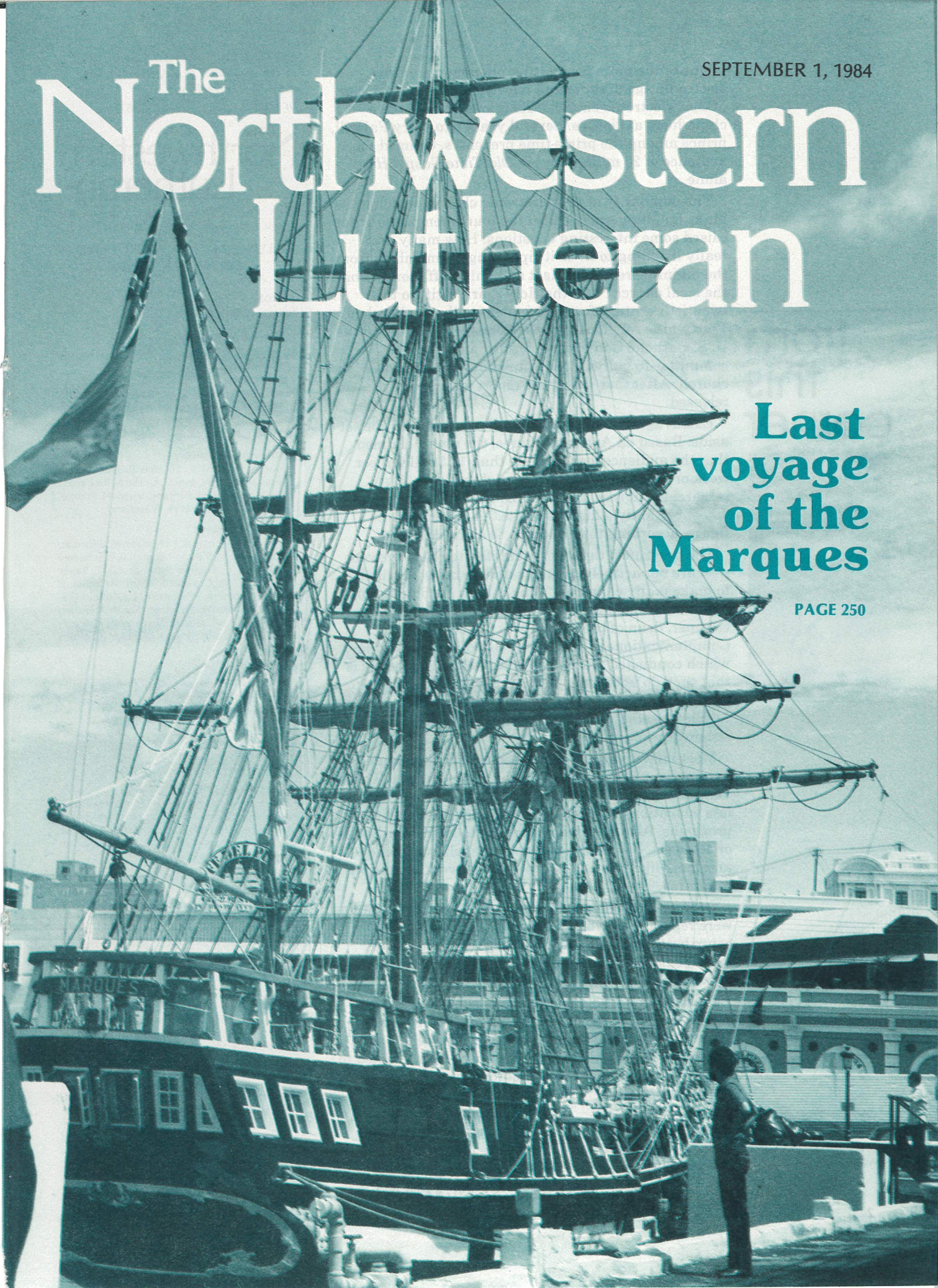


SEPTEMBER 1, 1984

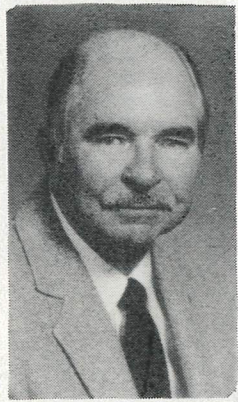
# The Northwestern Lutheran

**Last  
voyage  
of the  
Marques**

PAGE 250



## from this corner



COVER — The *Marques* in San Jaon harbor, Puerto Rico, on its last voyage.

One of the more fascinating phenomena of this electronic age of radio and television is the popularity of the "electronic church." Religious broadcasters claim huge audiences. Several years ago Jerry Falwell, prince among the prime-time preachers, claimed an audience of 25 million for his *Old Time Gospel Hour* alone.

The popularity of this electronic church, which Malcolm Muggeridge called the fourth temptation, has raised some interesting questions. How many are really listening to it? Is it siphoning off members from the mainline religions? Is it siphoning off money from the local church? Is it the Holy Spirit's gift to the twentieth century for reaching out to the unchurched? Thirty-nine religious groups (from Jerry Falwell to the U. S. Catholic Conference) formed an ad hoc committee to gather hard data about the electronic church. After four years, the report was recently released.

Extravagant claims about audience size must be set aside. Based on Arbitron figures, the report claimed that the audience was no more than 13.3 million per week or 6.2 percent of the national audience. But researchers agreed that the 13.3-million figure was "most certainly a high estimate." A more realistic figure, according to one source, is eight million.

The programs, the report said, fail to reach viewers who are not actively religious and do not seem likely to make many converts. "This is both good news and bad news for evangelical broadcasters," said George Gerbner, dean of the Annenberg School of Communications at the University of Pennsylvania, which conducted part of the study. "The good news is that they do not reduce the number of people going to local churches. On the bad side, we found they are reaching a stable audience of those who are already religiously active."

Most viewers already attended church and made regular contributions to religious organizations. These viewers tended to be older, have lower incomes and less education than people who do not watch religious programs. Also they were more apt to live in the South or Midwest, have more conservative religious beliefs, and more likely to be disturbed by network television programs.

Only six percent of all viewers of religious programs were regular contributors, though 13 percent contributed "once in a while." Regular contributors averaged \$35.17 per contribution and the mean contribution was \$95.24 per year.

