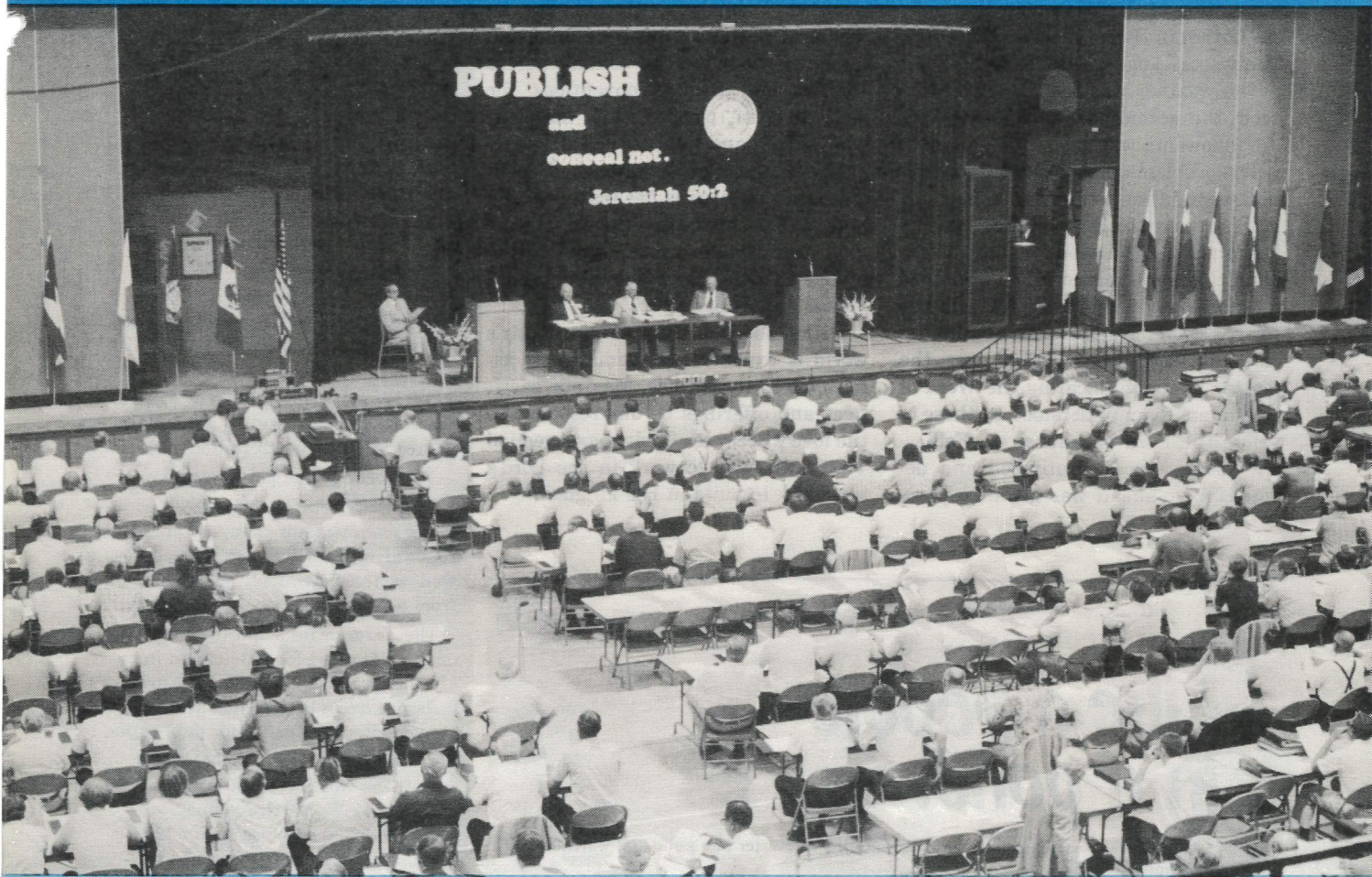


# *The Northwestern Lutheran*

September 18, 1977



## **The 44th Biennial Convention of the Wisconsin Evangelical Lutheran Synod**





## Briefs by the Editor

This issue of *The Northwestern Lutheran* brings a report on the recent convention of the Wisconsin Evangelical Lutheran Synod, held at New Ulm, Minnesota, August 3-10.

The weather was good, the food was good, the accommodations were good, the fellowship was good.

The problems that faced the convention were difficult ones — the need for more expatriate missionaries on the foreign fields, the need for funds to expand the home mission field, the need for more pastors and teachers, with the related need for more space at our educational institutions. Faced was the matter of communicating the Word of God in an idiom understood by those to whom the Lord is sending us. Fellowship issues were scrutinized and decided. A go-ahead was given to plan-

ning the relocation of the Synod Administration Building and the Northwestern Publishing House. By no means all of these items were finalized; many of them will be coming before District and Synod conventions for years to come. Needed steps, however, were taken, and the rest will follow.

One of the items not touched on in detail in this issue is the matter of the budget. This will be given special treatment next time in an article submitted by the Synod's stewardship counselor, Pastor James Schaefer.

Doing the Lord's work in today's world is expensive. It demands sacrifices, as it always has. May our sacrifices and offerings be our response to the love wherewith Christ has loved us! That's the way to work in the Lord's vineyard, to build in His kingdom.

*The Lord our God be with us,  
as he was with our fathers:  
let him not leave us,  
nor forsake us. 1 Kings 8:57*

## The Northwestern Lutheran

Volume 64 Number 19  
September 18, 1977

Official Publication  
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by  
Northwestern Publishing House  
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE  
is to be directed to:

Northwestern Publishing House  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:

One year, \$4.00 Three years, \$10.50  
Five years, \$16.25

\$2.75 per subscription if 25 or more unad-  
dressed copies are sent in a bundle to one  
address. Blanket subscription at \$3.25.

Second-class postage paid at  
Milwaukee, Wisconsin.

Allow *four weeks* for change of address and  
renewal order. Give your old address as  
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The *deadline* for submitting materials  
intended for publication in  
**The Northwestern Lutheran**  
is *five weeks* before the date of issue.  
Address items intended for publication to:

Rev. Harold E. Wicke, Editor  
The Northwestern Lutheran  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

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## Like a pebble in a pond...

Have you ever tossed a pebble into the smooth, still water of a pond and watched the ripples spread?

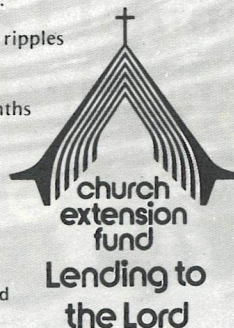
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## The Cover

Sessions of the 44th Biennial Convention of the Wisconsin Ev. Lutheran Synod were held in the gymnasium of Dr. Martin Luther College, New Ulm, Minnesota, from Aug. 3-10, 1977.

# Editorials

**Unity in the Synod** Division within the Synod was obvious to all who attended our most recent convention last month. There was strong disagreement as to whether a new translation should be employed in teaching our children Luther's Small Catechism, as to whether the Synod's administration buildings and its publishing house should be removed from a deteriorating neighborhood and relocated, as to whether resident stewardship services should be offered to congregations. So great was the division and so eager were the delegates to give voice to conflicting views on these issues that at times it became necessary to impose a two-minute limitation upon speakers addressing the convention. Several times the voting was so close even in minor matters before the convention that the acceptance or rejection of a resolution could be determined only by means of a standing vote.

But at the same time it was also evident to all that there prevails an underlying unity in the Synod. The validity of the Scriptures was not questioned one time. There was no disagreement whatever concerning the purpose of the Church in the world. No one suggested that the Apostolic doctrine should be revised or modified to conform to modern views with regard to doctrine or morals or that the Church should review its concerns for eternal things and redirect its emphasis to the social and political concerns of the here and now.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" Thank God, unity prevails in our Synod today in the only area where it really counts. Possessing unity of faith and purpose, based on the Word of God, it couldn't matter less in the end how the delegates voted in matters not decided by the Word of God.

Immanuel Frey

**Mysticism Versus Christianity** There are more than two million people in the U.S. alone who are actively involved in some Eastern cult or discipline. By the tens of thousands they have been initiated into TM; the Erhard Seminar Training (est), of which Zen Buddhism is an important ingredient; Nichiren Shoshu; Unification Church; Hare Krishna; and a dozen other Eastern cults.

Larger than this core group are the millions of those who dabble in Eastern mystical religious thought. They are not directly associated with Eastern religion, but they have an Eastern mindset. They are pantheistic (God is nothing else than the material world about us; or, "God is in everyone, we're all part of God"); they believe only what they feel is truth ("What is true for you is not necessarily true for me"); and they emphasize experience rather than reason ("The only things that are true are what I have personally experienced"). A National Religious Beliefs Sur-

vey of more than 9,000 college students showed that more believed in the pantheistic notion that God is in everyone and that all are a part of God than believed that God is a distinct supernatural Being, separate from man.

From beginning to end these Eastern cults and this Eastern mindset are in opposition to Christianity. The God who is revealed in Scripture is a personal God, not some "universal spirit" or the impersonal god of mysticism. God knows, He has a will, He loves, He speaks, He creates, He will judge. Our God is a Person, not an It.

The Christian also knows that many things are true even if we do not feel they are true, even if our carnal mind denies they are true. There is a right and a wrong that all our thinking cannot change. There is a Gospel of salvation through Jesus Christ, even if man's mind does not accept it. God will come to judge, even if man does not want to believe it. God's truth is far more than what we have experienced or felt or imagined. God must tell us what truth is; our personal experience is too earthbound, too limited, and too confused to do that.

Eastern mysticism is as opposite to Christianity as darkness is to light. We still need Paul's warning: "Be careful or somebody will capture you by his philosophy, tricking you with meaningless words, as he follows the traditions of men and the elements of the world but not Christ" (Col. 2:8, Beck).

Carleton Toppe

**"A \$200,000 Rathole"?! Somewhere "out there" the Holy Spirit has 10 more WELS expatriate missionaries who, when the calls for foreign service come through their doors, will be moved by Him to joyfully accept the opportunities.**

Also, "out there" are four executive committees from the Board for World Missions who are anxious to issue calls to the five foreign fields and are praying mightily that it be His will that the posts are manned swiftly with the full complement of these 10 new "shock troops for Jesus."

There is poised readiness; there is nervous anticipation; there is an eagerness to get into action in these areas which the Savior has laid on our hearts — another man for Latin America, two more for Japan, two to join the Central Africa force, two more to join the third to make up the team for Indonesia, and three more to make a full-fledged push into Taiwan.

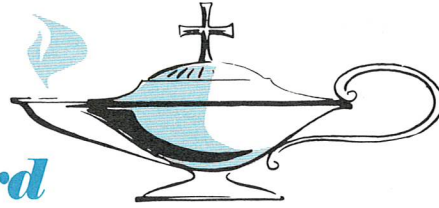
We're on "the marks." The convention said, "Get ready." But we wait until the money is there before the "go" can be officially sounded. Ah, that's where the crunch comes in — the money!

Make no mistake. It does take money, lots of it, to send and to *maintain* foreign missionaries! It's an expensive item, and the full package of our WELS' world program takes up a goodly chunk of our Synodical budget. It has been "ballparked" that it costs about \$20,000 per man per year for foreign service.

What was that? Did someone in the privacy of the heart, or on the floor of a congregation meeting as an extra effort for missions *this year* is discussed, or out on the lawn at re-

(Continued on page 306)

## Studies in God's Word



### “To the Philippians”

In treating Paul's *Epistle to the Ephesians* and his *Epistle to the Colossians*, we have called them “captivity letters.” His *Epistle to the Philippians* reflects that same situation, for he writes to them, “I have you in my heart, inasmuch as both *in my bonds* and in the defense and confirmation of the Gospel, ye all are partakers of my grace” (Phil. 1:7). He tells them further: “I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel, so that *my bonds in Christ are manifest in all the palace*” (1:12,13). Our assumption, therefore, remains that Paul is writing these letters from Rome during his two-year imprisonment there while waiting for the disposition of his case which he had appealed to Caesar (Acts 25:11).

