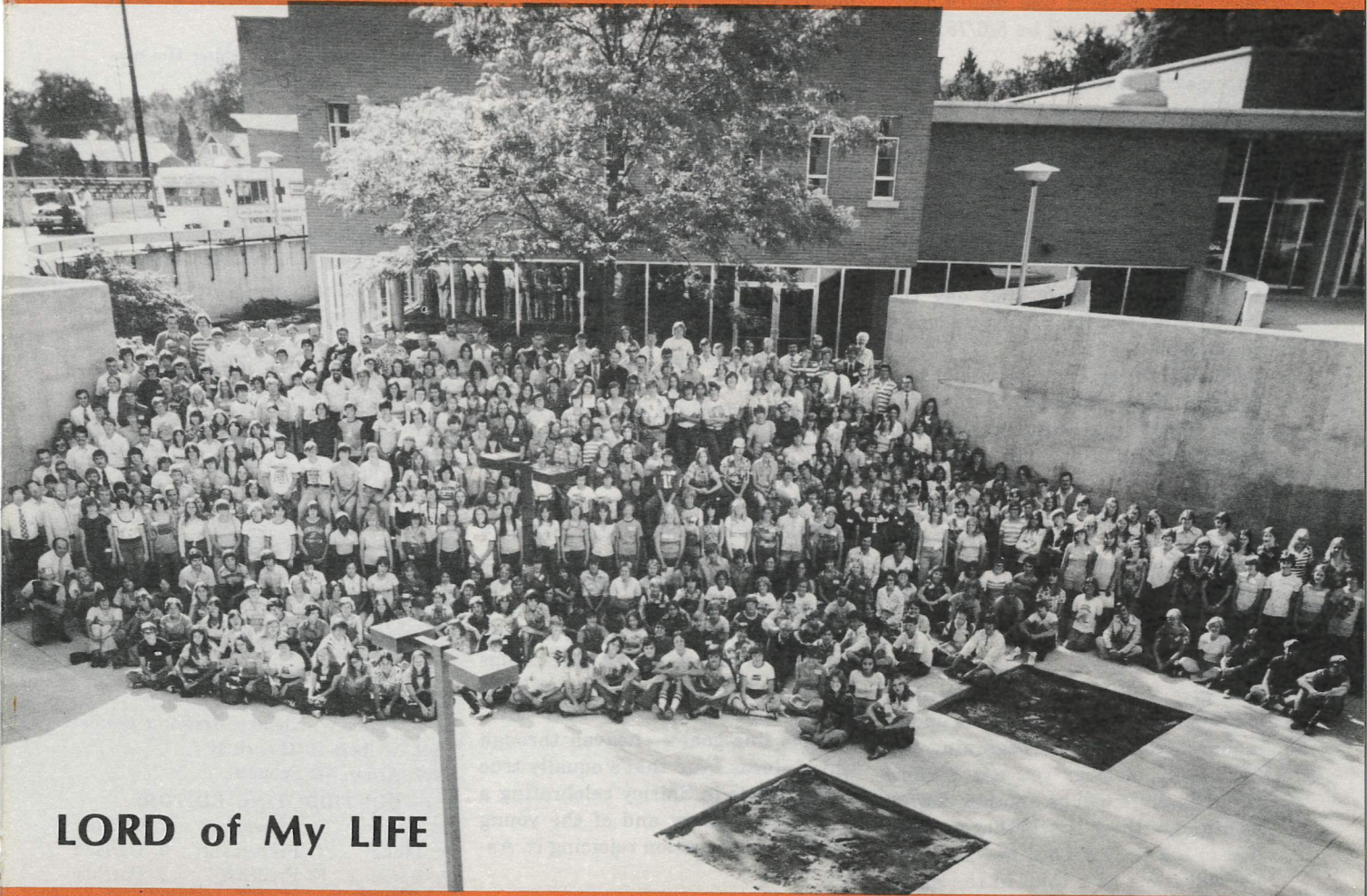


The Northwestern Lutheran

October 3, 1976



LORD of My LIFE

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- "I For Jesus" page 316



Briefs by the Editor

The cover date is October 3, 1976, but the date this was being written was almost a month earlier. The newspaper that evening reminded me that there was something special about that day. It was a consecutive digit date. They don't happen every year. The previous one was 4/5/67, and the next one will be 5/6/78. This one was 9/8/76.

In view of the November elections, 9/8/76 was of some special significance at that. It was the second anniversary of the day President Ford pardoned former President Nixon. I couldn't help but think of the words of David when he heard of the deaths of Saul and Jonathan: "How are the mighty fallen!" Since that day the former president has almost become a non-person.

During these two years he has, however, been joined by others, of the other party, too. Sex scandals — misappropriation of funds — strange how sin ruins people and careers! What is particularly tragic is that we have heard no word of repentance from scarcely any of them. We on our part, however, ought to be saying, "There — but for the grace of God — am I."

October reminds us that we had best give this our earnest attention. Two months, and it will be the end of a church year and the beginning of a new. Only, neither you nor I know whether there will be another church year and, if there is, whether we shall live to see it. Our Lord has said that He will come as a thief in the night. Unexpectedly, one day, all nations will be gathered before Him in judgment, some to be cast into eternal torment, others to be received into heaven. Which will it be?

The key is our Lord and His Gospel. We pray that this issue, even though it does not directly speak of the final judgment, may also do its part in helping you prepare for the day when

it will make little difference whether it is a consecutive digit day, or the anniversary of something caused by a dark chapter in our nation's history. Our nation as such will not be on trial — you and I will! Our sole hope and assurance is the cleansing blood of Jesus Christ.

Righteousness will not be ours on that day because our nation tried to legislate morals (see "Focus on the Bicentennial"). Righteousness will be ours only through faith in the Gospel, nourished in our homes (see "Mining the Treasure of God's Word"), in our churches (see "Studies in God's Word" and "A Parish Pastor's Perspective"), and in our schools (see "School Visitors Workshop"). It is intriguing how these articles, though written by men as far separated as Jefferson, Wisconsin, and St. Petersburg, Florida, all zero in on the one great fact that heaven is ours through the Good News of Jesus.

This is true whether you are an older person or one quite young, a congregation with a long and honorable history, or a recent mission. True whether we consider the life and career of a man who served us long and well in Christ Jesus or the doings of some 350 young people rallying around the theme, "Lord of My Life." All just one goal — heaven through Christ Jesus. And that's equally true of the saints in Shirley celebrating a triple anniversary and of the young mission congregation rejoicing in Antigua.

What a great blessing is ours as we join hands and turn our eyes to our Lord who did not fail and who has lifted us out of our fallen state and made us children of God and heirs of glory! And what a privilege to share this same assurance with others — for that should be our determination as we read "The Difference Between a Leap and a Shuffle."

*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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The Cover

Hosted by St. Paul's Congregation of
Saginaw, the 425 participants in the Third
International WELS Youth Rally used the
facilities of Michigan Lutheran Seminary.
Here they are shown assembled in the
courtyard of our prep school. Please turn to
page 230 for an account of the meeting.

Editorials

Changeover? The changeover in our churches from the German language to English, I've heard, was much debated, often with more heat than light. I believe it when I hear the debate today over which *English* version of the Bible to use.

A good many people are not willing to concede that the King James Version is obsolete. They have read and learned from it all their lives, love it, and feel that charges leveled against it are a mite harsh.

People who propose a modern translation are in a bit of a bind, too, or in the soup, one might say, the alphabet soup of current translations — RSV, TEV, NASB, NIV, AAT, etc. Which is the one?

The *Revised Standard Version* and *Today's English Version* have been labeled too liberal. The *New American Standard Bible* looked promising, for awhile. The *New International Version* isn't bad, but it is still only half a Bible. An *American Translation* by a Lutheran scholar is now on the market.

Along with popular paraphrases, like *The Living Bible*, it is expensive trying to keep up. Then there is the fact that you don't just sit down and read the Bible overnight, checking it out and getting the feel of it.

The whole long history of the church on earth teaches us that we need not be in too great a hurry. Given time, God's people will find their way, and who can say with certainty that their final verdict will be for something new?

But God's people must be given time. Our fathers were not quick to abandon the people's mother tongue. It would be unwise to decree change just for the sake of change. Here, too, it is well to make haste slowly.

John Parcher

Common Gender The Equal Rights Amendment is not the last word on sex equality. It may be only a modest beginning.

The state of California has set up guidelines to remove "sex stereotyping" from textbooks (e.g., boys play baseball while girls watch; Dad goes off to work while Mom cleans the kitchen). One of the guidelines, as reported in the *Chicago Tribune*, reads: "Traditional activities engaged in by characters of one sex should be balanced by the presentation of nontraditional activities for characters of that sex." Men and women are to be portrayed as doing the same kinds of work. Men should be shown doing traditional women's tasks (e.g., doing the laundry, baking a cake, feeding children, sewing) and women doing traditional men's work (e.g., medicine, law, engineering, the ministry) as often as they are shown in their usual roles.

Another guideline states: "Emotions — for example, fear, anger, aggression, excitement, or tenderness — should occur randomly among characters regardless of

gender." If girls are depicted in tears (like cheerleaders after their team has lost), then boys must also be shown crying. If males are shown fighting, an equal number of females must be represented as fighting. If the mother is shown kissing and fondling her child, the father must be shown doing the same.

