

# *The Northwestern Lutheran*

October 17, 1976



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## Briefs by the Editor

A regular feature in earlier issues of *The Northwestern Lutheran* during the months of September, October, and November was a listing of mission festivals at various congregations, with a notation on the amount of the collection. Times have changed, and we no longer have such listings — principally because the way we meet our commitment to missions has changed over the years.

In years past the church mission festival was one of the great social events of the year. It meant a guest preacher, an invitation extended to all neighboring congregations, and a pot-luck dinner. The emphasis was on togetherness — worshipping together and being together.

Giving for missions was also handled differently in those years. By and large, it was a once-a-year effort. Today our mission giving has become a regular part of our church stewardship, not a one-day-a-year activity. Perhaps our churches lost a little something when they ceased having mission pot-lucks and ceased inviting neighboring congregations, but our mission efforts have gained, for they are receiving the regular support which they need.

Though customs have a way of changing, most congregations still retain their mission festivals and consider them of more than passing value. The mission festival, after all, gives the congregation an opportunity to hear about the work of the church at large. It provides an opportunity to study those portions of Scripture that speak about the mission activity of the church. It helps rekindle enthusiasm for sharing the saving Gospel with others outside the immediate community. It provides an opportunity, at times, to hear the missionaries themselves speak about their joys and their problems.

Are you aware that the very first

convention in the New Testament Church, a convention hosted by the congregation in Jerusalem, concerned itself with mission work? Featured at that convention and becoming a basis for its resolutions were mission sermons preached by two missionaries. We read in Acts 15:12, "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Thus, the retention of the mission festival and concern about missions have good New Testament precedent.

It was a change for the better in our churches when giving for missions became a regular concern. For one reason, faith must share if it would heed the words of the Savior and carry out His command. Mission giving must be regular and sacrificial if it is to meet the needs the Lord is bringing to our attention.

Regular giving for missions is blessed by God. Since this change took place in our midst, the Lord has opened more doors for us than we could ever have imagined. You are aware of the many new opportunities on the Home Mission front. Requests come to us almost every day. Add to that the growing number of opportunities on the World Mission field, and you and I have further reason to be regular in our support of missions.

An area of this work with which some of our members may not be as well acquainted is the work of the Special Ministries Board. Beginning with this issue, we hope to bring you a series of articles detailing its work and its plans. It will make for thrilling reading as you see your gifts working in the Lord's kingdom.

Give for missions every Sunday, pray for missions every day, and then every Sunday and every day will become a mission festival.

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

## The Northwestern Lutheran

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## The Cover

Emmanuel Church, Ward, South Dakota, is one of the many small but beautiful, white frame, WELS churches built in the prairie states at the turn of the century. Their chaste beauty reflects the beauty of the Gospel message heard from their pulpits. Emmanuel Church was erected in 1902. In July of this year the congregation observed its 90th anniversary. For an account of the celebration, see page 336.

THE NORTHWESTERN LUTHERAN

# Editorials

**Where Are The Poor?** The story goes back quite a few years, but it is still pertinent. A pastor was discussing church offerings with a colleague. He commented ruefully, "When I see my people coming to church with their fine cars and beautiful clothes, I ask myself, 'Where are the poor?' Then when I look at the offering I ask, 'Where are the rich?'"

Years ago someone figured out that the American people spend more on chewing gum than on religion. This may no longer be true, but if this statistical comparison pertained to beer and liquor or to sports and recreation instead of chewing gum, few would doubt it.

In the coming year and years our Synod will need sizable increases in offerings from its constituent congregations to carry on its current program as the result of inflation alone, to say nothing of the pressing need for funds for expansion. There are poor people in our congregations. There are poor people in depressed and poverty-stricken areas. But they hardly constitute a majority of our Synod's congregations today. If the pastor referred to above were to take a look at the people who make up our congregations today, he would probably be moved to repeat his question: "Where are the poor?"

There may be some exceptions, but most of us would have to admit that the Lord has blessed us materially as He has blessed few people in history. If the money we spend even for nonessentials were totaled, it would amount to a staggering sum — more than for religion, to be sure.

Excuses are cheap, and if we start making them, another question is in order: Where is our love?

Immanuel Frey

**The Criminal Is A Criminal** All along, one questioned all those studies by sociologists, psychiatrists, and criminologists regarding the personality of the criminal. Study after study depicted the criminal as the unfortunate victim of a poor home environment or as suffering from mental illness. Study after study called for better housing or conventional therapy as cures for criminality.

Doctors S. Yochelson and S. Samenow, of St. Elizabeth's Hospital in Washington, D.C., have completed a new major study that shows that mental illness and a poor home environment often are simply excuses for criminal conduct. What is needed to stop crime, they say, is a "rigorous moral education and an offender's conversion to a whole new lifestyle." They threw out the tiresome excuses that psychologists and sociologists have been offering, and which they themselves had once accepted.

The two doctors do not hesitate to call a criminal a criminal. They don't try, as so many deluded psychologists do, to dismiss guilt feelings, but rather insist that the criminal face his guilt.

They also discovered that in every criminal there were "tendencies toward lying, stealing, assaultive thinking or

action, and sexual violations." He may have actually committed only one kind of crime, but he was constantly thinking of others. For example, the researchers said, "When a criminal enters a store merely to purchase cigars, possible crimes immediately begin to run through his mind. He views the merchandise, the customers, and salesmen, the cash register, purses and credit cards — all in terms of crimes he could commit."

The doctors' study, "The Criminal Personality," is a long overdue return to sanity. Crime is crime. The criminal is guilty. Evil thoughts do produce the criminal.

All along, Christians have known and believed that sin is sin, that sin is committed in thoughts as well as in words and deeds, that sin must be condemned in no uncertain terms, and that repentance is the only cure for evil-doing.

As Christian citizens we are grateful for these voices in the wilderness of moral confusion and irresponsibility. Above all, we are grateful that we have found what no human study will discover, namely, the ultimate answer to the problem of sin and crime, the death of the Redeemer who saved the criminal crucified at His side.

Carleton Toppe

## The Elephant And Other Pets

A little poem used to appear in reading books, entitled, "The Blind Men And The Elephant." It's a comical thing that children enjoy, about "six men of Indostan, To learning much inclined, Who went to see the Elephant, Though all of them were blind."

"The First approached the Elephant,  
And happening to fall  
Against his broad and sturdy side,  
At once began to bawl:  
'God bless me! but the Elephant  
Is very like a wall.'  
The Second, feeling at the tusk,  
Cried, 'Ho! what have we here  
So very round and smooth and sharp?  
To me 'tis mighty clear  
This wonder of an Elephant  
Is very like a spear!'"

Another seized a leg and said the beast is like a tree; another grasped an ear and concluded the elephant is like a fan, etc. Each one held his opinion, each differing from the other, and all of them were wrong.

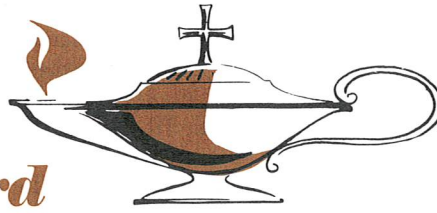
In the last verse John Saxe put a stinger in the tail of his little poem. He compared the ridiculous picture to religious people who fix upon a part of Scripture claiming to have the whole. That's a good point.

What monsters people have created, for example, by seizing upon *Revelation* to the exclusion of the other 65 Bible books! What unholy excesses are hatched today by fevered minds obsessed with one passage of the many in Scripture!

Pet religious viewpoints and ideas, though sincerely believed, must be judged on the basis of the entire Scripture, lest passages be misused by being torn out of context or interpreted contrary to the explicit statements of other parts of the inspired Word.

John Parcher

## Studies in God's Word



### A Pastor Portrays His Relationship With His People

**But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again, but Satan hindered us. For what is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy (I Thess. 2:17-20) .**

Why be a pastor or Christian-day-school teacher? Surely there are more exciting and less exacting professions. Surely there is less education required and more income received in many other fields. So why consider the teaching or preaching ministry?