#### A Welcome Visitor

Of this period of Paul's life Luke says, “And Paul dwelt two whole years in his own hired house, and received all that came in unto him” (Acts 28:30). *Philippians* offers us an interesting commentary on at least one of the visitors who “came in unto him.” His name was Epaphroditus, and he had been sent by the congregation in Philippi to bring not only a generous gift (Phil. 4:18), but also to stay with Paul and be of help to him in the service of the Gospel for which Paul was in prison (2:30). Here was just one more incident in a series of generous acts that marked the history of the Philippian congregation.

#### A Generous Congregation

Philippi was understandably one of Paul's favorite congregations. For one thing, it marked a milestone in his ministry, for the Philippians were the

“firstfruits” of his preaching in Europe. Recall that on the Second Missionary Journey Paul had been forbidden by the Spirit to preach anywhere in Asia Minor. Finally, at “land's end” in Troas there came to him the vision of a man calling, “Come over into Macedonia and help us” (Acts 16:9). Following this lead, Paul and his party crossed over into Europe and at the city of Philippi in Macedonia, a little country just north of Greece, Paul found and converted the enterprising businesswoman Lydia, the dealer in purple textiles. It was she who provided a home for that first congregation with an offer that could not be refused when she said, “If you have judged me to be faithful to the Lord, come into my house” (Acts 16:15). To have declined her offer would have been to question her faith.

Apparently Lydia's example of generosity set a tone for the whole congregation. When Paul moved on to other places with the Gospel, such as Thessalonica and Corinth, the Philippians continued to support him (Phil. 4:14-18; II Cor. 11:9). “Ye sent once and again unto my necessity,” Paul testifies.

#### A Willing Worker

The unselfish devotion of the Philippian congregation was admirably reflected also by Epaphroditus, their representative to Rome. As “legs” for Paul in his captivity, the willing Epaphroditus ran so eagerly in the Apostle's cause that he became sick in Rome (2:25-30). Recovered from his illness, Epaphroditus can now be allowed to travel home, but Paul takes the opportunity to send a letter along with him. That letter is our *Epistle to the Philippians*.

#### A Personal Letter

Understandably, *Philippians* has the warm, personal tone of a thank-you note, but it also gives some extremely interesting autobiographical information. Paul's case has come up for trial and things appear to be going well, so well that he can say the Gospel's cause has been furthered by what has happened to him (1:12). In fact, he hopes to be released and to see them soon (2:24). But there is still the grim possibility that the verdict may yet go against him and that death at the executioner's hand may await him.

It is in such a crisis situation that we see what makes the Apostle Paul tick, for he is confident that “as always, so now also Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain” (1:20,21). Living means continued service for Christ and the Gospel. Dying means being eternally united with Him in heaven. Under those circumstances, nothing can really go wrong. Hence Paul applies the advice to himself and he urges his readers, “Rejoice in the Lord always; and again I say, Rejoice” (4:4).

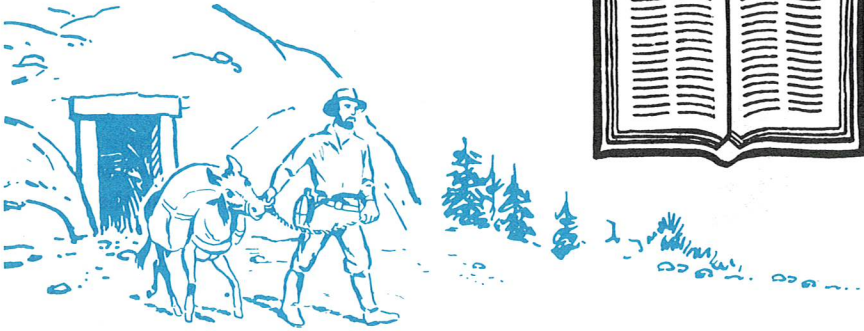
#### Continuing Joy

We may not be in prison, facing the possibility of a death sentence, and yet we are all walking through the valley of the shadow of death. But that need not disturb us nor dampen our joy. As children of a loving Father, each new day brings us the opportunity to serve our Savior in whatever calling He has placed us. And the end of days promises the priceless “gain” of an eternity of bliss with Christ in heaven.

We all like to get mail. It cheers our day to get a letter from a trusted friend. We would not think of letting that letter lie around unopened. Let us not leave the precious letter unread that Paul has sent us via Philippi, a letter that not only “makes our day” but helps us to “rejoice in the Lord *always*.”

Armin J. Panning

# Mining the Treasure of God's Word



## The Book of Hosea

As you get out your tools today, keep in mind that we are still digging in the sections that record the tragic history of the northern kingdom of Israel after the division following Solomon's death. Today we're going to look at the writings of the last of the prophets of this northern kingdom.

### Hosea

All we know about Hosea is recorded in the first three chapters of his book. We know nothing about his father, mentioned in 1:1, but the names of all the kings in this verse tell us that Hosea worked as a prophet over a long period of time, from the closing years of Jeroboam II (about 750 B.C.) to some time after 725 B.C. It is possible that he saw the people of Israel carried away as captives to Assyria in 721 B.C.

His activity covered a period when the moral and spiritual decay in Israel was so advanced that no human efforts could forestall her destruction. This explains the pervading spirit of sadness in Hosea's messages. He is called the "weeping prophet" of Israel. Chapter 1:1 indicates that Hosea also delivered these same messages to the people of Judah in the south.

### Turn to Chapters 1-3

This section is biographical, but it relates only a small portion of Hosea's life. It is a most unusual kind of bio-

graphy, because it is both symbolic and prophetic in nature. The key to the whole section is given in 1:2 (underline, beginning with "Go"). The command is certainly most unusual — "Go and take a *prostitute* as your wife!" And the reason is then given in the last phrase, which explains everything that follows. Thus Hosea was to be a type or symbol of God, and Gomer, his wife, was to be a type of Israel, whom God had taken to be His own special people (Exod. 19:5), but who had deserted her Lord and was living in spiritual adultery, serving other gods.

Notice that God supplied the names for each of the three children (1:4,6,9), and keep in mind that the name of the first son was prophetic, for Jezreel means "God sows." For the explanation of this prophecy, see chapter 2:23a and II Kings 10:11. It foretold that God would destroy the entire house of Jehu (bury or "sow" them all) and thus avenge the murders of Ahab and his whole house by Jehu, for the house of Jehu had turned out to be no better than Ahab's. At this same time all Israel would also be destroyed (1:5).

The names of the second and third children were symbolic. Lo-ruhamah (1:6) means "that has not obtained mercy," and this is explained in the last phrase of the verse. And Lo-ammi (1:9) means "not My people," and this is also explained in the last part of that verse. Thus we see that the last two of

Hosea's children were living symbols of the nation of Israel.

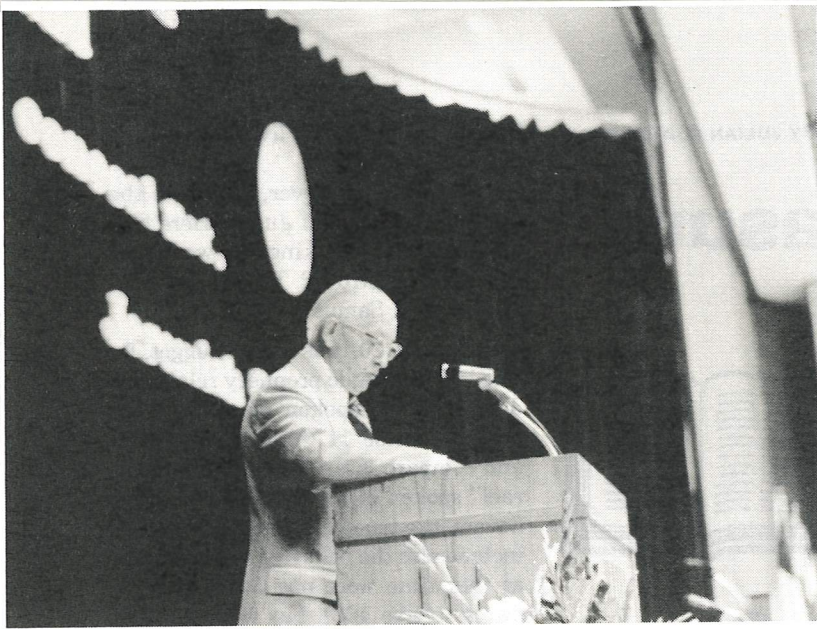
Chapter 1:7, however, relates to the southern kingdom of Judah. Here God promised that this kingdom would not be entirely destroyed. The reason is indicated in II Samuel 7:16.

Chapter 1:10,11 is a real nugget, for this is a Messianic prophecy relating to Jesus, who is spoken of as the "one head" in verse 11 (hi-lite "one head," and compare 3:5). "The children of Israel" spoken of in verse 10 are all believers, the true children of Israel, and include also the believing Gentiles, who at that time were not God's (chosen) people (verse 10b), but who would be called to be God's people (verse 10c). On this difficult and generally misunderstood subject compare Isaiah 65:1,2 and Romans 9:6b,7, where Paul makes it clear that the true "Israel" is not to be confused with the nation of Israel. The last phrase, referring to the "day of Jezreel," is puzzling, but must be a prophecy that God will sow (see meaning of Jezreel) a new seed or people when He destroys the old. The whole paragraph (1:10,11) is reechoed in 2:21-23, especially in verse 23 (underline).

Chapter 2:1-13 speaks of Israel's spiritual adulteries (verses 1-12) and the fact that because of this Israel is no longer God's people (verse 2). And 2:14-20 prophesies Judah's captivity (verse 14) and her repentance (verse 16). Here *Ishi* means "my husband," and *Baali* means "my master," or better, "my Baal," referring to their worship of the heathen god Baal. Chapter 3:4 also speaks of Judah's captivity (underline), and 3:5 of her repentance (underline this also).

Chapter 3:1-3 paints a beautiful picture of God's unchanging and unfathomable love for His people, despite their rejection of Him and their wicked actions. This becomes clear in God's command to Hosea in 3:1. Here again Hosea himself becomes the symbol of God, and his actions in verses 2 and 3 are an acted-out parable of God's love as He takes His faithless people back and gives them another chance.

You can see that the writings of the so-called "minor" prophets are rich in meaning and spiritual treasures. In fact, we found so much today that we will have to finish our digging here in the next lesson.



State of the Synod Report  
President Oscar J. Naumann

## *Proclaim, and conceal not!*

Beginning Wednesday, August 3, 1977, at 2:00 P.M. and continuing to the following Wednesday, August 10, at noon, 280 voting delegates and 112 advisory delegates of the Wisconsin Ev. Lutheran Synod met in convention at Dr. Martin Luther College, New Ulm, Minnesota. It was the 44th biennial convention of the Synod.