Women have the mental and physical abilities to fill active, creative, and problem-solving roles outside their homes other than by being teachers, nurses, or secretaries; and men are able to do household chores, decorate a home, feed and diaper a baby. Family necessity may sometimes compel such exchanges of roles. But trying to make men and women interchangeable in their occupations, in their emotions, and in their behavior is to insult common sense, to discard human experience, and to defy God's own pattern and order. Men and women correspond to each other, but they are not interchangeable; they complement each other, but they are not the same.

If this equalization mania in our country is not arrested, it will further sap the foundations of marriage, undermine the family, coarsen and harden women, and unman and effeminize men. The words "manly" and "womanly" will disappear from use; we'll all be common gender, if not neuter.

Carleton Toppe

The Cure For Crime In this Bicentennial year, now fading into history, one of the Bible passages most frequently quoted has been Psalm 33:12: "Blessed is the nation whose God is the LORD." It has never been true of 100 per cent of the people of any nation in history that God is their Lord, but it is nevertheless true that a nation is blessed to the degree that God is the Lord of its people.

As our nation enters the third century of its existence, a rampant ailment in the form of crime is plaguing it. The government has expressed great concern about it, and law enforcement officials have been striving with little success to curb it.

What is the cure? In an address before a civic group a former police chief of considerable experience stated, "The police are not to blame. More men and guns aren't the answer."

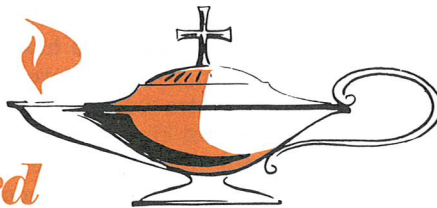
Jesus pinpointed the source of crime and all other evil when He said, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Obviously, then, the answer lies in a change of heart on the part of the nation and of the individuals who comprise it. Every act of every individual cannot be monitored by the police. And who is going to police the police?

Increasing crime in the nation gives evidence of an increasing departure from God on the part of the people. The answer lies in a return to God by the nation, beginning with the individual.

Speaking through the Prophet God says, "My son, give Me thy heart, and let thy eyes observe My ways." This is God's solution to our country's predicament, and unless the nation listens, America is fighting a losing battle.

Immanuel Frey

Studies in God's Word



A Pastor Praises the Gospel's Power

For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus. For ye also have suffered like things of your own countrymen, even as they have of the Jews who both killed the Lord Jesus, and their own Prophets, and have persecuted us; and they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway, for the wrath is come upon them to the uttermost (I Thess. 2:13-16) .

"Never forget the Gospel's power," an experienced pastor would tell his new vicar each year. Without that Gospel power the ministry would be a hopeless experience for the pastor and a helpless expense for the people. With that Gospel power much is accomplished among men, as every true pastor and parishoner can soon testify.

Of the Gospel's power Paul and the Thessalonian believers could also testify. In his "Epistle of Earnest Expectation" Paul shows us how *A Parish Pastor Praises the Gospel's Power*.

Power to Move the Hearts of Men

Why had the Thessalonians listened to Paul's words when he first came to them? Why had they not brushed them aside in boredom as just some new philosophy from another religious peddler? Why did they stick

steadfastly to his words and seek to spread them even though the enemies were blackening Paul's name and bringing persecution to them?

Because Paul's words were more than human. They were God's Word. They were not just some new religious thought to be tossed about till something newer came along. They were "in truth the Word of God."

Through that Word, God the Holy Spirit had worked effectively among them. Stony hearts of unbelief had been turned into good ground where the Word was received and faith rooted. Faith was nourished and brought to blossom in daily life, enduring even the blistering winds of persecution. This the Word had accomplished because it was God's Word, coming from Him, conveying His truths, carrying His power. "Without ceasing" Paul and the Thessalonians thanked God for this powerful Word.

When our pastors stand in the pulpit or in front of our children, beside the sickbed or before the unconverted, they must rely on the Gospel's power. Neither their wisdom and wit, nor their skill and style can bring a man's heart to faith or his life to fruit. That miraculous work the Spirit does powerfully through the Word. So, people, hear that Word faithfully in God's house and in your own! And pastors, study that Word, constantly and conscientiously, so that you never offer anything but it, nor hinder its power in any way! Then preach it, trusting its power and thanking God for its performance!

Power to Meet the Hatred of Men

Ever since Genesis 3, God's Word has met the hatred of men. Backstage Satan is busy, engineering the con-

flict and enlisting the fallen hearts of men in opposition to the Word. So it went with the Jews, God's Old Testament people. When the Lord Jesus came among them, they killed Him in unbelief and hatred. The Prophets who came before and the Apostles who came after received the same treatment. Wherever Paul went, he, too, was pursued by the unbelieving Jews, trying to prevent the preaching of the Gospel. With their rejection of Christ and their rabid persecution of His Gospel, those unbelieving Jews were filling the cup of guilt to overflowing. Soon the righteous anger of a patient God would fall on them. Their beloved Jerusalem would be horribly destroyed, its smoking ruins a symbol of the final judgment to come. Let all who reject the Lord Jesus and seek to hinder His Word be warned!

From the Word, which men hate, comes the power for Christians to meet such hatred. Where else did the early Christians in Judea find the power to "rejoice that they were counted worthy to suffer shame for His name" (Acts 5:41)! Where else did Paul find the power to keep on preaching even after stoning and scourging? Where else did the Thessalonians find the power to persevere in and even proclaim that Word after persecution hit them! There is only one answer: from the Word of God through which the Spirit powered their hearts and lives.

"If Christ wore a crown of thorns, why should His followers expect only a crown of roses?" Luther once asked. Paul said the same thing in II Timothy 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." God's Word always brings heavenly peace and earthly persecution. From the sophisticated sarcasm of some college classrooms where our youth must sit, to the sordid stream of modern immorality where all of us must swim, we face the hatred of men. Satan is busy overtime, fashioning weapons in hell's forges. And the unbelieving world rolls up its sleeves to help. How can we stand? How can we endure? What about our children? Where can we turn? To the Word!

With Paul and the Thessalonian believers, we say it, too, "Thank God for His powerful Word!"

Richard E. Lauersdorf

Focus on the Bicentennial

by Prof. Edward C. Fredrich

Noble Experiments in Moral Legislation

When Herbert Hoover 48 years ago on August 11 accepted the presidential nomination at his party's Kansas City Convention, he touched on one of the burning issues of that day in these words:

Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose. It must be worked out constructively.

That experiment was national Prohibition, effective January 16, 1920, one year after the ratification of the Eighteenth Amendment which prohibited "the manufacture, sale, or transportation of intoxicating liquors." By 1928 a repeal or "wet" presidential candidate had emerged in the person of Al Smith. His opponent, Hoover, preferred to stand on a "dry" plank and win big in November, even in the supposedly one-party Deep South.

After Hoover's 1928 endorsement, national Prohibition was frequently dubbed the "Noble Experiment." The experiment ended with the Twenty-first Amendment that on December 6, 1933, repealed what the Eighteenth Amendment had stipulated.

A moral issue that evoked two constitutional amendments, that played a role in at least one presidential election, that spurred the writing of innumerable articles and editorials in the secular and religious press during the Dry Decade, that influenced a century of our country's history is a legitimate subject for "Focus on the Bicentennial." This issue and others related will be scrutinized in this article on "Noble Experiments in Moral Legislation" that seek to guide

readers in what they think and say and do as good Christian citizens in similar situations today.

Prohibition and Religion

Prohibition legislation has a long history that began almost a century before the Eighteenth Amendment. In 1846 Maine adopted the first state dry law. In 1880 Kansas was the first state to add to its constitution a Prohibition paragraph. Similar steps were attempted in other states with varying degrees of success. All the while a heated debate raged between proponents and opponents of such legislation.

The effort to outlaw Demon Rum took various tacks. Political parties were formed on state and national levels. Antisaloon forces set their sights on the closing of the local saloons. Temperance societies called upon individuals to take the pledge for themselves and to join forces with others of like mind in drying up the source of temptation.

The dominant drive behind these efforts was religiously motivated. Many Protestant churches, led by Baptists and Methodists, took the position that drinking is sin. The call for a pledge to temperance and abstinence became a feature of the revivals of the previous century. In 1847 the Woman's Christian Temperance Society was formed and became the powerful and enduring force in the dry cause.

Some religious denominations, by and large, were conspicuous in their absence from the ranks of those laboring and lobbying for that cause. These were the Roman Catholics and the Lutherans, who often had to suffer the ignominy of being called

"pawns of the brewers and distillers" by militant crusaders for Prohibition in other religious bodies.

These crusaders believed that it was every Christian's duty to use every available avenue to conform all others to their way of life. If persuasion failed, coercion would do. Every effort should be made to realize the dream of a liquorless land.

Retreat and Repeal

The dream soon proved to be a nightmare. About the same time that national Prohibition was enacted the country set out on a postwar resistance effort. The 1920 census marked the turn from the rural to the urban way of life in America. Enforcement of Prohibition became a problem and soon a joke.

