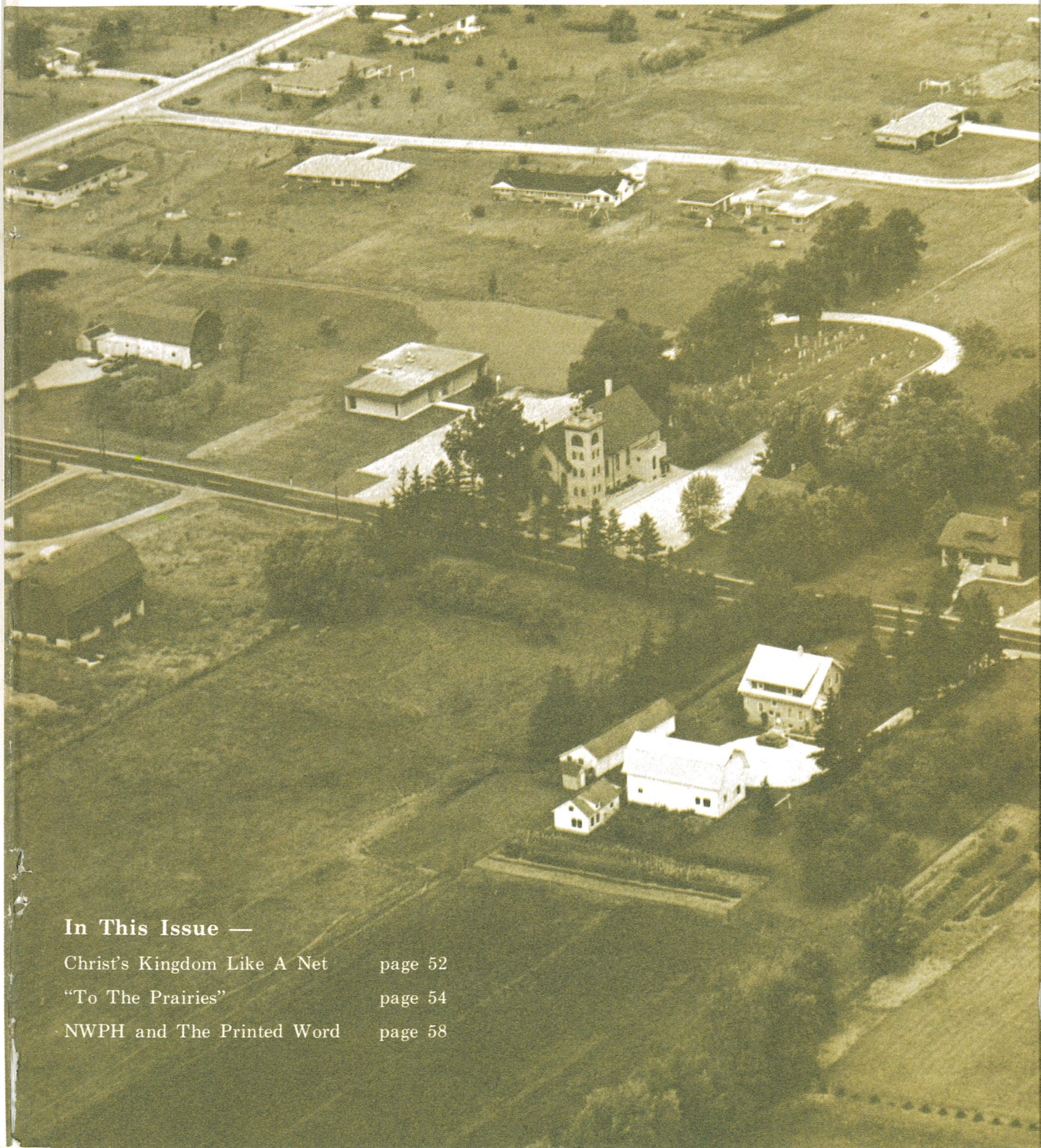


The Northwestern Lutheran

February 25, 1973



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Briefs by the Editor



Do names like Bylas, Cibecue, Peridot, and East Fork ring a bell when you hear them? Or Canyon Day, Cedar Creek, Fort Apache, McNary, San Carlos, and Whiteriver? They are all places where our Apache fellow Christians have congregations. In addition the first four mentioned also maintain Christian day schools, with 20 teachers instructing 471 pupils. East Fork Mission is also the site of a Lutheran high school, attended by Apache young people and the families of some of our missionaries.

Miss Nancy Putz, a teacher at East Fork, on page 60 of this issue favors us with a letter in which she writes about the language difficulties faced by beginners as they enter the mission schools. I'm sure it will remind some of us — your editor among them — of when we entered first grade unable to speak anything but German. Children, of course, have a way of overcoming such problems, because they are all ears. Understanding, Christian teachers are also a great help.

The Home Mission area featured in this issue takes us to the Dakotas. Two years ago the Dakota-Montana District celebrated its 50th anniversary. The anniversary booklet, among other things, contained a listing of congregations which had folded during those 50 years. The depression and the drought were to a large extent responsible. That's why it's particularly exciting to read about the new congregations being established there. Reporting on them is the chairman of the District Mission Board, Pastor Wayne I. Schulz, who graduated from the Seminary at Mequon in 1966. He is pastor of Trinity Lutheran Church, Aberdeen.

In the issue of February 11 we printed the last in a series of five articles on the institutional mission work supported by our Wisconsin Synod. Such mission work is also supported directly by groups of congregations at various places. Thus the Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches, Inc., recently appointed part-time chaplains for various hospitals in the Milwaukee area. Pastor Reuel Schulz describes a typical visit to the hospital assigned to him. Surely, the work undertaken by the Federation is worthy of emulation wherever there are similar concentrations of our churches.

The Large Print Edition of MEDITATIONS is now off the presses. In addition to offering Gospel-centered devotions to those whose eyesight has become dim, this edition is a beautiful product. The Mission for the Blind is presently underwriting this venture. We hope that subscriptions will soon be sufficient to make the publication self-supporting. The cost is \$1.00 per copy postpaid, or \$3.50 a year. Subscriptions are to be sent to the Northwestern Publishing House, payable with order.

Miscellaneous items: Pastors, teachers, and laymen are reminded that pictures are always needed for *The Northwestern Lutheran* — black and white prints, sharp focus with good detail, and emphasis on people and events, please. — The next installment of *The Millennium* will appear in the next issue. — Anonymous letter writers lose an opportunity to receive an answer they may sorely need. It's frustrating not to know who you are and where you live.

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

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OUR COVER

Aerial view of St. John's Ev. Lutheran Church and School, 1500 W. Mequon Road 112N, Mequon, Wisconsin 53092. The pastor of St. John's is the Rev. R. E. Pope; principal of the school is Mr. Daniel Feuerstahler. Photo by Norbert J. Netz.

THE NORTHWESTERN LUTHERAN

Editorials

Devotion Illustrated Many of us recall the spectacle, televised across the country a few years back, in which thousands of fans in sub-zero temperature huddled in a stadium in Green Bay, Wisconsin, to watch two football teams in combat on the frozen field below. These hardy fans constituted a study in devotion in the face of hardship, and their attendance distinguished sharply between hangers-on and real devotees.

Now comes Super Sunday, described by Los Angeles Times columnist Jack Smith as "the nation's most moving festival . . . now bigger than Easter." Observing that 75 million Americans — one-third of the nation — watched it on TV, he opined that those who have said that football is replacing Christianity in America may be right. "The National Football League," he wrote, "has brought more sheep into its fold in four years than Christianity in its first 1,000."

It was a highly amusing article, and very perceptive as well. It effectually portrayed the wholehearted dedication and single-minded devotion of football fans, who willingly endure hardship and freely sacrifice time and money to the object of their devotion.

Pastors would like to see the same dedication and devotion among their members as some of them exhibit in their role as football fans. This is especially true on the not infrequent occasions when they look across the sparsely occupied pews of their comfortable churches and recall the sad response of the guests invited to the Great Supper: "They all with one consent began to make excuse."

The reason for the success of Super Sunday is obvious: Football has captured the hearts of its followers. Jesus said it well for all time: "Where your treasure is, there will your heart be also."

Football is an excellent diversion but a poor religion. It does nevertheless illustrate, especially on football's high festival, Super Sunday, the devotion which follows when the heart is captured — something which is not always as clearly evident among church members as it is among football fans.

Immanuel Frey

Of Swine and Art Pauline Kael, film critic for the *New Yorker*, calls the day last October when an Italian movie maker's recent sex film was given a public showing in New York, "a landmark in movie history." Her "rave" about the film was eagerly printed by United Artists as a double-page ad in the Sunday New York *Times*.

What sent Pauline Kael into such ecstasy? A pornographic movie with highlighted scenes of fornication, frontal nudity, masturbation, sodomy, including an actress's promise to have intercourse with a pig.

A New York theater director calls it "a beautiful, well-made production." He seeks to distinguish between this kind of pornographic film and the "sex flicks" shown in the bawdy movie houses. To him, a great performance justifies coarse and even degenerate sex play on the screen. If an actor carries off his disgusting role with artistry and power, the world is expected to acclaim him "a star and a legend."

