

In This Issue —

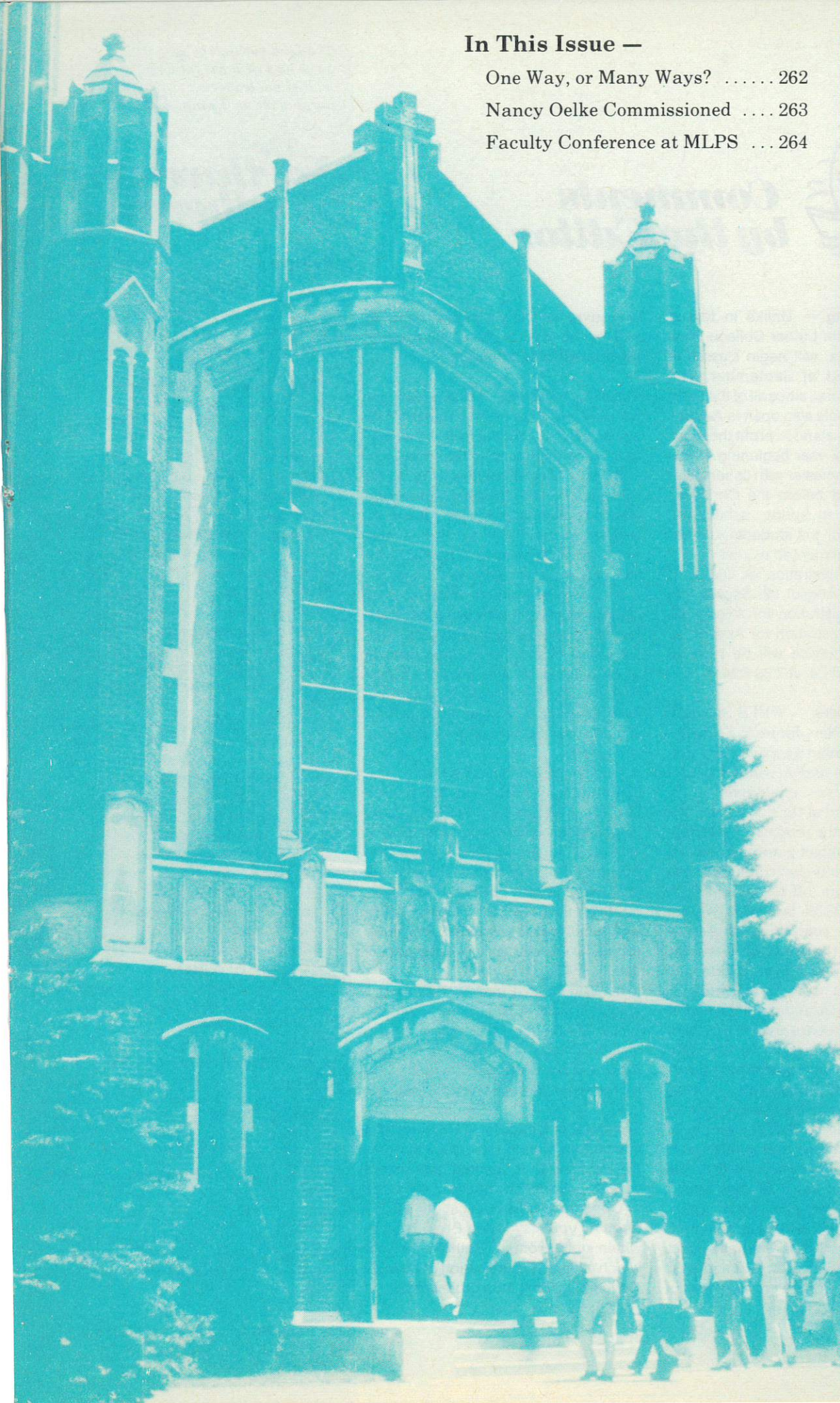
One Way, or Many Ways? 262

Nancy Oelke Commissioned 263

Faculty Conference at MLPS 264

The Northwestern Lutheran

August 17, 1980





Comments by the Editor

DMLC Opening — Unlike in former years, Dr. Martin Luther College, New Ulm, Minnesota, will begin classes in August instead of September. The change is a natural, since all of the other synodical schools also open in August.

The students stand to profit the most. With the school year beginning in August, the first semester with its semester exams will end before the Christmas holidays. And in spring, school will close in time for the students to compete for the summer job market.

Freshman registration at DMLC is scheduled for August 22. Sophomore and Junior registration for August 23. And Senior registration for August 24. The opening service will be held on Sunday, August 24, at 7:30 P.M.

WELS Finances — WELS Stewardship Counselor, Rev. James P. Schaefer, recently submitted a report to the pastors, treasurers and stewardship leaders of all WELS congregations.

Using the end of the fiscal year as a checkpoint on the progress of the Synod's six-year budget planning process, he reported: "Note that compared with last year we are 'off the pace,' 86.7% this year vs. 93.5% last year. We are not, however, comparing the same time frames in the two years. Last year the end of the month cutoff date was five business days into the next month. This year the cutoff date is the end of the month. So we are always five days short each report period. . . . It is difficult to calculate how much this change affects our performance rate. . . . (But) we are far enough behind last year to begin to be concerned. If you are one of those congregations that is falling behind, I know that you are concerned as well. Keep the work of the Synod before your people. Plan a well-organized stewardship program this fall, early enough so that it also has impact on the current calendar year's giving. . . . Only if all of us work together as

God gives us the grace and strength will we be able to keep our mission moving without cutbacks."

Turnabout Is Fair Play — Undoubtedly you have had members of the Jehovah's Witnesses cult push your doorbell and attempt to sell or give you some of their tracts.

Recently they themselves were at the receiving end. At a Jehovah's Witnesses district convention in Providence, Rhode Island, the delegates were met by 30 demonstrators passing out pamphlets detailing the false doctrines of the Jehovah's Witnesses.

It is interesting to note the reaction. As the delegates entered the convention hall, members of the convention staff took the pamphlets out of their hands, tore them to shreds, and said: "Brother, you don't want to read that. These people out here are from the evil slave class." It seems the leaders are afraid to have their members read the truth about Christ.

In case you don't know, Jehovah's Witnesses do not believe that Jesus Christ is true God. They speak of Christ as God's son, but only consider him as the foremost creation of God. Contrary to the Scripture, the Jehovah's Witnesses reject the doctrine of the Trinity, the deity of Christ, and the personality of the Holy Spirit. Thus their teachings cannot lead to life eternal. Remember that our Lord Jesus said, "No man cometh unto the Father but by me."

It might be well for you to acquire a supply of tracts to hand out to Jehovah's Witnesses when they come around. Turnabout is fair play. And if only a few read them, it will be worthwhile, for God's Gospel has and is the power that converts.

The Book of Concord — On June 25 a celebration of note took place in Porto Alegre, Brazil. It marked the recent translation into Portuguese of the *Book of Concord* and its publication in book form. As you may know, Brazil is overwhelmingly Roman Catholic, a fact which makes the publication of *Livro de Concordia* all the more noteworthy.

*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

(ISSN 0019-3512)

Volume 67

Number 17

August 17, 1980

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, \$5.00 Three years, \$13.00
Five years, \$18.00

\$3.25 per subscription if 25 or more unad-
dressed copies are sent in a bundle to one
address. Blanket subscription at \$3.75.

Second-class postage paid at Milwaukee,
Wisconsin. POSTMASTER: Send address
changes to **The Northwestern Lutheran**,
3624 W. North Ave., Milwaukee, WI
53208.

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. Gawriscch
Prof. Armin J. Panning

— CONTRIBUTING EDITORS —
C. Toppe R. Lauersdorf E. Wendland
I. G. Frey T. Franzmann E. Fredrich
J. Gerlach J. Anderson A. Panning

The Cover

Participants in the Faculty Conference
are pictured entering the chapel at Martin
Luther Preparatory School, Prairie du
Chien, Wisconsin. 187 professors and in-
structors from all parts of the Synod were in
attendance. Turn to page 264 to learn about
the aims and achievements of this confer-
ence.

THE NORTHWESTERN LUTHERAN

Editorials

An Appropriate Question Pontius Pilate would rank pretty high on anyone's list of nonheroes of the Bible. Yet Pilate did ask one question which is worth some thought. When the insistent mob demanded Jesus' crucifixion, Pilate asked, "Why, what evil hath he done?" It was an appropriate question. If Jesus were going to be condemned, shouldn't he be guilty of something.

Hostility toward the teachings of Jesus Christ continues to the present, and that hostility is just as unreasoning as it was at Pilate's time. Therefore his question is still appropriate.

From a purely social viewpoint, in what way can Christian values be construed as harmful? Christianity teaches law and order, obedience to properly constituted authority, personal responsibility, faithfulness to the marriage vows, respect for the lives and property of others, the importance of useful work, charity toward one's fellowmen, and all the other common virtues, the lack of which is currently causing so much concern and so many problems in society as a whole.

Among these problems are increasing crime, dishonesty in business, disobedience among children, irresponsibility among parents, unfaithfulness in marriage, disrespect for authority, chiseling on the welfare rolls, cheating on taxes — and a whole host of other ills which Christian precepts are geared to counteract.

Yet people take a hostile attitude toward Christianity. In many cases they actually become incensed about it. They denounce it. They condemn it. They despise it. They ridicule it. They go out of their way to persuade others to avoid it or forsake it.

The question is, Why? That was the question that puzzled Pilate: "Why, what evil hath he done?" That was an appropriate question at the time. In our time it still is.

Immanuel Frey

Counterfeit at St. Patrick's At St. Patrick's Cathedral, the showplace of Catholicism in New York City, 4,000 Lutherans and Catholics gathered to celebrate the 450th anniversary of the signing of the *Augsburg Confession*. They sang "A Mighty Fortress," and "The Church's One Foundation," and "Thy Strong Word," a hymn written by one of our Northwestern College graduates. Dr. Wm. Lazareth of the Lutheran Church in America delivered the message, celebrating "the faith we share." He was so elated that he described their worshiping together as a "minor miracle." "Doesn't it feel great?" he asked, and, as reported by LCUSA, the congregation broke into prolonged applause.

