

September 16, 1979

The Northwestern Lutheran



Salem Ev. Lutheran Church 2400 N. Cramer St., Milwaukee

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

Briefs by the Editor

It was a busy week. In reporting on the convention, it is possible only to highlight a few of its major decisions. The individual details will be studied and restudied by the various commissions and committees, taking into account the directives given them by the convention.

The convention was a working convention. Its business was allocated to 20 floor committees, some of which were required to meet the day before the convention opened. Others met during the evening hours or during the time of the convention itself to complete their assignments.

In reporting to the convention, these floor committees brought 142 resolutions to the attention of the delegates. Some of these resolutions were discussed at length, many amended from the floor, some referred back to committee, the majority finally adopted, a few rejected, and one withdrawn. Yes, it was a working convention.

It was a convention deeply conscious of the financial bind in which the Synod finds itself. This was reflected in the president's address, in the discussions, in the resolutions. Consequently, many resolutions were passed on an if-and-when basis. But there was no doubt that God's people will respond when the need is placed before them and it is determined that the need is a real need in God's kingdom. The convention was not minded to hold back; it was minded to forge ahead.

It was a prayer convention. It not only asked God to move the hearts of the members, but also to move hearts in the countries where we are prepared to share the Gospel. Not all doors are wide open; in some areas we preach the message only with the greatest of difficulty. That, for example, led the Floor Committee on World Missions to add this resolution to its report on WELS' work in India: "Resolved, that we ask the Lord in his providence to grant a

change in the hearts of the government leaders of India to allow expatriate missionaries into this field." As of today, we have only one WELS representative there — Pastor T. Paul Mitra, who proclaims the Gospel at two small preaching stations and has no national evangelists or vicars to assist and support him. And that in a country which is one of the most densely populated countries in the world! Yes, our prayers are needed.

Prayers of thanks are also in order. Some 94 public ministers (pastors, graduate tutors, and male teachers) were received and welcomed as voting members. Also 16 congregations. They are: Calvary of Santa Clarita Valley, St. Paul's First of North Hollywood, and Risen Savior of Chula Vista, California; Mt. Zion of Missoula, Montana; Grace of Hot Springs, South Dakota; James Valley of Jamestown, North Dakota; Faith of Lima, Ohio; Our Savior of Altoona, Pennsylvania; Redeemer of Big Rapids, Christ of Holland and Faith of Mt. Pleasant, Michigan; King of Kings of Little Rock, Arkansas; St. Mark of Leesburg, Florida; Reformation of Genesee Depot, Grace of Prairie du Chien and Redeemer of Rice Lake, Wisconsin. We welcome all of you.

A break with tradition was the decision to conduct future synod conventions from Monday through Saturday, instead of from Wednesday to Wednesday. This was done to accommodate the lay delegates and to give congregations greater leeway in choosing delegates.

The 1981 convention will also not be held at Dr. Martin Luther College in New Ulm or Northwestern College, Watertown, but at Martin Luther Preparatory School in Prairie du Chien. A new time, a new place, but the same Gospel and the same task. God be with us!

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The Cover

Salem Ev. Lutheran Church, 2400 N. Cramer Street, Milwaukee, Wisconsin, is 90 years old. It is observing its anniversary on September 23. Pastor of the 200-member congregation is Michael L. Engel.

THE NORTHWESTERN LUTHERAN

Editorials

A Schoolbook For China Many an African or Latin American has become a Christian because he wanted to learn English. The Bible he read not only helped him to learn English; it also led him to faith in Christ. He desired an education that would enable him to get ahead in the world; he also gained a blessing that far surpasses any temporal gain. So it may also come to be in the world's most populous country, China.

During the harrowing years for the Christian church in China under Communism since World War II there were fears that the glimmering light of Christianity might be extinguished in that country. Ten years ago, during the Cultural Revolution, practically all the churches were destroyed, and Christians were forbidden to gather for worship. But now there is new hope. Under a less repressive regime it is now less dangerous to listen to Christian radio broadcasts, such as those emanating from Hong Kong. Soon the Scriptures may again be distributed in China.

If such distribution is allowed, the most popular and effective publication, as mentioned in the American Bible Society Record, may well be a diglot (two-language) portion of the Gospels with Chinese and English printed in parallel columns. With young people in China everywhere seeming to want to learn more and to take full advantage of every opportunity that comes their way to improve their English, such a publication could be the means of effecting a new Pentecost in an ancient land. Millions in that country could learn to know Christ because they want to learn English.

To provide missionaries for a billion Chinese people is beyond the present capability of Christian churches in America. If China is to be given another opportunity to be won for Christ before the Lord rings down the curtain of history, the printed page may well be the primary instrument the Spirit will employ. The power in that written Word has not been diminished by time or culture. "Take and read" can still lead the heart to Christ.

Carleton Toppe

The Voice of God In the Energy Shortage Americans do not take kindly to the current energy shortage. It hits them where it hurts. They are accustomed to driving their treasured automobiles wherever and whenever they want to go and to setting their thermostats for any desired temperature.

They find it hard to believe that there even is an energy shortage. They are surprised and angered, and in their frustration they cast around for scapegoats. "They can't do that to us" is the general feeling.

But they are doing it to us; and, like the weather, there is not much we can do about it.

No one likes the inconvenience, but there may be a good side to the whole thing after all. There is a general tend-

ency among us to congratulate ourselves on our greatness as a nation and to view our success with undue immodesty. "Our power and our might hath gotten us the victory," just about sums it up. Perhaps we could use a little humility, even humiliation, to bring things back into perspective.

We are finite creatures, limited in power. There are things we can do nothing about: the weather, for one thing; death, for another. It would help us as a nation to adjust our thinking and to recognize again the sovereignty of a Higher Being, who put us here. Until we do that, we are practicing a fatal form of self-deception, and we are set for a fall.

Maybe God is trying to tell us something. And if so, we had better listen.

Immanuel Frey

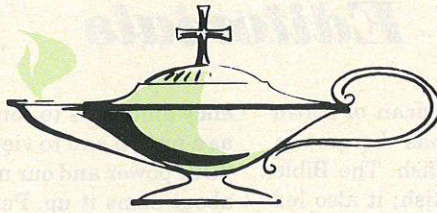
Time For A Bit of Soul-Searching! The news from Geneva at mid-summer that the Organization of Petroleum Exporting Countries had settled on another hike in world oil prices to a new ceiling of \$23.50 a barrel had some rather predictable reactions. The more hawkish talked about the possibility of using our own economic strengths in retaliation, suggesting that the U.S. should use its grain exports to force the OPEC nations into being a little more reasonable. More and more Americans seemed willing to join the "cheaper crude or no more food" refrain of the popular song.

The majority of us, not willing to go quite that far, were filled with a mixture of inner rage and frustrated helplessness. Yes, the cost of living for an average family would increase by \$500 in the next year because of this oil increase alone and, yes, we would undoubtedly experience double-digit inflation for the rest of the year, but what could *we* do about it? Helpless Americans, not knowing what could be done to restrain OPEC, began to take out their frustrations on the next most visible targets — first the American oil companies for the wind-fall profits they would reap, and then the President.

Almost lost in this frenzy to find someone else to blame for our problems is the fact that there are a few things *we* could do. We could try making a more concerted effort to cut down on our voracious appetite for energy. We could try accepting the fact that we're going to have to begin dealing with some real long-term problems. And we could take a long and serious look at what has happened to American productivity (output per worker) during the last decade. It has fallen steadily — with the first quarter of 1979 actually showing a negative growth rate! And that isn't too surprising when we see employees incurring the wrath of their coworkers when they exceed the minimum rate of production. With all the efforts to blame someone else we have seemingly overlooked the fact that our own decline in productivity has had a tremendous inflationary impact.

Maybe it's time for us to spend less time on looking for

(Continued on page 306)



Studies in God's Word

Jesus Christ, the Vine

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing (John 15:5) .

In his teaching as recorded in John's Gospel, Christ often uses striking pictures to describe himself as the Savior of the world. He is the Light of the World, the Bread of Life, the Water of Life. Or he describes himself in various personal roles: he is a Servant, a Shepherd, a King. Following this graphic method of teaching, Christ in the fifteenth chapter of John's Gospel uses the familiar picture of a grapevine to illustrate an important truth about himself and about our life as Christians. He shows clearly and unmistakably that our life as Christians depends entirely on him.