Too many citizens and "Christians" adopted a scofflaw attitude. "Striking a blow for liberty" became the synonym for breaking the law of the land. Gangsterism found a new and profitable outlet for its antinomian drives. A Wickersham Report could not counteract the St. Valentine's Day Massacre. By 1932 even President Hoover, accepting the useless Republican nomination that year, was ready to admit:

Laws opposed by majority sentiment create resentment which undermines enforcement and, in the end, produces degeneration and crime. It is my belief that in order to remedy present evils a change is necessary.

Repeal was enacted. The Twenty-first Amendment was adopted by the states at a record pace. A "Noble Experiment" was summarily ended.

Blue Laws

Similar attempts at moral legislation have made the scene in American history. One of the more prevailing types has been the Sunday legislation, popular since the Pilgrim landing in 1620. The old New Haven colony was the original home of this major classification of the so-called "blue laws," but similar ordinances were enforced in other colonies.

Actually, the first settlers simply brought with them England's Sabbath ordinances. Soon, however, they were outdoing the mother country in the rigor of the enactments. In the Connecticut area was for a time illegal for a mother to kiss her children on the Sabbath.

During the era of religious establishment such a program of legislation is at least to a certain extent understandable. Sunday ordinances, however, were continued long after the Revolution and disestablishment. Numerous instances can be found in the present day.

So strong was this tendency to a legalistic observance of the Sabbath in America, that it even invaded areas of the Lutheran Church. When an effort was made to "Americanize" Lutheranism in the middle of the previous century and a rewriting of the *Augsburg Confession* was attempted, one of the specific charges of error raised against the Confession was a "denial of the divine institution and obligation of the Christian Sabbath."

Distinctions With A Difference

Before continuing in a vein of disapproval of laws that seek to force on the whole community certain standards of morality and behavior that some may not want to embrace, certain points should be clarified to avoid misunderstanding.

The enactment of laws of the type previously described may spring from a variety of motives and may seek different purposes. Laws enforcing a "quiet" Sunday may have been urged by some for health reasons or economic factors. These are legitimate concerns of the state's legislative program. What is undesirable is that the state should enact the laws to enforce religious beliefs on an unwilling minority or majority.

One could sympathize with the

Prohibitionist who was concerned about the economic ravage of the saloon in an age when the average workman's paycheck barely provided enough for the family's food, clothing and shelter and left nothing over for frequent visits to the saloon. One must object to those who want to impose by law their belief that all drinking is sin.

It must also be remembered that there are distinctions to be made in the types of morality the laws seek to effect. Obviously, the laws forbidding murder and theft deal with morality also, but their moral concerns are rooted in the abiding moral law in-written in man and testified to by conscience. We certainly endorse with a whole heart such laws and want to see them obeyed ourselves first of all and also by others.

In another class are laws that seek to impose religious views of man's devising, often erroneous devising at that, even on those who do not share the brand of religion that espouses the views. In America, where religious freedom and religious diversity prevail, we want none of that.

Minority Rights and Duties

"Noble experiments" in moral legislation were much more frequent in earlier ages in America than they are today, even though enough traces still endure on the contemporary scene. Previously, a Christian or Protestant moral viewpoint held sway in our land and made itself felt in legislative enactments. Whether such a moral consensus prevails today is questionable.

The Christian viewpoint, in the sense of accepting Jesus as the Son of God and Savior of sinners, seems to be in the minority, a dwindling minority at that. Commitment to the Bible as inspired and inerrant and as the sole guide in faith and morals is likewise the stand of a minority of Americans, a small minority at that.

In such a situation it is not likely that the minority will impose its peculiar views on the majority with 1976 versions of the "noble experiment." Temptation to make the attempt will be minimized. Our problem is of an altogether different kind.

As there are more and more departures from true Christian beliefs and

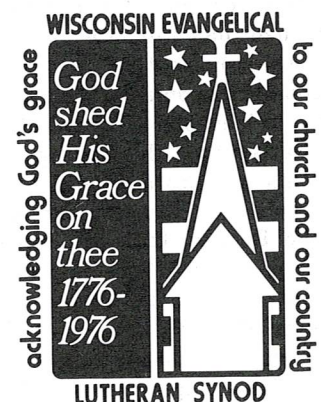
morals on the part of the populace, laws could be and are being enacted that are in conflict with our moral convictions and even at variance with God's will. Divorce laws are a case in point. A more recent instance is legalization of abortion. What should our reaction be?

For one thing, we will not change our convictions because human laws have been changed. What the Bible teaches about the matters in question will remain our guide, our standard.

For another, we will make use of the rights and privileges we have as citizens in the legislative process of a government of and by and for the people. We don't want to turn our church into a lobby in the process but we could, as individual citizens, be more active and energetic than we have been in the past.

When necessary, we will view with understanding, if not enthusiasm, legislation basically at variance with our morality but deemed necessary for the sake of law and order in an age that is growing more and more godless. Some authorities have felt forced to legalize prostitution in order to limit and control a growing vice. Some cities are setting up so-called "smut zones" in order to cope with another swelling problem. The days are evil and will bring with them more instances of this kind.

Finally we will not neglect the most important matter. It has been said that the one most important right of the minority is to endeavor to turn itself into the majority. It is our right and duty and privilege in this free land to seek to win the many to faith in Christ. Those in Christ are new creatures. For them no "noble experiments" are needed.



The Difference Between

A Leap and A Shuffle

St. John's Lutheran Church, Centerville, USA, must build a new church. Just about everyone is talking about it. The old edifice is hopelessly inadequate for the rapidly growing congregation. After a serious study of all the alternatives, the decision is made.

Aware of its need for a sound financial base, the congregation decides to go to all its families and ask for a special building fund subscription, payable over a three-year period. Things move rapidly along. The visits are made, and they result in subscriptions which raise the congregation's all-purpose giving by 50 per cent, remarkable evidence of unity of thought and purpose. In the third year of the subscription period with the help of a loan from the bank the church is erected and dedicated.

At the end of three years most of the members have completed their special building fund subscription. But what happens? Few families fall back to their old, prebuilding level of giving. There are new obligations, of course. Utilities, insurance, heat — all cost more for the new building. Then there's that mortgage at the bank.

But that is not the only reason for the increase in giving after the special effort is over. Most of the families during the special effort gave more to the church than they ever thought possible, and they did it with joy. They found they were really not suffering. Life went on and they experienced an old, old truth: *no one can give himself poor when he gives to the Lord*. A leap has replaced the shuffle.

~~~~~  
"No mystery  
about it!"  
~~~~~

Is St. John's, Centerville, an exceptional congregation? Not at all. As scores of our churches completed

capital projects totaling \$11 million in 1975, most had the same happy experience. Working on such projects which required a leap rather than a shuffle, churches have found they were able to reach and sustain new levels of giving. There's no mystery about it: even God's dedicated people, living under the cross of Jesus Christ, can learn from experience.

Based on such a common experience, the Synod's 1975 convention decided to ask the Synod's members whether they too could not leap to a new level of giving for missions when they had completed the special \$3.5 million 125th Anniversary Thankoffering. Without serious damage to family budgets, \$1.7 million has been contributed to the Offering in each of the past two years in addition to the regular mission giving.

With this hope in mind the 1975 convention adopted a budget which anticipates an increase of \$750,000 in congregational subscriptions over last year, about 10 per cent more. Only once before in the Synod's history have congregations increased their mission giving by 10 per cent. That was back in 1970.

~~~~~  
"Ought we  
be doing it?"  
~~~~~

The Synod's 87 circuit pastors are visiting all of their circuits with a message from President Naumann and from Pastor Edgar Hoenecke, executive secretary of World Missions.

Where Your Mission Dollar Goes

Worker-Training	33.5¢
World/Home Missions	36.1¢
Pension Plan	7.9¢
Grants to Retirees	2.1¢
Health/Hospital Insurance	2.1¢
Administration/Services	8.6¢
Building Funds	2.4¢
Church Extension Fund	7.3¢

Perhaps if our people were just asked — the 1975 convention reasoned — many of them could be motivated, under God, to continue their giving. For example, Ralph and Gladys decided to give \$100 to the 125th Anniversary Thankoffering, an extra dollar each Sunday for two years. Now that the Offering was over, could they find it in their hearts to add the one dollar each Sunday to their regular mission offerings? Not having missed the extra dollar all that much, Ralph and Gladys — hopefully — will answer, Yes!

Since congregations have serious difficulty in relating \$750,000 to their own individual circumstances, the circuit pastors are suggesting an equitable share.

"In considering any program in the church," President Naumann's message to the congregations concludes, "the *very first question* should be: ought we be doing it? That should be the first focus of discussion. Ought we be educating our future pastors, missionaries, and teachers? Ought we be expanding our home missions as God

(Continued on next page)

places the opportunities before us? Ought we be carrying the forgiveness of sins in Jesus Christ across the seas and to the four corners of the earth? Those are the vital questions. I do not fear how you will answer them."

"Can we
afford it?"

