

THE NORTHWESTERN Lutheran

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January 30, 1972



BRIEFS by the Editor

The story of the two new Christian day schools begun in the State of Washington in 1971 brings to five the new schools reported on. The new school openings in 1971 are notable for the fact that most of the congregations involved have a comparatively small membership, either being mission congregations or having but recently become self-supporting. This exposes as false the contention so often voiced that congregations must have a substantial membership before they can even begin to think of maintaining a Christian day school. What it does take is conviction on the part of the pastor and members that the eternal welfare of their children is worth the price.

When we promote our Christian day school system on the pages of *The Northwestern Lutheran*, we are not belittling our Sunday schools, Saturday schools, vacation Bible schools, and other educational agencies in our congregations. But everyone must recognize that they are, at best, part-time agencies. A few hours per week cannot compete with daily instruction in the Scripture and with teaching all so-called secular subjects from the Christian point of view.

We pray that these articles on our new Christian day schools, as well as the articles on our Lutheran high schools, will move our readers personally to promote and to support Christian elementary and secondary education.

While thanking God for our Christian schools — all of them gifts of His! — let us not forget to express our gratitude for the religious liberty accorded us in our country which permits us to establish and support a separate school system dedicated to God and godliness.

We are conscious that this is a blessing not enjoyed in many countries, especially such that are communist controlled. Most of the latter make it extremely difficult, if not impossible for parents to transmit their faith to their children, to say nothing about teaching the children of others. The Christian Church always faces difficulties where communism takes over.

This does not mean that we as a church ought to promote revolution against communist governments. We have the command of God in Romans

13 to obey the powers that be. There is but one exception, that indicated to the Jerusalem Council by the Apostles: "We ought to obey God rather than men." The Lord, however, can work miracles even in communist hearts. This is something to pray for.

A recent item in Looking at the Religious World quoted a certain Chester A. Ronning concerning a tiny remnant of Christianity still to be found in Red China. A number of readers indicated that Mr. Ronning's record is both anti-American and pro-Social Gospel. A re-reading of the item in last year's Reformation issue will demonstrate that neither Ronning's political views nor his doctrinal stand were quoted approvingly. What was brought out was the fact that communism had almost succeeded in wiping out Christianity in Red China over a period of 20 years — almost, but not quite! Let's pray for a spiritual miracle. Let's hope that there may someday be rifts large enough in both the iron and the bamboo curtains so that the Truth in Christ may find entrance!

By the way, the column, written by Professors E. Fredrich and J. Gerlach of our Wisconsin Lutheran Seminary, is not restricted to citing only men who are in agreement with us in doctrine and practice or in fellowship with us. In their remarks, the writers have the liberty to roam over the entire spectrum of organized Christianity. That fact does not change or modify our answer to the question, What is Biblical?

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

The Northwestern Lutheran

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Volume 59, Number 3

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January 30, 1972

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

Second-class postage paid at Milwaukee, Wisconsin.

Subscription rates, payable in advance: One year, \$2.50; Three years, \$6.50; Five years, \$10.00.

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

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 all items intended for publication to:

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The Northwestern Lutheran
3624 W. North Avenue
Milwaukee, Wisconsin 53208

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Editorials

"Ask Not . . ." Some of the best remembered and most frequently quoted words of the late President John F. Kennedy were incorporated in his inaugural address: "Ask not what your country can do for you, but ask what you can do for your country." Paraphrasing these famous words may be a cheap way of making a point, but the thought they express can be transferred to apply to our relationship with our Synod.

We as individuals have not achieved a state of perfection, nor have the congregations which constitute the Synod. Thus the same attitude which President Kennedy was trying to combat among the citizens of the United States can rear itself in the attitude of individual members and congregations toward the Synod.

The Synod can do a lot. It can supply congregations with pastors and teachers through the Synodical educational institutions. It can open new missions. It can subsidize congregations which cannot support themselves. It can make interest-free or low-interest loans for land and church buildings. These are among the purposes for which it exists.

But it cannot do it by itself. The Synod is, after all, not an elite group of dour executives in Milwaukee who need only be persuaded to unzip their purses. What might erroneously be viewed as Uncle Synod is purely and simply the congregations and individuals who hold membership in it. Obviously, then, it can function only to the degree in which its members, under God, provide the necessary means.

Therefore, to paraphrase President Kennedy's celebrated words, "Ask not. . ."

Emmanuel Frey

Lifelong "Good Tidings" Boyhood Christmases at our house had one embarrassing feature. Sometime while gifts were given out around the tree, grandma would leave the room, return and hand out envelopes to the grandchildren.

Everyone knew what was coming next. It was something like Jacob's giving a coat of many colors to just one of his sons. It was a case of favoritism, pure and simple. The monetary gift in the envelope of her favorite would always be more than the others received. Then she would declare firmly: "He's a good boy!"

At which point you did NOT look up, for fear of seeing the knowing look on your mother's face, or the strangling gestures your sisters were making. You knew that if grandma ever said a thing like that in front of your pals on the playground, it would have finished you off.

The point is: most little boys know they are not "good boys." Self-righteous Phariseism among small boys seems actually quite rare. Boys tend to be nauseated by goody-goodness the likes of a "Little Lord Fauntleroy." Boys quite naturally identify with naughty boys the likes of Tom Sawyer and Huck Finn.

Little folk can have an amazing understanding of the Christmas Eve service. They recite the age-old word of the angel to Joseph, "Thou shalt call His name Jesus, for He shall save His people from their sins," and they know what sins Jesus came to save them from.

Time passes and the years roll by. The toys and trinkets are forgotten. On come adversity, infirmity, and the inevitable end. The only "good tidings" that stay with a sinful man from boyhood are still: "For unto you is born . . . a Savior, which is Christ the Lord."

John Parcher

"Packaged Sentiment" You have heard it on some of the better TV programs: "When you care enough to send the very best. . ." You are reminded that the best way to convey good wishes or a message of sympathy or love is to send one of the sponsor's distinctive greeting cards.

If you search diligently through the card racks, you may find a card that is appropriate and in good taste for a given occasion; but most of the cards are too sweet, too cute, too flippant, too trite, or too cheap. Bad taste and commercialism are designed all over them.

Still, even the best cards are only substitutes. In a feature article "Packaged Sentiment" the former book editing manager of Hallmark writes in *Harper's*: "And what do you say, in a card, in mere words, to a widow whose world has emptied of the life she loved?" In a footnote he answers: "You say, in rhymed verse, that words can't express your sympathy."

If we really want to express sympathy or joy, we should be able to do better than that. We can do better by speaking or writing our own words, that are a part of us and come from our hearts, instead of substituting the recording on card number PS 9815.

We can also do better than that if the sentiment we convey is Christian comfort and joy. God's Word has so many right things to say to that forlorn widow in her bereavement and to that friend in the hospital, or to those whose joy we wish to share. There are no better verses than those taken from Scripture, and no better sentiments than those God has dignified.

"When you care enough to send the very best," try writing your own Christian message.

Carleton Toppe



Studies in God's Word

Meekness, a Fruit of the Spirit

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"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23).  
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In the world around us meekness is often equated with weakness. Natural man sees no virtue at all in taking a back seat and deferring to the interests of others. Rather, the world's hero is the self-made man who despite disadvantages and opposition has forged his way to the top. So committed to self-interest is the world that it has summed up its philosophy by elevating almost to the level of a proof passage the proverbial statement: "The Lord helps those who help themselves."

Scriptural View of Meekness

But is that true? Does the Lord in His kingdom look for such who are bold and self-reliant, who miss no opportunity to advance themselves? One would hardly think so from looking at the membership list in Corinth, for St. Paul tells them: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise" (I Cor. 1:26,27). That picture agrees also with the one Mary draws for us in her *Magnificat* where she glorifies her Savior-God who "hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree" (Luke 1:51,52). Nor would our Lord Himself disagree with that, for He promises His disciples in the Sermon on the Mount: "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5).

