

The Northwestern Lutheran

April 18, 1976



Editorials

"With What Body?" The fact of Christ's resurrection confirms our faith, our forgiveness, and the certainty of our own rising from the grave. But the doctrine of the "resurrection of the dead" causes questions to well up within us.

How can bodies rise up that have disintegrated to dust? With what kind of bodies will they come forth? Will we recognize our loved ones again?

The questions come to anyone who has stood over a casket or at a graveside. What about the body of the one who pressed her love upon our cheek in childhood? What about the physical frame of a life's companion which we have held closely and intimately?

The questions are more depressing if our last memory of the person was a sad one. Somehow it sticks in our mind if the person was ravaged by a terrible disease, or tormented by pain in the last hour, or mutilated by wounds.

It is not good religion to suppress these questions, to consider our attachment to the body as "unspiritual," or to think of the human frame as a worthless rind to be shucked off.

St. Paul did not treat these questions as irrelevant. He anticipated them. "How are the dead raised up? And with what body do they come?" Paul answered these questions in the 15th chapter of his First Epistle to the Corinthians.

A more comforting word on the subject has never been written. The ultimate "victory through our Lord Jesus Christ" sheds a pure and radiant light upon our dark brooding over the dead and the eventual breakdown of our own bodies. It is God's own "Amen" to what Easter means for us.

John Parcher

Defensive About The Resurrection? "Unfortunately, badgered Christians today often are meek and defensive about the Resurrection." What was the writer thinking of? Who is making Christians "meek and defensive about the Resurrection"? Is it the University community that dismisses the Resurrection of Jesus Christ as fiction or a delusion of the early Christians? The American Association for the Advancement of Science refusing even to consider the provability of the Resurrection? *McCall's* or *Redbook* or *Harper's* disdaining to accept a straightforward presentation of the Easter event? Or the yawn of the man or woman next door who shrugs, "So, what else is new?"

For whatever reason, why should the Christian be "meek and defensive" about the Resurrection of Jesus Christ? This is no theory hatched the day before yesterday. The Resurrection Gospel is not like the "gospel" of the Korean "Messiah," Rev. Moon, which can count scarcely 20 years of proclamation. It is no hyped-up popular phenomenon like the charismatic movement. It's

no theory of the last two or three centuries like the unproved and unprovable theory of evolution.

For nearly 2,000 years men have tried to disprove, or discredit, or dismiss the Gospel accounts of the Resurrection. They have challenged them, ridiculed them, ignored them. But they might as well try to disprove spring and deny the budding trees and the greening grass. Christ rose from the dead. Easter is. Each year Easter returns. Easter will never fail to return as long as this world stands. Its promise and power will extend into the endless ages of eternity.

Should the Christian be "meek and defensive" about such certainty? Should he be embarrassed and silent when he knows that the Resurrection of Jesus Christ solves man's greatest problems, sin and death? When it is the only assurance that death can be overcome? When the outsider doesn't know what to believe, where he's going, or how to settle with death and how to reckon with eternity?

The early Christians proclaimed "Christ is risen," without apology. The world couldn't stop them from proclaiming it. There is no greater message to proclaim today, no greater truth to tell than that the Crucified One is the Risen One. Should the Christian be "meek and defensive" about the significance of what happened on Easter morning? No more than he should be "meek and defensive" about declaring the sunrise.

Carleton Toppe

Whose Church Is It? Church members, with few exceptions, want to see their church grow. In fact, this can insert itself as their chief concern — to figure out ways of making the church grow or to fix the blame for its lack of growth, as the case may be. Even the more inactive members often share this concern to a marked degree.

One can't help wonder sometimes, though, whether this great zeal for growth is properly motivated. Whose church are we trying to build — ours or Christ's? Does the church exist to fulfill the purposes of Christ or to flatter the ego of its members?

Satan can capitalize on misdirected zeal. If he succeeds in confusing our purpose, we wind up building a Tower of Babel, marvelous to behold, but useless in fulfilling the purpose of Christ.

If zeal for the church as an institution were properly channeled, it would translate itself into interest in the Word of Christ and concern for the salvation of souls. Members would never miss church if they could help it, and Bible classes would not be so sparsely attended as they often are. Members would then also approach the unchurched with a view to sharing the Good News rather than to expanding the membership.

A high body count, along with a healthy balance in the treasury, can be looked upon as the hallmark of success. As the goal of the church, however, it can be disastrous. When the Gospel degenerates into a sales pitch to build up the membership and when the real goal of the church, cloaked in the sheep's clothing of religion, is self-admiration, whose church is it?

Immanuel Frey

Jesus Lives! The Vict'ry's Won!

Easter is our day of victory and triumph. In the Early Church believers greeted others with the words "The Lord is risen!" These would respond: "He is risen indeed!" Today, based on the Savior's assurance, we may add to those shouts of triumph our own confident hope, "Because He lives, I shall live also!"



President O. J.
Naumann

At this time in the church year our thoughts go back to Advent, Christmas, Epiphany, and Lent. Through such a review we see the glorious fulfillment of God's promise of redemption. In Advent we reviewed the promises concerning the awaited Redeemer as we sang, "Oh, come, oh, come, Emmanuel, and ransom captive Israel."

At Christmas our songs were full of promise and expectation. We heard the angel's announcement of good tidings of great joy which shall be to all people: "Unto you is born this day in the city of David a Savior which is Christ the Lord." This Babe was born in poverty and want, cradled in a manger, His needs supplied by a human mother. Yet despite these outward appearances, He is our heaven-sent Savior.

During the Epiphany season this conviction was strengthened as we considered the Scriptures that relate the demonstrations of His divine

power and majesty — helping in time of need, driving out evil spirits, curing incurable diseases, raising people from death, ruling over the forces in His creation. Truly, He is none other than the Son of God!

During Lent we followed our Savior along the path of sorrows and were reminded in service after service that it is our sin and guilt, yours and mine, that He bore when they nailed Him to the cross. Our joy lies in the assurance that He went willingly, confessing that the Son of man came not to be ministered unto, but to minister and to lay down His life a ransom for many. He refused to let Peter fight off His captors. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He is truly "the Lamb of God, which taketh away the sin of the world."

As they nailed Him to the cross He prayed, "Father, forgive them, for they know not what they do." It was your sin and mine that nailed Him to that cross. But even in His great agony He assured the dying malefactor: "Verily, I say unto thee, Today shalt thou be with Me in paradise." In like manner He assures us, "Where I am there shall also My servant be."

When His mission was accomplished, He cried with a loud voice, "It is finished!" Your redemption and mine was now accomplished. But before the Savior bowed His head in death, He spoke a prayer that countless believers have joyfully repeated with their dying breath: "Father, into Thy hands I commend My spirit."

For His disciples there followed dreadful hours of fear and despair. Their hope that He should redeem Israel seemed dashed to pieces. They feared that they would be next.

Instead they heard the angel assure them at the grave: "He is risen. He is not here." And when He stepped into their midst behind

locked doors, He said, "Peace be unto you!" Yes, He repeated it. "Peace be unto you!"

But He not only offers peace; He gives it. He drives out doubt and fear, so that we can say with Thomas: "My Lord and my God!" Confidently and fearlessly we now say and sing:

*I know that my Redeemer lives;
What comfort this sweet sentence gives!*

He lives, He lives, who once was dead;

He lives, my ever-living Head.

Our living Redeemer has also sent the Holy Spirit into our hearts to bring to our remembrance all that we have learned from the Savior's lips. As we hear the Scriptures during the Sundays following Easter, He preserves and strengthens our faith.

Truly grateful for the victory Christ has given us, let us not forget our mission in life, a mission that is still unaccomplished. To His greeting of peace addressed to His disciples on the day of His resurrection, the Savior added a glorious commission: "As My Father hath sent Me, even so send I you. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

We who have received the remission of sins and are at peace with God have the glorious privilege of bringing the peace of God to others. "Fear not, only believe," we repeat after our Savior. "He died for all. He has paid for your sins also" is the assurance we are to bring to our fellow men.

Let us then in grateful service be God's messengers of peace in this world of sin, fear, hate, and doubt! May our mission and our lives speak loud and clearly to all whom we meet: "He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again!"

*He lives, all glory to His name!
He lives, my Jesus, still the same.
Oh, the sweet joy this sentence gives,*

"I know that my Redeemer lives!"

Oscar Naumann

THE SACRAMENT OF HOLY BAPTISM

FIRST

What is Baptism?

Baptism is not simple water only, but it is water used by God's command and connected with God's Word.

What is that Word of God?