That other question — can we afford it? — is important, says President Naumann, but it is not the *primary* question. "Can we afford it? This Bicentennial year reminds us how many blessings God has given us in these United States. God has promised us food, clothing, shelter. In this country He has lavished them upon us As we reflect on all that God has given us, materially and spiritually, we will respond generously to God's work."

What if we don't reach the 10 per cent increase? What if we fall short, say, by one per cent, or \$75,000? "Here are the hard financial facts with the brutal results," Pastor Norman W. Berg, executive secretary of Home Missions, told the circuit pastors at a workshop in May. When we are talking about \$75,000, said Pastor Berg, "we are talking about six less new home mission openings. Or recalling five world missionaries. Or not entering the Cameroon and closing India. Or not replacing four professors and not calling a secretary of publications for the Board for Parish Education." Each of the alternatives — and there are some more — represents a budgetary outlay of about \$75,000.

But the 1975 convention was not thinking about failure. The convention was confident as it placed the matter where it should be: before the Lord. It resolved to "ask the Lord to continue to open the hearts of our people to contribute even greater offerings during the coming two years." The convention did not doubt that the Lord would answer that plea. And neither will we! God's people in the Wisconsin Synod leap. They don't shuffle.

Rev. James P. Schaefer
Stewardship Counselor

A Beautiful Day in Antigua

"I For Jesus"

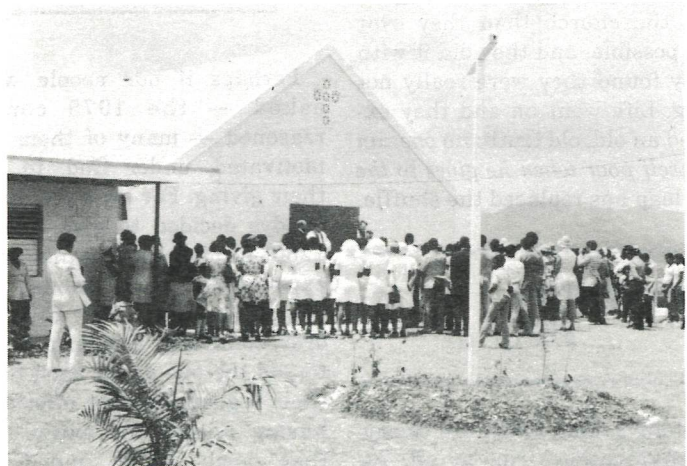
There are some places on earth where beauty must be defined very carefully. Such a place is the isle of Antigua where our Synod has been preaching the Gospel since 1975 through a mission begun five years ago by the former Federation for Authentic Lutheranism (FAL).

Antigua has not been blessed like her sister islands to the north and south with the overlush greenness we associate with the Caribbean. Water is a precious commodity on Antigua. Showers come and the water quickly goes unless it is caught in a cistern or drunk by a thirsty tree. The eastern edge of the island is like Arizona, complete with cactus. Yet the sand is white on the beaches and the water of the sea is crystal clear and full of wondrous shells. The streets of the city of St. John's are a bit narrow and noisy and you have to watch your step along the curb. There is an open conduit for waste water lining each thoroughfare. Cars honk as they squeeze past each other going on the left side of the road English-style. The wind is always blowing. It's soft sound mixes with the shouts of children who are calling to each other in a language that is English and yet

not the sort of English heard either in London or New York. Across well-worn parks and cricket fields young men can be heard beating out complex tempos on their melodic steel drums. People are bustling about, yet one soon finds that the pace of life is much slower than in the States and wholly independent of the clock. By American standards there is poverty almost everywhere, yet Antigua is not America. The people call their island "the place where land and sea make beauty."

The sea is certainly beautiful and the land has the same fragile beauty as the countryside which Jesus called home when He walked among us as our brother. Ask the people of St. John's Evangelical Lutheran Church of Antigua and they will tell you that it is this same Jesus who is the real beauty of their island.

July 18, 1976, was a day when land and sea *and Savior* made beauty in Antigua. At the 11:00 a.m. morning service the mission's newly completed church building was dedicated. Missionary Donald Burch received the keys to the building from Elder Immanuel Gordon who in turn had received them from the builder, Mr.



Dedication of St. John's Lutheran, Antigua



The "I FOR JESUS" Youth Octet of St. John's Lutheran, Antigua

Ben Berntson, a member of the church. The contractor's wife, Mrs. Berntson, was the church's architect. With the doors of the church officially open, nearly 400 worshipers, many dressed in festive white, filed into the spacious interior. Cut flowers graced a beautiful fieldstone altar flanked on either side by pulpit and lectern of matching stone. A gentle breeze through open windows provided natural air conditioning. The choir and congregation sat elegantly on simple, handmade pews and sang with full voice to the accompaniment of a robust, portable pump organ played by Mrs. Donald Burch. God's Word from II Chronicles 6 was

brought to the congregation by Pastor Larry Zwieg, chairman of the South Atlantic District Mission Board, which supervises the Antigua mission. Pastor Zwieg shared a portion of Solomon's Dedication Prayer with the celebrating assembly, a prayer for the Lord's work, His workers, and His house.

The Savior added another touch of beauty to July 18 by presenting St. John's Lutheran with a second pastor. In an afternoon service candidate David Beckman was ordained and installed by South Atlantic District President Raymond Wiechmann. Pastor Wiechmann encouraged the new missionary to make full proof of his

ministry, on the basis of words once uttered by the great missionary Paul to his young coworker Timothy. St. John's staff, in addition to the two pastors, also includes four teachers, Mr. and Mrs. Darrell Dobberpuhl, Miss Helen Kuehl, and Principal Dennis Needham.

In both services Pastor John C. Lawrenz of the South Atlantic District Board for Parish Education read the lections. Pastor Lawrenz made use of his Antigua visit to lay the groundwork for a 16-day visit to America by eight youth of St. John's Lutheran. Between October 18th and November 3rd the youth octet will share a bit of their island and their faith with 13 WELS and two ELS congregations in Florida. The youth will also appear at the October 23rd rally of the Gulf-Atlantic LWMS circuit in Maitland, Florida, and at the October 31st Reformation Rally in Seminole, Florida. This first-ever visit of WELS youth from outside mainland America is aimed at drawing the Lutheran youth of the U.S. and Antigua closer together. The visit will also provide 15 congregations with a focus for mission-mindedness this fall. The youth call themselves "I for Jesus," the name of one of the songs they sing. The octet will also be showing a filmstrip on their homeland entitled — quite naturally — "Where Land and Sea and Savior Make Beauty."

John C. Lawrenz

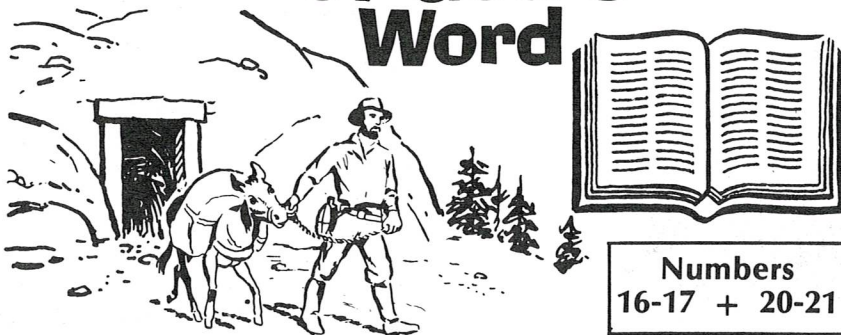


Missionary Donald Burch blessing newly ordained Missionary David Beckman



Young people and staff of St. John's Lutheran, Antigua. To the left: Pastor and Mrs. D. Burch.

Mining the Treasure of God's Word



When you get your tools out today, please review our last lesson. Then bear in mind that what follows in today's lesson covers the greater part of the period God specified in Numbers 14:33. Since chapter 15, which contains instructions for some of the offerings, was covered when we studied the tabernacle, we'll skip it and

Read Numbers 16 and 17

Chapter 16:1-3 summarizes the first incident. Note who the leader was (vs. 1a, down to Levi), his assistants (vs. 1b), the size of the group involved (vs. 2), and what they did (vs. 3). Their action is well described in Jeremiah 28:16b, which records a similar action by another man (compare also Num. 16:30, last phrase, beginning "these men . . ."). Notice what happened to the three main leaders in verses 27 to 33; and then what happened to the rest of the group (vs. 35). Do you see the lesson? (16:30c.)

The reaction of the people as a whole was typical of their behavior during this period (16:41), and God's punishment is recorded in verses 46c to 49. As we read this incident, we must remember that this was a fulfillment of God's prophecy spoken in Numbers 14:32-35.

Chapter 17 records how God spectacularly reiterated His choice of Aaron to be head priest (vss. 5a and 8). The purpose of this miracle is stated in verse 5b. Note also how accurately the people summed up their present situation in 17:12 and 13. It

was indeed a death march.

We're going to skip chapters 18 and 19, since these also contain material dealing with the Levites, the sacrifices, and some of the purification ceremonies.

