

More Than A Motto:
"Loyal To Christ"



CONVENTION

May 4-5, 1979
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April 29, 1979

Lutheran



Briefs by the Editor

Forty days our Lord Jesus spent visibly on earth after His resurrection. Only then did He return to the right hand of the Father. It was not personally necessary for our Lord to remain here on earth for these 40 days, but it certainly was of great importance and blessing to the church.

To be bearers of Good News to sinful men, the Apostles had to be people who themselves were completely convinced. This conviction Jesus supplied by appearing to them not only once, but repeatedly. Not only in the upper room, but also in those places which were familiar haunts. At the sea shore and on the mount. In Galilee, which was home to many of them, and in Jerusalem and Bethany where our Lord had died and risen again and where He had raised Lazarus. All of these were places of thrilling memories for them, and there He appeared to them.

He did more than appear. He had them touch Him, had them examine the marks of the nails in His hands and feet and the opening in His side. He was real. He was the same One who had hung on the cross and had lain in the tomb. But He was alive, for He ate with them.

He did even more. He led them into the Scripture. And that, too, had a purpose. Thus He convinced them that He was indeed the Messiah, promised already to Adam and Eve, and not a deceiver. Through the Scripture Christ opened their eyes to see the salvation He had won for men through His suffering and death.

Thus the 40 days He remained on earth after His resurrection strengthened His witnesses and sent them out with a message the truth of which they could not doubt. What we hear today, then, is the word of eyewitnesses.

nesses. Those 40 days mean a lot for our faith, too.

The church and the individual Christian always needs that kind of assurance. In *Mining the Treasure of God's Word*, we witness how Nehemiah solved the problems of the church in his day by leading men back to the Scripture. In *How to Manage Your Christian Life*, the author similarly leads us into Scripture. We note that the Sixth International Youth Rally will zero in on the Word. And Pastor Mark Krueger was commissioned with a purpose: to share the risen Lord and His Word with those whose home is Zambia. Or take the six men at NWC and NPS who have given 165 years to the Lord's ministry. For all of them the 40 days our Lord spent on earth from His resurrection to His ascension are a source of strength and blessing, example and precept. And likewise for you and me!

UPDATE

In the April 15, 1979, issue of *The Northwestern Lutheran*, page 121, it was reported that in the case of St. Lucas Lutheran School and 114 other parochial elementary schools operated by congregations of the Wisconsin Evangelical Lutheran Synod in the state of Wisconsin an appeal tribunal had ruled the "schools not subject to unemployment tax."

The latest development is that this decision has been set aside by the State of Wisconsin Labor and Industry Review Commission pending further consideration by the Commission. No reasons were given for this action.

The order, dated March 15, 1979, reads: "Pursuant to authority granted in section 108.09(6)(d) of the statutes, the Labor and Industry Review Commission, on its own motion orders that the appeal tribunal decision of March 2, 1979, in this matter be set aside pending further consideration by the Commission."

*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*

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Rev. Harold E. Wicke, Editor
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THE COVER — The purpose of Lutheran Girl Pioneers is to provide supervised and constructive recreation preparing Lutheran Girl Pioneers in the ways of good citizenship, with their motto "Loyal to Christ" ever before them. The emblem of the Lutheran Girl Pioneers symbolizes pioneer life. It reflects the purpose of Lutheran Girl Pioneers to train girls in the basic principles of life. The circle around the spinning wheel indicates the unity of those who are true to the motto "Loyal to Christ." Born in La Crosse, Wisconsin, in 1954, the Lutheran Girl Pioneers will celebrate their 25th anniversary in La Crosse on May 4-5, 1979.

Editorials

Filling the Void The knowledge, ingenuity, and wisdom of man has led to some staggering accomplishments. The most recent was the approach of the Voyager I spacecraft to the planet Jupiter at speeds up to 65,000 miles per hour. This breathtaking event was preceded by the sending of human beings to the moon, the transplanting of human organs to sustain life, vast strides in complex computer science and technology, and other astounding evidences of human capability.

In view of these amazing feats of science it is not hard to see how Anthony Standen in his book entitled "Science Is a Sacred Cow" could write: "When a white-robed scientist, momentarily looking away from his microscope or cyclotron, makes some pronouncement for the general public, he may not be understood, but at least he is certain to be believed." Considering man's accomplishments, particularly in the sciences, many have been led to believe that man can do anything.

Not quite. Two thousand years ago St. Paul wrote to the Corinthians: "The world by wisdom knew not God." This is still true. The world by its own wisdom cannot find God, and those who rely solely on the wisdom of man are forced into agnosticism, which means that from their viewpoint God is unknown, or even unknowable.

God can be known, but that knowledge is not the product of man's wisdom. Says Paul: "God has revealed it to us by His Spirit." That is how we know Him — by revelation.

Lest we be so impressed with man's accomplishments that we are tempted to abandon our faith in favor of man's wisdom, it is well to remember that a void in human wisdom still exists and that only faith can fill it.

Immanuel Frey

Recruit Parents Too! The sociology department of Illinois College prepared a questionnaire asking seminary students to describe various factors that influenced their decision to study for the ministry. The students were asked to identify the extent of influence a person or an activity had on their decision to become pastors. Sixty-nine first-year students at Wisconsin Lutheran Seminary completed the questionnaire.

The students were to indicate the extent of influence by checking one of the following categories in each case: 1. very much, 2. somewhat, 3. not at all. Assigning a value of 2 and 1 and 0, respectively, to each category, the highest scores were as follows: Mother: 88 — Minister: 86 — Father: 85 — College professor: 58 — Sunday-school or parochial-school teacher: 51 — Best friend: 45 — Wife, girl friend, fiance, husband, or boy friend: 35. Brothers and sis-

ters, grandparents, and other relatives were also credited with a measure of influence.

The influence of a minister may appear to be great, but it must be viewed in the light of the fact that 23 of the 69 seminarians were sons of clergymen. It would appear, then, that fathers and mothers are still the chief influences in the decision to study for the ministry.

Important as it is for pastors and teachers to speak to grade-school children to encourage them to choose the pastoral or the teaching ministry as their life's work, it is more important to encourage fathers and mothers to incline and guide their children into these callings. To gain young Samuels for service in the Church, recruitment efforts by Synodical schools and by pastors and teachers must also seek to influence the Elkanahs and Hannahs to "lend" their children to the Lord.

Carleton Toppe

Carter's Confusing Christianity For the most part President Jimmy

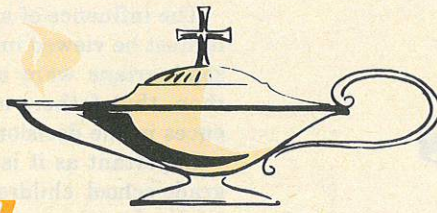
Carter has shown commendable restraint and discretion in the delicate area of religion. He wisely refused to go along with Richard Nixon's game of ministerial musical chairs which featured popular and prominent Catholic bishops, Jewish rabbis, and Protestant preachers taking turns coming to the White House to show off their pulpit skills in the equivalent of command performances for the clergy. When Carter became president he wisely refrained from turning the White House into an all-purpose, non-sectarian, unionistic, and elitist chapel entered by invitation only and returned to the wiser practice of most of his predecessors. He joined a congregation and he goes to church on Sunday when in Washington, instead of perpetuating the obnoxious practice of Nixon who summoned the churches, choirs, and clergy to come to him.

Even those of us who can't agree with Carter's strange mixture of religious beliefs ("born again" Southern Baptist blended with neo-orthodox liberalism) must give him high marks for the way he has managed to keep his Baptist Sunday-school-teacher's sectarian beliefs from exerting undue influence on his presidential policies and practices — at least until now.

In connection with the much-publicized Mideast peace treaty, however, news sources report that "for the first time ever, a president of the United States will take part in an ecumenical prayer service with an Israeli prime minister and an Egyptian president." This announcement compels us to ask, "What kind of Christianity does Carter really believe in?" Although many Americans approve of such unionistic worship and applaud as broadminded the spectacle of a "Christian" president praying with Jewish and Moslem heads of state, I'm sure the Prophet Elijah would not have been a party to that ecumenical prayer service. When God's people tried to divide their loyalty, giving part to the true God and part to the heathen idol Baal, Elijah condemned their waffling, unionistic belief by saying: "How long will you waver between two opinions? If the Lord is God, follow Him; but if Baal is God, follow him" (I Kings 18:21-NIV).

(Continued on page 142)

Studies in God's Word



Jesus Christ, the King

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him and cried, "Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!" And Jesus, when He had found a young ass, sat thereon; as it is written, "Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt." These things understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him (John 12:12-16).

In this series of portraits of Christ we have been drawing material from John's Gospel, taking it chapter by chapter. By that sequence we come today to John's 12th chapter in which he brings us the well-known incident of Palm Sunday and Christ's triumphal entry into Jerusalem as King. Our first reaction may be to think that the timing is a bit unfortunate. We might think that this incident, ushering in Christ's Passion, would really have fit better into the Lenten season than into these post-Easter days. But John calls our attention to a significant fact. He points out that the kingship of Christ cannot be seen or appreciated fully unless we view it through eyes that have seen the risen and glorified Savior of Easter morning.