This is our art? This is our culture? Present depravity with superb professionalism and degeneracy with a flair, and it is a great work of art, a sparkling theatrical achievement? Men and women who sink beneath the level of beasts and even involve them in their human bestiality are the demigods of this age?

A Christian finds this repulsive. Art is not exempt from the demands of morality; culture cannot displace the Law of God. When art serves to debase morality, we must reject it in disgust. Better no Michelangelo if with his talents he had fostered lust and immorality.

The director, the actor, and the actress who have made moral swine of themselves in their pursuit of fame and gold, and those who leer at and applaud their shame, will one day have Sodom as their judge.

Carleton Toppe

"Worldly Sorrow" We boys attended the Revival Meeting because the tent was pitched on the vacant lot where we played ball. Needless to say, the "liturgy" was worlds different from the Page 5 Order of Service we were used to.

Most memorable was a "personal testimony." On stage appeared a young woman who, in a church paper, would be described as unusually "healthy." She told the story of her sinful past, episode by episode, in unblushing detail, with artful enthusiasm. A whole row of small boys never missed a word waiting to hear what wicked thing God saved her from next.

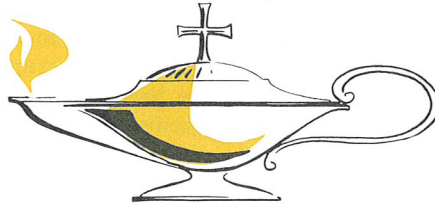
The words were correct: sin, Satan, Jesus, salvation. Oddly though, they left you feeling sorry that all her fun was spoiled by "getting saved." The testimony somehow incited small boys more to commit sin than to break clean from it.

The sawdust-trail technique has been streamlined some. But there remains a way of speaking about sin that is more lip-smacking over it than repentance from it. Young people like to hear a famous athlete recall stories from his wild college days "before conversion." Older folks, too, amiably rehash the sins of "when we were kids."

"Godly sorrow worketh repentance unto salvation," Paul said, "but the sorrow of the world worketh death." Repentance is not regret, like that of Lot's wife, who looked back in longing for the forbidden. Nor is it clucking over other people's sin, or feeling bad because we got caught at it.

"Godly sorrow" sees sin as wounding our Father's heart, trusts the healing won by the Father's Son, and carries over into change in our personal lives.

John Parcher



Studies in God's Word

Christ's Kingdom Like A Net

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth" (Matthew 13:47-50).

Much has been said in praise of Christ's parables for the fitness of the pictures that He chose to illustrate spiritual truths. Perhaps nowhere is the aptness of illustration more evident than here. The opening verses of this chapter inform us that Christ told these parables at the Sea of Galilee. What in the first three parables was illustrated by the picture of sowing He now describes in imagery that could be seen daily on these very shores, namely, the scene of fishermen emptying their nets and sorting the good fish from the bad. That too, Christ says, is an illustration of the kingdom of heaven.

A Common Picture

God's rule of grace among men is, in a way, like the activity of fishermen operating their "dragnet." The net pictured here is not the smaller casting net, but the much larger "seine" which could on occasion be as long as half a mile. Lead weights held one edge of the net to the bot-

tom. Cork floats carried the other edge to the surface. With the net extended in this position, the fishermen in their boats made a great circular sweep, enclosing whatever lay in between.

In the kingdom of heaven the net is the Gospel, and the sea is the world, from which there are gathered men "out of every kindred, and tongue, and people, and nation" (Rev. 5:9). The Gospel succeeds in bringing men into its fold, or to use the image from fishing, it is like the net, "which, when it was full, they drew to shore."

A Frightening Picture

There follows a scene that is natural and normal in the fishing industry, but one that has frightening implications when transferred to the spiritual realm. The fishermen drew their nets up on shore "and sat down and gathered the good into vessels, but cast the bad away." The truth contained in these words makes this parable what one church father calls "a terrible parable," for it teaches the sobering fact that God's grace is not irresistible. Men can choose to reject it. Though they may continue to live in close proximity to the Gospel, seemingly included in the net, yet their lack of faith and acceptance of God's grace separates them in fact and will one day be publicly revealed.

Christ's previous parable of the tares taught us that the separation of true Christians from false will not take place immediately, nor will it be done by men. In this parable Christ

tells us: But a separation will come in the future, and under the direction of God Himself through His holy angels. He says: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." At the end of the world there will be a separation between the "wicked" and the "just." The counterpoising of those two terms tells us at once wherein the wickedness of the wicked lies. They have not been *justified*, i.e., they have not been accounted *just* by accepting the righteousness which is ours in Christ. They have spurned the Gospel call. Hence they remain outside of the kingdom.

How dreadful a possibility that is our Lord emphasizes in yet another way. Note that He does not include in His explanation any mention of the good fish being gathered into vessels. He would thereby impress on us the earnestness of His warning and the urgency of taking to heart the words with which He Himself opened His public ministry: "*Repent*, for the kingdom of heaven is at hand" (Matt. 4:17). Every proclamation of the kingdom is a call to repentance and an invitation to accept God's rule of grace by turning in faith to Christ.

A Comforting Picture

As we close our discussion of this series of seven parables, we see that in each one Christ has illustrated and described the kingdom of heaven in order that we might truly recognize it. In each He bids us to accept His grace. And though He does not here dwell on the "vessels" into which those who accept the kingdom are gathered, yet He has left no doubt as to what they are. They are the "barn" into which the wheat is gathered (v.30), the "house of many mansions" (John 14:2), the "everlasting habitations" (Luke 16:9) that He promises to His believers. With that glorious prospect awaiting us, we do not dread the inevitable day of our Lord's coming to separate the wicked from the just, but rather we long for it and pray: "Even so, come, Lord Jesus" (Rev. 22:20).

Armin Panning

A Parish Pastor's Perspective

"Programs"

At a congregational meeting the pastor was encouraging the use of the new evangelism program, "Talk About the Savior." One man, whose opinion carried a lot of weight in that congregation, spoke against it. "Programs smack too much of the world," he said. Another spoke up. "I was in a church where the pastor conducted weeks of evangelism training, and nothing came of it. Programs are a waste of man-hours." The new evangelism program was not used in that church.

In another church halfway across the country, a church council was listening to the stewardship chairman. He had attended a workshop held by the District Stewardship Board. He was trying to influence the congregation to use the Synod's stewardship materials for a fall program. Many of the men turned up their noses at the idea. "These programs remind me of slick advertising," said one. "Programs are legalistic and unevangelical," said another. No stewardship program was used in that church.

Are the things that are often said about programs true? Are they worldly, wasteful, slick, and legalistic? If so, then some programs used in our circles for years will have to be scrapped. Think about a few examples.

Church buildings are not commanded in Scripture. Yet we build them. In the construction of church buildings we use the same materials that the world uses for banks, stores, gambling casinos, and even worse places. Which congregation hesitates to build because of that? A congregation engages an architect (whose last building was erected for the Catholics), launches a vigorous fund-raising campaign, and constructs a building which is far more luxurious and convenient than bare-bones necessity requires. Through this all hardly a word is spoken against the fact that this is a program. Hardly a word is heard about "legalism, slickness, waste, or worldliness."

Confirmation instruction classes are not commanded in Scripture. Assuming that each pastor in our Synod uses four man-hours a week on instructions (more where there are day schools), 4,000 man-hours per week are expended on a program not directly commanded in Scripture. Yet we hear not a word about waste or legalism regarding this program. Every one of our churches conducts programs for preparing young people and adults for communicant membership.

Colleges are not commanded in Scripture. Yet we spend millions on

beautiful campuses, tie up some of the best minds in our Synod, use some of the slickest maps, films, and texts. Few would label our program for training future pastors and teachers as legalistic, worldly, and wasteful.

Programs are not legalistic or worldly in themselves. Neither are they evangelical or God-pleasing in themselves. Programs are neutral, like dishes which hold either good or bad food. Dishes are not the mark of a good or bad cook, but which cook would want to display her culinary art without them? The imagination paints a funny picture at the very idea of it.

When we try to educate our people in sound stewardship principles without a program, is it possible that we are serving up the Bread of Life without a plate? When we try to be witnesses to Christ without a program, is it possible that we are merely allowing the Water of Life to spill out across the table of the unchurched community? Isn't that slightly haphazard for a people whom the Lord has called to be wise, faithful managers both of our earthly wealth and of His precious Gospel?

There is always room for disagreement on the type and quality of program we will use. But some kind of a program there must be. The alternative is no program. Agreeing to use no program is, in a sense, adopting a program. Do YOU want to be involved in a no-program program?

Thomas B. Franzmann

Was this Ruling Supreme?

Monday and Tuesday, January 22 and 23, were days of great sorrow and days of great joy. Joy that the Vietnam War was promising to end. Deep sorrow that the Supreme Court of these United States, by a 7 to 2 vote, ruled that it was unconstitutional to prohibit abortions during the first six months of a pregnancy and that during the first three months, the decision was solely one for a woman and her doctor.