Christ, our Lord, says in the last chapter of Matthew: Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

SECONDLY

What does Baptism give or profit?

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe, as the words and promise of God declare.

What are such words and promise of God?

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

THIRDLY

How can water do these great things?

It is not the water that does them indeed, but the Word of God which is in and with the water, and faith which trusts this Word of God in the water.

For without the Word of God the water is simple water, and no Baptism; but with the Word of God it is Baptism; that is, a gracious water of life and a washing of regeneration in the Holy Ghost.

As Saint Paul says to Titus, chapter third:

God saved us by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ, our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

FOURTHLY

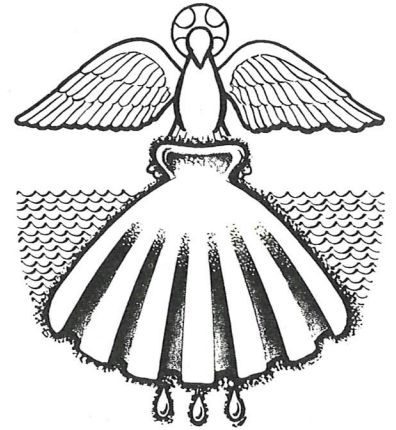
What does this baptizing with water signify?

It signifies that the old Adam in us is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts; and that again a new man should daily come forth and arise who shall live before God in righteousness and purity forever.

Where is this written?

Saint Paul says to the Romans, chapter sixth: We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Prof. Armin W. Schuetze
of Wisconsin Lutheran Seminary
reminds us that



Easter is a time to Remember Our Baptism!

Know ye not that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection (Romans 6:3-5).

We desire life. We fear death. We do our best to extend life and to postpone death. That is to be expected. God created man for life. Man's sin brought him death. Yes, we want to live.

This makes Easter important and joyous. The resurrection of our Lord has to do with life. He rose from death to life. But that alone doesn't make it important to us. Otherwise we could celebrate the raising of Lazarus as a festival of joy equal to that of Jesus' resurrection. Our Lord's resurrection is important because it has to do not only with His life, but with ours. Read the fifteenth chapter of First Corinthians. Forgiveness of our sins, our resurrection, eternal life for us depend directly on the fact that Jesus rose.

But you may ask: How can I know that? How can I be certain that Jesus' death and resurrection benefits

me? St. Paul writes in our text: "We are buried with Him by baptism into death. . . . For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Through baptism we become partakers of Jesus' death and resurrection. Through it you die with Christ. Through it you rise with Him. That makes baptism something important to remember as we celebrate Jesus' resurrection.

Remember Your Baptism At Eastertime!

I

Through baptism you die with Christ. "Know ye not that as many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death." "We have been planted together in the likeness of His death."

Very likely you don't remember the day of your baptism. You may have been a very small child when someone poured water over your head, called you by name, and said: "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." You don't remember hearing those words or feeling the water touch you. But it happened. And when it did, you were "baptized into Jesus Christ," you were brought to faith in Him and made partaker of His death. St. Paul speaks of this as being crucified with Him, dying, and being buried with Him.

By baptism you are joined to Jesus' death in a twofold sense. Scripture tells us that Jesus was wounded for our transgressions and bruised for our iniquities. He paid sin's penalty for us. By baptism, which is a washing of regeneration (Titus 3:5), you came to believe in this saving death of Jesus. God brought you to believe that Jesus is your perfect substitute. Your baptism assures you that you have a part in Jesus' saving death.

But we are also joined to Jesus' death in still another sense, and that is what St. Paul has in mind particularly when he says, "We are buried with Him by baptism into death." This is further spoken of in verse 6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Our old man is crucified with Christ so that our sinful flesh may no longer control our lives. But the Old Adam doesn't die easily. He must be crucified daily. Referring to this passage from Romans, Luther explains the significance of baptizing with water as follows: "It signifies that the Old Adam in us is to be drowned by daily contrition and repentance, and is to die with all sins and evil lusts."

So remember your baptism. Remember that through it you are crucified with Christ. That was the death for your sin, once for all. And through it you are moved and empowered each day to crucify the old man and not serve sin.

II

Our text says more. *Through baptism you rise with Christ.* "As Christ

was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "We shall also be in the likeness of His resurrection." Through the regeneration that God effected in your baptism you are joined to Christ's resurrection. Jesus lives. You live with Him.

St. Paul says that Jesus is the "firstfruits of them that slept." He continues by reassuring us, "Christ the first fruits; afterward they that are Christ's at His coming" (I Cor. 15:23). Jesus said, "Because I live, ye shall live also" (John 14:19). Again, "I will come again and receive you unto Myself, that where I am, there ye may be also" (John 14:3). What a joy when we shall rise with Christ, to be with Him forever, to serve Him "in everlasting righteousness, innocence, and blessedness"! That makes Easter, the day of Jesus' resurrection, a day to celebrate with joyous faith. There's every reason to sing, "Oh, the sweet joy this sentence gives, I know that my Redeemer lives!"

However, the new life to which we rise with Christ begins even now. We are to "Walk in newness of life" also on earth. As Luther put it, "That again a new man should daily come forth and arise who shall live before God in righteousness and purity forever." The new man of faith who will live in righteousness and purity forever in heaven even now should daily come forth and arise. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

Through baptism you are joined by faith to Jesus' resurrection.

Remember then that as a baptized child of God you have a part in Jesus' death and resurrection. You have forgiveness of sins. You have the sure hope of a resurrection to eternal life with Christ. As you await that perfect life in eternity, even now, put off the old man, put on the new. Reject sin, live unto God. Crucify the flesh, arise to the new life that is yours through the living Christ. You are buried with Christ by baptism into death, that like as He was raised from the dead by the glory of the Father, even so you also should walk in newness of life. Amen. So shall it be.

*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

The Easter scene on our cover was originally designed by Mr. Harold Schmitz of the Art Department of Northwestern Publishing House as the Easter bulletin in the NWP series of Sunday bulletins. We thank him for adapting it for the cover of *The Northwestern Lutheran*.

"God gave us the chance to leave His Word with them."

The Chocó of Colombia

To most people Colombia is a faraway place, a name that conveys very little meaning, unless one enjoyed geography in school or has followed the story of the world mission advance in our Synod.

If Colombia sounds strange, what will the word Chocó evoke? Let not the reader worry, if the name does

missioners in Colombia have also tried to reach them on seven trips, to learn how we might bring the Gospel to them.

The most extensive visit was made beginning on January 12 by the undersigned, one of our Wisconsin Synod missionaries, and Omar Ortiz, one of our students at the Bible Institute. The trip of about a week took us to the San Juan River and its tributaries in the southern part of the Chocó.

With packbags on our backs we left Medellín by plane to Quibdó, the capital of Chocó. From there the mode of transportation steadily degenerates as one enters the primitive region. First it's by bus, then by motorboat, then by canoe on the smaller rivers, and, finally, by foot as one enters the jungle.

The first night brought us to Andagoya, a small village on the San Juan, where the local Mennonites gave us a welcome rest by letting us

hard to come by. That night we also made acquaintance with one of the many plagues of the area. No one had told us that candles should be kept burning all night; so, in the early hours of the morning one of us was bitten by a rat while we were sleeping on the floor. The owner of the house heard the commotion and was quite relieved to find that it was only a rat, and not a vampire bat, which also haunts the area at night.

The next day a three-hour ride in a dugout canoe brought us to a small Indian settlement on the Puaró river, a tributary of the Bicordó which flows into the San Juan near Noanamá. The settlement, called Union Macedonia, was inhabited by 31 Indians living in seven tambos, or huts. These Indians of the Waunana tribe still preserve most of their ancient customs and superstitions. They live and dress very simply and eat whatever nature provides in crops and game. They hunt the latter almost daily with the one black-powder shotgun of the village. Both men and women wear colorful necklaces made of beads, coins, or animal teeth.

Mission Work Among the Waunanas

The Indians received us without undue excitement and let us wander about at will to inspect their huts. These are always open, having no doors, windows, or walls. Privacy is almost nonexistent, and the simple tasks of shaving or taking a bath in the river becomes a show surrounded by spectators. We were able to take as many pictures as we pleased, to ask all the questions we wanted to, and to join in partaking of the simple food with them. Their friendliness and hospitality are unsurpassed, even by many people who are much more civilized.

We learned from the Indians that, normally, they do not live in settlements, but rather build their huts all along the smaller rivers. They try to keep to themselves as much as possible in order to avoid the encroaching civilization and the slow disintegration of their culture.

Mission work is not carried on in this region, as nearly as we could discover, except by the Roman Catholic Church. And its help is mainly social in nature.