Though it is contrary to natural man's idea of what constitutes a healthy, normal outlook on life, yet the attitude for which the Lord looks in His children is humility, lowliness, and meekness. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise" (Ps. 51:17).

Source of Meekness

Since such an attitude of heart is foreign to natural man, where is the child of God to acquire it? St. Paul gives us the answer: *meekness, a fruit of the Spirit*. It is a fruit that is produced when the Holy Spirit teaches us the truth about Him who said: "Take My yoke upon you and learn of Me, for I am meek and lowly in heart."

As a first step toward true meekness the Holy Spirit teaches us that we can do nothing to set things right between us and our Lord, for "all have sinned and come short of the glory of God" (Rom. 3:23). We were lost and condemned creatures. None other than the Son of God had to come down to earth to suffer and die in our stead. Obviously there can be no cause for pride on our part. For the redeemed of God no attitude is realistic other than that which says with the hymnwriter: "Nothing in my hand I bring / Simply to Thy cross I cling."

True meekness, however, not only realizes that it *can* do nothing, but also that it *need* do nothing to safeguard its own interests. "If God be for us," St. Paul says, "who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us *all things*?" (Rom. 8:31,32.) "All things" includes everything, temporal needs as well as

spiritual. The child of God need not be grabbing and grasping, constantly looking out for himself as though he'd lose out if ever he let down his guard.

Result of Meekness

If we could but keep that in mind, now it would cure the troubles and greatly lessen the clashes of personality that so easily develop between us and our fellowmen! For if we analyze the matter closely, it will be seen that the bickering and ill-will that occur on the job, in the home, yes, even in congregational life, almost invariably stem from a lack of humility and meekness.

But you may ask, "What if my brother sins against me? Is that to be tolerated meekly?" There too Scripture has the answer, and again meekness plays its role. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted" (Gal. 6:1). The appeal is to "ye which are spiritual." Those who are led by the Spirit will deal meekly with a weak brother because they realize both what God has done for them in the past and will yet do in providing daily forgiveness for the "sin that doth so easily beset us."

Meekness is truly a priceless virtue, both for him who shows it and for him who receives it. In a real sense, it lies at the core of all Christian living. To the world meekness will still look like weakness, but may God grant us the faith to see it for what it truly is, a precious fruit of the Spirit which makes it possible for Christian brethren to live together in peace and harmony.

Armin Panning

IT SURVIVED THE DEPRESSION —

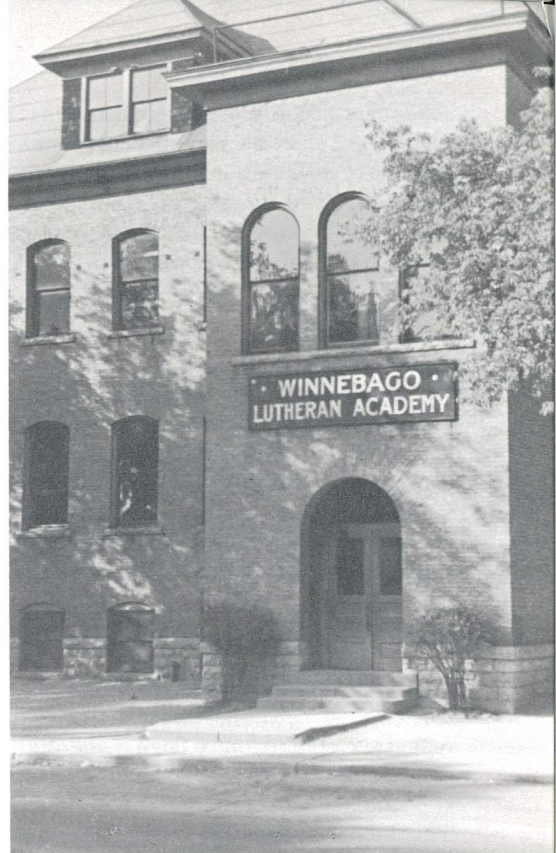
**WINNEBAGO
LUTHERAN
ACADEMY**

In 1925 St. Peter's Congregation of Fond du Lac, Wisconsin, added a ninth grade upon the urging of Mr. E. Jacobs of St. Peter's school, and the Pastors G. E. Bergemann and H. K. Moussa. Mr. Jacobs himself conducted some classes of the new grade and coordinated its studies with the preparatory schools of the Synod. This was the beginning of Winnebago Lutheran Academy. Through the generous gifts of several laymen a classroom was furnished in the newly-completed St. Peter's day school. In addition to Mr. Jacobs, Pastor H. K. Moussa of St. Peter's congregation served as instructor. Mr. S. Bergemann of the grade school faculty was in charge of the music. Members of St. Peter's and of congregations around Fond du Lac were encouraged to send their children to the new school.

In 1926 the Winnebago Lutheran Academy Association was formed. It was composed of individual members of St. Peter's and of congregations in the area. Its purpose was to support this infant high school. When a number of pastors and congregations pledged their aid, the tenth, eleventh, and twelfth grades were added year by year, thus establishing a complete high school by the fall of 1929. As the number of classes increased, rooms were used in the old St. Peter's school as needed.

Early Difficulties

With the death of Pastor H. K. Moussa in 1928 the cause of Christian higher education lost one of its most zealous champions. Pastor Moussa had been called to be the principal pastor of St. Peter's in order to relieve Pastor G. E. Bergemann, who was both a busy and devoted pastor and the Synod's president. Pastor Bergemann had been in the ministry for 37 years at the time. Now the supervision of the school and the congregation was again undertaken by him alone. When Pastor Gerhard Pieper was called in Pastor Moussa's place, he also took an interest in the young school. The stock crash of the very next year affected all



St. Peter's School, former home of Winnebago Academy



The Rev. T. W. Zuberbier principal and choir director



1971 Addition



1955 Building

schools, especially private institutions, and the new academy went through very difficult times, in which its treasurer, Mr. A. Guell, must have really worried from month to month. The interest of a number of laymen and the zeal of the pastors in the area were instruments of God in keeping the infant school alive.

The aim of the Academy from the very beginning was to make it possible for parents to give their children a Christian education grounded in, and permeated by, the Gospel during the dangerous high school years. A Christ-centered education is a treasure for both parents and children. The commercial course was begun in 1933. At present four courses are being offered — the classical, general, commercial, and pre-normal. A listing of all of the teachers who served the Academy over the past 47 years is impossible within the limits of this article.

Emergency Teachers' Course

Of historical interest is the former emergency course for teachers. In 1954 the General Committee for the Synod requested permission to open a one-year emergency teacher training course at the Academy, to be augmented by two summer school sessions at Dr. Martin Luther College. This helped relieve the critical shortage of women teachers for some years. It was continued until 1961. The Synod provided two instructors and paid tuition for students enrolled in the program, as well as its share for the use of the new building.

We now return to the Academy Association begun in 1926. The makeup of the Association was changed in

1954, when 11 congregations signed a new constitution. Over the years the Association has grown to include 21 congregations in the Fond du Lac area, although not all of the surrounding congregations are members. Member congregations each send as representatives three laymen, the pastor, and the male teachers. The board of directors, commonly called the executive board, consists of 15 members. Support comes from member organizations, tuition, and gifts.

In 1955 a new building, costing about \$326,000, was dedicated on East Merrill Avenue. In 1971 an addition was built, including a new library, classroom, music room, a commons, nurse's room, and added athletic facilities. The total cost of this addition and the remodeling was about \$300,000.

The principal of the school since 1957 has been the Rev. T. W. Zuberbier. There are now 14 teachers. The present enrollment is 252. Over a period of years this represents quite a steady, though not a phenomenal, growth. In 1929 the student body numbered 65. The Academy has graduated 1411 students. Over one-eighth of the graduates have at some time in the past served, or are now serving, as pastors, or Christian parish-school or high-school teachers, including the editor of *The Northwestern Lutheran*.