In speaking of his own lack of understanding and the limited insight also of his fellow disciples, John admits:

"These things understood not His disciples at the first, but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him."

Lowly Beginning

Jesus had been King all along, but His meekness and lowliness had hidden this from their eyes. Now, after Easter, the disciples understood what He had said at the very beginning when He opened His public ministry with the call: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). He who promises a kingdom must be a king, and one would expect him to set up an administrative system to make laws, to collect taxes, and to raise an army. But Christ took no such steps. Instead He said, "Repent! Be concerned about the kingdom of heaven."

Now, too, the disciples understood that momentous event that had taken place at about the midpoint in Christ's ministry. After Jesus' feeding of the 5,000 the enthusiastic crowd wanted "to take Him by force to make Him a king" (John 6:15), but Jesus immediately sent the disciples away by boat and Himself withdrew to a mountain. He would have no part of the wrong kind of kingship the people wanted to force upon Him.

A Royal Entry

On Palm Sunday Jesus Himself demonstrated just what kind of a king He is. On all other visits to Jerusalem Jesus had always walked. On this occasion, however, He sent His disciples ahead to fetch some transportation. A

king should ride! But note what He rides. He does not ride in on a lordly war-horse but on a lowly beast of burden, a donkey. In His meekness and lowliness Christ was so far from any earthly king that even His disciples missed the significance of what He was doing. They failed to realize that here before them was the Messiah, formally ushering in the Messianic kingdom foretold throughout the whole Old Testament. They did not see that here was the One to whom the Prophet Zechariah had pointed when he urged: "Rejoice greatly, O daughter of Zion! Shout, daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey" (Zech. 9:9-NIV).

With a touch of self-reproach John admits, "We didn't realize how right we were when we joined the Palm Sunday crowds in exclaiming, 'Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!'" But now, after Easter, John knows. He has seen His Savior glorified.

An Eternal Kingdom

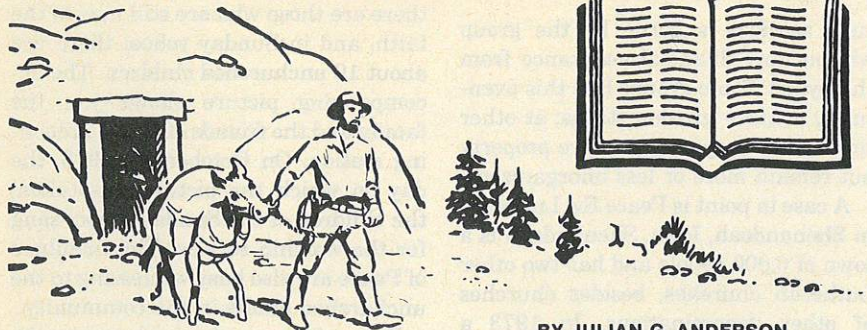
We, too, in the blessed season of Easter, have again been privileged to see our Savior glorified. We have seen Him, risen from the dead, victorious over sin, death, and the devil. He has shown Himself to us alive in a glorified body no longer subject to time or space.

After seeing His glory, far from being offended, we rather marvel the more at His meekness and His lowliness. We see that though He was rich yet for our sakes He became poor. He humbled Himself and became obedient unto death, even to death on a cross — and all of this, that we might be His own and live under Him in His kingdom.

Think of it! This King has laid down His life for us, His subjects. When He now lives triumphant and sits at His Father's right hand, will He not rule all things for our good? And when He comes again, will it not be to bestow on us the inheritance He has promised? We know that He can and will do so, because we have seen Him glorified. With John we too have come to see Him as a king, *our* King. Zechariah is speaking to us also when he says, "Fear not . . . behold, thy King cometh!"

Armin J. Panning

Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

Nehemiah 7 — 13

In the last lesson we read about Nehemiah the builder in chapters 1-6. You may want to reread that lesson before beginning today, when we shall read about Nehemiah the governor in chapters 7-13. Turn first to

Chapter 7:1-73a

Verses 1-4 give a fine picture of Jerusalem following the completion of the wall, beginning with the installation of the gates (v. 1a, see chap. 3); the appointment of the Temple workers (v. 1b), and of Hanani (1:2) and Hananiah, the head of the Temple police, as co-mayors of the city (v. 2); Nehemiah's security measures regarding the gates and a permanent watch system (v. 3); and an eyewitness description of the city itself, large in area but with few people, all or most of whom were still living in tents (v. 4). Remember that the returnees were only a remnant of the former population (Ezra 2:64,65).

The smallness of the population seems to have surprised Nehemiah, who perhaps thought that in 90 years' time (three generations) the population should have been larger. At any rate, God suggested to him that he take a new census (v. 5a), and he began by looking over the first census list made by Zerubbabel (vv. 5b-73, which is a copy of Ezra 2:2-67). The next step was to gather the people together to discuss the problem. For that, turn to

Chapters 7:73b-10:39

Chapter 7:73b completes the above picture and gives the date, which was

10 months after Kislev, the ninth month (1:1), making this 445 B.C. (note in margin). The gathering (8:1a) included men, women, and children (v. 2). Notice their request to Ezra (vv. 1b and 2a, underline), and what Ezra did (v. 3a, underline to "midday" and hi-lite the last five words), and the description of the people in verses 3b and 9c (underline). Verses 4-8 give a picture of the scene, with Ezra standing at a pulpit, flanked by the chief priests and Levites, who translated the ancient Hebrew into Aramaic, the language of the people (v. 8b, underline all of v. 8).

Next read the instructions of Ezra and the Levites in chapter 8:9-12 (underline v. 9b, "this day . . . God"). See verse 2 to find out what day it was, and compare Leviticus 23:24,25. Then read chapter 8:13-18, hi-liting "second day" in verse 13 and underlining verses 14 and 17 (compare Lev. 23:33-36 and 39-41).

Now hi-lite the date in chapter 9:1 and read verses 1-3, underlining verse 2. Then read the long prayer, verses 5-38, spoken by the Levites, marking the fact that it covers the whole period of God's dealings with His people from the call of Abraham (v. 7) to the return of the captives, 1,700 years later. This prayer has a double theme: 1) a confession of sin (verses 16,17,26,29), and 2) the acknowledgment of God's gracious mercy (last sentence in v. 17 and the closing phrase of v. 31, underline and hi-lite both). Verses 36 and 37 depict the present situation (underline the

opening phrase of v. 36), and verse 38 states their purpose and desire: to renew the covenant God made with His people in Exodus 19:5,6. Underline verse 38.

Chapter 10:1-27 lists the nobles and leaders who signed the covenant, which follows in verses 29-39. Underline verse 29, which summarizes the covenant, and verse 30, which bound them to the terms of the original covenant in Exodus 34:12-16. This covenant also bound them to pay an annual Temple tax (vv. 32 and 33, underline v. 32), and to bring various offerings and tithes (vv. 34-39).

Next, Chapters 11-13

Chapter 11:1 and 2 records the first step to solve the population problem of Jerusalem (ch. 7:4), and verses 3-36 record a recap of the new census. Chapter 12:1-26 brings the old census of the priests and Levites (vv. 1-7) up to date.

Chapter 12:27-47 gives an account of the dedication of the new wall, led by the Levites and singers (vv. 27-29). The ceremony is described briefly in verses 30-43 by Nehemiah himself (v. 31a).

That same day (13:1) there was another reading of the Law, this time from Deuteronomy; and when they read chapter 23:3-5, they immediately took corrective action (vv. 2b and 3). Verses 4-9 record a peculiar incident involving the old enemy Tobiah (2:10) and one of the priests (vv. 4 and 5a) during Nehemiah's absence (v. 6). Hi-lite the date of his return to Shushan and back to Jerusalem (v. 6. This would have been 434/33 B.C. Note the date in the margin). This ends the definite chronology of the Old Testament. Nehemiah's action is recorded in verses 7-9.

Another problem regarding the payment of Temple offerings and tithes (v. 10) was solved by prompt action by Nehemiah (vv. 11-14); and still another problem regarding the keeping of the Sabbath by the Jews (v. 15a) and business transactions by foreign merchants on the Sabbath (v. 16) was also solved (vv. 15b and 17-22). Finally there was another outbreak of intermarriages with heathen women (vv. 23 and 24), which was also solved by the energetic action of Nehemiah (vv. 25-31). And thus closes the last of the historical books of the Old Testament, around 430-425 B.C. Next lesson, Malachi.

What Is A Preaching Station?

In recent years the members of our Wisconsin Ev. Lutheran Synod have become more consciously aware of the commission the Lord has laid on them to share the Gospel of Jesus with men everywhere, whether it's on the home mission fields or on the world mission fields. Scarcely an issue of *The Northwestern Lutheran* appears in print without bringing some news concerning missions.

Our people, however, may not always be aware of the meaning of some of the terms that are used. A term like "exploratory services" is easy to understand; but what's the difference between that and a "preaching station"?