Perhaps this whole discussion is academic among WELS members. According to *A Profile of WELS Members* of several years ago, "Of all the religious programs listed, only a few were watched or listened to by any large number of lay members and even those programs were rarely watched or listened to with any degree of regularity." The only religious programs exceeding one percent among the respondents were *The Lutheran Hour* and *This is the Life*, with five and two percent.

*James P. Schaefer*

May the Lord our God be with us  
as he was with our fathers;  
may he never leave  
or forsake us. 1 Kings 8:57

# The Northwestern Lutheran

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# Food that endures

*Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you (John 6:27).*

As summer draws to a close and fall approaches, we feel a sense of urgency about harvesting the fruits of the land. The gardener realizes that his produce has to be picked at peak if it is to be at its best. The farmer prepares himself for long hours with his machinery to get his crops out of the field at just the right time.

Getting the crop out of the field or garden is only half of it. Preserving it is quite another matter. To be sure, there have been great improvements both in home and commercial food processing, but even with the most sophisticated methods, the product that results has a limited shelf-life. Food remains perishable.

## Proper priorities

Is Jesus criticizing such efforts when he says, "Do not work for food that spoils"? Not at all! Rather, he is teaching us proper priorities. Look at the setting of Christ's words. He was speaking to people who had just experienced the miraculous feeding of the 5000. Recall that when the people flocked to Jesus, he had compassion on them because they were like sheep without a shepherd, not realizing their spiritually helpless state. Jesus alerted them to the seriousness of their sins and their lack of righteousness. But he also pointed to the remedy: the forgiveness of sins that was to be found only in him, the Son of God.

And to prove his deity, Christ did what only God could do. He multiplied the five small barley loaves and two small fishes into a meal for over 5000 people. However, in the excitement caused by the miracle the people forgot about Christ's message and thought only of the meal. Instead of seeking a Savior

from sin, they wanted a king to feed and clothe and house them.

## Crass materialism

To such Jesus says, "Do not work for food that spoils, but for food that endures to eternal life." He is warning his hearers against materialism. He urges them not to let an interest in temporal things crowd out a realization of their need for things spiritual.

*The question is not "Can we afford it?" but "Can we afford not to give our children the best possible Christian training?"*

That is a warning needed not only by the hearers of Christ's day but by us as well. We too tend to get all engrossed in "food that spoils," to the neglect of the even more necessary things — spiritual food for the soul.

We need this encouragement at all times and in all aspects of our life, but there is one area that seems especially pertinent at just this time of year. That is the area of Christian education. As our schools once more open their doors, it's very easy for us as parents to notice the increased cost of tuition, books and supplies, transportation — and to deplore what that does to our family budget.

Or on a congregational level, it's tempting in financially troubled times to say, "If only we didn't have to support a school, we'd be in much better shape."

But would we really? When we heed Christ's priorities the question is not so much, "Can we afford it?" but the question rather becomes, "Can we afford *not* to give our children the best possible Christian training?" And the increasing wickedness and worldliness in which our children will have to live simply underscores that need.

## Spiritual concerns primary

For our children and for ourselves, there is nothing better we can do with our material blessings than to use them for spiritual purposes. "A man's life does not consist in the abundance of his possessions." Quite the opposite is true. "What good is it for a man to gain the whole world, yet forfeit his soul?"

But we ought not to think of material and spiritual things as necessarily excluding one another. They're not pitted against each other. Christ promises us *both* when he says, "Seek first his kingdom and his righteousness, and all these things (material and temporal blessings) will be given you as well."

It's a matter of having our priorities straight. The materialist will never agree to let spiritual things have first place in his life, but for the heart that by faith has been led to love and trust its Savior, such priorities are a yoke that is easy and a burden that's light. □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

## “Where your treasure is . . .”

Nor rain nor sleet can us bestay  
 When we have tickets for the play,  
 But let one drop the walk besmirch,  
 And it's too wet to go to church.

Some years ago a disillusioned parish pastor inserted this wry bit of verse into his church bulletin. It evoked a lot of chuckles from his fellow pastors, who could relate to this rueful observation.

Precipitation is only one of the deterrents to churchgoing. Those who reside in desert regions of the country, where 160 consecutive days without measurable rainfall are not unknown, can testify to some rather ingenious excuses for nonattendance. On the other hand, people can overcome some very formidable obstacles in order to do what they want to do.

In Green Bay, Wisconsin thousands of football fans sat huddled in the stands in a temperature of sixteen degrees below zero to watch a championship play-off game. That is seen as devotion beyond the call of duty, even by those who like football.

In Phoenix, four customers sat at a restaurant bar as the building burned and the smoke became so thick that it was difficult to see or even to talk. When these patrons were informed that there was a fire, they remained seated, explaining that they still had their drinks to drink. They finally left, but not before they finished their drinks.

It isn't all one-sided. Years ago, a violent weekend snowstorm struck a small midwestern town where one of our churches is located. On Sunday the pastor's family, who lived nearby, went to church. So did one other lone member who also lived near the church. As the service got under way, there appeared a bundled and snow-covered figure — a farmer from the surrounding rural area. He had struggled several miles through the blizzard on a horse-drawn sled simply because he wanted to go to church.

A career serviceman stationed in the South drove ninety miles each way every Sunday to attend the nearest of our churches and to teach the Bible class. In the West, five families regularly went to a new mission seventy miles away for the Sunday services as well as for some meetings during the week.

All of these may be rather extreme cases, but they do show that fervent interest is a powerful motivating factor in determining the behavior of the individual. There is no substitute for it.

In our city, some vacation Bible school leaders have decided that the key to attracting more children to these schools is to “make them more fun.” They taught their children, among other things, to make peanut butter. Others have tried to improve the church attendance by hiding folding money in one of the hymnals on Sunday or dressing as clowns.

Such gimmicks are likely to result in at least a moderate degree of success so long as they hold out the prospect of free money or entertainment. People are not easily deterred in striving to get what they are looking for.

This is a universal truth, and it is well worth noting by those who want to be Christ's disciples. He had this to say: “Where your treasure is, there will your heart be also.”

Immanuel G. Frey



Pastor Frey  
 is at Zion,  
 Phoenix, Arizona.