The school lists among its projects a student paper called ECHO, an association publication called ARROW, and an annual called VIKING. A choir and chorus, a forensics club, a band, dramatics, football, baseball, basketball, and track are some of the special activities.

LeRoy G. Ristow

The Arithmetic of Evangelism: 1 Equals 33

All honor, glory, and praise be to our God for the miracle of faith! Through the "foolishness of preaching" He still does marvelous things today.

Pastor Robert Stieve and the members of Faith Lutheran Church of Monroe, Michigan, can testify to the truth of these words. Nine years ago a boy of eight from an unchurched family was taken seriously ill. A member asked the pastor to visit the lad. The pastor talked in simple



Twenty-seven out of thirty-three won for Christ

language to the boy and his parents about the love of Jesus and of how even sickness can work for good. God in His mercy spared the boy's life. First the mother and then the others in the family came to accept Christ by faith. Pastor Stieve reports: "The grateful child and the Heinzerling family told again and again of the love of Jesus until today 33 souls have been won for Christ and His kingdom — six more since the picture was taken." Without a doubt this type of testimony could be repeated many times by other members of the Synod.

Our Wisconsin Evangelical Lutheran Synod placed great emphasis on the work of personal evangelism in its last convention. The two convention essays were on evangelism. All the devotions were conducted by the members of the Synod's Commission on Evangelism. The Synod went on record to encourage personal witnessing and evangelism programs by all of the Synod's congregations. The chairmen of the respective District Commissions on Evangelism are encouraging all congregations to conduct religious surveys of their communities, to train members for lay witnessing, and to provide opportunities for lay witnessing. We pray for many more lay witnesses like the Heinzerlings!

W. Valleskey



On Sunday, September 26, 1971, some 2300 grateful worshipers, members of St. Paul's and St. John's congregations of New Ulm, Minnesota, and of the Dr. Martin Luther College faculty and student body, gathered in two morning services held in the new school gymnasium to dedicate St. Paul's new Memorial Lutheran School. The guest speaker in the morning services was Pastor Harold Wicke of Northwestern Publishing House. In an afternoon service attended by 600 worshipers Pastor Carl Mischke, first vice-president of the Wisconsin Synod, was the guest speaker.

Memorial Lutheran School was built and is operated by St. Paul's Congregation. St. John's, however, which utilizes the school to give its children a Christ-centered education, helps support the school by supplying two teachers and by making monthly payments to cover the cost of educating St. John's children.

The new school building — the fourth in the history of St. Paul's Church — is located in the heart of the city of New Ulm, on a spacious 9-acre plot of ground adjoining the campus of Dr. Martin Luther College. The building is of fireproof construction, being built of concrete, concrete block, and buff face brick. The hillside location permits a first floor which is partially at ground level and partially underground. The kindergarten room, kitchen, large cafeteria mechanical room, lecture room, science room, and a large gymnasium are located on the first floor. The upper level has 16 classrooms, each one containing 900 square feet, a library, teachers' workroom, principal's office, a conference room, and the busi-

MEMORIAL LUTHERAN SCHOOL New Ulm, Minnesota

ness office of the church. All classrooms are carpeted.

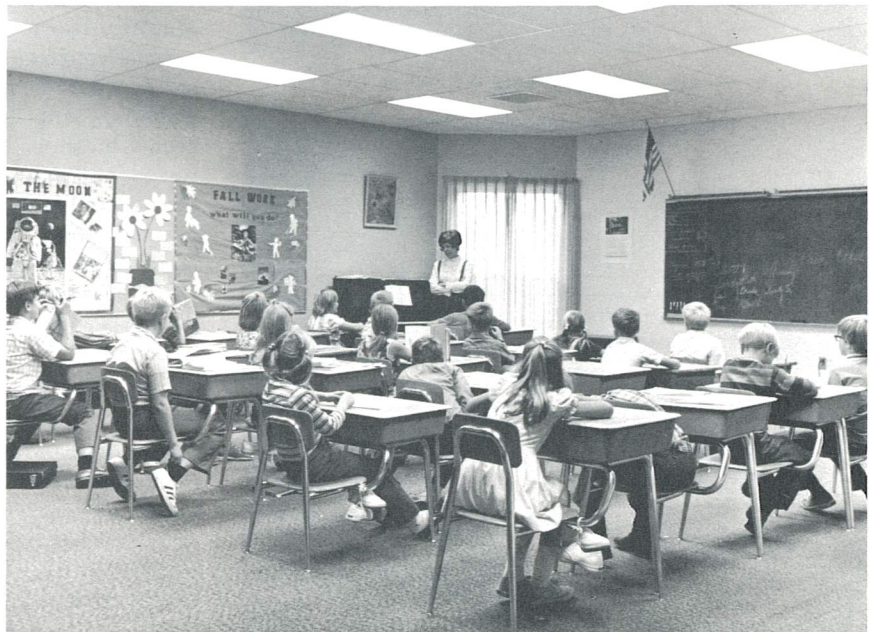
Total cost of the building is \$817,600 — or \$18.95 per square foot. Floor space totals 43,000 square feet. Since certain facilities were added at the request of and for the use of Dr. Martin Luther College's teacher-training course, the cost of these facilities (approximately \$50,000) will be amortized by DMLC.

Enrollment at the school numbers 460 — quite a change from 75, back in 1885, taught by one teacher. Most of the children who attend are members of St. Paul's and St. John's Con-

gregations. A small number of pupils are from families not affiliated with any Wisconsin Synod congregations.

Pastors of St. Paul's Congregation are T. Henning and W. J. Schmidt. F. Nitz is pastor of St. John's. Principal of the school is H. F. Krenz. The faculty numbers 18, of whom four are supervising teachers, furnished by DMLC.

May this new edifice erected to God and to godliness, as Pastor Wicke put it in his dedication sermon, ever remain a workshop of the Holy Ghost where children will grow in knowledge and in grace!



Photos Courtesy of the New Ulm Daily Journal

TWO NEW SCHOOLS IN THE STATE OF WASHINGTON

ST. MATTHEW Lutheran School Spokane, Washington

Pastor: The Rev. John E. Henning
Faculty: Mrs. Stephan Rodmyre



Mrs. Stephan Rodmyre and Pupils



Some things are planned for a long time. This was not the case when St. Matthew of Spokane, Washington, started its new Christian day school.

Organized in 1966, St. Matthew Congregation dedicated its new mission church in the spring of 1970. A year later the congregation's boards of education and of youth took a survey of the members to determine whether they were interested in starting a troop of Lutheran Pioneers and in establishing a Christian day school. Almost all of the members were interested in both. They recognized the need of Christian training for their children.

In the meantime, it was learned that a DMLC graduate would be moving to Spokane in the summer. Seven new families were also accepted into membership. At the end of June, 1971, the voters decided that if the members could finish off the incomplete church basement for a classroom within two weeks and would also pledge over \$2,000 — to be collected by September — to support the school's program, they would assume that there was a genuine desire for a school and would strive to open in September. Time was short, but desks and books were donated by churches in Milwaukee, and the school was opened.

These were large obstacles to be overcome, and there will be more in the future, but opening a Christian school has been a blessing for all members of St. Matthew. In 1972, the 70 communicants will adopt a budget of \$20,000. This is a challenge to their faith, but they look forward to meeting it with the Lord's help.

In the process of starting the school, the members of St. Matthew learned that the Synod's new policy governing mission congregations opening a new school was that the school would be totally the responsibility of the local congregation, with no subsidy from the Synod. This too has been a blessing. They have their school today, not tomorrow — and one that is truly theirs. It is now a matter of their stewardship to support this new endeavor. No tuition is charged, for the members deeply feel that there can be no price attached to the teaching of the Gospel. Otherwise they would have built a private school. Thus the school is supported by the offerings of the whole congregation.