#### An Earthly Closeness

The Thessalonian believers were close to Paul's heart. After he had spent only three Sabbath days among them, persecution had taken him away, "orphaning" him from them. Like children, they still needed him; but he could not stay. Like a parent who has lost a child, Paul knew the wrenching sorrow of separation and the longing desire for reunion. Several times he had made plans to return to them, but Satan had cut him off. As always though, God can take the actions and twist the aims of Satan to suit His own purposes. Instead of a brief visit with them, Paul, moved by God, wrote a letter to them bringing not only them, but God's children through the ages, spiritual benefits.

For example, look at the glimpse into a pastor's heart which God gives us in the above verses. Those sen-

tences throb with deep affection between pastor and people. Loving care and lasting concern are alive in every line. Separated by circumstances, pastor and people were nevertheless closely united by spiritual strands of love for Christ and each other.

Some earthly professions, like medicine and education, offer a certain closeness with people. Yet nothing can compare to the closeness found in the teaching and preaching ministries. A teacher's heart goes out to the lambs he serves. Gently he leads them, lovingly he corrects them, constantly he prays for them. Sundays he looks for them in church even after they have graduated and gone out into life. When they stray, he reaches out in prayer for them. When they succeed, he rejoices with them. They are his lambs, souls entrusted to his care by the Chief Shepherd, fellow believers with whom he would share eternity. Nor do children forget their teachers. Years later fond remembrances come back and loving respect is shown those who have taught them in the Word.

Between pastor and people exists a special closeness, too. He who faithfully guides your study of the Word, gently counsels your troubled heart, readily joins your prayers for your children, lovingly stands at your sickbed or a loved one's grave, tirelessly enlists your aid and encourages your actions in kingdom work, soon becomes close to you. The title "our pastor" soon becomes a term of endearment, and thoughts toward him and his family soon are filled with affection. Where else but in the ministry can you find such earthly closeness, centering in the Savior whom both pastor and people serve together?

#### An Eternal Crown

With touching words Paul continues to portray the relationship between pastor and people, calling the Thessalonian believers his "hope, joy, crown of rejoicing, in the presence of the Lord Jesus Christ at His coming." For Paul, people were the treasure in which to invest life, and Christ's return the time for which to look forward to. Thus he spent his life preaching the Gospel to people like those Thessalonians that they might stand with him before the Lord on the Last Day.

Those Thessalonians were his "hope." How he prayed for them to continue in the faith; how he hoped to present them to the Lord as people won by the Gospel's power! They were also his "joy." Paul's joy in Christ was increased by the thought of those who would stand with him before the throne of the Lamb. To be able to say to that Lord, "Behold I and the spiritual children You have given me," would be great joy indeed.

Those Thessalonians were also his "crown of rejoicing." Paul was claiming no superiority in heaven because he preached the Gospel. He was playing no numbers game, expecting matching benefits from God in heaven for every soul gained on earth. He was rather describing the goal of his ministry. In his ministry one goal, one prize, mattered — to stand in heaven crowned with glory beside those to whom he had preached. In heaven those believers, with whom God had blessed Paul's Gospel preaching, would be visible fruit of his ministry, trophies of God's grace.

Parents, as you pray about your children's future, and teen-agers, as you think about your life's occupation, please consider the teaching or preaching ministries. No other occupations reach into eternity. That Gospel which the ministry proclaims brings people the one treasure they just must have — God's peace in Christ. Those souls whom God wins through your Gospel preaching and teaching will bring joy in heaven.

Such a ministry can hardly be called a sacrifice. It's a joyous privilege, as eternity will clearly and completely show.

Richard E. Lauersdorf

## Focus on the Bicentennial

by Prof. Edward C. Fredrich

# Church Government in America

The land of America from the time of the earliest colonial plantings on has served as a fertile soil and proving ground for new forms of ecclesiastical order and organization. Church, as well as civil, government had its revolution.

Frequently the immigrants came for the express purpose of escaping the old orders and forms of European churches. For example, the Puritan Congregationalists did not want to be under Anglican bishops and the "Old Lutherans" from Prussia, who built the Buffalo Synod, were fleeing the Lutheran-Reformed Union in their homeland. In such instances changes in church government could naturally be expected.

Even when the immigrants wanted to maintain the customary ecclesiastical system, they often found this impossible in the immigrant situation. Anglicans at Jamestown had no bishop with them and never succeeded in obtaining one until after the Revolution. They had to operate without benefit of bishop as best they could. On the frontier, groups of Christians frequently had to make do without benefit of any clergy for long periods of time.

Especially after the Revolution, though in some instances before, American churches had to learn to operate without the establishment system, so common in Europe, that saw the government sponsoring one official religion in the area and involving itself in the affairs of the favored church and, for that matter, of whatever other churches were to be found there. Religious disestablish-

ment and diversity fostered much innovation on the American religious scene.

*Focus on the Bicentennial* in this article views such innovations and developments in the field of church organization and government in our land. What it sees is for the most part a good gift of the Lord of the Church that brought with the change and the challenge distinct blessings and opportunities.

### Frontier Forces

Back in 1714 an immigrant clergyman put the matter in this way: "The place in which we live and the times, customs and conditions . . . render it necessary to proceed in a different manner than if we could have help from any government or court." That clergyman was recognizing the forces that the American frontier brought to bear on those who sought to tame it.

Christians obviously could not bring all the forms and orders of the Old World churches with them into the frontier. The elaborate structures,

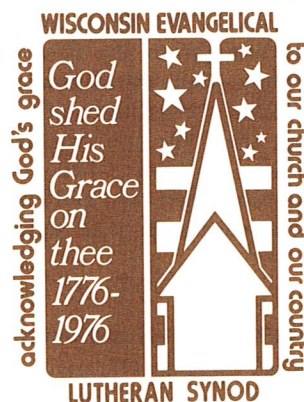
developed over centuries, could not be transported. In addition, the immigrants soon found that much they had brought with them was not applicable or adaptable to the new situation. The congregational constitution, for example, might call for more church officers than there were church members in the frontier congregation. Like it or not, the immigrant Christians had to accommodate the inherited forms of organization to the peculiar needs and circumstances of the New World setting.

Any number of specific examples from the history of each and every denomination could be mentioned. More profitable than to belabor the obvious in such fashion would be to note the major frontier forces and the main trends they produced in church government in America. Two especially stand out.

For one thing, frontier life and living placed a premium on self-reliance, initiative, activism, and participation. The result in church affairs was an evident increase of the role of the laity. They became more than hearers.

In a situation where nothing would or could be done unless the individual himself did it or saw to its doing, the church member easily and naturally took on the task of managing the congregation's business. Church book-keeping and building would not be neglected by those who had to serve as lay readers at the first services.

Pastor supply was another concern of the church members in the frontier days. If the European consistory or mission society sent no preacher, the



Christians in the area of like persuasion busied themselves in the matter. The oldest Lutheran congregation in continuous existence in our land, the New York-Albany parish, came into being in 1649 in the interest of calling a pastor. The impetus for the calling of pioneer pastors in our own church body came from lay petitions for pastors that led to the sending of men like Weinmann to the Milwaukee area and F. Schmid to the Michigan field.

Such frontier forces also fostered a climate in which local initiative and local control flourished. Dependence on a distant consistory or bishop began to give way long before Revolution and Independence, which of course hastened the process.

The result was a tendency to develop church associations in which there was a minimum of control vested in distant headquarters and a maximum retained as close to home as possible. Except in the bodies under the Anglican influence, the Episcopalians and Methodists, the office of the all-powerful bishop was not all that popular among Protestant Americans.

### Lutheran Look

What happened to Lutheran church organization under American influence? At the outset European patterns were followed as much as possible. The Swedish order prevailed among the colonists in the Delaware area. The Amsterdam Church Order with necessary adaptations was used by Dutch-speaking Lutherans in New York. The London variation prevailed in Pennsylvania.