While it is true that no one can legislate morals, this ruling permits killing. Abortion is killing. Some may debate about what precisely is being

killed, but whatever it is, it is clear that it is something living that is brought to its death. For the Christian there is no question as to what it is. It is a human person being prepared to live outside the womb. Although Psalm 51:5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me," is most often cited to prove that man is a sinner already before birth, it also asserts that he is a human person before birth. The ruling of the Supreme Court did not follow the will of the Supreme Judge of heaven and earth. He says: "Thou shalt not kill (murder)."

To approve of abortion as an expression of the right of a woman to have control over her body is not Biblical. Neither man nor woman are

masters of their own bodies. Both are responsible to God Himself for how they use them. If they use their bodies so that life is conceived, then they are responsible to obey God who forbids murder.

Perhaps the court might not have arrived at this decision if so many churches had not favored abortion on demand. How such churchmen can harmonize their actions with God's Word is beyond grasp. They are silent partners in this decision, and cannot plead innocence.

All in all, this decision is a sad commentary on our society. It is fervently hoped that no Christian woman will permit herself to be misled. Just because abortion may be legal, does not make it right.

Pastor Wayne I. Schulz, chairman of the Dakota-Montana District Mission Board, reports on the activity of the board in bringing the Gospel of Jesus Christ

"To the Prairies"

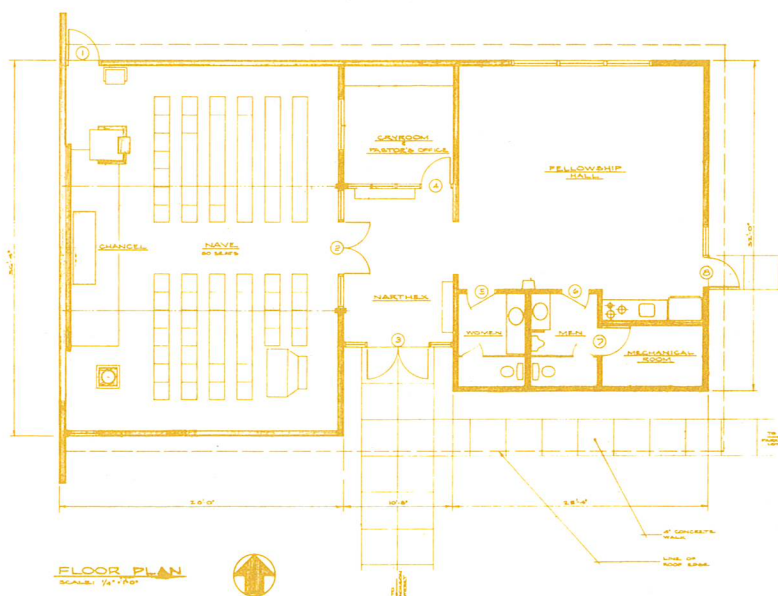
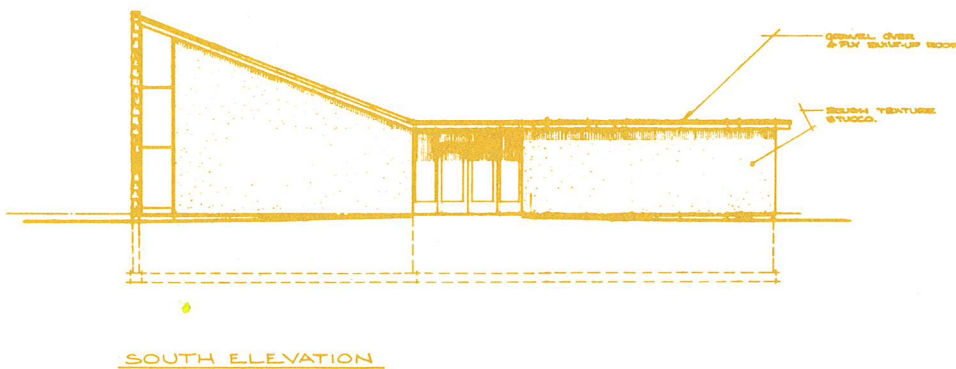
North and South Dakota mean different things to different people. Memories of the "dust bowl" of the 30's still becloud the present-day image of the states. First-time visitors to the area stand agape at its treeless, wide-open spaces in this age of overpopulation worries. Still oth-

ers refer to this land as "roughrider" country. But as it was loved by Theodore Roosevelt, so its open spaces and unpolluted air are loved and appreciated as God's gifts by those who live there today.

Members of the Wisconsin Synod are also pleased to be doing the Sav-

ior's work in these twin states. Much still remains to be done, because many of the early mission efforts were directed toward rural areas and small towns. Many of the parishes organized then still exist and thrive as self-supporting congregations. Some get along without Synod subsidy only because of intense dedication and miles of traveling on the part of both pastors and members. For instance, in the rural area west of the Missouri River four pastors serve 15 congregations!

Movement to the urban areas, so prominent elsewhere, is also evident in the Dakotas. Self-supporting urban congregations, begun as missions in the 40's and 50's, have shown excellent growth and have motivated the District Mission Board to establish missions in those larger cities which have growth potential and employment possibilities. It is noteworthy that during the past three years Wisconsin Synod families from various parts of the nation have moved into these cities, thereby assisting in the establishment of mission congregations. We would like you to join us on a brief tour of those congregations which are supported by your mission offerings.



Above plans are being prepared by the Architectural Department of the Board for Home Missions for Hope Congregation, Spearfish, S. Dak.

South Dakota

We begin our tour at YANKTON, in the southeastern corner of South Dakota. Prince of Peace is the name of this, the newest mission in the Dakotas. District Missionary John M. Engel has served as mission-developer of this group, beginning exploratory services in 1970. Interest and enthusiasm are mounting because CEF funds have been granted for the purchase of property. District Missionary Engel, who had been serving Prince of Peace until the congregation recently received its first resident pastor in the person of Paul A. Stuebs, writes: "One of the disappointments of a mission congregation is the loss of an active family. Shortly after the Mission Board met in Yankton, we were notified that one of our families had been transferred to another city. During the month of September, however, three new families began to worship with us, turning to our Synod for the pure Word of God. Should

the new families continue with us, we could easily account for 30 communicants by the end of the year (1972).” With the arrival of Pastor Stuebs at Yankton, Missionary Engel will now supervise exploratory work in Huron.

Traveling north we come to Our Savior’s BROOKINGS, South Dakota, served by Pastor Ronald Heins. This congregation received mission status in 1966 and held initial services in the Synodically-owned student center next to the campus of South Dakota State University. In 1971, St. Paul’s, Argo Township, a rural congregation many of whose members live 15 to 20 miles from Brookings, merged with Our Savior’s, giving the mission a large nucleus of 176 souls and 106 communicants. They brought with them a five-rank Vogelpohl pipe organ, built in 1903, a unique instrument for a mission congregation. The congregation’s organist, Mrs. Lloyd Johnson, has been playing this instrument for over 40 years! Our Savior’s is thankful that it has the plant and tools to do the Savior’s work.

From Brookings we travel through wheat-growing, cattle-grazing counties to South Dakota’s capital city, PIERRE, in the center of the state. Pastor Floyd Brand serves Redeemer Congregation, organized in 1970. One member family travels 75 miles one way for Sunday services which are held in a funeral chapel. Vacation Bible school has been conducted in the home of another member. The search for land in this city has been

long and frustrating. That may be difficult to believe for the person who has not visited the Dakotas since the 30’s! Suitable church sites are becoming costly. At this time, however, negotiations for the purchase of land are taking place. Planning for the first chapel will begin this spring.

Next we travel southwest past the historic Badlands, around Rapid City, to two congregations in the northern foothills of the scenic Black Hills, South Dakota’s most cherished attraction. Trinity, STURGIS, and Hope, SPEARFISH, are served by Pastor Donald Dengler. Trinity was organized in 1940. Twice since its organization it almost closed its doors because the shifting population left it with only a handful of members. It was also served as a vacancy for 13 years of its existence. However, stabilization and growth have marked its last six years. Combined with Hope, Spearfish, this dual parish should soon reach self-support. Hope was organized in 1969. After worshipping for five years in a rod-and-gun club on the outskirts of town, this group looks forward to the construction of its own chapel, now in the planning stages. The new structure will be located only a few blocks away from a state college and near the site of the famous Black Hills Passion Play.

North Dakota

About 400 miles to the north, across the beautiful Oahe Reservoir of the Missouri River, lies BIS-

MARCK, the clean and modern capital city of North Dakota. On a hill overlooking the city you will find the attractive property and structures of Our Savior’s Ev. Lutheran Church. Pastor Robert Pless reports that a recently completed canvass of the homes in the immediate vicinity of the church uncovered 35 prospects. The Dakotas may have some desolate and barren areas. But they also have people who must hear the Gospel and people who appreciate bringing it to them.