They were celebrating the signing of the *Augsburg Confession*, the basic confession of the Lutheran Church. It was written to set forth the teachings that

Catholics and Lutherans share, but also to testify to the differences between the two churches. The first 21 articles of the confession present much that is common to the faith of both groups, but even here the serious differences are pointed out. No knowledgeable Catholic who is true to his church's teachings would subscribe to such Lutheran doctrines as, for example, are presented under *Original Sin, Of Justification* ("... men cannot be justified before God by their own strength, merits, or works"), *Of the Church, Of Repentance* ("They... also are rejected who... command us to merit grace through satisfactions of our own"), *Of Free Will, Of Good Works* ("... our works cannot reconcile us to God or merit forgiveness of sins, grace and justification"), or *Of the Worship of Saints*.

And what honest Catholic could accept the last seven articles, in which are reviewed Catholic abuses which have been corrected by Lutherans (e.g., *Of Both Kinds in the Sacrament, Of the Marriage of Priests, Of the Mass, Of Monastic Vows*)?

If President Brezhnev and President Carter should announce to the world that the Bill of Rights of the U.S. Constitution expressed the political faith their two countries share, we might wish such a miracle had taken place, but more realistically we would conclude that both do not know what the Bill of Rights says; or one will continue to ignore it, and the other does not value it.

Despite a shared *Apostles Creed, Te Deum*, and the *Lord's Prayer*, the "reconciliation" at St. Patrick's as Lutherans and Catholics celebrated the 450th anniversary of the *Augsburg Confession* together was just as unrealistic and false. Instead of a "minor miracle" it was an ecumenical counterfeit. Both liberal Lutherans and liberal Catholics do not understand what the *Augsburg Confession* says, nor do they believe it.

Carleton Toppe

Skinny Olympics These days the Olympics in Moscow are running their course, boycott or not.

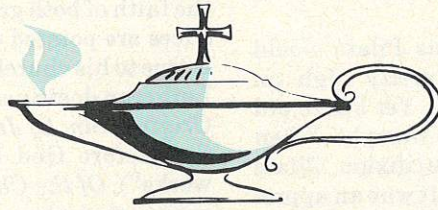
It is obvious that this periodical has no desire to comment on the decision that our country's athletes should not compete. That decision is political and the issue is athletic. On neither count does *The Northwestern Lutheran* qualify as an interested or competent observer.

We will all, however, recall that the origins of the Olympics reach back almost three millenia to the Greeks in the pre-Christian era. Back in those days it was the fashion to suspend warfare between rival Greek states to allow the games to be held without curtailment or nonparticipation.

In our day it is political tension and naked aggression that become the cause for Olympic curtailment and boycott. That may well be the wiser course in 1980.

One comment may also be in place. The total perspective seems to suggest that there has been a great deal of deterioration in the past millenia, in people and nations. And that is our point.

(Continued on page 270)



Studies in God's Word

Joseph — God Meant It Unto Good

“But as for you, ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive” (Genesis 50:20).

“God moves in a mysterious way His wonders to perform. He plants His footsteps in the sea and rides upon the storm,” wrote the eighteenth-century hymnist, William Cowper, during his troubled life. Seventeen centuries earlier another man, well acquainted with trouble, said much the same thing. The Apostle Paul told the Romans: “We know that all things work together for good to them that love God” (8:28). Some 19 centuries before Paul, another Christian stated the same blessed truth. Reunited in Egypt with brothers who had hated and hurt him, Joseph said, “Ye thought evil against me, but God meant it unto good.”

From a study of God's dealings with Joseph's life, we can learn that God means it for good also in our lives.

Tested

Who of us has a life filled only with sunshine and success? Joseph's life wasn't that way either and perhaps that is part of the reason why we are so attracted to him. Do we face temptation? Then look at what Joseph had to wrestle with. After his brothers had sold him for 20 pieces of silver, Joseph became a slave in Potiphar's house. Faithfully he carried out his duties as a slave, only to have his faithfulness to

God tested. His master's wife had eyes for him and repeatedly tempted him. How very real those temptations were for a young man of flesh and blood and how flattering! Refusing would hold danger; accepting could offer easy gain. Yet Joseph did not yield. He answered temptation with that most difficult word in any language. He said, “No.”

For his faithfulness Joseph was thrown into prison. That was part of another test familiar to many of God's children, the test of adversity. In prison during those long years, which may have been as many as 13 (37:2; 41:46), did Joseph wonder? Did he ask those nagging questions: “Why did God do this to me?” and “Why doesn't God do that for me?” Certainly adversity tested him, yet he resolved to live in his circumstances. His cheerful, helpful attitude was soon noticed and he was made the chief trustee in the prison.

Then followed his interpretation of the dreams of Pharaoh's chief baker and chief butler and finally even of Pharaoh's dream. Joseph's wise advice about storing up grain during the seven “fat years” for the seven “lean years” brought him to the position of vice-president of Egypt. Clothed in fine linen and bedecked with gold, riding in the presidential chariot and bowed down to by all, Joseph faced yet another test, that of prosperity. Would he be filled with pride and forget his God? Would he become vengeful and exact his pound of flesh from those who had hurt him? Again Joseph showed his colors. This great Old Tes-

tament Christian, long before Jesus taught it in his life here on earth or Paul repeated it, loved his enemies and did good to them that spitefully used him. He forgave even his brothers who had sold him into slavery and then took care of them by moving their families down to Egypt.

Trusting

How did Joseph do it? How could he endure so much testing? The Book of Genesis has recorded the answer for us. Joseph trusted God! To the temptation posed by Potiphar's wife, Joseph answered, “How then can I do this great wickedness and sin against God?” (39:9). Joseph stood firm not because God was present and could see him, but because God had been his ever present Friend and kind Protector. Tested by years of adversity in prison, Joseph stood firm, not mainly because he adapted to his circumstances, but because he adhered to the God of all circumstances. “He was in the prison, but the Lord was with Joseph,” Genesis 39:20,21 explains. Tested by the throne of Egypt, Joseph still stood firm. He told his frightened brothers when he first revealed himself to them in Egypt, “It was not you that sent me hither, but God” (45:8). “God meant it unto good,” Joseph believed in all the affairs of life. He trusted a God who was not far off, but always near, a God who does not leave hands off the lives of his children, but who leads always with their welfare in mind.

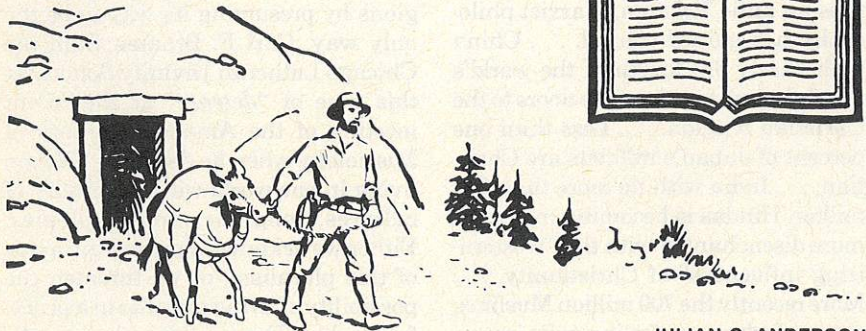
Are there lessons we can gain from Joseph's life? Not if we never face testing or shed tears. Not if our lives are filled only with sunshine and success. But if it is otherwise, we would do well to read on. Then Joseph can teach us how the love and respect of God can keep our souls clean in the time of temptations. Then Joseph can teach us how not to overestimate the hardships of adversity or the honors of prosperity, but to treasure God's nearness. Then Joseph can teach us how to weep over those who have wronged us and to forgive as God forgives us. Then Joseph can teach us how our lives are in the hands of God and how all things do work together for good to them that love him.

Yes, let Joseph teach us that God does mean it for our good!

Richard E. Lauersdorf

Mining the Treasure of God's Word

Matthew 12:22-50
Mark 3:20-35
Luke 11:14-32



JULIAN G. ANDERSON

The Pharisees Attack Jesus

After a brief tour of Galilee (last lesson), Mark tells us that Jesus was now back in Capernaum (3:20a may be translated "he went home"), and we'll begin our work today by reading

Matthew 12:22-24

First, see the little discussion on demon possession in the lesson for April 13, and remember that this is something that happens to certain people. In this case the cure is recorded, but not described at all (v. 22). Note first the reaction of the people (v. 23). "The Son of David" was a popular title of the coming Messiah among the Jews (see Matthew 22:42), since they were all familiar with the promise of 2 Samuel 7:12-16. Next, notice who else were in the crowd (v. 24), and how they are further described in Mark 3:22a. Their presence there in Capernaum, 60 miles north of Jerusalem, is somewhat surprising, and very revealing, since it tells us that they were concerned about Jesus' activities and were keeping him under constant surveillance. Their explanation of the cure is given in verse 24. Baal-zeboul was a contemptuous Aramaic name for Satan among the Jews. It meant "lord of dung, or filth." Now read Jesus' answer in

Luke 11:17-23

Mark what Luke tells in verse 17a, and then the fact that Jesus used two

little "parables" or illustrations to lay the groundwork for his reply (v. 17b, where "house" can be understood as "family"). Then comes his reply to their accusation (v. 18), acknowledging the fact that Satan is no fool, and his reminder that healers in those days were also able to cure such persons on occasion (v. 19). Then follows another little parable (vv. 21 and 22), reminding his hearers that he had truly come as the Messiah to destroy the devil, as foretold in Genesis 3:15. And finally Jesus brings everything into focus by reminding us that since he came to save the whole world, every individual must either accept him or reject him (v. 23, underline). This is one of the great nuggets of Scriptures, showing that there is no such thing as a neutral attitude toward Jesus. Next we'll read

Matthew 12:31-37

Verses 31 and 32 were clearly a warning to the Pharisees, and also to the rest of the people present. To deny that Jesus is the Messiah, as they were doing, was certainly blasphemy (saying something evil) against the Holy Spirit, who is the author of the Scriptures, for the Scripture clearly presents Jesus as the Messiah. To deny this is to call the Holy Spirit a liar. This sin is so serious because if persisted in it prevents a person from coming to faith

(underline v. 32b, and remember that the Holy Spirit is the only one who can bring a person to faith).