### **President's Report**

Setting the tone for the convention and defining the major work which faced it was the convention theme, "Publish and Conceal Not," taken from Jeremiah 50:2. President Oscar J. Naumann, in his report to the convention, dwelt on the relevance of this ancient word, stating:

"Through His prophet Jeremiah the Lord informed His people, who were being held captive in Babylon, that He was raising up a nation to come upon Babylon from the north and that this nation would destroy Babylon and make her land desolate. His people, the children of Israel and the children of Judah, would return to their Zion, to the land from which the Babylonians had taken them into captivity. . . . The actual coming of the enemy from the north, who would destroy Babylon and free Judah, lay quite a number of years in the future. But God wanted His people to know that He was still in control

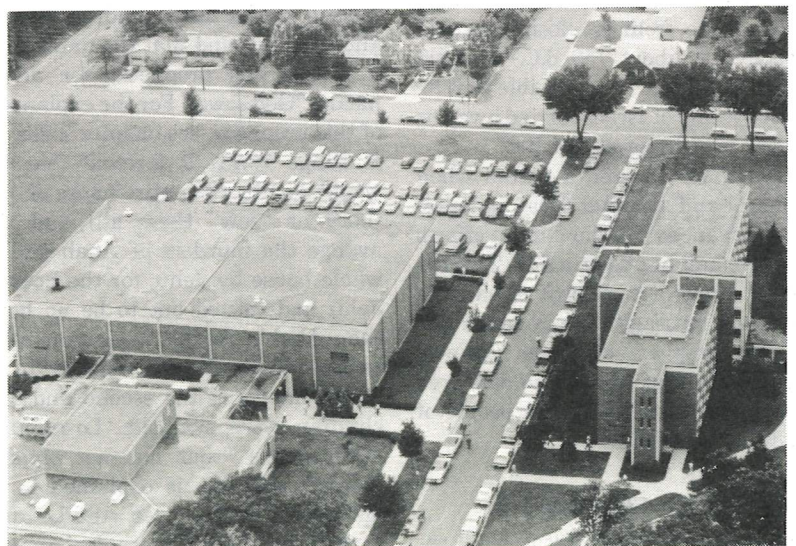
and would free His people and return them to their homeland when the right time would come. . . . Meanwhile, Israel had the promise of the coming Messiah. By faith in Him they had the hope of eternal life by the grace of God even during their captivity. And this message they were not to conceal. They were to publish it, to confess it even before their captors. . . .

"Today we are among the chosen witnesses of the God of grace and truth. In His grace and mercy He has entrusted

ed His full counsel of salvation to us and has preserved us in the confession of His truth despite the devil, the world, and our own sinful flesh.

"This truth we are to PUBLISH. God has not intended His truth to be concealed. . . . PUBLISH AND CONCEAL NOT our God bids us today. He still has His elect who have not as yet learned of their Savior who died for them and rose again. Since He alone knows who these elect are, we are to publish the good tidings of salvation to all nations wherever He opens a door for us to enter. Since the harvest truly is great and the laborers so few, we are to implore Him daily to send forth more laborers into His Harvest."

Having heard his exhortation, the convention faced the practical problem of carrying out the commission laid upon it by the Lord. This involved facing the problem of communicating God's truth to people in their own idiom. Not surprisingly, the convention therefore dealt with the matter of Bible translations. It also faced the matter of sharing the Word on the home mission front and on the world mission fields. It had to face the critical need for more workers, thus more space at our worker-training schools. All that, and much more, was laid on the hearts of the delegates — your representatives!



Sessions convened in the DMLC gymnasium (left-center)

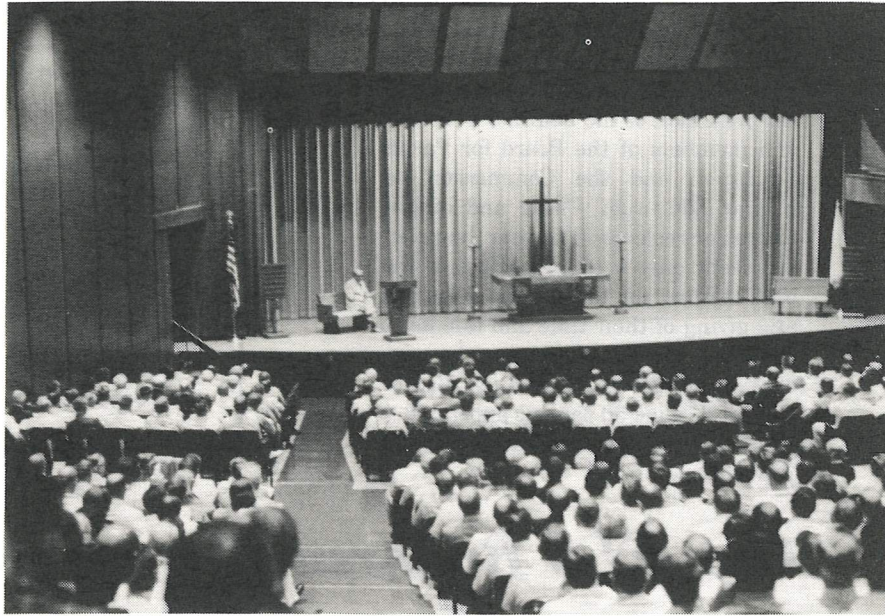
# Nourished by Word and Sacrament

Morning Devotions

For men to proclaim the Word, it is necessary that they live by the Word. It is both their motivation and their source of joyous strength. It was natural, then, that the convention open with a service and close with a service, and that every session open with a devotion and close with prayer.

The opening service was held at St. Paul's Ev. Lutheran Church in New Ulm on Wednesday morning. The preacher for the service was Pastor Carl H. Mischke, Juneau, Wisconsin, 1st vice-president of the Synod. Asking the question, "What shall we proclaim to the world?" he answered it with the words of Isaiah 40:9, "Behold your God!" He described this message as good news; to be proclaimed courageously, fearlessly, and boldly; and as news to be proclaimed by us. Delegates were also strengthened for the tasks ahead by partaking of the Sacrament of the Lord's Supper.

Morning devotions for the convention were conducted in the chapel-auditorium of the college. All of them centered on doctrines set forth in *The Formula of Concord*. This was appropriate because Lutherans in this year are observing the 400th anniversary of the adoption of this Lutheran Confession.



DMLC Chapel-Auditorium

Afternoon and evening devotions brought selections from the writings of Luther.

In the closing vespers on Tuesday evening, August 9, Pastor George Boldt, Morton Grove, Illinois, 2nd vice-president of the Synod, encouraged the hearers to "make known what we have seen and heard." Using Acts 4:8-20 as

his text, he pointed out that we have a firm basis for doing so and that we cannot with good conscience do otherwise. The closing service also witnessed the installation of the Synod's president, the two vice-presidents, and the secretary. The rite of installation was read by Prof. Lloyd Hahnke of the college, who served as liturgist.

## Synod Officials Reelected



Secretary Vogel, 2 V-P Boldt, President Naumann, 1 V-P Mischke

To lead the Synod in carrying out its announced theme, "Publish and Conceal Not," the delegates reelected all the members of the Synod's praesidium. Pastor O. J. Naumann was reelected to his 13th consecutive two-year term as president of the Synod. He has served the Synod in this capacity since 1953. Pastors Carl H. Mischke and George W. Boldt were reelected first and second vice-president respectively. Prof. Heinrich J. Vogel of Wisconsin Lutheran Seminary, Mequon, Wisconsin, was reelected as secretary.

In addition to these top officers, 55 other pastors, teachers, and laymen were elected to various positions of responsibility. Among them were the chairmen of the General Board for Home Missions and the Board for

(Continued on page 296)

World Missions and members of the executive committees of the World Board. Also elected were members of the boards of control at Wisconsin Lutheran Seminary, Northwestern College, and Dr. Martin Luther College; the chairman of the Board of Trustees; and members of the Board for Parish Education and the Commission on Higher Education. These and others, elected or reelected this year, however, represent only a small portion of the men serving on these various boards and giving of their time and talents so that the Lord's Word may be proclaimed. Added to them must also be the list of some 50 persons appointed to nonelective offices and ratified by the convention.

### Greetings

A letter and a telegram conveyed the fraternal greetings of the Lutheran Confessional Church in Sweden.

A letter from the secretary of the Lutheran Evangelical Christian Church of Japan sent the greetings of that body to the convention.

A letter from Pastor Edet U. Eshiett, president of Christ the King Lutheran Church of Abak, Nigeria, asked God's blessings upon the deliberations of the convention.

A letter conveyed the greetings of Pastor Abrelino Borges of Porto Alegre, Brazil.

## Our ELS Brethren Represented



ELS President Petersen

President Wilhelm Petersen of the Evangelical Lutheran Synod addressed the convention on Thursday morning. He expressed his joy in the continuing fellowship between our two synods, and pointed out that this fellowship has its source in the fact that both synods have by God's grace avoided the pitfall of so-called modern theology, which separates Christ from His Word. Both synods cling to the Holy Scripture as the inerrant and infallible Word of God.

Other ELS guests were President Theodore A. Aaberg of Bethany Lutheran Seminary, Mankato, Minnesota, and Pastor Warren Grenke of Ascension Lutheran Church, Eau Claire,

Wisconsin. They, as well as President Petersen, are members of the Evangelical Lutheran Synod's doctrinal committee.

The ELS and the WELS are both

members of the Ev. Lutheran Confessional Forum, whose purpose is to foster and preserve the unity on which our fellowship is based. Resolutions passed at the convention implored the guidance of the Holy Spirit that this purpose of the Forum might constantly be achieved.

In a special resolution, the Synod in convention also expressed its gratitude to the Evangelical Lutheran Synod for its willing cooperation in providing pre-Seminary training at Bethany Lutheran College and Seminary for those WELS members who because of age or other special circumstances are unable to follow the usual course in preparing to enter our Seminary. This fall 12 such men will enter the junior class at Wisconsin Lutheran Seminary. The constituency of our Synod was also urged to remember the Bethany Program in recruiting men to prepare for the pastoral ministry in our midst.

## New WELS Members

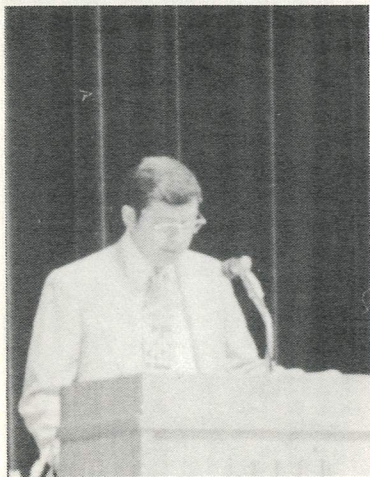
Accepted into voting membership in the Synod were 24 congregations, representing 15 states. The Synod now has congregations in 45 states, three provinces of Canada, and Antigua. The total number of congregations now stands at 1113.

Added to the roster were 58 pastors, raising the total to 943. This year some 200 men and women also joined the Synod's teaching force, for a total of 1500.

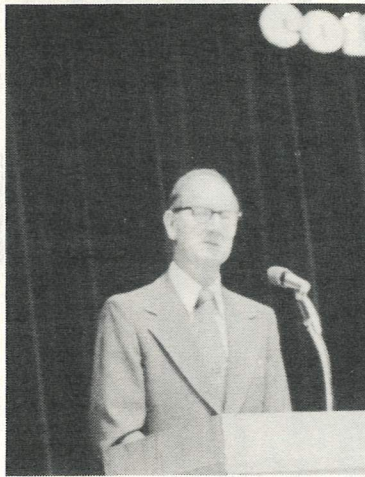
We welcome all of them, as we join in proclaiming the Gospel of Jesus Christ!



# Proclaiming the Word in Luther's Day and Today



Prof. A. Koelpin



Prof. J. Jeske

To the Church the Lord before His ascension said: "Go into all the world and preach the Gospel to every creature."

Jeremiah of old had received the same commission, and soon discovered the problems and difficulties that attended the carrying out of this commission. One of the kings under whom he served even did his best to destroy the words Jeremiah had by inspiration committed to writing.

Luther in his day faced a quite different problem — that of bringing the Word of God to his people in their own tongue.

Our church — within the memory of many living today — had to cope with the change from German to English. Today, in communicating the Word, we face the task of finding and adopting an English idiom more easily understood by those in our fellowship and by

those whom we are seeking to win for the Lord. Some of our mission fields face the problem of communicating the Word in Spanish, in Japanese, in Indonesian, in Chinese, and in many African languages.