Christ Gives Life

We cannot be Christians without Christ, nor can there be any spiritual life without him. That seems self-evident to us, and yet there is a surprising number of people in the world who feel they can draw close to God simply by being good and honest toward their fellow men and respectful toward Christ. Christ points out how false that optimistic notion is. "Ye have not chosen me," he declares, "but I have chosen you" (John 15:16). We must become new creatures in Christ, joined to him and separated from the world. "If ye were of the world," Christ continues, "the world would love his own; but be-

cause ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (v. 19).

And how has Christ chosen us and drawn us to himself? He tells us, "Now are ye clean *through the Word* which I have spoken unto you" (v. 3). Jesus taught both the law and the gospel. Without pulling any punches he declared that natural, sinful man is doomed unless he turns in faith to him. "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned" (v. 6). Fiery destruction awaits the unbeliever.

But on the other hand, to all who despair of their own merit and look to Christ as their hope, to all such Christ promises, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (v. 7). All of this comes to the believer in and through the Word. As Christ had stated earlier in the synagogue at Capernaum: "The words that I speak unto you, they are spirit and they are life" (John 6:63). Spiritual life comes alone from Christ through his Word.

Christ Gives Productivity

But Christ does more than just make the Christian alive. He gives him also the power to lead a Christian life and to produce "fruit." It is here that the picture of the vine proves to be so useful. Christ says, "I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. . . . Herein is my Father glorified,

that ye bear much fruit" (vv. 5,8). It is noteworthy that Christ does not describe the "fruit" as deeds that are to be done *for the Father*. He says rather, "This is my commandment, that ye love *one another*, as I have loved you" (v. 12).

Because we have been brought to know God's boundless love in sending us a Savior, for that reason we are now able to reflect that love in our dealings with our fellow men. And there is a direct connection between the two. What we do to even the "least" of our fellow men, that Christ considers as having been done to him (Matthew 25:40,45). Such love toward God and toward our fellow men is then the "fruit" that our heavenly Father looks for in us.

Ever Greater Productivity

And he looks for that fruit in ever greater measure. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (v. 2). In a vineyard the productive branch is not allowed to grow longer and ranker year after year. That would result eventually in no grapes at all. Rather the vinedresser "purges" or prunes the branches so that they bear to the maximum.

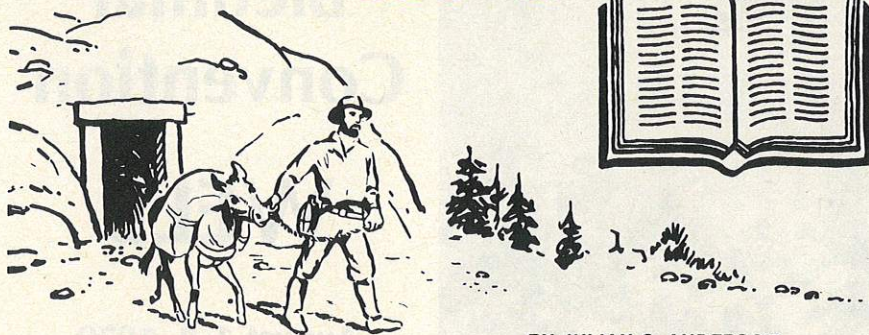
So also our heavenly Father. We can easily see his hand of blessing when he *gives* us things. It is not so easy, however, to see that same hand of blessing when he *takes* things from us. And yet, that too serves his gracious purpose. The "purging" may be painful, but under God it is always beneficial. Sickness and misfortune serve to drive us closer to him and his love. The loss of material things or honor and prestige may actually be his way of removing temptation from us. To be sure: "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness" (Hebrews 12:11).

But where are we to gain the strength to bear up while we wait for that "peaceable fruit"? Christ, the Vine, gives us the answer when he says, "If ye abide in me, and my words abide in you." That gives us true steadfastness. As living branches let us then abide in the Vine, so that we may bring forth abundantly that fruit in which our Father is glorified.

Armin J. Panning

Mining the Treasure of God's Word

Luke 2:1-20



BY JULIAN G. ANDERSON

From Rome to Bethlehem

We have now studied all the preliminary material necessary before reading of the birth of Jesus, having read about the birth and appearance of his forerunner, John the Baptist, the announcements to Mary and Joseph, and Jesus' genealogy. Today, then, we come to the great event, the fulfillment of all the Old Testament prophecies dealing with the coming Savior. And we begin with

Luke 2:1-7

The story begins in an unusual way. Verses 1-3 tell us that the whole Roman Empire, stretching from India to Central Europe to North Africa, was in a turmoil of activity by order of the Roman Emperor, Caesar Augustus, who ruled that vast empire from 31 B.C. to 14 A.D. He was indeed the greatest of the Caesars, for God had given him a part to play in the greatest of all dramas. All unbeknown to that emperor, the turmoil he had set in motion caused a young Jewish girl to travel to the little village of Bethlehem. There her first child was born, so that the prophecies given by God hundreds of years earlier about the birth of the promised Savior would be fulfilled. All the modern versions note the fact that Augustus ordered a census to be taken of the whole Roman world, and Roman records date the order in 8 B.C. Verse 3 tells us what this meant for every person in the whole empire.

In Joseph's case this meant going to Bethlehem (vv. 4 and 5, compare 1

Samuel 16:1-13, especially verse 1b). It was a distance of 65 miles, a considerable trip for a pregnant woman riding on a donkey! The simple and brief way Luke tells the story amazes us (vv. 6 and 7). The crowded condition of the little village at that time is pictured vividly in the closing phrase. The only shelter they could find was a cave some local shepherds used as a shelter for their flocks in cold and rainy weather. One of our ancient manuscripts notes this fact. A humble beginning, indeed, for so important a person, but his whole life was to be a life of humility and service to others. And as we read the story we think of what the Apostle Paul wrote in 2 Corinthians 8:9.

Next, Verses 8-20

Verses 8-12 give us the first public announcement of this momentous event. The whole picture seems incredible to us moderns, for the spotlight falls on some *shepherds* out in the fields surrounding the village (v. 8, hi-lite shepherds). For safety's sake they had brought their sheep together into one flock during the night. Each one was taking turns standing watch while the others slept nearby. And the announcement was made to them! The whole scene is simple, lacking in any kind of modern publicity methods. The Savior the world had been waiting for since the Fall was here! But he was born to a poor young Jewish girl who was betrothed to a young carpenter! Even though he was the heir to the

Jewish throne, there was no Jewish throne at the time, for the nation was a slave nation. And the birth takes place in a remote country village where the parents were staying in a stable, and the child's crib was a feedbox for the sheep! And now the great announcement comes — verses 10-12 made in the middle of the *night* to a handful of shepherds whose lives were almost completely isolated from the people living around them!

The fact that the announcement comes at *night* was most fitting, for the darkness pictures perfectly the spiritual darkness of the world of fallen mankind. And the brightness of God's glory which lit up the fields (v. 9) gives visual proof that the *Light* has come! (see 1:78,79). But what stands out most prominently in this scene are the words, "I am bringing you *good news* about something which will bring *great joy* to all the people of Israel! Today in the city of David your *Savior* was born, the Messiah, the Lord!" (vv. 10 and 11, underline and hi-lite the underlined words above). Yes, this was a *joyful* event for the nation of Israel, and it was the most important event the world has ever seen since the Fall! And there is the Savior — a little *baby* lying in a feedbox in a cave used as a stable! Such humility! But it was purposefully done just that way according to God's infinite wisdom, for this Savior was sent to save the *lowliest sinner*. He was sent to take the lowest place, to take upon himself the sins of every sinner and to die in the most disgraceful manner! Read Philippians 2:5-8.

And then came the second announcement, made by the heavenly chorus in verses 13 and 14. Read it in the NASV, which best translates the Greek in the last phrase — "and on earth peace *for men with whom God is pleased*." This may be an echo of Genesis 1:31a, closing the story of creation. Now at the birth of the *second Adam* God is pleased again, not only with his Son, but with all those who believe or will believe in him and have peace. This is God's *new creation*, the Church.

And the story closes as the shepherds hurry to see this Savior and to *tell* of the wonderful announcement they had heard (vv. 15-20). And "it was all just as the angel had said."



President C. Mischke reporting to the convention

45th Biennial Convention WELS

August 1-8, 1979

"I Know Whom I Have Believed!"

The Convention and the Word

The 45th biennial convention of the Wisconsin Evangelical Lutheran Synod opened with a Communion service on Wednesday morning, August 1, 1979. The service was held at St. Mark's Ev. Lutheran Church, one of four Wisconsin Synod churches in Watertown, Wisconsin. St. Mark's this fall is observing the 125th anniversary of its founding.