When a mission is being planned in a town or city, the first step is always exploratory work. Canvasses are conducted and services held to investigate the potential of the area. In the course of a number of months, a certain area may prove to be a "good" area to begin a new mission congregation, and another area may prove to be otherwise. In the latter case, the decision may be made by those in charge either to cease working in the area entirely or to continue work there as a preaching station and not as a regular mission. What's a preaching station? We'll get to that in a moment.

There are towns where people have left churches of another Lutheran body for confessional reasons and have appealed to the WELS for help. The number of persons involved may not be large enough to warrant establishing a regular mission congregation with its own pastor and, in fact, may never reach that potential. Still, those people want to be served by us with the Word and the Sacraments. How does our Synod help them?

One of the ways is that weekly taped services are provided by the General Board for Home Missions for "house" services for individual, lonely Lutherans or for small groups. At other times, a neighboring missionary is asked by the district mission board to serve them as a preaching station. This means that though the group is provided regularly with services. The cost of

such services is borne by the group without any financial assistance from the Synod. Some groups like this eventually achieve mission status; at other times, they may even acquire property but remain more or less unorganized.

A case in point is Peace Ev. Lutheran in Shenandoah, Iowa. Shenandoah is a town of 6,000 people and has two other Lutheran churches, besides churches of other denominations. In 1973 a group of people requested services from the Wisconsin Synod. They called themselves Peace Ev. Lutheran. At first, the group was served by WELS pastors from the Omaha area about 65 miles to the northwest. After becoming a member of the Minnesota District in 1976, Peace was served by that district's closest missionary. In February 1977 Pastor Galen W. Sommer began serving Peace. He is the resident missionary in St. Joseph, Missouri, 95 miles to the southeast.

The members of this preaching station are convinced that there is need for a WELS church in Shenandoah. That's why, just recently, they purchased an old, white-frame church building at the cost of \$16,500. Since they were a preaching station, the

group was not eligible for a loan from the Synod. But God was gracious and moved one of the members to lend them the needed money.

Peace of Shenandoah is happy to make the Gospel available. In its midst there are those who are still new to the faith, and in Sunday school there are about 10 unchurched children. The accompanying picture shows you the family and the friends of Peace preaching station. On October 22, 1978, the day on which the picture was taken, the children of the Sunday school sang for the worship service. The members of Peace are also busy witnessing to the unchurched adults in the community.

When slowness of growth causes the members of a preaching station to become depressed and discouraged, they must always remind themselves that there is joy among the angels of heaven over even one soul won for the Lord Jesus. With that in mind, Peace continues to carry on its work of proclaiming the saving Gospel of Jesus Christ in Shenandoah.

That's what a preaching station is all about. It's a station where God's Word continues to be preached even though, humanly speaking, the group may never develop into an established mission congregation. Preaching the Word under such circumstances is also the Lord's work!

Galen W. Sommer
Home Missionary



Members and friends of Peace at Shenandoah, Iowa

How to Manage Your Christian Life

Part One: Determining Priorities

The Christians in the earliest churches were not called Christians. They were called followers of the Way. It was an appropriate name, for Christianity is a total way of life. It is not a part-time calling, but rather a tremendous challenge that requires of us all that we have to give it.

It is well for us, therefore, that we give thoughtful attention to our Christian lives. Do we shape and mold them to conform to God's designs for us? Do we direct and manage them to fit in with God's will and God's purposes?

With this article we are embarking on a series of articles under the general theme: *How to Manage Your Christian Life*. Our God is a God of order; therefore His people should be an orderly people. An important step in putting order into our lives is the determining of priorities.

The need for establishing priorities is clearly seen in the UN-managed life. Even the unmanaged life, the one with little order in it, has priorities. They are poor priorities. These wrong priorities are usually forced on the person by his or her job, physical needs and circumstances, pressure from other people, or the desire for pleasure.

Wrong priorities in the Christian's life have disastrous results. The Christian soon begins to feel dissatisfied with life, suffers from a low self-image, is crushed by an increasing burden of guilt because of wasted talents and lost opportunities, and feels more and more frustrated with the religion which seems to be doing so little for him.

Right priorities lead to a well-managed life. How do we determine right priorities? They are governed by our value system. For us Christians our value system is derived directly from Scripture. Once these values are learned, then there needs to follow the self-control to apply them. The writers of Scripture frequently urge Christians to self-control. The Greek word is usually rendered as "sobriety" in the KJV; it means to be calm and collected, to live a temperate life that is thought-

fully planned out.

A thoughtfully planned Christian life will take into consideration priorities such as the following list:

1. God over self (Matt. 6:33; 19:20ff)
2. Soul over body — my own (Luke 12:4,5)
3. Soul over body — my neighbor's (Matt. 28:18-20)
4. Family over other people (I Tim. 5:8)
5. Spouse over other family members (Gen. 2:24)
6. People over things (Matt. 12:12)
7. Fulfillment over idleness (II Thess. 3:6-13)
8. Usefulness over waste (Matt. 25:35-40)
9. God's praise over "usefulness" (John 12:1ff)

You can conduct a self-study to evaluate your own priorities. Here's how. Take a piece of paper and develop a list of things you are currently doing. You might use the following headings, adding any items of your own:

- 1) Personal and family
 - a) Transacting personal business
 - b) Relaxation and recreation — alone
 - c) Relaxation and recreation — with family
 - d) Time spent with friends
 - e) Watching TV for entertainment
 - f) Observing special occasions
 - g) Maintaining the home
 - h) Cooking and cleaning
 - i)
- 2) Personal growth
 - a) Worship — private
 - b) Worship — formal
 - c) Bible study — private
 - d) Bible study — formal
 - e) Current events — news
 - f) Other reading
 - g) Church publications
 - h) Continuing education
 - i)

- 3) Service to others
 - a) Spouse
 - b) Children
 - c) Parents
 - d) Church
 - General meetings
 - Committee meetings
 - Volunteer days
 - Other
 - e) Community service
 - f)
 - g)
- 4) Work
 - a) Regular job
 - b) Extra job
 - c) Overtime
 - d) Work-related activities
 - e)
 - f)

Once you have developed your own personal list, then ask yourself the following questions regarding each item:

- 1) How *urgent* is it? When must it be done?
- 2) How *important* is it? (Note that the urgent is not always important)
- 3) How *often* must it be done?
- 4) What will *happen* if it is not done at all?
- 5) Is this the *best* way?
- 6) How much do I *like* doing this? (This may indicate why you spend so much time on some things and not enough on others.)

Many Christians have found that by evaluating their priorities and making the necessary changes they were able to accomplish far more by way of service to Christ than they ever had before in their lives. Isn't that what Jesus was urging when he told Martha to put first things first!

Future articles will cover topics such as "Setting Standards," "Using Spiritual Gifts," "Budgeting Resources," and "Strength for the Task."

Thomas B. Franzmann



Rear: J. Thrams, E. Schroeder, and D. Sellnow. Front: E. Kirst, P. Eickmann, and J. Fricke.

NWC Six Anniversaries NPS

The atmosphere in the college music-
auditorium was festive. The lighted
candles, the floral pieces, the three
choirs, the six faculty members seated
on the stage proscenium, the simple
but impressive service — it was an eve-
ning to remember.

The college chapel could not have ac-
commodated the hundreds of relatives
and friends who attended the anniver-
sary service on March 18, 1979, for a
member of the faculty of Northwestern
Preparatory School and for five mem-
bers of the faculty of Northwestern Col-
lege. Four of the six men were class-
mates, members of the NWC class of
1950: Professors Paul Eickmann,
James Fricke, Donald Sellnow, and
James Thrams, all of whom had at-
tended NPS and NWC together. Prof.
Eugene Kirst also celebrated his 25th
anniversary of service in the Church.
The senior member of the group was
Prof. Erwin Schroeder, who has com-
pleted 40 years in the ministry.

It is not likely that there will soon be
another occasion when six NWC and
NPS faculty members will be celebrat-
ing their anniversaries together. But it
was not primarily a calendar coinci-
dence that made the evening mem-
orable; it was the service of prayer,
praise, and proclamation setting forth
the grace of God that gave these gifts
to the Church. Grace formed the cen-
terpiece of Pastor Henry Paustian's
sermon on I Corinthians 15:10: "By the
grace of God I am what I am, and His
grace which was bestowed upon me

was not in vain; but I labored more
abundantly than they all, yet not I, but
the grace of God which was with me."
Pastor Walter Schumann served as
liturgist. Dr. Arnold O. Lehmann
directed the college touring chorus; the
Prep Singers and the Vesper Singers
were directed by Prof. Franklin Zabell.

The reception for the six faculty
members and their families, friends,
and guests was held in the college cafe-
teria. President Wm. Zell acted as mas-
ter of ceremonies. Schoolmates of the
anniversary men served as speakers;
Pastor Karl A. Gurgel represented the
board of control. Prof. Erwin Scharf
was in charge of arrangements for the
evening.

