were the members of the Assignment Committee.

Tuesday and Wednesday were busy days for the seniors as the representatives of the various boards and commissions of the Synod addressed them. But the highlight came Tuesday evening as an overflow audience of 1,000 attended a special service held in the Chapel-Auditorium at

8:30. Prof. Lloyd Huebner, Dean of Students, addressed the audience on the text: "This is the day which the Lord hath made; let us rejoice and be glad in it." At the close of the service, President C. Frey read the assignments. Immediately after the service, the presidents of the Districts met with those teachers assigned to their particular District. This was followed by a reception for the graduates in Luther Memorial Union.

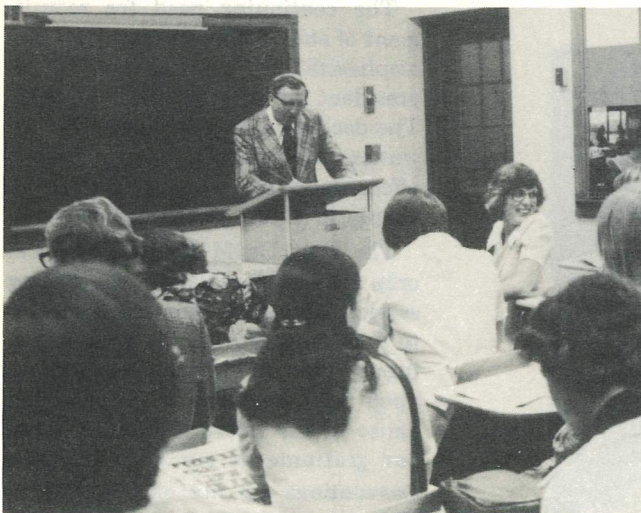
One of the events of the final week especially appreciated by former graduates is the annual banquet of the DMLC Alumni and Friends Society. Meeting late Thursday afternoon, the society gave recognition to the classes of 1926, 1936, and 1951. Special recognition was given to Mr. Carl Pape of Oconomowoc, Wisconsin, a member of the class of 1912. Mr. F. Blauert was elected as president of the organization and Mr. K. Moldenhauer as treasurer. Mr. H. Schaper and Mrs. D. Markgraf were chosen as members of the executive committee.

A capacity audience of 2,000 attended the Commencement Concert on Thursday evening. It was preceded by a half hour of music by the Symphonic Concert Band. The band again joined the various choirs in the

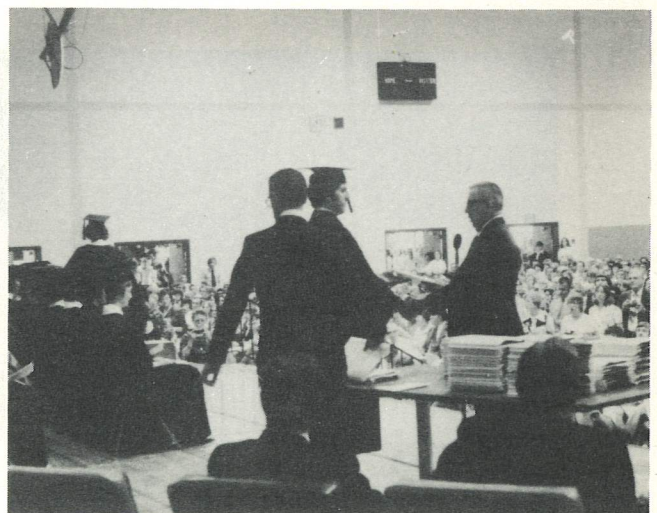
dramatic closing rendition of "We, the People" and "America, the Beautiful" as the DMLC drill team presented the colors and highlighted the American flag.

The gymnasium was filled for a second time on Friday morning at 10:00 when 135 seniors received their academic degrees. Prof. L. Huebner served as liturgist and Prof. C. Luetke presided at the organ. Special speaker for the occasion was Prof. Carl Lawrenz, president of Wisconsin Lutheran Seminary. He based his remarks on the words: "Keep thy heart with all diligence for out of it are the issues of life." President C. Frey conferred the degrees, assisted by Prof. A. Schulz, Vice-President of Academic Affairs.

By Friday evening the campus was practically deserted. The DMLC commencement in our nation's Bicentennial year had come and gone. Those who attended the Thursday concert will long remember the closing numbers, and those who attended the commencement will cherish Prof. Lawrenz's words detailing the blessings we have enjoyed as citizens in this land. But most important of all, a new group of teachers was assigned to that very important work of feeding the lambs of the Good Shepherd!