One hundred thirty-five miles east of Bismarck along the interstate highway we come to VALLEY CITY, a pleasant-looking city and the last stop in our tour of Dakota missions. St. Paul’s Congregation was organized in 1935. Because this congregation is somewhat isolated from other WELS churches, growth has been slow. Pastor William Russow reports, however, that the congregation is increasing its evangelism efforts and successfully gathering people for adult confirmation classes. A mortgage-burning service for the retirement of its chapel loan was held in December.

The deer and the antelope still roam and play on the prairies. And as long as people gather into the cities of the prairies, the presence and prayers of the Wisconsin Evangelical Lutheran Synod will be required and appreciated. Your prairie missionaries are happy to be doing this work for the Lord!

Wayne I. Schulz



Pastor Floyd Brand shows Mission Board prospective property for Redeemer Congregation, Pierre, South Dakota.



District Missionary John Engel and Planning Committee, Yankton, S. Dak.

Pastor Reuel J. Schulz of Woodlawn Congregation, West Allis, Wisconsin, writes about the work of a

Part-time Hospital Chaplain

Monday, January 8, 1973 — the pastor, a part-time chaplain serving the Milwaukee Federation of Wisconsin Evangelical Lutheran Synod Churches under the direction of its Missions and Evangelism Committee, enters the hospital at about 11:30 A.M. He carries with him the latest Sunday bulletins from his local congregation, devotional pamphlets, and name cards to identify him as a federation chaplain. He consults the patient directory, noting on his room list the names of Lutherans, unchurched Protestants, and those claiming no church affiliation.



Pastor R. Schulz consulting the patient-directory at West Allis Memorial Hospital.

Just one party on the second floor, Mrs. H., no church, but she is out of the room, so the pastor makes a mental note to see her on his way back down. On the third floor he greets Mrs. R., an unchurched Lutheran whom he has gotten to know quite well during her several weeks' stay at the hospital, over Christmas and New Year's, with a broken hip suffered in a fall on ice. Mrs. R. informs the pastor that she is to be transferred to a nursing home soon because she can't care for herself at home. He gives her a bulletin, a meditation pamphlet, and wishes her God's blessings and a good recovery. During her hospital stay, Mrs. R. has been reminded by the pastor that Jesus Christ offers the

only way to eternal life and salvation.

Also on the third floor the pastor extends a brief greeting to the wife of a Lutheran high-school teacher, member of a sister congregation, who is scheduled for a spinal operation the next day. He doublechecks to make sure that her pastor knows of her hospitalization and impending surgery. Next door, Mr. G., who injured his knee roughhousing with his youngsters, reports that he will be going home the next day. Mr. G., who has moved to the Milwaukee area recently from Iowa, repeats his intention to visit the pastor's church and inquires about Sunday school for his children. The pastor has previously placed Mr. G. on the prospect list for his congregation's evangelism committee, and if he and his family are not in church in a week or two, he will be contacted by lay people who have been trained to talk about their Savior with strangers who have shown some interest in the Gospel.

Mr. G.'s roommate poses a problem for the pastor. He is listed as having no church affiliation and barely glances away from his newspaper when the pastor introduces himself. He grudgingly takes a devotional pamphlet and bulletin, expressing his aloofness with the chilling reply: "Okay, if you want to," after the pastor has politely asked if he can leave a message from God's Word with him. Such cool, even slightly hostile and suspicious reactions are not typical at all. Most of the patients seem to appreciate the brief visits that the pastor pays on them.

Mr. C. and Mr. Z., for example, on the seventh floor, profusely thank the pastor for his call and invite him to come again. They are both elderly gentlemen with heavy German accents and are listed as Lutherans. When Mr. Z. expresses his regrets that few Lutheran churches still have

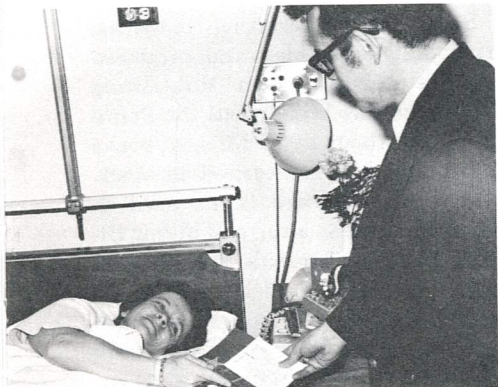
German worship, he is told about Milwaukee's German-speaking congregation, St. Michaelis.

Mrs. G. on the fourth floor has had a tough bout with pneumonia. She is sorry about drifting away from the Lutheran faith after confirmation. The only reason she offers is a husband who has no interest in the church. The pastor learns that she has a 13-year-old son in the seventh grade and reminds her of his need for religious instruction. She will be added to the congregation's prospect list. So will Mrs. W. on the fifth floor. She has a familiar complaint: the church is always after money. She claims that she and her husband were excommunicated from a Lutheran church of another synod because they didn't give enough, even though their weekly offerings averaged \$20. The pastor did not try to judge the action of this woman's former church, but he did give a brief explanation of what the Scriptures say about our stewardship of money, that God loves a cheerful giver and that He wants us to give, not only what we think we can afford, but sacrificially, reflecting fully how abundantly He has blessed us. The pastor's offer to visit her and her husband after her release from the hospital was accepted. In the hallway outside the room, as he was making a notation on his list, the pastor overheard her tell her roommate how much she missed going to church.

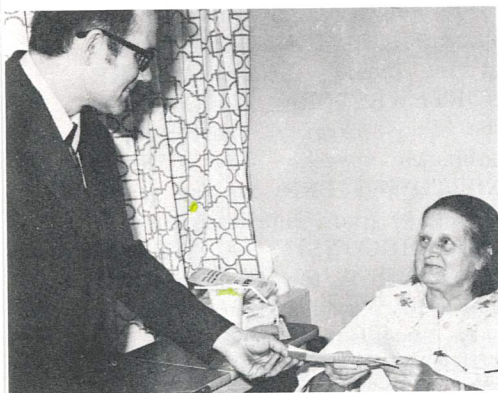
The above examples offer just a sample from a fascinating, varied, ever-changing hospital ministry. On that cold Monday the pastor spent about an hour and a half at the hospital, making 37 contacts with patients, their relatives, and visitors. He was privileged to offer comfort, hope, and guidance from God's Word to precious souls who are often made more susceptible to spiritual concerns when sickness strikes. When he returned home, he was able to phone three brother pastors to inform them about members who had failed to notify them when they entered the hospital.

Spectacular success stories are not part of this specialized ministry. Yet there are deathbed confessions of sin and expressions of humble faith in

Jesus which make it possible for our pastors to officiate at funerals where, humanly speaking, if it had not been for this Federation-sponsored hospital ministry, there would have been no open door. Baptisms, confirmations, prospects for Bible information classes, can also be traced to this ministry in fulfillment of God's promise: "My Word shall not return unto Me void."



Pamphlets for Mrs. Ladonna Schwecke



Calling on Mrs. Gertrude Racsek

Organized in 1972

Since February, 1972, when it was organized by Pastor Richard Seeger, chairman of the Federation's Missions & Evangelism Committee, this part-time hospital ministry has made contact with more than 10,000 patients, or about 1,000 a month. At present, pastors are serving in the following hospitals: Trinity Memorial, Cudahy — Roy Brassow; St. Michael's — Kurt Koeplin; Northwest General — Paul Manthey; Columbia — Marvin Otterstatter; West Allis Memorial — Reuel J. Schulz; St. Francis — Arthur Schupmann; St. Joseph's — Richard Seeger; and Mt. Sinai — Vaughn Vogel. It is hoped that more hospitals can be added to this program in the future.

For the most part, the pastors have received excellent cooperation from the hospitals. Their staffs make available lists of Lutherans, without which this work would be either impossible or at best extremely time-consuming. One hospital, West Allis Memorial, even provides the patient's congregational affiliation for the pastor's convenience.

The pastors who participate in this program consider it a privilege to visit the sick, seeking out especially those spiritually sick souls who have strayed from the Savior's fold or who have never learned to know Him as their Good Shepherd. The hospitals are visited at least once a week, and the pastors are also on call at any time. The Milwaukee Federation of WELS churches should be commend-

ed for organizing and supporting this God-pleasing endeavor.

The Need Is Pressing

It is shocking to see how many people, who still consider themselves Lutherans, have broken their confirmation vows, are no longer communicant members of a congregation, and consequently are frittering away their time of grace. They need to be warned on the basis of God's Word, and invited to return to the grace of our Lord. The dawn of eternity will surely reveal some surprising results from this ministry that now already bring boundless joy to the angels. We invite the readers of *The Northwestern Lutheran* to pray for this hospital ministry in metropolitan Milwaukee and the many others like it throughout our Synod.

Observing Lent

Our great-grandparents had a totally different approach to Lent than we have today. Some of them fasted, others avoided entertainment of every kind. Some congregations would not even permit marriages to be solemnized during the season of Lent. It sounds like a different world, doesn't it!