Opening Message

Preacher for the service was Prof. Carl J. Lawrenz, former president of Wisconsin Lutheran Seminary. Choosing Acts 8:1-4 as his text, he declared that "The Gospel Is Our Supreme Treasure." He pointed to Stephen and the early Christians as believers who let neither death nor loss of property rob them of the supreme treasure of the Gospel. He then pointed to the same concern in the faith and life of President Oscar J. Naumann and exhorted the delegates to stand fast in the same spirit. Such a faith, he noted, will also be ready to share that treasure! Again he used Stephen and the early Christians as examples. In the history of the Wisconsin Synod under President Naumann's leadership, it

was when we were most concerned about preserving the Word that God also blessed us with a heightened sense of the importance of sharing that Word with others — in our immediate neighborhood, throughout our country, and in the whole world. "Let us take the blessings of the past to heart," Professor Lawrenz said, "and make them, by God's grace, the theme of our future."

Devotions

The convention devotions enlarged on the convention theme, "I know whom I have believed." Delegates were exhorted to confess him whom they know by faith. Northwestern professors E. Lindemann, D. Sellnow, G. Baumler, J. Fricke, P. Eickmann, R. Strobel and J. Plizuweit shared the devotions. Morning devotions were conducted in the college chapel, afternoon and evening devotions in the convention hall.

Closing Service

Prof. Conrad Frey, president of Dr. Martin Luther College, spoke at the closing service on Tuesday evening, August 7, at Trinity Ev. Lutheran Church. His theme — really an exhor-

tation! — was "The Yes and the No of the Two Sons" in Matthew 21:28-32. "Formidable tasks lie ahead," he said, "and God the heavenly Father looks to us to respond to his love. We are no longer to live to ourselves, but are to live to him!"

Sessions

The convention was called to order by President C. Mischke at 2:00 P.M. Wednesday afternoon, August 1. Representing the membership of the Synod were 298 voting delegates and 109 advisory delegates. Sessions came to a close the following Wednesday, August 8, at 11:00 A.M.



President Reports to Convention

"Strengthening of local parishes high priority"

President Carl H. Mischke, in his opening words to the convention, eulogized the late President Oscar J. Naumann, exhorting the delegates: "The Word of God also has something to say about the manner in which we fittingly honor the memory of those who have served us faithfully in the church. The writer to the Hebrews reminds us: 'Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith' (Hebrews 13:7). Let us indeed remember our leaders who have spoken the Word of God to us; let us reflect often upon their work and the outcome of their life; and let us follow the example of their humble, childlike faith." Then he said of President Naumann: "To him the work was bigger than a man. It must also be to us."

Speaking of the spiritual character of the convention, he stated: "How grateful we ought to be that this convention will not have to spend even one moment debating the object of our faith. For though we may have honest differences of opinion in areas where God grants us that kind of freedom — and we will freely express them — there is no question among us about the One in whom we believe."

Since a financial crunch faced the convention, it was natural that President Mischke touched on that at length. "Experience indicates," he stated, "that in a given year there are normally a certain number of dollars available for kingdom work. Unless the necessary cautions are consistently reiterated, many people have a way of merely redistributing their offerings according to the project that has captured their interest at the moment. It need not be so, and it should not be so, but it often is. That's why we need to weigh every local and area project — and for that matter every synodical project — in the light of our Savior's commission 'to preach the Gospel to every creature.' In this connection, it seems to me, that a high priority for this next biennium must be a strengthening of the local parish. This is where the determination is largely made as to how far and how fast we go in our mission outreach. At this point in time, the Lord is not merely calling us to percentage point increases in our Synodical support; he is calling us to reevaluate our individual and congregational priorities, to upgrade our Synodical support to a new and considerably higher plateau. We must reach every congregation with the message that it

is not an island unto itself, but that it is an integral unit of a large family in the service of our Lord Jesus, a vital part of the body of Christ. To the extent that even one small part of that body is not functioning smoothly and efficiently, to that extent the function of the whole body will be impaired."

President Mischke also called attention to resolutions facing the convention on the future of Northwestern Lutheran Academy, the report of the Committee on Grants, and the efforts of the Commission on Inter-Church Relations to "clarify ambiguous fellowship relations between our Synod and various overseas churches with which we are in fellowship."

Recalling the 1978 decision to purchase Campion property at Prairie du Chien, he further stated: "The special convention of the Synod last July resolved that the refurbishing and remodeling costs at Martin Luther Preparatory School, Prairie du Chien, be funded by a synodical offering at the time of the dedication of these facilities. We herewith remind you of this synodical resolution. The dedication is set for Sunday, October 14, at 4:00 P.M."

"May the Lord graciously endow us with a rich measure of his Holy Spirit," President Mischke concluded, "So that all of our discussions may be carried on in a brotherly manner, so that all of our decisions may truly reflect his will and glorify his Name."

Essays Spell Out Convention Theme

The late President Oscar J. Naumann chose the words of 1 Timothy 1:12 as the theme of the 1979 WELS Convention. They were his personal confession of faith as he was preparing to step down from the presidency. But before that happened, he experienced that Paul had not been mistaken when he continued, "I am persuaded that He is able to keep that which I have committed unto Him against that day."

The theme was expounded by Professors Richard D. Balge and Armin J. Panning of Wisconsin Lutheran Seminary in two timely essays.

Professor Balge, speaking on "I know whom I have believed," noted that "all Scripture centers in Jesus Christ." He

was God's chosen man, the Messiah who died and rose from the dead. As Savior, he destroyed death and brought life and immortality to light. As God incarnate, he is the one from whom comes every good thing. As our Lord, he has left us here to be witnesses to his purpose and grace. As our righteous Judge, he will judge us and all men by our relationship to him. "The blessings of the past," Professor Balge concluded, "the strength to do today's work, the confidence to face the future are his gifts. What a joy and privilege to serve him!"

Professor Panning emphasized another aspect of this precious theme: "I know whom I have believed."

"Knowing Christ," he pointed out, "is a gift from God" through His Word, and thus a source of comfort and reliance. For "to know" means also to trust and to believe. "Knowing Christ," he continued "is a treasure to protect . . . a treasure to share." That, he stated, is the business of this convention. But "where are we to find the strength for an ambitious and energetic program of sharing the Gospel? . . . That strength can come only from knowing Christ as our Lord and Savior."

Both essays will be printed in the Proceedings of this convention. Be sure to ask your pastor to share them with you. They are worthwhile reading.

Election Results

49 pastors, teachers and laymen involved

When President Oscar J. Naumann died on June 19, first vice-president Carl H. Mischke became president of the Synod. The presidency of the Synod is an office subject to election at every biennial convention.

The first real business facing the convention was, therefore, the election of a president. The nominating ballot placed five men in the running: Pastors Carl H. Mischke, George W. Boldt, Carl W. Voss, Gerald E. Free and Theodore A. Sauer. Pastor Mischke received the majority of votes on the first ballot and was declared elected.

Elected as first vice-president was George W. Boldt, pastor of Jerusalem

Congregation, Morton Grove, Illinois, and formerly second vice-president of the Synod. Pastor Boldt is also president of the Southeastern Wisconsin District. Gerald E. Free, pastor of Good Shepherd Congregation, Omaha, Nebraska, was chosen as second vice-president. He is president of the Nebraska District. Professor Heinrich J. Vogel was reelected secretary.

Twenty pastors, seven teachers and 18 laymen were also elected to the various boards and commissions of the Synod. In addition, the appointments of 31 pastors, four teachers and four laymen were also approved by the convention.



First Vice-President G. Boldt



Second Vice-President G. Free

Pastor Carl H. Mischke New President of WELS



President Carl H. Mischke was born in Hazel, South Dakota, on October 27, 1922. He is a graduate of Martin Luther Academy, New Ulm, Minnesota; Northwestern College, Watertown, Wisconsin; and Wisconsin Lutheran Seminary, Mequon, Wisconsin.

From 1947 to 1949 he served as assistant pastor at First Lutheran in La Crosse, Wisconsin. His next charge was a dual parish, St. Peter's and St.

John's, Goodhue, Minnesota. In 1954 he accepted a call to St. John's of Juneau, Wisconsin, and has served that congregation the last 25 years.

In 1964 Pastor Mischke was elected president of the Western Wisconsin District, a position from which he has now resigned.

In accepting the presidency, Pastor Mischke told the delegates: "The Lord through the voice and vote of this con-

vention is calling me to serve him in this new assignment. So with humility, with a great deal of fear and trembling, yet with the promise of God's help, I accept the Lord's call through you to serve him in the presidency of the Synod. I seek your support, your cooperation and patience, but, above all, your prayers."