Prof. Erwin Schroeder graduated
from Northwestern College in 1935 and
from Wisconsin Lutheran Seminary in
1938. After service at Bethany Luther-
an College; at Immanuel Church,
Woodville, Wisconsin; and at St. Paul's,
Ixonia, Wisconsin, he was called to
NWC in 1944. For the past 35 years he
has served as librarian and bookstore
manager and as professor of Latin. He
is chairman of the committee on spe-
cial admissions.

Prof. Paul Eickmann graduated from
NWC in 1950 and from the Seminary
in 1955. Before joining the NWC facul-
ty in 1966, as instructor in Hebrew, he
was a tutor at Michigan Lutheran
Seminary, and held pastorates at
Geneva, Nebraska; Crete, Illinois; and
at Siloah in Milwaukee. He has an M.A.
in Hebrew from UW-Madison. He is the

vice president of the college and a
member of the admissions, the curricu-
lum, and the faculty development com-
mittees.

Prof. James Fricke, too, was a mem-
ber of the NWC class of 1950. He
taught at Bethany Lutheran College
before he was graduated from WLS in
1954. Before coming to Northwestern
College to teach English and to assist in
the German department, he was pastor
of Trinity Church in Aberdeen, South
Dakota; St. Mark's in Watertown, Wis-
consin; and St. Matthew's in Benton
Harbor, Michigan. He also taught at
Michigan Lutheran Seminary from
1964-1970. He has an M.A. in English
from Michigan State University. He
serves on the recruitment and the pub-
lications committees of the college and
is in charge of publicity for the school.

Prof. Eugene Kirst attended NPS
and NWC and was graduated from
UW-Madison in 1949. After receiving
his Master's Degree in science from
UCLA, he taught at high schools in
Weaverville, California; White Lake,
Wisconsin; and Madison, Wisconsin.
He began teaching mathematics and
science at NWC in 1954. A logic course
has recently been added to his class-
room schedule. He serves as faculty
supervisor of campus grounds and is in
charge of school photography.

Prof. Donald Sellnow graduated from
NWC in 1950 and from WLS in 1954.
After holding pastorates at Rapid City,
South Dakota, and at Menominee,
Michigan, he joined the NWC faculty in
1966. He teaches psychology, Ameri-
can history, and religion. He is chair-
man of the NWC athletic committee
and is a member of the admissions
committee.

Prof. James Thrams is the fourth
member of the NWC class of 1950.
Upon graduating from the Seminary in
1953, he was assigned to Grace Congre-
gation in Muskegon Heights, Michigan.
Before coming to Northwestern in
1966, he also served St. Matthew's Con-
gregation in Janesville, Wisconsin. He
teaches history and religion in North-
western Preparatory School and is the
chairman of the chapel committee, and
the recruitment officer for NPS.

Pastor Mark C. Krueger Commissioned for Zambia

Holy Word Ev. Lutheran Church, Austin, Texas, celebrating the fifth anniversary of the dedication of its church, was the scene of the commissioning service for Pastor Mark Krueger, Temple, Texas, as missionary to Zambia, Africa, on Sunday, February 25, 1979. The pastor of the church, Rev. James Radloff, was the liturgist and the sermon was preached by Pastor Walter Diehl, Weslaco, Texas, chairman of the Texas Mission District Mission Board.

Speaking in Isaiah 60:1-6, he used as his theme, "Arise, Shine Over Africa Also!" He invited the audience to "see the need, the source, and the brilliance of that shining." He stated: "The need was darkness at Isaiah's time and is darkness in our day in Africa and everywhere. Sin rules men's hearts by nature. It keeps them in darkness. But we can arise and shine because Christ, our Light, has come. He was wounded for our transgressions. He takes away the darkness and gives us light. He makes it possible for us to be lights. We can arise and shine here and in Africa."

He continued: "To shine there, our missionary will lead people into the

Scripture. God is good and lets us see the brilliance of that light." He reminded the 200 hearers: "Those who already have the light in Africa have gone from Lusaka to Malawi to the Copperbelt. We pray God to bless the light shining through this new missionary, who will also be a Bible Institute professor, so that as we lift up our eyes we will see more coming to the Light." He concluded: "Arise, shine in Christ!"

Special music was provided during the service by the choir which sang "God Himself Is With Us" and "A Faithful Shepherd Is My Lord"; by a soloist who sang "Come Unto Him All Ye That Labor"; and by the children of Holy Word Lutheran School who sang "Blest Be the Tie That Binds."

The rite of commissioning was read by Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. Assisting with the laying on of hands, in addition to Pastors Radloff and Diehl, were Pastors Donald Stuppy, Robert Sawall, Vilas Glaeske, Roger Plath, Charles Learman, Myrl Wagenknecht, Thomas Haar, and Carl Leyrer. Women from Trinity, Temple, Our Savior, San Antonio, and Holy Word, Austin, provided and served the



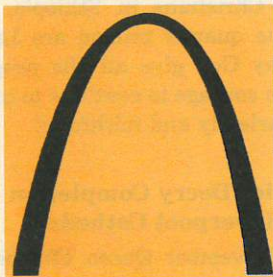
Missionary and Mrs. Krueger
Peter and Nicole

food following the 6:00 P.M. service.

Missionary and Mrs. Krueger and their two children, Peter and Nicole, will live at Mwembezhi, Zambia, during their orientation period. After that they will move to Chelston where Pastor Krueger will supervise congregations and teach at the Bible Institute and Seminary.

A. L. Mennicke

Sixth International Youth Rally



St. Louis, Missouri
July 16-19, 1979

LET YOUR LIGHT SHINE! is the theme of the 6th Annual 1979 International Youth Rally to be held in St. Louis, Missouri, July 16-19, 1979. The facilities of Washington University will be used for the rally.

The Rev. Roger R. Zehms reports that plans are being finalized and that a data sheet regarding the rally has been sent to all WELS congregations. He said, "The youth will benefit spiritually from the program, and in addition will practice ways to apply this theme to their everyday life."

Sponsors of the rally are Divine Savior Lutheran Church, Belleville, Illinois; Redeemer Lutheran Church, Florissant, Missouri; and Martin Luther Ev. Lutheran Church, St. Louis County, Missouri. Steering committee members are the local pastors: R. Kogler, P. Berg, and R. Zehms.

The theme, LET YOUR LIGHT

SHINE!, Matthew 5:16, will be carried out in three ways:

God's Light shines in us through the Means of Grace.

Our light of faith shines in our relationships with parents, friends, boy/girl friends, and others.

Our light of faith will shine in our chosen career.

Included in the activities will be a visit to the St. Louis riverfront, a trip up in the 630-foot "Gateway Arch," an evening at Six Flags over Mid-America Amusement Park, and a St. Louis Cardinal's baseball game.

The cost of registration for the rally is \$50 which includes meals, lodging, and activities. For registration information, write:

1979 International Youth Rally
Martin Luther Ev. Lutheran Church
10151 Sappington Road
St. Louis, MO 63128
314/843-4513 or 843-4177

Looking at the Religious World

Pro-Life Advocacy Proper and Improper

Anyone who takes the Bible seriously must be pro-life and anti-abortion. Anyone who takes the Constitution of the United States seriously is compelled to take the same position. Yet the Supreme Court has legalized abortion. The Court's *Roe vs. Wade* decision touched off a national controversy which has continued unabated, even intensified, in the ensuing years.

In many instances Christians are in the front lines of the pro-life struggle. Unfortunately many well-meaning Christians who oppose abortion employ a strategy which may be hurting rather than helping the cause. They base their arguments on passages in the Bible which support their Christian convictions, apparently forgetting that the First Amendment guarantees that the Government may not enact laws which favor any particular religion. Such a tactic also plays into the hands of pro-abortionists who dismiss the testimony of Christians as being religious and sectarian, and therefore invalid in determining the propriety or impropriety of civil law.

In the January 11 issue of the *Lutheran Sentinel*, periodical of the Evangelical Lutheran Synod, Prof. Allen Quist addresses this problem in an article, "How Should A Christian Argue Pro-life?" Quist's answer is one with which every Christian concerned about the atrocity of legalized abortion ought to be familiar. He points out that since the debate is a political one, pro-life arguments cannot be based upon Christian teaching, nor on the teachings of any other religion. The case must be argued only on the basis of natural law.

Natural law is a term which refers to the ethical principles recognized by all people, not just by Christians. Because God's law is inscribed in man's heart, people know instinctively that certain things are right while other things are wrong. Our Declaration of Independence makes reference to natural law when it speaks about "the Laws of Nature and of Nature's God." What is

explicit in the Declaration is implicit in the Constitution.

The law of the land therefore rests upon and reflects natural law — except for the infamous *Roe vs. Wade* decision of the Supreme Court. Quist asserts the same fact. "The Court ignored Natural Law in spite of the fact that the abortion issue has as great a bearing on Natural Law as any issue our nation has ever faced."

Quist goes on to quote Archibald Cox, the Watergate prosecutor, who says of the Court's decision: "Oddly, but possibly because counsel did not stress the point, the opinion fails even to consider what I suppose to be the most compelling interest in maintaining that respect for the paramount sanctity of human life which has always been at the center of western civilization. . . ."