With the passage of time modifications were made. When larger groupings were called for, "Ministeriums" were formed. That of Pennsylvania, the oldest, dates back to 1748. The rather tight clergy control, suggested by the term "Ministerium," at the outset, gradually gave way to more and more lay participation. Our church body also began as "The German Evangelical Lutheran Ministerium of Wisconsin," although from the outset provisions were made for "Synodical Meetings," involving lay representatives and pastors, in addition to "Ministerial Meetings."

Church organization played a vital role in the beginnings of St. Louis and Missouri Lutheranism. The Saxons came to this country under the leadership of Martin Stephan, whom they made their bishop and to whom they offered total obedience. When Stephan proved unfaithful, there was naturally a big disappointment and disturbance. Pastor Walther assured the troubled souls that they were still church members despite the break with the consistory back home and with the bishop. It is not surprising that a strong view of the supremacy of the local congregation developed against this background.

It was quite another matter with the emigrant Prussians who founded the Buffalo Synod. Their leader, Grabau, who had suffered imprisonment in Europe for his resistance to Union developments and to the breakdown of confessionalism, wanted by all means to prevent any such deterioration among his people in the new land. He reasoned that the best means to this good end was tight, one-man control. He ran his synod with an iron hand, dispensing wholesale excommunications until his decree of a one-cent per communicant per month collection encountered opposition. The synod split and in time the remnant modified Grabau's system.

Wilhelm Loehe, the spiritual father of the Iowa Synod, did not approve of Grabau's approach but was at the same time fearful of what he called "American mob rule." The Iowa Synod consequently began with an overstress of the clergy role in church management and in ordination that was in time modified.

Some Norwegian Lutheran immigrants came to this country with a strong inclination for the "lay preaching" activity that Hans Hauge had fostered in the Old World and Elling Eielsen brought to the New World. Other Norwegians were more inclined to the forms of the Church of Norway. Neither they nor the Swedish immigrants, however, favored the bishop system that they had known in their churches back in Europe.

### Developments and Doctrines

Were all these developments among Lutherans and other denominations

in line with Bible teaching? It should be noted at the outset that the Scriptures do not require any specific form of church government. Even the bishop system is to be permitted, the Augsburg Confession says.

What is important, whatever system of church government is chosen, is that what the Bible does require is promoted and not prevented. Two Bible teachings are to be fully maintained: the doctrine of the spiritual priesthood of all believers and the doctrine of the public ministry. That form of church organization, under which both are maintained, is a good form, all else being equal.

That is why we cherish the type of church government that we have learned to know at first hand in this land. Certainly no barriers are placed to a full exercise of the universal priesthood within a system that stresses lay participation and local concern.

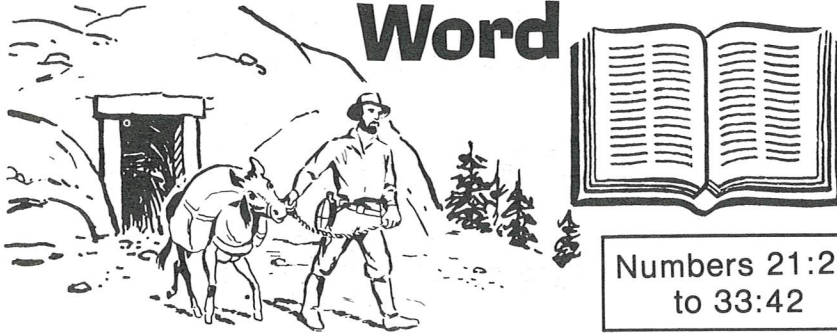
### Uses and Abuses

That is not to say that the "old man" has always been fully squelched in actual practice. In times past, congregational meetings in our circles drew good attendance but also became bitter battlegrounds that engendered rivalry and strife among believing brethren. The issues were often trivial: whether to build on the hill or in the dale, whether to surround the burial ground with a fence of hemlock or cedar posts. The strife was often much more than trivial.

Today's voters' meetings are characterized by sparse attendance. Quorum requirements have had to be shaved to make official meetings possible. Such apathy does little credit to the congregation of believers. One would almost prefer a return to the good or bad old days. If pressure is exerted to fill the vacuum by a clamor for women's suffrage at our congregational meetings, then it will not be difficult to fix the major share of the blame for the situation.

The church government that is ours is the nearest thing to government of the believers, by the believers, and for the believers that could be developed under the instructions of the Lord of the Church. It merits our earnest and eager participation.

# Mining the Treasure of God's Word



Numbers 21:21  
to 33:42

By Julian G. Anderson

It would be worthwhile to review briefly the last lesson, bearing in mind that these few chapters (16 to 21:19) cover 39 of the 40 years of wandering and record everything we know about that period. You might remember that for 38 of those years they wandered about in the general area of the Wilderness of Paran (Num. 12:16). We noted in the last lesson that at the end of this period the people were traveling east, and were denied permission to go through the land of Edom (see your map), and thus had to go around it (Num. 21:4). It was during this detour that they ran into the poisonous snakes. And now we're ready to rejoin them again.

## Read Numbers 21:21-22:1

This records the last "leg" of their wandering in the desert, up the east side of the Dead Sea. When they came around to the north side of Edom, they were in the ancient land of Moab (see map), which had been occupied by the Amorites (21:21). Here they fought their first battle, when they were again refused permission to go through the land. The outcome of the battle and the area involved are given in verse 24 (locate these two rivers on your map).

Then, flushed with success, they continued northward (verse 33, locate both these names on your map). The outcome of this battle is given in verse 35. Notice what a large area they conquered in these two battles.

The details given in this section are meager, but the information is extremely important. We must remember who these people were (Gen. 12:2a), and where they were (Gen. 12:1b). If you look at your map, you will see that the land spoken of here was the eastern side of the Jordan River valley, which makes it a part of the land God promised Abraham and his family. This section, therefore, describes the first step in the conquest of the Promised Land and the fulfillment of God's promises to Abraham. These two campaigns were also a promise and a guarantee of what was to come. In both cases God gave them success to strengthen their faith and encourage them in the days to come.

Finally, notice where they were at the end of this section (22:1), and then

## Read 22:2-24:25.

First, get out your map and notice that there was still a little pocket of Moabites south of the Arnon, along the southeast coast of the Dead Sea, which the Israelites had by-passed as they circled Edom. Their king, Balak, elected to try another method of dealing with the Israelites instead of fighting them (22:5 and 6, esp. 6a). Incidentally, when these people spoke of "the River," they always meant the Euphrates, and although we don't know where Pethor was, we know it was in Aram (23:7), which was later called Syria (see map).

The strange thing is that the man Balak sent for to help him was a prophet of Jehovah (22:8), and a faithful prophet (22:18, 23:8 and 20, 24:9). He also uttered one of the most remarkable prophecies found in the Bible in 24:17. Underline the verse down to "Israel," and hi-lite the words "him" (twice), "a star out of Jacob," and "sceptre"; and put a star in the margin, for this is a real nugget. Who do you suppose the person (him) was whom Balaam saw a long distance and a long time away? The sceptre, of course, reminds us of the prophecy in Genesis 49:10. If you don't remember this prophecy, look it up in the lesson for May 16.

But the "star" which would come "out of Jacob" adds a new and interesting bit of information to our developing picture. Perhaps this is why the Lord used a star to bring the wise men of the East to Jerusalem and Bethlehem: read Matthew 2:1-12, and note especially verses 2, 7 and 9.

## Then Read Chapters 25-32

Notice where Israel was in 25:1 (you'll find this on the map of Canaan and Palestine, Southern Division), and what they did there, and how they were led to do this (25:1,2), and what was done about it (25:4-9, and verse 17, along with 31:1-8).

Then note what was done in 26:1-51, especially verses 2 and 51. These people were all children when the first census was taken, 40 years before.

Mark carefully the instructions God gave in 26:53-56 (underline, and hi-lite "divided . . . tribes" in verse 55). Notice also what was done in chapter 32, especially verse 33. This was the first step in the division of the land.