Pastor Mischke is married to Gladys Lindloff. They have four children: Joel, principal of Good Shepherd Lutheran School, Phoenix, Arizona; Susan (Mrs. Mark Blahnik), Sun Prairie, Wisconsin; Philip, instructor at Dr. Martin Luther College, New Ulm, Minnesota; and Steven, a middler at Wisconsin Lutheran Seminary.

Official Greetings

Official greetings were received from the Lutheran Church of Central Africa, transmitted by Chairman R. G. Cox. — The Lutheran Confessional Church in Sweden sent greetings through Chairman Per Jonsson. — President Wilhelm Petersen of the Evangelical Lutheran Synod, appearing in person, brought greetings from our sister synod. — A telephone message from President Okon of Christ the King Lutheran Church of Nigeria was read to the convention. Thank you, brethren!

Fulfilling Our Mission

World Missions — Home Missions — Worker-Training — Parish Education

To fulfill the Synod's purpose of bringing the Gospel of Jesus Christ to the attention of all people in God's world demands the wholehearted dedication and cooperation of the Synod's Board for World Missions, its Division of Home Missions and its Division of Worker-Training. Reports from these divisions made the delegates fully aware of the magnitude of the task that lies before the church in these latter days.

World Missions

World Missions favored the convention with reports on each of its numerous fields and personal representation by a number of missionaries. Of the 10 missionaries authorized by the 1977 convention, the World Mission Board could report that eight had accepted their calls and that most of these were already on their fields of labor. This is indeed something to thank God for.

To expedite the support of small confessional groups in various countries, the World Board reported that it had organized an Interim Committee. The Commission on Inter-Church Relations will also appoint a member to this committee. In this way the two boards hope to lend necessary spiritual and physical support to groups of lonely Lutherans in foreign lands.



Missionary Kermit D. Habben and Missioner Ernest Zimdars

Of special interest was the report concerning a three-week teaching seminar which Superintendent R. Cox of Central Africa and Prof. E. H. Wendland of Wisconsin Lutheran Seminary conducted with the four pastors of the Ev. Lutheran Church of the United Republic of Cameroon in May 1979. The in-depth study of the doctrinal position of the WELS was welcomed by these pastors and, at their request, another seminar is being planned for December. Continue to take these Cameroon brethren to the Lord in prayer!

Responding to the plea of the Board for World Missions, the convention authorized a fourth missionary for Hong Kong and a mass communications director for the Latin American field. Both were allowed subject to funding. In the case of the mass communications director, the action will meet a real need for professional skill in Spanish in developing communications and literature for the growing Latin American field.

Home Missions

Home Missions is one of the ongoing activities of our Synod. The reports on new exploratory fields, on groups attaining mission status, on missions given the green light to purchase property and to erect buildings, plus a listing of the number of missions reaching



John F. Chworowsky
Friendly Counselor
Southeast Asia

self-support, are always exciting listening. Our Wisconsin Synod now has congregations in all states except Maine and Mississippi. The reports of the missionaries on laity day stressed a continuing need for the opening of new missions and also revealed the rather remarkable differences existing from field to field.

A separate division of Home Missions is the Special Ministries Board. A simple listing of committees reveals how extensive this work of missions is becoming — Military Services Committee, Student Services Committee, Mission for the Hearing Impaired, Soul Conservation, Mission for the Visually Handicapped, Institutional Ministries Committee, Committee on Service to the Aging, Special Education Services Committee. This division may some day well become one of the largest in the Synod. It meets both the needs of many of our constituents and brings the Gospel to the attention of those so often neglected.

Worker-Training and Parish Education

Work on our world mission fields and our home mission fields would soon be crippled without our Synod's Worker-Training Division. Without new workers constantly being recruited and

(Continued on next page)

Fulfilling Our Mission

(Continued)

trained, we would soon face vacant pulpits, empty classrooms, and crippled mission fields.

Many hours of convention time were spent discussing and acting on recommendations pertaining to the work of the Commission on Higher Education

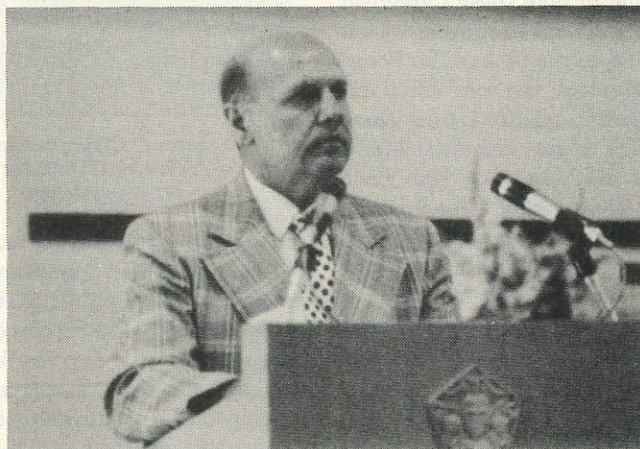
and the Board for Parish Education. Items the convention grappled with were such as these: cooperative efforts of area Lutheran high schools, guidelines for the establishment of new Lutheran high schools, summer programs at Dr. Martin Luther College and Wisconsin Lutheran Seminary, the Michigan Lutheran Seminary master plan, recruitment, and the training of teachers for secondary schools.

Items acted on in the field of Parish

Education were such as the following: Special Education, Early Childhood Education, a new Sunday school course, revision of the Catechism, Youth Ministry, and certification of teachers.

It is still true, and always will remain true, that teachers and pastors are God's gifts. We need to implore him to touch the hearts of our young people and to move them to volunteer for public service in his church.

THE MONEY CONVENTION



Mr. Alfred Hagert, secretary of Floor Committee on Financial Matters, reads resolutions on budget.

The 1979 convention of the Wisconsin Synod will go down in history as a "money convention," just as the 1977 convention was entered as a "mission convention." From the opening sermon by Professor Carl J. Lawrenz of the Seminary to the closing sermon by President Conrad I. Frey of Dr. Martin Luther College, the funding of the Lord's work was given a prominent role.

The newly-elected president, Pastor Carl H. Mischke, was aware of the shape of the convention. "I pledge to you," he told the delegates as adjournment loomed, "that in this office I will work with all diligence in order that a larger percentage of our resources may be placed at the Lord's disposal for our world-wide ministry. I know that I can count on you to do the same."

What happened to cause this convention to focus on this particular issue? The problem did not start to form

one year or three years ago. Professor Lawrenz in his opening sermon to the delegates hailed the latter part of the "Naumann era" as a period of unprecedented expansion as the Synod sought to share the Gospel with the world of the lost. Year after year, he pointed out, the expansion continued: 25 new missions per year, country after country penetrated with the Gospel till we had 13 mission fields all over the world we were supporting.

In each of those years there were budget difficulties, but each year after some pruning and cutting we did not need to interrupt our forward movement. But several years ago there were changes: a small deficit, then a larger one, and finally a deficit that no amount of pruning could eliminate.

The causes for this turn of events are quite apparent. First of all, inflation. It would not go away. It was always a catch-up game. Increases in offerings

were eaten up by inflation. Furthermore, the 1977 convention voted a major expansion of our missionary force. It added 25% to the number of missionaries we had deployed overseas. The ten missionaries — at \$30,000 per missionary — added substantially to our budget. But should we not have waited before sending out the ten? Waited until we had the money at hand? Perhaps. But the world is very dark out there without the Gospel.

There was another problem. Our academy system was blessed with record enrollments — at least two of them were. High college enrollments were pushing Martin Luther Academy at New Ulm off the college campus there. Northwestern Preparatory School was in urgent need of a girls' dormitory to take care of the huge influx of girls taking the teacher-training course. There was not much time for delay. The 1977 convention was aware of the urgency and spent a great deal of convention and committee time reviewing the options.

Providentially — it seemed — a complete campus became available at Prairie du Chien, Wisconsin, large enough to take care of Martin Luther Academy and the girls at Northwestern Prep School. This campus, valued at more than \$156 million was available for \$2.8 million. It was an attractive alternative to a multi-million dollar investment for two new academy plants at New Ulm and Watertown. A special convention in 1978 authorized the purchase of the Prairie du Chien campus. Martin Luther Preparatory School — as the new campus was named — opened this fall and its first full year of operation is in the Synod's budget. That price is half a million dollars.

Let's add one more problem: a sorely needed building and remodeling program at Michigan Lutheran Seminary,

Saginaw, Michigan. To gear itself for an enrollment of 430 students by the fall of 1984 a major building would have to be added to its small campus and considerable remodeling and relocating take place. That cost: \$2.3 million.