# letters

## Use WELS membership conservation

I am the pastor of a new mission congregation, a congregation which still has no building to call its own. That means that we are not that well known in our community. Yesterday I visited a young lady who grew up in one of our large WELS congregations in the Midwest. She had recently been informed by her church back home that her name was being removed from the membership roll. She looked in the telephone book and discovered a WELS mission congregation in her own backyard. For three years she had lived in the area and when I asked her why she had not joined us in worship before this, she said, "I did not know that there was a church here." I was unaware that this young lady lived in my area of responsibility.

Why didn't I know about this young lady? Because her congregation "back home" never sent me her name and address. Because her congregation "back home" never sent her name and address to WELS Membership Conservation so that it could forward the information to me. And this is not a scattered instance. In the past year I became aware of five WELS or former WELS families through one way or another. But none of these families came to my attention through their home pastor or through WELS Membership Conservation. Some of these families are not part of our congregation, some have joined other churches not of our fellowship.

One of the great blessings of our fellowship as a Synod is being able to commend the spiritual care of our members to a sister congregation. A congregation cannot minister to a Christian very effectively if that member is 4000 miles away. But a sister congregation 10 miles away can. Use the WELS Membership Conservation, use the Synod yearbook, use whatever means you have, but don't let members who move away from home move away from the Lord. Home congregations have that responsibility.

*Rick Johnson  
Wasilla, Alaska*

## Displaying the flag

As we travel and attend WELS church services and Synod-related group meetings, we find many instances of misunderstanding in regard to the manner in which Old Glory is to be displayed. Even if some of us are not overly patriotic, our image as a church body should not be tarnished by the improper respect for the flag of our country.

On September 28, 1977 the House of Representatives adopted resolution 204 to revise the document "Our Flag" and this revised edition contains the following: "... When displayed from a staff in a church or public auditorium, the flag of the United States of America should hold the position of superior prominence, in advance of the audience, and in the position of honor at the clergyman's or speaker's right as he faces the audience. Any other flag so displayed should be placed on left of the clergyman or speaker or to the right of the audience."

We urge all who are responsible for the display of the flag of the United States of America to obtain a copy of the revised edition of "Our Flag" to bring conformity to our church in this regard. A free copy of this booklet can usually be obtained by contacting your U. S. Senator or Congressman; it is available for \$1.00 from the U. S. Government Printing Office.

*Dr. and Mrs. George F. Marjan  
Palos Heights, Illinois*

## Percentage ought to be reduced

Just a personal reaction to President Mischke's "To provide a preaching and teaching ministry" (May 15, p. 155).

Whether in Africa or America, it is questionable to assume that genuine church growth and internal development may be achieved, humanly speaking, through a "top-to-bottom" approach to the task.

Yet is not this the very policy that we are seeking to effect when "our Synod uses about 40% of its operating budget in the worker training division?"

Thus, I am one of those "people (who) suggest in all good faith that this percentage ought to be reduced in favor of a greater investment in home and world missions."

*Dr. Ernst R. Wendland  
Lusaka, Zambia*

## Home visitation

Regarding the "I would like to know" column in the March 15 issue of *The Northwestern Lutheran* (p. 85).

"Home visitation" should not be dead and it is up to the lay people of the Synod to make sure it doesn't die.

Our Synod may be failing in instructing our lay people to "wait on tables" (Acts 6:2), thereby not allowing the pastors the free time to do the work that they are called to do. Pastors do not have to be so involved in the administration of the church to fail in their own responsibilities.

Home visitation is an important part of the ministry and pastors should not wait for a phone call to visit members. A regular visitation program is in order. Paul said about his own ministry, "You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house" (Acts 20:20). I don't see anything in this Bible verse saying Paul waited at home or church for a call to pay a visit.

*Robert E. Bruce  
Maumee, Ohio*

## The power of prayer

The Lutheran Women's Missionary Society has received several urgent requests from missionaries for prayer on behalf of their work and themselves.

What tremendous power could be unleashed by daily prayers of thousands of Christians for missions and for their home churches and schools.

Likewise, such power could also be unleashed by daily prayers for God's help in the impossible situations our country faces in the world today.

Let us take time to pray daily for these causes in addition to our usual daily prayers.

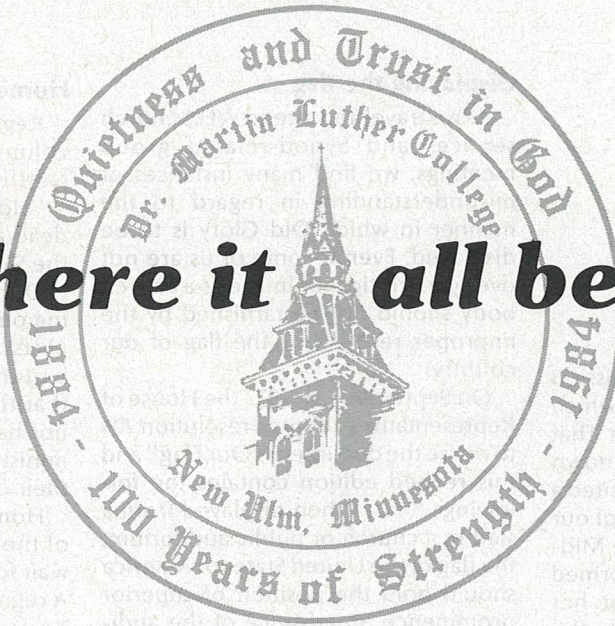
*Edwina Ihlenfeld  
Jefferson, Wisconsin*

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# Where it all began



New Ulm, Minnesota is a typical prairie town. It's like scores of others which were planted alongside the tracks by the railroads as they moved through the Midwest. Like the others, New Ulm follows an almost predictable pattern. There is to it an order and sequence. It had a prototype.

## CENTENNIAL REFLECTIONS

by Morton A. Schroeder

According to the prototype, a main street is to run the length of the community. It is to be called Main Street or Broadway. If large numbers of people living along the street are of English extraction, they may try to call it High Street. Because there is plenty of land, there is no need for skyscrapers — a term which came into currency long after these towns were built. The buildings are to hug the good earth. The horizontal look is to be interrupted by only one or two church steeples.