And finally note Moses' request in 27:16, and what he was instructed to do in verses 18 and 21b. Underline both these verses, and hi-lite the name of the man Moses was to take and lay his hands on in blessing. We have met this man before on several occasions, in Exodus 17:9; 24:13; Numbers 11:28 and 14:6. Note his title in Exodus 24:13 and Numbers 11:28, and hi-lite his name in all these passages.

I hope you enjoyed your digging today.



# *That the Blind May See! That the Deaf May Hear!*



*One of our blind members, who also hears poorly, finding his way to the house of God on Sunday.*

God blesses His people with a diversity of gifts. Not all of His children are able to "hear" His Word in the same way that most of us do. Some, whose vision is impaired, may not be able to "hear" God's Word by reading it. Others, whose hearing is impaired, will need to rely upon means other than audio sense in order to "hear" the Word of God. The Special Ministries Board attempts to provide a program through which the spiritual needs of these handicapped persons may be met. It does this through two of its committees that work with many volunteers who freely give of their time and talents so that all of God's people may "hear" His Word and be blessed by it.

The *Mission for the Visually Handicapped*, with the cooperation of the Lutheran Women's Missionary Society, has developed a program of spiritual services that makes use of a variety of means. Spiritual materials in Braille are produced for those who are severely handicapped and who have learned to read in Braille. For those who cannot see, but who can hear, a cassette program is offered. *Meditations*, a book of daily devotions, is now available in cassette. Soon an abbreviated version of *The Northwestern Lutheran* will also be made available. For those who can read only larger print, regular-type spiritual materials are reproduced in large type. All of these materials,

with the exception of large-type *Meditations*, are offered to those who need them free of charge. Materials may be ordered through any of our pastors from: Workshop for the Visually Handicapped, 2534 1/2 East 7th Ave., North St. Paul, Minnesota 55109.

A special word should be said about the availability of large-type *Meditations*. This publication may be ordered from the Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208. The cost of a single copy (3 months) is \$1.25; an annual subscription (4 issues) is priced at \$4.50. Large-type *Meditations* is a real godsend for those who cannot read regular type. Those of us who have difficulty in finding gifts for older people who seem to have everything would do well to consider giving them a subscription for large-type *Meditations*. It will truly be appreciated.

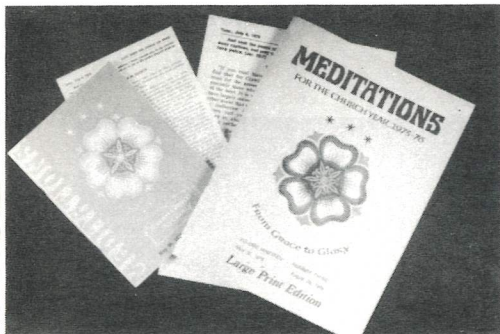
A study committee of the *Mission for the Hearing Handicapped* has recently begun its work. We hope and pray that in the not too distant future a program of spiritual services will be available that will meet the needs of those with impaired hearing. The committee recognizes that there are many problems that will need to be overcome. Congregations need guidelines, suggestions, and materials which are suitable for carrying out a ministry to those whose hearing is impaired.



The Conference of Presidents has established two special funds to support these two programs. Individuals or groups that wish to offer financial assistance to the Mission for the Visually Handicapped or the Mission for the Hearing Handicapped are encouraged to send their gift to 3512 W. North Ave. Milwaukee, Wisconsin, in the name of the program for which the gift is intended.



*A blind lady enjoys Meditations on cassette.*



*Compare regular and large-print Meditations. LP Meditations make fine gifts for the elderly and vision-impaired.*

Anyone who desires further information, or who may wish to offer suggestions for consideration, is encouraged to write to the Special Ministries Board using the address cited above.

Mr. Clarence Saatkamp,  
Mission for the Visually  
Handicapped

## *Looking at the Religious World*

### **The Passing of an Era**

Music once had its three B's, three composers (Bach, Beethoven, and Brahms) who dominated the musical scene for a century. So did theology until recently. The era of the three theological B's ended in August with the death of Rudolf Bultmann. The other two members of the triumvirate were Emil Brunner of the University of Zurich and Karl Barth of the University of Basel. Brunner died in 1966, Barth in 1968.

Bultmann, 91, died at his home in Marburg, Germany. He was a Lutheran clergyman. He received his doctorate in theology at the University of Marburg in 1920, then taught there from 1921-1951. He was active as an author and lecturer until his sight failed him two years ago. Quite probably no one in this century has exerted a greater influence on the theological world than Dr. Bultmann.

Bultmann worked in the field of New Testament Bible interpretation. Though not the father of the historical-critical method of interpretation, he was one of its chief popularizers and propagators. The question of primary concern to Bultmann was how to reconcile the 20th century's scientific, rational view of things (naturalism) with the miracles of the Bible (supernaturalism). He was convinced that the church would die unless it made its teachings relevant to modern man.

Bultmann gave his answer to the question of the day in 1941 to the Society for Evangelical Theology in a paper titled "New Testament and Mythology." He contended that the Bible, particularly the New Testament, does not contain factual history. It is merely a collection of documents in which early Christians testified to their faith in God and in Christ. Thus the Bible is not the inspired record of what God has to say to man. It is merely the inspiring

record of what man has to say about God.

Consequently much of what the Bible contains is merely myth, according to Bultmann. He stated that the incidents related by the early Christian writers, especially the miracles, reflect the thought mode of people who lived in a prescientific age. Though there is truth in what they say, the details are not necessarily true (something like an Aesopian fable). The task of Bible students, according to Bultmann, is therefore to "demythologize" the Bible so that it speaks its truths in terms modern man can accept.

Bultmann's "demythologized" New Testament eliminated the virgin birth, the resurrection, and other fundamental teachings of Scripture. A friend of this writer, a former Bible Institute teacher in Marburg, was a neighbor of Bultmann's. They frequently walked together on the way to their schools. This friend described Bultmann as a man with a deep and reverent interest in Jesus as the world's Savior, but without any basis for faith in the Savior.

Other theological giants of the mid-century, Barth, Brunner, Paul Tillich, and Reinhold Niebuhr, disagreed with various elements of Bultmann's theological system, but like Bultmann, all of them questioned the doctrine of verbal inspiration and the inerrancy of Scripture. Barth (architect of neo-orthodoxy) and Bultmann were at odds with each other on many points. They publicized their disagreements in some of the most interesting theological debates of the century. Yet when Lutherans in Germany attempted to oust Bultmann from his professorship at Marburg for false teaching, Barth came to Bultmann's defense and helped him to retain his position.

(Turn to page 338)

# *The Synod's Watertown Schools*

## **President C. Toppe Reports on Northwestern College**

After hearing reports during the spring and summer that prospects for Northwestern College enrollment this fall were not promising, people often asked, "How's the enrollment?" as they came to the campus at school opening on August 23 and 24. They were particularly concerned about the number of incoming freshmen.

Freshmen enrollment was a bit higher than predicted, 62 instead of 55, but the number includes a student from Sweden and one from South Africa, both of whom are expected to serve in their own church bodies when they complete their pastoral training. The total first-semester enrollment was 239, a decline of almost 30 students from last year's registration.

At the opening service, Prof. Gary Baumler was introduced to the assembly. Professor Baumler has done graduate work in Greek at Madison since January. His installation took place on September 12 in the college chapel.

The major campus improvement during the summer was the extension of a heating tunnel system to replace deteriorated heating pipes, condensate return and water pipes. All except two of our major campus buildings are now served by the tunnel system, which allows convenient inspection and repair of heating and water lines.

We have a well-equipped campus — dormitories, classrooms, gymnasium, cafeteria — what we need now is more students. One might wish that they could also be provided by Synodical programs like *Missio Dei* and Grace 125. But we have the confidence that the Holy Spirit will move

pastors and parents and teachers and parishioners to provide the students to rebuild our enrollment, and that He will bless our efforts to encourage them to remain in the program. A great task lies before all of us, but we have a great church to build.