Though our Lord Himself said, "Not what enters into the mouth defiles the man, but what proceeds out of the mouth, this defiles the man" (Matt. 15:11 NASB), yet there is also something to be said for outward discipline. That such outward discipline in the past often proved to be superficial, since piety after Easter was often conspicuous by its absence, yet that was by no means universally true. Although some may have sought to make themselves worthy before God by their self-denial — something that is impossible for man! — yet who will deny that in many cases individuals became much more receptive to the Gospel message. Whatever

personal measures we may therefore adopt to observe Lent, it is important that we above all use the season to examine our own hearts and to focus our eyes on the cross and the open tomb.

Two things must be emphasized — sin and grace — our sin and God's grace! Only as we realize that we are lost sinners, will we also realize that we need a Savior.

A sense of sin is a rare thing in our permissive society. It can be received only by turning to the Scripture and to other books that faithfully transmit Scripture truth. Read the Psalms of repentance: 6, 32, 38, 51, 102, 130, 143. Then read those chapters in the Gospel that describe our Lord in the Garden of Gethsemane, that show Him smitten of God on Calvary. That's the result of OUR sins!

But the same chapters also display God's grace and assure us of forgiveness through Christ's holy blood and innocent suffering and death. As this truth fills our hearts, we already experience the victory of Easter at the very beginning of Lent. The fruit of such a Lenten observance will be a life lived to the honor and glory of Christ all the rest of the year. May that ever be ours!

Mr. Walter Bunge,
manager of the
Northwestern Publishing House,
brings pertinent information concerning



Northwestern Publishing House

How and Why It Provides The Printed Word

The Role of the Printed Word

It is one of the characteristics of our time that reading preferences have shifted from the broad and general to the particular; for information in depth in areas of special interest. The subject varies. It may be a vocation or sports, a science or the arts, and also religion.

This trend has not bypassed the Christian. There are indications that a growing number have, by grace, been given the profound wisdom to realize that in the long run all else will fall away — all worldly wisdom, all material things — and they will be either saved or lost eternally on the basis of faith in Jesus Christ, their Savior. This, then, is the most important subject in the world.

What is the concerned Christian looking for that he does not already have? The spotlight of public attention shifts about, occasionally focusing on subjects involving strong religious implications, where sound guidance is needed. Then there are the old questions and uncertainties which never seem to fade away.

Again, a better understanding will strengthen convictions.

In his daily contacts with people a Christian will be confronted with questions on religion that cause him to think a moment and then wonder whether he really knows the answer. He is not always prepared to defend his faith. Instead of witnessing for Christ he is thus forced to sidestep the issue or simply acquiesce. In family discussions occasions arise where there is need for reliable specific information on a religious matter. Or a sermon may discuss something which arouses the hearer's special interest and on which he would like to increase his knowledge through reading.

In such cases the Christian will turn to his Bible, of course; but helps in interpretation and clarification are at times needed. Where can he turn? To provide such material is one of the main purposes of the Northwestern Publishing House. This is part of the Ministry of the Printed Word, and there is more material available at Northwestern than people often are aware of.

Reaching the Individual

From antiquity the Gospel message has been proclaimed through oral preaching and teaching and through the written word. It is the same today. The Ministry of the Printed Word supplements that of the spoken word. It helps to promote and aid in searching the Scriptures, providing interpretations, commentaries, and applications.

Some very interesting materials have been assembled and produced by the Northwestern Publishing House for this Ministry of the Printed Word. About 1,000 different books and pamphlets are carried in stock. Eighty of these are books used in worship services: altar and pulpit Bibles, liturgies, hymnals. Seventy are commentaries and theological books used largely by pastors, and over 800 are books written for Bible study and guidance in daily living.

Periodicals are another important medium for spreading the Word, and the Publishing House prints several of the Synod's periodicals. THE NORTHWESTERN LUTHERAN, the official organ of the Synod, is published biweekly. The JUNIOR NORTHWESTERN, for the grade-school-age group, is printed monthly. The WISCONSIN LUTHERAN QUARTERLY, the official publication of the Wisconsin Lutheran Seminary, appears quarterly. THE LUTHERAN EDUCATOR, published by the Board for Parish Education, is issued four times a year. MEDITATIONS, a booklet of daily devotions also issued quarterly, is edited and published entirely by the Publishing House. It has by far the largest circulation, reaching many outside of the Synod.

Another function of the Publishing House is supplying our congregations with Sunday bulletins, Sunday-school materials, Bible-class materials, and church supplies.

Source and Selection of Material

Where do these books come from? How are they selected? How are the subjects chosen? Can we keep up with current problems, and also be faithful to the Scriptures? These are questions which will occur to the concerned Christian since there is ob-

viously a great deal of material on the market which is misleading, unreliable, and in which man has distorted the Word of God through cunningly devised interpretations and the elevation of man's speculative wisdom above God's revelation.

Some manuscripts are submitted for publication by authors on their own initiative. Others are prepared by writers at the direction of boards or commissions of the Synod. Still others are written by the editors of the Publishing House. The editors also request manuscripts on specified subjects from individuals having outstanding abilities in those areas. The Synod's Commission on Christian Literature occasionally gives assignments to qualified individuals for manuscript preparation.

Editing for Doctrine and Quality

Review of the doctrinal content of this material is done by several groups and, in critical areas, review by representatives of at least two groups is required. Final responsibility is in the hands of the Board of Directors of the Northwestern Publishing House. This board is composed of three parish pastors, a professor from the Seminary, a parochial-school teacher, and three laymen.

Three full-time editors are employed by the Publishing House. All three are experienced parish pastors called to this Ministry of the Printed Word by the Board of Directors for the dual task of original writing and editing the work of others.

The task of editing at a publishing house that carries the imprint of a church body is vastly more difficult than editing general books written solely to express the opinion of authors, or to entertain. In critical areas the thought must be so expressed that it cannot be misunderstood. Doctrine must be sound and language clear; yet the whole tone must be evangelical and not legalistic.

Such editing is a demanding task and a grave responsibility. Consequently the Synod has established certain editorial safeguards. A committee of five selected from the faculty of the Wisconsin Lutheran Seminary and the Conference of Presi-

dents by the Praesidium of the Synod reviews the doctrinal contents of all items published by the Northwestern Publishing House. Manuscripts written under the sponsorship of and reviewed by other boards of the Synod (e.g., the Board for Parish Education) are reviewed as well as edited by the Publishing House editorial staff.

In addition to doctrinal accuracy, the editors and the Board of Directors are responsible for the quality of writing and the appropriateness of the language for the intended readers.

Use of Art in Communication

Art is also an important element in printed communication and it is used extensively. Just as linguistic style has strong connotations going beyond the mere word meanings, so the art style can also convey strong implications. Selection of the subject to be depicted, interpretation of the text or idea, the type of art treatment which would be most consistent with the message, often even the selection of the specific artist to give the desired "feel" are essentially editorial functions. Therefore one of the editors has the additional duty of Art Editor. While the mechanics of creative illustration are not his prime concern, editorially the Art Department reports to the Art Editor and he indicates the type of illustrations he wants and he must approve the finished art.

Material Published By Others

Obviously one company could not economically publish all of the books needed by its clientele. Nor does it have a monopoly on good, sound books. Then there are books not specifically involved in doctrine nor interpreting it as, for example, the dictionary and Roberts Rules of Order. Northwestern Publishing House therefore buys these books and stocks them for its customers.

Such books are selected from the many constantly being offered on the market. Thousands are considered, hundreds are reviewed, and dozens are recommended for stocking. These reviews are made by the editors and

by a number of qualified book reviewers from within the Synod.

Available Through Store and Catalogs

All of this material — books, pamphlets, and tracts — published by your own publishing house or carefully selected from the products of many others, constitutes a vast storehouse of informative, interesting, and often fascinating material on the most important, vital subject on earth. They are available at the Northwestern Publishing House in Milwaukee and are offered for purchase by mail in a *Church Supply Catalog* intended for professional use and in a *Home and Gift Catalog* for lay use. The latter is sent out on request and is also available through your local pastor.

The importance of the work of the Publishing House is indicated in the constitution of the Synod which states that "the object and purpose of the Synod shall be to extend and conserve the true doctrine and practice of the Evangelical Lutheran Church" through four means, one of which is "by printing, publishing, purchasing, selling, and disseminating literature which maintains Lutheran doctrine and practice; and by furnishing appropriate literature for parish schools, Sunday schools, missions, institutions, and churches." This is the function of the Northwestern Publishing House.

THE SERMON ON THE MOUNT

Pastor Donald E. Kolander has written a series of Bible Class lessons on Jesus' sermon on the mount, as recorded in Matthew, chapters 5 to 7. The author makes it clear that our Lord did not preach this sermon to show people how to be saved, but how the saved should live. The course abounds in Gospel-centered applications for Christian living. Divided into 7 lessons.

Available from Northwestern
Publishing House
No. 7N51 \$.80

Teaching the Little Ones on the Lutheran Apache Mission



Miss Nancy Putz and her little ones at the East Fork Mission



Dear Friends,

In this letter to you, I hope to show you how the Apache children learn when they come to school as beginners.