At the end of August, 1971, Mrs. Stephan Rodmyre was called as teacher of grades 1 through 6. The school opened with eight students. One of the parents recently remarked: "Our children have a different spirit since school started." There had to be since the Lord promises rich blessings when His work is done. With a Christian teacher, a daily study of God's Word, and everything taught from a Christian viewpoint, St. Matthew Congregation can look forward to many blessings in the future. Its pastor is the Rev. John E. Henning.

CALVARY
Lutheran School
Bellevue, Washington

Pastor: The Rev. Paul E. Pankow
 Faculty: Mr. Jonathan Schoeneck

The members of Calvary Lutheran Congregation are gratefully aware of the Lord's abundant blessings on their church.

Calvary Lutheran, situated in Bellevue, a suburb of Seattle, Washington, was established as a mission church of the Wisconsin Synod in 1958. Seven years later, in 1965, the congregation was privileged to dedicate its house of worship.

An educational wing was constructed and dedicated in 1969, planned so that it might later be used as a day-school facility. To guide the congregation in its efforts to establish such a school for its children, a committee on education was appointed. After the congregation was able

to declare itself self-supporting in 1970, a survey was conducted which indicated that there was sufficient interest in the congregation to warrant the opening of a school. In the following January the voting members determined to open a Christian day school in the fall of 1971, realizing that Christian education for their children was worth every sacrifice such a school would entail.

A factor which prompted the congregation to venture this bold step was the gift to the congregation of a modern three-bedroom home, which was almost completely paid for. This gift by one of the families of the congregation is now used as a teacherage.

Through the Assignment Committee of the Synod a graduate of Dr. Martin Luther College, Mr. Jonathan Schoeneck, was assigned to Calvary Lutheran School. He was installed as teacher and principal on July 18, 1971. The school opened on August 31 with an enrollment of 16 students, grades 1 through 5.

Though the educational facility must also be used for other parish programs, it was so designed that it provides two classrooms, 31' x 24' in size. The congregation looks now to the Lord for the time when the enrollment will require the use of the second room and the calling of another teacher. It is convinced that the Lord will use this school as an effective tool in the congregation's mission outreach in the community. Calvary of Bellevue, Washington, has 125 communicants and is served by Pastor Paul Pankow.



Calvary Lutheran Church, School in Background



Teacher Jonathan Schoeneck and Pupils

Those Strange Numbers

Imagine calling Sundays by names like Septuagesima, Sexagesima, and Quinquagesima — and then discovering that they are ordinal numbers! We can understand numbers like the Fifth Sunday after Trinity or the Twentieth Sunday after Trinity, but Septuagesima, Sexagesima, and Quinquagesima — that's another story! Perhaps we can't even pronounce them.

But when you know their meaning, the names aren't so far-fetched at all — at least not to such who in their worship are acquainted with the Christian church year. Sep-

tuagesima, which means 70th, Sexagesima, which means 60th, and Quinquagesima, which means 50th, in round numbers mark how many days we must travel before we come to that event on which our entire salvation hinges, the resurrection of Him who laid down His life in payment for our sins. You know, without the resurrection of Christ our faith is vain, we are yet in our sins. So these Sundays before Lent are milestones on the road to the Resurrection. Septuagesima (70), for example, is the number of days from the third Sunday before Lent to the Saturday after Easter. The Church has been walking this road for ages. There have been new blessings whenever she has walked it. Come along in spirit, won't you?

The Connection Between the GOSPEL and

ELECTION

Repeatedly in the experiences of early childhood we have witnessed little boys or little girls who were the happy victims of what we popularly call puppy love. At times these little lovers, especially if they were boys, engraved the name of the fancied one on the palm or the back of the hand. After a short period of time most engravers were very happy that the image was drawn with pencil lead or washable ink and not with a sailor's indigo tattoo.

Isaiah led by God's wonderful Spirit of inspiration tells of One who loved us before we were even in grade school, yes, who loved us in a very personal way before He even created the heavens and the earth. In Isaiah 49:16, the Prophet declares about Zion, the blessed members of God's family, "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." This personal love for each one of us who will share the rooms of heaven with our oldest Brother and Savior is a love which outlasts any indigo tattoo. In the verse previous to the above quotation, our God comfortingly assures us, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." The doctrine of God's eternal Election is really Gospel, encouraging good tidings.

Servants of the Word should not spoil its tremendous comfort by striving to pose and to answer questions which God has not even suggested in His Word, and which will no longer be riddles when we shall know God as He knows us (I Cor. 13:12). On the other hand, faithful heralds should repeatedly announce the comforting earmarks of Election revealed by God in Holy Writ.

The good news that God has selected us to be His very own speaks to us of an eternal love on God's part. St. Paul tells us in Ephesians 1:4, "Accordingly as He hath chosen us in Him (in Christ) before the foundation of the world." This love also stretches forward into endless day on the other side of the great resurrection. The same divinely inspired author says in Romans, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren."

This Gospel of our Election is news of an undeserved love. Never let any church father of old or any Lutheran teacher of more recent times tell you that God in His omniscience chose you and me because we would be less opposed to the strange sound of the Gospel, because in some way we would be more noble souls. In Ephesians, chapter

one, and in Romans, chapter eight, yes, in all the passages that comfort us with God's eternal Election, the Spirit-given Word never once places the cause for our Election in anything that we would be or in anything that we would have done.

From Scripture we can readily see why our Election is not a matter of credit on our part. God's Word many, many times tells us that there is no difference, that all men are dead in trespasses and sins. The Psalmist declares, "None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth for ever." Our redemption — the world's redemption — is totally the work of our wonderful Brother, the God-man Christ Jesus. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." In the Election chapter of Ephesians we hear: "In whom (in Christ) we have redemption through His blood, the forgiveness of sins, according to the riches of His grace."

Could it be, however, that the omniscient God did note a little difference between us and the unbelieving rejectors of God's wondrous grace in Christ when it comes to the size or to the shape of our resistance to the Gospel? This assumption is wholly contrary to God's Word. Natural man can only reject the Gospel; faith in Christ is a marvelous work of God's Spirit through the Means of Grace. "Even when we were dead in sins, God hath quickened us together with Christ — by grace ye are saved." In I Corinthians the same writer says, "No man can say that Jesus is the Lord, but by the Holy Ghost."

No, the omniscient God did not state anything like this in the eternal council chambers of heaven: "Just look at that future man, at that future woman, at that future child! Note their better attitude towards our message in Christ Jesus." God's Word shows that when God elected us in eternity it was in His grace, in His Son, according to His good pleasure, without seeing anything good in us. The Lord thereby instructed His Holy Spirit, "This means that in the course of their earthly lives You will bring them to faith; You will strengthen them in faith; and You will keep them in the true faith until the day of their heavenly homecoming." But let God's most wonderful Word give us this comfort directly from the pertinent passage in Romans: "Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified."

"Oh, Lord, why did You choose me on the basis of Your world-embracing redemption in Christ? Lord, why did You so graciously give Your Holy Ghost the task of bringing and of keeping helpless, rebellious me in the true faith in Christ?" "My child, just permit Me to tell you now while you are still in this life that 'this is according to the good pleasure of My will' (Eph. 1:5)."

No wonder the better than indigo tattoo of my image on God's hand cannot be erased! No wonder that the gates of hell cannot prevail against the Church, the sum total of God's elected children! No wonder that the Good Shep-

herd quietly says to me in His New Testament Word, "No one shall pluck you out of My hand."

What shall we say to this comforting doctrine, to this most wonderful Gospel (good tidings) message? Let God's Word speak for us in the Romans' Election chapter: "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Pastor K. A. Gurgel
St. Peter's Lutheran Church, Fond du Lac, Wisconsin



"In Christ"?