## **President Wm. Zell Reports on Northwestern Preparatory School**

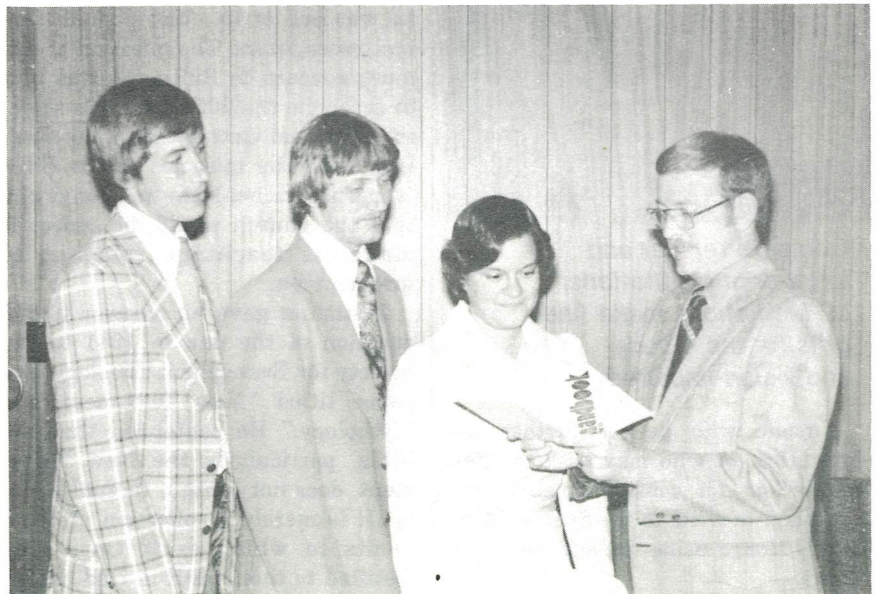
Monday, August 23, 1976, was the first day on campus for 114 new students at Northwestern Preparatory School.

By means of an orientation program, which began at 9:00 a.m. and continued throughout the day, both these students and their parents were welcomed to the school and introduced to the various phases of its operation. Included in this total of en-

tering students were 101 ninth graders — 58 boys and 43 girls — making for the largest Sexta class since the fall of 1962.

The school year proper began with an opening service in the Music-Auditorium on the following afternoon. The service was attended jointly by the faculties and the entire student bodies of Northwestern Preparatory School and Northwestern College. President Carleton Toppe of the college delivered the opening address and President William Zell of the preparatory school served as liturgist. In the service the Rev. Walter Schumann, secretary of the Northwestern Board of Control, inducted the two new preparatory school tutors. Both of them, Jonathan Stern, a third-year student at our Seminary, and Gilbert Tatge, a 1976-graduate of Dr. Martin Luther College, will provide supervision in the boys' dormitory and instruction in the classroom.

Because of the large number of entering students, Northwestern Preparatory School began its 112th year with a total opening enrollment of 258. Of this number, 224 have registered for either the pastor's course or the teacher's course. May a gracious Lord Jesus Christ one day know the joy of seeing as many of these young people as He may determine enter His service in His kingdom!



Dormitory staff at NPS (left to right): Jonathan Stern and Gilbert Tatge, tutors in Augsburg Hall, Miss Jean Lenz, housemother in Coburg Hall, Dean Martin Schulz.

## Arizona-California District Convention



Delegates

### **Counting the Lord's Blessings!**

The Arizona-California District held its 12th Biennial Convention on June 22-24, 1976, in St. Thomas Church, Phoenix, Arizona. President Immanuel G. Frey, in his opening address, reminded 147 delegates of the grace of God, past and future, in this land of religious freedom and in the proclamation of His Gospel-centered Word.

In an essay on "Stewards of the Mysteries of God in Today's World," the Rev. James P. Schaefer, Synod Stewardship Counselor, urged his hearers, as stewards of the Gospel patterned after Christ, to bring souls into the presence of God with mission and money mindedness.

#### **Elections**

Re-elected were Pastors I. G. Frey as the president and Marcus C. Nitz as first vice-president; newly-chosen, Pastors David J. Valleskey as second vice-president and Lyle W. Lange as secretary.

#### **Varied Reports**

The following items are culled from various reports: Exploratory mission work is being done in San Luis Obispo, Newhall, and Placer County

areas of California; in Chandler, Arizona; in Las Cruces, New Mexico; and in Beaumont and Wicheta Falls, Texas . . . The District has 1,807 pupils in 27 Christian day schools, with six more schools authorized to open in September . . . The 54-year-old East Fork Nursery processed 96 children last year.

*The Arizona-California District stretches from southern Texas, through New Mexico, Arizona, and Nevada, to northern California. It also includes a congregation in Hawaii.*

#### **Thought-out Resolutions**

The convention decided to (1) establish an interim Special Ministries Board of three men to solicit each congregation for needs in student services, the visually and hearing handicapped, the retarded, the aging, and those in special institutions; (2) memorialize the Synod to give high priority to the establishment of an academy in the District; (3) divide California into Northern and Southern Conferences; (4) encourage gifted young men to make the ministry their life's work; (5) discourage accreditation at Northwestern College; (6) recommend sending a second chaplain to Europe and calling a replacement missionary for each of our foreign fields where a vacancy problem exists; (7) favor a full-time chair of missions at the Seminary; and (8) encourage continued study of, and financial support for, the New International Version.

Armin Keibel



Officers (left to right) — seated — President I. G. Frey, Secretary L. Lange — standing — 2nd + 1st Vice-Presidents D. Valleskey and M. Nitz.

# Direct from the Districts

## California

### Joy at Fallbrook

The temperature reached 110 on June 27, 1976, in southern California. Throngs flocked to the beaches. But 150 WELS members and 12 pastors from the San Diego/Los Angeles area gathered in Fallbrook. Why?

Fallbrook is located in northern San Diego County, noted for its many avocado ranches. Since it is about 20 miles inland from the Pacific, temperatures there are generally higher. Obviously, those who came to Fallbrook were not seeking relief from the heat wave. They had come to assist St. Stephen Ev. Lutheran Church install its new pastor, the Rev. Samuel Kugler.

St. Stephen Congregation was formerly affiliated with the Federation for Authentic Lutherans. It officially became a member of WELS in 1975. At present, it has no church facilities of its own, but rents the Bowers Auditorium of the Potter Junior High School. That is where the installation took place.

Enthusiasm marked the day, as so many members and pastors from sister congregations came to encourage this new congregation and its

pastor in their new venture of faith. Pastor Marcus Nitz of Garden Grove, first vice-president of the Arizona-California District, served as liturgist. The Rev. Edgar Hoenecke, executive secretary of the Synod's Board for World Missions, delivered the sermon. Speaking on Acts 6:2-7, he reminded those present that the church prospers wherever pastor and people work together. A special anthem was sung by the choir of Beautiful Saviour Lutheran Church of Carlsbad. Mr. Edward Lochmoeller, organist for Ascension Lutheran of Escondido, served as pianist. The rite of installation was read by Pastor Manfred Lenz of La Mesa. Pastors Hoenecke, Nitz, P. Heyn, A. Habben, W. Godfrey, L. Smith, M. Burk, A. Beyersdorf, and L. Lange assisted in the laying on of hands. The Rev. A. Schmitt, pastor of an independent sister congregation in Escondido, also attended the service.

June 27 was a day of contrasts. A 15-foot white shark, weighing over 2000 pounds, was caught a short distance from the beach near Carlsbad. Many of those who had gone there seeking relief from the heat returned with a severe case of "jawsmania." Those who attended the service in Fallbrook left with new courage and



Present at installation (left to right): back row: Pastors P. Heyn, A. Habben, A. Schmitt; middle: M. Lenz, A. Beyersdorf, M. Burk, L. Smith, W. Godfrey; front: E. Hoenecke, S. Kugler, L. Lange, M. Nitz.

strength. They had imbibed deeply of the Water of Life. There is no doubt as to who really "beat the heat" on that day.