This matter was addressed by two convention essays and then grappled with in a number of resolutions debated and passed by the convention. Essayists were Dr. Arnold J. Koelpin of Dr. Martin Luther College and Prof. John C. Jeske of Wisconsin Lutheran Seminary. Dr. Koelpin treated the topic "Preparing a New Bible Translation in Luther's Day," and Professor Jeske spoke on "Preparing a New Bible Translation Today." Both essays will appear in full in the *Proceedings*. For a resume, turn to pages 302-303.

The convention passed a number of resolutions that pertained to the use of contemporary Bible translations. Reso-

lution No. 10 of Floor Committee No. 13 concerned itself with the use of contemporary Bible translations by the Board for Parish Education. It stated "that we commend the New Testament of the NIV (New International Version) to our people as a faithful contemporary translation that may be used with a high degree of confidence; that if the Wisconsin Lutheran Seminary faculty finds also the Old Testament of the NIV, upon its completion, to be acceptable, the Board for Parish Education may use the NIV in the preparation of instructional material. This action, however, will be reviewed by the 1979 convention and is not to be construed as the adoption of the NIV as the Synod's official Bible."

This floor committee also agreed with the findings of the 1974 Bible translation seminar that *An American Translation* was acceptable primarily for private use. Interested individuals were encouraged to send suggestions for revision of this version to the publishers.

## Luther's Catechism

An item which perhaps received more discussion than many was the revision of Luther's *Small Catechism*. This was the third revision presented to the Synod. Basic to the discussion was the fact that Luther's *Small Catechism* is both an instructional tool and one of the Lutheran Confessions. The convention decided to have the latest revision "printed and made available to those congregations, which, after due deliberation, would like to use it, so that it may receive a thorough testing." Their findings are to be reported to the Board for Parish Education, which in turn will report to the next Synod convention.

## People

The convention was served by 20 floor committees. Two hundred forty-six delegates participated in the work of these committees.

The convention rose to honor Pastor E. Arnold Sitz, Tucson, Arizona, on the 60th anniversary of his ordinations and took note of the 60th birthday of Pastor John Brenner of Bay City, Michigan.

With a rising vote of thanks, the convention recognized the effective leadership which Pastor Edgar Hoenecke has rendered the cause of world missions in our midst. Now retiring from his post as executive secretary of the Board for World Missions, Pastor Hoenecke was made a life member of the board in the role of a consultant.

# World and Home Missions Our Mission!

Jeremiah was told to proclaim God's message to Judah and to Babylon, to his own people and to those without. Our assignment is the same.

The cause of missions, both world and home, therefore received major attention at the August convention. This was as it should be!

## World Missions

Our Wisconsin Synod has been especially active in the area of world missions for the last 25 years. With the doors closing to the Gospel in most parts of the world, this is definitely not the time simply to sit back and consider one's achievements.

The convention welcomed the personal appearance of a number of missionaries on the world fields, among them Pastor and Mrs. Roger W. Falk of Japan, Missionary and Mrs. Raymond Cox of Central Africa, Missionary Charles Flunker of Puerto Rico, and Pastor Howard Festerling, recently called to the field in Indonesia.

When the World Board subsequently demonstrated the great need for additional manpower if the fields are actually to be worked, the response of the convention was such as to thrill all who take the Lord's commission seriously. After thanking God for the manifold blessings of the past, the convention proceeded to call upon the Synod to "embark on a special effort focusing on world mission opportunities and the funding thereof." The Synod then authorized the calling of a fifth missionary to the Latin American field (Colombia), two additional missionaries to Central Africa, two additional expatriate missionaries to Japan, two more expatriate missionaries to Indonesia, and three expatriate missionaries to Taiwan.

The Board for World Missions was also granted the power to make adjustments in manpower in emergency situ-



Front: Exec. Sec. Edgar Hoenecke. Rear: R. Cox (Central Africa), C. Flunker (Puerto Rico), H. Festerling (Indonesia), and G. Thompson (Central Africa).



Japanese Executive Board and Personnel — Pastor L. Wendorf, Mr. C. H. Krause, Missionary and Mrs. R. Falk, Teacher Christine Tews, and Pastor K. Bast.

ations, either by adding to or by reemploying staff in existing fields. The convention voted to continue the support of the field in Cameroon and to stand by the side of the confessional brethren in Nigeria. It authorized that three additional living units be added to the

Seminary in Zambia, to provide for an expanded student body, and that a Bible Institute be established in Malawi, because students from Malawi experience numerous difficulties in attending the Lutheran Bible Institute in Zambia, 600 miles away.

Executive Secretary Norman Berg



## Home Missions

The story of home missions presented to the convention was one of abundant blessings and of inability to answer all the pleas for help. The General Board for Home Missions reported that it could only honor 33 out of more than 70 requests for missionary assistance in metropolitan areas, that it had to deny more than 25 requests for mis-

sionaries in promising growth areas because of lack of manpower, and had been compelled to reduce the number of proposed mission openings from 25 to 20 per year, because Synodical budget subscriptions had not kept pace with the increased costs. Delegates voted to make concerted efforts to publicize in each District of the Synod the

need for manpower and funds to fulfill the opportunities facing our church body.

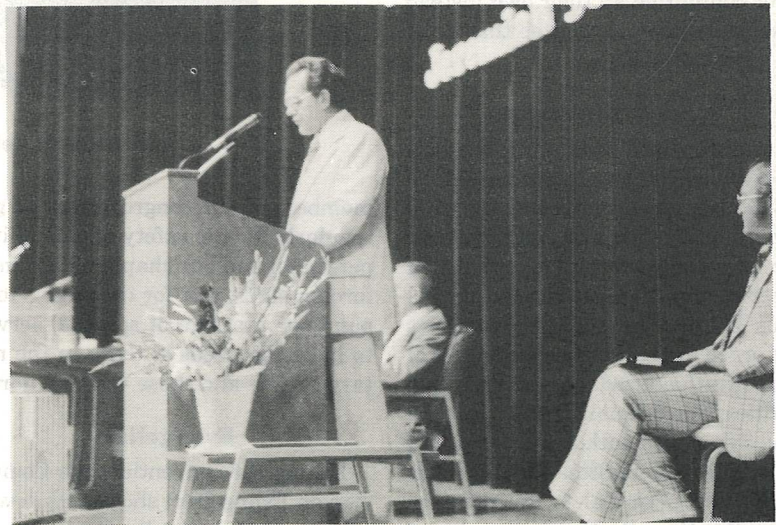
To lighten the workload of the executive secretary of the General Board for Home Missions, the convention authorized the board to establish the full-time position of Secretary of Home Missions. Increased activity in the home mission program since 1963, the year the office of executive secretary was established, made it impossible for one man to continue to provide the services required.

The great need to enlarge the Church Extension Fund through contributions, bequests, and loans from our members was also brought to the attention of the delegates. Without adequate CEF funds, the number of missions will have to be decreased. Special contributions are needed because current budgetary stringencies allow no budgetary appropriations to this fund. The CEF, as you know, is the principal source from which mission congregations borrow money for purchasing land and for erecting parsonages and worship units.

## Need for Pastors and Teachers Critical

Directing itself to another crying need in the Synod today was the supplementary report of the Commission on Higher Education. If not already before, it is this year that our congregations have come face to face with a critical shortage of ministers and teachers. One congregation, for example, had to call 15 times before receiving a pastor. And many congregations this fall are having to do with emergency teachers. The report, read on Wednesday afternoon, came as a shock, but it should not have been a surprise.

The report pointed out that Martin Luther Academy may soon have to vacate the New Ulm campus if the enrollment in Dr. Martin Luther College increases, and especially if it reaches the number required to supply the teachers needed. The same was also found to be true for Northwestern Preparatory School at Watertown, which shares a campus with Northwestern College. The continued support of Northwestern Lutheran Academy, Mobridge, South Dakota, was questioned because of the



Pastor Kurt Eggert, chairman of Commission on Higher Education; rear: Executive Secretary Robert Voss.

small number of graduates entering DMLC or NWC. It stated, however, that the needs of Michigan Lutheran Seminary should be met, and the need for a preparatory school in the Southwest should be seriously considered.

The need for utilizing all space at DMLC and NWC for the college enrollments was made evident by a projection of pastor and teacher graduates needed in the future. Projected needs

(Continued on page 300)

for Seminary graduates in 1980 range from 52 to 67, and for the year 2000, from 82 to 125. To meet the needs in the year 2000 at the Seminary, the enrollment at Northwestern must be between 504 and 839. Even the lower figure is almost double the present enrollment.

To furnish the required number of teachers, the enrollment in 1980 at DMLC must be 794 and by the year 2000 must climb to 998.

Enrollment in the preparatory schools to meet the above projected needs must likewise increase dramatically over present figures. Eventually they may face the Synod with the pros-

pect of relocating some of the Prep departments to provide room for NWC and DMLC.

Two other matters also were studied, one, reducing the dropout rate at both NWC and DMLC and all Prep schools. The other, the role the area Lutheran high schools might play in the production of pastors and teachers.

After thus demonstrating the needs that face us, the Commission reminded the Synod, "The strength of our church in the future lies to a great extent in the worker-training program of today."

The convention floor committee felt itself unable to recommend any specific solution to the above. After discussing the matter at length in a number of

sessions, the recommendations of the floor committee prevailed, namely, to ask the Commission on Higher Education to provide the Districts with more detailed data for the 1978 conventions and then to come with definite recommendations to the 1979 Synodical convention. In the meantime it urges the constituency of the Synod to pray fervently for workers, to be active in recruiting men and women for the Lord's work, and to encourage those in the training process by holding before them this high calling as a life's vocation.

You can be sure that the problems will not go away. They will demand decisions in 1978 and 1979.

## Special Ministries and Evangelism

The 1977 convention for the first time gave the matter of Special Ministries and Evangelism into the hands of a floor committee all their own instead of the same floor committee that dealt with Home Missions.

### Special Ministries

It was reported that most Districts had established District Special Ministries Boards, as authorized by the 1975 convention. Pastors and congregations were encouraged to make good use of the services of the District Special Ministries Board. The boards themselves were urged to make the pastoral care of the institutionalized one of their top priorities. The Special Ministries Board of the Synod was authorized to appoint a permanent Committee for the Hearing Impaired, parallel to the Committee for the Visually Handicapped, and the Special Educational Services Committee.

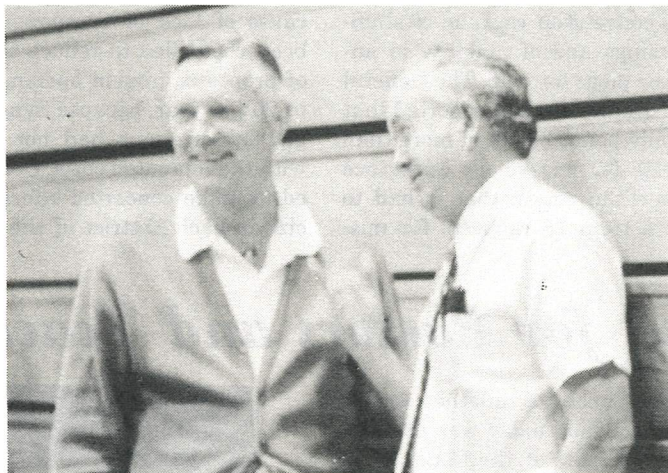
The resolution concerning the Military Services Committee noted the fact that WELS now has two chaplains in Europe, the Rev. E. C. Renz and the Rev. Clayton Krug. Chaplain Renz was present and addressed the delegates. The convention by resolution urged the

members of our congregations to pray regularly for the safety of our military personnel and our chaplains serving in foreign lands, and for the means to expand our program of spiritual services to meet the needs of those in the military service and those working abroad.