Verses 33 to 35 were spoken to the crowd as a warning against the Pharisees, who were greatly respected by the common people because of their outwardly religious lives. But their unbelief and hatred of Jesus clearly marked them as evil, wicked people, and Jesus told them so very plainly in verse 34, calling them a brood of poisonous snakes. Vipers were the local variety of poisonous snakes in Canaan.

Verses 36 and 37 are a warning to everyone that on Judgment Day we shall be judged not only by our deeds, but also by the words we speak. And now let's read

Matthew 12:38-45

The Pharisees and scribes countered by telling Jesus to prove that he was the Messiah by working a miracle right then and there (v. 38), since a miracle would be a sign that God had sent him (v. 38, compare Exodus 4:1-9). But Jesus refused to do so, since this was not a request of faith but of unbelief (v. 39b; see 4:1-6). But he told them that God would in due time give them a sign that he was the Messiah (v. 40). And then he uttered another warning to the unbelieving Jews of his day ("this generation") in verses 41 and 42.

Verses 43 to 45 were spoken as a prophecy of what would happen to the Jews of his day, that many of them would come to believe in him as their Messiah and later lose their faith and revert to unbelief. Which was exactly what happened. And finally, then, let's read

Matthew 12:46-50

Remember that Jesus was inside his house when this confrontation took place (Mark 3:20), having just returned from a trip. This explains verse 46. But when someone told him that his mother and brothers were outside, wishing to talk to him, Jesus used this incident as a perfect illustration of what he had said earlier in verse 30, namely, that membership in the kingdom of heaven is not a matter of genes and earthly relationships, but that one becomes a member of Jesus' kingdom and "family" only by faith (vv. 49, 50). On doing his Father's will, compare John 6:29.

One Way, or Many Ways

Once upon a time Christian missionaries were convinced that it was their business to convert unbelievers and idolaters to the one, Christ-centered way to eternal life. Christ himself had declared: "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6). The Lord's commission to "go into all the world and preach the good news to all creation" added the either-or statement: "Whoever believes and is baptized will be saved, but whoever does not believe will be condemned" (Mark 16:15,16).

A Clear Command

The first apostles of Christ did not misunderstand the import of this clear teaching. "Salvation is found in no one else," Peter declared before the Jewish Sanhedrin (Acts 4:12). Missionary Paul was "not ashamed of the gospel" (Romans 1:16). Even though the message of Christ crucified was "a stumbling block to Jews and foolishness to Gentiles" (1 Corinthians 1:23), "God was pleased through the foolishness of what was preached to save those who believe" (1 Corinthians 1:21). The Christian Church therefore unequivocally declared in its Athanasian Creed: "Whoever will be saved, before all things it is necessary that he hold the catholic (i.e., universal, Christian) faith. Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly."

God's trumpet sounded a clear call. Armed with the Sword of the Spirit a corps of missionaries went out into battle. History bears eloquent witness to the courage, sacrifice and determination which these "men on a mission" demonstrated as they proclaimed a message of eternal life or death. At the turn of our present century the first World Missionary Conference at Edinburgh had as its stirring watchword: "The evangelization of the world in this generation!"

A Changed Outlook

We are now entering the next to final decade of this century which began so euphorically. It is quite apparent, of

course, that the world has *not* been evangelized in a generation. One obstacle after the other has surfaced during the past century: in many countries an anti-Christian, Marxist philosophy has gained control. . . . China with nearly one-fourth of the world's people has all but closed its doors to the Christian religion. . . . Less than one percent of Japan's millions are Christian. . . . India with its more than 300 million Hindus is becoming more and more disenchanted with the "Westernizing influences" of Christianity. . . . More recently the 700 million Muslims, many of whom are feeling quite important because of Western dependence upon their oil, have shown greater hostility toward anyone who does not agree that "there is no god but Allah." . . . Christians the world over are still considerably outnumbered by non-Christians.

This lack of outward success has led to an unfortunate change in mission outlook on the part of many. No longer does one hear slogans voiced at missionary conferences about "winning the world for Christ." In his keynote address to the last session of the American Society of Missiology, President John T. Boberg compared the missionary of today with an "anti-hero," a man who feels himself fragmented, isolated, and disillusioned in a world which is falling apart.

Instead of optimism, an attitude of self-reproach is all too apparent, one which also likes to blame present frustrations on the "mistakes" of predecessors. The early missionaries, we are told, were not being courageous, they were fanatics. Not only were they overly paternalistic; they were colonialistic and imperialistic. Their failure to appreciate the positive values inherent in indigenous cultures was largely brought about by inexcusable ignorance and self-centered egotism. And above all — horror of horrors — they gave the impression that salvation was only for those who accepted the gospel of Christ! How could they be so "exclusivist" in their teachings! How could they proclaim a God so "vindictive" that he would condemn unbeliev-

ers to hell! By their "chauvinistic spirit" both in methods and message, it is said, these missionaries often did more harm than good.

Detente and Dialogue

Today's Christianity must wake up to the reality, we are told, that it can no longer approach people of other religions by presuming its way to be the only way. Carl F. Braaten from the Chicago Lutheran Divinity School set this tone of "detente" at the recent meeting of the American Society of Missiology when he declared: "We are living in one world with a plurality of cultures, religions, and ideologies. Either we acknowledge the legitimacy of this pluralism, or we threaten the possibility of living together in a peaceful world." The goal, in other words, must be peaceful coexistence. "What is needed now," Braaten adds, "is a full acknowledgment of the other major religions as valid ways of salvation."

The mission strategy involved in attaining this goal, Braaten and other missiologists recommend, is by way of "dialogue" with people of other religions. This simply means that Christians are not to approach people of other faiths as though they held exclusive rights to the way of salvation. They are to discuss mutual values, receive as well as give, and discover religious insights from a new perspective. "The dialogue will be a two-way street," Braaten states, "in which the condition of openness to the other religions will be motivated by a knowledge that they also somehow speak of Jesus Christ."

The "somehow" to which Braaten refers is a sort of mystical "Christian presence" which other religions are supposed to have without even knowing about Jesus Christ. By means of our dialogue with them, it is claimed that we can discover these virtues inherent in all religions and arrive at a more universal understanding concerning God's plan of salvation for all mankind.

This "dialogue approach" is nothing new. Mission theorists with universalistic tendencies have voiced similar views for decades. The alarming thing is that this "theology of many ways" is becoming the generally accepted missionary philosophy of our day. The truth of Christ's "either-or" declara-

tions has been submerged, and with it the compelling challenge to proclaim his one and only way to eternal salvation has been all but lost.

Our One-Way Commission

We in our Synod firmly believe that there is only one way to eternal life with the one true God, both now and forever. This one way is through the one and only Savior whom God has sent for all mankind. Into our underserving hands God has entrusted the

unsearchable riches of this gracious good news, that we might proclaim it to the ends of the earth.

Do we truly reflect this belief in our mission work? Is it also our compelling desire to see this good news proclaimed to those who are eternally lost without it? Or are we too, perhaps, beginning to lose heart in the face of the many obstacles which seem to be looming larger as time marches on?

When doubts of this kind threaten, we need to look again to the Savior

who has lost none of his power. Daily he continues to forgive us our many sins. His word still stands: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations . . . teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age" (Matthew 28:18-20).

E. H. Wendland

Miss Oelke Commissioned for Service in Africa

The consecration service for Miss Nancy M. Oelke, R.N., who has left for Africa to work at the Salima Mobile Clinic in Malawi, was held at Woodlawn Evangelical Lutheran Church, West Allis, Wisconsin, on June 8.

The Rev. Ronald Ash, Appleton, Wisconsin, was the guest speaker. Using Romans 12:1-8 as his text, he spoke on the theme "The Surrendered Life." "Success in doing the Lord's work," he said, "means that a person who knows Jesus as his Savior is motivated by God's love to give his life to the Lord to be used in his service. Anyone who feels that going to Africa and working in his service is a high adventure will soon be disappointed." Speaking of the surrendered life, he said: "The most important thing to concentrate on will be the relationship of God and one's work. We must surrender our life to the Lord before we can be a useful instrument." Speaking of the reason for the surrendered life he pointed to Christ who surrendered his life and will to the Father and the mission he came to fulfill.

Pastor Ash encouraged Nurse Oelke to concentrate on her mission in Africa, realizing that it is just what the Lord wants her to be doing. He reminded her that the stress in many passages of Scripture is on showing "love to God by loving the neighbor." For strength in her work the speaker directed her to "Jesus who loves everyone."

Finally he reminded her that "Christ expects more of his followers than to just put in their hours. He looks for joyful and cheerful service. We are told in Hebrews 12:2 that Jesus found 'great

joy' in the fact that he could die for the sins of the world. The fact that Jesus felt joy when he won salvation for us is the motivation we need to find joy in our service to him no matter where we are on earth." Miss Oelke was reminded to "take your sins and needs to the Lord on a daily basis. Success in your calling means that you live the surrendered life, that is, trust in the Lord with your whole heart and give yourself into his service."

Liturgist for the service was the host pastor, Rev. Reuel J. Schulz. Mrs. Robert Kolander was the organist, and the choir and children's chorus were directed by Mr. Robert Kolander, principal. The rite of consecration was read by Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. Following the service, refreshments were served by the Woodlawn Lutheran Choir.