It Means Hope

Hope? Who can have hope in this hopeless age? Ours is a hopeless generation. This is the pitiful dirge one reads in the press and sees in today's movies. Almost all of the latter, as well as most "soap operas" over TV, present the viewer with hopelessly muddled messes. That's all one hears in most rock and roll songs, too, such as, "Is That All There Is?" — meaning, nothing!

Hopelessness

This hopeless view of life is echoed and reechoed by millions who are fed up with what they call the useless, monotonous, purposeless routine of living. Work, eat, sleep — work, eat, sleep — why? To buy that new car? It won't stay new very long. To snatch a few pleasures? They will soon grow stale. To raise a family? For what? What sense is there in bringing children into a world that is about to burn itself up in the fires of its own hate? Or to see them grow up into young men and women who are, as Walter Lippmann observed, "world weary at twenty-two; who have three sneers for everything, and three cheers for nothing"?

"In Christ" — Hope!

Thank God, we who are "in Christ" do not share this hopelessness, which can only end in despair. Life for us is not meaningless, but meaningful, not purposeless, but purposeful, not ending in nothingness, but in immortality and glory. We know this, because Christ Himself has promised us: "Because I live, you shall live also." This life is a stepping stone to eternal life, our real destiny as the redeemed children of God.

No doubt this is what Paul had in mind when he wrote in Colossians 1:27: "Christ in you, the *Hope of glory*." I like the way Taylor puts these two verses, 26 and 27, in

his paraphrase, called "Living Letters," now a part of his entire finished Bible, called "The Living Bible." "For He had a secret for centuries and generations past, but now at last it has pleased Him to tell it to those who love Him and live for Him . . . and *this is the secret*; that *Christ in your hearts* is your only hope of glory."

Luther, like Paul, knew this secret, and so he was full of hope. He proclaimed it not only from his pulpit, but, where it really counted, at the casket of his lovely daughter, Magdalene. His eyes glazed with tears, his heart breaking, he could still say: "You dear one, how well it is with you! You shall rise and shine like a star, yes, like the sun." Then to those who stood near him he said quietly, "You should be pleased. I have sent a saint to heaven." After returning from the funeral, this great man of God mused, "We Christians have nothing to complain of. *We are more sure* of eternal life than anything else. For God, who has promised it to us for His dear Son's sake, can never lie."

"More sure of eternal life than anything else, for God who has promised it can never lie." That is our radiant hope, the hope of all who are "in Christ." How then can we be hopeless? How can we ever loose heart? Rather with Paul we must say, no matter what happens to us: "These troubles and sufferings of ours are, after all, quite small, and won't last very long. . . . They will result in God's richest blessing upon us forever and ever. So we do not look at what we can see down here, the troubles all around us, but we look forward to the joys in heaven which we have not yet seen. The troubles will soon go away, but the joys to come will last forever" (II Cor. 4:17-18, Taylor).

Kenneth W. Vertz

Looking at the Religious World

INFORMATION AND INSIGHT

The Jerusalem-Jericho Road Today

Stephen Rudy of Heidelberg College in a psychology experiment recently tested the Bible's "Good Samaritan" story in a modern setting. At four different locations on campus and in town he planted a friend in simulated "trouble" situations, lying in a doorway on a downtown street, slumped over a table in a campus snack bar, sprawled along and in a gutter. Reactions of passersby were observed for an hour.

Of 236 such persons almost 100 so "passed by" that they did not even seem to see any trouble. Even more stopped, stared, and then hurried along, some muttering about drunks and police. Only 10 offered assistance. Neither college students nor townspeople, neither men nor women as a group merited a "Good Samaritan" classification.

It was on March 13, 1964, in New York that Kitty Genovese was stalked, stabbed, murdered, and molested by a necrophiliac. At least 38 people are known to have witnessed some part of Kitty's final ordeal without bestirring themselves to help or call the police. For a brief time Kitty's story rivaled the big city's blackout as the most popular sermon illustration of the day. Now she is forgotten.

The date and the place vary but man gets no better at answering the question, "Who is my neighbor?" On the road from Jerusalem to Jericho in 29 A.D. only one man in three was the Good Samaritan. At Heidelberg and Tiffin in 1971 it was one in 25 and in New York in 1964, none in 38 or more.

What this world still needs above all else is the voice of Christ and His Church and His teachers and preach-

ers explaining patiently and insistently who the neighbor is and proclaiming the Gospel of forgiveness that makes love for that neighbor possible and inevitable.

Victory in the East

Two reports from the East, standing almost side by side in recent religious periodicals, add up to an impressive demonstration of the old but always new power of Word and Spirit.

In one item Rev. Williams, a former aide to Martin Luther King, told of experiences in his fall visit to China. When he asked comrades what Mao advocated that Jesus did not, then, as he relates, "they told me that since the land reform program and the redistribution of wealth, the peasants feel that Mao has given them in this life what God promised in the next."

A Dutch journalist, Jan Capleven, reports on Communist prisoners in Indonesia who were in 1969 classified as the most hardened cases by the government and were then segregated on Devil's Island in East Indonesia. A nearby church looked upon them as a spiritual responsibility and in 1970 Chaplain Mathalula baptized more than 1500 of them.

Communism offers the masses land and bread and creed for this life. Observing it engulf one section of the globe after the other, some regard it as the irresistible and invincible power that spells the doom of Christianity. Things are not always what they seem. Christ's kingdom is not of this earth. When a group of His believers remember this truth and their task, when they rely on His Means and Spirit, then Gospel victories are won in the East as in the West, even in the shadow of Marx and Mao.

Evangelism in Chile

A popular book describes the coming revolution as one *Without Marx or Jesus*. Something of the very opposite is projected for one area of South America this coming April.

In southern Chile, populated by four million people, 150 evangelical pastors have made plans for an Evangelism-in-Depth program in which an estimated 1000 Protestant churches are expected to participate. The program's advisor, the Rev. Rafael Baltadana, hopes that all of Chile will be covered by the evangelism drive within three or four years.

It is reported that the country's officials appear willing to allow the movement and that President Allende, an avowed Marxist, has declared that his government will respect and defend the principle of freedom of religion.

Whatever misgivings we may have about Communist declarations on freedom and religion and about interdenominational evangelism programs, we hope that there will be many in Chile led to their Savior Jesus.

Disestablishment by 1992

In Sweden religious and government circles are presently discussing a timetable for the final solution of church-state relationship questions. Since the Reformation Lutheranism has been Sweden's official religion. The plan under consideration envisions a period of 20 years to sever completely all church-state ties.

In 1976 a free church would be established and the state would assume civil registration duties now carried out by the church. During the next five years the church would retain taxation rights but relinquish administrative control of funeral matters.

The state would keep its present right to appoint bishops and certain pastors.

For 10 years after 1982 the state would continue a financial relationship with the church and only in 1992 would the church stand on its own fiscal feet. But even at that late date, some observers warn, the church would not be able to discharge all of its present international obligations.

Ties between church and state may begin as slim silken cords but can grow into Gordian knots. As we wish Sweden well in its long task of disestablishment, we will be determined to avoid anything that in any way tends in the direction of establishment.

Puzzling Statistic

Area evaluation of last summer's Graham crusade in Oakland includes some findings that are old-hat, others timely and predictable, and one that is puzzling.

Local ministers, as have others before them, noted that very few of the people referred to them in the "un-churched" category were responsive to invitations to attend their churches.

About three-fourths of the 367,200 who attended the Oakland meetings were young people. This youth interest in religion is a commendable characteristic of our times.

What is difficult to understand and explain is the report that about one-third of the 21,670 who registered "decisions for Christ" gave false names or addresses.

Silver and Gold

James Gollin in his new book *Worldly Goods* sets his estimate of the financial worth of the Roman Church in the United States at \$34.2 billion. The figure is and must remain an estimate. Roman prelates still follow the old tradition of not issuing public financial statements on the assets and income of their giant institution, notwithstanding determined efforts to obtain tax support for their school system.