Quist concludes: "So the court has chosen to close its eyes to the most fundamental principle of democracy, the very standard which is the cornerstone of our nation. . . . Let us be very clear on this, however, that totalitarian states may be comfortable with such an end-justifies-the-means ethic, but a democracy can only be destroyed by such a system."

The answer Quist provides to the question, "How should a Christian argue pro-life?" is simply and clearly presented. It is one every pro-life advocate ought to be familiar with. It just might be worth your while to obtain a copy of it from the editor of the *Sentinel*. The last page of the current WELS Yearbook contains the necessary address.

Fundamentalists Arouse Bishop's Ire

California's Episcopal Bishop, C. Kilmer Myers, used the platform of his diocesan convention to deplore the fact that fundamentalist Christians have become "a formidable bloc in American political life." In doing so, Myers insisted, they have become guilty of a gross abuse of the Bible. He singled out Anita Bryant and California State Senator John Briggs as representative fundamentalist "Bible thumpers."

Myers attributes the fundamentalists' mind-set to their insistence on the inerrancy of Scripture. "They delight," he said, "in proof texts, quoting them whenever it suits their purpose." Myers then proceeded to destroy any credibility he may have been trying to establish for his own denomination when he concluded candidly: "They are in my opinion adherents of a false Christianity. Anglicans have no infallible Book or person." (Episcopalians identify with the Anglican communion.)

We do not intend to defend the misuse of the Bible typical of fundamentalists. But it does seem to us that their misuse of it is less offensive than the Bishop's denial of its authority. If quoting proof texts is characteristic of a false Christianity, what is denying the Bible's infallibility characteristic of?

Ethiopian Christians Face Death

Eyewitness reports claim that Christians in three Ethiopian provinces are undergoing arrest, torture, terror, and death because of their faith. The governor of Gama Gofa has called for the annihilation of Christians as a necessary step to promote Ethiopia's cultural revolution. Accounts by eyewitnesses have been reported in the Swedish newspaper *Expressen*.

In the province of Kofa, churches are being turned into offices and public halls. Christians are forbidden to meet for worship in private homes. Violators end up in prison. In the province of Bale, officials have advised Christians they must renounce their faith or die.

Marxist promises made in 1976 pledging toleration for Christians apparently are worthless. Of the 13 million Christians in Ethiopia, more than one quarter million are Lutherans. May God give all His people in Ethiopia courage to continue to confess Him fearlessly and faithfully!

Critics Decry Completion of Liverpool Cathedral

Last November Queen Elizabeth II presided over the dedication of Liverpool's Cathedral Church of Christ, 74 years after building commenced. The dedication was the occasion for an outpouring of criticism for spending 11 million on such a waste. Graffiti on an

outside wall proclaimed: "Christ was poor and homeless. Two thirds of humanity starve."

The Cathedral Dean, Edward Patey, responded: "There is an instinct that one aspect of worship of God is to be aware of our smallness in proportion to His majesty." The dean also noted that the cost of the cathedral was negligible compared to the cost of a nuclear submarine or a Concorde, both of which will be obsolete in a few years. He might also have noted, had he known the figures, that America's leading religious television broadcasters collect the cost of the cathedral in just two months. One Christian network lost more than the cathedral's cost through a computer error.

We think the critics are unfair. What is regrettable, however, is the fact that the Cathedral belongs to a communion which has "no infallible Book or person," according to one of its bishops. The Cathedral may well stand 500 or 1000 years as its dean says it will. But what will people hear when they go there to worship if there is no infallible Book as a basis for preaching Christ?

Is Hell For Real?

Presbyterian Survey, official magazine of the Presbyterian Church in the USA, posed that question in its January issue. Instead of answering the question forthrightly as Scripture does, *Survey* dealt with it by asking five persons to share their views. The consensus was no, it is not real. The three clergymen among the five divided. Two said no. One said yes. One of the two clergymen, Dr. Murdo MacDonald, professor of practical theology at the University of Glasgow in Scotland, said: "Society doesn't demand endless punishment. Is God any less loving than we?" Another clergyman responded: "I believe belief in hell is a cultic heresy."

Those who answered yes pointed to the Bible and the Westminster Confession in framing their answers. Those who answered no cited neither the Bible nor the Confession.

What a sad commentary on the state of the church in the Presbyterian Church in the USA! Be grateful that the official magazine you are reading right now does not make an open question of Bible doctrine, or decide matters of eternal consequence by consensus.

Joel C. Gerlach

Lutheran Girl Pioneers Convention

The National Convention of Lutheran Girl Pioneers will meet on May 4-5, 1979, in La Crosse, Wisconsin, the birthplace of the organization, to celebrate the 25th anniversary of its founding. Organized in 1954, Lutheran Girl Pioneers seeks to guide girls of our WELS congregations in the ways of good citizenship in conformity with the motto "Loyal to Christ."

Girl Pioneers, Girl Pioneer officials, and their families are encouraged to join in the festivities. It is hoped that at least one representative will be present from each of the 400 LGP caravans scattered throughout the United States. A weekend of family fun and entertainment is planned.

The Girl Pioneers who join in the celebration will be housed at one of the various WELS churches in La Crosse. Boys in attendance will enjoy camping out at the Luther High School gymnasium, Onalaska, Wisconsin.

Saturday, May 5, will open with a

thanksgiving worship service at the La Crosse Civic Auditorium. The service will be followed by a presentation of the caravan girls, presentations by LGP officials and friends, and other festive items.

The rest of Saturday will be spent viewing educational booths prepared by various districts and caravans from around the country. The girls will enjoy boat trips on the Mississippi River, bus trips in the La Crosse area, various games, and the like. Boys will enjoy a hike to Hixton Forest, among other things. Parents are also invited to take part in the tours and to attend the 25th anniversary banquet at the Holiday Inn on Saturday evening.

All who attend will have an opportunity to praise and thank God for 25 years of abundant blessings bestowed on the Lutheran Girl Pioneers. Come one! Come all! Join in saying "Now thank we all our God!"

The Reverend Patrick C. Bell

High Schools '79

Choral Festival

Often one hears only of troublesome teenagers and their problems. On Sunday, May 6, at 3:00 P.M., a different kind of teenager will be presented to the public in Uihlein Hall, located in Milwaukee's prestigious Performing Arts Center. These teenagers will be representatives of our Synod's youth from area high schools and preparatory schools. They will be occupied in proclaiming the message of salvation by means of a sacred concert.

The concert weekend will begin with a rehearsal at the Performing Arts Center on Saturday afternoon. After the evening meal at Wisconsin Lutheran High School, there will be a chance for the singers to relax and be entertained. Families from the Milwaukee area will then call for the students and take them into their homes for the evening. On Sunday morning the choirs will attend churches in the Milwaukee area, where they will have opportunity not only to meet and worship with fellow Lutherans but to preach the Gospel in song.

The golden moment of the weekend, however, will begin at 3:00 P.M. on Sunday. That is when the curtain will go up on a massed choir of our youth, the future of our church, all set to sing to and about the Savior.

The participating schools and their directors are: Fox Valley, Appleton, Jon Peterson; Kettle Moraine, Jackson, Jerome Kieselhorst; Manitowoc Lutheran, Manitowoc, Robert Sonntag; Martin Luther Academy, New Ulm, Kermit Moldenhauer; Michigan Lutheran, Benton Harbor, Robert Bame; Northwestern Prep, Watertown, Franklin Zabell; Shoreland, Kenosha, Kenneth Jeske; Winnebago, Fond du Lac, T. W. Zuberbier; Wisconsin Lutheran, Milwaukee, Emanuel Arndt.

The Wisco band and brass ensemble, under the direction of Terry Treuden and Jim Hermanson, will also take part in the concert. Jon Peterson will serve as accompanist for the day. Guest organist, Kermit Moldenhauer, will perform J. S. Bach's mighty "E flat Major Prelude" from the *Clavieruebung*. Music director is Franklin Zabell. In charge of business affairs for the event is Clifford Junck. Tickets are available through his office at 330 North Glenview Ave., Milwaukee, Wisconsin 53213; phone 414/466-3685 or 453-4567 Ex. 45.

Deaths

Prof. O. Schlenner of Northwestern Dies

Prof. Orville L. Schlenner, instructor and registrar at Northwestern College, died on March 21, 1979, after an extended illness. He was born on November 25, 1917, in Wood Lake, Minnesota, son of the late Mr. and Mrs. Henry A. Schlenner. He graduated from Dr. Martin Luther High School, New Ulm, Minnesota, in 1935, from Northwestern College in Watertown, Wisconsin, in 1939, and from Wisconsin Lutheran Seminary in Thiensville, Wisconsin, in 1942.

Professor Schlenner was a teacher at Wisconsin Lutheran High School in Milwaukee and also served at the parishes of Ascension Lutheran Church in Detroit, Michigan, and First Lutheran Church in La Crosse, Wisconsin. At the time of his death he was Latin professor at Northwestern College.