Newly assigned teachers meeting with President G. Boldt of the Southeastern Wisconsin District



President C. Frey presenting Paul Kassulke with his degree in Education

A Time to Remember God's Blessings!

Victor H. Prange

The Bicentennial theme sounded in the opening worship, the presidential message, and the convention essays — but there were no fireworks! That's the way to summarize the 30th biennial meeting of the Western Wisconsin District which convened at Northwestern College, Watertown, June 7-9, 1976. This District of the Synod includes 162 churches in Wisconsin, Illinois, Minnesota, and Iowa. Over 375 delegates registered for the convention. The major portion of the business sessions was taken up with reports from the various departments of the Synod. The convention resolved to establish a District Special Ministries Board. Three congregations were accepted as members of the Synod: St. John's, Rib Falls; Christ Our Savior, Springfield, Illinois; Trinity, Winona, Minnesota.

The preacher at the opening service, the Rev. Burton Stensberg of Schofield, spoke on the theme: "Where the Spirit of the Lord is, There is Liberty." He emphasized the rich blessings which the Spirit of the Lord has bestowed upon us as a nation and as Christians. "We are dependent upon the Lord for a continu-

ance of this blessing of liberty," he said.

The Rev. Carl Mischke of Juneau was reelected to his seventh two-year term as president of the District. Pastor Mischke exhorted the delegates "to hold out the Word of life" to a world which so sorely needs it. He reminded the convention that for many people in the world their only contact with "the Father is through us, His children." He cited the old proverb: "Be careful how you live; you may be the only Bible that some folks read."

The other District officials were also reelected: the Rev. Donald Bitter, Fort Atkinson, as first vice-president; the Rev. Henry Paustian, Watertown, second vice-president; the Rev. Herman Winkel, Sparta, secretary.

Essays Have Bicentennial Theme

The Bicentennial suggested the theme for the two essays which were presented by professors of Dr. Martin Luther College, New Ulm, Minnesota. Prof. Arnold Koelpin's topic was "The Relationship of Government to the Institutional Church." After discussing the Bible passages which re-

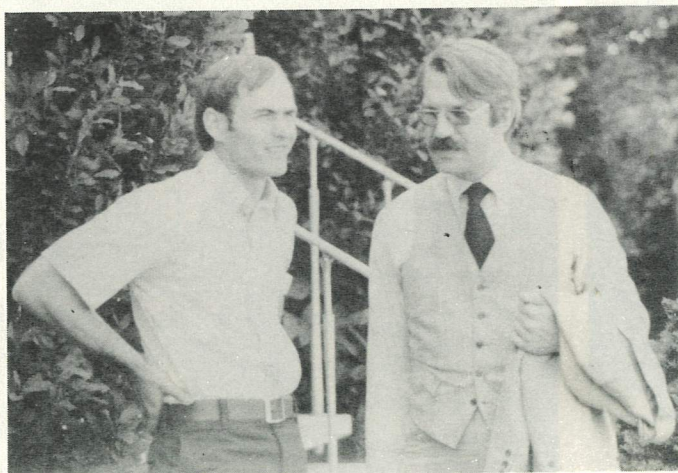
late to the question of government, Prof. Koelpin reviewed the actions of the U.S. Supreme Court in seeking to determine precisely the meaning of the term "separation of church and state." The essayist suggested that there is greater danger today of government interference in the affairs of the church than the opposite danger which confronted the founding fathers of the nation, that the church would dominate the affairs of government. He concluded by looking at the reaction of the Wisconsin Synod to the problems of government-church relations.

The second essay, "The Relationship of the Individual Christian Toward His Government," was delivered by Prof. LeRoy Boerneke. He raised the question as to whether Christians have always been as active in government and social work as they might and should be. There was a time when the church was confronted by governments not elected by the people. But in the words of the essayist, "we have become *they*"; we the people are now the government. Also we Christians are government in our American form of democracy, and we must not shirk the opportunities we have to perform works of charity through the activities of government. The essay provoked considerable discussion as the delegates sought to clarify the responsibilities which we have as individual Christians toward government.

Recruitment Emphasized

The continuing need for recruitment of students for the ministry was emphasized by Prof. Carleton Toppe, president of Northwestern College. The decline in enrollments at Northwestern College will have a serious effect upon the pastoral manpower supply in a few years, he noted.