Next Read Chapter 20

First observe what happened in verse 1c. Then note what happened when they arrived in Kadesh (vss. 2 to 5). This was probably during the last two or three years of the death march. It accurately pictures the deep sense of despair that had fallen on the people. Then reread God's instructions to Moses in verses 7 and 8, paying particular attention to what Moses was to do after he had gathered the assembly together (vs. 8, beginning "and speak" to "water"). Now reread verses 9 to 11, and notice what Moses did (vs. 11a). In what respect did he disobey God? Then note what his punishment was going to be (vs. 12), a graphic example of how serious it is to disobey God in even the smallest detail (compare the Fall). Finally note what happened at Mt. Hor (verse 28b).

Now Read Numbers 21

Get out your map and notice where Edom was, and what the Israelites had to do because the Edomites wouldn't allow them to march through their land (vs. 4a), noting that they were going in an easterly direction, to get on the eastern side of the Jordan River. Also note the spirit of the people at this time (vs. 4b), and what they were doing (vs. 5).

This brings us to a real nugget. It begins with God's reaction to their complaining, in verse 6. What adjective would we use instead of "fiery" in the light of the effect of the bites in verse 6b?

Now notice what the people did in verse 7ab (underline the first three words). This action was exactly the same thing we do every Sunday in our church service, after the opening hymn. I John 1:9 explains why this is such an important part of our Christian life. This is one of the few times that we read of this action on the part of the Israelites, but remember that by now most of the older people who had been counted in the first census had died, and this was a new generation, which had learned something about what we call "repentance." This should always be our first reaction when we sin.

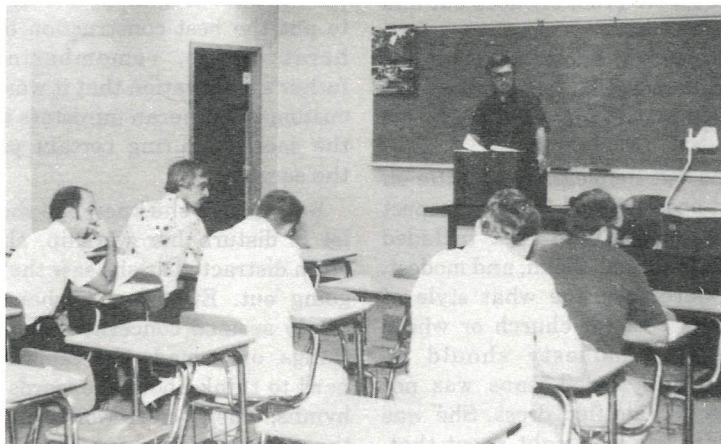
Now notice what Moses did (vs. 7c), and what God told him to do next (vs. 8, underline the entire verse, and put a star in the margin). This, of course, is another bit of symbolism. First we must learn what the poisonous snakes symbolize. Actually, this could be two things, the first of which is suggested in Revelation 20:2, and the second in James 3:8 (compare Rom. 6:23a). Can you then see what the brass and the pole (vs. 9a) symbolize? If not, read John 3:14. And the last bit of symbolism here is the most important of all for us, because it involves the matter of how those people were saved from death (vs. 9b). In this part of the picture God is showing us how we can be saved from eternal death (see John 3:15). You see that in this symbolic incident we have pictured as clearly as possible the way of salvation described by Paul in Romans 3:28 and Ephesians 2:8.

Chapter 21:10-20 gives us a summary of their wanderings in the wilderness, noting all the oases at which they stopped. How many stops do you find here? The correct number is given in Luke 7:17b, which indicates that they stopped for a considerable time at each oasis.

One of the important things we learn in this section is that the way of salvation was clearly taught in the earliest period of Israelite history. That's all for today.

Julian G. Anderson

17th School Visitors Workshop



Group Discussion — Mr. Norman Stellick, leader

The seventeenth School Visitor's Workshop was held at Wisconsin Lutheran Seminary, Mequon, Wisconsin, August 10-12, 1976. In attendance were 118 men, including school visitors, representatives of the District boards for parish education, the Workshop Planning Committee, and two members of the Division of Education of Dr. Martin Luther College.

The devotional theme of the workshop emphasized "Some Characteristics of the Christian Teacher." In the opening service, Prof. David Kuske set the tone with words based on I Thessalonians 2:1-12. He reminded the worshipers that the Christian teacher is bold, gentle, concerned, untiring, and unblamable. All other devotions expanded on the theme. The truths of God's Word read and applied during the services and devotions did much spiritually to prepare the school visitors for their responsibility of encouraging fellow teachers in their calling.

Three essays were read during the workshop. They were: "Paul, A Model of the Christian Faith, With Special Reference to Principals and Visitors," Prof. Armin Panning, Wisconsin Lutheran Seminary, Mequon, Wisconsin;

"Humanism and Christian Education," Prof. Carleton Toppe, Northwestern College, Watertown, Wisconsin; "Social Studies, Philosophy and Objectives Based on Scripture," and "Proposed Scope and Sequence for Teaching Social Studies," Mr. Richard Grunze, Trinity Lutheran School, Caledonia, Wisconsin.

Two essays had been sent to the visitors prior to the meeting and served as bases for discussion: "Evaluating Lesson Procedures of Primary Grade Teachers," Mr. George LaGrow, Ocean Drive Lutheran School, Pompano Beach, Florida, and "Unified Christian Education (Teaching Based on God's Word)," Mr. Daniel Schmeling, Calvary Lutheran School, Dallas, Texas.

An innovative procedure used for these meetings included the showing of two videotaped social-studies lessons. These then were evaluated in the same way in which the visitor would evaluate actual classroom lessons. Mr. Kenneth Proeber and Mr. Robert Averbeck, both of Milwaukee, were the teachers who were videotaped.

Small group discussions provided stimulating variety for the workshop participants during three days of in-

tense listening, thinking, and discussing. Two of the essays and the two videotaped lessons were discussed in 10 preassigned groups. The opinions and conclusions of these groups were presented to all the participants in plenary sessions. This technique provided for broader participation and for the sharing of more ideas.

Throughout the meeting, it was most apparent that the school visitors were aware of the importance of their work. Sessions were attended faithfully, and there was active participation by all who attended.

The essays and discussions served to strengthen our visitors' commitment to Christian education and their special role in our Synod's educational system. Time was spent evaluating social-studies texts with an eye toward detecting atheistic humanism which is prevalent in most, if not all, books in the social-studies field. Both the theoretical and practical topics considered should serve to enable our visitors to be discerning as they perform their special duties.

Additional benefits are also derived from this type of workshop. Worshiping with fellow Christian teachers; sharing blessings and joys, disappointments and problems; and joining in Christian fellowship, all served to help to prepare the visitors for their important calling.

Prof. Erich Sievert, chairman of the Division of Education of Dr. Martin Luther College, reported on policies, students, staff, and statistics of Dr. Martin Luther College.

Mr. LeDell Plath, Secretary of Schools, presented a detailed report for the Board of Parish Education.

The visitors were privileged to participate in the service of worship and praise commemorating Mr. Fehlauer's 46 years of full-time service in the Lord's kingdom. (Details of this service appear in a separate article in this issue.)

In the closing service, Prof. Wilbert Gawrisch based his sermon on Ephesians 3:14-19. The visitors returned home with the conviction: "The Christian teacher knows his goals, that he might be filled with God's fullness himself, and that he might be an instrument to fill his children with God's fullness."

A Parish Pastor's Perspective

"Honor the Lord in His House"

Norma was angry. All the way home from church she sat in icy silence while the rest of the family chatted aimlessly. Her husband, Harold, and Peter, the high-school sophomore, and the twins — but it was Peter with whom she was upset.

They had barely stepped through the door of the house when Norma's anger spilled out. "It's not bad enough that you wore those horrible Levis to church," she snapped at Peter. "There you sat all during the service and didn't even open up your hymnal for the hymns. I was so embarrassed!"

Peter wasn't entirely caught off guard. He had noticed the look on his mother's face in the car and had figured what was coming. He had his ammunition ready. "What difference does it make what clothes I wear to church? God doesn't look at my clothes. I bet He's more pleased with my jeans than with the revealing dresses some women wear to church." Then he added, "Why should I sing

the hymns. I have a terrible singing voice, and besides, Pastor Miller doesn't even stay in the church for the hymns. He probably goes out and smokes."

Norma didn't know what to say. "We'll talk more about this later," she mumbled, and Peter went off to his room.

Norma felt helpless. From little on she had been trained to show respect for God's house, and that included trying to look neat, clean, and modest. It was hard to argue what style of clothing is best for church or whose standard of modesty should be followed. Still, faded jeans was not her idea of dignified dress. She was fairly sure she was right about that, but she couldn't seem to find the words to explain to her son why she felt that way.

And the part about singing the hymns — Peter's voice did sound pretty funny at this stage in his life. She could understand why he might not want to sing. Yet, at least he could

open the hymnal and follow the words in his heart. But then, he may have gotten that habit from some of the men in the congregation, who rarely participated in the worship service.

Peter's comment about the pastor leaving the sanctuary during the hymns really touched a raw nerve. For years it had irked Norma that the pastor did not sing the hymns along with the congregation. She had tried to put the best construction on that habit of his, remembering her father's observation that it was an old custom of Lutheran ministers to go to the sacristy during certain parts of the service.