On June 20, 1945, he married the former Alice Kachenmeister in Toledo, Ohio. Surviving are his wife; two sons, the Rev. Paul Schlenner of Vesta, Minnesota, and the Rev. Mark Schlenner of Mosinee, Wisconsin; one granddaughter, Eva of Vesta; and one brother, Carl

Schlenner of Minneapolis, Minnesota.

Professor Schlenner was a member of Trinity Lutheran Church, where his pastor on March 24, 1979, comforted the survivors on the basis of Revelation 22:20. "Blessed are the dead which die in the Lord from henceforth."

Walter A. Schumann, Jr.

Widow of President Brenner Dies at 86

On January 24, 1979, it pleased our Lord to end the earthly journey of Mrs. Anna Brenner, the faithful wife of the sainted former president of WELS, Pastor John W. O. Brenner.

She was the daughter of Gustave and Bertha Raether, born in Milwaukee, Wisconsin, on December 11, 1892. She was joined in marriage with Pastor Brenner on August 19, 1916. They were blessed with two children, John F., pastor of St. John's, Bay City, Michigan, and Dorothy also of Bay City.

When Pastor Brenner retired in 1958 at the age of 84 years, after 62 years in the ministry, Pastor and Mrs. Brenner took up residence in Bay City where they became members of St. John's Lutheran Church. Pastor Brenner departed this life on September 30, 1962.

In August 1978, Mrs. Brenner underwent major surgery from which she

made a remarkable recovery and soon returned to her pew every Sunday. She celebrated a family Christmas with her children, four grandchildren, and four great-grandchildren. On December 31, she was stricken with a slight stroke from which she appeared to be recovering when the Lord took her to her eternal rest.

Pastor Harold Sauer of St. Luke's Lutheran Church, Saginaw, conducted the service on January 26. Committal services were conducted on January 29 at Harders Funeral Home, Milwaukee, with interment at Graceland Cemetery. This service was conducted by her grandson, Instructor John M. Brenner of Northwestern College, Watertown, Wisconsin.

Mrs. Brenner proved herself to be a faithful homemaker and wife to Pastor Brenner during his many years of active ministry. The parsonage at 8th and Vliet in Milwaukee was always a busy place, not only because of the normal pastoral duties but because Pastor Brenner held various Synodical offices for almost 50 years, 20 of these years as president of the Wisconsin Ev. Lutheran Synod.

Now that Mrs. Brenner is at rest, her family looks forward to a joyful reunion when our Lord returns in His glory on the day of resurrection!

Who Are The WELSMEN?

Most of you, I am sure, have never heard of the WELSMEN, since it is a Milwaukee-based group of recent origin. Here's a look at its history and purpose.

In March 1975, at a board meeting of the Milwaukee Federation of Wisconsin Synod Churches, it was suggested that it might be a good idea to have a Lutheran men's club in this area, a club composed of Wisconsin Synod Lutheran laymen. The idea was to organize a club that would appeal to business and professional people.

In November of the same year, a small group of men met with Pastor Alfred Walther of Divinity-Divine Charity, who was asked to serve as spiritual advisor. It was the group's unanimous decision to organize. The

organizational meeting took place at St. John's, Wauwatosa, Wisconsin, in March 1976 and was attended by 18 men. At this meeting the writing of a constitution was ordered and a format of monthly dinner meetings at local restaurants was decided on. The first dinner meeting, held in April 1976, was attended by 23 men. Membership in the organization today stands at about 50.

Programs at the dinner meetings are both secular and church-related. Professors from the Seminary have spoken, and so have professional athletes. Other topics have varied from missions to the Institutional Ministry. Wives and guests are also invited at times.

The purpose of the society is to bring together men who are active in their own congregations for Christian fellowship and charity. To promote charitable giving a related organization was established named Welsmen Charities Ltd. The membership of this corpora-

tion is composed of all active members of Welsmen Ltd. of Milwaukee. In the few years the organization has existed it has donated well over \$7,000 to projects such as the Institutional Ministry, the Lutheran Seminary and Bible Institute in Central Africa, Wisconsin Lutheran High School, Wisconsin Lutheran College, the Indonesia Equipment Fund, and the New York Bible Society.

Groups of laymen in other areas of the Synod, interested in receiving information and copies of the organization's constitution, may contact Mr. Monroe W. Mund, 4747 North Sheffield Avenue, Milwaukee, Wisconsin 53211.



Direct from the Districts



Left to right: J. Lillo, P. Zaring, K. Blauert, J. Plutzuweit

NEBRASKA

Reporter Timothy Bauer

Installation of Karl Blauert

"Feed My Lambs." These words of our Lord in John 21:15 were chosen as the text for the sermon delivered at the installation of Mr. Karl Blauert as administrator and instructor of the Nebraska Lutheran High School on February 4, 1979.

Delivering the sermon was Pastor James Plitzuweit, past chairman of the association and its board of directors. His theme was: "The Nebraska Ev. Lutheran High School: A Special Part of the Lord's Work Among Us — Begun by Love and in Love to Offer Christ-Centered Nourishment to the Lord's Lambs."

Grace Ev. Lutheran Church of Geneva, Nebraska, served as the gathering point for members and friends of the Nebraska Ev. Lutheran High School Association. Pastor James Lillo, the host pastor, served as the liturgist, and Pastor Philip Zaring, acting president of the association, installed Mr. Blauert. A reception followed the service.

Truly, as Mr. Blauert begins his work as administrator for this area high school in the Nebraska District, all join in the doxology printed on the cover of the service bulletin. Since plans presently call for opening the school this fall, calls have been extended to expand the staff to three members. Work in preparing the already acquired

facility for use and in constructing the dormitory-cafeteria complex are proceeding on schedule. Let us all "praise God from whom ALL blessings flow."

PACIFIC NORTHWEST

Reporter Errol Carlson

Evergreen Lutheran High School Hosts "Academic Olympics"

The fifth annual Lutheran grade-school "Academic Olympics" was held on Friday, February 23, 1979, at Evergreen Lutheran High School in Dupont, Washington. The schools participating were Bethany, Port Orchard (ELS); Parkland, Tacoma (ELS); Lakewood, Tacoma (ELS); Salem, Edmonds (WELS); Calvary, Bellevue (WELS); and Faith, Tacoma (WELS). All of the schools are in the Puget Sound region of Washington.

The students competed individually in a number of events, including penmanship, mathematics, oral reading, spelling, composition, memorized declamation, and public address.

This is the first year that Evergreen Lutheran High School, an area Lutheran high school of our fellowship, has been in operation. It made its facilities available for the event, and many of the high-school students provided much-appreciated help during the day. It was a delightful opportunity for all involved to become more closely acquainted with the high school, and it must have been exciting for some of the students in the area to see what may be their future high school.

It is rewarding to see how forensics fosters appreciation for the academic training the schools provide by providing tangible results for effort conscientiously applied.

Rev. Edward L. Bryant, Principal
Lakewood Christian Day School

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

\$10,000 in CEF Stamps

Ladies in one of our WELS congregations last November reached a milestone — \$10,000 worth of CEF stamps sold. Hear them tell about how they did it under God's blessings.

"What is CEF? That's a question many people have asked me. In 1972 I don't think there were very many people in our congregation, Emanuel's of New London, Wisconsin, that knew that CEF stands for Church Extension Fund. That has changed. Now they recognize the CEF as a fund that is of very great importance to our mission churches. From this fund, mission congregations borrow money at interest lower than the going rate to purchase land and to build parsonages, chapels, and schools. As these congregations repay the money, other mission congregations borrow it and use it again.

"We at New London came to know more about the CEF when one of the ladies in our Lutheran Women's Missionary Society heard about the CEF Stamp Program. When she presented it to our LWMS group, the members decided to furnish workers to sell the stamps. The principal of our Christian day school and our pastors gave their wholehearted approval. The program was indeed a

(Continued on next page)



Selling CEF Stamps

Districts (from page 141)

success. By the end of November 1978 we had sold over 40,000 stamps — \$10,000 worth.

"Over the years we have done many different things to promote the stamp program. We've talked to the classes in school, put up bulletin board and posters, sent letters home with the children, and made up color pictures to remind the younger ones.

"We have one lady who heads the program, orders stamps, and lines up help for selling them. Seven other ladies are active in giving assistance. As a result, we have four ladies who sell CEF stamps to our grade-school children each Tuesday noon, and four who

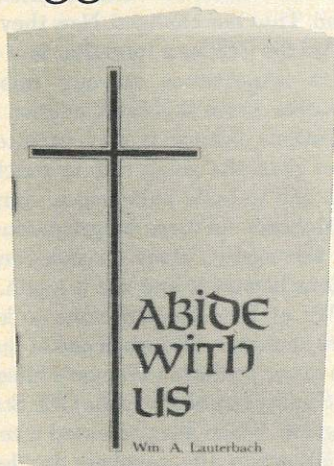
sell stamps to our Sunday-school children on Sunday morning before classes begin. It averages out that each lady is at it about once a month.

"At times we still hear the question, 'What's CEF?' But our people are learning. Our Ladies' Aid and LWMS have saving deposits with CEF, some people give stamps as gifts and others have deposited their savings with the CEF, and still others have their wills set up in such a way that CEF will inherit all or part of their money when they die.