Omar Ortiz and Pastor Zimdars

not ring a bell with him. The fact is that even in Colombia the region Chocó is considered remote and forgotten. This department, or state, of Colombia is as large as Vermont and New Hampshire combined. It is located between the westernmost range of the Andes and the Pacific Ocean and has about 2,000,000 inhabitants, 80 per cent black, 14 per cent mestizo (mixed) and white, and only 6 per cent Indian. This large region is frequently closed by landslides. The area is inhospitable, one of the rainiest in the world, having an annual rainfall of 325 inches, and is totally covered with an almost impenetrable forest. This is also the home of three Indian tribes, numbering about 12,000.

A Visit to the Chocó

If Colombia has forgotten the Chocó, God has not. Several churches have tried repeatedly to work among these Indians and blacks. Our mis-



Chocó Indians

sleep on the floor of their church. We spent most of the next morning trying to find a boat to go down the San Juan. After much haggling a deal was finally closed, and the river trip begun. We stopped at Noamá, a village of about 60 huts halfway to the mouth of the San Juan, about 100 miles south of Quibdó. Here we spent the second night. All civilization was now left behind. No electricity, no restaurants, no indoor plumbing; in fact, even outdoor plumbing was

Our First Service in the Chocó

During one of the conversations it was mentioned casually by one of the young men, the village school teacher, that he was an Evangelical (Protestant). When we heard this welcome news, we mentioned that we were also Evangelical, and that we were workers in our church. As a result of this we were given an invitation by several of the Indians, and especially by the young teacher, Klinger Cheocarama, to hold a worship service for them. We finally agreed to preach to them in their little, one-room school. At 7:30 in the evening by the light of some oil lamps 28 Indians, young and old, were assembled on the benches and on the floor. Klinger led them in singing about 10 Gospel hymns which he had taught the children, having learned

that God is ready to give them that power for their everlasting salvation. Klinger served as interpreter, since most of the Indians know very little Spanish and prefer their own tongue for any conversation. It was a moving experience to have been able to preach the Gospel in the heart of the remote Chocó to people who are among some of the last remaining primitive people on earth.

A Moving Farewell

The next day at noon, after many interesting hours of talk with the men and repeated invitations by all the Indians, urging us to return, they bid us good-bye. Almost the entire village came down to the river to see us go. Would we ever come back? Or was this visit like that of so many other explorers and exploiters who come one day, and leave the next,

We had rented a boat for the three-day trip, but it broke down almost immediately. Returning to Noanamá, the owner wanted more than his due share for his abortive effort. We ended up by being accused before the police inspector of Noanamá and by being threatened also by another boat owner whom we had hired subsequently. He brought out his shotgun just in case we would not pay up as they thought we should. We had to cancel our trip south. There is no scheduled boat service on the San Juan, so we had to pay their price, or not travel at all.

On our return trip north it rained continually. Because the river was swollen and full of logs and other debris, we had to stop at the onset of night. Luckily we found a house where we were afforded some shelter and an opportunity to change our wet clothes and to eat a little before we bedded down for the night.

On Monday, a week after the trip had begun, we returned to Medellín. We thank the Lord that He protected us and led us to the Waunana Indians, giving us an opportunity to preach His Word to them and to hear their friendly invitation to return.

Afterthoughts

Whether we will be able to respond to that invitation is in the Lord's hand. He will have to guide us, and especially those who are in charge and responsible for our young Colombian mission field, to decide whether we can extend our work to the Chocó with our present resources, also when and how this should be done. We have been there, and we are concerned about these people on the San Juan. We know that these indigenous, friendly people in the Chocó are also included in the "all nations — every kindred and tongue and people" of Christ's commission to us to preach the Gospel. These Indians, as primitive and as lowly as they may appear, are also among those for whom the Savior died. These, too, were in His heart when He said, "And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd."

Ernest Zimdars



Villagers bid farewell at the Puario River.
Ortiz in the larger dugout.

them himself from a mission in Panama. They certainly enjoyed singing, as seems to be the case with most primitive people. Omar and I also joined in with "What a Friend We Have in Jesus" and "Jesus Loves Me." In a short time the whole group learned them and sang along with us.

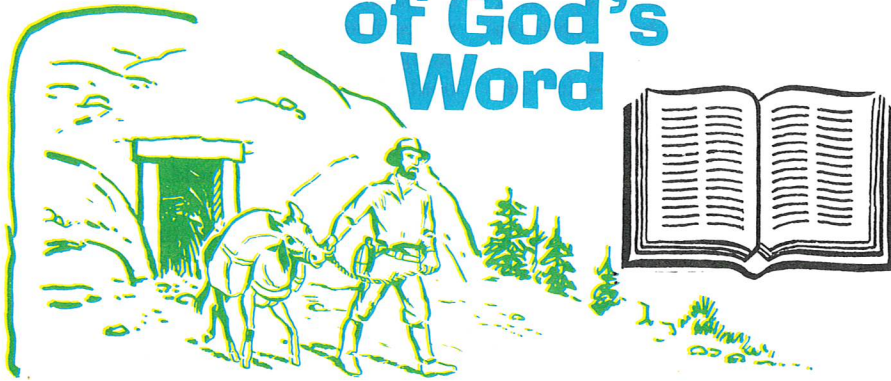
Then it was our turn to speak. I stood up and delivered a simple message on Romans 1:16,17 about the power of the Gospel, assuring them

never to return? At least God had given us the chance to leave His Word with them!

Complications

Our trip was not yet over. Klinger accompanied us to serve as our guide and interpreter on a trip still further down the San Juan where we hoped to visit more Indians on such rivers as the Pangala and the Taparal. But at Noanamá we ran into difficulties.

Mining the Treasure of God's Word



First review whatever parts of our previous lessons you feel haven't been thoroughly mastered. Review is an essential part of the learning process. Be sure you know where the first promise of the Savior is recorded in the Bible, and what three things this promise tells us about the Savior. Be sure that you know which one of Adam's sons became the ancestor of the Savior, and which son of Noah. And then be sure that you can name the three parts of God's covenant with Abraham, and how the first part was fulfilled, and the first step in the fulfillment of the second part (last lesson). Then we are ready to start digging again.

Start With Genesis 24

Since we finished the life of Abraham last week, this is a flashback. Remember who Isaac was (17:19). What was Abraham worried about here (verse 3)? Can you guess why? If not, compare 6:1-5. Notice what Abraham told his servant to do (verse 4), where he went to accomplish his mission (verse 10), whom he found there (verse 15), how this all turned out (verses 51 and 58), and the conclusion of this strange story (verse 67). One more little nugget — what kind of a man was Isaac according to verse 63a? Compare Psalm 1:2b.

Now Read Genesis 25:19-34

Here we're back digging in the main vein. What problem did Isaac

and Rebekah face? And how did Isaac solve this problem (verse 21)? Notice verse 23. It's a prophecy, a real nugget. Underline the last phrase of the verse. For those people this was a radical departure from their usual custom. The oldest son always had what they called the "birthright," that is, the privilege of becoming the head of the family at the father's death, and a double portion of the father's estate as his inheritance. In Abraham's family an important part of the inheritance was the privilege of being the ancestor of the promised Savior. But in the underlined part of verse 23 God told Isaac that in his family things would be different. The younger son would be the head of the house.

Now read verses 24-26 again carefully. Notice that this was an unusual birth (verse 24). Who was the older son, and who was the younger? Underline the younger son's name, and put a star in the margin. This man is the next name on the list of Jesus' ancestors. Memorize the names of the three so-called "patriarchs" (Matt. 8:11).

Verses 27-34 tell us how Jacob came to possess the birthright. The word "sod" in the KJV is the archaic past tense of "seethe," to boil. It wasn't a brotherly or commendable way to get the birthright, even though Esau wasn't fit to be a descendant of Abraham and Isaac and an ancestor of the Savior (verse 34).

Read Chapters 26-28

Underline 26:3 and 4, beginning with the words, "I will. . . ." Where have you read this before? See 12:1-3. Now underline 28:13 and 14, beginning with the words "the land. . . ." Notice to whom God was speaking in each case. Here we're digging in the main vein again. Put a star at both places. Notice also Isaac's instructions to Jacob in 28:1 and 2, and what he said in verses 3 and 4.

We find that Jacob stole something else from his brother in chapter 27:1-29. Compare the third phrase in verse 29 with 25:23d. Jacob was a strange character. He had no love for his brother, and he didn't hesitate to use dishonest means to get what he wanted. But 28:20-22 shows us another side of Jacob's character. This, of course, was after God had appeared to him (verses 12-15), and this may account for the change. Another little nugget is found in verse 22b. It's the origin of the good custom of tithing. Study it.