New Ulm has the requisite main street and the prescribed buildings. It also has the steeples. Travelers who approach the town from the north via state highway 15 or from either the east or west on U.S. highway 14 see the steeples as soon as they reach the fall line of the valley of the Minnesota River. The distinctively shaped tower of the Catholic cathedral and the graceful Gothic spire of St. Paul Lutheran Church thrust their crosses a hundred feet or more into the air.

At this point New Ulm departs from the prairie town pattern. Two additional landmarks vie for attention. They stand on the bluff which overlooks the town from the southwest: Hermann Monument and Old Main. Hermann Monument, which celebrates the victory of a German warrior over the Romans, was dedicated in 1897. Old Main, which celebrates the victory of the gospel over the original settlers who intended to keep out of their town "lawyers and clergy," was dedicated thirteen years earlier — in 1884.

Old Main was not always called Old Main. Once upon a time it was, quite plainly and quite modestly, Dr. Martin Luther College. Then it became the recitation building. A picture of a later time calls it the "Annexe Building." And a still later picture of 1928 vintage refers to it as the service building. No one seems to know when its present name became fashionable. We do know that the letters which denominate it today were attached in 1977.

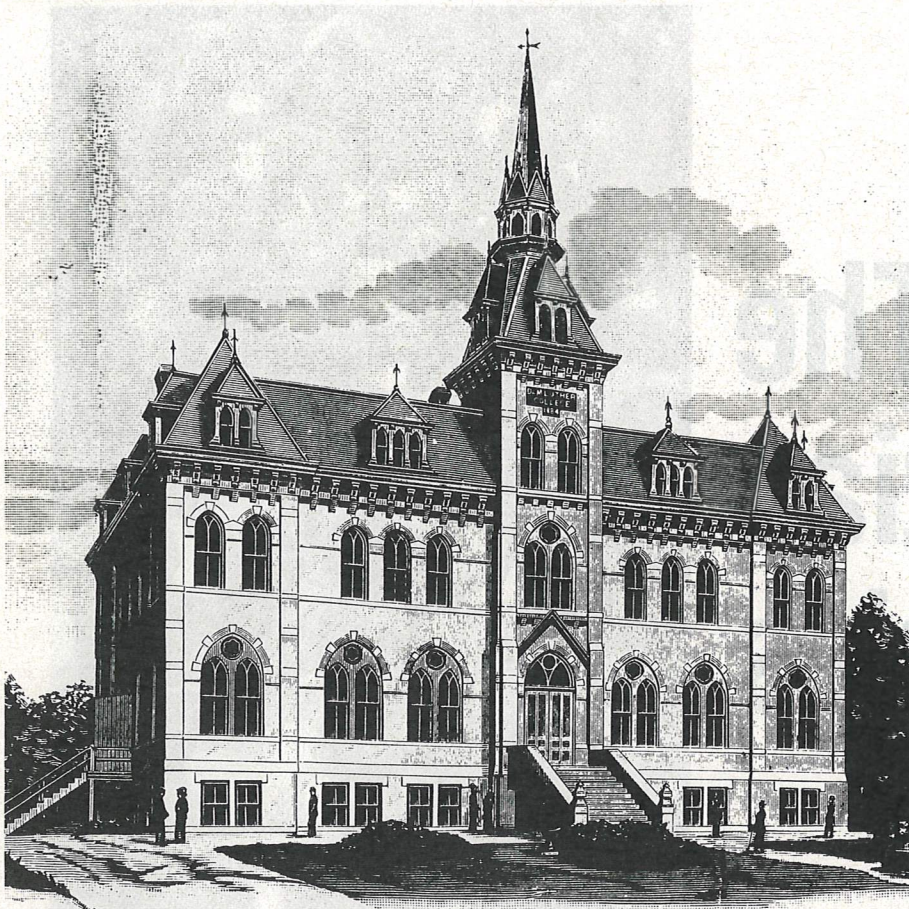
The exterior of Old Main did not always look as it looks today. Originally, it was a rectangular building measuring 90 feet long by 60 feet deep. The front or east porch existed then as now, but the side or south entrance was only a doorway with a heavy lintel. As the enrollment of the college increased, additions were made to the building. They now number five. The fire escapes were

also added, and recently the gothic arched windows were partially shuttered.

The interior of Old Main has been remodeled many times. Some of the alterations were cosmetic; some were structural. In either case, a walk through the building with an inquisitive eye and a probing finger reveals the hopes, plans, ambitions and inadequacies of a century. Today the building houses the print shop on the lower level, administrative offices on the first floor, faculty offices on the second, and miscellaneous offices and redundant rooms on the third.

The lay of the building was quite different in 1884 and during the years immediately following. Like ancient Gaul, the basement was divided into three parts. The first served the students directly and consisted of dining area and kitchen. The second area was dwelling quarters for the janitor and the people who prepared the food. The term "waitresses" was used, but precise definition of the word eludes modern investigators.

The third space was a storage room for donated food supplies. The custom of sending the college vehicle — horse-drawn wagon or truck — into rural areas to harvest gifts of potatoes, apples, squash, pumpkins, and canned fruits and vegetables persisted well into the presidency of Prof. Carl L. Schweppe (1934-1966). The menu was not infrequently a direct reflection of how well or poorly a given crop fared in a given year. A



The original Old Main

*Old Main celebrates the victory of the gospel over the original settlers who intended to keep out of their town lawyers and clergy.*

student who attended DMLC in 1908 recalled in a letter written 45 years later that the basement also had a “wash room, including two bath tubs.”

When Old Main was built, the first floor was divided into living quarters for the inspector and/or director and his family and two large recitation halls, hence the name “Recitation Building.” When more adequate living arrangements were made for the professor, the entire floor was converted into classrooms, piano/organ practice rooms, and library. The classrooms were of unequal size to accommodate different-sized classes. The largest was used for the chapel.

According to at least one written record, organs were used in the building even after the music hall was built in 1911. The library, a part of which served as offices for the director and the president, was in the northeast corner of the first floor, today’s location of the president’s office. The librarian accessioned about

80 books a year during the first 35 to 40 years. During the fiscal year ended June 30, 1984, the present library staff accessioned about 3000 items.

Four large recitation halls and a room for the faculty occupied the second floor. These rooms also doubled as study halls during the evening study hours. Sixteen boys and young men were in each room. Four tables, each accommodating four students, were grouped under one droplight. Until a men’s dormitory was built in 1911, anywhere from 60 to 80 boys and men lived on the third floor.