### Evangelism

During the convention, the Commission on Evangelism showed its new 26-minute *Talk About the Savior* movie a number of times in order to give all delegates an opportunity to see it. An evangelism convocation was authorized, and is being planned for the summer of 1978. It will bring together some 100 participants from all divisions and areas of the Synod to present to them the Biblical basis for evangelism, to correlate evangelism to all the congre-

gation's work and the pastoral ministry, and to coordinate joint efforts for evangelism in our Synod.



Chairman E. Lehninger and Chaplain E. Renz

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## *Inter-Church Relations*



Prof. Gerald Hoenecke  
CICR member for 25 years

Our relations with other Lutherans naturally came in for detailed and repeated discussion on the convention floor. The supplementary report of the Commission on Inter-Church Relations was brought to the floor on Thursday afternoon. It brought the reaction of our Synod's observers to the Dallas convention of The Lutheran Church-Missouri Synod.

The observers reported that renewed doctrinal concern was clearly reflected at the Dallas convention in the workbooks, resolutions, elections, essay, and devotions. Inconsistent with these renewed doctrinal concerns, however, was a reluctance on Missouri's part to give up unscriptural ecumenical rela-



Pastor E. Arnold Sitz  
CICR member for 23 years

tionships, as it decided to continue participation in the Lutheran Council in the U.S.A. together with both the American Lutheran Church and the Lutheran Church in America. Evident also was a widespread unclarity concerning the Scriptural concept of confessional fellowship. There was no clear recognition on Missouri's part that all joint worship and all joint church work require unity in doctrine and practice. Obvious was the variance in the fellowship practices on the part of individual pastors, district presidents, and overseas missionaries. Doctrinal concern remains rather meaningless if not followed up by doctrinal discipline.

Though the Commission and the del-

egates joined in thanking God for every positive action taken by the LC-MS in a return to sound doctrine and practice, they were convinced that before doctrinal discussions between our two synods can be meaningful there must be a termination of fellowship, on the part of the LC-MS, with the American Lutheran Church and a withdrawal from participation in the LCUSA.

Applying these same strictures to itself, the Synod took note with sadness that the Evangelical Lutheran Confessional Church of Germany (our former mission in Germany) had severed its confessional fellowship with our Synod by merging with the Independent Evangelical Lutheran Church in Germany (SELK), with whom we have found it impossible to declare confessional fellowship.

The convention approved the steps taken by the Commission on Inter-Church Relations to meet with confessional Lutherans in East Germany early next year in a sincere attempt to strengthen the confessional stand of these brethren. This will involve the presence of representatives of the West German SELK, as well as of the Free Ev. Lutheran Synod in South Africa and the Evangelical Lutheran Church-Synod of France and Belgium. It is hoped that the Leipzig discussion will help solve the three-cornered fellowship existing today between us and them, on the one hand, and between them and the Missouri Synod on the other hand.

## *Synod Administration Building and Northwestern Publishing House to Relocate*

Evoking the most prolonged and heated debate was the recommendation of the Board of Trustees of the Synod that the time had come to relocate the Administration Building of the Synod and the Northwestern Publishing House because of the rapid deterioration of their location.

After much debate, it was acknowledged that to spend more of the contributions of our members in this area would no longer be good stewardship.

In its final session, the convention authorized the relocation of the Synod Administration Building and the Northwestern Publishing House as soon as possible and instructed the Board of Trustees and the Coordinating Council to proceed to program the financing of the relocation.

One of the final resolutions passed by the convention was the one listing all the projects and workers which the Synod had allowed. *Resolved*, it stated,

That the Coordinating Council and the Board of Trustees fund these projects as soon as possible.

Now it is up to you who are God's people! Read and reread any and all accounts of the convention and take the individual items to our gracious God in prayer. He will supply the means and grant us the willingness to fund the work. After all, it is He who said through Jeremiah: "Proclaim and Conceal Not!"

*On Laity Day, Saturday, August 6, some 350 visitors attended the morning session of the convention. In a specially planned program in the afternoon, the visitors received first-hand information on the worker-training program of the Synod, the work of home missions, and the work of world missions. A group of laymen and pastors from the grassroots addressed the assembly in behalf of home missions, and missionaries home on leave from the foreign fields spoke in behalf of world missions.*

Among resolutions passed at the convention, one of more than passing interest to congregations and pastors was the resolution concerning the use of the series of texts in the Inter-Lutheran Commission On Worship lectionary. Use of these texts was left to the discretion of the individual congregations of the Synod, since "no doctrinal, pastoral, or liturgical reasons were found to stand in the way of the use of these series."

*Reacting to a memorial submitted by the Dakota-Montana District, the convention elected a committee of five to study the Scriptural principles involving the expediency of requesting and receiving grants, gifts, and matching funds by WELS for the Lord's work from organizations not of the church. Elected to this committee from a slate of 10 were: Teacher John Bauer, Pastor Werner Franzmann, Prof. Theodore Hartwig, Prof. Armin Schuetze, and Pastor Harold Wicke. The findings of this committee are to be included in "Report to the Ten Districts" in 1978.*

Closely related to the theme of the convention was a resolution authorizing the Commission on Christian Literature to engage a publishing researcher during the 1977-79 biennium in order to formulate and present proper proposals and suggested priorities to the commission in the area of future publications.

### Budget

The budget figure adopted for the next biennium is \$18,552,858. Of this amount, \$8,978,373 was designated for the 1977-78 fiscal year, and \$9,574,485 for the 1978-79 fiscal year.

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## Resumés of Convention Essays

### Preparing a New Bible Translation in Luther's Day

Dr. Arnold J. Koelpin

The greatest product of Luther's pen remains his translation of the Bible into German. . . . The New Testament translation was finished in 11 weeks in 1522. . . . The entire Bible came off the press 12 years after the New Testament.

But what Luther learned along the way did not leave him satisfied with the finished product. From the beginning he had consulted with his colleagues for suggestions to improve the text. By the time the work was reaching completion, he had gathered a sizable group of advisors who met at his home to revise the text. Luther molded these men into a translation team whose advice he sought in five major text revisions before his death. . . . Dr. Luther's new Bible translation was a lifelong effort.

The Reformer consciously sought to shape the translation to meet the people's needs. He selected those words which could be read and understood by all classes of people. "We must be

guided by their language, the way they speak, and do our translation accordingly." . . . In Luther's eyes, however, a person who knows the languages had taken only the first step in translating. The real test lay in conveying the thought of a passage. This cannot always be done merely by translating words from one language to another. If one follows this procedure, the result can often prove . . . wooden and unintelligible. . . . Luther called for responsible freedom in translating the text. . . .

In view of the foregoing, it may come as a surprise to learn that Dr. Luther was actually a champion of the literal understanding of Scripture. For him responsible freedom in translation applied only to the selection of words in one idiom that best conveyed the meaning of a corresponding set of words in another. But one was not free to pervert the meaning of a text by the choice of words. Finding the right word was one matter; finding the right meaning was another. . . .

In the final analysis, the twin goals of producing a faithful and readable translation always remained before Luther throughout his life. He never claimed his work to be perfect and constantly revised his translation as new insights came to him. . . . At the same time, he stood in awe of the task for which he felt he had been called as a Professor of the Holy Scriptures, namely, to bring God's Word to his people for their comfort and joy. . . . To this we say, "Amen."

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# Preparing a New Bible Translation Today

Prof. John C. Jeske

The sovereign God, who dwells in a light no one can approach, has given us reliable information — the only reliable information — about who He is, and who we are, and what the purpose of life is. And unlike previous generations of Christians, we can enjoy this written revelation in such abundance, in such a variety of translations, that we actually have to make a choice. We must choose which translation we want to use as we conduct our private meditations and our public worship, and as we plan our Synodical program of printed materials for years ahead. . . .

It is a distinct evidence of God's mercy to us that we can, in good conscience and without hindrance, engage in the work . . . of helping to prepare a Bible translation which will speak God's timeless truth in the language of people today. . . .

There are particularly three problems that confront the Bible translator. . . . The translator must, first, determine as closely as possible precisely the meaning of the original text. And finally he must find the right English words and expressions to convey the meaning of the original text. . . .

When the Bible translator sits down to translate the Hebrew or Greek Scriptures, his work is complicated by the fact that we today no longer possess the original documents of the Bible books, the so-called "autographs," the very documents written by Moses and David and Isaiah and Matthew and Paul and all the rest. . . . Lacking the original documents, scholars have reconstructed the Hebrew Old Testament and the Greek New Testament by cross-checking thousands of copies and translations of copies. But what complicates the problem is that the many copies and translations of copies which we possess are not all in agreement. . . .

Some of the most helpful manuscripts for determining the original Hebrew and Greek text came to light after the King James Version had been prepared. . . . Less than 20 years after the KJV was published, an important New Testament manu-

script, Codex Alexandrinus, going back to 450 A.D., was presented to the King of England. Another ancient document is Codex Vaticanus . . . which has been dated at about 325 A.D. This precious document . . . was not made available to the editors of a Greek text until 1868. . . .

In 1947 several Arab goatherds . . . stumbled upon some dusty scrolls in a cave. One of these scrolls was later found to contain the 66 chapters of the Prophet Isaiah. The scroll has been dated at about 100 B.C. Now remember that the KJV translation of Isaiah was made from a manuscript dated at about 900 A.D. . . .

At the time the KJV translators did their work in the early 1600's, the world had only one body of Hebrew literature, and that was the Hebrew Old Testament. . . . The person preparing a new Bible translation today has a distinct advantage over translators of previous centuries. The spade of the archeologist has placed language resources at our disposal which shed valuable light on the ancient languages in which God gave us His written revelation. . . .

Now the biggest job lies ahead, . . . finding the right English words to convey the meaning of the original text. . . . But translating word for word, as if each Hebrew or Greek word had an exact equivalent in English, is not translating. And yet some of the more literalistic translations of yesterday and today move in this direction. . . .

In preparing a contemporary Bible translation, the translator ought to strive to speak clearly. Very frankly, right here is where, in the opinion of many, the King James Version is no longer meeting the deepest spiritual needs of many people. . . . To a greater degree than many of us like to admit, the KJV uses words which have gone out of use, others which have changed in meaning, and language patterns which sound distant and remote from the twentieth century. . . .

A good translation is clear. If it's to meet the needs of people, a Bible translation should be intelligible not only to the scholar, but also to the unlearned reader. . . . In determining our attitude toward Bible translations, we can ill afford to ask only: "Does this translation meet *my* spiritual needs?" We need to ask also: "Will this translation help to meet the spiritual needs also of those outside of God's family, those who have never learned to call God 'Father'?" . . .

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## WLS AUXILIARY REMINDER

The fifth annual meeting of the Wisconsin Lutheran Seminary Auxiliary will be held on Saturday, October 1, 1977.

An invitation is herewith extended to all women who are members of Wisconsin Synod congregations or congregations in fellowship with us.

Registration and a coffee hour are scheduled from 9:00 to 10:00 A.M. The opening service begins at 10:00 A.M. Music will be furnished by the Seminary Chorus. A free-will offering will be taken. Memorials or donations from individuals, congregations, or

their organizations will also be gratefully received. The business meeting follows with a break at noon for a meal in the dining hall and a tour of the buildings for those who desire it.

Later an informal program will be presented by the Seminary professors and students. The day's activities will conclude about 4:00 P.M.

Reservations are to be made by September 17, 1977. Please send them, together with \$4.50 to cover the registration fee and the noon meal, to Mrs. Clifford Krueger, 6565 W. Edgerton Ave., Greendale, Wisconsin 53129.

The Publicity Committee

## FALL PASTORS' INSTITUTE

The 1977 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 3. The lectures will be presented from 1:30 to 4:30 P.M. in the multipurpose room in the lower level of the Seminary library. The topics will be:

"*Orthodoxy, Pietism, Rationalism and Their Significance for our Time*" — Prof. Martin Westerhaus.