All of these things came at once — and a few things of somewhat lesser magnitude. The Coordinating Council found that no amount of pruning and cutting could balance that kind of budget. The shortfall in offerings was well over a million dollars even with a “hold the line” budget.

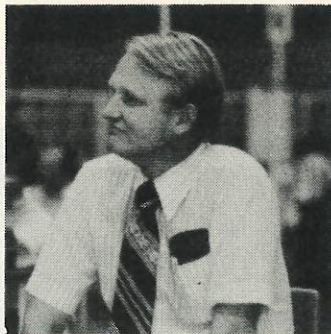
It became clear over a series of special meetings of the Council that the budget could not be balanced in the traditional ways. If it were to be balanced in one year, it would involve deep cuts. Missionaries recalled. A moratorium on new mission openings. Close an academy (or two). Get out of the group health insurance and let the congregations take care of their own insurance needs on an individual basis. Taking advantage of all of these would just about balance the budget.

The Council chose instead to recommend to the convention — and the convention adopted it — a six-year budget cycle which spread the impact of the extraordinary one-year increase over a six-year period. “We need time,” Pastor Robert J. Voss told the delegates, “to catch up to our blessings.”

Pastor Voss, executive secretary of the Commission on Higher Education, presented an overview of the budget to the delegates on behalf of the Coordinating Council.

In adopting the recommended budget the convention pointed out that “any attempt to correct our budgetary deficit in one year would call for cuts and retrenchment in our programs for which we would hardly want to answer before our Lord.” The adopted budget, the resolution said, “supplies funding and calls for the energetic carrying out of the full work program of the Synod by its five divisions,” as well as providing for all anticipated capital needs at our worker training schools.

The Conference of Presidents, composed of the ten district presidents, is responsible for funding the budget. The delegates instructed the presidents to “implement a vigorous program to present the pressing needs of our Synod to all congregations of the

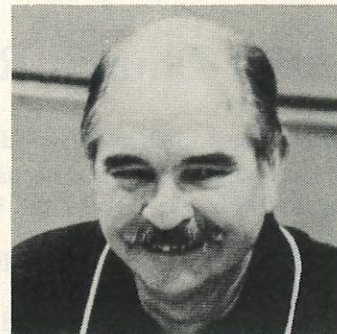


Prof. R. Balge, chairman of Floor Committee on Financial Matters.

Synod for responsible action under God.” They also instructed the presidents to “initiate an appeal to all congregations for wholehearted participation in a strenuous effort under God to raise the level of support for the worldwide ministry of the Synod by a total of at least \$3 million over the next two years.”

The resolution was adopted by an overwhelming voice vote of the delegates. In addition to adopting the budget the convention also authorized two special offerings for the operating budget in the post-Easter seasons of the next two years with a goal of \$300,000 in each of the years.

The special offerings were being proposed, the convention said, because “sound financial planning for the next six years dictates the need for a rapid reduction in the size of the operating deficits.” It was also pointed out in the resolution that “special offerings can serve a salutary purpose in the stewardship life of a congregation by giving high visibility to the pressing needs



Pastor J. Schaefer, Stewardship Counselor of WELS.

of the Kingdom Work at Large.”

The adopted budget calls for expenditures of about \$25 million over the next two years and an increase in Synodical giving of about 30% over the same period. There has not been that large an increase in offerings for the Synod since 1969 when offerings increased in one year by about 45%.

“The resources of the Synod’s members,” the convention said, “in terms of prayer, energy, and money have probably *not* been overextended even if the program of the Synod *may* be overextended at this juncture.” The convention resolved that “we call upon our people soberly and realistically to face with us the problems and challenges that our present financial situation presents.

Was this a *money convention*? Perhaps, perhaps, but it was also more, much more. It was a convention calling upon God’s folk in the Synod to think big, to pray big, to believe big, and to give big.

James P. Schaefer

Deferred Items

The Commission on Evangelism had appealed to the 1977 convention for the creation of the full-time office of Executive Secretary for Evangelism and had been denied. At this convention the floor committee brought a resolution to the floor advocating the creation of this new office. However, the convention once more referred it back to the Commission on Evangelism and the General Board for Home Missions for further study.

Positive action on the request of the WELS congregations in Texas, Oklahoma, Arkansas and Louisiana to form an 11th district, the South Cen-

tral District, was deferred. The congregations in Oklahoma, Arkansas and Louisiana were, however, granted permission to transfer from the Nebraska District to the Arizona-California District in order to join the Texas Mission District. A motion was also passed calling for guidelines for the creation of new districts or the realignment of older districts.

The statement on “The Role of Man and Woman According to Holy Scriptures,” submitted to the convention by the Commission on Higher Education, was referred to the congregations and conferences of the ten districts for further study. The CHE was asked to report the results of the districts’ studies to the 1981 convention of the Synod.

Inter-Church Relations

Evangelical Lutheran Synod

In the United States, our Synod is in fellowship with the Evangelical Lutheran Synod (ELS), which has its headquarters and seminary in Mankato, Minnesota. Confessional ties between the two bodies are cemented by joint meetings of the Doctrine Committee of the ELS and our Synod's Commission on Inter-Church Relations (CICR) and through the meeting of the division heads of both synods in the Evangelical Lutheran Confessional Forum.

President Wilhelm Petersen and Pastor George Orvick of the ELS attended the convention. In his words of greeting, President Petersen expressed his synod's deep appreciation for the words and life of the late President Oscar J. Naumann.

In its supplementary report to the convention, the Synod's Commission on Inter-Church Relations laid before the delegates a document on "The Doctrine of the Church" currently being discussed in the Evangelical Lutheran Synod. The CICR considers the document an excellent presentation of Biblical doctrine.

Nigeria

Reacting to a report of the CICR, the convention expressed its joy that the commission had found the "Confessional Statements" of Christ the King Lutheran Church of Nigeria to be in agreement with the doctrinal position of the WELS. It encouraged the CICR to continue to work toward a declaration of fellowship with Christ the King Lutheran Church.

Overseas Churches

Of deep concern is the continued ambiguous triangular fellowship relations existing between our Synod and the Ev. Lutheran Church-Synod of France and Belgium, the Free Ev. Lutheran Church of South Africa, and the two churches in East Germany, the Ev. Lutheran Free Church of East Germany and the Breslau Church (Old Lutheran) of East Germany. Though the WELS broke with the Lutheran Church-Missouri Synod on the doctrine of fellowship back in 1961, these



ELS President W. Petersen

churches have continued in fellowship with the Missouri Synod, as well as with the Independent Ev. Lutheran Church (SELK) in West Germany.

The convention encouraged the CICR to pursue a course which will, in a God-pleasing way, soon resolve these ambiguous relationships. As already planned before the convention, the CICR delegated Prof. Carl Lawrenz and Pastor Harold Wicke, chairman and vice-chairman of the CICR, to meet with pastors of those church bodies in the later half of August. President

Oscar Naumann had also been asked to accompany them. Instead, Prof. S. Becker of the Seminary, who will be in Europe during those weeks, and Dr. Seth Erlandsson of Sweden will be present for discussions in East Germany and France. The visits will have been made by the time you read these words. A report will appear later.

The Lutheran Church-Missouri Synod

After hearing the report of the CICR observers who attended the St. Louis convention of the LCMS, the convention resolved to thank God for the progress toward a return to confessional Lutheranism made by the Lutheran Church-Missouri Synod during the last few years and to pray the Lord that he would continue to lead the Lutheran Church-Missouri Synod to a strong commitment to his Word in doctrine and practice. In its report to the convention the CICR noted: "It is clear that the LCMS has not as yet found its way back to the fellowship principles once laid down in its Brief Statement. It is our conviction that Missouri's recent return to orthodox teaching on the authority and inerrancy of Scripture will be a battle fought in vain unless that synod returns to fellowship principles that are thoroughly Scriptural."

The New International Version

In 1977, the Synod in convention resolved "that we commend the New Testament of the NIV (New International Version of the Bible) to our people as a faithful contemporary translation that may be used with a high degree of confidence." This year the Synod stated the same about the NIV translation of the Old Testament.

The NIV has been carefully reviewed by that faculty of the Wisconsin Lutheran Seminary. Its members have literally devoted thousands of hours to examining the translation. In their report to the Synod, they stated: "In general, the faculty found the NIV to be a readable translation, appropriate for both devotional and liturgical use, faithful to the original, and doctrinally sound. While reviewing the Old Testament, the faculty gave special attention to the Messianic prophecies, and

found them to have been translated in a way that clearly points to the Messiah. In a number of instances, the NIV is demonstrably more faithful to the original than is the King James Version. — The faculty recognizes that no translation is perfect. . . . As long as a translation is doctrinally sound, it can be used with profit by God's people."