After the dormitory was built, the complexion of this part of the building changed drastically. Male students from New Ulm — the “town boys” — were given a room for meeting and studying purposes. Professor Gottfried Burk, the first full-time teacher called to the college, had his piano and violin studio there, and a room was provided for band rehears-

als. Lodging rooms for the young women who worked in the kitchen — they were commonly called “kitchies” — were also on this floor. The remaining space was used for storage.

Reconstructing the past is at best an elusive task. No known records indicate to what extent and when all of Old Main was completely finished. We would like to think it happened in 1884 or very soon thereafter. Yet there persists with almost fanatic stubbornness the story of the professor whose lecture was rudely interrupted by a pair of legs poking through the ceiling of his classroom. The lad, who stepped between the beams instead of on them, was the professor’s son. That professor had come to DMLC in 1918. This could not have happened had the building been completely finished.

In 1884 Old Main was Dr. Martin Luther College. Today it is only one of ten major buildings on the campus. Although time has worked great physical changes, the purpose of the school remains the same: to serve God and country by educating young women and men to be teachers in the Lutheran school system of the Wisconsin Ev. Lutheran Synod. □



Professor Schroeder teaches at Dr. Martin Luther College, New Ulm, Minnesota.

# The Christian worships



A couple was leaving church after Sunday services. “Did you see that designer suit on the woman in front of us?” the wife asked. “And the hat on the woman across the aisle? And the frilly blue dress on the woman sitting to your left?”

## ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

“Well, no,” the husband was quick to confess. “I’m afraid I dozed off.”

She gave him a sharp look. “A lot of good church does you!”

Who of us has not felt that accusation in the heart? “A lot of good church does you!” says the voice inside after you have gone through a service in which you had to fight boredom and disinterest. That really bothers people who are serious about following Christ. “How much of it is my fault?” they wonder. “How much is the church’s? What can I do about it?”

### Better understanding

With many people the problem stems from a lack of understanding regarding worship. The word ‘worship’ comes from the old English “weorthscipe,” “to make worthy.” Everybody (even the atheist) worships; people worship what has high worth to them. Whatever is dear to our hearts — that we worship.

When Jesus walked the earth, he ministered to a worshipping people. The Jews had an elaborate system of worship. Though it had ancient roots, coming from God himself, Jesus saw flaws that had crept into it — self-righteousness, ritualism, this-worldliness. The people who came to know Christ as Savior continued to be a worshipping people, at first within the system they knew, later in a distinctively Christian modification.

Much of our Lutheran worship heritage has grown out of that. Parts of our liturgy — the very parts we have trouble concentrating on — come to us from the early centuries of Christianity. Next time you say the Creed, or sing the “Gloria Patri,” or hear the pastor intoning the “Introit,” think that the same words were sung or spoken by Christians long ago, some of whom died so that the faith might live on for us. As you walk up the steps and down the aisle of one of our churches, you are walking a well-worn path.

Have you thought about what a remarkable thing a worship service is? 1) People gather for worship though each one has plenty of other things competing for the time. Just think of all the things people could be doing instead of worshipping on Sundays! 2) People gather for worship though they are a diverse group. Is there any other gathering where millionaire and foodstamp recipient, 80-year-old and toddler, doctor and janitor, homemaker and career woman, teenager and businessman, all sit side by side, each expecting to be fed? 3) People



## *Not enough time to worship? Some of the busiest people I know never miss church.*

gather for worship though some of them are hurting — suffering bereavement, loss of job, collapse of business, divorce, wayward children, cancer. People have burdens, though most put on a cheerful front when they come down the aisle of the church. Perhaps we will develop a greater appreciation for worship if we will marvel more at the power that brings about such a gathering.

### **Worship goes two ways**

Basically, there are two directions in worship. Some parts of our worship are directed from us to God. These are called the “sacrificial” parts, in which we approach God. The other parts are directed from God to us. These are called the “sacramental” parts, in which God approaches us. Each of the elements in the worship service is there to help you, the disciple of Christ, to draw nearer to God, or to provide a channel for God to draw nearer to you.

In some cases, it is very easy to see whether a particular part of the service is sacrificial or sacramental. The Scripture readings, the sacraments, the sermon — these elements are channels through which God bestows his grace and blessing upon us. And the confession, the offering, the Hallelujahs, the creed, the prayers — these elements aid us in approaching God.

But in other cases you have to concentrate to know which direction the service is going. Take the hymns for example. Can you tell, as you sing them, which ones bring a message from God to you and which ones carry a plea or a word of gratitude from you to God? You know, though our Lutheran hymns are a little heavy by modern standards, none compare to ours for leading the sincere worshiper in meaningful thought. You can sing them hundreds of times and still not exhaust the real worship opportunities they hold. That cannot be said about a lot of the religious songs which repeat a few words dozens of times.

### **Obstacles of worship**

Yet, most of our Lutheran churches have fewer than half their members present for worship on any given Sunday. And among those who are present too many are not really worshipping. I have made a lot of calls on people who have been negligent in their worship. Only once or twice have I heard: “Pastor, the reason I don’t worship is that I have stopped being a Christian.” Most people who don’t worship, still believe themselves to be Christians. So why don’t they worship?

There are many things that get in the way of a good worship pattern. Let me touch on them briefly.

One, inadequate preparation. People fail to think about the reasons for worship. Someone has said: “On Saturday night or Sunday morning you should count your blessings and count your sins.” If you do that in the

heart you will be more eager for confessing your sins and receiving God’s forgiveness, and you will be more ready to sing your praises and your gratitude.

Two, poor management of time. I saw a cartoon once, picturing a person chained to the minute hand of Big Ben as it went round and round. Has the clock got you going in circles? Not enough time to worship? Some of the busiest people I know never miss church. They have learned that you don’t wait until you have time for worship; you make time for it.

Three, wrong priorities in life. If you are missing church services a lot, ask yourself. “What would my response be if they gave out crisp twenty-dollar bills every Sunday to every worshiper?” If you would go for the “bucks” but can’t seem to make it to get forgiveness, a message from the one who loves you, and a feast for your soul, what does that tell you about your priorities? The best treasures are available in our worship services.