E. C. Fredrich

CENTENNIAL AT WONEWOC, WISCONSIN

St. Paul Ev. Lutheran Church of Wonewoc, Wisconsin, observed the centennial of its organization on October 10, 17, and 31, 1971. Guest speaker for the confirmation reunion service on October 10 was Pastor Arthur J. Mittelstaedt of Mequon, Wisconsin, a son of the congregation. The centennial itself was celebrated in two services on October 17, in which another son of the congregation, Pastor Karl Gurgel of Fond du Lac, Wisconsin, spoke in the morning service, and Pastor W. E. Schulz, Renville, Minnesota, a former pastor, gave the sermon in the afternoon. A Reformation song service was held on the afternoon of October 31 in which choirs from sister congregations in Hillsboro and Baraboo joined with the local choir. The mass-choir was directed by Mr. James Raabe, principal of St. Paul's School. The guest speaker was Pastor Wayne Schulz of Aberdeen, South Dakota.

St. Paul's Congregation was organized on January 8, 1871, in a meeting held in the home of Mr. Henry Talg. Twenty-one voting members were present. The first resident pastor, the

Rev. Christian Sauer, also served as teacher in the Christian day school when that was started in 1880. The school building now in use, consisting of four classrooms and a gymnasium, was dedicated on May 2, 1971. The school enrollment at present is 148. The staff includes five teachers: Mr. James Raabe, Mr. Dennis Steinbrenner, Miss Judy Noeldner, Miss Carol Frick, and Mrs. M. J. Nommensen.

The present church building was dedicated on November 26, 1911. In preparation for the centennial, the church was redecorated, new lighting and heating systems were installed, and both towers repainted. Throughout its history the congregation has been served by pastors and teachers of the Wisconsin Ev. Lutheran Synod, although it officially became a member of the Synod only as of July 29, 1969.

St. Paul's of Wonewoc numbers 1,025 souls at the time of its centennial. May the Lord of the Church continue to shower His blessings on this congregation in the years that lie ahead!

Pastor T. H. Kuske

ADDRESS CHANGES IN ASIA

HONG KONG

Pastors

Chu, Stephen
71 Yuet Wah Street, 9/F1
Kwun Tong
Kowloon, Hong Kong

Seim, Kenneth
16C Broadway 9/F1
Mei Foo Sun Chuen
Lai Chi Kok
Kowloon, Hong Kong

Teachers

Festerling, Linda
50 Yuet Wah St., 3/F1
Kwun Tong
Kowloon, Hong Kong

Festerling, Lois
50 Yuet Wah St., 3/F1
Kwun Tong
Kowloon, Hong Kong

TAIWAN

Pastors

Cheung, Victor
Po Yuan Village
Yung Lok Chuen
972 Fan Jen Road
Changhua, Taiwan 516

Lee, Timothy
146 Tsin Chiang St.
Taipei, Taiwan 107

INDIA

T. Paul Mitra
Dr. (Smt) Sugunam Paul Mitra
No. C-174, Ashoknagar, 12th Ave.
Kodambakkam Pudoor Part I Scheme
Madras — 33
India

The above addresses replace those previously given in the December 5, 1971, issue of *The Northwestern Lutheran*. These corrections must also be inserted in the *1972 Yearbook* on page 39. The address of Pastor and Dr. Mitra was inadvertently omitted in both publications.

CONCERTS NORTHWESTERN COLLEGE Watertown, Wisconsin

Feb. 13: 4:00 p.m. Pop Concert New Gym
Mar. 19: 8:00 p.m. Easter Concert Auditorium
Apr. 30: 8:00 p.m. Spring Concert Auditorium
May 31: 7:30 p.m. Commencement Concert Gym

New AUDIO-VISUAL MATERIALS

Order from: Audio-Visual Aids
3512 W. North Ave.
Milwaukee, Wis. 53208

FILMSTRIPS

SEARCH FOR NOAH'S ARK

(FS-52 [1 & 2] -SNA)

1 hr. (30 min. each filmstrip) cl. cassette
A two-part filmstrip. Most of the pictures are from the 1965, 1969, and 1970 expeditions to Mt. Ararat in Turkey. The package includes two filmstrips, cassette, and script. Produced by Bible-Science Association, Inc. (1971)

LIKE A CHAMPION (FS-339-LAC)

This Concordia filmstrip effectively and vividly depicts the total dedication of athletes who strive to win a perishable trophy and to enjoy the moment of victory. Obviously, the same dedication must be applied to our entire Christian life as we strive to attain the crown of righteousness. We must, however, disagree with the exegesis presented in the filmstrip to the effect that the Apostle Paul is "talking primarily about our race around the world to get the Gospel to every creature, not primarily of our race to get to heaven," for Paul uses the illustration from the Olympic games and his own missionary work, as well as the negative example of Israel's disobedience, to support the point: "So run that ye may obtain." If one guards against this admittedly surprising exegesis and does not use the first reason suggested in the supplementary Responsive Prayer for being a missionary, then the total dedication expressed by the skater in this filmstrip can move the viewer to pray the Holy Spirit to grant him the spirit of dedication needed to attain the imperishable crown. — The filmstrip comes with Guide and 33-1/3 r.p.m. record.f

FAMILY LIFE IN MODERN AFRICA

"Family Life in Modern Africa" is a series of three full-color 35mm. filmstrips with narration, sound effects, and authentic African folk and cultural music on accompanying 12-inch, 33-1/3 r.p.m. records. Family Films produced these filmstrips for boys and girls from 6-12, but they present the story of life in Africa in such a manner that teenagers and adults will also find them interesting.

FAMILY LIFE IN VILLAGE AFRICA

(FS-336-FLVA)

"Family Life in Village Africa" reveals that Africans have hopes and dreams similar to those Americans have. It notes that 66% still follow the old African faiths, 23% are Mohammedan, 8% Roman Catholic, and 3% other. In the light of these statistics we feel that question 5 in the "Suggested Discussion Questions": "How do you think God can help this situation?" namely, that only half the village people are literate, is out of place. These people above all need the Gospel of Jesus Christ, the only power unto salvation.

FAMILY LIFE IN CITY AFRICA

(FS-337-FLCA)

This filmstrip presents a concise and interesting portrait of modern Africa. Advance preparation is needed to present this filmstrip, since the preliminary guide questions imply that God planned for racial differences.

FAMILY LIFE IN THE AFRICAN

COPPERBELT (FS-338-FLAC)

This filmstrip is of special interest to members of our Synod because it concerns itself with life in Zambia where our church is active in carrying on mission work.

MY NAME IS LOT LUBABA (FS-49-NLL)

25 min. cl. 7-1/2 ips tape

The life story of a student at the Seminary of the Lutheran Church of Central Africa. Told in the first person, with language simple enough for children, but so moving that adults will rejoice in the fruits of our mission work in Africa. Produced by Audio-Visual Aids. (1972)

NEW W.E.L.S. CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Arizona	Sun City
Arkansas	Little Rock*
California	Alameda County*
	Novato (Marin County)*
	Pasadena
	Victorville*
Florida	West Palm Beach*
Georgia	Atlanta
Illinois	Jacksonville
	Rockford
Indiana	South Bend
Michigan	Grand Blanc
	Indian River*
	Marquette*
	Midland
	Taylor Twp.*
Minnesota	Eagan Twp.*
	Granite Falls
	Inver Grove Heights
Missouri	Harrisonville
Montana	Bozeman
Nevada	Las Vegas
New Jersey	Bergen County*
New York	Albany/Schenectady*
North Dakota	Jamestown*
Ohio	Cincinnati
Oklahoma	Tulsa
Oregon	Bend
	Corvallis*
Pennsylvania	Pittsburgh
South Carolina	Columbia
South Dakota	Yankton*
Tennessee	Nashville
Texas	Clear Lake City
	Lubbock*
	Mercedes*
Utah	Salt Lake City
Wisconsin	Hubertus
	River Falls*
	Stevens Point

*Denotes exploratory services.