"The learning process continues, and with God's help and blessing so will our people's gifts to CEF. Thought I would share this joy with you."

Dianne Gerndt

a gift
suggestion . . .



ABIDE WITH US

Compiled by William A. Lauterbach
This devotional pocket-size book utilizes a fresh selection of Scripture passages and hymn verses. The style and format are similar to its German counterpart, *Es Will Abend Werden*. There is an illustration with each of the 32 devotions. The type is large and legible, especially designed for the bedridden and aged. 64 pages. Paper.

06 N 0556 \$1.25

ES WILL ABEND WERDEN

Compiled by William A. Lauterbach
26 N 0511 \$1.25

Please add 10 per cent of the total dollar amount of the order — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



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

Calendar

NORTHWESTERN DAY

May 22, 1979

10:00 A.M.

Service of Thanksgiving
in Gymnasium

11:00 A.M. — 1:30 P.M.

Lunch

12:00 Noon

Continuous showing of
1979 Northwestern Filmstrip
and 1949 Movie
in Auditorium

3:00 P.M.

Alumni Society
Annual Meeting
in Gymnasium

4:00 — 6:30 P.M.

Outdoor Bratwurst and
Chicken Barbecue

7:00 P.M.

Outdoor Concert and
Bell Tower Dedication

SERVICE FOR THE DEAF

Bethlehem Lutheran Church
1206 Ontario Street
Oshkosh, Wisconsin 54901

Third Sunday of Month
10:30 A.M.
September through May

Confusing Christianity

(continued)

Anwar Sadat's Allah and Menachem Begin's vague Christless "god" are no different than the heathen idol Baal, and true Christians will not pray and worship with them to confuse them or to give them false comfort as if theirs were valid, soul-saving, Biblically orthodox religions. We Christians in love owe Jews and Moslems the truth, the Gospel, the good news that free salvation is available by grace through God-given faith in Christ, who alone is the Way and the only Name under heaven whereby sinners can be saved. Carter confuses Christians and non-Christians alike by failing clearly to confess Christ as mankind's one and only Savior.

Reuel Schulz

INSTALLATIONS

(Authorized by the District Presidents)

Teachers:

Bales, James A., as teacher at Huron Valley Lutheran High School, Ann Arbor, Michigan, on March 11, 1979, by K. Peterson (Mich.).

Smith, Randall, as teacher at Huron Valley Lutheran High School, Ann Arbor, Michigan, on March 11, 1979, by K. Peterson (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastor:

Rutschow, David N.,
527 W. 63rd Street
Downers Grove, IL 60515

Teachers:

Bales, James A.
1124 Hall Street
Ann Arbor, MI 48103

Neubauer, Daniel A.
807 W. 5th Street
Winona, MN 55987

Smith, Randall
4143 Doran
Flint, MI 48504

Pape, James
2000 McAree Road
Waukegan, IL 60085

MILWAUKEE FEDERATION OF WELS CHURCHES CHILDREN'S SUMMER CAMP AT WILLERUP

Two one-week camp sessions for WELS boys and girls ages 8 through 12 years will again be sponsored by the Milwaukee Federation. The dates are July 29 to August 4 and August 5 to August 11 (from 2:00 p.m. on Sunday to 11:00 a.m. on Saturday). The cost is \$45.00 per week per child (less if parents serve on the camp staff).

We need volunteers to staff the camp: pastors, teachers, nurses, lifeguards, handicraft instructors, and counselors are needed.

For camper and/or staff application forms please contact the Camp Managers.

Mr. & Mrs. Melvin Koss
7117 W. Thurston Avenue
Milwaukee, WI 53218
Phone (414) 461-3190

WISCONSIN LUTHERAN COLLEGE

You are invited to attend the Wisconsin Lutheran College Commencement Service on Sunday, May 13, 1979, at 2:00 p.m. The service will be held on the college campus, 8830 West Bluemound Road, Milwaukee, Wisconsin.

SYNODICAL CERTIFICATION

Dr. Martin Luther College has arranged to offer an extension course, *Genesis*, at Calvary Lutheran Church, 9807 Church Road, Dallas, Texas 75238, beginning Monday, July 23, 1979, and running four days per week until Thursday, August 9. Prof. Roland Hoenecke has consented to teach the course.

This course may be taken for audit as well as credit toward the Synodical Certification Program.

If interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota, 56073 phone: 507/354-8221, Ext. 23.

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1979. Prof. J. Gerlach will present a series of lectures on "A Review of Homiletical Theory." Prof. A. Panning will present a study entitled "A Portrait of Peter." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend, please send your registration to:

Pastors' Institute
Luther High School
1501 Wilson St. P.O. Box 129
Onalaska, Wisconsin 54650

CONFERENCE PAPERS

Four new conference papers are now available: No. 44: Heaven and Hell: S. Becker, \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt, \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner, \$0.54; No. 47: Moralizing and the Pastoral Ministry: The Proper Use of Law and Gospel in the Pastoral Ministry: S. R. Kruger, \$0.72.

The following previously listed conference papers are still available in limited quantities: No. 29: Pitfalls of the Modern Evangelistic Movements: D. Raddatz, \$0.29; No. 30: Revelation 20, An Exegesis: K. Plocher, \$0.22; No. 31: Promoting Practical Evangelism Among Our Church Members: R. Roth, \$0.15; No. 32: The Formula of Concord: A Survey of Its History: H. Koch, \$0.15; No. 33: How to Keep Our Young People Moral in the Age of the New Morality: J. Stellick, \$0.15; No. 34: Exegesis of I Timothy 2, With Emphasis on Women in the Church: T. Henning, \$0.24; No. 35: A Definitive Study of Proselytizing: C. Lawrenz, \$0.24; No. 36: What Degree of Doctrinal Agreement Is Necessary for Membership in the WELS? E. Frey, \$0.15; No. 37: Guidelines in Divorce Counseling With Special Emphasis on "What Is Malicious Desertion" E. A. Breiling, \$0.23; No. 38: Luther as a Father and Teacher: A. Koelbin, \$0.25; No. 39: Adventism: Its History and Doctrine: J. Aderman, \$0.22; No. 40: Transcendental Meditation: L. A. Schroeder, \$0.28; No. 41: How Much Shall I Give? L. Retberg, \$0.18; No. 42: Foundations of Worship: B. Backer, \$0.25; No. 43: Redeeming the Time: An Essay on the Pastor's Stewardship of Time: V. Glaeske, \$0.30.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Billing will be periodically. **Those on the permanent mailing list who have moved since the fall of 1977 are asked to submit their new address promptly.**

M. L. Women's Circle
10151 Sappington Rd.
St. Louis County, MO 63128

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

RHINELANDER PASTORAL CONFERENCE

Date: April 30, 1979; 9:00 a.m. Communion service.
Place: St. Paul Lutheran, Tipler, Wisconsin; T. Trapp, host pastor.

Preacher: C. Siegler; D. Sternberg, alternate.
Agenda: Exegesis of Mark 2: W. Hoepner; Are Charismatic Gifts of the Apostolic Age Still Present? D. Kock.

C. Siegler, Secretary

FOX RIVER VALLEY

PASTOR-TEACHER CONFERENCE

Date: April 30, 1979.
Place: Fox Valley Lutheran High School, Appleton, Wisconsin.
Service: Mt. Olive Lutheran Church at 9:00 a.m.
Preacher: J. Schewe.
Agenda: Practical Implementation for Recruitment of Full-time Workers in the Church; Methods of Promoting the Christian Day School in the Congregation; Review of "Hide Or Seek"; Report on Workshop on Helping the First-year Teacher.

R. Ash, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: May 8, 1979; 9:00 a.m. (C.D.T.).
Place: St. John's Ev. Luth. Church, Highway 176 & Garfield, Libertyville, Ill. 60048; R. Voss and O. Cullen, host pastors.
Preacher: O. Cullen, OT text; alternate, J. Gaertner, N.T. text.
Agenda: Exegesis of James 5: V. Vogel; alternate, Joel 1: D. Bode; What Is Desertion, What Is Adultery? D. Dolan; alternate, The Presentation of the Lutheran Confessions on the Doctrine of the Church: A. Wolfgramm.

R. W. Pasbrig, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: May 14, 1979; 9:00 a.m. Communion service.
Place: St. John's, Howell Ave., Oak Creek, Wisconsin; R. Drews, host pastor.
Preacher: K. Spevacek; M. Stern, alternate.
Agenda: Exegesis of Mark 8:34-9:1; L. Albrecht (Mark 9:14-29; D. Baumler, alternate); Isagogical Study on Micah: J. Phillips; Marriage Divorce, and Remarriage.
Note: Excuses are to be made to the host pastor.

P. Kruschel, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: May 14, 1979; 9:00 a.m. Communion service.
Place: Mt. Lebanon, 4809 N. 60th St., Milwaukee, Wisconsin; M. Otterstater, host pastor.
Preacher: A. Panning; E. Pope, alternate.
Agenda: Exegesis of Matthew 18:15-20; J. Witt; Church Discipline in the Local Congregation: W. Hoffmann.
Note: Please excuse to the host pastor or the conference secretary.