## Dakota-Montana

### Just Another Anniversary?

Emmanuel Ev. Lutheran Church of Ward, South Dakota, didn't think so. At 3:00 o'clock on a hot Sunday afternoon, July 18, 1976, members and many friends gathered to praise the God from whom 90 years of blessings flowed. Emmanuel's church building, which had been extensively remodeled, was rededicated at the anniversary service, indicating a deep love and appreciation for the place where God's honor dwells. Christian business men, laborers, women, children, and farmers who harvest the riches of the prairies humbly sat to hear the "One thing needful" as the guest speaker, Pastor R. Roth, expounded the Word in a sermon based on Psalm 45:13,14.

Earlier that same day, at 1:00 P. M., Missionary Kermit Habben shared with the congregation at Ward his experiences of God's grace in Tokyo, Japan.

Just another anniversary? Rather, it was a solemn recalling of God's blessings given in the past. Such anniversaries or reminders evoke trust that God is able and willing to bless in the present and in the future, too. Looking back we see that God did not leave His people to fend for themselves but sent them pastors after His own heart to feed them with knowledge and understanding (Jer. 4:15).

The congregation was organized in 1886, under the guidance of Pastor R. Polzin. In 1902 the present church building (without the entryway) was erected. Pastors who have served the congregation in addition to R. Polzin are J. Albrecht, Schoemperlin, J. Damman, G. Fisher, C. Milkulski, J. Monich, A. W. Eggert, Julius Engel, Wm. Lindloff, Robert Wendland, Larry Ellenberger, Keith Haberkorn, and presently Pastor Dennis Schmidt.

In this little South Dakota prairie congregation that presently has 131 baptized souls and 105 communicants, God moved the hearts of several young men and women to enter the teaching and preaching

ministry to prepare His people for works of service so that the body of Christ may be built up. Among these now serving His people are Pastor Larry Wiederich of Clatonia and Cortland, Nebraska, and Dr. Gary Greenfield, president of Wisconsin Lutheran College, Milwaukee, Wisconsin.

Just another anniversary? Rather, another reminder that the Lord of history will be the Lord of the future!

## Minnesota

### Mrs. Selma Borgschatz Dies

On July 26, 1976, the Lord called Mrs. Selma Borgschatz, one of His faithful, to the heavenly home. The funeral was held at Christ Lutheran, Zumbrota, Minnesota, on July 29. The service was conducted by Pastor Herbert F. Muenkel.

Mrs. Borgschatz, the daughter of Fred and Maria (nee Bremer) Cordes, was born on March 9, 1900, near Goodhue, Minnesota. She spent her youth in Zumbrota, and then taught elementary school for eight years in the Zumbrota and Lake City, Minnesota, areas.

On November 24, 1932, she married Pastor Benjamin A. Borgschatz. They served the Lord in parishes in Minnesota, South Dakota, and Wisconsin. When Pastor Borgschatz retired from the ministry in rural Bloomer, Wisconsin, in 1972, they took up residence in Zumbrota.

Survivors are her husband and five daughters — Mrs. Frederic Kosanke of Elkhorn, Wisconsin; Mrs. Sydney Smith and Miss Dorothy Borgschatz of Jackson, Wisconsin; Mrs. Richard Reese of Goodhue, Minnesota; and Mrs. Robert Most of Crete, Illinois. Also surviving are nine grandchildren and two sisters. May the thoughts of the sermon, based on Romans 8:18, comfort them with the glory that shall be revealed in us through the merits of our blessed Savior!

### Centennial at Sleepy Eye

A series of special services held from June 6 to June 13, 1976, marked the 100th anniversary of St. John's Lutheran Church, Sleepy Eye, Minnesota. The Rev. Oscar Naumann, president of the Wisconsin Synod, preached at the services on June 6 and at a German language service on

June 7. Prof. Gerald Hoenecke of Wisconsin Lutheran Seminary delivered the sermon on June 10, and Pastor Edward Krueger of Green Bay, Wisconsin, preached on June 13.

Organized on March 11, 1876, St. John's has enjoyed many blessings from God throughout its many years. It has successfully undertaken a number of building programs in both the church and the Christian day school. Ten pastors have served St. John's in its history. The present pastor is the Rev. Howard Russow. Membership in 1976 stands at 687 souls and 501 communicants.

### Pastor A. Martens Retires

Concluding more than 47 years in the preaching ministry, Pastor Alfred Martens retired on August 15, 1976.



After graduating from Concordia Seminary, Springfield, Illinois, in 1929, Pastor Martens served a dual parish at Tyler, Minnesota — Immanuel Congregation for 13 years and Zion Congregation for 10 years. In 1941 he was called by Friedens Congregation, rural New Prague, Minnesota, a congregation which he served till his retirement.

In 1949 Friedens Congregation erected a chapel, known as Friedens Lutheran Chapel, in New Prague to serve as its city mission arm. Friedens observed its centennial in 1964.

Pastor Martens is married to the former Lydia Krueger. They have three children, two daughters and a son. They join their family and former congregations in praising and thanking God for His many special blessings. Presently they are making their home at 308 SW 8th St., Willmar, Minnesota.

## NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

In view of the fact that the Bible teaches that "God is no respecter of persons" (Acts 10:34) and that "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all" (Colossians 3:11) and in view of the fact that the purpose of our Synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

- Wisconsin Lutheran Seminary  
Mequon, Wisconsin
- Northwestern College  
Watertown, Wisconsin
- Northwestern Preparatory School  
Watertown Wisconsin
- Dr. Martin Luther College  
New Ulm, Minnesota
- Martin Luther Academy  
New Ulm, Minnesota
- Michigan Lutheran Seminary  
Saginaw, Michigan
- Northwestern Lutheran Academy  
Mobridge, South Dakota

### APPOINTMENTS

Upon nomination of the Board of Directors of Northwestern Publishing House, I have appointed Associate Editor John A. Trapp to serve the remainder of the term of Associate Editor Siegfried Fenske on the Synod's Commission on Christian Literature. Pastor Fenske resigned from this position for reasons of health.

Oscar J. Naumann, President

The following have been appointed to the Northern Wisconsin District Special Ministries Board with the expiration of terms indicated in parentheses: Pastor Glenn Unke, chairman (1982); Pastor Walter Moll (1980); Teacher Richard Sonnenberg (1980); Teacher Robert Willhite (1978); Mr. Donald Priebe, Kimberly, Wisconsin (1978); Mr. Bryan Purchatzke, Oshkosh, Wisconsin (1982).

C.W. Voss, President  
Northern Wisconsin District

## Religious World (cont.)

The ultimate consequence of Bultmann's theology in the Lutheran Church is demonstrated by the current division in The Lutheran Church-Missouri Synod. Moderates in Missouri espouse a modification of the position of Bultmann, conservatives reject Bultmann's position in favor of Luther's.

We are awed by Bultmann's tremendous intellectual gifts and his capacity for scholarly work. We regret that he employed his gifts to undercut God's holy Word rather than to uphold it. Music's three B's are still influential in the world of music 200 years after their passing, and still beloved by music aficionados. We hope for God's sake and for the sake of His church that the three B's of theology will be all but forgotten except on the pages of church history books in the generation to come.

Joel C. Gerlach

## CHANGES OF ADDRESS

(Submitted through the District Presidents)

### Pastors:

#### Beyer, Roy M.

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St. Albert, Alberta  
Canada T8N 0J6  
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#### Bittorf, Reinhard F.

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#### Falk, Roger W.

38-147 Azashimobara  
Hyogozuka Machi  
Utsunomiya Shi  
Tochigi Ken 320, Japan

#### Ibisch, John C.

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#### Kugler, Samuel G.