But, though she knew she shouldn't let it disturb her worship, she was often distracted as she saw the pastor going out. Even her husband, who rarely seemed concerned about such things, once made the remark, "It's hard to think about the words of the hymns, when you're wondering what the pastor's doing out there." They had laughed about it then, but it seemed more serious now that the young people were suggesting that the pastor was puffing while the people were praising. Did the twins know, too?

Norma made up her mind that she would suggest to Harold that they

**Third International
W.E.L.S. YOUTH RALLY
LORD OF MY LIFE
Saginaw, Mich. August 17-19, 1976**

A beautiful summer evening in Frankenmuth, Michigan, on August 19, 1976, provided a perfect setting for an even more beautiful outdoor worship service which climaxed the four days of the 3rd Annual WELS International Youth Rally. Participating in the service were the 10 Workshop Groups to which all rally participants were assigned. It concluded with a devotional tribute to the "Lord of My Life" and the singing of hymns.

In all, 350 youth (237 girls and 113 boys) and 75 counselors, representing 13 states and Canada, responded to

the invitation to attend this event. It was hosted by St. Paul's Ev. Lutheran Church of Saginaw, Michigan, from August 16-19, 1976. The facilities of Michigan Lutheran Seminary, including their new dormitories that housed all rally participants, aided the hosts in making it a comfortable and meaningful experience for all.

In addition to the 10 Workshop Groups (Choral, Band, Banners, Art, Instrumental, Journalism, Photography, Worship Drama, Diorama, and Audio) all members were separated into three Seminar groups. These were headed by Pastor Paul Kelm of

Madison, Wisconsin (Bible Study), Pastor Richard Stadler of West St. Paul, Minnesota (Prayer and Worship), and Pastor John Lawrenz of Gainesville, Florida (Interpersonal Relations). The youth and counselors were further divided into 36 discussion groups that enabled all to better discuss, review, and analyze the subject matter dealt with in the Seminar sessions.

It would be difficult to single out a highlight during this 3rd Annual WELS International Youth Rally. However, significant activities included the opening sunrise Communion service at St. Paul's Lutheran Church at 7:00 A.M. on Tuesday, August 17; the very effective keynote address by Pastor Kurt Koeplin of Milwaukee, Wisconsin; the inspirational morning Matin Services held on the Seminary Athletic Field; the evening Vespers; the relaxing after-

spend some time as a family discussing church etiquette. They could start by selecting some of the Psalms that speak of loving and honoring God's house, such as Psalm 42 and 84. They could talk about the special blessings of Word and Sacrament that Christians receive in God's house. Perhaps that would awaken greater respect among the children.

Peter was right in countering that God accepts the worship of people who are dressed in jeans, too. But Norma was sure that Peter hadn't thought about the possibility that he might be distracting some of the worshipers. By insisting on his technical right to wear casual dress, he was raising a source of irritation that he could easily avoid. She was confident that Peter's love of Christ would want to remove any such irritant, for others and for his mother.

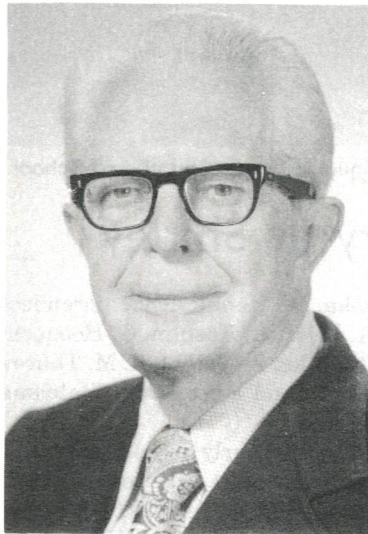
Norma wondered if Pastor Miller knew what people were saying about him. Probably no one had the courage to say anything to him about it. Surely, if he knew, his love for his flock would lead him to change — she knew it. Did she have the courage to talk to him? She didn't know. She quietly asked the Lord to lead her aright.

Thomas B. Franzmann

Executive Secretary

Adolph Fehlaue

Retires



A. Fehlaue

On July 30, 1976, Mr. Adolph Fehlaue, Executive Secretary of the Board for Parish Education, retired after 46 years of full-time service in the ministry. Twenty-nine of these years were spent in the classrooms of

four Christian day schools, all in Wisconsin. From 1930 to 1938, Mr. Fehlaue taught at St. Peter's, Helenville; then in Jerusalem School in Milwaukee until 1941, followed by St. James in Milwaukee until 1953 and St. Paul's, Appleton, until 1959. In 1959 Mr. Fehlaue accepted a call to serve the Synod as a staff member of the Board for Parish Education, first as Secretary of Schools and then as Executive Secretary.

In connection with the School Visitors' Workshop, conducted at Wisconsin Lutheran Seminary, Mequon, Wisconsin, Mr. Fehlaue and his family were guests at a dinner in his honor on August 11. That same evening, the school visitors and brethren in the preaching and teaching ministries gathered together for a special service of thanksgiving and praise to God. Preaching for the occasion was Pastor William Fischer, Secretary of Part-Time Education, who had been a coworker of Mr. Fehlaue for the past 10 years. He reminded his colleague of the great things God had done for him during the years of his ministry and the blessings which the Lord had bestowed upon many through his years of service. Prof. Joel Gerlach, vice-chairman of the Board for Parish Education, served as liturgist. The chorus of teachers, which sang for the occasion, was directed by Prof. Martin Albrecht of the Seminary. Mr. Robert Adickes, chairman of the Board for Parish Education, addressed Mr. Fehlaue in behalf of the board. Mr. LeDell Plath, Secretary of Schools, represented the staff. Mr. David Fehlaue, principal of Immanuel School at Kewaunee, Wisconsin, addressed his father in behalf of the family.

Though Mr. Fehlaue has resigned his position as Executive Secretary of the Board for Parish Education, he has not completely retired from serving the Lord and His Church in the field of education. He will continue to work part time for the Board for Parish Education, planning courses, editing, and writing. We are grateful to the Lord for the many years of fruitful service which He granted His Church through His servant, and pray that the Lord will continue to make use of Mr. Fehlaue's gifts and talents.

noon and evening activity and recreation periods; and, of course, the closing service and chicken barbecue at Frankenmuth. Added to this list are the plentiful and delicious meals served three times a day through the supervision of Mr. Hugo Bilitz of the Seminary staff and Mrs. Betty Schmidt of St. Paul's staff, which drew the compliments of practically all rallyites. Canteens were available, too, for those special snacks usually needed. All of these items together appropriately served in helping to portray the rally theme, "Lord of My Life."

Words of thanksgiving and praise to our Lord have been given for the opportunity extended to all of us for the success of this important gathering, for the beautiful weather during the rally dates, the inspiration and interest of the participants, the absence of illness or major injury during the

rally or in the travels to Saginaw and home, and for the well-disciplined group of young people who will serve as future leaders in God's kingdom here on earth. We are truly thankful for the wonderful opportunity to express Christian fun and fellowship.

St. Paul's Congregation is especially thankful for the Grace of God in allowing this rally to be a major part of its 125th Anniversary celebration. In keeping with the church's theme of that celebration, "Blessings Abound Where'er He Reigns," St. Paul's feels truly blessed in being able to help in the portrayal to these young Wisconsin Synod Christians of this very important theme, "Lord of My Life." May He always be a part of theirs and of all our lives until we join Him in that "LIFE" to which we all look forward!

Werner Rosenbaum



Immanuel Lutheran Church and School

Triple Anniversary at Shirley

The members of Immanuel Ev. Lutheran Congregation, Route 1, DePere (Shirley), Wisconsin, observed a triple anniversary on August 8, 1976. The occasion was the 75th anniversary of the congregation's organization, the 60th anniversary of its Christian day school, and the 10th anniversary of its present facilities.

In the morning service, the Rev. David Worgull, principal of Manitowoc Lutheran High School and secretary of the Northern Wisconsin District, reminded the members of "The Causes of Our Anniversary Joy." District President Carl Voss was the guest preacher for the confirmation reunion service in the afternoon.

Immanuel Congregation traces its history back to a migration of German Lutherans from Morrison to the Glenmore area prior to 1901. The organization of the congregation was effected by five families on November 2, 1901. Services were held in a district schoolhouse until the next year, when a frame church was erected. This church served the congregation until 1965, when the present facility was erected. A parsonage was built in 1914.

Pastors who have served the congregation include: J. Kaiser, P.

Kionka, W. Henke, R. Schierenbeck, F. A. Reier, A. Koeplin, G. Hoenecke, W. Heidtke, A. Voight, C. M. Thurow, G. Mass, and since 1960, Waldemar A. Geiger.

During its early years, Immanuel's at various times was served jointly with the Morrison and Greenleaf parishes. From 1928 to 1969, it was part of a dual parish with St. Paul's of Pine Grove. When that congregation disbanded in 1969, most of its members joined Immanuel. Since then, Immanuel has been a joint parish with St. Paul's of Greenleaf. The congregation has a baptized membership of 200.

Immanuel's first parochial school, begun in 1916, was closed in 1939 because of the depression and the declining enrollment. In 1950 the school was reopened and in 1965 replaced by the present facility. The current enrollment is 25. Mr. Grant Barthel is teacher and principal.