The convention granted the Board for Parish Education and other groups permission to use the NIV in their published materials. This action of the convention, however, is not to be construed as though the Synod has now adopted the NIV as its official Bible. Members of the Synod who have concerns about the translation of certain passages in the NIV are urged to share this concern with the members of the Seminary faculty, since the NIV will undergo a final revision in 1983.

Mobridge Academy Closed

For more than 50 years Northwestern Lutheran Academy, Mobridge, South Dakota, provided Christ-centered secondary education for many students and served the Synod as a worker-training institution. The school was officially closed as of August 8, 1979.

For some time the future of the Academy had been under study. Despite intensive efforts, the school had not been able to attract an enrollment of 200, a number needed to warrant capital funding for new and remodeled facilities. In the 1978-79 schoolyear the enrollment was 114 and the number of

worker-training students decreasing rather than increasing.

These concerns led the Commission on Higher Education to recommend to the Synod that the school be closed at the end of the 1979-80 schoolyear. The Coordinating Council was of a different mind and suggested that the school be closed immediately. A minority on the Commission on Higher Education, as well as the Alberta-Montana Conference of the Dakota-Montana District, asked that the school be continued as a worker-training institution.

The delegates debated the matter at length on the second day of the conven-

tion. By a ballot vote of 225-41, they decided to close the Academy. No one was particularly happy about the decision. In fact, the action was taken with deep regret. All were aware of the many blessings God had bestowed upon the Synod through Northwestern Lutheran Academy.

The Synod decided to offer the Academy's land and buildings, exclusive of faculty residences not on campus property, to the constituency of the Dakota-Montana District for use as an area Lutheran High School. If the district should decline to accept the offer, the Synod will dispose of the property to its best advantage. The district was given until January 1, 1980, to come up with a decision.

Unborn Are Persons in God's Sight

Traditionally the Wisconsin Synod has refrained from passing synodical resolutions on social issues. It has, however, consistently testified against abortion, except when it is medically necessary in order to save the life of the mother. It has always characterized abortion as an "outrageous, flagrant, and revolting violation of God's Holy Will."

Recognizing the enormous increase in abortions in the United States since the Supreme Court declared early abortions legal, the Synod went on record unequivocally asserting that "the Holy Scriptures clearly teach that the living yet unborn are persons in the sight of God and are under the protection of his Commandment against murder (Job 10:9-11; Exodus 20:13; Matthew 5:21; Genesis 9:6; Psalm 139:13; Psalm 51:5;

Jeremiah 1:5; Luke 1:41-44)."

By resolution, the Synod encouraged the editors of its periodicals as well as its pastors and teachers to "continue fervently and faithfully to testify against abortion." It urged its members to make God's will in this matter known to their fellowmen "whenever the opportunity presents itself." It also encouraged the members to express their concern and compassion for distressed pregnant women by supporting the development of alternatives to abortion — programs, however, consistent with the Word of God.

Since neither resolutions nor programs can change hearts, the Synod reminded itself to "zealously preach the Gospel of Christ which alone can change the wicked hearts of men and turn them from sin to righteousness."

Gifts, Grants and Matching Funds

The 1977 Synod in convention elected a committee of five to study "the expediency of the current practice of WELS requesting and applying for gifts, grants, and matching funds from any source outside the WELS." The committee submitted its report to the ten districts in 1978 and again to the Synod in 1979.

The floor committee, to which the report and its addendum were assigned, came to the same conclusion the Committee on Grants had arrived at, namely, that the requesting and receiv-

ing of gifts and grants is a matter of Christian liberty. The recommendation of the floor committee that the report be endorsed in substance was approved by convention action.

Both the report of the Committee on Grants and the presentation of the floor committee, however, emphasize that "constant watchfulness and self-discipline are necessary . . . in exercising our Christian liberty," lest the stewardship of the individual congregations and of the Synod be undermined.

Mass Media Ministry

The General Board for Home Missions, in presenting its Radio Research Committee Report to the Synod, stated among other things: "In radio's current format, programming must be geared to the characteristics of the target audience." This led them to develop one-minute spot announcements introducing the WELS and its basic confessional position, one-minute mini-sermons, and one-minute thought-provoking statements, aimed particularly to reach the unbeliever, the skeptic, and the searching.

Mr. Craig Halverson, project coordinator and a member of Emanuel First, Lansing, Michigan, presented samples of these to the convention on Saturday forenoon. A theme-song, "Come to the WELS," written by John Curtis Meyer, a member of Rock of Ages Congregation, Nashville, Tennessee, is available for use by any individual or group within the Synod. Arrangements for broadcast use of the recording of the musical logo, however, *must* be made through the General Board for Home Missions.

In acting on this report, the convention resolved to establish a mass media ministry, beginning with a radio ministry which is to assist our congregations and the Synod to reach primarily the unchurched of our land with the Gospel of Jesus Christ. This ministry will be under the supervision of the GBHM.

A New Spectator Takes A Look At LAITY DAY, 1979

"The Book of Acts coming alive again!" That's how Laity Day was described by one of the delegates attending the 45th Biennial Convention of our Synod. In spite of the hot, muggy weather a considerable number of lay members watched and listened intently in the Northwestern College gymnasium to a presentation of various aspects of our Synod's mission.

The writer confesses that he never cared much for these occasions in previous years. "Tell the people all about Africa . . . in five minutes," were the instructions received prior to being led up to the rostrum, as in a lineup for inspection. Exhibit A from 10,000 miles away!

But as a spectator, one experiences a totally different reaction. On this particular Saturday a home missionary tells about his little flock worshiping in a funeral home, holding all its meetings in his own residence . . . We hear about a layman who not only donates an organ to his congregation, but also teaches himself to play this instrument so that his people can sing praises to the Lord . . . A world missionary describes an incident involving witchcraft . . . Another tells how it feels to be confronted with the need for sharing the gospel with two billion people . . . We hear about Lutheran high-school students sharing in a Vacation Bible Institute program in Puerto Rico, and of Lutheran collegians helping with a canvass in Florida . . . Audio-visual aids

transport us for 15 minutes to Japan . . . We see how the aged, the handicapped, the lonely, the isolated are receiving special ministrations, and how a radio research program is being devised to reach the unbelieving, the skeptics, the uncommitted, the searching. By means of these vignettes one gets an idea, at least, of the many directions of our Synod's outreach with the gospel.

Our newly elected president speaks words of strength and assurance. One is reminded of a time in Israel's history, when Moses was dead, and Joshua was commissioned to take over. Our Synod's "Jericho" at this point in time happens to be a fiscal crisis. The stewardship counselor points us to this problem, giving us the hard, cold facts and figures which demonstrate the extent of the miracle of faith required. Having just received a treasured glimpse of the opportunities which lie ahead, how can we fail to move forward, trusting that the Lord will give the victory! He has given us the orders, the means, and the promise of the ends of the earth as our possession.

The tunes of the Siloah Handbell Choir ring out through the gymnasium as we conclude the day's program. It has been a day enjoyably and profitably spent. We as a Synod have been moving forward, and we are determined with God's strength to continue in this direction, despite all obstacles.

Ernst H. Wendland

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)
Ordained and Installed

Pastors:

Berg, John W., as pastor of a new mission in the northwest Phoenix, Arizona, area, on July 29, 1979, by N. Berg (A-C).
Blumer, Steven P., as pastor of a new mission in the El Paso, Texas, area, on July 22, 1979, by A. Hugh Reaume (A-C).
Degner, Charles F., as pastor of Faith, Prior Lake, Minnesota, on July 15, 1979, by G. Horn (MN).
Frey, James A., as pastor of Our Savior's, Hart, Michigan, on July 29, 1979, by E. Frey (MI).
Hoyer, Phillip J., as pastor of Christ Church, Brainerd, Minnesota, on July 15, 1979, by P. Neumann (MN).
Klein, Scott A., as assistant pastor of Apostles, San Jose, California, on July 22, 1979, by D. Valleskey (A-C).
Schalow, Douglas A., as pastor of Immanuel, Woodville, Wisconsin, and of First Lutheran, Hersey, Wisconsin, on July 22, 1979, by C. Ziemer (MN).
Stern, Jonathan D., as pastor of Ascension, Plymouth, Minnesota, on July 22, 1979, by A. Lemke (MN).

Wietzke, Bruce V., as pastor of Grace, Hot Springs, South Dakota, on July 29, 1979, by W. Schulz (D-M).
Wilke, Robert A., as pastor of Shepherd of the Lakes, Fairmont, Minnesota, on July 22, 1979, by W. Moll (MN).
Zander, Mark F., as pastor of Garden of Gethsemane, Omaha, Nebraska, on July 15, 1979, by G. Free (NE).