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Tel.: (714) 728-5449

#### Maurice, Richard A.

184 Crestview Drive  
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Tel.: (319) 752-5778

#### Yahr, Terry L.

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### Teachers

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7604 Ridge Road, No. 205  
Seminole, FL 33542

#### Collyard, Leonard

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Apt. No. 1  
Jackson, WI 53037  
Tel.: (414) 677-3347

#### Dallmann, James

12446 N. 36th Dr.  
Phoenix, AZ 85029  
Tel.: (602) 938-1119

#### Fritze, Paul

7820 Minnetonka Blvd.  
St. Louis Park, MN 55426

## 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

### MICHIGAN

#### 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. Pfothenauer; 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

#### 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

#### Hewitt, James

100 S. Ridge Rd., Apt 705  
Wichita, KS 67212

#### Janke, Richard P.

2890 Treat Blvd., Apt. 39  
Concord, CA 94518

#### Kassulke, Paul

2311 S. Ninth St.  
Manitowoc, WI 54220

#### Lemke, Dennis

620 Komatsu  
Tsuchiura City  
Ibaraki Ken,  
Japan 300

#### Needham, Dennis

GPO 968  
St. John's, Antigua  
West Indies

#### Nitschke, Norman A.

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Yakima, WA 98902

#### Rausch, Robert

832 Caledonia St.  
La Crosse, WI 54601

#### Ricke, Mark E.

7154 N. 55th Dr.  
Glendale, AZ 85301

#### Schultz, David

1598 N. 3rd Ave., Apt. 6  
Wausau, WI 54401

#### Schumacher, Paul

334 Naymut St., Apt. 4  
Menasha, WI 54952

#### Seeger, Kurtis

8700 Fernald Ave.  
Morton, Grove, IL 60053

### NEW ULM PASTORAL CONFERENCE

**Date:** November 3, 1976; 9:30 a.m.

**Place:** St. Paul's Lutheran Church, New Ulm, Minnesota.

**Preacher:** O. Siegler (J. Schneider, alternate).

**Agenda:** Legalism in Our Midst: T. Hartwig, L. Meyer, Secretary

### SOUTHEASTERN WISCONSIN

#### DODGE-WASHINGTON

#### SUNDAY-SCHOOL TEACHERS' INSTITUTE

**Date:** October 24, 1976; Registration: 1:00p.m. - 1:30 p.m.

**Place:** Crown of Life Ev. Lutheran Church, Hubertus, Wisconsin.

**Agenda:** Sunday-School Teachers Workshops Under the Leadership of Christian Day-School Teachers; "Dr. Martin Luther and His Relationship with Children and Their Training: Dr. E. Kiessling.

D. Pieper

#### CHICAGO PASTORAL CONFERENCE

**Date:** November 9, 1976

**Place:** Peace Ev. Lutheran Church, Granger, Indiana; T. Liesener, host pastor.

**Preacher:** P. Prange, O.T. text (alternate: H. Schwertfeger, N.T. text).

**Agenda:** Committee Reports on the *New International Version* and the Proposed Revision of the Enchiridion. R. W. Pasbrig, Secretary

#### SOUTHERN PASTORAL CONFERENCE

**Date:** November 9, 1976; 9:00 a.m. Communion service.

**Place:** Mt. Zion Ev. Lutheran Church, 5927 37th Ave., Kenosha, Wisconsin; F. Schulz, host pastor.

**Preacher:** WLCFS Representative (F. Schulz, alternate).

**Agenda:** Exegesis of Romans 5: D. Witte (Exegesis of Romans 6: A. Buenger, alternate); WLCFS Report; Teaching the Fourth Commandment in Modern-day America: L. Wenzel (Death With Dignity: R. Weber, alternate).

K. E. Schroeder, Secretary

### WESTERN WISCONSIN

#### CENTRAL PASTORAL CONFERENCE

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

**Place:** Zion, Arlington, Wisconsin: one mile west of 51 on Co. K; H. Sturm, host pastor.

**Preacher:** E. Vomhof (M. Schwanke, alternate).

**Agenda:** Exegesis of I Corinthians 6: O. Cullen; Active Listening, the Key to our Counseling Ministry: F. Matzke of WLCFS.

L. Schlomer, Secretary

#### REFORMATION SERVICE

The Central Conference of the Western Wisconsin District will hold its annual Reformation Service at Lakeside Lutheran High School, Lake Mills, Wisconsin, on Sunday, October 31, at 2:30 p.m.

### WISCONSIN STATE TEACHERS' CONFERENCE

**Date:** October 28-29, 1976.

**Place:** Wisconsin Lutheran High School, Milwaukee, Wisconsin.

**Agenda:**

#### Thursday, October 28:

9:00 Opening Service: Pastor G. Boldt, speaker.  
9:55 Announcements, Election, and Reports from Northwestern College and Northwestern Preparatory School

10:30 Adjourn to Sectionals

10:45 Sectionals

12:00 Dinner and Displays

1:30 Devotion

1:40 Report of Board for Parish Education

2:10 Report of Dr. Martin Luther College

2:30 Adjourn to sectionals

2:40 Sectionals

4:00 Closing

#### Friday, October 29

9:00 Devotion

9:15 Business Meeting

10:00 Adjourn to Sectionals

10:15 Sectionals

11:30 Dinner

1:00 Devotion

1:10 Doctrinal Paper and Discussion: "Heaven and Hell — Teaching Them to Our Children," Pastor R. Johnston

2:40 Unfinished Business

3:15 Closing Service

R. Averbeck, Secretary  
Program Committee

# NEW WELS CHURCHES

## NAMES REQUESTED

### KNOXVILLE, TENNESSEE

Please forward names of WELS people and prospects living in the Knoxville, Tennessee, area to Mr. and Mrs. Michael Burke, 105 Edinboro Lane, B-22, Oak Ridge, Tennessee 37830, or to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072.

### IMLAY CITY, MICHIGAN

The Michigan District Mission Board is considering the above area for a possible mission. Anyone knowing of persons living in the area (Imlay City, Lapeer, Capac, Almont) is asked to send their names to Pastor Robert Diener, PO Box 316, North Branch, Michigan 48461.

### CHANDLER, SOUTH TEMPE, SOUTH MESA, ARIZONA

The Arizona-California District is planning to begin exploratory services this fall in the Chandler, South Tempe, South Mesa area of metropolitan Phoenix. Please send names of any interested Wisconsin Synod members as well as other interested parties in that area to: Pastor Daniel Pautz, 904 Roosevelt Street, Tempe, Arizona, 85281; or phone (602) 967-3277.

### NEWPORT NEWS VIRGINIA AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the Tidewater Virginia Area north of the James River. Please forward the names of prospects to Rev. Ronald Hahm, 3229 Sandra Lane, Virginia Beach, Virginia, 23462. The area includes such cities as Newport News, Hampton, Yorktown, and Williamsburg.

### BRIDGEPORT CONNECTICUT AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the vicinity of Bridgeport, in southwestern Connecticut. Please forward the names of prospects to Rev. Karl Gurgel, 296 Buckland Road, South Windsor, Connecticut 06074.

### MONTREAL, QUEBEC

Please forward the names of WELS people and prospects living in the Montreal, Quebec area to Pastor David E. Priebe, 21 Phoenix Crescent, Orleans, Ontario, Canada K1E 1V6.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)  
Ordained and Installed

### Pastors:

**Beyer, Roy M.**, as pastor of St. Peter's Congregation, St. Albert, Alberta, Canada, on August 29, 1976, by J. Engel (Dak.-Mont).  
**Hartzell, Eric S.**, ordained by R. H. Zimmermann and commissioned as missionary to Africa by A. L. Mennicke, on September 5, 1976, at East Fork Lutheran Mission, East Fork, Arizona (Ariz.-Calif.).

### Installed

### Pastors:

**Baumier, Gary P.**, as professor at Northwestern College, Watertown, Wisconsin, on September 12, 1976, by R. Siegler (W. Wis.).  
**Braun, John A.**, as pastor of St. James, Milwaukee, Wisconsin, on August 29, 1976, by W. Pless (SEW).