In closing we quote Pastor Geiger's words in the congregation's anniversary booklet: "Recalling the words of David in Psalm 103, 'Bless the Lord, O my soul, and forget not all His benefits,' we have much cause for gratitude to the Lord our God for His grace and mercy during these past 75 years."

MOVING?

Recent changes in Postal Service fees call for a 25-cent charge levied for all mail returned with a change of address. We would therefore appreciate it greatly if you would inform the Northwestern Publishing House (3624 W. North Ave., Milwaukee, Wis. 53208) of your change of address promptly — perhaps even before you move. Drop a card or use the form provided by the Post Office. Be sure to include your former address and to mention *The Northwestern Lutheran*.

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA DISTRICT PASTORAL CONFERENCE

Date: October 26-28, 1976; Communion service at 10 a.m.

Place: King of Kings Lutheran Church, Garden Grove, California; M. Nitz, host pastor.

Preacher: S. Degner.

Agenda: The Doctrine of the Holy Trinity in the O.T.: W. Gabb; Our Practice of Close Communion: H. John; A Comparative Study of Jesus' Words on Divorce: D. Gray; Lutheran Confessions: The Third Use Of The Law: D. Halvarson; Exegesis of Psalm 22: L. Lange; The True Mission Of The Church: C. Lawrenz, read by D. Seifert.

Note: There will be a Reformation service on the evening of October 27. The preacher will be President I. G. Frey.

L. Lange, Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: October 5-6, 1976.

Place: St. Paul's Lutheran Church, Faith, South Dakota (first day) and Peace Lutheran Church, Isabel, South Dakota (second day).

Preacher: L. Schroeder (C. Lindemann, alternate).

Agenda: Formula of Concord, Article IV: P. Heiderich; Origin and Terminology of the Athanasian Creed: R. Krueger; Hebrews: G. Lemke; Evaluation of Armstrongism: H. Ellwein; How to Preach a Book of the Bible (as Luther did): L. Schroeder.

Note: Send excuses to the host pastor.

R. Pless, Secretary

MICHIGAN

DISTRICT TEACHERS' CONFERENCE

Place: St. Paul's Lutheran School, South Haven, Michigan.

Date: October 6-8, 1976.

Agenda: Transcendental Meditation: Pastor L. Schroeder; Luther as Father and Teacher: Prof. A. Koelpin; Individualized Reading: Teacher J. Boehm; Junior Choir: Teacher R. Kallies; Kindergarten in the Multi-grade Classroom: Teacher P. Hannemann; Metric System in Our Schools: Prof. M. Spaude; Reports by the Area Lutheran High Schools, the Synod Board for Parish Education, the District Board for Parish Education, the District President, Dr. Martin Luther College, Secretary of Certification.

J. Martens, Secretary

OHIO CONFERENCE

Date: October 18-19, 1976.

Place: Faith Ev. Lutheran Church, West Newton, Pennsylvania (J. Brug, host pastor).

Preacher: K. Roehl (L. Prah, alternate).

Agenda: Exegesis of Romans 16: D. Laude; A Study of *Gesetzlich Wesen Unter Uns*: M. Ahlborn; The Role of Women in the Church: D. Erstad.

I. Prah, Secretary

COLONIAL PASTORAL CONFERENCE

Date: Oct. 19-20, 1976; service at 9:00 a.m.

Place: King of Kings, Schenectady, New York (E. Waldek, host pastor).

Preacher: J. Mittelstaedt (D. Scherbarth, alternate).

Agenda: *Augsburg Confession*, Articles 7 and 8. *The Church*: T. Pfotenauer; A Study of the New Testament Concept of Fellowship as it is Portrayed in the Greek Word KOINONIA: E. Waldek; Counseling the Alcoholic: D. Clark.

D. Scherbarth, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: October 5, 1976; 9:00 a.m. Communion service.

Place: St. Paul's, North Mankato, Minnesota; Reuben O. Reimers, host pastor.

Preacher: E. Peterson (R. Schlicht, alternate).

Agenda: Exegesis of II Timothy 3: A. Jannusch (alternate); Exegesis of II Timothy 4: O. Lindholm; Role of Women in the Church; Questions of Casuistry.

W. E. Wagner, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: October 5, 1976; 9:00 a.m.

Place: Peace Ev. Lutheran Church, Echo, Minnesota.

Preacher: O. Lemke; D. Meyer, alternate.

Agenda: Exegesis of Genesis 6:9-22: P. Schlenner; Pastoral Ethics: D. Meyer; Continuation of the Review of the Revision of the Catechism: O. Lemke, discussion leader.

Note: Please send excuses to host pastor, Carl R. Henkel, Box 86, Echo, Minnesota. 56237.

L. Hohenstein, Secretary

RED WING PASTORAL CONFERENCE

Date: October 19, 1976; 9:00 a.m. Communion service.

Place: Trinity Lutheran Church, rural Lake City (Lincoln), Minnesota; C. Zuleger, host pastor.

Preacher: H. F. Muenkel (P. Otto, alternate).

Agenda: Zechariah 5; E. Carmichael; *Gesetzlich Wesen Unter Uns* (Part I); T. Kuske.
W. A. Meier, Secretary

DISTRICT TEACHERS CONFERENCE

Date: October 21-22, 1976.

Place: St. Matthew's Lutheran School, Winona, Minnesota.

Opening Service: St. Matthew's Lutheran Church at 9:30 a.m.

Agenda: The Doctrine of the Call: R. Voss; Panel Discussions; Curriculum and Philosophy of Physical Education: L. Thompson; Sectionals; Reports; Business Meeting.
D. Knutson, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: October 12-13, 1976; Communion service at 9:00 a.m. Central Time.

Place: Mt. Olive Ev. Lutheran Church, Iron Mountain, Michigan, on October 12, and St. John's Ev. Lutheran Church, Florence, Wisconsin, on October 13; J. S. Hering, host pastor.

Preacher: L. Weindorf (R. Frohmader, alternate).

Agenda: Exegesis of Genesis 49: T. Trapp (alternate: Genesis 50: J. Kingsbury); *This We Believe: The Teachings That Are Condemned, Part I*: P. Kuckhahn; Methods of Educating Our Congregations in the Liturgy: A. C. Meyer; Exegesis of Galatians 3 (continued): D. Tills; Exegesis of Galatians 4: K. Kuenzel; *Augsburg Confession, Art. 9, Of Baptism*: L. Weindorf; Book Review: F. Mueller; Circuit Pastor's Report; Parish Education Report; Conference Business.

Note: Those desiring lodging are requested to make their intention known to the host pastor as soon as possible.

K. Kuenzel, Secretary

PACIFIC NORTHWEST

PACIFIC NORTHWEST TEACHERS' CONFERENCE

Date: October 7-8, 1976.

Place: Salem Lutheran, Edmonds, Washington.

Agenda: "God-pleasing Classroom Control": Teacher A. Goodger; "Bicentennial in History Class" and "Laws That Pertain to Schoolteachers": Prof. F. Wulff; "Our Basis for Objecting to Boy Scouting": Pastor W. Widmann.
K. Steinke, Secretary

WESTERN WISCONSIN

WISILLOWA PASTORAL CONFERENCE

Date: October 4-5, 1976 (noon to noon).

Place: Bethlehem Ev. Lutheran Church, 312 W. Elm Street, Urbana, Illinois (Take Cunningham Exit South off I-74).

Preacher: R. Raabe, Jr.

Agenda: Exegesis of I Timothy 3: W. Russow; The Congregation's Relationship to the Synod: D. Rutschow; Discussion of the Revised Enchiridion of Luther's Catechism: W. Schneider; *Talk About the Savior* film: R. Raabe.

Note: Unless otherwise notified, the host pastor will make overnight reservations for all conference members.

D. Rutschow, Secretary

SEVENTEENTH ANNUAL MEETING OF THE DR. MARTIN LUTHER COLLEGE LADIES AUXILIARY

The 17th annual meeting of the Dr. Martin Luther College Ladies Auxiliary will be held on the DMLC campus in New Ulm, Minnesota, on Wednesday, October 13, 1976. Women who are members of Wisconsin Synod congregations or of congregations in fellowship with it are invited to attend.

Registration and coffee hour will take place in the Luther Memorial Union from 9:30 - 10:30 A.M. Sessions will be held from 10:30 A.M. to 12:15 P.M. and from 1:30 P.M. to 3:15 P.M. in the Chapel-Auditorium. A noon luncheon will be served in Luther Memorial Union at 12:30 P.M. A freewill offering will be received to pay for the noon luncheon and to support the project fund.

October is a beautiful time of the year to enjoy the scenery to and from New Ulm. The Auxiliary also gives you an opportunity to fellowship with other Christians, to learn more about a special phase of the work of our Lord's kingdom, and to see the largest campus of the Wisconsin Ev. Lutheran educational system.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Bartelt, Prof. Wayne L., as head of the Religion Department at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 22, 1976, by H. Wiedmann (W. Wis.).

Kirschke, Gary A., Commissioned as missionary to Hong Kong at Atonement Church, Milwaukee, Wisconsin, on June 27, 1976, by L. J. Koeninger (Minn.).