Four, misdirected goals in worship. If you go to church just to fulfill a sense of duty, or to meet other people, or to satisfy someone who will be looking for you there, those goals will probably be fulfilled. But they are shallow goals which make it difficult for you to sustain enthusiasm for worship. Without better goals, you may have trouble maintaining a regular worship pattern.

Five, misunderstandings regarding worship. Sometimes Christians go to church mainly for the sermon. But the sermon is only one third of the service. If the sermon falls short of their hopes, they may say, “I didn’t get much out of the service today.” What about the other two-thirds? People often forget that we are not spectators at a worship service; we are participants. You have to put a lot into it in order to get a lot out.

## *Walking in his footsteps means beating a path to the church door.*

Six, lifestyle conflicts. Sometimes people stop going to church because something in their lives does not meet with the approval of the church. Most people cannot tolerate open hypocrisy, therefore either the conflicting lifestyle or the churchgoing must stop. Too often the latter is the case. But the only adequate solution is to bring one’s lifestyle into harmony with God’s will.

Every journey needs resting points. Like roadside rests along the highway, the Lord provides resting spots for the soul in our worship services. When you interrupt the routine of daily life for worship, you are following the pattern of your Lord. He worshiped. His disciples worshiped. Walking in his footsteps means beating a path to the church door. □



Pastor Franzmann  
is at St. Mark’s,  
Citrus Heights, California

# Eternal Father, strong to save

by Richard M. Seeger

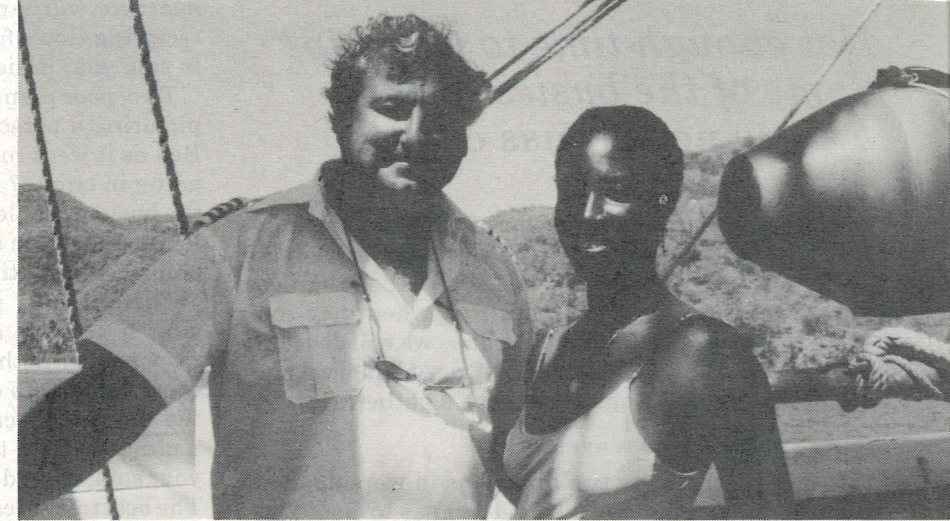
“In all honesty, Pastor Seeger, I am an evolutionist . . . and there is no way that I can believe in the creation account of Genesis.”

Those were the words of Stuart Finlay to me in the early spring of 1983. He had just completed our adult membership class at St. John, Antigua, West Indies. Stuart's wife, Aloma, who had also been in the class, felt differently and was confirmed.

I was disappointed, of course. I had married Aloma, an Antiguan, and Stuart. I had baptized Christopher, their firstborn. I was hoping that he would join his hand to ours in the work God had given us to do in Antigua.

Stuart, 42, had done some traveling before he ended up in Antigua. He had attended Annapolis for one year, but a sports injury forced him to discontinue. After graduating from Boston University, he served ten years in the navy as a submarine officer. Leaving the navy, he was assistant to the headmaster of an Eastern prep school. From there it was on to Antigua where he met Aloma. Since her family attended our services, I knew Aloma, and occasionally she came with them. Aloma lived — as Stuart did — with a sort of reckless abandon.

Several times I remonstrated with



TOP, Stuart and Aloma on board the Marques.

RIGHT, Pastor Seeger with Aloma (right) at her confirmation.



Aloma about her lifestyle. She would weep, but she did not change. Time to do more praying.

Finally something “clicked,” and these two precious children of the Father were gripped by his word. In the fall of 1982 they began to attend our worship services and entered the adult membership class. When they were on the island, they never, ever missed a worship service. But now when the time came to decide, Aloma said, “Yes,” and Stuart said, “No, not at this time.” And so, more prayers.

Last fall Stuart began the membership class for the second time. He was busy. He had to interrupt his attendance to sail to England to bring two “tall ships,” *Marques* and *Inca*, to Antigua on a business venture. But when home he never missed a class, and soon his objections to the

Genesis account of creation began to diminish. In January he telephoned to thank me for marrying him and for bringing him God's word. Things were changing.

On Palm Sunday Stuart's class was confirmed. I was disappointed that he had to be off the island on business. When he returned on Monday, he invited Shirley and me to spend the day with him and Aloma on the *Marques*. He wanted to talk about his confirmation. And he did. He confessed his faith in Christ and in all that God had to say in the Bible — including Genesis 1. I had to marvel how the Father gets his way in a person's life.

We had a lovely sail that day, all the more lovely because of Stuart's confession. It was then he told me that he would soon be sailing the *Marques* to Halifax in a tall ships'

festival. Aloma and Christopher were going with him.

But before he went, he wanted to be confirmed and take the Lord's Supper with Aloma. At our Easter sunrise service he was confirmed. Stuart told me it was the happiest day of his life. On May 6 he and Aloma came to the Lord's Supper together — for the first and last time.

Shortly thereafter Stuart made ready to sail for Bermuda and Canada. Just before he left, he brought me a copy of the English mariners' hymn, *Eternal Father, strong to save*. He asked if the congregation would sing the hymn while he was gone. I assured him we would.

On June 3 about 80 miles north of Bermuda a rogue wind hit the *Marques* under full sail in the early morning hours. Stuart, Aloma and little Christopher slept peacefully in the captain's cabin where Shirley and I had spent the day with them only a few weeks before. In a flash the *Marques* was on her side and sinking. Within 40 seconds the ship was down. No one asleep was saved. All told, 18 perished — eight were rescued.

On June 8 a sorrowing congregation gathered for a memorial service for the Finlays. And we sang the hymn Stuart had given me.