J. Witt, Secretary

WESTERN WISCONSIN

WISILLOWA PASTORAL CONFERENCE

Date: April 30 - May 1, 1979.
Place: Faith Lutheran, Lancaster, Wisconsin.
Preacher: M. Dietz.
Agenda: Exegesis of II Timothy 2: P. Schupmann; A Scriptural Defense Against Various Teachings of the Millennium: J. Kutil; The Pastor's Stewardship of Time: W. Schneider; 1978 W.L.S. Summer Archaeological Study in Israel: Prof. C. Lawrenz.

J. Kutil, Secretary

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 14, 1979; 9:00 a.m.
Place: St. Matthew's, Janesville, Wisconsin; D. R. Sievert, host pastor.
Preacher: L. Fritz; R. Tischer, alternate.
Agenda: Our Ministry to the Hearing Impaired: Wm. Hughes; Dealing with Charismatics in the Congregation: Prof. J. Gerlach.
Note: Please excuse to the host pastor.

P. Ziemer, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 15, 1979; 9:00 a.m.
Place: St. Matthew's, Warrens, Wisconsin.
Preacher: D. Miller; C. Nommensen, alternate.
Agenda: Exegesis of II Thessalonians 2; L. Martin; The Second Use of the Law for the Christian: A. Werre; The Wedding Service: E. Toepel; WLCFS: Q. Andrews.

R. W. Kloehn, Secretary

APPOINTMENT

Mr. Alhard Leisten has been appointed to the Special Ministries Board of the Southeastern Wisconsin District to fill the unexpired term of Mr. Ernest Diener, whom the Lord called to His heavenly home.

George W. Boldt, President
Southeastern Wisconsin

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany

Telephone: 06135-3249

MAILING ADDRESS

398-12-3568
Gen. Del.
APO NY 09185

CHAPLAIN C. A. SCHLEI

HOME ADDRESS

8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany

Telephone: 09134-5716

MAILING ADDRESS

398 16 7549
Gen. Del.
APO NY 09066

EPHPATHA

Recently, copies of *Ephphatha* were sent to each congregation of the Synod. *Ephphatha* is a book of guidelines for the spiritual training of the hearing-impaired. It contains suggestions for congregations, pastors, teachers, and parents. Anyone wishing to obtain a copy for personal use may do so by submitting a written request to:

Special Ministries Board
3512 W. North Ave.
Milwaukee, Wis. 53208

For prompt service

When you

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- renew your subscription
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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 Avenue, Milwaukee, Wisconsin 53208.**

Attach label here

Your name (please print)

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City State ZIP code

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.

Alaska	.....	Sitka/Ketchikan*
Arizona	.....	Sierra Vista
Arkansas	.....	Little Rock
California	.....	Placer County Santa Clarita Santa Maria S. San Diego*
Connecticut	.....	Trumbull
Florida	.....	Ft. Walton Beach* Leesburg Melbourne* Zephyrhills*
Georgia	.....	Augusta*
Illinois	.....	Decatur* Effingham* Wheeling*
Indiana	.....	Muncie* Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina* Topeka*
Michigan	.....	Big Rapids Imlay City Mt. Pleasant* Perry/Laingsburg*
Minnesota	.....	Fairmont Fergus Falls* Northfield* Plymouth/Maple Grove
Missouri	.....	Joplin*
Montana	.....	Helena*
Nebraska	.....	Fremont* O'Neill
New Mexico	.....	Gallup*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	N.W. Dayton* Strongsville
Pennsylvania	.....	Harrisburg
South Dakota	.....	Hot Springs
Texas	.....	Kerrville* Midland/Odessa* Wichita Falls
Washington	.....	Moses Lake*
West Virginia	.....	Beckley*
Wisconsin	.....	Cottage Grove* Galesville Genesee/Wales Holmen Plymouth Prairie du Chien Rice Lake
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa Toronto*

*Denotes exploratory services.

NAMES WANTED

SOUTH CAROLINA GREENVILLE, ANDERSON, MAULDIN, SIMPSONVILLE

The South Atlantic Mission Board is exploring the possibility of beginning a WELS mission congregation in the Greenville, South Carolina, area. Please send the names of all WELS members and other interested parties to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

GEORGIA MARIETTA, ROSWELL, SMYRNA, NORTHWEST ATLANTA

The South Atlantic Mission Board is seeking the names of WELS members and other interested parties living in northwest Atlanta and areas beyond who may be interested in beginning a third WELS mission in greater Atlanta. Please submit the names to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

EXPLORATORY

DAYTON, OHIO

WELS exploratory services in northwest Dayton (Englewood area), Ohio, are being conducted at the Government Center at 8:45 a.m. Sundays, with Sunday school following the service. For information call 513/849-9374 or 513/836-7819, or write to Pastor F. C. Kneuppel, 1025 Cliffside Drive, New Carlisle, Ohio 45344.

TIME AND PLACE

WARM, WHITE SANDY BEACHES

Our Wisconsin Synod now has a mission church in the cultural center of the South. It is Ascension Ev. Lutheran Church at Sarasota, Florida. If you are planning a spring trip to this city of beauty, culture, and French Riviera climate, plan also to worship with your fellow saints at the Hawkin's Funeral Home, 135 N. Lime Ave. Sunday school is at 9:00 a.m. Worship is at 10:00 a.m. The pastor is John P. Huebner, 2514 Bucida Dr., Sarasota, Florida 33582; phone: 813/371-2978.

COLUMBUS, OHIO

Prince of Peace Lutheran Mission of Columbus, Ohio, is now meeting at the Reynoldsburg Seventh Day Adventist Church, 8544 E. Main Street, Reynoldsburg, Ohio. The time of service is 9:30 a.m. For more information call or write Pastor Marc Schroeder, 6890 Woodview Ct. N., A, Reynoldsburg, Ohio 43068; phone: 614/868-8573.

SANTA CLARITA VALLEY AREA SAUGUS-NEWHALL-CANYON COUNTRY- VALENCIA

A new mission of the Wisconsin Lutheran Synod is serving our members in the booming and rapidly expanding Santa Clarita Valley just over the pass north of the San Fernando Valley. We meet each Sunday morning, with worship at 8:30, and Sunday school at 9:30, at the Courtney Club, 26525 Golden Valley Road (Hope Way exit on Soledad Canyon Rd), Saugus, California. Our doors stand open to welcome all, especially fellow WELS and ELS members. For more information please contact Pastor Luther Weindorf, 13339 Raven St., Sylmar, CA 91342, phone 213/367-4147, or the chairman of Calvary Lutheran Church, Mr. Gary Mitzner, 805/252-6498.

FORT WAYNE, INDIANA

Holy Scripture Ev. Lutheran Church of Fort Wayne, Indiana, will be conducting all of its services, year round, at 9:00 a.m. Sundays at the Southeast Family YMCA, 5125 Werling Drive. This means that the Sunday morning summer services will also begin at 9:00 a.m., and not at 8:15 as previously listed in the 1979 Yearbook. Pastor of the congregation is Donald L. Thompson, 219/747-3822.

FOLLOWING THE "LIBERTY TRAIL"

If you are vacationing in the East this summer and visit the Philadelphia area on a weekend, plan to worship the One who has won for you Christian freedom. Just two miles from Valley Forge National Park is one of our WELS churches, Peace Ev. Lutheran Church, King of Prussia, Pennsylvania; 215/337-1997; Pastor Daniel Schaller. Summer worship services begin at 9 a.m., preceded by Bible class.

TULIP TIME

If you are making plans to attend Holland, Michigan's 50th annual Tulip Time, May 15-19, then we invite you to come and worship with us at Christ Ev. Lutheran Church, located at 862 136th Avenue just north of the city of Holland (one mile west of US-31). Our Sunday services are at 10:00 a.m. For further information do not hesitate to call Pastor Lloyd Fager at 616/399-2219.

ST. PETERSBURG, FLORIDA?

Faith Evangelical Lutheran Church, located at 2601 49th Street North, St. Petersburg, Florida, has changed its time of services. Bible class and Sunday school begin at 8:30 a.m. The worship service begins at 9:30 a.m. John Baumgart is the pastor.

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 2 and 3, 1979, in the Plankinton House Motor Inn, 609 N. Plankinton Avenue, Milwaukee, WI 53203. The first session is to begin at 9 a.m. C.D.T. There is free parking for the hotel guests in the parking ramp, and use of the conference room is also free when our men are guests at the Motor Inn. Our chapel in the administration building had to be converted into offices and smaller conference rooms.

All reports that are to be included in the *Book of Reports and Memorials* for our 1979 convention should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Our constitution stipulates that any memorials that are addressed to the Synod's convention "shall be presented in writing to the President not later than the May meeting of the Synodical Council" if they are to appear in the *Book of Reports and Memorials*.

The preliminary meetings of various boards, committees, and commissions should be called by their respective officers.

Oscar J. Naumann, President

NOTICE

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

April 30-May 1, 1979

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