Miss Oelke is the daughter of Mr. and Mrs. Clarence Oelke, Princeton, Wisconsin.

After attending St. John's Lutheran School, Princeton, for eight years and

Princeton High School, she took up her nursing education at the University of Wisconsin-Oshkosh, where she graduated with a Bachelor of Science degree in nursing in 1972.

Following her graduation, Miss Oelke lived in Colorado for four years, working as a psychiatric staff nurse at Ft. Lyon V.A. Hospital and at the Colorado Psychiatric Hospital in Denver. Upon returning to Wisconsin in 1976, she worked for two years in the coronary care unit at Elmbrook Memorial Hospital and for one year as an instructor at Deaconess Hospital in Milwaukee.

In preparation for her work in Africa, Miss Oelke recently completed a five-month training program in tropical diseases, obstetrics-child care, and health care delivery. She received her diploma in International Health from Seneca College, Toronto, Canada, on May 29, 1980.

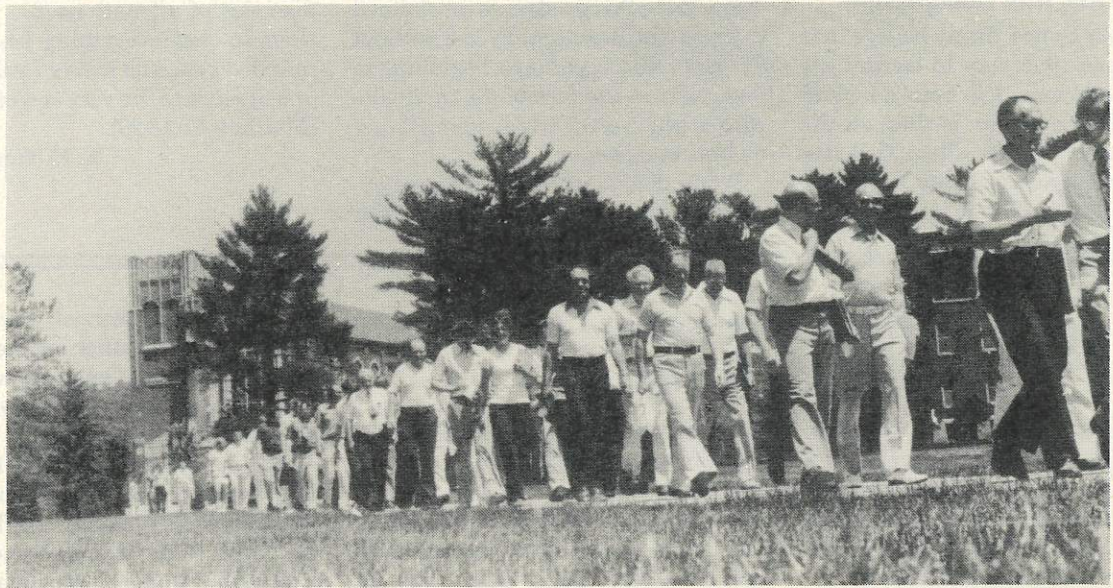
She left on June 16 for a 30-month tour of duty with the Salima Mobile Clinic, which is supported by the women's organizations of our Synod. Her address is: Miss Nancy Oelke, P.O. Box 83, Salima, Malawi, Africa.

A. L. Mennicke



Left to right:
Pastor Arnold Mennicke
Nurse Nancy Oelke
Pastor Reuel Schulz

Faculty Conference at MLPS



Participants leaving chapel (in background)

The setting in time was Thursday, June 12, 6:00 P.M. through Saturday, June 14, 5:00 P.M. The days were shirt-sleeve days, the temperature reaching the upper 80s and the low 90s and the humidity approaching what one conferee described as "oppressive." The nights, however, were cool.

The locale was Martin Luther Preparatory School, Prairie du Chien, Wisconsin, the Synod's newest gem in her necklace of educational institutions. In spite of a disclaimer by the welcoming letter — "We may not always be able to meet the needs of this conference as we should like" — every wish and want was more than adequately met. This included friendly reception, general information, organization, housing, meals, and opportunities for recreation. Maps of city, campus, and administration building were even provided, lest some lose their whereabouts during the meetings.

The participants were secondary and post-secondary teachers from all parts of the Synod. Twelve came from Wisconsin Lutheran Seminary, 62 from two synodical colleges, 57 from three preparatory schools, three from the parish college in Milwaukee, and 51 from 17 of the 19 area Lutheran high schools in the Synod. Two men represented the Synod's Commission



Social Studies/Religion Sectional

on Higher Education. Men outnumbered women by almost 18 to one.

The unity for the conference was provided by the five devotions. They took as their focus the Old Testament man of God, Elijah. The chaplains, basing their remarks on selected portions of 1 Kings, described Elijah as a man "with divine direction," "with a divine message," "with a divine work to do," "with divine help," and "divinely honored." They encouraged the conferees to be Elijahs, regardless of position, place, or circumstance. One of them said it this way: "But we do God's work for the same reason Elijah

did, because of the Lord our Redeemer. His love constrains us. His grace can and does move us . . . to do it all."

Variety in form is, I suppose, almost as important to the well-being of a conference as is unity in message and content. The Commission on Higher Education and its executive secretary, who arranged the program in consultation with the conferees, diligently strove to save the conference from the dullness of sameness. They succeeded. Included were the devotions, formal papers, plenary sessions, mixed breakout groups, sectional meetings in which attendance was based on teaching level, department meetings in which attendance was based on teaching area, and business meetings.

Theme is surely as important as any of the preceding ingredients. Although none was formally stated, either orally or in writing, the thrust of the conference centered around this concern: "A Student Desirable for the Ministry" (teaching and/or preaching).

Six major essays were delivered, beginning with the two keynote papers by Prof. John C. Jeske and President Conrad Frey and ending with that by Prof. LeRoy Boerneke. Jeske and Frey outlined the qualifications desired in students who want to become teachers and pastors; Boerneke

Why Are They Turning Away From the Church?

Part I: Humanism

In the last decade church membership in our country has been declining. All but the most aggressive fundamentalists and certain cults have felt the squeeze. In 1979, in the Lutheran Church in this country, two of the largest synods showed a loss in membership, another had a miniscule gain. In our own Synod in 1979 there was a small statistical gain — 2,318 communicants (.7% gain). We rejoice that our Lord permitted us to grow rather than decline in membership. But we would have grown much more if, during 1979, we had not lost some 8,027 communicants members (2.6%). That many have left our churches. No doubt, some of them have gone to other churches, where, we hope, they are receiving the Word and sacraments. But some are just gone, no longer with our church or any other.

did the same for those who teach the candidates for the teaching and preaching ministry. Prof. Edward Lindemann's essay, "The Role of Athletics in Christian Education," provoked lively discussion, as did Professor Boerneke's urgent plea for study. Prof. Gary P. Baumler's documented essay on the so-called "two-track system" also evoked definite opinions concerning the German and Latin requirements.

A conference is people. No less than the entire faculty of MLPS and the members of the Commission on Higher Education were responsible for staging this conference. No less than 32 individuals had some part, large or small, in carrying it out. All of their work would have been in vain had it not been for the people — 187 teachers from the far reaches of the Synod — who participated with ready minds and open hearts; who offered an opinion, either surely or timidly; who voted, either for or against; or who, quietly and thoughtfully, provided the sounding boards for opinions of great or little consequence. May these people have benefited from this conference so that they can carry on their work to the greater glory of God and the expansion of his kingdom!

Morton A. Schroeder

Why? Why are people turning away from the established church? Is something wrong with the structured church of today? There is no simple answer, because there are many reasons. This series of articles will deal with the question: Why Are They Turning Away from the Church? It will explore some of the solutions to the problems.

Humanism

Some of the people who have left our churches and other churches have become atheists or agnostics. Atheism and agnosticism are growing in numbers as a result of rampant humanism in our society. Humanism is the conviction that the human mind and experience determine what is right and wrong. The educational centers, the counseling clinics, the entertainment industry, the institutions which give shape to people's culture and thought patterns — most are humanistic. Small wonder that members of our churches, too, come under their influence.

Its Impact

The impact of humanism can be seen in many ways. We call attention to a few.

The theory of evolution is humanism's baby. It allows a person who wants nothing to do with God to live within the universe without having to answer to the Creator. When a humanist stands amid the glories of forest and stream, of wildlife and meadow, he too, feels the wonder of it all but he attributes it all to "Nature" and sings her praises.

The self-sufficiency of humans is a product of humanism. Even atheists and agnostics recognize the need in society for ethical and moral standards. But in their minds those standards are determined by humans, judged by humans, and rewarded by humans. God does not exist (atheism) or God does not care (agnosticism), so it is up to humans to control morals and ethics.

Still another result of humanism is the approach that is taken toward problems that confront society, such

as poverty, discrimination, overpopulation and disease. These appear as cancers upon our society; but humanism attempts to treat cancer with band-aids. It sees only the outer symptoms. It fails to see humans as creatures of God, lost in sin and debilitated by inner illness, which must be treated before the outer symptoms can respond.

Love of Pleasure

Perhaps the most evident result of humanism in our society is hedonism — the love of pleasure. Pleasure has become god. No matter what it costs, no matter what "rules" are stretched, no matter who has to pay the piper later, the only question seems to be: "Does it feel good?" "What pleasure will this give me NOW?" appears to be the guiding light.

The Church's Position

If a person is committed to these thought patterns, how can the church be attractive to him? The church proclaims that Christ created all things and that the universe and everyone in it belong to Christ and revolve around him. The church teaches that humans by nature are not the masters of their destiny, but totally depraved creatures. The church confesses that saving souls for eternity is far more important than conquering the diseases and stamping out the social evils of this life. The church takes its stand on the truth that pleasure has depth only when it is found within the framework of a God-pleasing life.