The Rev. David Rutschow of Peoria, Illinois, preached at the closing service. He called upon the delegates to give thanks for all the many blessings which the Lord has showered upon us. Like Jacob of old we must pause at the rivers of life and voice our gratitude to our God of grace. Conventions are not only a time to make decisions; they are also a time to remember God's blessings!



Pastor Paul Kelm of Wisconsin Lutheran Chapel in Madison with his delegate, Attorney Ehlike

Goals the Same — Business Similar

The editor's wishes were clear: tell us what was unique about your District's convention. After all, there are 10 Districts in the Synod now, and readers of *The Northwestern Lutheran* are not apt to want to read the same thing 10 times over. Yet we are God's children drawn into a unity that is divided into 10 only in the geographical sense; our work is the same, our goals are identical, the business of our Districts is similar.

So what was different about the Dakota-Montana Convention of 1976? This District met at Mobridge, South Dakota, worshiping in Zion Lutheran Church for the opening service, using the facilities of Northwestern Lutheran Academy for business sessions, housing, and meals. But by the grace of God other Districts also found that God has given churches and school-facilities able to host a convention as well as to carry out their main functions as trainers and proclaimers. All 10 Districts surely resolved to continue our prayers and efforts to enroll young people in the programs that lead to service as pastors, teachers, and missionaries. Surely then it was not unique for the Dakota-Montana District to resolve not only to thank God for past blessings, but also to urge parents to use those blessings by enrolling their sons and daughters, and, further, to urge all of us to work, pray, and give to meet the needs that remain at the worker-training institutions and especially at Northwestern Lutheran Academy.

But certainly the elections had different results in Dakota-Montana. Indeed. Pastor A. P. C. Kell of Hazelton, North Dakota, was reelected to the office of District president. The first vice-president is Pastor Edward J. Werner of South Shore, South Dakota; the second vice-president is Pastor David A. Krenke of Mobridge, South Dakota; the District secretary is Pastor John M. Engel of Edmonton, Alberta, Canada. Long indeed would be the list of names if every

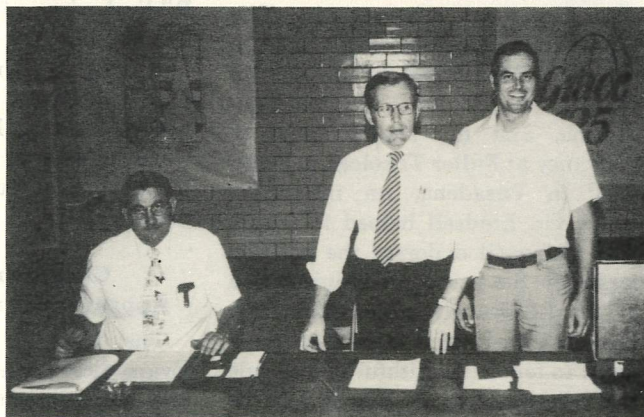
other position of service, past or future, were specified. But what a blessed sameness it is to realize that in every District, at every institution, in every mission field, the Lord has given us faithful, dedicated people to carry out the tasks assigned to them!

In matters of doctrine and life the world would probably call it news-

gave some attention to worship matters. After noting that the new ILCW system of Scripture readings "might well lead away" from the teachings and emphases we cherish, the District recommended that this new Lectionary not be accepted by the Synod. Stewardship received some attention in the focus of a memorial submitted



Officers:
E. J. Werner —
1st Vice-President
D. Krenke —
2nd Vice-President
A. P. C. Kell —
President
J. M. Engel —
Secretary



D. Gieschen —
Chairman of Home
Mission Board
W. Schulz —
District Mission
Board
Missionary D.
Neumann

worthy to find 10 Districts in agreement, or to find an outlying District in full agreement with a Seminary professor, as happened when Prof. Joel C. Gerlach of Wisconsin Lutheran Seminary read his essay: "Humanism, Its Origin, Nature, and Menacing Impact." To us, on the other hand, it may be interesting to compare the variety that may appear when we note which particular aspect of the Christian's life of faith attracted most attention. Dakota-Montana

to the District concerning the expediency of requesting and receiving grants, gifts, and matching funds for the Lord's work from organizations not of the church. In view of "great concern and varied opinion throughout our District and possibly the Synod over this matter" the District called for a further study of the matter by a Synodically appointed committee.