### Teachers:

**Campbell, John**, as teacher at Bay Pines Lutheran School, Seminole, Florida, on August 22, 1976, by R. Wiechmann (S. Atl.).  
**Dallmann, James**, as teacher at Emmaus, Phoenix, Arizona, on August 22, 1976, by D. Gray (Ariz.-Calif.).  
**Hewitt, James**, as teacher at Messiah, Wichita, Kansas, on August 22, 1976, by D. Plocher (Nebr.).  
**Janke, Richard P.**, as teacher at Bethany, Concord, California, on July 18, 1976, by A. Keibel (Ariz.-Calif.).

## EXPLORATORY

### 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.

### 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.

### 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.

### ANTIGO, WISCONSIN

WELS exploratory services in Antigo are being held at 7:00 p.m. Saturdays at the Production Credit Association building, 713 Sixth Avenue, one block south and 1/2 block west of the traffic light on US 45 and 64. The service is preceded by "Sunday" school and a Bible class for adults at 6:00 p.m. For local information call Mr. Dennis Homuth at 627-4011. Please submit names to Pastor Dean Fleming, Route 1 Box 402, Pelican Lake, Wisconsin 54463; phone (715) 487-5484.

### EDEN PRAIRIE, MINNESOTA

Exploratory services are held at 9:15 Sunday mornings at the Eden Prairie Senior High School in the Student Council room. The High School is located just south of State highway 5 on Wallace Road. Please send names and addresses to Pastor Mark L. Liesener at 11 West 88th Street, Bloomington, Minnesota 55420, or phone (612) 888-2475.

**Kassulke, Paul**, as teacher at First German, Manitowoc, Wisconsin, on September 5, 1976, by N. Kock (N. Wis.).

**Lemke, Dennis**, as teacher at Nozomi (Hope) Lutheran School, Tsuchiura City, Japan, on August 31, 1976, by H. Winterstein (W. Wis.).

**Lemke, Steven**, as teacher at Peace, Hartford, Wisconsin, on August 15, 1976, by D. Kuehl (SEW).

**Metzger, John**, as teacher at St. Paul Lutheran, Lake Mills, Wisconsin, on August 29, 1976, by R. Hartman (W. Wis.).

**Miller, Gregory**, as teacher at St. Peter's, Balaton, Minnesota, on August 1, 1976, by H. Bittorf (Minn.).

**Needham, Dennis**, as principal of St. John's Lutheran School, St. John's, Antigua, West Indies, on August 29, 1976, by D. Burch (S. Atl.).

**Nitschke, Norman A.**, as teacher at Grace, Yakima, Washington, on August 29, 1976, by M. Teske (PNW).

**Rausch, Robert**, as teacher at Immanuel, La Crosse, Wisconsin, on August 29, 1976, by J. Parcher (W. Wis.).

**Ricke, Mark E.**, as teacher at Grace, Glendale, Arizona, on August 29, 1976, by R. Zimmermann (Ariz.-Calif.).

**Schultz, David**, as teacher at Our Savior's, Wausau, Wisconsin, on August 29, 1976, by R. Schultz (W. Wis.).

**Schumacher, Paul**, as teacher at Trinity, Neenah, Wisconsin, on August 29, 1976, by G. Schaefer (W. Wis.).

**Seeger, Kurtis**, as teacher at Jerusalem, Morton Grove, Illinois, on July 25, 1976, by G. Boldt (SEW).

**Snell, Robert**, as teacher at St. Paul's, Bangor, Wisconsin, on August 15, 1976, by R. Siegler (W. Wis.).

## 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.

### 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.

### 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

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

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

Your name (please print)

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# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Eight months ended August 31, 1976

	Subscription Amount for 1976	% of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 351,776	\$ 234,517	\$ 238,462	101.7
Dakota-Montana	218,873	145,915	135,841	93.1
Michigan	1,115,796	743,864	655,962	88.2
Minnesota	1,177,243	784,829	796,425	101.5
Nebraska	221,420	147,613	138,948	94.1
Northern Wisconsin	1,247,301	831,534	781,500	94.0
Pacific Northwest	99,040	66,027	72,974	110.5
Southeastern Wisconsin	1,542,708	1,028,472	921,048	89.6
Western Wisconsin	1,465,523	977,016	873,222	89.4
South Atlantic	71,860	47,907	53,913	112.5
Total — 1976	\$7,511,540	\$5,007,694	\$4,668,295	93.2
Total — 1975	\$7,042,363	\$4,694,909	\$4,172,454	88.9

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended August 31, 1976 with comparative figures for 1975  
Twelve months ended August 31

	1976	1975	Increase or Decrease* Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings	\$7,577,778	\$6,722,676	\$855,102	12.7
Pension Plan Contributions	82,316	83,746	1,430*	1.7*
Gifts and Memorials	179,003	227,584	48,581*	21.3*
Bequests	118,617	—	118,617	—
Earnings from Fox Estate	41,404	51,239	9,835*	19.2*
Other Income	13,959	13,255	704	5.3
Transfers from Other Funds	90,008	59,442	30,566	51.4
<b>Total Income</b>	<b>\$8,103,085</b>	<b>\$7,157,942</b>	<b>\$945,143</b>	<b>13.2</b>
<b>Expenditures</b>				
Worker-Training — Expenses	\$4,568,885	\$4,251,371	\$317,514	7.5
Worker-Training — Income	1,944,236	1,718,450	225,786	13.1
Worker-Training — Net	\$2,624,649	\$2,532,921	\$91,728	3.6
Home Missions	1,501,080	1,398,140	102,940	7.4
World Missions	1,275,516	1,206,519	68,997	5.7
Benevolences	949,001	873,226	75,775	8.7
Administration and Services	725,108	590,292	134,816	22.8
<b>Total Operations</b>	<b>\$7,075,354</b>	<b>\$6,801,098</b>	<b>\$274,256</b>	<b>7.2</b>
Appropriations — Building Funds	200,000	189,160	10,840	5.7
Appropriations — CEF Program	550,342	777,967	227,625*	29.3*
<b>Total Expenditures</b>	<b>\$7,825,696</b>	<b>\$7,568,225</b>	<b>\$257,471</b>	<b>3.4</b>
<b>Operating Gain/Deficit**</b>	<b>\$ 277,389</b>	<b>\$ 410,283**</b>		

Norris Koopmann, Treasurer & Controller  
Donald E. Wilke, Assistant Treasurer  
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  
October  
November  
December  
January

Cutoff Date:  
November 5  
December 7  
January 7  
February 7

### WINTERING ON THE NORTH SUNCOAST

Winter residents and tourists to the north Suncoast of Florida (Gulf side) are invited to worship Sundays at 9:30 a.m. with the members of Grace Ev. Lutheran Church at Bayonet Point. Our mission chapel is located at 200 State Road 52 in the Gateway Executive Center, Room 202A. Names and addresses of WELS members or prospective members in the Port Richey, Hudson, or Spring Hill areas may be sent to Pastor L. H. Lemke, 1403 Hunting Saddle Drive North, New Port Richey, Florida 33552. Phone (813) 863-3957.

### WHITE ROCK, NEW MEXICO

Thinking of heading to the beautiful mountains of northern New Mexico? Messiah Ev. Lutheran Church meets every Sunday at St. Joseph's Parish Hall, 196 Meadow Lane, White Rock. Time of worship is 9:30 a.m. with Sunday school and Bible class at 10:30 a.m. We are located some 35 miles west/northwest of Santa Fe on State Highway 4. We are also near the "Atomic City" of Los Alamos. For more information please contact Pastor George P. Swanson, 4333B Fairway, Los Alamos, New Mexico, 87544; phone: (505) 662-9656. Visitors are always welcome!

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		U.S. POSTAL SERVICE (Required by 39 U.S.C. 3685)	
1. TITLE OF PUBLICATION		2. DATE OF FILING	
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EDITOR (Name and Address)			
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MANAGING EDITOR (Name and Address)			
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Apr. 1975

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### SEMINARY MALE CHORUS RECORD

A disc recording of the *Bicentennial Concert* is available for \$4.50 postpaid. Also still available *Our Favorite Hymns* for \$3.50 postpaid, disc only. Order from: Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

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