What use does the atheist or the agnostic have for an institution which proclaims such an "outmoded" message? He sees no need for it. More important, the church's clear stand and plain message are an unformulated criticism of his whole outlook on life, an affront to his values and standards. Therefore he is rarely neutral to the church; more often he is hostile. He turns away from it.

What can the church do about the influence of humanism? How can it cut its losses in that direction? Of course, there can be no watering down

(Continued on page 270)

Looking at the Religious World

information and insight

The House That Robert Built

In mid-May the media diverted the nation's attention momentarily to Garden Grove, California's Crystal Cathedral. Operatic soprano Beverly Sills, in her farewell performance, presented a benefit concert in the unfinished cathedral to raise a half million dollars to insure that the \$19 million church would be paid for by the time of its dedication in September.

Three thousand persons paid \$1,500 apiece for the gala event. For her \$15,000 fee Miss Sills sang "arias from Schubert, Vivaldi and Strauss." The inaugural concert was not billed as a sacred concert, as one might expect in a church edifice. Pastor/builder Robert Schuller justified that by explaining that "the cathedral will double as a kind of cultural arts center."

A press release covering the Sills concert noted that "Schuller unabashedly raised the money for the cathedral with a razzle-dazzle salesmanship that hawked 11,430 window panes, 11,000 ten-inch hanging stars and sections of steel pillars to parishioners and others in his worldwide television audience. A pane, a star, or a piece of pillar can, for \$500, be dedicated in a donor's or a loved one's name."

In April, Schuller invited 150 selected guests to Newport Beach's exclusive Balboa Bay Club and offered them the opportunity to buy seats at \$1,500 each in return for which patrons could have their names inscribed on the opera style seats in the cathedral. One guest bought 67 seats before the party ended.

Dr. Schuller builds impressive churches and prayer towers. But his ministry does not build the kingdom of God. Neither his preaching nor his books present the sin/grace themes of the Bible. His brand of Christianity, like that of his mentor, Norman Vincent Peale, is not one St. Paul would recognize as bearing any similarity to his own.

Schuller's brand of Christianity is epitomized in the title of one of his popular books, *Possibility Thinking*. Possibility thinking, as Schuller hawks it, is a cruel misrepresentation of the gospel. It caricatures what Jesus teaches. It presents the Christian life as a succession of successes which magnify and enhance a person's self-image, *a la* Schuller. True followers of Jesus, on the other hand, are led to deny self and to expect a life of cross-bearing for Christ' sake. Schuller says: "I can accomplish anything with possibility thinking." He suggests that his cathedral is living proof of that. St. Paul says: "I can do all things through Christ who strengthens me." His life was living proof of that.

We think that Robert Schuller is as transparent as his cathedral. We wish those who follow him would learn to see through him by searching the Scriptures faithfully. If they understood, as Jesus said, that a disciple, when he is fully trained, is like his teacher (Luke 6:40), they would discover in this case that there is a world of difference between "disciple" and teacher.

A true house of God is always a monument to the God-Man, never to a mere man.

Deaconesses Discontinue Communion Wafer Production

The communion wafer you received the last time you communed probably originated at 2224 W. Kilbourn Avenue in Milwaukee. Lutheran deaconesses have been producing communion wafers at that address in the mother-house on the grounds of the Lutheran Hospital of Milwaukee since 1932. Now the production line has closed down and the equipment is on the auction block.

Production of wafers exceeded eight million annually. The deaconesses supplied church supply stores as well as individual congregations throughout

the U.S. One of the deaconesses, Violet Stang, once acquired equipment and taught natives in Papua, New Guinea, to produce communion wafers for Christian congregations in that part of the world.

Seminary Protests Mormon Advertisements

The Fuller Theological Seminary School of World Mission in Pasadena, California, has sent a letter of protest to *Reader's Digest*. Faculty members unanimously objected to what they called "Mormon deceptions" in the advertisements which have appeared regularly in the *Digest* over the past two years. The Seminary asked the *Digest* to ban such ads, citing "truth in advertising laws" as a basis for its appeal.

The letter stated: "We wince when we see that reputable *Reader's Digest* has been manipulated as an instrument for the proselytizing strategy of the LDS." That the ads are indeed a form of proselytizing no Christian who has read them would question. Whether or not the pages of a secular magazine should be open to that kind of advertising is an open question.

What is particularly distressing is the deceptive nature of the ads. They appear to be deliberately designed to give Mormonism an orthodox image and to hide Mormonism's gross distortions of Biblical teaching.

The faculty's letter concluded with the observation that "*Reader's Digest* should separate itself from the spread of this heresy." We do not know what basis editors of a secular magazine would employ for determining the LDS teaching is heresy. But we do think that if there is warrant for excluding all tobacco and alcoholic beverage ads from the *Reader's Digest*, perhaps there is warrant for excluding all religion ads as well. If you agree, *Digest* editors might be helped to decide that by hearing from you.

Joel C. Gerlach

Direct from the Districts

WESTERN WISCONSIN

Reporter Harold Sturm

F. A. Werner in Ministry Forty Years

St. John's Lutheran Church, Barre Mills, Wisconsin, praised God on June 29, 1980, for granting their pastor, the Rev. Frederick A. Werner, 40 years in the preaching ministry. Guest speaker for the festive occasion was Prof. Oscar J. Siegler, president of Martin Luther Preparatory School, Prairie du Chien, and classmate of the celebrant. The Rev. Paul Werner, son of the celebrant, served as liturgist. Professor Siegler based his message on Romans 12:3: "Think soberly according as God dealt to us!"

Pastor Werner was born August 20, 1915, at Pewaukee, Wisconsin, to Pastor Arthur Werner and Helen nee Krause. He graduated from Northwestern College in June 1937 and finished his ministerial training at Wisconsin Lutheran Seminary in June 1940.

The scarcity of calls at that time meant that Pastor Werner first served in the classroom of St. Paul's Lutheran Church, Town Forest, Mt. Calvary, Wisconsin, during the 1940-41 school year. On June 22, 1941, he was ordained and installed as pastor of St. John's Lutheran Church, Rock Creek, Wisconsin. On January 10, 1949, Pastor Werner became the pastor of Immanuel Lutheran Church, Woodville, and First Lutheran Church of Hershey, Wisconsin. October 14, 1951, saw him installed at Gethsemane Lutheran Church, Omaha, Nebraska. The Lord led Pastor Werner to Rochester, Minnesota, to serve Resurrection Lutheran Church on July 14, 1963. After almost four years of service there, he accepted a call to his present pastorate at St. John's, Barre Mills. Pastor Werner has also served the Lord by teaching a religion course at Luther High School, Onalaska, Wisconsin, and serving on its board of education.

Pastor Werner was united in marriage with the former Loraine Ulrich on November 17, 1946. This union was blessed with four children, Pastor Paul Werner, Cochrane, Wisconsin; Mrs.

Richard (Dorothy) Schleicher, Merrimack, New Hampshire; Lillian, Rochester, Minnesota, and Erick (deceased). The Werners have three grandchildren.



F. A. Werner

A potluck dinner was served at noon for family and friends along with a reception following the service. It is interesting to note that between 1973 and 1976 three generations of Werners were active in the preaching ministry: Pastor emeritus Arthur Werner, father of the celebrant, Pastor Frederick Werner, and Pastor Paul Werner. The Werner family and those who have been served through them have reason to give praise and glory to God!

MICHIGAN

Reporter Edward Schaeewe

Flint Circuit Mission Committee Moves into Radio

Some years ago the Wisconsin Synod congregations in and about Flint, Michigan, organized a Flint Circuit Mission Committee. At present the committee includes representatives from 13 congregations. It meets regularly three times a year to assess local mission opportunities. In the last dozen years it has established four mission congregations and helped others get a start.

Recently the Flint Circuit Mission Committee became interested in radio work. The impetus came from a report on radio work at the Synod convention in Watertown last summer. Through close contact with the General Board for Home Missions a program was set up, and an \$8,000 budget was decided on. This budget has been oversubscribed through the gifts from the member congregations.

A Christmas Eve music program was made available and aired by the committee. It served to make the congregations known and to alert listeners that more was to follow. The station chosen, WKMF, can be described as a workingman's station. January saw the beginning of a three-month "blitz" on this station, airing an average of 20 spots a week. To reach another audience the committee moved some spots to an FM station. After this blitz and a special Memorial weekend thrust, it expects to cut back its activities for the summer.

What are the results? The sponsoring congregations feel that the benefits will be both immediate and future. Future benefits are anticipated because experience with mission canvass work shows that some people remember a contact or comment in time of need.

Three people are being instructed in the Christian faith as a result of the radio work that has already been done. Pastors have received calls regarding time of services and Sunday school. The circuit congregations have put themselves on the map and, under God's blessing, that will bring results. They fully expect it to be a worthwhile investment of time, effort, and funds.

The reaction of the radio stations airing the material is interesting. They like the spots and the work being done. They have high praise for the format of the spots and have gone out of their way to serve the committee. More interesting yet is the reaction of some other church bodies. They were so impressed that they contacted the radio station and wanted more information about entering that kind of work themselves.

Industry often uses the blitz method and then withdraws from such advertising for a while. The Flint Circuit Mission Committee regards its work as a pilot project and hopes to do more in the future as a result of the experience gained.

Herbert A. Birner

New Dean at DMLC—Pastor Thomas Zarling of Brookings, South Dakota, has accepted the call to serve Dr. Martin Luther College, New Ulm, Minnesota, as Dean of Students. He began his new duties at the college on August 1, 1980.

With the Lord

Pastor Ludwig A. Tessmer 1906 — 1980

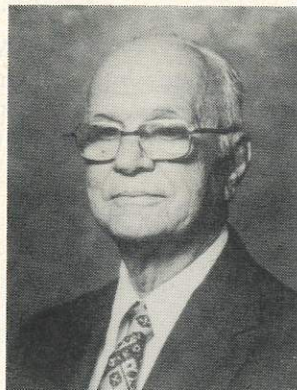
Pastor Ludwig August Tessmer was born in Rockford, Minnesota, on January 14, 1906, the son of Mr. and Mrs. Charles Tessmer. He prepared for the holy ministry by attending Concordia College, St. Paul, Minnesota, and the Wisconsin Evangelical Lutheran Seminary, Mequon, Wisconsin. He graduated from the Seminary in 1930 and was ordained and installed in September of that year.