*Eternal Father, strong to save,  
Whose arm doth bind the  
restless wave,  
Who bidst the mighty ocean deep,  
His own appointed limits keep.  
Oh hear us when we cry to thee  
For those in peril on the sea.*

We kept our word.

And so our loved ones, Stuart, Aloma and little Christopher, await the resurrection in the 2000 fathom-deep water off Bermuda. We had great plans for Stuart and Aloma. He was going to help us in our school. She was going to work hard for our women's auxiliary.

But that was not the purpose which our Lord had in bringing our loved ones to his word. No, God's word prepared Stuart and Aloma and little Christopher for that rogue wind . . . off Bermuda . . . in 2000 fathoms of water . . . on June 3, 1984. □

## FROM THE PRESIDENT

### In the hope of the resurrection to eternal life

"What kind of a Christian group do you head that denies anyone the right to a Christian burial?" That's how the letter began. The writer is not a member of our Synod. But she knew that one of our pastors had declined to officiate at a certain funeral. She was sure that I would want to know about it so that I could take appropriate action.

It's not the first such letter I have received from someone outside of our church; it will not be the last. For the public's concept of the Christian burial service is quite different from the one we hold.

"Earth to earth, ashes to ashes, dust to dust, in the hope of the resurrection to eternal life!" A few times I felt uncomfortable reciting those words, but I wanted to give the deceased the benefit of the doubt. But when I had no indication that the deceased had accepted Christ as his or her Savior from sin, I had no choice but to decline to officiate. To do otherwise would have made a mockery of the Christian burial service.



Our pastors, who conscientiously live by this principle, will often be accused of uncharitable judging. But all they are saying is that they have no reasonable evidence that the departed was a believer in Christ and will rise again to eternal life. They are leaving the judging to God where it properly

belongs. The kind of funeral service a person has, whether a pastor is even present or not, in no way affects God's judgment. I may have unknowingly buried an unbeliever and denied a Christian burial to a believer. I cannot read hearts; only God can. But where these people spend eternity is not determined by what I did or didn't do.

The Bible — and we have no other source on which to base our practice — knows of no other way to eternal life than faith in Jesus Christ as our personal Savior. To give the impression that there may be another way is dishonest and tantamount to denying the very Lord whose public spokesman the pastor professes to be. Jesus couldn't have said it more clearly, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6).

It's asking too much to expect the world to understand our practice. It is not asking too much to expect of our own that they not only understand the scriptural principle on which our practice is based, but that they also defend, speak well of, and put the best construction on the action of their pastor when he is placed in the difficult position of having to say "No."

*Carl H. Muschke*

## Administrator appointed

Richard L. Sonntag has been named the new administrator of the Synod's benefit plans office, succeeding Pastor Paul G. Hartwig who was forced to resign because of ill-health.

Since 1968 Sonntag, 45, has been principal of St. Lucas Lutheran School in Milwaukee, one of the largest parochial schools in the

## In the news

Wisconsin Synod. Previous to coming to Milwaukee he had been principal of schools in Sanborn, Minn., and Menomonie, Wis.

Last year Sonntag, who has a strong background in computer science, was appointed to the Group Health Insurance Board and elected board secretary. He will step down from the board.

As administrator he will be responsible for the day-to-day administration of the Synod's



Sonntag

group benefit plans which include group medical and insurance plans.

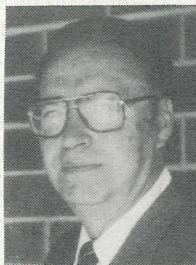
The group medical plan enrolls about 3600 workers and their families. Annual premiums are over \$4 million.

There are 3300 participants in the Synod's noncontributory pension plan. Annual pension benefits to retirees amount to \$750,000.

Sonntag, who is a native of Two Rivers, Wis., is a graduate of Northwestern Preparatory School and Dr. Martin Luther College. In 1961 he married Dorothy Russell of Detroit. There are five children: Dawn, Jon, Mark, Diana, and Kristin.

## Nommensen elected to first full term

The 558 delegates to the Southeastern Wisconsin District convention meeting at Wisconsin Lutheran High School, Milwaukee, Wis. June 12-13, elected President Winfred B. Nommensen, pastor of Salem (Granville), Milwaukee to his first full term of office.



Nommensen

Nommensen became president in June of 1983 when President George W. Boldt of Morton Grove, Ill., died unexpectedly.

Nommensen, 60, is a 1948 graduate of Wisconsin Lutheran Seminary and served parishes at Maple Creek and Sugar Bush, Wis. before coming to Salem in 1959.

Other officers elected were Robert J. Zink of Hales Corners, first vice president; Wayne D. Mueller of Waukesha, second vice president; and Mentor E. Kujath of

## ELS President Orvick reelected

President George Orvick of the Evangelical Lutheran Synod was reelected for another two-year term. Orvick has been Synod president for ten of the last fourteen years.

The convention, meeting at Bethany Lutheran College, Mankato, Minn., June 17-22, approved a proposal for a full-time presidency beginning with the 1986 election, with the term of office increased to four years.

The Synod's seven-member Mission Board, working "under a huge workload," was split into a Home Mission Board and a Foreign Mission Board, each with seven members. The Evangelical Lutheran Synod maintains a foreign mission in Peru.

In other action delegates asked the Doctrine Committee of the Synod to assign highest priority to a study of the role of women in the church. The resolution noted that "there is an urgent need in our

Milwaukee, secretary.

A resolution was adopted urging the delegates "to encourage their congregations to seriously review their budget subscriptions to the Synod so that current programs can be maintained and items which have been deleted from the program of the Synod can be restored." This was in response to a remedial funding program adopted by the Conference of Presidents.

The convention reviewed the report of the Administration Survey Commission and held an open hearing. Delegates voted to approve proposals not to allow district presidents to serve as synodical vice presidents, and to limit terms of office on synodical boards, commissions and committees, but rejected a proposal for a mandatory retirement age.

The convention also declined to endorse proposals of the commission which would combine world and home missions in one division and transfer the Lutheran Apache Mission to the home mission board.

Reported by Mentor Kujath

congregations for a well-defined statement of belief on this subject," due to "a growing concern about the scriptural position."