Since District conventions are not
(Turn to page 254)

Looking at the Religious World

information and insight

New Book Rekindles Old Controversy

The publication in May of a new book, *The Battle for the Bible*, has touched off a dispute of major proportions among America's evangelicals. The book's author, Dr. Harold Lindsell, is the editor of *Christianity Today* and a prominent Southern Baptist clergyman.

Lindsell's book reaffirms the infallibility and the inerrancy of the Bible. The author correctly insists that no one who denies Biblical inerrancy qualifies as an orthodox teacher in the church. The repudiation of inerrancy inevitably leads to the repudiation of other historic Christian doctrines, he maintains.

Separate chapters in the book treat the doctrinal dispute in The Lutheran Church-Missouri Synod, a similar but so far less divisive controversy in the Southern Baptist Convention, and the abandonment of inerrancy at Fuller Theological Seminary in Pasadena, an institution which Dr. Lindsell helped to found.

Dr. Lindsell endorses the position taken by the present administration of the LCMS. He states that "any Lutheran body that does not use a creed to fence the faithful in and rule the heretics out will shortly lose its distinctive identity." Writing about his own denomination he says: "It is consistent to argue that those who do not believe the Bible to be the inerrant Word of God have really ceased to be Southern Baptists."

Reaction to the book from Fuller Seminary was swift and sharp. Fuller president, Dr. David Hubbard, told the student body in a chapel address that the book's "inadequate and un-Biblical view of Scripture will divide our evangelical fellowship worldwide." In a letter to members of Fuller's faculty, President Hubbard

expressed concern that "the unity of the body of Christ not be disrupted by what I read as a highly divisive book." He called Lindsell's exposé of the Seminary an "unworthy attack" which dragged a nineteenth-century issue into the twentieth century.

Dr. Lindsell's chapter on Fuller documents changes in the position of faculty members. It also cites the adoption of a new statement in 1972 on Scripture as evidence of Fuller's abandonment of its former orthodox position.

Both Hubbard's chapel address as well as his faculty letter skirt the issue raised by Lindsell. Hubbard does not disprove Lindsell's charges. He merely castigates Lindsell for airing the issue.

As Lutherans who share Lindsell's Biblical view of Scripture, we are grateful for the publication of his new book. We thank God for giving him the courage to say what sorely needed saying. How correct he is when he asserts, "Peace at the price of theological purity is too high a price to pay"!

Canadian Lutherans Approve Women's Ordination

The biennial convention of the Evangelical Lutheran Church of Canada has approved the ordination of women into the pastoral ministry. Delegates at the June meeting in Saskatoon favored the new policy by a 74 per cent majority.

The convention vote was preceded by lengthy and tense debate. The opposition insisted that the Scripture's injunction against women speaking in the church in usurpation of a man's authority reflects a prescribed relationship between men and women based upon the divine order of creation. The majority argued that the traditional interpretation of Scripture passages dealing with the

role of women in the church needs to be reevaluated in the light of today's changed role of women in society.

That argument is a familiar one. Apparently the delegates were unaware that their action in effect calls into question the authority of the Bible. If one teaching of the Bible is susceptible to change because of a changing society, what teaching of the Bible is not susceptible to similar treatment? Christians are to adjust their thinking to Biblical teaching, not adjust Biblical teaching to worldly thinking.

About one-third of Canada's 300,000 Lutherans are members of the ELCC. We are sorry to see them succumb to the spirit of the times.

Overdue Division Begins in Missouri

The June convention of the English District of The Lutheran Church-Missouri Synod voted 296 to 75 for an "orderly and peaceful separation" from the parent body. The English District is a nongeographical district of the synod with 227 churches and 130,000 members throughout the country.

President Harold Hecht, who had been ousted from office by Synod President Dr. J. A. O. Preus for ordaining ineligible Seminex graduates, resigned from his office. So did a majority of vice presidents together with the district's Board of Directors.

The new church body to be formed by district congregations which vote to leave the Synod has filed incorporation papers in Illinois under the name English Synod of the Evangelical Lutheran Church. Dr. Hecht has been asked to serve as head of the new synod until a constituting convention is held.

Minority delegates choosing to remain with the synod elected the Rev. George Bornemann of Elmhurst, Illinois, as the new English District president, a man who like his predecessor has ordained graduates of Seminex.

Meanwhile other districts which held conventions in June passed resolutions which were reminiscent of the old conservative Missouri. The Indiana District passed a resolution calling upon those who disagree with

the synod to "recognize the hurt they are inflicting upon the Synod and that if they cannot in good conscience support the Synod to seek Christian fellowship where they can carry out their ministry in peace and harmony."