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

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

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

NAMES REQUESTED

CHICAGO, ILLINOIS

If you are a member of the Wisconsin Evangelical Lutheran Synod or the Evangelical Lutheran Synod and know of families or friends in those synods who have moved into Chicago proper, please forward their names and addresses to:

Chicago Area Mission Effort
5 Michael Road
Park Forest, Illinois 60466

LEXINGTON, KENTUCKY

All persons interested in information concerning the possibility of WELS services in the Lexington area are asked to contact the following:

Mr. and Mrs. Felix Wright
129 Lana Lane
Winchester, Kentucky 40391

EXPLORATORY SERVICES

ALBANY-SCHENECTADY-TROY, NEW YORK

Mission exploratory services are now being conducted in the Capital District of New York State, midway between the three large population centers. If you know of people who might be interested, please contact the undersigned.

Pastor Paul Kelm
618 East New Lenox Road
Pittsfield, MA 01201

TIME AND PLACE OF SERVICE

ROCKFORD, ILLINOIS

Peace Ev. Lutheran Church; our new WELS mission in the greater Rockford, Illinois, area is meeting presently in the Harlem Boy's Club, Elm at Evans, in North Park, Illinois. Worship services are held each Sunday at 9:00 A.M., with Sunday school at 8:00 A.M. Please send names of prospects to Pastor K. A. Gast, 1651 Cedardale Drive, Belvidere, Illinois, or phone (815) 547-8661.

FT. CAMPBELL, KENTUCKY

Regular services are being held at Ft. Campbell, Ky., the first Sunday of each month at 5:30 P.M. in Chapel No. 8, on Indiana Avenue, between 26th and 27th. Visitors should enter Gate No. 4 off Hghy. 41A to Indiana Avenue and turn right. Send names of WELS Lutherans near Ft. Campbell, Ky., to Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075.

MEMPHIS AND MILLINGTON NAVAL AIR STATION

WELS personnel are now being served on a monthly basis at Memphis and Millington Naval Air Station, by Pastor Richard Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075. Names of WELS Lutherans anywhere near Memphis or Millington should be sent to the above.

MISHAWAKA-SOUTH BEND-ELKHART, INDIANA

Peace Ev. Lutheran Church, a new congregation of the Wisconsin Synod in the Mishawaka, South Bend, and Elkhart area, is now holding services at 8 A.M. in the Mishawaka, Indiana, Y.M.C.A. at 426 Lincoln Way E. For local information call 291-6989. All inquiries and information about prospective members should be sent to:

Pastor John M. Graf
Rt. 1
Sturgis, Michigan 49091

FT. WORTH, TEXAS

Immanuel Ev. Lutheran Church of Ft. Worth is now meeting at 5247 Davis Boulevard, Ft. Worth, Texas 76118. Worship services are conducted at 10:30 a.m. and Sunday school at 9:30 a.m.

Pastor Myrl Wagenknecht
937 Brown Trail
Bedford, Texas 76021
Tel.: 871-268-0286

CHANGE OF ADDRESS

Changes of Address are to be submitted through the District president in whose District the respective pastor or male teacher is residing.

Pastors

Barenz, Norman J.
415 W. Capitol Dr.
Hartland, WI 53029

Lemke, Arnold E.
3817 Williston Rd.
Minnetonka, MN



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NORTHWESTERN PUBLISHING HOUSE
Milwaukee, Wis. 53208

CALENDAR OF CONFERENCES ARIZONA-CALIFORNIA

BLACK CANYON DELEGATE CONFERENCE

Date: Feb. 1-2, 1972; 10 a.m. Communion service.

Place: Resurrection, Phoenix, AZ (Wm. Bein, host pastor).

Preacher: D. Pautz.

Agenda: Elections; Who was Luke? S. Degner; Doctrine of Angels, K. Mahnke; Seventh-Day Adventists and a Practical Study of Third Commandment, D. Gray.

Note: Please send excuses to host pastor.
D. Gray, Secretary

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: Feb. 8, 1972; 10:30 a.m. (CST) Communion service (Zion Lutheran Church).

Place: Northwestern Lutheran Academy, Moberg, SD.

Agenda: The Apology of the Augsburg Confession, Article V, D. Shook.

D. A. Hayes, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: Feb. 1, 1972; 9:30 a.m.

Place: St. Peter Lutheran, St. Peter, MN

Preacher: A. Martens (E. Peterson, alternate).

Agenda: Exegesis of II Timothy 1, P. Hanke; Exegesis of II Timothy 2, D. Lindloff; Isagogical Study of Romans, M. Birkholz.

R. G. Luebchow, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 8, 1972; 9 a.m. to 5:00 p.m.

Place: St. John's, Redwood Falls, MN (E. O. Schulz, host pastor).

Preacher: W. Olson (O. Engel, alternate).

Agenda: Exegesis of Genesis 3:15-24, A. Jannusch; Exegesis of I Timothy 1:12-20, L. Hohenstein; Discussion of the Position Papers of the Federation for Authentic Lutheranism, W. E. Schulz.

Note: Please send all excuses to the host pastor.

A. P. Jannusch, Secretary

CROW RIVER WINTER PASTORAL CONFERENCE

Date: Feb. 9, 1972; 10 a.m. Communion service.
Place: Grace, Hutchinson, MN (440 5th Ave. S.W.).

Agenda: Responsibilities of Christian People Toward Kingdom Workers (Table of Duties Sec. II), M. J. Lenz.

N. C. Kuske, Secretary

NEBRASKA

ROSEBUD DELEGATE CONFERENCE

Date: February 1-2, 1972; 10 a.m. CDT.

Place: Grace, Burke, SD (R. Vomhof, host pastor).

Preacher: R. Vomhof (R. Tischer, alternate).

Agenda: Church Discipline — Doctrine and Practice in Our Midst, Mr. Neal Larson; Christian Guidelines in the Matters of Abortion and Birth Control in the Light of Present Trends, R. Kuckhahn; Should the Church Take a Stand on Matters of Personal Dress and Appearance, D. Meyer.

All requesting overnight lodging, please notify the host pastor well in advance (Box 252, Burke, SD, 57532).

N. T. Paul, Secretary

SOUTHERN DELEGATE CONFERENCE

Date: Feb. 8, 1972, 10 a.m. to Feb. 9, 1972, 4 p.m.

Place: St. Mark's, Lincoln, NE; K. Bode, host pastor.

Preacher: P. Knickelbein (C. Westhoff, alternate).

Agenda: Article V of the Augsburg Confession, P. Zarlring; The Proper Relationship between Pastor and People as Set Forth in the Bible, C. Koopman; A Scriptural Study of the Degrees of Glory and Damnation, C. Flunker; What and When Is Sheep-stealing? K. Bode.

Note: Please announce to the host pastor in sufficient time.

K. Bode, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 1, 1972; 9 a.m. Communion service.

Place: St. Luke's, Little Chute, WI; R. Ehlke, host pastor.

Preacher: O. Henning (J. Kingsbury, alternate).

Agenda: Exegesis of James 3, C. Schlei (alt. James 4, A. Schabow); Preaching on the Gospel for Advent 4, A. Hertler (alt. Advent 2, F. Brant); The Prophet Malachi, O. Henning; Concordia Triglotta History, Ch. 22, H. Bergholz (alt. Ch. 23, H. Warnke); Committee Report on Liturgical Supplement, R. Zimmermann, R. Muetzel, A. Wood.

W. Gaulke, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: Feb. 7, 1972; 9 a.m. Communion service.

Place: St. John's, Two Rivers, WI.

Preacher: A. Schmeling (A. Stuebs, alternate).

Agenda: Exegesis of Hebrews 6, W. Geiger; Sermon Study, W. Loescher; The Status in the Church of Those Unscripturally Divorced, G. Unke; The Pastor as an Example for the Congregation, A. Stuebs.