Read Rapidly Chapters 29-31

As you do, keep in mind the covenant God had made with Abraham, Isaac, and Jacob, and note how 29:31—30:24 relates to this covenant. Can you make your way through this maze of names and come up with the correct number of children in Jacob's family at the end of his stay in Haran? Compare your answer with 32:22.

Then Read Chapters 32-35

Chapter 32:3-12 gives us a good picture of Jacob. His main concern appears in verse 5b. We can understand his fear (verse 7) in the light of verse 6b. But the most revealing section is found in verses 9-12, where we really learn something about Jacob and the kind of a man he was.

Underline the words of 32:28, and put a little star in the margin. This new name is an important little nugget, for it is used very often later on. It means "he fights with God." And the last little nugget is found in 35:16-18. How large was Jacob's, or Israel's, family now? Compare 12:2 and 28:3, the second part of the covenant.

Julian G. Anderson

Wisconsin Synod Lutheran High School Association

Lakeside Lutheran High School, Lake Mills, Wisconsin, and Huron Valley Lutheran High School, Ann Arbor, Michigan, were accepted into membership in the Wisconsin Synod Lutheran High School Association at its annual meeting on February 9, 1976, in Milwaukee, Wisconsin. Member schools now number 11, representing all the present Lutheran high schools in the Synod.

Each member school is represented by its principal, a board representative, and a male faculty representative. The BPE and CHE are represented in this association by their executive secretaries, who serve in an ex-officio capacity. Member schools are also represented by the BPE and CHE representatives.

Objectives of the association are:

1. To direct the study of curricula as they relate to the overall program of education in the Wisconsin Evangelical Lutheran Synod.
2. To coordinate such policies as may be of mutual benefit to member schools.
3. To aid in the staffing of the member schools in line with the orderly arrangement and accepted policies of the Wisconsin Evangelical Lutheran Synod (WELS).
4. To facilitate a program of visitation and improvement of instruction.
5. To relate the efforts of the member schools to the work of the WELS Board for Parish Education and to the work of the WELS Commission on Higher Education as the respective duties and responsibilities are outlined in the Constitution of the Wisconsin Ev. Lutheran Synod.
6. To serve on a consulting basis in business and financial affairs of the member schools.
7. To arrange programs and conferences that will be of mutual benefit to administrators, teachers, boards and students of the member schools.
8. To assist in the possible establishment and development of new area Lutheran high schools.

To meet these objectives three standing committees have been established: Curriculum Committee, Committee on School Visitation and Self-study, and Committee on the Financing of Area Lutheran High Schools. The establishment of other standing committees to meet the objectives of the association is being studied by the executive board, the Rev. Robert Sievert, president; the Rev. Wayne Borgwardt, president-elect; Mr. Norbert Manthe, sec'y-treasurer; Mr. Gerald Mallmann and the Rev. H. Paul Bauer, members at large.

Course descriptions, catalogs, and graduation requirements for each member school will be on file in the office of the Synod's Board for Parish Education. This is part of the Curriculum Committee's directive "to provide informational and advisory services to Lutheran high schools in the Synod." The association also resolved to assign the problem of staffing area high schools to the Curriculum Committee as it is possible within the established constitutional procedures of the Synod.

The association, upon the recommendation of the Committee on Improvement, encouraged each member school to adopt an intensive formal, self-study program similar to that carried out by the Synodical institutions on a regularly recurring basis. The association will make available to member schools, at their option, a self-study evaluation team composed of members recommended by the association and approved by the member school whose program is to

be evaluated. Each school was also encouraged to initiate a visitation program involving the Board for Parish Education, similar to the Saint Croix plan or the Northern Wisconsin plan. To promote faculty academic and professional growth the association suggested that each school appoint a Standing Committee on Faculty Learning-Planning.

Tuition and salary surveys of member schools were presented in printed



WSLHSA Executive Board

N. Manthe, secretary-treasurer, seated. Standing, left to right: Rev. R. Sievert, president; Rev. W. Borgwardt, president-elect; and Rev. H. Paul Bauer.

form to the association by its Committee on Financing of Area Lutheran High Schools. The association was briefed on the Planning Program for Establishing and Maintaining Lutheran High Schools, a project being sponsored by the Aid Association for Lutherans. Materials being compiled under this project include organization, financial matters, enrollment, commitment of funds, site planning, and curriculum. Explanation of the AAL Support System for area Lutheran high schools was presented to the members by Dr. Donald Stoike. Serving the association for the next year will be Norbert Manthe, sec'y-treasurer, and Gerald Mallmann as member at large on the executive board. The following will serve for the next two years, Rev. Robert Sievert, president; Rev. Wayne Borgwardt, president-elect; and the Rev. H. Paul Bauer, member at large on the executive board.

Youth Ministry – YES!

A resolution of the recent Synodical convention urged that "the Synod encourage its several Districts to encourage, coordinate, and promote youth ministry within each District through the District Boards for Parish Education." On February 9, 1976, a seminar on youth ministry said: "Yes, we can," and "Yes, we will."

Represented at the seminar were the executive committee of the Board for Parish Education, District BPE chairmen, and an ad-hoc committee for youth ministry formed at youth rallies in Ottawa, Ontario, and Winona, Minnesota. The meeting revealed unanimity and common interest in an effective ministry to post-

confirmation young people.

This spirit of harmony resulted in a working arrangement that would bring together the efforts of the three groups represented. The Board for Parish Education said: "Yes, we can supervise, coordinate, and publish." District chairmen said: "Yes, we can gather successful ideas, assess needs, disseminate materials, and promote intercongregational youth fellowship." The ad-hoc committee said: "Yes, we can put together projects and materials under the direction of the Board for Parish Education." Within its advisory role, the seminar's participants also said: "Yes, we will."

At the end of the meeting, consensus goals were set and projects were discussed. It was resolved that a uniform survey of congregational youth programs should be carried out in each District in March and April, an informational newsletter for pastors and youth leaders should be inaugurated, and a training workshop for youth leaders should be developed and pilot-tested. Another meeting next year will review and further the common goals.

Paul Kelm



First Seminar on WELS Youth

In attendance were the ad hoc committee on WELS youth, ten District BPE chairmen, the Synod BPE executive committee, and the Synod BPE staff.

Pastor John Lawrenz reports on the

South Atlantic Emphasis on Youth

Our Synod's smallest and newest District has created a five-person Youth Council in response to the 1975 Synod convention resolution calling upon the District boards for parish education to "encourage, coordinate, and promote youth ministry." The present council was selected last September by a gathering of young people in Pompano Beach, Florida, under the supervision of Pastor John C. Lawrenz of the District BPE. It will serve through 1976 on an experimental basis. An enabling charter will be presented to the South Atlantic District's June convention for ratification. Voluntary

contributions from all of the District's 24 congregations have raised a youth ministry budget of over \$1,000.

The chairman of the council is Mr. Fred Bunge of Our Savior Lutheran in Birmingham, Alabama. The council's secretary is Miss Ann Zwiig of Redeemer Lutheran in Merritt Island, Florida. The other two WELS youths serving the council are Mr. Ken Mellon of Cutler Ridge Lutheran in Miami and Mr. Gary Lott of Peace Lutheran in Holiday, Florida. Three ELS congregations located within the geographical area of the South Atlantic District are also participating fully in the Youth

Council and have selected Mr. Terry Prange of Grace Lutheran (ELS) in Vero Beach, Florida, to serve. Pastor Lawrenz of the District BPE serves as the Youth Council advisor.

The Youth Council grew naturally out of District-wide youth activities arranged by the South Atlantic District BPE in 1974 and 1975. In the summer of 1974 a busload of youths from Florida, Georgia, and Alabama made the long trek north to the first WELS International Youth Rally held in Ottawa, Canada. On the way to and from the Ottawa rally the "South Atlantic Youth Caravan" stopped at WELS congregations in

Ohio, New Jersey, Virginia, and Georgia. Side trips to New York City and the nation's capitol made the 12-day trip hard to forget.