Upon graduation Pastor Tessmer was assigned to serve the congregations of Burke and Carlock, South Dakota. Other congregations he served during his 44 years in the ministry include Hadar, Nebraska; Iron Ridge, Wisconsin; and Newton, Iowa.

Pastor Tessmer's devotion throughout his ministry was always to the cause of missions. He established and organized the congregations of Christ Lutheran at Grand Island, Nebraska; Centennial at Milwaukee, Wisconsin; and St. Peter's Lutheran at Fort Collins, Colorado. He was also instrumental in starting congregations at Lincoln, Hastings, and Omaha, Nebraska, and in Salt Lake City, Utah.

Pastor Tessmer retired from the active ministry in March 1974, and settled in Madison, Wisconsin, where he

was a member of Eastside Lutheran Church until his death on May 26, 1980.



Pastor Tessmer

Pastor Tessmer is survived by his wife, the former Louise Ida Rixe, whom he married on November 10, 1930; a son, the Rev. Charles Tessmer of Mukwonago, Wisconsin; two daughters, Audrey and Barbara, both of Madison, Wisconsin; three grandchildren and two brothers.

Funeral services were conducted at Eastside Lutheran on May 29 with burial at Windsor Cemetery. Officiating at both the burial and committal services, Pastor Karl Bast addressed the mourners on 2 Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith."

The Lord used Pastor Tessmer's energetic zeal in the cause of missions until he took his weary warrior home to his rest. We thank God for all the grace shown to his servant!

Pastor Otto Henning 1900-1980

Otto C. Henning was born in the parsonage in Bay City, Michigan, on November 1, 1900. He was the son of the late Rev. John Henning and Alvin nee Otto. After his confirmation in 1915, he enrolled at Northwestern Preparatory School, Watertown, Wisconsin. In 1923 he graduated with a bachelor of arts degree from Northwestern College. He then entered the Wisconsin Lutheran Seminary, located in Wauwatosa, Wisconsin, to prepare for the holy ministry, graduating in 1926.

Pastor Henning was ordained by his father in August 1926 at Eagleton, Wisconsin. He then began a rather unique ministry which would continue for 47 years. Pastor Henning's first call brought him to St. John's Ev. Lutheran Church in Valmy, Door County, Wisconsin. He served that congregation for 37 years, then accepting a call to Salem Ev. Lutheran Church, Nasewaupsee, Wisconsin, again in Door County. In 1967 Pastor Henning received and accepted a call to be assistant pastor at St. Peter's Ev. Lutheran Church, Sturgeon Bay, Wisconsin, still in Door County. He retired from the active ministry in 1973, having been a faithful shepherd to the many lambs and sheep of our Lord.

Pastor Henning was united in marriage with Gretchen Zschaechner on November 25, 1926. They were blessed

Scholarship Information

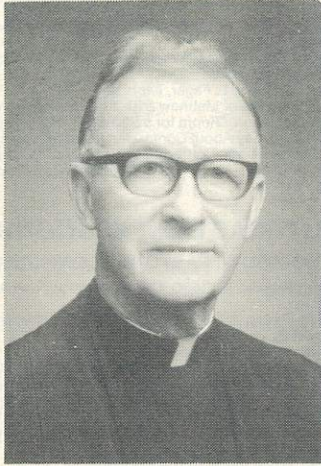
The Wisconsin Synod Scholarship Fund is maintained by our Wisconsin Ev. Lutheran Synod as a means for providing financial assistance to needy pastor or teacher students at our worker-training schools. It is administered by the Synod's Commission on Higher Education through a standing committee of three members. The commission distributes monies from the fund to the worker-training schools in proportion to the number of pastor or teacher students enrolled at these schools. The schools themselves determine which students are to receive scholarship grants and what amounts

are to be awarded to the individual students.

From January 1, 1979, to December 31, 1979, congregations and individuals remitted \$14,390.40 to the Scholarship Fund in the form of gifts, offerings and memorials. This total is a notable increase over the \$11,683.15 contributed to the fund in 1978. It is hoped that this increase reflects a growing interest in the fund and a greater effort on the part of the Synod's membership to make use of it as a means for helping those pastor or teacher students who need financial assistance.

Distribution

In May 1979, the Commission on Higher Education authorized the distribution of \$12,224.00 from the fund. Michigan Lutheran Seminary and Wisconsin Lutheran Seminary, having other scholarship monies available to them, waived their claim to a share in the distribution. The five remaining worker-training schools, with a total of approximately 1600 pastor or teacher students, divided up their 1979 allocations among 72 students: 42 college students and 30 preparatory school students. The 1980 allocation of \$15,820 will be distributed during this coming school year by Northwestern College, Dr. Martin Luther College, Martin Luther Preparatory School, and Northwestern Preparatory School.



Pastor Henning

with one daughter Elsbeth, now Mrs. James Knutson of Sturgeon Bay.

For the past year Pastor Henning's health deteriorated and on June 24 the Lord called him to the church triumphant. He had walked with his Lord for 79 years, 7 months, and 23 days.

The funeral service was conducted at St. Peter's Church on June 27. Pastor Robert Siirila preached the funeral sermon, basing his words of comfort on Luke 2:29-32, and assuring the mourners and friends of the deceased that Pastor Henning now knows the peace he so often proclaimed, a peace made certain by our Lord Jesus Christ.

Those left to mourn his death include his wife and daughter and her family, one brother, the Reverend John Henning, Kenosha, Wisconsin, and a sister, Mrs. Elmer Prenzlow, Cornell,

Wisconsin. He was preceded in death by his parents, a brother and a sister.

The committal service at Graceland Cemetery, Milwaukee, Wisconsin, was conducted by Pastor John W. Mattek.

**Pastor Arthur Hanke
1889 - 1980**

The Lord graciously took the soul of his servant, Pastor Arthur Carl Julius Hanke, to himself early Monday, July 7, 1980. On Thursday, July 10, his body was interred in Town Maple Creek, New London, Wisconsin, the township in which Pastor Hanke was born, baptized and confirmed. The deceased had reached an age of 91 years, two months, and one day.



Pastor Hanke

Pastor Hanke was born on May 6, 1889, the son of Gustav Hanke and Otilie nee Fuerst. He graduated from

Northwestern College, Watertown, Wisconsin, in 1911 and from the Lutheran Theological Seminary, Wauwatosa, Wisconsin, in 1914. On July 16, 1914, he married Clara Flunker, who preceded him in death on April 4, 1966.

From 1914 to 1918 Pastor Hanke served the triparish of St. Matthew's, Warrens; St. John's, Shennington; and St. Luke's, Town Knapp, Wisconsin. He then became pastor of St. Paul's, Whitehall, Wisconsin, until 1931. The final 25 years of his ministry, from 1931 to 1956, were spent at Trinity Lutheran, Town Norton, Minnesota. From 1956 to 1976 Pastor Hanke lived in retirement in Minnesota City, Minnesota, and then lived with his daughter, Thekla Wicke, in West Allis, Wisconsin. In West Allis he was a member of Good Shepherd's Lutheran Church.

Surviving Pastor Hanke are two daughters, Thekla (Mrs. Harold) Wicke and Joyce (Mrs. Arthur) Schulz, and four sons, Gilbert Hanke, Pastor Marvin Hanke, Pastor Paul Hanke and Willis Hanke. Also surviving are 26 grandchildren, 19 great-grandchildren, three sisters and two brothers.

The funeral service was conducted in Emanuel Lutheran Church, New London, Wisconsin, on July 10. Pastor Ralph Scharf of West Allis comforted the family with the words of the Savior in John 11: "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die."

**Minority-Group
Scholarship Fund**

As a supplement to the regular scholarship fund, the Synod also maintains a Scholarship Fund for Minority-Group Students. This fund is intended to provide assistance to minority group pastor or teacher students enrolled either in the synodical preparatory schools or in the area Lutheran high schools. Applications for such special assistance may be submitted by the synodical schools or by the area Lutheran high schools.

**Synod Scholarship
Endowment Fund**

This recent addition to our regular scholarship fund will, we pray, prove to be most beneficial in the years to

come in providing financial assistance to pastor or teacher students. The Scholarship Endowment Fund is designed especially to receive larger gifts and bequests whose interest earnings will provide a growing and continuing income for the regular scholarship fund. It is asked that when such larger gifts and legacies are remitted to the endowment fund they be expressly designated for the Wisconsin Synod Scholarship Endowment Fund.

Informational Materials

Pamphlets and brochures regarding the regular scholarship fund or the endowment fund are available on request. Memorial cards and offering envelopes are likewise available. These items may be obtained by writing to:

The Commission on
Higher Education

3512 W. North Avenue
Milwaukee, Wisconsin 53208

All remittances should be sent directly to the treasurer of the Synod at the above address.

Alan H. Siggelkow

GOODHUE SCHOOL CENTENNIAL

St. John's Ev. Lutheran School, Goodhue, Minnesota, will observe its centennial on September 7, 1980. Former members, graduates, and teachers are cordially invited. Worship services are planned for 10:00 a.m. and 2:00 p.m. There will be a noon meal. Throughout the day the school will be open and there will be various displays in the rooms. Two sons of the congregation will be guest speakers, Pastor Ervive Vomhof and Pastor Roger Vomhof.

Skinny Olympics

(continued)

A certain camp on the religious plane likes to suggest that people and nations and worlds are constantly evolving into something better. That just isn't the case.

Given the fact of the Fall and of original sin, just the opposite must be expected. What is inevitable is devolution, not evolution. The look back to Greece in 776 B.C. and from there to Moscow in 1980 supplies corroboration.