P. J. Damrow, Secretary

WINNEBAGO CONFERENCE

Date: Feb. 7, 1972; 9 a.m. Communion service.

Place: Grace, Oshkosh, WI (C. Koepsell, host pastor).

Preacher: P. Kolander (H. Kaiser, alternate).

Agenda: Philippians 4, J. Baumgart; The Call, W. Hoepner; Introduction to the Catechism, G. Schaefer.

P. H. Kolander, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: Feb. 17-18, 1972.

Place: Good Shepherd Lutheran School, 1337 S. 100th St., West Allis, WI

Agenda: Thursday, Feb. 17:

9:00 Opening Devotion, Pastor R. Cox

9:30 The New Morality, Prof. Joel Gerlach

10:45 Discussion of Prof. Gerlach's Essay

1:00 Devotion held in each Workshop

1:10 Workshops

3:30 Closing Devotion

Friday, Feb. 18:

9:00 Opening Devotion held in each Workshop

9:10 Workshops

1:00 Devotion

1:10 Workshops

2:30 Business Meeting and Elections

3:15 Closing Devotion

Ruth E. Arndt, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 8, 1972; 9 a.m.

Place: Peace, Sun Prairie, WI

Preacher: W. E. Schneider (W. A. Schumann Jr., alternate).

Agenda: Why did Jesus Speak in Parables? (Mark 4: 1-20), F. Bartling; A Discussion of the Funeral Service.

R. Ehlert, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: Feb. 8, 1972; 9:30 a.m.

Place: St. John's, Kendall, WI; J. Schneider, host pastor.

Preacher: P. Geiger (E. Breiling, alternate).

Agenda: Galatians 3, F. Werner; Zechariah, R. Siegler; Overpopulation in the Light of Scripture, O. Heier.

Note: Please bring catechisms.

T. Kuske, Secretary

THE WELS FOUNDATION

was created to help you serve the Lord's work financially, through your

Gifts of cash or other assets

Bequests in your will

Assignment of insurance

Life Annuities

For information or help write:

Wisconsin Ev. Lutheran

Synod Foundations, Inc.

3512 West North Avenue

Milwaukee, Wis. 53208

SAMPLE FORM

I bequeath to the WELS Foundation, Inc., Milwaukee, Wisconsin, the sum of

..... (\$

(In the case of property, a description should follow.)

Treasurer's Report

1971 PRE-BUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended Nov. 30, 1971

	Subscription Amount for 1971	11/12 of Annual Subscription	Subscription and Pension Offerings	Percent of Subscription
Arizona-California	\$ 177,832	\$ 163,013	\$ 160,865	98.7
Dakota-Montana	170,495	156,287	150,976	96.6
Michigan	851,976	780,978	756,906	96.9
Minnesota	880,801	807,401	779,801	96.6
Nebraska	153,523	140,730	144,528	102.7
Northern Wisconsin	975,730	894,419	818,698	91.5
Pacific-Northwest	54,142	49,630	44,349	89.4
Southeastern Wisconsin	1,222,403	1,120,536	1,015,996	90.7
Western Wisconsin	1,052,686	964,962	935,986	97.0
Total — 1971	\$5,539,588(A)	\$5,077,956	\$4,808,105	94.7
Total — 1970	\$5,330,704	\$4,886,479	\$4,602,698	94.2

Note (A) — The subscription amount for 1971 has been decreased \$11,421.00 to include all revisions received by the Stewardship Department as of September 30, 1971.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Nov. 30, 1971 with comparative figures for 1970

	Twelve months ended Nov. 30		Increase or Decrease*	
	1971	1970	Amount	Percent
Income				
Pre-Budget Subscription Offerings	\$5,466,800	\$5,270,865	\$195,935	3.7
Gifts and Memorials	56,598	64,961	8,363*	12.9*
Pension Plan Contributions	92,768	99,682	6,914*	6.9*
Bequest	—	6,894	6,894*	
Distribution of Trust Fund Income	33,158	—	33,158	
Income from NWPB	6,562	16,562	10,000*	60.4*
Other Income	57	4,318	4,261*	98.7*
Total Income	\$5,655,943	\$5,463,282	\$192,661	3.5
Expenditures				
Worker Training — Expenses	\$3,172,403	\$2,967,936	\$204,467	6.9
Worker Training — Income	1,368,879	1,385,620	16,741*	
Worker Training — Net	1,803,524	1,582,316	221,208	14.0
Home Missions	1,165,116	1,128,484	36,632	3.2
World Missions	878,944	762,667	116,277	15.2
Benevolences	759,248	758,363	885	.1
Administration and Services	401,929	287,942	113,987	39.6
Total Operations	\$5,008,761	\$4,519,772	\$488,989	10.8
Appropriations	861,331	740,243	121,088	16.4
Total Expenditures	\$5,870,092	\$5,260,015	\$610,077	11.6
Operating Gain	—	203,267		
Operating Deficit**	\$ 214,149**	—		

Norris Koopmann, Treasurer & Controller
3512 W. North Ave.
Milwaukee, Wis. 53208

APPOINTMENT

Pastor Reinhart Kom as Visiting Elder of the Chicago Conference of the Southeastern Wisconsin District.
Adolph C. Buenger, President

NOTICE!

Pastor Karl Otto — 392-16-6370
Civilian Chaplain in Southeast Asia
Saigon, Vietnam
Servicemen may phone Saigon PTT
22429 or visit Chaplain Otto at 329
Vo Tanh, Saigon.
Mailing address:
WELS Box 56, APO SF 96243

INSTALLATIONS

The following installations were authorized by the respective District presidents.

Pastors

Barenz, Norman J., as pastor of Zion, Hartland, WI, on Dec. 12, 1971, by D. Kolander (SE-W).
Miller, Frank A., as pastor of Calvary, Glenwood, MN, on Dec. 19, 1971, by M. Bradtke, and as pastor of St. Paul's, Alexandria, MN, by R. Winters on the same date (Minn.).

Teacher

Graf, Gary F., as principal at Faith, Fond du Lac, WI, on Dec. 19, 1971, by M. Janke (NW).

RESULT OF COLLOQUY

In a colloquy conducted in Milwaukee on Dec. 1, 1971, Pastor William H. Allwardt of Wolseley, Sask., Canada, formerly LC-MS, was found to be in agreement in doctrine and practice with the Wisconsin Evangelical Lutheran Synod and is herewith recommended for membership.

Second Vice-President Manfred J. Lenz
District President Arthur P. C. Kell
Professor Armin W. Schuetze

NOMINATIONS — DMLC

The following have been nominated by members of the Synod to augment a previous list of candidates for a man qualified to teach science, with emphasis on biology, at Dr. Martin Luther College:

Mr. Robert Adickes, Lake Mills, WI
Mr. Glen Bode, Lake Mills, WI
Prof. Paul Boehlke, Watertown, WI
Mr. Herbert Grams, Onalaska, WI
Mr. David Halldin, Omaha, NE
Mr. Gilbert Krahn, Antioch, IL
Mr. Dennis Oldenburg, Appleton, WI
Prof. T.A. Pelzl, Moberidge, SD
LTC J.J. Runquist, APO, New York, NY
Mr. Craig Schwartz, Eau Claire, WI
Mr. James H. Wandersee, Greenfield, WI
Mr. Paul Willems, Kewaunee, WI
Mr. Gerald Zuhlke, Prairie du Sac, WI

The Dr. Martin Luther College Board of Control plans to meet at the college at New Ulm, MN, on February 7, 1972, at 10 A.M. to call a man in the field of science. Any correspondence concerning these candidates should be in the hands of the undersigned by February 7, 1972.

Gerhard C. Bauer, Secretary
DMLC Board of Control
8730 Nicollet Ave.
Bloomington, MN 55420