"*Oriental Religions*" — Prof. Erwin Scharf.

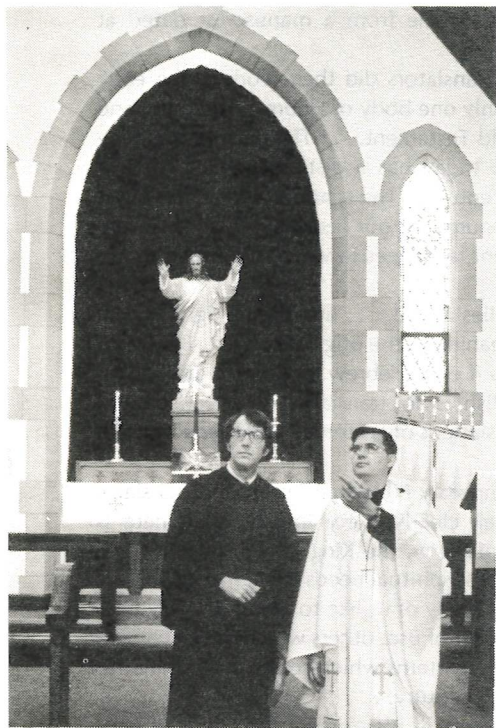
Registrations are to be sent to President Carl J. Lawrenz, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092. The registration fee is \$7.50.

Paul A. Manthey, Secretary  
Seminary Board of Control

## Direct from the Districts

### Michigan

#### Apostles of Toledo Celebrates Its 75th



Right: Pastor Elton R. Bickel of Apostles, Toledo. Left: Pastor George Ferch, first son of congregation to enter the preaching ministry. Picture by courtesy of the Toledo Blade.

"God's Word is Our Great Heritage," a favorite hymn at Apostles Lutheran Church, Toledo, Ohio, was the theme of the 75th anniversary of its founding. The congregation has already observed the event in three special services.

The first was a confirmation reunion for all those confirmed at Apostles Church. Pastor Myron Kell, who served the congregation from 1960-65, preached the sermon on II Timothy 1:12-14, speaking on "Our Confirmation Deposit."

The second and main anniversary observance was held on May 15. The first son of the congregation to become a pastor, the Rev. George Ferch, preached on "God's Labor Among Men Is Never Fruitless." His text was Isaiah 55:10-12.

On June 5, the congregation had a Communion Reunion for all those still within our fellowship. Pastor Reinhart Kom (1966-70) selected Psalm 90:17 as text for his sermon on "Let the Beauty of the Lord be upon Apostles Congregation!"

This fall the congregation is planning to continue its anniversary observances with emphasis on Christian Education in September, on our Reformation Heritage in October, and on Stewardship in November.

The theme, "God's Word is Our Great Heritage," is especially appropriate for Apostles Church. It is from God's Word that the congregation received the strength to weather the storms which were ahead. At one point in its history, it faced a serious lodge problem. Toledo and the tricounty area it covers has the largest membership in the Masonic Lodge outside its general headquarters in England. When the congregation took a stand on the truth of God's holy Word, almost 200 adults chose to leave the church and remain with the lodge. That was about one-third of the congregation's membership. But through the years, God has continued to grant Apostles Church new growth.

Recently the members of Apostles were able to pay off all debts on the church's property and purchase a new school bus to transport their children to Zion Christian Day School. For the current year, the members were also moved to subscribe \$10,000 to the Synod program, thus striving to share the heritage of God's Word with others. May the Lord continue to prosper Apostles Lutheran Church!

#### New Organ Dedicated

On Sunday, May 1, 1977, Zion Lutheran Church, Broomfield, Michigan, dedicated a new Wicks organ to the glory of the Triune God. The rite of dedication was read by Pastor E. Schmelzer.

Guest organist for the occasion was the Rev. C. Bonow. His selections included compositions by Bach, Handel, Manz, and Malotte.

#### Light for a Dark World at Ramsey, New Jersey

Located almost in the shadows of the New York City skyline and surrounded by some 10 million people, Triune God Lutheran Church is the newest of the three Wisconsin Synod congregations in New Jersey. Its address is Ramsey, just minutes from New York City.

On Sunday, May 15, 1977, members and friends of the congregation joined together in praise and thanks to God at the dedication of their new church building. The dedication service was held at 10:30 A.M. with the Rev. David Pagel, pastor of the congregation, as speaker. About 70 people attended this opening service. Another festival service was held at 5:30 P.M. Guest speaker was the Rev. Gary Baumler, professor of Greek at Northwestern College, Watertown, Wisconsin. Pastor Baumler was the original organizer of the congregation. Attending that service were 168 guests from 13 states.

The dedication services marked the occupancy of its first permanent worship facilities for the four-year-old mission congregation. "We want a church that looks like a church," sums up the feelings of the members of the congregation. Their new church building, colonial in style, has a floor area of 3,200 square feet. Initially it will be divided into separate worship and fellowship areas, with the worship area seating 80 people. Portable dividers, however, make it possible to expand the worship or fellowship area according to need. The new church also contains a mothers' room, a kitchen, and a pastor's study.

Triune God Lutheran Church held its first worship service on November 14, 1971, and was granted mission status in April, 1972. In July, 1973, the Rev. David Pagel was installed as the first resident pastor of the congregation. The following year, three acres and a parsonage were purchased on East Crescent Avenue. For the first four years worship services were conducted in rented facilities, first at the Ramsey Holiday Inn and then at the Cavallini School. Now that the congregation has its own building, it is developing a program of religious instruction and fellowship activities to meet the spiritual needs of people of all ages.





Triune God Lutheran Church  
Ramsey, New Jersey

### Mrs. Herman Cares Dies

Mrs. Herman Cares, nee Leona Falk, was called to her eternal rest on July 18, 1977, at the age of 72 years. She was born in Mayville, Wisconsin, on January 19, 1905.

In 1929 she was united in marriage with Pastor Herman Cares, then in Town Herman, Wisconsin. In 1942 they came to Christ Congregation in Milwaukee, where she faithfully served in the parsonage for over 31 years until her husband's retirement. They then became members of St. Jacobi Congregation.

The funeral service for Mrs. Cares was conducted on July 22 at Christ Church. Her pastor, the Rev. Paul G. Eckert, on the basis of II Corinthians 1:2-4, urged the mourners to rejoice in God's comfort in Christ, a comfort that permits us in faith to proclaim God's comfort to others.

Surviving the deceased in the comfort of Christian hope are her husband, Pastor Herman Cares; her son, Pastor Gerhardt Cares; her daughter, Mrs. Lois Jenswold; six grandchildren; one sister; one brother; and other relatives and friends. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort!"

The recent blackout in Metropolitan New York served as a reminder to the mission congregation that Jesus is the Light of the World. As Christians we are to reflect that Light, so that we might bring light to a dark world. To walk the streets of New York City or even to walk the streets of Ramsey, New Jersey, is to see people everywhere walking in the darkness of sin and unbelief. How the people of the New York City longed for the return of electrical power! They knew what they were missing. Unfortunately the people of this world who are walking in spiritual darkness have never experienced the saving light of the Gospel. They do not know what they are missing by not possessing Jesus as their Savior. The members of Triune God Lutheran Church have dedicated their new worship facilities to the glory of God. Now they must dedicate themselves to letting their light so shine before men, that they may see their good works, and glorify their Father which is in heaven. May the Lord continue to bless their efforts!

corner of 37th and Honore as the geographic center.

As part of the purely civic ceremony, Pastor Arno Wolgramm welcomed the hundreds of neighbors who turned out for the occasion. He told the mayor and the other guests that just as the cross on the steeple reminds us that we are citizens in God's kingdom by faith in the Savior, so these plaques will be constant reminders to the members of St. Andrew's and those who pass by that they are also citizens in an earthly kingdom. They will be reminders of the blessings that we receive from our government and the duties that we owe toward our leaders under the Fourth Commandment.

Pastor  
Arno J.  
Wolgramm  
of  
St. Andrew's  
with  
Mayor  
Bilandic  
of  
Chicago



### Southeastern Wisconsin

#### At the Center of Things!

Our Synod has only one congregation in Chicago. But that congregation, St. Andrew's, has a central location. It is exactly at the geographic center of the city!

On Sunday afternoon, May 15, 1977, Mayor Michael Bilandic, Senator Richard Daley, and other officials were on hand to dedicate plaques marking the

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)  
Ordained and Installed

### Pastors:

**Fischer, Thomas C.**, as assistant pastor at North Trinity, Milwaukee, Wisconsin, on July 17, 1977, by R. Pankow (SEW).  
**Huhnert, Herbert C.**, as pastor of Cutler Ridge Lutheran, Cutler Ridge (Miami), Florida, on July 17, 1977, by Gerald Geiger (SA).  
**Kilcrease, Jack D. II**, as pastor of Glory, De Soto, Texas, on July 17, 1977, by T. Haar (Ariz.-Calif.)  
**Nitz, Daniel M.**, as pastor of St. Mark's, Sutton, Nebraska, on July 24, 1977, by F. Nitz (Nebr.).  
**Schuppe, Edward P.**, as member of a team ministry at Our Savior's, Jacksonville, Florida, on July 10, 1977, by James Vogt (SA).  
**Seeger, Norman F.**, as pastor of Our Savior's, Birmingham, Alabama, on July 17, 1977, by R. Wiechmann (SA).  
**Stone, Scott J.**, as pastor of exploratory Mission, Knoxville, Tennessee, on July 31, 1977, by L. Zwieg (SA).  
**Swartz, Donald G.**, as pastor of Bethel, Galesville, Wisconsin, on July 31, 1977, by J. Mumm (WW).  
**Szep, Ronald C.**, as pastor of St. Matthew's, Montgomery, Alabama, on July 17, 1977, by R. Wiechmann (SA).  
**Zahn, Larry A.**, as pastor of exploratory Mission, Atlanta, Georgia, on July 17, 1977, by Wayne Fischer (SA).

### Installed

**Burch, Donald E.**, as pastor of Mt. Calvary, Tampa, Florida, on July 24, 1977, by M. Goeglein (SA).  
**Krueger, Edward H.**, as pastor of Our Saviour's, Monte Vista, Colorado, on July 17, 1977, by C. D. Found (Nebr.).  
**Nitz, Daniel M.**, as pastor of First, Aurora, Nebraska, on July 24, 1977, by F. Nitz (Nebr.).

### Teachers:

**Bauer, Peter**, as teacher at Peace, Santa Clara, California, on June 26, 1977, by D. Voss (Ariz.-Calif.).  
**Billitz, James**, as teacher at St. Luke's, Oakfield, Wisconsin, on July 10, 1977, by J. Ruege (NW).  
**Horn, Frederick**, as teacher and principal at Christ Lutheran, Route 2, Beatrice, Nebraska, on August 7, 1977, by J. Frank (Nebr.).  
**Maas, Michael**, as teacher at Our Savior's, Pomona California, on August 7, 1977, by J. Humann (Ariz.-Calif.).

## \$200,000 (continued)

cess time at a circuit meeting think or say, "This is another \$200,000 rathole! It's money down the tube since there is no return to speak of!"?

No, friend, that's not a "rathole." It's a receptacle! We've got to change our perspective to see that it's not "a waste" at all; it's a "trophy basket for Jesus"!

You see, *souls*, precious blood-bought *souls*, are waiting out there to be harvested by our representatives! We have been given the marvelous privilege of being a part of that group that can lay these souls at His feet as trophies of grace.

All it takes from us is money!! We don't have to die for them, He did that. Most of us don't even have to go personally. All we have to do is send and keep those who go. The time to do it is NOW because "the trophies" are there for the picking!