Those who want to be included among those who "have finished the race" and who "have kept the faith" need to face up to this Christian realism. Man, individually and collectively, needs above all else the Savior from sin.

Edward Fredrich

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Wednesday, September 10: Dormitory opens
Opening service at 7:00 p.m.

Northwestern College Watertown, Wisconsin

Monday, August 25: Orientation for new students at 10:00 a.m.

Tuesday, August 26: Opening service at 1:30 p.m.

Northwestern Preparatory School Watertown, Wisconsin

Monday, August 25: Orientation for new students at 10:00 a.m.

Tuesday, August 26: Opening service at 1:30 p.m.

Dr. Martin Luther College New Ulm, Minnesota

Friday, August 22: Freshman registration in Luther Memorial Union, 9:00 to 11:00 a.m. and 1:30 to 4:00 p.m. — Faculty welcome buffet for all new students and their parents in gymnasium, 6:00 p.m.

Saturday, August 23: Sophomore registration, 8:30 to 11:00 a.m. — Junior registration 2:00 to 4:00 p.m.

Sunday, August 24: Senior registration, 2:00 to 3:30 p.m. — Opening service in Chapel-Auditorium at 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 24: Registration of students, 1:00 p.m.

Monday, August 25: Registration of students, 9:00 - 11:00 a.m. — Opening service at 1:30 p.m.

Martin Luther Preparatory School Prairie du Chien, Wisconsin

Saturday, August 23: Registration for all students 8:00 to 11:30 a.m. and 1:30 to 4:00 p.m. — Orientation for all new students on Saturday evening

Sunday, August 24: Opening service at 1:30 p.m. Introduction to classes at 3:00 p.m.

Humanism

(continued)

of her message nor compromising of her stand. But she can remember that some of the people who have chosen atheism and agnosticism have done so, not through depth of conviction, but through the influence of their peers. The philosophy of humanism leaves them hollow; it gives them no fuel to fire their souls, no refreshment to quiet their fears.

Ready to Pick Up the Pieces

The church has that. It has the word of hope and life for those whom humanism has deserted in the wasteland of life. The church has the Good News that Jesus Christ lives and loves and has eternal life for all who believe. Let the church always bear witness to the heart of Christ, always ready to pick up the pieces where humanism has dashed souls to the ground. Such souls, rescued and grateful, will no longer harbor the criticisms and antagonisms they once felt for the church. Such souls will even wink at some of the real faults of the church for the privilege of joining with her saints in the worship and service of him who has no faults.

T. Franzmann

CALENDAR OF CONFERENCES

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: September 16, 1980; 9:00 a.m. Communion service.

Place: Mt. Zion Lutheran, St. Paul, Minnesota; M. Toepel, host pastor.

Preacher: D. Gosdeck; D. Arndt, alternate.

Agenda: Exegetical Study of John 8:1-11; M. Toepel; Subtle and Obvious Examples of Legalism which can Creep into the day-to-day Practice of the Ministry of the Word; M. Liesener.

Note: Congregational dues and "Educator" subscriptions for 1980, both \$2.00.

M. Mulinix, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: Monday, September 15, 1980; 9:00 a.m. C.D.T. Communion Service.

Place: Bethany, Bruce Crossing, Michigan; D. Sternberg, host pastor.

Preacher: W. Hoepner (P. Johnston, alternate).

Agenda: Exegesis of Mark 2:13-22 (Conclusion), P. Johnston; Exegesis of Mark 2:23-3:6, D. Kock; "The Place of 'Need' in Christian Stewardship," C. Siegler

C. J. Siegler, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: Sept. 15, 1980. Communion service 9:00 a.m.
Place: St. Paul's, Manistee, Michigan; R. MacKain, host pastor.

Preacher: G. Struck; J. Tiefel, alternate.

Agenda: Exegesis on Philipians 1:12-16; M. Spaude; Augsburg Confession, Article 26; J. Lawrenz.

Note: Send excuses to the host pastor.

J. C. Seifert, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 16, 1980; 9:00 a.m. Communion service.

Place: Our Savior Ev. Lutheran Church, Hart, Michigan; J. Frey, host pastor.

Preacher: J. Dolan; L. Fager, alternate.

Agenda: Exegesis of Matthew 5:21-26; C. Franzmann; AVA Presentation, "Room for a Stranger"; "What the Confessions Say About Confession and Repentance"; K. Biedenbender; Conference Business and Casuistry. D. J. Valleau, Secretary

SOUTHEASTERN WISCONSIN

METRO-SOUTH PASTORAL CONFERENCE

Date: September 15, 1980; Communion service at 9:00 a.m.

Place: St. Paul's, Cudahy, Wisconsin; R. Brassow, host pastor.

Preacher: J. Trapp; R. Voss, alternate.

Agenda: Exegetical Studies of the passages from Genesis, 1 Corinthians, and 1 Timothy pertinent to the Study of *The Role of Women in the Church*; exegetes: W. Mueller, E. Huebner, and C. Tessmer. A panel discussion on the topic will be part of the afternoon session.

Excuses: To be made to the host pastor.

R. Lehmann, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: September 15, 1980; 9:00 a.m. Communion service.

Place: Redemption Lutheran, 5641 N. 68th Street, Milwaukee; Wisconsin; C. Weigand, host pastor.

Preacher: D. Seager; R. Stiemke, alternate.

Agenda: Exegesis of Philipians 3; D. Erstad; A Look at Holiness and Perfectionism Theology; A. Panning; Isagogics of Haggai; W. Nommensen.

Note: Excuse to host pastor or conference secretary.

E. Fredrich, Secretary

CHICAGO PASTORAL CONFERENCE

Date: September 15-16, 1980

Place: Beautiful Savior Ev. Lutheran, Fort Wayne, Indiana; H. Bartels, host pastor.

Preacher: J. Zickuhr; N. Paul, alternate.

Agenda: Exegesis of Habakkuk 2: G. Boldt, alternate; The Threat of the Charismatic Movement to Christianity; D. Thompson; When Can a Pastor Retire In Good Conscience; L. Heber; (alternates: Who May Serve As Organists and Soloists In Our Worship Services?; C. Papenfuss; The Relationship of the Old Testament Sacrifice to the New Testament Means of Grace; E. Meier).

R. W. Pasbrig, Secretary

WESTERN WISCONSIN

CHIPPEWA RIVER VALLEY — WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: September 15-16, 1980; 9:00 a.m.

Place: Trinity, Marshfield; Wisconsin; D. Buch, host pastor.

Preacher: D. Buch; R. Edwards, alternate.

Agenda: Hebrews 5; L. Fritz (Hebrews 6; W. Geiger, alternate); Marriage Counseling; Mr. F. Matzke of WLC&FS; Heaven and Hell, Places or Conditions? G. Brown; Value Clarification; R. Schultz; Dancing in the Lutheran High School; R. Jones.

Note: Information on housing will be sent to all pastors. Meals will be served at the church. Excuses should be sent to the secretary.

H. Prah, Secretary

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 51st annual Lake Superior Sunday School Teachers' Convention will be held at St. Paul Lutheran Church, Hyde, Michigan, on September 21, 1980, at 2:30 p.m. EDT. The host pastor is the Rev. Philip Kuckhahn.

Mrs. Richard H. Berth, Jr.
Secretary

NEEDED

St. Paul's Lutheran Church, Tipler, Wisconsin, one of two Synod log cabin churches, needs 12 used pews in good condition. Five pews cannot be longer than 6 feet, and seven no longer than 8 feet. Address answers to: Mr. Louis Benter, 91 Dream Lake Road, Iron River, Michigan 49935 (phone: 715/674-6692) or Pastor Paul W. Knickelbein, Box 607, Stambaugh, Michigan 49964 (phone 906/265-3665).

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:

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

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

Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

TIME AND PLACE

TOPEKA, KANSAS

Beautiful Savior Ev. Lutheran Church is worshipping at the YWCA located at 225 W. 12th Street in Topeka, Kansas. Our regular schedule is 9:30 a.m. for Sunday school and Bible class and 10:30 a.m. for worship. For more information write or call Pastor Curtiss Seefeldt, 2412 W. 29th Terrace, Topeka, Kansas 66611; phone 913/267-4802.

TIPLER, WISCONSIN

Vacationers to Wisconsin's north woods (spring, summer, fall or winter) are always welcome to worship at St. Paul's, our log cabin church at Tipler, Wisconsin. Tipler is on Highway 70, about 35 miles east of Eagle River and 18 miles west of Florence, Wisconsin. The time of service is 11:00 a.m. C.S.T.

EXPLORATORY

BATON ROUGE, LOUISIANA

The Baton Rouge exploratory group is now meeting at Millerville Academy (Tiny Town), 1615 Millerville Road, Baton Rouge, Louisiana. If you are visiting the capital city of Louisiana, you are cordially invited to worship with us. Names of potential members are also requested. Please contact Pastor Gregory D. Gibbons, 11888 Longridge #1007, Baton Rouge, Louisiana 70816, or phone 504/292-2276.

HENDERSONVILLE, NORTH CAROLINA

WELS exploratory services continue to be held in the Asheville-Hendersonville area at its own church located at 1201 Oakland Street, Hendersonville, North Carolina. Services are held every Sunday at 10:30 a.m. with Sunday

school and Bible class at 9:30. Please forward the names and addresses of WELS and ELS people living or vacationing in the western North Carolina mountains to: Our Savior Ev. Lutheran Church, 1201 Oakland Street, Hendersonville, North Carolina 28739. Or call Pastor Jon Guenther: 704/697-1261.

CALGARY, ALBERTA, CANADA

WELS exploratory services are now being held in Calgary, Alberta. Services are held at the Whitehorn Community Hall, 228 Whitehorn Rd. NE in Calgary. The time of service is 7:00 p.m. Please send names to Pastor R. M. Beyer, 55 Stanley Drive, St. Albert, Alberta, CANADA T8N 0J6.