Last summer another group of just under 40 youth from five states made a one-week trip to the Appalachian Trail of northeastern Georgia. The outing was labeled "Stomp Out '75" in honor of the courageous group of hikers that trudged 30 miles up and down the Georgia Blue Ridge. Stompers sampled the joys of breathing clean mountain air, of sleeping on not-so-soft campsite gravel, of aching muscles and blistered feet, of backpack trail food, and of perfect weather. Above all, the group found joy in the laughing, singing, and sharing that goes with wholesome Christian fellowship. Pastors Mark Goeglein and Dick Stadler of the South Atlantic District's Evangelism Commission used the mountain setting to teach a natural approach to sharing the Gospel with others. The August campout was wrapped up with a two-night stay in a comfortable mountain lodge. Teachers Camille Hutchinson, Kathy Lawrenz, and Dorma Witt joined "medic" Ernie Kugler of the WELS congregation in Nashville and

head counselor Pastor John Lawrenz to round out the Stomp Out staff.

So far two Youth Council meetings have been held, one in November of 1975 and another in January of this year. Council members have set ambitious goals. Two District-wide youth activities are to be sponsored this year. In each circuit of the District there will be a spring weekend retreat which will attempt to bring a maximum number of the District's youth together. Many of the mission congregations in the Southeast are too small to have a thriving youth ministry inside the local parish. It is hoped that such regional get-togethers will assist pastors in better serving their teens. This summer in early August there will be a rerun of the past year's Appalachia experience, dubbed "Stomp Out '76." The council also plans to send a delegation to the Third WELS International Youth Rally being held in Saginaw in late August. A card file of names and addresses, including all youth in the District, has been completed. This month the first issue of the "SAY IT" will be sent directly to each name in the file. "SAY" is an acronym for South Atlantic Youth.

"IT" is the name of the newsletter. The "I" stands for the individual. The "T" is drawn in the shape of the cross. It stands for the Redeemer's Gospel. Together the "I" and the "T" are a reminder that the individual finds meaning in life only when standing next to the Gospel. Other projects under way are a youth songbook, a Bible index of problem-solving texts, and a youth evangelism corps.

If all goes according to plan, the Youth Council will sponsor a 14-stop concert tour in Florida featuring a youth octet from the WELS Caribbean mission on Antigua. The concert tour is tentatively set for the Reformation season in late October.

Small congregations, great distances, and a limited manpower are obstacles to WELS youth ministry in the Southeast. Yet a handful of interested teens are making it happen. And, most important for the future of the Lord's work in the Wisconsin Synod, the youth of the South Atlantic District are learning how to work with one another, their congregations, and their Savior.



Above: Stomp Out '75 — Paul Daley, Linda Christensen, Sue Williams, and Brett Duncan, taking time out for some trail food.



Right: South Atlantic District Youth Council — left to right: standing: Fred Brugge and Gary Lott; seated: Ken Mellon, Terry Prange, and Ann Zwieg.

Baptism according to Bunker

The item caught my eye as I was glancing through the evening's TV listings. The popular, top-rated program, "All in the Family," featuring that blustering bigot with the heart of gold, Archie Bunker, was scheduled to tackle another controversial topic, this time in the field of religion, Holy Baptism. Just before the program was shown, at 8:00 P.M. CST, I discussed the matter briefly with the members of our Bible information course. How would Bunker and Co. handle Holy Baptism, we wondered? Well, the script was written just about the way we expected. It was, indeed, a very predictable plot.

Archie's infant grandson is unbaptized. Archie informs wife Edith that he's determined to make the infant a Christian, even though they both agree that their daughter and atheist son-in-law will not consent to having the child baptized. After a curse-filled confrontation between Archie and "Meathead," the atheist son-in-law, Archie sneaks off with his grandson to the church. When the Chinese assistant pastor refuses to baptize the infant without the parents' permission, even after Archie offers him a bribe, Archie sidles up the font on his own and sanctimoniously applies water and the Word, "in the name of the Father and of the Son and of the Holy Ghost," for a technically valid (?) Trinitarian baptism.

Pleased?

Shouldn't we Christians be pleased that the producers of "All in the Family" gave some prime-time attention to an important subject like baptism? Wasn't it a noble public service on their part to provide the parents and children of America, so many of whom don't even attend church or Sunday school, with some humorous, entertaining spiritual training, not only on baptism, but also on deeper theological issues like original sin and whether or not unbaptized Jews will be saved?

In modern America about the most

shameful and insulting thing you can say about someone is to accuse him of lacking a sense of humor. Realizing full well the risk I'm running of being labeled a humorless killjoy, I still have to brand the above-mentioned program blatant blasphemy, a degrading display of shameless sacrilege on the part of talented people who will have a hard time answering to God for the diabolical way they poked fun at His sacred Word and ridiculed His Sacrament of Holy Baptism. Surely we Christians should be able to laugh at ourselves and to take a joke, lest we become pietistic stuffed shirts. However, when comedians like Carroll O'Connor, Flip Wilson with his Rev. Leroy, Dean Martin, Johnny Carson, et al., repeatedly launch not so subtle attacks at basic teachings of the Holy Bible, we must be prepared to shout "foul," to cry out "taint funny," to monitor very carefully what our children are watching, and to realize that the tube in our homes often serves as a clever tool of Satan.

"Archie, he's so innocent!" That's the way Edith Bunker reacted to her husband's suggestion that their grandson was stained with sin and therefore needed the washing of Holy Baptism. The rest of the "family" also heaped ridicule on the idea of an infant or Jews needing to be baptized. Since bumbling Bunker was the only pro-Baptism character on the program and he was incapable of giving any good reason why he wanted the baby baptized except that he felt it was the traditional thing to do, someone ought to demand of the Federal Communications Commission that "equal time" be given to the Psalmist David, who said: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5); to our Savior: "I am the Way. . . . No man cometh unto the Father, but by Me" (John 14:6); and to the Apostle Peter: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12); and: "Repent, and be baptized

everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

There's a much larger issue at stake. That program was not an isolated occurrence. It was typical of TV's treatment of Christianity. We need to recognize that the media in our land are controlled by people who for the most part look at the Bible from a skeptical, agnostic, even atheistic point of view. They do not hesitate to spew out from their studios cursing, sacrilege, and blasphemy, in addition to their well-known preoccupation with mindless violence and perverted, promiscuous sex.

What To Do?

What can, what should, concerned Christians do? At the very least, Christian parents should control very carefully the viewing habits of their children and use the off switch as needed. We should not use the tube as a convenient babysitter, thereby permitting our children to be systematically brainwashed with garbage. You might also send this article, along with expressions of your own concern to station managers, commercial sponsors, influential legislators, and to the F.C.C. to let them know that there are still some concerned Christians in our country who must protest that baptism according to Bunker and similar programs are blasphemous and grossly offensive.

Reuel J. Schulz

COMFORT FOR THE SICK

By B. P. Nommensen

This pocket-sized book is the revised and enlarged reprint of devotions at the sick-bed. Pastors have found it most helpful for hospital and nursing home visitation. Contains Scripture reading, devotion, prayer and hymn for more than 50 occasions. For convenience the service for the Communion of the sick is also included.

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Manitowoc Lutheran Twenty Years Old —

"Jesus, Lead Thou On." Banners designed by various classes, posters, displays, the music and arrangement of the special service of thanksgiving, all pointed the members and friends of the Manitowoc Lutheran High School Federation to that theme on the occasion of the 20th anniversary of the high school, observed on February 8, 1976. It was also the tenth anniversary of the erection of the high school's present facilities.

Dr. Siegbert Becker of Wisconsin Lutheran Seminary was the guest speaker for the anniversary service. He reminded the 1,100 worshipers that Christian education is a blessing to be treasured, used, and supported. Using II Kings 4:26 as his text, Dr. Becker asked the question, "Is It

Well With the Child?" The MLHS Lancer choir, an area children's choir, an area mass choir, and the Lakeshore Lutheran Chorale added to the joy of the day. MLHS graduate James Tiefel, a Senior at Wisconsin Lutheran Seminary, was guest organist.

The story of Manitowoc Lutheran High School is the story of humble beginnings, dedicated Christian effort, and undeserved blessings. Founded by an association of individuals from the various WELS congregations in the Manitowoc area, MLHS opened in 1956 in a building abandoned by the local public school. Fourteen freshmen made up the first student body; four pastors, teaching part-time, were the first faculty. In

Pastor Karl J. Plocher 1898 - 1976



Pastor Karl John Plocher, a man whom the Lord had chosen to serve Him in the public ministry for more than half a century, was born at Oshkosh, Wisconsin, on January 16, 1898. He was baptized there by his grandfather, Rev. Chris Dowidat, and then confirmed at St. Paul, Minnesota, by his father, Rev. Johannes Plocher.