Apache children have difficulty adjusting to school just as children do in all cultures. Ten years ago these children were at a much greater disadvantage than they are today. That is because at that time many families still lived in wickiups and did not have electricity or running water. Today, however, better housing is available for the Indians. Now most of them have modern appliances including a television.

The greatest problem the Apache children face is the language barrier. Although some Apache families do speak English in the home, there still are many who do not speak much English. Until the Apache children reach the age of five years, many are not exposed to English to any degree. When these children come to school for the first time, they are expected not only to speak English, but also to learn to understand it. This is where the problem begins. The teacher must use simple English words, hand signs, action songs, and the help of the English-speaking students in the class. By hearing the other children speak, the newcomers are also able to learn the language. After a couple of months in school, the children are able to speak much more English than when they first entered.

Houston, a beginner this year, was brought to school the first day by his father. I was told by him that Houston did not speak much English. In school, Houston spoke only Apache and when I spoke to him in English he would only give me a blank look and a sweet smile. He just could not understand what I was saying. Now after a half year, Houston is speaking quite a bit of English. He learned most of this by listening to the other children. Although he uses only one or two words when speaking to me, he is able to tell me what he wants.

Learning is a long, slow process for most of the Apache children. They must learn the hard English language before they are able to learn anything else.

Yours truly,
Nancy Putz
Beginner Teacher
East Fork Mission

AUDIO-VISUAL AIDS

DR. MARTIN LUTHER COLLEGE

(FS-54-DMLC)
20 min. cl. 7-1/2 ips tape and
printed commentary

Our ascended Lord Jesus has given to His Church on earth those who are teachers. The WELS has enjoyed this blessing for almost the entire history of its existence. The school where students receive preparation for the work of a Christian day-school teacher is Dr. Martin Luther College. The story of this teacher-training school is told in this filmstrip. Produced by Audio-Visual Aids, WELS. (1972)

MARTIN LUTHER FILM (F-103-ML)

103 min. b&w

This film, produced by Lutheran Film Associates, is once again available after being out of

our library for several years. The feature-length picture adequately portrays Luther's career from student days to his triumphal return from the Diet of Worms. The story of the Reformation will be better known because of this film. (1972)

CASSETTE

Seminary Fall Pastors' Institute—1972

Pastors in the Mequon area were able to attend the Fall Pastors' Institute held for 5 weeks and hear lectures on "An Isagogical-Exegetical Study of the Prophet Micah" by Prof. Jeske, and on "Faith and Reason in the Theology of Martin Luther" by Dr. Becker. In response to interest expressed by pastors not able to attend, AVAC made cassette recordings of these meetings.

Except for the first lecture by Dr. Becker and the subsequent discussion which hadn't been recorded properly at the time, the Fall Institute of 1972 is recorded as it happened with all the discussions following. We think all pastors and

also interested laymen would benefit directly by the hearing of these tapes and be stimulated to further study as well. While in certain cases there will be a slight loss of continuity of thought with respect to previous remarks, in order to provide for the possibility of wider distribution, we ask you to order the cassettes individually as follows:

Becker I . . . Reason as Source, part 1
Becker II . . . Reason as Source, part 2
Becker III . . . Reason as Instrument
Becker IV . . . Reason as Defense
Becker V . . . Reason as Judge
Jeske I . . . Introduction to Micah
Jeske II . . . Micah 1 and 2
Jeske III . . . Micah 3-4, 7
Jeske IV . . . Micah 4, 8-5
Jeske V . . . Micah 6 and 7

All tapes are approximately 75 minutes in duration except Becker I. Perhaps groups of pastors would like to get together in order to listen to them.



**Pastor Immanuel F. Lenz
1903-1973**

On the afternoon of January 2, 1973, Pastor Immanuel Frederick Lenz comforted the survivors of a faithful member of his congregation with the glorious Gospel of salvation. Little did he realize that he was actually preparing himself to be partaker of the same glory just a few hours later, when our Lord would take his soul unto Himself.

Pastor Lenz, the son of Mr. and Mrs. Ferdinand Lenz, was born at Fairfax, Minnesota, on July 13, 1903. As an infant he received the washing of regeneration at the hands of Pastor Immanuel F. Albrecht, after whom he was named.

The deceased received his early schooling in Fairfax, where his father labored as blacksmith for 50 years. Upon his confirmation he entered Dr. Martin Luther College in New Ulm, but later decided to study for the preaching ministry. After attending Concordia College, St. Paul, Minnesota, for three years, he enrolled in Wisconsin Lutheran Seminary, then located in Wauwatosa, Wisconsin. In the fall of 1929 the Seminary relocated at Thiensville, so that Pastor Lenz was a member of the first class to graduate for the ministry from Thiensville, now Mequon.

Having received a call from Mt. Olive Lutheran Church, Graceville, Minnesota, he was ordained and installed there on August 3, 1930. On November 30, 1941, he became pastor of Zion Ev. Lutheran Church, Olivia, Minnesota, where he served faith-

fully to the very day of his death. He also served as chairman of the Board for Student Support in the Minnesota District for many years.

Mourning his death, besides his congregation, are his widow, the former Esther Nielsen, whom he married on June 9, 1930; his son and daughter-in-law, Dr. and Mrs. Rodney Lenz; two grandchildren; and one sister. A son, Philip, preceded him in death in Korea on August 18, 1950.

Funeral services were conducted at Zion Church on January 5. Pastor Otto Engel proclaimed the grace of God on the basis of I Timothy 1:12. The undersigned served as liturgist. Pastor Willard Olson read the committal, which took place at St. John's Lutheran Cemetery, Fairfax.

"To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you," I Corinthians 9:22,23.

W. E. Schulz

Direct from the Districts

Arizona-California

"Aunt Irma" Uplegger Dies

Mrs. Alfred Uplegger was born in Milwaukee, the daughter of Henry and Emma Ruge, on October 5, 1899, but spent most of her life in Apache-land. It was there that the Lord transplanted her after her marriage to Missionary Alfred Uplegger on Thanksgiving Day, November 30, 1922. And it is in the cemetery at Peridot, Arizona, that her body now lies awaiting the glory of the resurrection.

Death came very swiftly to Mrs. Uplegger at her home in San Carlos on September 19, 1972. The memorial funeral service was conducted on Sunday, September 24. Pastor H. E. Hartzell comforted the family and the congregation with the words of Psalm 116:15: "Precious in the sight

of the Lord is the death of His saints." Pastor M. J. Wehausen read the committal at the cemetery, where her body now rests next to that of her son, Karl, who was a World War II casualty in 1945.

No words can express the important role her Lord gave her in the Mission as well as those of Pastor R. Zimmermann, the Field Secretary of the Apache Indian Mission: "The death of Mrs. Alfred Uplegger brings to a close a career as a wife, mother, and pastor's right hand of a very fine and dedicated lady. For 50 years she dedicated her life, first of all, to her husband and children, but then also to the work of bringing the Gospel of salvation to people of the Apaches on the San Carlos Reservation. She will be sorely missed, not only by her husband, her daughter, and her grandchildren, but by the people her hus-

band served as pastor. And there will be a large hole in the mission-thrust of our Synod. Pastors can be trained and called, but a dedicated pastor's wife, like Irma Uplegger, is a kind of special gift. We are grateful to God for her many years of loving service. May she rest in peace against the Day of Resurrection of all flesh!"

Pacific Northwest

District President George Frey 30 Years in the Ministry

On September 17, 1972, people from the entire western area of the Pacific Northwest District gathered at St. Paul's Lutheran Church in Tacoma, Washington, for a special service of thanksgiving. Members of St. Paul's had arranged a service in honor of their pastor and his wife. The worship service acknowledged the 30th anniversary of Pastor George Frey in the holy ministry and also the 25th wedding anniversary of Pastor and Mrs. Frey.

Pastor Luther Weindorf used Genesis 32:9-12 as the text for his

sermon, as he spoke on "An Anniversary Day — A Day of Reflection and Consideration of the Past and the Future."

Members of the District are grateful to the Lord for their president, and pray for the Lord's continued blessings upon him and his spouse.

Youth Christmas Service

Young people of the Wisconsin Synod churches in Oregon sponsored a special Youth Christmas Service on December 17, 1972. A youth choir, which had sung previously for special services in various WELS churches in Oregon, gathered on three preceding Sundays for practice. Then, on December 17, they presented eight Christmas numbers in a service at Gethsemane Lutheran Church, Tigard. In this service the Scripture selections were read by the young people. The only adults officiating were the two pastors, one of whom served as liturgist and the other who gave the Christmas address. The offering at the service was designated for a District evangelism fund. The gifts accumulating in this fund will help support summer canvassing by the young people of the Pacific Northwest District, under the direction of the District Mission Board.

Farewell

We are sorry to report that Zion Lutheran Church, our mission in Delowna, British Columbia, closed its doors as of January 1, 1973. Its pastor, the Rev. Gotthold Zimmermann, retired, choosing to make his home in Beaver Dam, Wisconsin.