INSTALLED

Teachers:

Bauer, John E., as principal and teacher at Faith, Fond du Lac, Wisconsin, on July 29, 1979, by M. Janke (NW).
Brinkman, Joseph, as teacher at Lincoln Heights, Des Moines, Iowa, on July 1, 1979, by K. Bender (MN).
Manthe, Byron, as principal and teacher at St. Mark's, Duncanville, Texas, on July 15, 1979, by T. Haar (A-C).
Miller, Ralph, as principal and teacher at St. Paul's, St. James, Minnesota, on June 24, 1979, by C. Henkel (MN).
Staab, John, as teacher at Grace, Seattle, Washington, on July 22, 1979, by D. Sabrowsky (PNW).
Rittlerodt, John, as teacher at Holy Trinity, Kent, Washington, on July 22, 1979, by J. Henning (PNW).

ADDRESSES

(Submitted through the District Presidents)

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St. James, MN 56081

Editorials (Continued)

scapegoats and more time in doing a bit of soul-searching. What can I do to help revitalize the principles of the Christian work ethic? Maybe it's time to remind ourselves again that the proper stewardship of our time and the obligation we have toward our employers demand that we put in an honest day's work for a day's wages.

Kent E. Schroeder

AUDIO-VISUAL AIDS

Northwestern College (FS-76-NWC)

1979 T & Cassette 10 min. color

This filmstrip is designed as a recruitment tool to encourage young men to prepare for the preaching ministry. It does not offer a guided tour of the campus. Rather it strives to present insights into the work, play, and motivation of the young men who will one day be our pastors. Since the filmstrip is brief, there will be ample time for discussion. Where distance makes it practical, representatives of the College will be happy to present the filmstrip in person. Requests for such a presentation should be directed to the College.

CALL FOR NOMINATIONS

Having acceded to President Conrad Frey's wish to retire from administration when his successor has been called and is ready to assume office, the Board of Control herewith requests the voting constituency of the Synod to nominate candidates for the presidency of Dr. Martin Luther College, New Ulm, Minnesota.

According to the Synod's constitution, the president functions as the spiritual, academic and administrative head of the college. Therefore, individuals nominated should be those who are in wholehearted accord with the doctrinal position of the Wisconsin Ev. Lutheran Synod, who have a strong commitment to Christian education and to the Synod-assigned purpose of the college, with the kind of perspective that includes a full grasp and understanding of the Synod's total work program, who have a background of experience in the church's full-time service, who have interest and ability in administrative and organizational functions, who are conversant with education and trends in education or who possess the initiative to become conversant with them, who have ability to represent the college positively within and without the Synod, and who have some feel for financial and business affairs.

Nominations, with as complete information as possible, should be in the hands of the secretary before September 24, 1979. The list of nominees will be published in the October 28, 1979, issue of *The Northwestern Lutheran*.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, Minnesota 55409

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

ALBERTA-MONTANA PASTORAL CONFERENCE

Date: September 18-19, 1979.
Place: St. John's Lutheran, Wetaskiwin, Alberta, Canada; J. Sullivan, host pastor.
Communion Service: September 18, 1979, 7:30 p.m.
Preacher: D. Neumann; T. Lowry, alternate.
Agenda: Exegesis of 2 Corinthians 9:1-15; R. Beyer; What Does God Mean by "Hate" in Romans 9:13? J. Sullivan; The Role of the Pastor's Wife: D. Neumann; The Rapture and Eschatology: H. Wood.
Note: Please excuse to the host pastor.
R. Beyer, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: September 11, 1979; 9:00 a.m. Communion service.
Place: Faith Lutheran, Prior Lake, Minnesota; C. Degner, host pastor.
Preacher: W. Hartmann; M. Mulinix, alternate.
Agenda: Seminar on Time-Management: Gordon Baird Associates, St. Paul; Dues and *Lutheran Educator* subscriptions.
J. May, Secretary

NEW ULM PASTOR-DELEGATE CONFERENCE

Date: September 16, 1979; 2:30 p.m.
Place: St. John's Ev. Lutheran Church, Fairfax, Minnesota.
Agenda: Report on 1979 Convention.
Note: Please send excuses to the circuit pastor.
J. Schmidt, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: September 18, 1979; 9:30 a.m. Communion Service.
Place: Mt. Olive Ev. Lutheran Church, Delano, Minnesota; W. Henrich, host pastor.
Agenda: Exegesis of 2 Timothy 3:10-4:8 (and 9-22 isagogically); G. Griep; The Dignity and Authority of a Christian Pastor: P. Kurth; Principles for New Testament Textual Criticism: P. Reid; Conference Business.
Note: Please excuse to the host pastor.
J. Moldenhauer, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: October 2, 1979.
Place: St. John's, Lake Benton, Minnesota; P. Alliet, host pastor.
Preacher: R. Hellmann; O. Lemke, alternate.
Agenda: *Formula of Concord*, Art. V.; R. Schwerin; Exegesis of 1 Corinthians 1:1-31; O. Lemke; The Relation of the Public Ministry to the Universal Priesthood of Believers: Prof. T. Hartwig; Conference Business.
R. Hellmann, Secretary

MICHIGAN

SOUTHEAST PASTORAL CONFERENCE

Date: September 17-18, 1979; 9:30 a.m.
Place: Salem Lutheran, Ann Arbor, Michigan.
Communion Service: September 17, 1979, at 7:30 p.m.
Agenda: Isagogical Treatment of Daniel 7; A. Ristow; Has Mission Gone Out of Home Missions? R. Hartmann; Exegesis of Hebrews 6: P. Schmeling.
L. Hukee, Secretary

NORTHERN PASTOR-DELEGATE CONFERENCE

Date: September 17-18, 1979; 9:00 a.m. Communion service.
Place: Grace, Durand, Michigan.
Preacher: Prof. M. Spaude.
Agenda: Monday: Conference Reports; Reports by Delegates to the Synod Convention; Marriage is Honorable in All: H. Birner. Tuesday: Exegesis of James 5:13-20; J. Seelow; *Augsburg Confession*, Article 21; J. Kieckor.
Note: Delegates attend Monday only.
J. Seifert, Secretary

NEBRASKA

MID-AMERICA PASTORAL CONFERENCE

Date: September 24-25, 1979; 1:00 p.m.
Place: Gethsemane Lutheran, Oklahoma City, Oklahoma.
Preacher: D. Laude; E. Stroh, alternate.
Agenda: Counseling the Alcoholic According to Scripture Verses AA: R. Schultz; Exegesis of James 1:18-27; A. Domsen; Relationship Seminar (Be sure to bring your wife!); P. Knickelbein.
R. Schultz, Secretary

NEBRASKA-DAKOTA-MONTANA TEACHERS' CONFERENCE

Date: October 11-12, 1979.
Place: St. Paul's Lutheran, Rapid City, South Dakota.
Agenda: The Application of the 9th and 10th Commandments to the Lives of the Children: Pastor D. Weiser; Discipline in the Christian Day School: Prof. J. Isch (DMLC); Sectionals: Kindergarten in the Multigrade Classroom: Mrs. R. Freese; Newspapers as a Teaching Tool in the Classroom: F. Horn; Teaching the Remedial Child, Methods and Resources: F. Haferman and J. Hewitt; Reports; Conference Business.
F. Haferman, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: September 17, 1979; 9:00 a.m. Communion Service.
Place: St. John's Lutheran, Two Creeks, Wisconsin; P. Damrow, host pastor.
Preacher: D. Worgull; H. Bauer, alternate.
Agenda: Exegesis of 1 Timothy 3; A. Engel; Sermon Study: V. Dobberstein; *Formula of Concord, Articles V and VI*; C. Rosenow.
P. Damrow, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: September 18, 1979; 9:00 a.m. Communion service.
Place: St. Peter Ev. Lutheran Church, 116 Maple Street, Sturgeon Bay, Wisconsin; John Mattek, host pastor.
Preacher: John Schewe; P. Kassulke; alternate.
Agenda: 1 John 1: C. Voss (1 John 2: R. Christmann); Psalm 14: T. Meier (Psalm 15: P. Kassulke); Divorce and Remarriage: G. Schapekahn (Practical Presentation of Premarital Counseling: R. Pan-kow); Casuistry.
R. Asch