FORT HOOD, TEXAS

WELS exploratory services are being conducted on Sunday mornings at 8:00 a.m. in Killeen, Texas, at the Harper-Talasek Funeral Home, 506 N 38th St. Please send names of persons living in the area of Killeen, Copperas Cove, Harker Heights or stationed at Fort Hood to Rev. James W. Naumann, 2020 Marlandwood Road, Temple, Texas 76501 or call 817/778-3009.

NAMES WANTED

CHARLOTTE, NORTH CAROLINA

Please forward the names and addresses of WELS and ELS people living or vacationing in the Charlotte, North Carolina area to Pastor Jon Guenther, 1201 Oakland Street, Hendersonville, North Carolina 28739. Services are held every other week in the Charlotte area, with taped services the remaining Sundays.

KENAI, ALASKA

The "Great Land" gives birth to a new WELS congregation! Services are being held every Sunday at 11:00 a.m. in the Seventh-Day Adventist Church on the Kenai Spur Road, Mile 8.3. If you know of any WELS or ELS members up here in Kenai, Soldotna, Kasilof, Nikishka, or any other town on the Kenai Peninsula, please contact Grace Evangelical Lutheran Church, P.O. Box 1683, Kenai, AK 99611, or call 907/283-3977 or 907/344-2600.

INSTALLATIONS AND ORDINATIONS

(Authorized by the District Presidents)

Pastors:

Ordained and Installed

- Bare, James A.**, as pastor of Good Shepherd, Fond du Lac, Wisconsin, on June 15, 1980 by J. Ruege (NW).
- Berg, Jeffrey A.**, as pastor of St. John's, Vesta, Minnesota, on June 29, 1980, by R. Beckmann (MN).
- Frey, Marc P.**, as pastor of Divine Word, Oklahoma City, Oklahoma, on June 29, 1980 by A. Domson (NE).
- Hein, David L.**, as pastor of St. Matthew's, Pound, Wisconsin, on July 6, 1980, by K. Wenzel, and of Grace Lutheran, Crivitz, Wisconsin, on July 6, 1980, by P. Baldauf (NW).
- Johnston, Timothy L.**, as pastor of Faith Lutheran, Platte, South Dakota; St. Paul's, Colome, South Dakota; and Zion, Colome, South Dakota, on June 29, 1980, by P. Johnston (NE).
- Sattler, Mark J.**, as pastor of Our Redeemer, Wabasha, Minnesota, and of Grace, Nelson, Wisconsin, on June 29, 1980, by J. Thrans (MN).

Installed

- Pieper, Gary L.**, as pastor of St. Mark's, Duncannon, Texas, on June 29, 1980, by M. Wagenknecht (Ariz.-Calif.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Bare, James A.**
809 Martin Ave.
Fond du Lac, WI 54935
- Berg, Jeffrey A.**
Box 95
Vesta, MN 56292

Frey, Marc P.
910 Christine
Midwest City, OK 73130
Phone: 405/737-1217

Grubbs, Mark S.
RR6 Box 130A
Bemidji, MN 56601

Hartwig, Prof. Theodore J.
214 S. Highland Ave.
New Ulm, MN 56073

Hein, David L.

Rt. 4
Crivitz, WI 54114
Phone: 715/854-2216

Johnston, Timothy L.
P.O. Box 113
Colome, SD 57528
Phone: 605/842-1523

Kell, Arthur P. C.
904 Harvey Ave.
Watertown, WI 53094

Pieper, Gary L.
738 Lakeside
Duncanville, TX 75116

Pinchoff, Edward D.
4901 E. Tierra Buena Lane
Scottsdale, AZ 85254
Phone: 602/971-2356

Pope, Nathan R.
735 Grand Ave.
Racine, WI 53403

Radunzel, Steven, J.
1378 Empire Ct. Apt. 4
Freeport, IL 61032

Sattler, Mark J.
212 E. Second Street
Wabasha, MN 55981

Sprain, Roger J.
2610 S. Wadsworth Blvd.
Denver, CO 80227

Teacher:

Wels, Ronald M.
13940 Taft, Apt. 5
Garden Grove, CA 92643

For prompt service

When you

- move to a new address
- renew your subscription
- have a question or complaint

Send us the address label from your copy of **The Northwestern Lutheran**

Please let us know at least six weeks before you move! We can give prompt service on subscription matters if we have the right information. Be sure to send your correct address — (new address if you are moving) to **The Northwestern Lutheran, Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.**

Attach label here

Your name (please print)

Your street address

City

State ZIP code

Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Five months ended June, 30, 1980

	Subscription Amount for 1980	6/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 642,765	\$ 321,383	\$ 297,979	92.7
Dakota-Montana	296,950	148,475	117,765	79.3
Michigan	1,602,097	801,048	667,168	83.3
Minnesota	1,717,765	858,883	782,393	91.1
Nebraska	363,830	181,915	154,583	85.0
Northern Wisconsin	1,797,860	898,930	788,431	87.7
Pacific Northwest	167,520	83,760	71,185	85.0
Southeastern Wisconsin	2,166,313	1,083,156	940,547	86.8
Western Wisconsin	2,049,987	1,024,994	856,581	83.6
South Atlantic	164,456	82,228	77,432	94.2
Total — 1980	<u>\$10,969,543</u>	<u>\$5,484,772</u>	<u>\$4,754,064</u>	86.7
Total — 1979	<u>\$ 9,456,061</u>	<u>\$4,728,031</u>	<u>\$4,431,399</u>	93.5

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended June 30, 1980 with comparative figures for 1979

	Twelve months ended June 30		Increase or (Decrease)	
	1980	1979	Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$10,042,588	\$ 9,145,045	\$ 897,543	9.8
Pension Plan Contributions	70,018	79,164	(9,146)	(11.6)
Gifts and Memorials	427,436	219,285	208,151	94.9
Bequests	321,764	152,361	169,403	111.2
Earnings from Fox Trust	78,598	66,473	12,125	18.2
Other Income	2,795	13,035	(10,240)	(78.6)
Transfers from Other Funds	44,194	108,796	(64,602)	(59.4)
Total Income	<u>\$10,987,393</u>	<u>\$ 9,784,159</u>	<u>\$1,203,234</u>	12.3
Expenditures:				
Worker-Training	\$ 4,199,599	\$3,582,248	\$ 617,351	17.2
Home Missions	2,218,196	2,005,911	212,285	10.6
World Missions	1,867,708	1,931,020	(63,312)	(3.3)
Benevolences	1,140,199	1,085,609	54,590	5.0
Administration and Services	1,233,550	967,963	265,587	27.4
Total Operations	<u>\$10,659,252</u>	<u>\$9,572,751</u>	<u>\$1,086,501</u>	11.3
CEF — Interest Subsidy	809,450	781,908	27,542	3.5
Appropriations — Bldg. Funds	675,645	220,000	455,645	—
Total Expenditures	<u>\$12,144,347</u>	<u>\$10,574,659</u>	<u>\$1,569,688</u>	14.8
Operating Gain/(Loss)	<u>\$ (1,156,954)</u>	<u>\$ (790,500)</u>	<u>\$ (366,454)</u>	

Norris Koopmann, Treasurer & Controller
Norbert M. Manthe, Assistant Controller
3512 W. North Avenue
Milwaukee, WI 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the Month of	Cutoff Date
August	August 31
September	September 30
October	October 31
November	November 30

NOMINATIONS NORTHWESTERN COLLEGE

The following have been nominated for the position of Recruitment Director at Northwestern College, Watertown, Wisconsin:

Prof. Gary Baumler	Watertown, WI
Prof. Wayne Borgwardt	Waukesha, WI
Rev. John Chworowsky	Kowloon, Hong Kong
Prof. James Fricke	Watertown, WI
Rev. Vilas Glaeske	Houston, TX
Rev. Karl R. Gurgel	Lake Mills, WI
Prof. Paul Keim	Wauwatosa, WI
Rev. Alan Klessig	Marquette, MI
Rev. Keith Kruck	Clearwater, FL
Prof. Daniel Malchow	Prairie du Chien, WI
Rev. Ralph Martens	Guayama, PR
Rev. Norbert Meier	Fairbanks, AK
Rev. William Meier	Phoenix, AZ
Rev. Robert Mueller	Owosso, MI
Rev. Carl Otto	Milwaukee, WI
Rev. Theodore Olsen	Gainesville, FL
Rev. Herbert Prahl	Eau Claire, WI
Rev. Erhardt Schultz	Durand, MI
Prof. Robert Sievert	West St. Paul, MN
Rev. Ronald Uhlhorn	Pardeeville, WI
Rev. Wernor Wagner	Owatonna, MN
Rev. Daniel Westendorf	Hopkins, MI
Prof. Richard Wiechmann	Tacoma, WA
Rev. Paul Wilde	Escanaba, MI

All correspondence concerning the above nominees should be in the hands of the undersigned no later than September 15, 1980.

W. A. Schumann
612 So. 5 St.
Watertown, Wis. 53094

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY LANGUAGES DIVISION

The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, requests the voting members of the Synod to submit nominations for a professorship in the Languages Division left vacant when Prof. Paul Kuske accepted the call to serve Michigan Lutheran Seminary as its Dean of Students. The professor is to teach Latin. Aptitude in the area of arts and crafts would be appreciated, although not required. Michigan Lutheran Seminary provides the necessary education to meet the certification standards of the Synod and/or the State of Michigan.

Nominations, including pertinent information, should be in the hands of the secretary no later than September 6, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

SUNDAY SCHOOL COURSE DISPLAYS

Displays have been prepared for the new nursery and kindergarten Sunday-school materials. In addition to the displays, sample teachers guides, pupils' leaflet packets and project booklets are available to those conducting Sunday-school teachers' conferences and institutes. To receive these materials, please write to Pastor William Fischer, 3614 W. North Ave., Milwaukee, Wisconsin 53208. When making your request, please be sure to give the date when the material will be needed and the place to which it is to be sent.