The District will sorely miss the soundness in doctrine and practical advice of our retiring brother. But we are confident the Lord will continue to use His servant's gifts to bless the churches in the area of his new home. Our prayers for extended good health and joy go with you, Pastor Zimmermann!

Dedication at Salem, Oregon

Recalling the words of Psalm 118:24, "This is the day which the Lord hath made; we will rejoice and be glad in it," Immanuel Ev. Lutheran Church of Salem, Oregon, dedicated its new church and fellowship hall

to the glory of God. The first service in the new building was held on July 2, 1972, and attended by 86 persons. The dedication service on July 30 began at 4:00 P.M. and was attended by 210 people from Salem and the sister congregations in the surrounding area. The Rev. Ralph Baur, chairman of the District Mission Board, addressed the congregation on Acts 2:41-47. He reminded his hearers of the opportunity the Lord was giving them to work in His kingdom; he encouraged them to remain faithful to the teachings of the Apostles; and finally exhorted them to continue to praise the Lord by using their new church both to proclaim and to hear God's Word.

The new church and adjoining fellowship hall are beautiful and functional. The chief architectural feature is its off-center roof. The sanctuary will easily accommodate 160 worshipers and the fellowship hall another 180. After sliding partitions are installed, the fellowship hall will provide areas for eight Sunday-school teaching stations. The congregation is particularly grateful for an anonymous gift which made it possible to purchase new pews and an organ. Mr. Duane Anderson, architectural consultant of the Board for Home Missions, designed the church and fellowship hall. Cost of the building and land improvements stands at \$102,000. Pastor of the congregation is the Rev. William F. Bernhardt.

After six years in rented facilities, the members of Immanuel are thankful for the privilege of worshiping in their new house of God. They pray that the Lord will also permit them to begin a Christian day school in the near future, so that they may more fully train their children in the Word of the Lord. May the Lord, who has so graciously blessed this congregation, keep it faithful to His Word and dedicated to the work of His kingdom!

Southeastern Wisconsin

Mrs. Arthur F. Krueger Dies

A service of comfort was held in Resurrection Church, Milwaukee, Wisconsin, for the family of the wid-

ow of Pastor Arthur F. Krueger on January 6, 1973.

Mrs. Krueger was the former Elizabeth Haeusler, daughter of Mr. and Mrs. George Haeusler, and was born April 28, 1900.

Her husband, Pastor Arthur Krueger, served congregations in Carlock, South Dakota, and Stanton, Nebraska, before coming to Resurrection Church in 1926. He died in 1949.

Mrs. Krueger continued as a member of Resurrection Congregation and until her sudden death on January 3 exemplified in every way how a Spirit-worked Christian faith acts.

Survivors include two sons and daughters-in-law: Pastor Wilbert Krueger and his wife, Joyce, of Lannon, Wisconsin, and Mr. Kenneth Krueger and his wife, Jane, of Milwaukee; one sister, and eight grandchildren.

Pastor Roland Ehlke comforted the family and friends with the words of Job 1:21, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Radio Service Entering Its Second Year

Grace Ev. Lutheran Church, 1209 N. Broadway, Milwaukee (53202), began broadcasting its Sunday service on Easter Sunday, 1972, as part of its mission outreach to the community and the area. At a recent voters meeting the congregation decided to continue its every Sunday broadcasts. The service is broadcast Sunday mornings at 8:15 over Milwaukee radio station WEZW-FM, 104 on your dial.

The response over the past year from shut-ins and others, including many non-Lutherans, has been very gratifying to Grace Congregation and to the management of the radio station. Station WEZW-FM (104) covers the entire southeastern part of the state and can be heard as far away as Madison.

The service includes the hymns, the complete liturgy, and the sermon. Pastor of the congregation is the Rev. Elmer A. Mahnke. Grace Congregation supports the broadcast entirely by special gifts over and above its regular budget.

WLS Nominations

The following have been nominated by members of the Synod to the 15th professorship at Wisconsin Lutheran Seminary, Mequon, Wisconsin. This professor will be expected to teach in the fields of New Testament and Education:

Pastor Lyle E. Albrecht, Brookfield, Wis.
Pastor Julian Anderson, St. Petersburg, Fla.
Pastor Donald Bitter, Fort Atkinson, Wis.
Pastor Daniel Deutschlander, St. Albert, Alberta
Pastor Leroy A. Dobberstein, New Ulm, Minn.
Pastor William E. Fischer, Brookfield, Wis.
Pastor Ralph Goede, Lake City, Minn.
Pastor Keith R. Haag, Manitowoc, Wis.
Prof. Lloyd O. Huebner, New Ulm, Minn.
Pastor Martin P. Janke, Fond du Lac, Wis.
Pastor Harold Johnne, Tsuchiura City, Japan.
Pastor Myron R. Kell, Watertown, Wis.
Pastor Norval Kock, Manitowoc, Wis.
Prof. Arnold J. Koelpin, New Ulm, Minn.
Pastor Paul H. Kolander, Montello, Wis.
Prof. David Kuske, Onalaska, Wis.
Pastor Richard Lauersdorf, Jefferson, Wis.
Pastor Joh. P. Meyer, Decatur, Ga.
Pastor David F. Moke, Minneapolis, Minn.
Prof. Armin J. Panning, Watertown, Wis.
Pastor John Parcher, La Crosse, Wis.
Pastor Philip Press, Pigeon, Mich.
Prof. Cyril W. Spaude, Watertown, Wis.
Pastor Edward F. Stelter, Two Rivers, Wis.
Prof. Carleton Toppe, Watertown, Wis.
Pastor Carl W. Voss, Green Bay, Wis.
Pastor Harold E. Wicke, West Allis, Wis.
Pastor Robert J. Zink, Hales Corners, Wis.

The Board of Control plans to meet Monday, March 12, 1973, at 1:00 P.M. to call the 15th professor from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by that date.

Pastor E. G. Toepel, Secretary
614 East Street
Baraboo, Wis. 53913

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Ellenberg, Larry G.
295 S. Locust St.
Denver, CO 80222

Engel, John M.
District Missionary
646 Lawnridge S.E.
Box 215
Huron, SD 57350
Tel. (605) 352-9947

Fedke, Fred
Bangor, WI 54614

Lyon, H. Curtis
23427 Kenworthy
Harbor City, CA 90710
Phone: (213) 325-7559

Mittelstaedt, Arthur J.
10127 N. Cedarburg Rd., 47W
Mequon, WI 53092

Putz, Marvin
808 Sacajawea Drive
Great Falls, MT 59404

Stuebs, Paul A.
508 West 3rd St.
Yankton, SD 57078

Sullivan, John J.
10003 N. Cedarburg Rd. 46W
Mequon, WI 53092

Zimmermann, Gotthold F.
408 Beaver St.
Beaver Dam, WI 53916

Zimmermann, Roland F.
N83 W15250 Manhattan Dr.
Menomonee Falls, WI 53051

Teachers:

Pape, Gordon
309 E. 17th St.
Fond du Lac, WI 54935

Pape, Waldemar em
309 E. 17th St.
Fond du Lac, WI 54935

Pieper, Prof. Edgar
511 Tower Rd.
Watertown, WI 53094

Nominations for the Position of Executive Secretary Special Ministries Board

The following have been nominated for the position of Executive Secretary for the Special Ministries Board:

Pastor Robert Baer, Westland, Mich.
Pastor Norman Berg, Milwaukee, Wis.
Prof. John Chworowsky, Watertown, Wis.
Pastor Walter A. Diehl, Dallas, Tex.
Prof. Conrad Frey, New Ulm, Minn.
Pastor Daniel Gieschen, Adrian, Mich.
Pastor Ralph Goede, Lake City, Minn.
Dr. Gary Greenfield, Wauwatosa, Wis.
Pastor Paul Hartwig, South Milwaukee, Wis.
Pastor Ronald K. Heins, Brookings, S. Dak.
Pastor Robert Kleist, Milwaukee, Wis.
Pastor Winfred Koelpin, Livonia, Mich.
Pastor Clayton Krug, Waukesha, Wis.
Pastor Mentor E. Kujath, Wauwatosa, Wis.
Pastor Ernst Lehninger, Wauwatosa, Wis.
Pastor Donald Meier, St. Paul, Minn.
Pastor John Raabe, Brookfield, Wis.
Pastor James Radloff, Austin, Tex.
Pastor Gary Schroeder, Milwaukee, Wis.
Pastor Ernst Wendland, Lusaka, Africa.
Pastor Raymond Wiechmann, Seminole, Fla.
Mr. Alfons Woldt, South Lyon, Mich.

Correspondence concerning these nominees should be in the hands of the secretary of the Special Ministries Board no later than March 9, 1973.

Mr. A. Woldt, Secretary
230 E. McHattie St.
South Lyon, Mich. 48178

TIME AND PLACE OF SERVICES

RUSSELL, KANSAS

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

NORTH FORT MYERS, FLORIDA

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

1972 Index for

The Northwestern Lutheran

A copy of the 1972 Index for **The Northwestern Lutheran** will be sent gratis to all who received it last year as well as to all others who request it. The latter should write the editor and indicate how many copies they would like to receive.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: Feb. 27, 1973.