The South Wisconsin District of the Missouri Synod meeting in Milwaukee adopted memorials to the 1977 synod convention calling for termination of fellowship with the American Lutheran Church. Reasons cited for the action were the ALC's stand on Scripture, the ordination of women, and unionistic practices by ALC clergymen. The convention also passed resolutions calling for a curtailment of Missouri's involvement with the Lutheran Council in the USA for reasons similar to those cited in the ALC memorial. The district also asked Valparaiso University, a synod-supported school, to "give serious attention to keeping its religious teachings in harmony with our synodical doctrinal positions."

Yet another action called on the synod's Board of Directors to halt synodical participation in the preparation of a new hymnal for synods belonging to the Lutheran Council.

We thank God for any actions which help to move Missouri back to her former orthodox, confessional position as a Lutheran church body.

Abortion, Still An Election Issue

Pro-life advocates are determined not to let presidential candidates off the hook on the issue of abortion. That was apparent following a three-day meeting of Catholic pro-life coordinators last month in St. Louis. The National Conference of Catholic Bishops sponsored the conference.

Conference chairman, Cardinal Terence Cooke of New York, criticized candidates who say publicly that they personally oppose abortion, but who at the same time oppose a constitutional amendment against abortion.

Meanwhile the Protestant Christian Action Council, meeting in Washington D.C., expressed itself in similar fashion. Council chairman, Dr. Harold O.J. Brown, a Congregational clergyman who teaches at Trinity Divinity School, said: "For someone to say that he is morally opposed to abortion and then to say that he is against doing anything to stop the present flood of abortions is rather like Pontius Pilate's action in washing his hands at the trial of Jesus. Pilate didn't fool many people then, and this sort of thing will not fool many people today."

The columns of this journal have commented previously on the unwisdom of making abortion *the* issue of an election campaign. For Christians, however, our current national abortion policy remains *an* issue. No society which aligns itself with the pagan Roman position on the value of human life will remain a viable one for long.

Joel C. Gerlach

Direct from the Districts

Minnesota

Groundbreaking at Palisade

Following the worship service on May 30, 1976, the members of Mt.



From left: Jacob Schauer, president; Michael Crawford, pastor; Harold Tedman, treasurer; Fred Stefan, trustee.

Olive Lutheran Church, Palisade, Minnesota, broke ground for a new church building.

In September, 1975, the congregation purchased a vacant school building for \$300. Plans call for moving this building on a 24 by 40 basement. An addition, 24 by 10, will house the sacristy, chancel, and a storage room. Nearly all of the labor will be furnished by the congregation, including the cutting and milling of the necessary timber for the addition. The total cost of the project is estimated at \$5,000.

The new building, with a seating capacity of 120, will replace a 18 by 24 building in which the congregation has worshiped since 1959.

Mt. Olive Congregation was organized in May, 1960. It is a preaching station of the Minnesota District and is presently served by Pastor Michael Crawford.

Northern Wisconsin

Offering Mouths Instead of Money

Canvass/Witness, Algoma Youth

The young people of St. Paul's League, Algoma, Wisconsin, wanted to help our Synod's new mission in Springfield, Illinois, but they had a problem: no money. "What can we send them?" they asked. "How about ourselves!" was a suggestion. The idea was received enthusiastically. They decided to send themselves to Springfield to conduct a canvass/witness to gather information for the local pastor as well as to tell others about the Savior.

The congregation supported the idea with equal enthusiasm. The Men's Club financed the cost of gas and meals in transit. One member offered the use of a nine-passenger van. The members of Christ Our Savior Lutheran Church of Springfield offered to furnish accommodations for the canvassers. So on April 29, six high-schoolers, three boys and three girls, together with Pastor James Naumann and his family, started out

for Springfield, more than 450 miles away. There they canvassed all day Friday and Saturday morning, gaining confidence with every doorbell they rang and every witness they gave.

Sunday, the group attended services which the mission conducts at a local school gymnasium. The temporary quarters, folding chairs, and the simple table used as an altar constituted a far different worship area than their large church at home. Yet they felt very much at home as they confessed the same faith and heard the same Gospel which they share with their fellowbelievers at home. On the long trip back to Algoma they were happy — happy to have been able to bring the Gospel to others and happy that they were privileged to view how the Holy Spirit builds a church.