Pastor Plocher graduated from the Seminary at Wauwatosa in 1920. He served the Lord initially at Star Prairie, Wisconsin, subsequently accepting calls to Wilson and Ridgeway near Winona, Minnesota, St. Paul's at Litchfield, Minnesota, Town Helen

of rural Glencoe, Minnesota, and St. John's in Brewster, Nebraska. While serving congregations near Belle Plaine, Minnesota, Pastor Plocher also assisted at the Lutheran Home, where, in later years, he himself on occasion was a resident. Pastor Plocher died on January 28, 1976.

He is survived by his wife, the former Adelia Martin; two daughters, Leila (Mrs. Alfred) Strickholm and Joan (Mrs. Raymond) Meyer; and by two sons who have followed in their father's footsteps, Pastor David Plocher of Wichita, Kansas, and Pastor Karl Plocher of Swartz Creek, Michigan.

Following the funeral service held at Trinity Lutheran Church, Belle Plaine, Minnesota, on January 31, 1976, the mortal remains of this veteran servant of the Lord were committed to the bosom of the earth at St. Paul, Minnesota, to await the joyful resurrection to eternal life and a blissful heavenly reunion with those near and dear to him. In that hope, with hearts deeply grateful for the blessings the Lord bestowed through Pastor Plocher's faithful services, we echo the words of the inspired writer and say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"

R. W. Schlicht

January, 1957, Pastor Kenneth Seim accepted the call as the first full-time teacher and principal. By 1966 the faculty had grown to 9 and the student body to almost 200. Exactly 10 years after its founding Manitowoc Lutheran High School moved to its permanent home. In 1969 the responsibilities of operating the school were transferred from the association to a federation of area congregations. At the time of the anniversary 15 area congregations were members of the federation. At the federation's regular quarterly meeting a week later, two additional congregations were accepted into membership.

The 1975-76 school year has been significant for MLHS in many ways. Early in the year additional property was purchased, giving the high school complete frontage on Highway 141. In fall the first mortgage on the present building was retired on schedule, and the federation immediately embarked on a new financial program to provide several needed improvements. About the same time, the city of Manitowoc installed curb and gutter around the school property and paved the street leading to the school. A new principal, the Rev. David Worgull, was installed in November. And at the February meeting the federation voted to add a 17th teacher and to build a principal's residence. Enrollment at MLHS is 290.

Countless blessings have been experienced by the students, families, and congregations of the Manitowoc area through their Lutheran high school. May Jesus still lead on and continue to bless this venture of faith!

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Clark, David W.
Naticook Road
Merrimack, NH 03054
Phone: (603) 889-3027
Goeglein, Mark A.
537 Wymore Road
Maitland, FL 32751
Meyer, Joh. P.
4900 Arcadia Road
Maitland, FL 32589
Starbuck, Victor L.
Rte. 2
Fairfax, MN 55332
Zarling, Thomas F.
807 Medary Ave., S.
Brookings, SD 57006

Teachers:

Radloff, George
Eagle River, WI 54521

THE ASSIGNMENT COMMITTEE

The Assignment Committee will meet at Wisconsin Lutheran Seminary, Mequon, Wisconsin, on Monday and Tuesday, May 17 and 18, 1976. The first session is to begin at 10 a.m.

On Monday and Tuesday, May 31 and June 1, 1976, the assignment of teachers will take place at Dr. Martin Luther College, New Ulm, Minnesota. The first session is to begin at 9 a.m.

Oscar J. Naumann, President

NEEDED

The WELS mission parish, consisting of Lord and Savior Ev. Lutheran Church, Crystal Lake, Illinois, and St. Andrew Ev. Lutheran Church, Elgin, Illinois, is interested in acquiring the following items: paraments, preferably in red and black, for altar, pulpit, and lectern; a simple hymnboard with a set of numbers; a small, two-manual electric organ. Should anyone have these items available as donations or at a reasonable figure, please contact: Pastor R. W. Mueller, 794 Dover Court, Crystal Lake, Illinois 60014; phone: (815) 455-2448.

APPOINTMENTS

Rev. Ralph Waack has been appointed Circuit Pastor of the Northern Conference, replacing Rev. Joh. P. Meyer who accepted a call into another conference.

Mr. Robert L. Donaty has been appointed to the District Constitution Committee, replacing Rev. Gerhard Kionka who accepted a call into another District.

R. L. Wiechmann, President
South Atlantic District

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Goeglein, Mark A., as pastor of King of Kings, Maitland, Florida, on January 18, 1976, by R. Wiechmann (SA).

Meyer, Joh. P., as pastor of Peace, Holiday, Florida, on February 22, 1976, by R. Wiechmann (SA).

Starbuck, Victor L., as pastor of Emanuel, Route 2, Fairfax, Minnesota (Wellington Twp.), on March 7, 1976, by L. Hohenstein (Minn.).

Teachers:

Radloff, George, as teacher at Christ, Eagle River, Wisconsin, on February 15, 1976, by M. Radtke (N.Wis.).

NEW WELS CHURCHES

TIME AND PLACE

MERRILLVILLE, INDIANA

Our Shepherd Ev. Lutheran Church, Merrillville, Indiana, is holding worship services at Peace United Church of Christ, 1001 W. 73rd Avenue. The worship service is at 11:30 a.m. For more information please contact Pastor Tom Liesener, 16791 Cleveland Rd., Granger, Indiana 46530; phone: (312) 272-5682.

LITTLE ROCK, ARKANSAS

WELS services are being conducted at the Little Rock Air Force Base for the military personnel on a monthly basis. For information contact Pastor A. L. Schmeling, 3912 Ellis, Alexandria, Louisiana 71301; or notify Mr. Jack Clark, 8208 Reymere Drive, Little Rock, Arkansas 72207, phone: (501) 227-4384.

NASHUA, NEW HAMPSHIRE

If visiting the East (Boston area) during this summer's Bicentennial, note that St. Paul Lutheran of Nashua, New Hampshire is now worshipping at the Greenbriar Terrace Healthcare Center — Chapel, 55 Harris Street, Nashua. Worship is at 9:30 a.m., Sunday school and Bible study at 10:30 a.m. For more information contact Pastor David Clark, Naticook Road, Merrimack, N.H. 03054; telephone: 1-603-889-3027.

MIDLAND, MICHIGAN Change in Location

Good Shepherd Evangelical Lutheran Church, the WELS mission congregation in Midland, Michigan, is now holding its worship services in its own church located on the corner of Washington Street and Wheeler Road in Midland. Worship service is at 9:00 a.m. Sunday school and Bible class follow at 10:15 a.m. For more information, or if you have names of WELS members or prospective members in the area of Midland County, please call or write Pastor John C. Seifert, 4301 James Drive, Midland, Michigan 48640; phone: (517) 835-4127.

GAINESVILLE, FLORIDA Change of Location

Zion Ev. Lutheran Church of Gainesville, Florida, is holding worship services at 10:30 a.m. each Sunday on the third floor of the J. Wayne Reitz Student Union on the University of Florida campus. To reach the University, take the middle Gainesville exit east off I-75 for four miles. For information, call Pastor John C. Lawrenz at (904) 376-9940.

PITTSBURGH, PENNSYLVANIA (BETHEL PARK) Change of Worship Location

Divine Charity Ev. Lutheran Church is now conducting its worship services at the Woman's Club of Upper St. Clair, 2541 Edgewood Drive, Upper St. Clair, Pennsylvania. Services begin at 9:30 a.m. followed by Sunday school and Bible class at 10:30 a.m. These facilities will be used until the time when a chapel can be erected on the congregation's permanent site in Bethel Park. Divine Charity serves the southern half of the greater Pittsburgh area. For information, or if you have the names of WELS members or prospects in the area, please contact Pastor Duane Erstad, 700 McMurray Road, Bethel Park, Pennsylvania 15102; phone (412) 835-6212.

GREELEY, COLORADO Change in Worship Location

Shepherd of the Hills Ev. Lutheran Church, a WELS mission congregation, is now holding its worship services in the Governor's Room of the Farm Fare Cafeteria, located at 1024 9th Avenue in Greeley. Sunday school and Bible study begin at 9:00 a.m., followed by Sunday service at 10:15 a.m. We invite you to come and worship with us. For information, or if you have names of WELS members or prospects in our area, contact Pastor Larry Lemke, 2202 10th St. Rd., Greeley, Colorado, 80631; phone (303) 352-7320.

EXPLORATORY

ASHLAND, MANSFIELD, WOOSTER OHIO

Exploratory services are being conducted in Montgomery Elementary School in Ashland, Ohio, just off I-71 at Hyway 250, Sundays at 4:00. Please send names of prospects to Pastor Kurt Grenwald, 328 Kathron Ave, Cuyahoga Falls, Ohio, 44221.