Mutterer, Frederick A., as pastor of St. Andrew, Middleton, Wisconsin, on August 29, 1976, by L. Fritz (W. Wis.).

Tessmer, Charles L., as pastor of St. John's, Mukwonago, Wisconsin, on August 15, 1976, by R. Kom (SEW).

Weber, D. Craig, as pastor of Divine Word, Plover, Wisconsin, on August 29, 1976, by W. Lange (W. Wis.).

Teachers:

Adickes, Mark, as teacher at Faith, Fond du Lac, Wisconsin, on August 8, 1976, by M. Janke (N. Wis.).

Breitkreutz, Orville, as teacher at St. Lucas, Kewaskum, Wisconsin, on August 22, 1976, by P. Hoenecke (N. Wis.).

Eberhardt, David, as Minister of Education at Goodview Trinity, Winona, Minnesota, and First Lutheran, Minnesota City, Minnesota, on July 25, 1976, by N. Kuske (W. Wis.).

Hahn, Gerald L., as teacher at Memorial Lutheran, Williamston, Michigan, on July 11, 1976, by R. Henning (Mich.) — correction of notice that appeared in August 22 issue.

Hoffmann, Gregory, as teacher at St. Matthew's Janesville, Wisconsin, on August 22, 1976, by D. Sievert (W. Wis.).

Scherzberg, Prof. A. Paul, as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 30, 1976, by G. Unke (N. Wis.).

Weisheim, Carlton, as teacher at Jordan, West Allis, Wisconsin, on August 29, 1976, by F. Gilbert (SEW).

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Birkholz, Marcus L.
763 West Broadway
Winona, MN 55987

Degner, Alwin T., em.
1019 Boughton St.
Watertown, WI 53094

Mutterer, Frederick A.
3100 Nightingale Lane
Middleton, WI 53562

Schroeder, Neal
5080 N. Stony Creek Road
Monroe, MI 48167
Tel.: (313) 289-1045

Tessmer, Charles L.
509 Grand Ave.
Mukwonago, WI 53149

Weber, D. Craig
1702 Magnolia St.
Plover, WI 54467

Teachers

Adickes, Mark
8 Swan Drive
Gaslight Terrace
No. Fond du Lac, WI 54935

Breitkreutz, Orville
1433 Parkview Drive
Kewaskum, WI 53040

Hoffmann, Gregory
1520 Holiday Drive
Janesville, WI 53545

Nelson, Jason M.
1060 Chinguapin Ave., Apt. 10
Carlsbad, CA 92008
Tel.: (714) 729-8855

Weisheim, Carlton
1624 South 77th St.
West Allis, WI 53214

RESULT OF COLLOQUIES

Pastor Harry E. Gudmundson, formerly a professor of music in The Lutheran Church-Missouri Synod, passed a colloquy on June 28, 1976. Mr. Ralph Wood, formerly a teacher in The Lutheran Church-Missouri Synod, passed a colloquy on July 15, 1976. Both of these men are eligible for a call in the teaching ministry of the Wisconsin Evangelical Lutheran Synod.

George W. Boldt, 2nd Vice President
Wisconsin Evangelical Lutheran Synod

APPOINTMENTS

Pastor Mark Goeglein has been appointed to serve as second vice-president, replacing Pastor Wayne Bartelt who has moved to another District.

Pastor Rodney Busch has been appointed to serve as District secretary, replacing Pastor Mark Goeglein.

Raymond L. Wiechmann, President
South Atlantic District

Mr. David Brohn has been appointed to the Michigan District Board for Parish Education to complete the term of Mr. Donald H. Zimmermann, who accepted the call as executive secretary of the Synod's Board for Parish Education.

W. J. Zarling, President
Michigan District

STUDENTS UNIVERSITY OF ILLINOIS URBANA-CHAMPAIGN

Students attending the University of Illinois are invited to attend worship services at Bethlehem Ev. Lutheran Church, 312 W. Elm St., Urbana, Illinois. Bible class begins at 9:30 a.m. and worship service at 10:30 a.m. Parents and pastors are asked to send all names to Pastor Richard Raabe, 2102 E. Vermont Ave., Urbana, Illinois 61801, or call (217) 344-6206.

STUDENTS AT IOWA STATE

The Lutheran Collegians of Iowa State University would like to hear about any Wisconsin Synod students who have newly enrolled in Iowa State University, Ames, Iowa, or are continuing their studies at Ames. Please send information to: Pastor Chris Morales, 3219 Diamond St., Ames, Iowa 50010.

STUDENTS

WELS college-age students who are attending non-Synodical institutions away from home are entitled to receive *Meditations* and devotional materials. In addition, they may also receive *The Northwestern Lutheran* upon request.

The request for students' names to be placed on a spiritual mailing list must be renewed *each* year. Pastors should send names to the Student Services Committee, 3512 W. North Ave., Milwaukee, Wisconsin 53208. Since it takes several weeks to process names, please take care of submitting the names *today*.

BOARD OF TRUSTEES

The next regular plenary session of the Board of Trustees is scheduled for October 25-26, 1976.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board no later than ten days prior to the meeting date.

Norval W. Kock, Secretary
Board of Trustees

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission to our

WELS MEMBERSHIP CONSERVATION

3512 W. North Ave., Milwaukee, Wis. 53208

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

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

*Denotes exploratory services.

EXPLORATORY

MODESTO, CALIFORNIA

Exploratory services are now being conducted in Modesto by Pastor Hugo Warnke at 10:30 a.m. at the YMCA chapel, 2700 McHenry Street. Send Merced and Castle AFB references to Pastor Warnke at 3313 Sherwood Dr. No. 2 Modesto, California, or call (209) 527-0563.

SCOTTSBLUFF, NEBRASKA

Exploratory services are being held at the Scottsbluff Inn in Scottsbluff, Nebraska, at Highway 26 and 21st Avenue at 9:00 a.m. every Sunday. Sunday school is at 10:00 a.m. The services are conducted by the Nebraska District Missionary, Pastor A. L. Schmeling, whose address is 2917 Park Lane Road, Scottsbluff, Nebraska 69361.

PLYMOUTH, WISCONSIN

Exploratory services are being held in Hotel Mitchell, downtown Plymouth, at 8:00 a.m. Sundays. For information, please call Mr. and Mrs. Theodore Hansmann at (414) 892-7349, or Vicar Peter Kassulke at (414) 893-2441. Vicar Kassulke lives at 1011 Fairview Drive and the Hansmanns live at 18 Grove Street, Plymouth, Wisconsin 53073.

HARRISBURG, PENNSYLVANIA

Exploratory services are being conducted Sundays in the area of Harrisburg, Pennsylvania, at Yellow Breeches Motor Inn, located at I-83 and the Pennsylvania Turnpike. Services begin at 7:00 p.m. For local information call 561-1928. Please send names of prospects to Pastor Dennis Valleau, 231 Eagle Street, Wescosville, Pennsylvania, 18106, or call (215) 395-0925.

BOULDER, COLORADO

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

CHARLOTTE, NORTH CAROLINA

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

BECKLEY, WEST VIRGINIA

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

HOLMEN, WISCONSIN

Exploratory services are being held at the Bank of Holmen on Sunday mornings. For time of service, and to submit names of prospects, please contact Pastor James Mumm, Tel.: (608) 783-2667, 1227 Main St., Onalaska, Wisconsin 54650.

GALESVILLE, WISCONSIN

Exploratory services are being held at the Bank of Galesville on Sunday mornings. For time of service, and to submit names of prospects, please contact Pastor James Mumm, Tel.: (608) 783-2667, 1227 Main St., Onalaska, Wisconsin 54650.

TIME AND PLACE

ARVADA/WESTMINSTER, COLORADO Change in Worship Location

Shepherd of the Valley Ev. Lutheran Church, our WELS mission in northwest Denver, is now conducting its worship services at the Capitol Mortuary, Chapel of the Flowers, W. 54th Ave., & the Wadsworth By-pass, Arvada, Colorado. Sunday school and Bible class begin at 9:15 a.m., followed by the worship service at 10:30 a.m. If you are in the north Denver area, please come and worship with us. Names of prospects should be sent to: Pastor James Kuehl, 9073 Kent St., Westminster, Colorado 80030; phone: (303) 429-8853.

ALTOONA, PENNSYLVANIA

Our Savior Lutheran Church of Altoona, Pennsylvania, is worshipping in the War Governor's Suite of the Penn Alto Hotel, 13th Ave. and 12th St. downtown. Sunday school and Bible class are at 9:30, worship service at 10:45. Please send names and direct requests for information to Pastor Matthew Zehms, 106 Ruskin Dr., Altoona, Pennsylvania 16602.

CLEARWATER, FLORIDA

Christ the Lord, our mission church in Clearwater, Florida, is now worshipping at the Holiday Inn on Highways 19 and 60. Worship services begin at 9:30, followed by Sunday school and Bible class at 10:30 a.m.

OFFER

St. Mark Ev. Lutheran Church, Brown Deer, Wisconsin, offers to any congregation for the cost of transportation one dossal curtain (gold, 10' x 10') and 20 black choir robes. Please contact Pastor Geo. Rothe, 6241 Ester Pl., Brown Deer, Wisconsin 53223; phone 414-354-4784.