Church Dedication at Beaver

With joy and thanksgiving members and friends of St. Matthew's Ev. Lutheran Church, Township of Beaver, Wisconsin, dedicated their new house of worship on April 25, 1976. During the morning service, Pastor Carl Voss of Green Bay, president of the Northern Wisconsin District, admonished the congregation to "Let nothing keep you away from this house from this time on. Hear the Word of God when it is preached, and do not lose it on the way home." Pastor Louis Pingel, Lincoln, Michigan, a former pastor of St. Matthew's, preached for the after-

noon service, using I Kings 8:30 to remind the congregation that it was the "Good hand of God that prospered you and gave the strength to build." Rev. Wm. Besler, pastor of St. Matthew's, was liturgist for both services. Attendance at the two services totalled 440.

The new building replaces the original church constructed in 1889 and destroyed by fire on February 9, 1975. It is a 40 x 63 one-story building of steel-frame construction, with panels of Georgia cork stone. Distinctive features of the interior are the padded pews which seat 160, and a large lighted wall cross. A fellowship hall can be added in the future.

Total cost of the building including furnishings was \$51,575. The organ and some of the chancel furniture which were saved from the fire were refinished by ladies of the congregation. The exterior of the building was built by Heyrman Steel Co., of Green Bay. Work in the interior was done by volunteers under the supervision of Mr. Roy Gove.

The first service in the new church was held on the anniversary of the fire, February 8, 1976. The congregation was organized in 1877 and presently numbers 147 baptized souls and 112 communicants. It is part of a joint parish with Grace Lutheran Church of Crivitz.

School Dedication at St. Matthew's Appleton

On May 23, St. Matthew Congregation, West Lawrence and South Ma-

son Streets in Appleton, dedicated an addition to its school complex. The addition consists of a kitchen-dining room, a new heating system, three new classrooms, and an all-purpose room, a meeting room, and an office. The 17,560-square-foot addition was built for \$350,000. Pastor Arnold Meyer of Grover, chairman of the Northern Wisconsin District Board for Parish Education, preached the sermon at the afternoon dedication service. St. Matthew's School now has a total of eight classrooms, including a kindergarten room. Last year's enrollment was 148. Shepherd of the congregation is Pastor Sylvester Johnson. Mr. Alfred Gresen is principal of the school.

Perspective (continued)

share his last days with him. If you are afraid to confront the doctor or are unsure of how to tell the sick person, call your pastor for help.

Dying moments can provide some of the most precious memories of a bond of love that reached its strongest point just before death. Dying words about faith in Christ's redemption of sinners and the reunion of believers in heaven can be among the most cherished phrases. Don't allow others to rob you of those moments and words by withholding the dying person's right to know.

Thomas B. Franzmann

Dakota-Montana Convention (continued)

always only serious business, perhaps the uniqueness of a convention is not always a serious matter either. Dakota-Montana met at a site overlooking a beautiful lake. After a sunny opening day we enjoyed rainy, cool weather for our sessions.

As the delegates returned to their homes, the fields and prairies showed them some evidence of drought damage, but also of God's providence. Though we shall not have caviar and cake, the luxuries we are tempted to desire, our Lord is giving us daily bread again this year. So may it be for all of us in the work we share and in our personal lives!

Paul H. Wilde



St. Matthew's Ev. Lutheran Church, Beaver, Wisconsin (Peshtigo Times Photo)

SUPERVISOR NEEDED

The East Fork Lutheran Mission is in need of a supervisor for a boys' dormitory. The position, which is 12-month, includes part-time maintenance work. Living quarters and the Synod's hospitalization plan are included. If interested, contact Mr. James R. Opitz, Box 128, East Fork Lutheran Mission, East Fork, Arizona 85941, or call (602) 338-4455.

VACATIONERS TO THE BLACK HILLS

If you are planning a Bicentennial tour of Mt. Rushmore and the northern Black Hills, you are invited to attend services at St. Paul's in Rapid City, South Dakota (located at Ninth and Fairview; services at 8:00 and 10:15 a.m.); Trinity in Sturgis (located at 2109 Baldwin; service at 9:00 a.m.); or Hope in Spearfish (located at Jackson and Yale; service at 10:45 a.m.).