Kurt F. Koeplin

**Schroeder, Timothy J.**, as teacher at St. Paul's, Wonevoc, Wisconsin, on August 14, 1977, by L. Martin (WW).  
**Schultz, Paul**, as teacher and principal at Our Savior's, Longmont, Colorado, on July 24, 1977, by W. Westphal (Nebr.).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Brandt, Frederick M. em.**  
619 E. Marquette St.  
Appleton, WI 54911  
**Burch, Donald E.**  
2828 West Kirby St.  
Tampa, FL 33614  
**Busch, Rodney G.**  
5391 Raleigh LaGrange Rd.  
Memphis, TN 38134  
Phone: 901/386-9695 (church)  
901/372-7016 (home)  
**Fischer, Thomas C.**  
3800 W. Sheridan  
Milwaukee, WI 53209  
**Huhnert, Herbert C.**  
9630 Montego Bay Dr.  
Miami, FL 33157  
**Kilcrease, Jack D. II**  
530 Reunion Rd.  
De Soto, TX 75115  
**Krueger, Edward H.**  
661 Mesa Dr.  
Monte Vista, CO 81144  
**Nitz, Daniel M.**  
1313 "P" St.  
Aurora, NE 68818  
Phone: 402/694-2032  
**Pieper, Gary L.**  
1309 Fir  
El Paso, TX 79925

**Schuppe, Edward P.**  
7740 Southside Blvd. No. 1105  
Jacksonville, FL 32216  
**Seeger, Norman F.**  
3100 Overton Rd.  
Birmingham, AL 35223  
**Stone, Scott J.**  
8540 Dresden Dr.  
Knoxville, TN 37919  
Phone: 615/693-7494  
**Swartz, Donald G.**  
1402 West Gale Ave.  
Galesville, WI 54630  
**Szep, Ronald C.**  
6059 Monticello Dr. No. 6  
Montgomery, AL 36117  
**Zahn, Larry A.**  
3157 A Ferrite Loop  
Lawrenceville, GA 30245

### Teachers:

**Billitz, James**  
Box 277  
Oakfield, WI 53065  
**Horn, Frederick**  
Route 2  
Beatrice, NE 68310  
Phone: 402/228-0225  
**Maas, Michael**  
151 Drake, Apt. 236  
Pomona, CA 91767  
**Moldenhauer, Martin**  
505 Prairie Av.  
Lake Mills, WI 53551  
**Schroeder, Timothy J.**  
Box 101  
Wonevoc, WI 53968  
**Schultz, Paul**  
1920 Yeager  
Longmont, CO 80501  
Phone: 303/776-1626 (home)  
303/776-1688 (school)

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### WESTERN PASTORAL CONFERENCE

**Date:** October 4-5, 1977; 10:00 a.m. (Central Time).  
**Place:** Zion Lutheran Church, Zealand, North Dakota;  
R. Weimer, host pastor.  
**Preacher:** C. Lindemann (R. Pless, alternate).  
**Agenda:** Exegesis of II Timothy 1: G. Geiger; Formula of Concord, Article V: R. Pless; The Origin and Terminology of the Nicene Creed: J. Cloute; John: T. Yahr; What Constitutes Desertion of a Marriage: D. Linn; Preaching on Great Chapters of the Bible During Lent: P. Heiderich.

R. Pless, Secretary

#### WESTERN CONFERENCE Sunday School Teachers' Institute

**Date:** Sunday, September 18, 1977; 5:00 p.m. (C.S.T.).  
**Place:** Moberly, South Dakota.  
**Agenda:** Teaching a Sunday School Lesson: Prof. Erich Sievert.

G. Richmond, Secretary

#### ALBERTA-MONTANA PASTORAL CONFERENCE

**Date:** September 20-21, 1977; 9:00 a.m.  
**Place:** St. Peter's Lutheran Church, St. Albert, Alberta, Canada, R. Beyer, host pastor.  
**Preacher:** Pastor K. Wenzel.  
**Agenda:** Exegesis of Romans 11:1-10, 25-27: J. Engel; What Implications does the Tithe have on our Christian Stewardship?: D. Neumann; The Ordination of Women: H. Wood; Homiletical Study of Isaiah 7:10-16: D. Hrobsky.  
**Note:** Please excuse to the host pastor.

R. M. Beyer, Secretary

#### EASTERN FALL PASTORAL CONFERENCE

**Date:** October 18-19, 1977; 10:00 a.m.  
**Place:** St. Paul Lutheran Church, Valley City, North Dakota; W. Allwardt, host pastor.  
**Preacher:** D. Linn (D. Neyhardt, alternate).  
**Agenda:** Exegesis of II Timothy 3: T. Schmidt; The Role of Women in the Church: E. Habermann; Homiletical Study of Psalm 22: D. Shook; Historical Background of *The Formula of Concord*: L. Nast; The Conclusion to the Commandments: D. Neyhardt.  
**Note:** Any requests for accommodations should be sent to host pastor.

D. Schmidt, Secretary

## MICHIGAN

### NORTHERN PASTOR-DELEGATE CONFERENCE

**Date:** September 19-20, 1977; 9:00 a.m. Communion service.  
**Place:** Memorial Lutheran Church, Williamston, Michigan.  
**Preacher:** L. Schroeder (E. Schultz, alternate).  
**Agenda:** Reports by the Synod delegates.  
**Note:** Delegates are expected to be present on the first day only.

E. Schmelzer, Secretary

### SOUTHEAST PASTOR-DELEGATE CONFERENCE

**Date:** September 19-20, 1977; 10:00 a.m. Communion service on Monday at 7:30 p.m.  
**Place:** St. Mark's, Sterling Heights, Michigan; J. Naumann, host pastor.  
**Preacher:** E. Zell (G. Jahnke, alternate).  
**Agenda:** Isagogics of Daniel 4: D. Buske; Panel Presentation on Lutheran Charismatics as Compared with Mainline Pentecostalism: E. Herman, F. Mattek, and K. Vertz; Exegesis of Hebrews 1:4ff: T. Wilsman; Civic Righteousness — A Positive Approach: J. deRuiter.  
**Note:** Send all excuses to the host pastor.

D. Schulz, Secretary

### SUNDAY SCHOOL TEACHERS' INSTITUTE

**Date:** October 1, 1977; 10:15 a.m.  
**Place:** St. John's Lutheran Church, Sturgis, Michigan.  
**Program:** The Sunday School Lesson  
I. The Method — a demonstration lesson presented by video tape; to be analyzed by the participants.  
II. The Course — a responsive evaluation of our Sunday-school course, *The Story of God's Love*, led by the Rev. William Fischer.  
**Registration:** Send name, congregational name and location, plus \$3.75 per person (includes lunch) to: Pastor John M. Graf, Rt. 1, Sturgis, Michigan 49091.

### OHIO CONFERENCE

**Date:** October 17-18, 1977.  
**Place:** St. Andrew Ev. Lutheran Church, Toledo, Ohio; T. Bartz, host pastor.  
**Preacher:** F. Kneuppel (P. Lehmann, alternate).  
**Agenda:** Exegesis of Galatians 3: T. Bartz; The Second Article: P. Lehmann; The Soul: E. Fredrich III.

L. Prahl, Secretary

## MINNESOTA

### NEW ULM PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** September 18, 1977; 2:30 p.m.  
**Place:** St. John's Lutheran, Sleepy Eye, Minnesota.  
**Agenda:** Report on Synod Convention.  
J. Schmidt, Secretary

### CROW RIVER PASTORAL CONFERENCE

**Date:** September 20, 1977; 9:30 a.m. Communion service  
**Place:** Cross Ev. Lutheran Church, Rockford, Minnesota.  
**Agenda:** The Divine Call, with Emphasis on How and When a call is Terminated: N. Gieschen; Exegesis of II Timothy 1:1-14: M. Crawford.  
**Note:** Please excuse to the host pastor.  
J. Moldenhauer, Secretary

### REDWOOD FALLS DELEGATE CONFERENCE

**Date:** Tuesday, September 27, 1977, at 2:00 P.M.  
**Place:** Emanuel Ev. Lutheran Church, Wellington Township, Fairfax, Minnesota.  
**Agenda:** Reports of delegates to the 44th Biennial Convention of the Wisconsin Ev. Lutheran Synod and conference business. Please send excuses to the host pastor: Pastor V. L. Starbuck, Route 2, Fairfax, MN 55332.  
L. A. Hohenstein, Secretary

### MANKATO PASTORAL CONFERENCE

**Date:** October 4, 1977; 9:00 a.m. Communion service  
**Place:** St. John's Ev. Lutheran Church, Janesville, Minnesota (9SW); A. Jannusch, host pastor.  
**Preacher:** V. Voss (alternate, W. Wagner).  
**Agenda:** Exegesis of II Timothy 4 (conclusion); O. Lindholm; I Corinthians 1 (alternate); E. Peterson; Divorce, How Does a Christian Pastor Deal With It?; A. Stuebs; Casuistry.  
W. E. Wagner, Secretary

### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** Tuesday, October 4, 1977, at 9:00 a.m.  
**Place:** St. John Ev. Lutheran Church, Sheridan Township, Belview, Minnesota.  
**Preacher:** P. Schlenner; Alternate: V. Starbuck.  
**Agenda:** Exegesis of Genesis 7:1-24; P. Schlenner; How much synergism or danger of it is there in contemporary methods of Evangelism? Relate to "Talk About The Savior" program: L. Strackbein; Summary of the Historical Introduction to the Formula of Concord — pages 102 to 256 of the introduction to Concordia Triglotta: J. D. Miller; Conference Business.  
**Note:** Please send excuses to the host pastor, J. E. Stellick, Route 1, Box 119, Belview, MN 56214.  
L. A. Hohenstein, Secretary

## NEBRASKA

### ROSEBUD PASTORAL CONFERENCE

**Date:** October 11, 1977.  
**Place:** Faith Ev. Lutheran Church, Platte, South Dakota; C. Iles, Sr., host pastor.  
**Preacher:** D. Kotterjahn (A. Ristow, alternate).  
**Agenda:** Armstrongism; R. Agenten; The Scriptural Position On Church Bazaars, Church Suppers, Etc.; A. Ristow.  
T. Wendt, Secretary

## NORTHERN WISCONSIN

### LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 48th annual Lake Superior Sunday School Teachers' Convention will be held at Trinity Lutheran Church, Marinette, Wisconsin, on Sunday, September 18, 1977, at 2:30 p.m. (CDT). Host pastor is the Rev. Frederick Mueller.  
Mrs. Don Polzin, Secretary

### WINNEBAGO PASTORAL CONFERENCE

**Date:** September 19, 1977; 9:00 a.m.  
**Place:** Grace Lutheran, Neenah, Wisconsin.  
**Preacher:** T. Zuberbier (D. Zwieg, alternate).  
**Agenda:** Exegesis of Titus 2: W. Moll; *Shepherd Under Christ*, chapter 3: P. Hoenecke; *Smalcald Articles*, Part II: L. Pankow.  
S. Stern, Secretary

### MANITOWOC PASTORAL CONFERENCE

**Date:** September 19, 1977; Communion service, 9:00 a.m.  
**Place:** Zion Ev. Lutheran, Louis Corners, Wisconsin; A. Schultz, host pastor.  
**Preacher:** H. Kuschel (W. Loescher, alternate).  
**Agenda:** Exegesis of Hebrews 12: P. Damrow; Pentecostalism: W. Loescher.  
P. J. Damrow, Secretary

## FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** September 20, 1977; 9:00 a.m. Communion Service.  
**Place:** Bethlehem Ev. Lutheran Church, Hortonville, Wisconsin; C. Schlei, host pastor.  
**Preacher:** A. Hertler (J. Mattek, alternate).  
**Agenda:** Psalm 12: J. Schewe (Psalm 13: N. Engel); II Peter 1: P. Geiger (II Peter 2: A. Martens); Sermon Techniques That Turn Listeners On And Off: L. Koenig (Methods Of Birth Control In The Light of Scripture: W. Borgwardt); Gospel, 3rd after Epiphany: N. Engel (Gospel, 4th after Epiphany: R. Muetzel); Casuistry.  
R. Ash, Secretary