Time: 10:30 a.m. (C.S.T.) Communion service (Zion Ev. Lutheran Church).

Place: Northwestern Lutheran Academy, Moberly, S. Dak.

Agenda: The Apology of the Augsburg Confession, Conclusion of Article III (pp. 201-227), D. Shook; Study of "Whom Shall I Choose as Sponsors for My Child?" and "The Order of Holy Baptism."

D. Hayes, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: Feb. 26-27, 1973; 9:00 a.m.

Place: Emmanuel Lutheran, Flint, Michigan.
Preacher: J. Kurth (D. Kolander, alternate).

Agenda: Exegesis of Matthew 6, C. Palenske; Is a Revision of the Small Catechism Now in Use Necessary? A. Harstad; Scriptural Principles with Respect to the Church's Mission and Christian Welfare Work, A. Schuetze; Conference discussion of proposed memorial to Synod concerning stewardship principles and practices.

E. C. Schmelzer, Secretary

MINNESOTA

REDWOOD FALLS PASTORAL CONFERENCE

Date: Feb. 27, 1973; 9:00 a.m. Communion service.

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

Preacher: L. Hohenstein (A. Jannusch, alternate).

Agenda: Exegesis of Gen. 4:9-15, E. Carmichael; 9th and 10th Commandments of Luther's Large Catechism, J. Bradtke; "Evangelism or Proselytizing?" P. Kuske; Conference business.

Note: Please send all excuses to the host pastor.

A. Jannusch, Secretary

NEW ULM PASTORAL CONFERENCE

Date: Feb. 28, 1973; 9:30 a.m.

Place: St. John's, New Ulm, Minn. (F. Nitz, host pastor).

Preacher: J. Braun (H. Bittorf, alternate).

Agenda: Exegesis of I Cor. 4, A. Koelpin; Malicious Desertion, O. Siegler; Over-programmed in Evangelism, Stewardship, etc., D. Raddatz.

L. Meyer, Secretary pro tem

CROW RIVER VALLEY PASTORAL CONFERENCE

Date: Feb. 28, 1973; 10:00 a.m. Communion service.

Place: Immanuel, Willmar, Minn. (D. Koeplin, host pastor).

Agenda: "Evangelical Practice in the Ministry," M. J. Lenz.

K. Mau, Secretary

NEBRASKA

SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Feb. 27-28, 1973; 10:00 a.m.

Place: First Lutheran, Aurora, Nebraska.

Preacher: C. Westhoff (C. Flunker, alternate).

Agenda: Augsburg Confession, Article VI, V. Mischeel; The Church and The Ministry, V. Tassler; A Layman's Stewardship of Time, G. Kimbrough; The Rise of Occultism with Emphasis on Spiritism, G. Haag.

D. Plocher, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 26, 1973; 9:00 a.m. (please note: a Monday meeting).

Place: Northwestern College, Watertown.

Preacher: R. Ehlert (E. Schoemann, alternate).

Agenda: Translation and Exegesis of Isaiah 54:11-17, H. Krause; Discussion of the Report: "The Charismatic Movement and Lutheran Theology."

R. Ehlert, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: Feb. 27, 1973; 9:30 a.m.

Place: St. Paul's Lutheran, New Lisbon, Wisconsin.

Preacher: H. Klug (D. Kuske, alternate).

Agenda: Galatians 5, E. Breiling; Sermon Study, H. Winkel; Status of Divorced Persons in the Church, R. Siegler.

T. Kuske, Secretary

Treasurer's Report

1972 PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended Dec. 31, 1972

	Subscription Amount for 1972	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 207,521	\$ 216,021	104.1
Dakota-Montana	179,186	188,506	105.2
Michigan	929,325	936,518	100.8
Minnesota	929,880	966,177	103.9
Nebraska	163,116	187,308	114.8
Northern Wisconsin	1,014,758	1,020,575	100.6
Pacific Northwest	62,805	67,007	106.7
Southeastern Wisconsin	1,267,565	1,225,116	96.7
Western Wisconsin	1,137,759	1,162,394	102.2
Total — 1972	<u>\$5,891,735(A)</u>	<u>\$5,969,622</u>	<u>101.3</u>
Total — 1971	<u>\$5,539,199</u>	<u>\$5,602,266</u>	<u>101.1</u>

Note (A) — The subscription amount for 1972 has been increased \$5,805.00 to include all revisions received by the Stewardship Department as of December 31, 1972.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended Dec. 31, 1972 with comparative figures for 1971

	Twelve months ended December 31		Increase or Decrease*	
	1972	1971	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$5,876,641	\$5,504,001	\$372,640	6.8
Pension Plan Contributions	92,981	98,265	5,284*	5.4*
Gifts and Memorials	52,676	53,449	773*	1.4*
Distribution of Trust Fund Income	—	33,158	33,158*	—
Income from NWPB	6,562	6,562	—	—
Other Income	2,297	(54)	2,351	—
Total Income	<u>\$6,031,157</u>	<u>\$5,695,381</u>	<u>\$335,776</u>	<u>5.9</u>
Expenditures				
Worker-Training — Expenses	\$3,375,077	\$3,189,045	\$186,032	5.8
Worker-Training — Income	1,494,830	1,350,930	143,900	—
Worker-Training — Net	1,880,247	1,838,115	42,132	2.3
Home Missions	1,221,661	1,161,554	60,107	5.2
World Missions	899,563	885,517	11,046	1.2
Benevolences	807,924	759,872	48,052	6.3
Administration and Services	419,379	386,252	33,127	8.6
Total Operations	<u>\$5,228,774</u>	<u>\$5,034,310</u>	<u>\$194,464</u>	<u>3.9</u>
Appropriations	792,034	852,998	60,964*	7.1*
Total Expenditures	<u>\$6,020,808</u>	<u>\$5,887,308</u>	<u>\$133,500</u>	<u>2.3</u>
Operating Gain	\$ 10,349	—	—	—
Operating Deficit**	—	191,927**	—	—

Norris Koopmann, Treasurer & Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

INSTALLATIONS AND COMMISSIONINGS

(Authorized by the District President)

Pastors:

Found, Charles E., commissioned at Glendale, Arizona, as Missionary and Director of Publications in Central Africa on Jan. 7, 1973, by A. Mennicke (Ariz.-Calif.).

Stuebs, Paul A., as pastor of Prince of Peace, Yankton, South Dakota, on Jan. 21, 1973, by A. Stuebs (Dak.-Mont.).

Teachers:

Halldin, David C., as vicar-teacher in the Japan Mission at Tsuchiura City, Japan, on Sept. 18, 1972, by Missionary H. Johne (W. Wis.).

SOMETHING NEW IN BRAILLE

Announcing that the **Junior Northwestern** is now available in braille. The **Junior Northwestern** is aimed at grade-school and junior-high age groups. It will be available on a monthly basis. To receive your free copy write:

Workshop for the Blind
2534-1/2 North 7th Avenue
North St. Paul, MN 55109

Also available for the asking are biweekly issues of **The Northwestern Lutheran**. Both publications are sent directly to the recipients.

9TH ANNUAL LUTHERAN COLLEGIANS CONVENTION

Date: April 6-8, 1973.

Place: Mankato State College, Mankato, Minn.; Mankato Chapter, host chapter.

Opening Service: 7:00 p.m., April 6, at the Mankato State College Conference Auditorium in the MSC Student Union building.

Theme: "Crown Him With Many Crowns."

Agenda: Annual business meeting; Bible discussion of the doctrine of Justification.

Banquet: 7:00 p.m., Saturday, April 8.

ONALASKA PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1973. Two essays will be presented: The Pastor Administers His Office (Pastor C. Mischke) and Messianic Prophecies of the O.T. (Prof. H. Vogel). The sessions will run from 9:00 to 11:45 A.M. daily. A fee of \$10 will be requested of each participant. Dinner will be served promptly at 11:45 at a cost of \$1.25. If you plan to attend, we would appreciate your registration now for the sake of planning. Send your registration to: Pastors' Institute, Luther High School, Onalaska, Wisconsin 54650.

ALTERWARE NEEDED

Crown of Life Lutheran of New Orleans could make use of used altar hangings, a chancel drape, and a brass altar cross (or suspended cross). Anyone with offers, please contact Pastor D. Weiser, 4842 Marseille St., New Orleans, LA 70129.

OFFER: PULPIT + LECTERN

Pulpit and lectern, decorated in white enamel with gold trim, are available free of charge to anyone able to call for them. Please contact Pastor William Lange, 231 14th Avenue S., Wisconsin Rapids, WI 54494.

BETHESDA LUTHERAN HOME

Ward parents and nurses' aids needed at Bethesda Lutheran Home. Contact the Personnel Manager, 700 Hoffmann Drive, Watertown, Wisconsin 53094. Phone (414) 261-3050.