CALENDAR OF CONFERENCES

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

CHAPLAIN E. C. RENZ HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

MAILING ADDRESS
398-12-3568
Box R
APO NY 09185

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Ordained and Installed

Pastors:

Agenten, Richard A., ordained and installed as pastor of Our Redeemer, Martin, South Dakota, and installed as pastor of St. Paul, Batesland, South Dakota, on June 20, 1976, by W. Leerssen (Nebr.).

Bauer, Timothy W., as pastor of King of Kings, Alexandria, Louisiana, on June 20, 1976, by A. Schmeling (Nebr.).

Durow, Richard E., Jr., as pastor of St. Paul, Prescott, Wisconsin, on June 20, 1976, by C. Ziemer (Minn.).

Fischer, Wayne L., as pastor of Sola Scriptura, Decatur (Atlanta), Georgia, on June 20, 1976, by L. Zwieg (S.Atl.).

Learman, Charles L., as assistant pastor at St. John's, Jefferson, Wisconsin, on June 27, 1976, by R. Lauersdorf (W.Wis.).

Schroeder, Joel B., as pastor of Rock of Ages, Hendersonville (Nashville), Tennessee, on June 20, 1976, by R. Wiechmann (S.Atl.).

Stawicki, Gary T., as assistant pastor at Salem, Owosso, Michigan, on July 11, 1976, by R. Mueller (Mich.).

Tauscher, James W., as pastor of Our Savior's, East Brunswick, New Jersey, on August 8, 1976, by D. Pangel (Mich.).

Installed

Pastors:

Schwartz, Martin L., as pastor of St. Andrew's, St. Paul Park, Minnesota, on June 20, 1976, by H. Schwartz (Minn.).

Wiederich, Larry L., as pastor of St. John, Firth, Nebraska, on June 20, 1976, by V. Tassler, and as pastor of Zion, Clatonia, Nebraska, on June 20, 1976, by J. Frank (Nebr.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Agenten, Richard A.
Batesland, SD 57716

Bauer, Timothy W.
396 Windermere Blvd.
Alexandria, LA 71301

Durow, Richard R., Jr.
204 No. Gibbs St.
Prescott, WI 54201

Fischer, Wayne L.
2819 Battle Crest Dr.
Decatur, GA 30034

Learman, Charles L.
871 W. Racine St., Apt. 1
Jefferson, WI 53549

Martens, Alfred E., em.
308 SW 8th St.
Willmar, MN 56201

Schroeder, Joel B.
124 Elnora Dr.
Hendersonville, TN 37075

Schwartz, Martin L.
1008 Portland Ave.
St. Paul Park, MN 55071

Wiederich, Larry L.
Clatonia, NE 68328

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Monday, September 13: Dormitory opens.
Tuesday, September 14: Opening service at 10:00 a.m.

Northwestern College Watertown, Wisconsin

Monday, August 23: Orientation of new students.
Tuesday, August 24: Opening service at 1:30 p.m. in the music auditorium.

Dr. Martin Luther College New Ulm, Minnesota

Friday, September 10: Freshman registration at Luther Memorial Union, 1:00-4:30 p.m. — Faculty welcome luncheon for all new students and their parents at Luther Memorial Gymnasium, 6:00 p.m.

Saturday, September 11: Sophomore registration, 9:30-11:30 a.m. — Junior registration, 2:00-4:00 p.m.

Sunday, September 12: Senior registration, 2:00-4:00 p.m. : Opening service in Chapel-Auditorium, 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 29: Registration of students.
Monday, August 30: Registration of students. — Opening service at 1:30 p.m.

Northwestern Lutheran Academy Mobridge, South Dakota

Friday, August 20: Registration. — Opening service at 1:30 p.m.

Martin Luther Academy New Ulm, Minnesota

Tuesday, September 7: Registration for all students, 8:00-11:30 a.m. and 1:30-4:00 p.m. — Orientation for all new students on Tuesday evening.
Wednesday, September 8: Opening service at 8:30 a.m.

Northwestern Preparatory School Watertown, Wisconsin

Monday, August 23: Orientation of new students.
Tuesday, August 24: Opening service in the music auditorium at 1:30 p.m.

WISCONSIN LUTHERAN COLLEGE

Wisconsin Lutheran College will begin its fall schedule on Monday, August 30, 1976. Registrations will be taken between the hours of 8:30 a.m. and 4:30 p.m. The opening service will begin at 7:30 p.m. Classes begin on August 31. For information contact: Gary J. Greenfield, President, Wisconsin Lutheran College, 407 N. Glenview Ave., Milwaukee, Wis. 53213; Tel.: (414) 774-8620.