MISSIONARIES' CONFERENCE

Date: October 1-2, 1979.
Place: University Lutheran Chapel, Houghton, Michigan; M. Hanneman, host pastor.
Preacher: K. Kuenzel; D. Fleming, alternate.
Agenda: Lay Evangelism: M. Hanneman; Hospital Ministry: I. Boettcher.
Note: Contact host pastor for lodging.
T. Trapp

SOUTHEASTERN WISCONSIN

METRO-SOUTH PASTORAL CONFERENCE

Date: September 17, 1979, 9:00 a.m.; Communion service.
Place: Good Shepherd, West Allis, Wisconsin; R. Scharf, host pastor.
Preacher: M. Stern; C. Tessmer, alternate.
Agenda: Exegesis of Mark 8:34-9:1; L. Albrecht (Mk. 10:30-50; Wm. Bernhard, alternate); Marriage, Divorce, Remarriage: Prof. Paul Niiz; Synod Convention Reports: R. Kom, Home and World Missions; Wm. Fischer, CHE; H. Lichtenberg, Essays, Administration; E. Lehninger, Special Ministries; M. Stern, Finances.
Note: Excuses are to be made to the host pastor.
P. Kruschel, secretary

SOUTHERN PASTORAL CONFERENCE

Date: September 18, 1979, Communion service 9:00 a.m.
Place: Faith Lutheran, 1275 South Main St., Antioch, Illinois; D. Gruen, host pastor.
Preacher: R. Gosdeck; E. Greve, alternate.
Agenda: Exegesis of Romans 9:1-13; J. Martin; of Romans 9:14-24; G. Meyer. "Crypto-Calvanism": F. Kosanke; "Ordination & Its Implications": J. Schroeder, alternate. Please make excuses to the host pastor or to the conference secretary in due time.
J. Schroeder, Secretary

WESTERN WISCONSIN

MISSISSIPPI RIVER VALLEY PASTORAL CONFERENCE

Date: September 18, 1979; 9:00 a.m. Communion service.
Place: St. Matthew's, Stoddard, Wisconsin; J. Liggett, host pastor.
Preacher: A. Mennicke; F. Miller, alternate.
Agenda: Exegesis of Habakkuk 1: M. Birkholz; *Formula of Concord*, Article VI: F. Mutterer; Marriage, Divorce and Remarriage: Prof. A. Schuetze.
E. Klumb, Secretary

CHIPPEWA-WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: September 17-18, 1979; 9:00 a.m.
Place: Opening service at St. Mark Ev. Lutheran Church, 3307 State Street, Eau Claire, Wisconsin; Conference at Midway Motor Lodge, following service.
Preacher: D. Babinac; G. Brown, alternate.
Agenda: Confirmation for the Retarded: P. Eickmann (DSMB member); Exegesis of Hebrews 4: Falck (Hebrews 5: L. Fritz, alternate); Israel Restored — Yes? No? R. Schultz; Responsibility of Parents in the Christian Education of Their Children: M. Schlenner; Isagogical Review of Revelation: L. Zessin (Heaven and Hell — Places or Conditions? G. Brown, alternate).
H. Prah, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 25, 1979; 9:00 a.m.
Place: St. John's, Rock Springs, Wisconsin.
Preacher: C. Nommensen; alternate, E. Toepel.
Agenda: Exegesis of 2 Thessalonians 3: D. Miller; The Wedding Service: E. Toepel; The Pastor's Role in Keeping Balance in Kingdom Work: L. Wendland; alternate: When May a Pastor Retire with a Good Conscience? E. Breiling.
R. W. Kloehn, Secretary

WISILLOWA PASTORAL CONFERENCE

Date: October 1-2, 1979, noon to noon.
Place: Beautiful Savior, Marquette Heights, Illinois.
Preacher: D. Kolosovsky.
Agenda: The Higher Critical Method of Bible Interpretation: C. Sievert; Uniformity of Practice in Our Congregations: R. Kogler; Exegesis of 2 Timothy 3: K. Kratz; Isagogical Study of Obadiah and Jonah.
J. Kutli, Secretary

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	Deer Valley*
	Sierra Vista
Arkansas	Little Rock
California	Chula Vista
	Placer County
	Santa Clarita
	Santa Maria
Connecticut	Trumbull
Florida	Ft. Walton Beach*
	Leesburg
	Melbourne*
	Zephyrhills
Georgia	Augusta
Illinois	Decatur*
	Effingham*
	Wheeling*
Indiana	Muncie*
	Warsaw*
Iowa	Clinton
Kansas	Salina
	Topeka*
Louisiana	Baton Rouge*
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
Oklahoma	E. Oklahoma City*
Pennsylvania	Harrisburg
South Carolina	Greenville*
South Dakota	Hot Springs
Texas	E. El Paso*
	Midland/Odessa*
	Wichita Falls
West Virginia	Beckley
	Charleston*
Wisconsin	Cottage Grove*
	Galesville
	Genesee/Wales
	Holmen
	Plymouth
	Prairie du Chien
	Rice Lake
British Columbia	Vancouver*
Ontario	W. Ottawa
	Toronto*

*Denotes exploratory services.

EXPLORATORY

DECATUR, ILLINOIS

WELS exploratory services are being conducted Sundays at 12 noon in Decatur, Illinois, at the Ambassador Hotel, corner of southbound US 51 and West Wood Street. Please send names or information to Pastor Philip Schupmann, 1304 Townley Drive, Bloomington, Illinois 61701, or call: 309/663-1843.

HENDERSONVILLE, NORTH CAROLINA

Exploratory services are being held in the YMCA at Hendersonville, North Carolina, each Sunday at 10:30, with Sunday school at 9:30. Please send the names of people who should be informed about our services to: Pastor Jon E. Guenther, 2206 Evergreen Drive, Hendersonville, North Carolina 28739, or call 704/697-1261.

TIME AND PLACE

COLUMBIA, MISSOURI

Grace Ev. Lutheran Church of Columbia, Missouri, is no longer conducting services at the Ramada Inn but in the congregation's new parsonage/chapel at 4530 Oakland Gravel Road (on the northeast side of town). Bible class and Sunday school are at 9:30 a.m. and worship at 10:30 a.m. For information call Pastor Loren L. Lucht, 314/474-8755.

NEW PUBLICATION IN JAPANESE

Twenty-one Sermons Following the Church Year

These are short sermons selected from the Lutheran Evangelical Christian Church's radio broadcast series, "A Moment with Jesus." This booklet (48 pages) may be used as devotional material for people whose first language is Japanese.

Order from:

The Lutheran Ev. Christian Church
Literature Committee
c/o H. R. Johnne
23-27 Komatsu, 3-chome
Tsuchiura City, Ibaraki Ken
Japan 300

For further information on Japanese publications see the Northwestern Publishing House catalog page 51, or contact H. Johnne.

FOURTH ANNUAL YOUTH COUNSELORS' WORKSHOP

The Fourth Annual Youth Counselors' Workshop for pastors and lay counselors, sponsored by the Synod's Board for Parish Education, will be held September 28-30, 1979, at Camp St. Croix, Hudson, Wisconsin. The cost is \$40 per person (lodging for two nights and five meals). For registrations, write to: Pastor Richard Stadler, Committee on Youth Ministry, 460 W. Annapolis, W. St. Paul, MN 55118.

CHURCH PEWS

Immanuel Ev. Lutheran Church of Route 1, Appleton, Wisconsin, has 26 twelve-foot pews available free to any mission congregation willing to transport them. If interested, please call Pastor G. Schapekahn, R1 Box 205, Appleton, Wisconsin; phone 414/757-6403.

STENCIL FILE CABINETS

Lutheran Pioneers, Inc., Burlington, Wisconsin, has four metal stencil file cabinets for sale at \$50.00 each plus shipping. Includes metal hangers and hanging envelopes. Phone 414/763-6238.

Dedication of Martin Luther Preparatory School Prairie du Chien, Wisconsin October 14, 1979

Schedule for the Day:

Morning services in the chapel — 8:00 (for students), 9:30, and 11:00.

Noon lunch in the cafeteria — available at cost.

Guided tours — 1:00 to 3:00 and 5:00 to 7:00 P.M.

Cafeteria supper — freewill offering — 5:00 to 7:00 P.M.

DEDICATION SERVICE — 4:00 P.M.

Preacher — President of the Wisconsin Evangelical Lutheran Synod

Liturgist — Chairman of the Commission on Higher Education

Dedicator — Chairman of the MLPS Board of Control

Please note: Motels and campsites are available in the Prairie du Chien area as well as in the La Crosse, Wisconsin, and Dubuque, Iowa, areas. It is suggested that reservations be made at an early date. — No accommodations will be available for guests in the school dormitories.