## SOUTH ATLANTIC

### FLORIDA PASTOR-DELEGATE CONFERENCE

**Date:** September 26-27, 1977, beginning at 9:00 a.m. Monday morning.  
**Place:** St. Paul's Ev. Lutheran Church, Beverly Hills, Florida.  
**Communion Service:** Monday evening at 7:30.  
**Preacher:** J. Lawrenz (K. Kruck, alternate).  
**Agenda:** Delegate Report of Synod Convention; Exegesis of James 2:1-13: L. Zwieg; A Brief Introduction to the History of *The Formula of Concord*: J. Meyer; The Natural Law: A Study of Romans 2:12-15: J. Anderson.  
D. Lemke, Secretary

## SOUTHEASTERN WISCONSIN

### METRO-NORTH PASTORAL CONFERENCE

**Date:** September 19, 1977; 9:00 a.m. Communion service.  
**Place:** Christ the Lord Lutheran Church, Brookfield, Wisconsin.  
**Preacher:** K. Mahnke (P. Manthey, alternate).  
**Agenda:** Exegesis of Mark 16:15-18: C. Clarey; Essay: Church Fellowship — Our Term, God's Teaching: J. Braun; Mini-essay: Common Hindrances to the Understanding and Practice of Scriptural Church Fellowship: H. Kruschel.  
**Note:** Excuses are to be made to the host pastor or to the conference secretary.  
P. Sullivan, Secretary

### METRO-SOUTH PASTORAL CONFERENCE

**Date:** September 19, 1977.  
**Place:** Apostles of Christ, Wauwatosa, Wisconsin; H. Witte, host pastor.  
**Preacher:** J. Raabe (R. Roth, alternate).  
**Agenda:** Exegesis of Mark 7:14-30: R. Voss; *Augsburg Confession*, Article VII: E. Biebert; *Isagogical Study of Obadiah*: D. Kruschel.  
**Note:** Please excuse to the host pastor.  
J. Phillips, Secretary

### SOUTHERN PASTORAL CONFERENCE

**Date:** September 20, 1977; 9:00 a.m. Communion service.  
**Place:** St. John's Lutheran Church, Oakwood Road, Oak Creek, Wisconsin; G. Meyer, host pastor.  
**Preacher:** R. Weber (R. Weeks, alternate).  
**Agenda:** Exegesis of Romans 6:12-23: G. Enderle (Romans 7:1-12: R. Gosdeck, alternate); Alcoholism: T. Kraus (Crypto-Calvinism: E. Greve, alternate).  
J. P. Schroeder, Secretary

## WESTERN WISCONSIN

### DISTRICT MISSIONARIES' CONFERENCE

**Date:** September 26-27, 1977.  
**Place:** Wisconsin Lutheran Chapel, 220 W. Gilman St., Madison, Wisconsin.  
**Communion Service:** Monday, 10:30 a.m.; P. Kelm, preacher.  
**Agenda:** Evangelism in the Local Congregation: D. Witte; Ministerial Morality in the Twentieth Century: W. Lange; Mission Board Meeting, Reports, Questions of Casuistry, etc.  
**Note:** Please send excuses to A. Laper.  
S. Staude, M. Dietz  
Program Committee

### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** September 27, 1977; 9:00 a.m.  
**Place:** St. John's Lutheran, Hillpoint, Wisconsin.  
**Preacher:** O. Heier; (M. Herrmann, alternate).  
**Agenda:** Colossians 4: D. Falck; Active Listening as a Part of Pastoral Counseling: F. Matzke and J. Berger; The Sermon, Its Introduction: M. Herrmann.  
R. W. Kloehn, Secretary

## FOR YOUR LADIES GROUP

A set of 40 slides (with written commentary) on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation in your congregation.

Contact: Mrs. Norbert Netz, 1318 W. Fiesta Lane 98N, Mequon, Wisconsin 53092; phone: 414/241-4176.

WLSA Publicity Committee

## OFFER

Individual Communion ware, glasses, bread plate, and bread plate cover, available for cost of postage to any mission congregation. It's a small set but it should be suitable for a small congregation. Write Pastor Gary Griep at 715 Scandia St., Alexandria, Minnesota 56308, or call 612/763-5259.

## CHURCH BELL WANTED

Gloria Dei Lutheran Church of Belmont, California, located on the hills of the San Francisco peninsula, is planning to expand its building and desires to include a bell. Anyone who has a bell available is asked to send the information to: Pastor Gerald E. Geiger, 2600 Ralston Ave., Belmont, California 94002.

## WANTED: USED CHURCH ORGAN

Anyone having any information regarding the availability of a used church organ in good condition is kindly asked to contact the undersigned.

Pastor James Kuehl  
8820 Field Street  
Broomfield, Colorado 80020  
Phone: 303/424-1386

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## 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:

**WELS MEMBERSHIP CONSERVATION**  
3512 W. North Ave., Milwaukee, WI 53208

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

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler
	Sierra Vista*
	Verde Valley
Arkansas	Little Rock*
California	Modesto
	Placer County
	San Luis Obispo*
Colorado	Boulder
Connecticut	Bridgeport*
Florida	Clearwater
	Sarasota
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Frankfort/Matteson*
Kansas	Salina*
Indiana	Merrillville
	Muncie
	S. Fort Wayne
Iowa	Burlington
	Clinton*
Michigan	Gaylord
	Imlay City
	Port Huron
Minnesota	Cambridge
	Chisago Lakes*
	Eden Prairie
	Fairmont*
	Grand Rapids
	Lakeville
	Northfield*
	Plymouth/Maple Grove*
Missouri	S.E. Kansas City
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton
	Lima
	S. E. Columbus
Pennsylvania	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Tennessee	Knoxville*
Texas	Midland/Odessa
	Wichita Falls*
Washington	Moses Lake*
	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*

\*Denotes exploratory services.

## TIME AND PLACE

### PORT RICHEY, FLORIDA

Grace Ev. Lutheran Church at Bayonet Point, six miles north of Port Richey, Florida, has changed its worship time to 10:30 Sunday mornings. We presently worship in Room 202 A of the Gateway Executive Center on State Road 52 just one block east of U.S. Highway 19. Pastor Lloyd Lemke: phone 813/863-3957.

### IMLAY CITY, MICHIGAN

Christ Ev. Lutheran Church, Imlay City, Michigan, meeting at the Imlay City Christian School, 7197 Imlay City Road, conducts its Sunday services at 8:45 a.m. and Sunday school at 10:00 a.m. Prospects should be referred to Pastor Thomas L. Wilsman, 4837 Westwood Drive, Port Huron, Michigan 48060; phone: 313/982-7632.

### PORT HURON, MICHIGAN

Holy Redeemer Ev. Lutheran Church, Port Huron, Michigan, meeting at the Wagenseil Community Center, 2300 Totem Trail, conducts its Sunday services at 10:45 a.m. and Sunday school at 9:30 a.m. Prospects should be referred to Pastor Thomas L. Wilsman, 4837 Westwood Drive, Port Huron, Michigan 48060; phone: 313/982-7632.

### ROCHESTER/STEWARTVILLE MINNESOTA

Ascension Ev. Lutheran Church is conducting its worship service at the Holiday Inn South, 1630 S. Broadway (Highway 63), Rochester, Minnesota, in the Gustavus Room at 9:15 a.m. with Sunday school at 10:30 a.m. Please send referrals and information to Pastor Alvin R. Kienetz, 417 5th St. N.E., Stewartville, Minnesota 55976; phone 507/533-9297.

### POCATELLO, IDAHO

Shepherd of the Valley Lutheran Church is worshipping Sundays in the facilities of Grace Christian School, 1250 Pershing, Pocatello, Idaho, 10:30 a.m. Those moving into eastern Idaho and wishing further information should contact Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

## EXPLORATORY

### FRANKFORT-MATTESON, ILLINOIS

Exploratory services are being held every Sunday morning at Ann Rutledge School, U.S. 30 and 80th Avenue, Frankfort, Illinois. The time of service is 9 a.m. For local information please call Mr. Wayne Anderson at (815) 469-9533. Please submit names to Pastor Richard Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410; phone (219) 980-3392.

### ZEPHYRHILLS, FLORIDA

Worship services are held Sundays at 8:15 a.m. in the Community Center on State Road 54 in Zephyr City Park. The congregation is a preaching station of Grace, Bayonet Point. Inquiries may be addressed to Pastor Lloyd H. Lemke, 1403 Hunting Saddle Drive North, New Port Richey, Florida 33553; phone 813/863-3957.

### SAN LUIS OBISPO, CALIFORNIA

Exploratory services are being conducted every Sunday morning at 11:00 at the Laguna Village Inn, 1396 Madonna Road, San Luis Obispo, California. Bible Class and Sunday school are scheduled for 10:00 a.m. Please send names to Pastor Hugo M. Warnke, 1530 Balboa Street, San Luis Obispo, California 93401; phone: 805/544-2302. Areas involved include San Luis Obispo, Morro Bay, Los Osos, Atascadero, Arroyo Grande, Shell Beach, Pismo Beach, and Santa Maria.

### LITTLE ROCK/HOT SPRINGS, ARKANSAS

Worship services are now being held every Sunday morning at Little Rock, Arkansas, at Cantrell Place, located at Cantrell Ave. (Hwy.10) and Biscayne Ave. (West Little Rock). Services are conducted at 10:00 a.m. with Bible class and Sunday school at 11:00 a.m. Send names and addresses of interested persons to: Pastor A. L. Schmeling, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone 501/565-3600.

### LAWRENCEVILLE, GEORGIA

Exploratory services are being conducted in Lawrenceville, Georgia, which is in the Greater Atlanta area. Sunday services are conducted at 10:30 a.m. at the Kinder Care Center, Langley Drive off Hwy. 29, Lawrenceville. Sunday school and Bible class begin at 9:15 a.m. For further information please contact Pastor Larry Zahn at 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone 404/962-1894.

### PLYMOUTH/MAPLE GROVE, MINNESOTA

Exploratory services are being held in the Plymouth/Maple Grove, Minnesota, area. Referral names and information may be sent to Pastor Arnold Lemke, 7595 Minnewashta Pkwy., Excelsior, Minn. 55331. For service information contact Pastor Lemke (474-4966), or Richard Maxson (425-6640).

### SALINA, KANSAS

Sunday morning services are being held in the Schilling Manor Chapel, Scanlan Avenue, Kansas Technical Institute, at 10:45 a.m. Sunday school is held at 10:00 a.m. Submit names to and for more information please contact Pastor Edwin Fredrich, 1094 Shalimar Drive, Salina, Kansas 67401, phone 913/827-2401.

## NAMES WANTED

### FRANKFORT/MATTESON, ILLINOIS

Please forward the names of WELS people living in the Frankfort, Matteson, Richton Park, Lincoln Estates area of Illinois to Pastor Richard Schleicher, 6106 Georgia Street, Merrillville, Indiana 46410.

### UNIVERSITY OF COLORADO, BOULDER

Please send names and information concerning all WELS and ELS students attending the University of Colorado, Boulder, to Pastor Mark J. Cares, 730 37th St., Boulder, Colorado 80303; phone: 303/444-4174.

### ELECTIONS

Pastor James Piltzweit of Grand Island, Nebraska, has been elected to serve as Circuit Pastor of the Platte Circuit of the Southern conference, and Pastor Joel Frank of Plymouth, Nebraska, has been elected to serve as Circuit Pastor of the Eastern Circuit of the Southern Conference.

Gerald E. Free, President  
Nebraska District