FOR YOUR LADIES GROUP

A set of 40 slides, with a written commentary on the Wisconsin Lutheran Seminary Auxiliary is now ready for presentation in your congregation. Contact the Seminary office, Mequon, for reserving this informative slide lecture about the WLSA, its purpose and objectives. Available free of charge.

WLSA Publicity Committee

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

FALL PASTORS' INSTITUTE

The 1976 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 4. Two lectures will be presented on each of the Mondays from 1:30 P.M. to 4:30 P.M. in the multipurpose room in the lower level of the Seminary library. The topics will be:

"The Occult" — Dr. Siegbert Becker.

"Review of Homiletical Theory" — Prof. Joel Gerlach.

The registration fee will be \$7.50. Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092

Paul A. Manthey, Secretary
Seminary Board of Control

CALL FOR NOMINATIONS

Northwestern Publishing House

The Board of Directors of Northwestern Publishing House has authorized the calling of an additional Associate Editor and requests the members of the Synod to nominate men qualified for this position.

Nominees should be theologically trained with some experience in the parish or teaching ministry which would indicate mature theological judgment. Competence in the field of English, both literature and grammar, is required in order to exercise literary taste and discrimination. Evaluating manuscripts ranging from theological works to children's literature as well as audio-visual scripts and writing clear, contemporary English will be important parts of the work.

Please supply pertinent information and qualifications of the nominee. All nominations should be in the hands of the secretary of the NPH Board by August 31, 1976.

Mr. H. P. Gieschen, Secretary
Northwestern Publishing House
3624 West North Avenue
Milwaukee, Wisconsin 53208

NEW WELS 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 our

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Mobile
	Montgomery*
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson
	Paradise Valley*
	S. Tempe*
	Verde Valley*
Arkansas	Little Rock*
California	East Anaheim
	Modesto*
	Petaluma
	Placer County*
	Sacramento
Colorado	Boulder*
	Greeley
Florida	Clearwater
	Daytona Beach*
	Engelwood
	Sarasota*
Illinois	Belleville*
	Springfield
	West Chicago
	Westmont
Indiana	LaFayette*
	Merrillville
	S. Fort Wayne*
Iowa	Burlington
	Dubuque
	Shenandoah*
Michigan	Fenton*
	Gaylord
	Grand Ledge
	Port Huron
	Washington
Minnesota	Cambridge
	Eden Prairie*
	Lakeville
	Northfield*
	Owatonna
	Rochester*
Missouri	North Kansas City
Nebraska	Fremont*
	Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos
	Las Cruces*
New York	Long Island
	Syracuse
North Carolina	Charlotte*
Ohio	Ashland*
	S.E. Columbus
Oregon	Tillamook County*
Pennsylvania	Altoona
	Glenshaw
	(N. Pittsburgh)
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
South Dakota	Mitchell
Texas	Beaumont*
	Lubbock
	Wichita Falls*
Washington	Pullman
West Virginia	Beckley*
Wisconsin	Antigo*
	Germantown*
	Holmen-Galesville*
	Hudson
	Middleton
	Plymouth*
	Prairie du Chien
	(Preaching Station)
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

*Denotes exploratory services.

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.

CHARLOTTE, NORTH CAROLINA

Exploratory services are being held at 4:30 p.m. Sundays in the Mutual Savings and Loan Assoc. Bldg. (Cotswold) at 4517 Randolph Rd., Charlotte, North Carolina. For information call Mr. Fred Kuekes at (704) 364-9402. Please submit names to Pastor Paul Schmiede, 6512 Brookhollow Dr., Raleigh, North Carolina 27609, phone: (919) 872-7640.

BECKLEY, WEST VIRGINIA

Exploratory services are now being held in the Rural Acres Garden Club building at 512 Rural Acres Drive in Beckley, West Virginia, on the second and fourth Sundays of the month. The time for these services is 7:00 p.m. Please send names to Pastor Daniel Koepflin, 11984 Wincanton Drive, Cincinnati, Ohio 45231; or contact Mr. Duane Anderson in Beckley — phone: (304) 252-0165.

BOULDER, COLORADO

WELS exploratory services in Boulder are held at 6:00 each Sunday evening at the Howe Mortuary Chapel, corner of Spruce and 11th near the center of Boulder. Anyone interested should contact Pastor Walter Westphal, 1217 17th Avenue, Longmont, Colorado 80501; Tel. (303) 776-5528.

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.

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.

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