CHARLESTON, SOUTH CAROLINA

Exploratory services are being conducted in Charleston, South Carolina, at the Sheraton Inn, Rivers and Aviation Avenues. The weekly services begin at 7 p.m. Names of prospects and requests for information may be sent to Pastor John Guse, 429 Shag Bark Trail, Lexington, S.C., 29072, phone (803)-356-0471.

CONCORD, NEW HAMPSHIRE

Exploratory services are being held the second and fourth Sunday evenings of each month at the Wonolancet Club, 1 North State Street, Concord. Worship is at 7:00 p.m., Bible study at 7:45 p.m. Send referrals to Pastor David Clark, Naticook Road, Merrimack, N.H. 03054; telephone: 1-603-889-3027.

CLEARWATER, FLORIDA

Exploratory services are being held at the Kraeer-Bayshore Funeral Home at 2200 Bayshore Dr., Dunedin, Florida, at 3:30 p.m.

each Sunday. Please send names to Pastor Joh. P. Meyer, 4900 Arcadia Rd., Holiday, Florida 33589, or to Pastor Raymond L. Wiechmann, 11335 77th Ave. N., Seminole, Florida 33542.

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA DELEGATE CONFERENCE

Date: April 30-May 1, 1976; 9:30 Registration (Fee \$3.00 per congregation); 10:00 a.m. Communion service.
Place: Gethsemane Lutheran Church, 3734 Centinela Avenue, Los Angeles, California.

Agenda: Special Ministries Program of WELS: Mr. A. Woldt; Scriptural Directives for Special Ministries: A. Clement; Organizing and Implementing Special Ministries Activities in Local Congregations: A. Woldt; R. Roth Essay: Promoting Practical Evangelism Among our Church Members: read by R. Jensen; Elections and reports.

H. John

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 20-21, 1976; Communion service at 10:00 a.m., M.T.

Place: Apostles Lutheran Church, Billings, Montana; Harold A. Wood, host pastor.

Preacher: D. Neyhart (R. Pless, alternate).

Agenda: I Timothy 4, with Practical Application for the Ministry; D. Neyhart; Baptism by the Spirit (Including I Cor. 14 as a Basis for the Charismatic Movement); D. Shook; Demonic Possession versus Insanity, Epilepsy, and Other Similar Diseases: R. Weimer; Put LIFE into the "Life of the Christian." theme of the Trinity Season: L. Schroeder; Daniel: R. Pless.

J. M. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 26, 1976.

Place: Trinity, Lincoln, Michigan.

Preacher: J. Rockhoff (H. Sauer, alternate).

Agenda: Exegesis of Hebrews 12: P. Press; A Study of the *Augsburg Confession* and *Apology*: J. Ehler; The Position of Women In God's Order of Creation: G. Schroer.

E. Schmelzer, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 26-27, 1976; 10:00 a.m.; Communion service on Monday at 7:30 p.m.

Place: Mt. Olive Lutheran Church, Detroit, Michigan; E. Frey, host pastor.

Preacher: G. Lenz (J. Westendorf, alternate).

Agenda: Isagogical Presentation of Daniel 1: P. Alliet; Organizing Around the Great Commission: G. Jahnke; How Essential Is Church Attendance to the Survival and Growth of Faith? G. Cares; Discussion of the Revised Enchiridion: D. Gieschen; Conference Elections, Reports, and Other Business.

E. Fredrich, Secretary

OHIO CONFERENCE

Date: April 26-27, 1976.

Place: Apostles Ev. Lutheran Church, Toledo, Ohio; E. Bickel, host pastor.

Preacher: T. Bartz (K. Roehl, alternate).

Agenda: Exegesis of Romans 15: J. Ibsich; A Study of *Gesetzlich Wesen Unter Uns*: M. Ahlborn; A History of Alcoholics Anonymous and Its Work With the Alcoholic: E. Bickel.

L. Prah, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Place: St. James Ev. Lutheran Church, West St. Paul Minnesota; Pastors I. Johnson, R. Stadler, and C. Bolle.

Date: April 27-28, 1976; 9:30 a.m.; Communion service on Tuesday evening.

Agenda: The Consecration of the Elements in the Lord's Supper: Prof. W. Gawrisch; Alcoholism: Sin or Sickness?: F. Kogler; Exegesis of I Timothy 2, with emphasis on Women in the Church: T. Henning; Scriptural Principles of Fellowship and Their Practical Application: D. Ponath; Reports and Conference Business.

Note: Registration and request forms will be mailed to all pastors of the District; Circuit Pastors will serve as the Excuse Committee.

W. Henrich, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: April 26, 1976; 9:00 a.m. Communion service.
Place: St. John-St. James Ev. Lutheran Church, Reedsville, Wisconsin; H. Kuschel, host pastor.
Preacher: H. Juroff (H. Kesting, alternate).
Agenda: Exegesis of Isaiah 64: G. Unke; Isaiah 65: E. Stelter; Report by WLCFS Representative; Catechism Study: E. Stelter, A. Stuebs, A. Engel, W. Loeschner; The Ministry of the Keys: H. Koch.
P. J. Damrow, Secretary

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 26, 1976; 9:00 a.m.
Place: Martin Luther Church, Oshkosh, Wisconsin.
Preacher: W. Strohschein (W. Weissgerber, alternate).
Agenda: Liturgical Trends in WELS; Study of Section on Church Discipline in *Shepherd Under Christ*; Prof. I. Habeck.
S. Stern, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: May 3, 1976.
Place: Communion service at 9:00 a.m. at Bethany Lutheran, Appleton, Wisconsin; discussion sessions at the Fox Valley Lutheran High School.
Preacher: E. Krueger.
Agenda: The Wisconsin-Missouri Debate: Prof. E. Fredrich; Ministry of the Keys and Confession: Prof. S. Becker.
Note: A registration fee of \$1 is requested to cover expenses.
R. Muetzel, Secretary

LAKE SUPERIOR PASTOR-TEACHER CONFERENCE

Date: May 3-4, 1976; Communion service at 9:00 (CDT).
Place: Grace Lutheran Church, Crivitz, Wisconsin; W. Besler, host pastor.
Preacher: L. Weindorf.
Agenda: What is the Church?: A.C. Art. VIII: J. E. Lindquist (future: Of Baptism: Art. IX: L. Weindorf); Promoting Active Participation in Church Organizations: Mr. D. E. Southard; Exposition of the First Commandment: A. Klessig; Reports: Circuit Pastor and Parish Education; Exegesis of Galatians 3: D. Tills (future: Galatians 4: K. Kuenzel); Handbook for Circuit Pastors: W. Zink and P. Kuckhahn; Exegesis of Genesis 49: T. Trapp (future: Genesis 50: J. Kingsbury); Conference Business; Casuistry.
Note: Please excuse to the host pastor.
K. Kuenzel, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Place: Grace Lutheran Church, Sioux City, Iowa; R. Kuckhahn, host pastor.
Date: April 27-29, 1976.
Service: Holy Communion on Tuesday, April 27, at 7:30 p.m.
Preacher: L. Sievert (W. Goehring, alternate).
Agenda: Duties of the Vacancy Pastor: W. Ahlswede; Review of the Essay *Gesetzlich Wesen Unter Uns*: M. Weishahn; Isagogical Study of Joel: J. Plitzweit; alternate paper: Exegetical and Homiletical Suggestions for I Thessalonians 4:13-18: W. Westphal.
Note: Please announce to host pastor for lodging and meals.
K. Bode, Secretary

SOUTH ATLANTIC

Florida Pastoral Conference

Date: April 26-27, 1976; 10:00 a.m.
Place: Bethany Ev. Lutheran Church, North Ft. Myers, Florida.
Service: Communion service on Monday evening at 7:00; preacher, J. Aderman, alternate, J. Anderson.
Agenda: Doctrines and Beliefs of the Mormon Church: K. Molkentin; Exegesis of James 1:9-15: D. Lemke; The Historical Background Which Prompted Koehler's Paper, *Gesetzlich Wesen Unter Uns*: L. Lemke; Biblical Definition of Words Referring to Sexual Sin: J. Vogt.
D. Lemke, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 27, 1976; 9:00 a.m. Communion service.
Place: St. Peter's, Theresa, Wisconsin; P. Kante, host pastor.
Preacher: Representative of the WLCFS (L. Pautz, alternate).
Agenda: Exegesis of I Timothy 4:1-16: N. Retzlaff; Speaking in Tongues: E. Froehlich; Presentation by WLCFS Representative; Continuation of the Study of Year "A" Pericope: P. Pankow.
A. Zenker, Secretary

CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

Date: May 11, 1976.
Place: Trinity Ev. Lutheran Church, 7936 Nicholson Rd., Caledonia, Wisconsin; Wm. Hein, host pastor.
Preacher: J. Braun, Galatians 6 (A. Buenger, Ephesians 1, alternate).
Agenda: Exegesis of II Peter 1: L. Nolte (II Peter 2: R. Pasbrig, alternate); An Isagogical Study of Esther: T. Deters (An Evaluation of the Proposed Revision of the Enchiridion: R. Pope, alternate).
Kent Schroeder, Secretary

WESTERN WISCONSIN

JOINT MEETING OF THE MISSISSIPPI RIVER VALLEY AND SOUTHWESTERN CONFERENCES

Place: First Lutheran, La Crosse, Wisconsin.
Date: April 26, 1976; 9:00 a.m. Communion service.
Preacher: E. Toepel (C. Weigand, alternate).
Agenda: The Woman's Role in the Church: R. Siegler; A Comparison of the Essence and Scope of the Call into the Preaching and Teaching Ministry: M. Bartling; A Sermon Study on Ezekiel 34:11-16: J. Mumm; Questions of Casuistry; Conference Business.
Note: Excuses are to be sent to either of the host pastors, R. Sachs or F. Miller.
J. Liggett, Jr., Secretary

DISTRICT TEACHERS' CONFERENCE

Date: April 29-30, 1976; 9:00 a.m.
Place: Our Savior's Lutheran, Wausau, Wisconsin; R. A. Schultz, host pastor.
Agenda: Professional Growth, Both Spiritual and Academic: K. Gast; Implementing the Metric System into Our Mathematics: R. Hinz; What's New in the Teaching of Current Events? G. Hannemann; The Technique of Creativity in the Classroom: L. Robbert; Wisconsin Lutheran Child and Family Service: J. Juern; The Development of the Questioning Technique: J. Isch; Report of the Board for Parish Education; Sectionals; Business Meeting.

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 11, 1976; 9:00 a.m.
Place: St. Paul's Lutheran Church, Bangor, Wisconsin.
Preacher: F. Werner (H. Winkel, alternate).
Agenda: Philippians 3: E. Toepel; The Practical Nature and Needs of WLCFS Work: WLCFS Representative; Guidelines in Divorce Counseling — with Special Emphasis on "What is Malicious Desertion?"; E. Breiling; A Study of the Second Draft of the Revised Enchiridion of Luther's Catechism.
R. W. Kloehn, Secretary

CHAPLAIN E. C. RENZ

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Closing Exercises At WELS Schools

Wisconsin Lutheran Seminary

Mequon, Wisconsin

Closing Concert — May 25 at 7:30 P.M.
Graduation Service — May 26 at 10:00 A.M.

Northwestern College

Watertown, Wisconsin

Alumni Meeting — May 18 at 3:00 P.M.
Alumni Luncheon — May 18 at 5:00 P.M.
Commencement Concert — May 18 at 7:30 P.M.
Graduation Exercises — May 19 at 10:00 A.M.

Dr. Martin Luther College

New Ulm, Minnesota

Alumni Meeting — June 3 at 4:00 P.M.
Commencement Concert — June 3 at 8:00 P.M.
Graduation Exercises — June 4 at 10:00 A.M.

Northwestern Preparatory School

Watertown, Wisconsin

Commencement Concert — May 18 at 7:30 P.M.
Graduation Service — May 19 at 1:30 P.M.

Martin Luther Academy

New Ulm, Minnesota

Commencement Concert — June 2 at 8:00 P.M.
Graduation Exercises — June 3 at 10:00 A.M.

Michigan Lutheran Seminary

Saginaw, Michigan

Commencement Concert — May 21 at 7:30 P.M.
Graduation Exercises — May 22 at 10:30 A.M.

Northwestern Lutheran Academy

Mobridge, South Dakota

Commencement Concert — May 27 at 8:00 P.M.
Graduation Exercises — May 28 at 10:30 A.M.

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended February 29, 1976

	Subscription Amount for 1976	2/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 351,776	\$ 58,629	\$ 73,404	125.2
Dakota-Montana	218,873	36,479	24,338	66.7
Michigan	1,115,796	185,966	127,248	68.4
Minnesota	1,174,243	195,707	210,888	107.8
Nebraska	221,420	36,903	31,013	84.0
Northern Wisconsin	1,247,451	207,908	191,531	92.1
Pacific Northwest	99,040	16,507	13,115	79.5
Southeastern Wisconsin	1,542,708	257,118	196,958	76.6
Western Wisconsin	1,465,523	244,254	184,869	75.7
South Atlantic	71,860	11,977	15,015	125.4
Total — 1976	\$7,508,690	\$1,251,448	\$1,068,379	85.4
Total — 1975	\$7,041,030	\$1,173,505	\$1,126,645	96.0

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended February 29, 1976 with comparative figures for 1975

	Twelve months ended February 29, 1976		Increase or Decrease*	
	1976	1975	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,025,747	\$6,793,270	\$232,477	3.4
Pension Plan Contributions	80,240	87,751	7,511*	8.6*
Gifts, Memorials and Bequests	316,615	97,240	219,375	—
Earnings from Fox Estate	43,970	99,001	55,031*	55.6*
Other Income	13,716	16,790	3,074*	18.3*
Transfers from Other Funds	82,393	64,341	18,052	28.1
Total Income	\$7,562,681	\$7,158,393	\$404,288	5.6
Expenditures				
Worker Training — Expenses	\$4,415,219	\$4,126,872	\$288,347	7.0
Worker Training — Income	1,819,910	1,657,364	162,546	9.8
Worker Training — Net	\$2,595,309	\$2,469,508	\$125,801	5.1
Home Missions	1,465,316	1,325,674	139,642	10.5
World Missions	1,183,486	1,194,503	11,017*	0.9*
Benevolences	917,445	842,660	74,785	8.9
Administration and Services	680,691	553,719	126,972	22.9
Total Operations	\$6,842,247	\$6,386,064	\$456,183	7.1
Appropriations — Building Funds	195,664	198,664	3,000*	1.5*
Appropriations — CEF Program	644,603	814,232	169,629*	20.8*
Total Expenditures	\$7,682,514	\$7,398,960	\$283,554	3.8
Operating Gain/Deficit**	\$ 119,833**	\$ 240,567**		

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

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

For the Month of:	Cutoff Date
April	May 7
May	June 7
June	July 7
July	August 6

NOTICE

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

May 3-4, 1976.

Business to be acted on is to be submitted to the executive secretary of the board, with copies to the chairman of the board, no later than ten days prior to the meeting date.

Norval W. Kock, Secretary
Board of Trustees

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 5 and 6, 1976, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9 a.m.

All reports that are to be included in the REPORT TO THE TEN DISTRICTS for their conventions this summer should be ready for distribution to all members of the council at this May meeting.

Preliminary meetings of various boards, committees, and commissions are being called by their respective chairmen or secretaries.

Oscar J. Naumann, President

ANNOUNCEMENT

The Wisconsin Ev. Lutheran Synod has recently added an "Interest Add On" option to its Church Extension Fund One-Year Promissory Note program. Under this provision, yearly interest would be added to the principal of the note on its anniversary date in lieu of the issue of an interest check. The note holders would receive a copy of their ledger card indicating the amount of interest added to their note. This option would not affect the reporting of interest earnings to the United States Internal Revenue Service, e.g., the note holder would still receive a Form 1099 annually.

If you wish to make this change please so indicate by sending all correspondence listing the note numbers you would like changed to Wisconsin Ev. Lutheran Synod Fiscal Office, 3512 W. North Avenue, Milwaukee, Wisconsin 53208.

PEWS WANTED

Martin Luther Ev. Lutheran Church, Santa Barbara, California, is a mission congregation in need of used pews for its chapel to be built soon. When replying, please supply the following information: number of pews, size, style, finish, color, general condition, date available, and price. Address replies to: Byron Krause, 7289 Fordham Pl., Goleta, California 93017.

CALL FOR NOMINATIONS

Prof. Marcus Buch has accepted a call to Trinity Ev. Lutheran School, Crete, Illinois. The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, requests the voting members of the Synod to submit names for this professorship. The man should be qualified in the field of music, capable of teaching formal music classes, conducting choirs, and guiding the piano keyboard program.

Nominations and detailed pertinent data should be in the hands of the undersigned no later than April 23.

Mr. Milton Bugbee, Secretary
206 South Alp Street
Bay City, Michigan 48706