Orvick

Delegates, struggling with a cumulative budget deficit of \$380,000, adopted a 1985 budget of \$770,500, and instructed the Synod's trustees to devote one-third of all undesignated legacies for debt retirement. The delegates also postponed until 1986 a capital fund campaign for mission expansion to give the Mission Offering Committee more time to prepare for the special offering.

## California

### Counseling center opens

The first WELS pregnancy counseling center on the West Coast opened on March 5. The Sunrise Pregnancy Counseling Center is also the only WELS center on church grounds. The center uses St. Mark of Citrus Heights.

"Our yellow page phone book ad does not give an address," explained Betty Newell, editor of the center's newsletter. "The address is given to the client when she calls for an appointment."

As the service began there were 21 volunteers for the hotline and for counseling. In the first month 64 calls were fielded on the hotline and 45 followed through and kept their appointments.

"Our yellow page ad," said Newell, "does not screen out those who always intended to carry to term. There were 14 of these. But it does give the center another opportunity to talk about change of lifestyle, about baptism, and to encourage them to worship with us if they have no church home. So far one client intends to bring her son to baptism soon and two children were added to Sunday school classes."



**AUGUST AND AMANDA HAMANN**, both in their 90s and residents of the Martin Luther Memorial Home at South Lyon, Mich., graduated in June from the South Lyon High School. For August and Amanda earning a diploma was a matter of necessity. "We couldn't sit in this room and look at four walls all day," said August. "We like to keep busy and we try to do the best with what we have here."

## Wisconsin

### Anniversary and retirement

Zion of Columbus observed the 50th anniversary of Arnold J. Lober's service in the teaching ministry on May 20 in a special service. Three hundred friends, relatives and former students attended a potluck dinner following the service.

Arnold John Lober was born July 24, 1909 in Nobel County near Fulda, Minn. A 1933 graduate of Dr. Martin Luther College, he served at St. John Lutheran School, Newburg, and Bethesda



Lober

Lutheran School, Milwaukee before accepting a call to Zion where he served as principal for 29 of his 38 years of teaching there. He retired from the active ministry at the close of the school year. □

*Reported by David A. Kipfmiller*

## With the Lord

### Adelia Blume 1908-1984

Mrs. Adelia Blume was born May 20, 1908 in Spring Lake, Minn. She died May 8, 1984 in Hustisford, Wis.

In 1930 she married Pastor Frederic E. Blume. Her husband served congregations in Lemmon, S. Dak. and Columbus, Wis. He also taught at Northwestern College and in 1952 accepted a call to the seminary, where he served until his death in 1974. Mrs. Blume was an active member in congregational activities.

She is survived by daughters Beth (John) McHugh and Carol (Alan) Egelseer, and three grandchildren, Debbie, David and Dan Egelseer.

Funeral services were held May 11 at Bethany, Hustisford, Wis.

### Pency Schaefer 1893-1984

Pency Schaefer was born February 22, 1893 in Albany, Wis. She died July 24, 1984 in Milwaukee, Wis.

In 1913 she married Pastor William J. Schaefer, who served congregations in Garrison, Neb. and Colome, S. Dak. before he was called to organize a new mission, Atonement Lutheran in Milwaukee. He preceded her in death in 1976.

Mrs. Schaefer was a charter member of Atonement's Ladies' Aid and of the Wisconsin Lutheran High School and the Wisconsin Lutheran Child and Family Service Guilds.

She is survived by daughter, Miriam (Pastor Raymond) Wiechmann; son, Pastor James (Ruth); ten grandchildren and eight great-grandchildren.

Funeral services were held July 27 at Atonement, Milwaukee, Wis.

### William F. Wietzke 1893-1984

William F. Wietzke was born January 5, 1893 in Marion Springs, Mich. He died July 4, 1984 in Beatrice, Neb.

He was a 1916 graduate of the seminary. He served congregations in Grafton and Shickley, Neb.; Montrose, Gunnison and Grand Junction, Colo. He also served as vice president of the Nebraska District and as chairman of the Colorado Mission Board.

In 1923 Pastor Wietzke married Almira Everts. He is survived by sons, Pastor Wilfred (Charlotte) and Pastor William; sisters, Emma Rauser, Frances Wietzke and Meta Meyer; and two grandsons.

Funeral services were held July 7 at Trinity, Grafton, Neb. □

# NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

## CHANGES IN MINISTRY

### PASTORS:

**Edenhauser, Kenneth R.**, from St. Peter, Chilton, Wis., to Our Savior, Birmingham, Ala.  
**Falck, Mark H.**, from St. Paul, Hamburg, Wis., to Michigan Lutheran High School, St. Joseph, Mich.  
**Fischer, Wayne L.**, from Sola Scriptura, Decatur, Ga., to Wisconsin Lutheran High School, Milwaukee, Wis.  
**Kannenberg, Delmer F.**, from Trinity, Hartford, Wis., to Zion, Denver, Colo.  
**Lindloff, Norman W.**, from St. John, Neillsville, Wis., to retirement from full-time ministry.  
**Zarling, Mark G.**, from St. Matthew, Danube, Minn., to Bethany, Fort Atkinson, Wis.

### TEACHERS:

**Albrecht, Delores**, from inactive to First, Elkhorn, Wis.  
**Belleveau, Catherine**, from inactive to St. Mark, Bemidji, Minn.

**Boll, Arlyn W.**, from Northwestern Preparatory School, Watertown, Wis., to St. John, Watertown, Wis.  
**Cole, Carol D.**, from Memorial, Williamston, Mich., to Ocean Drive, Pompano Beach, Fla.  
**Cole, Stanley R.**, from Memorial, Williamston, Mich., to Ocean Drive, Pompano Beach, Fla.  
**DeFraim, Richard A.**, from St. Lucas, Milwaukee, Wis., to Messiah/Resurrection, Milwaukee, Wis.  
**Earl, Jonathan O.**, from Centennial, Milwaukee, Wis., to Messiah/Resurrection, Milwaukee, Wis.  
**Fischer, Robert O.**, from Beautiful Savior, Milwaukee, Wis., to Siloah, Milwaukee, Wis.  
**Helwig, Donald W.**, from St. John, Two Rivers, Wis., to Trinity, Minocqua, Wis.  
**Hewitt, Debra L.**, from St. Mark, Watertown, Wis., to St. John, Saginaw, Mich.  
**Jeseritz, Norma**, from inactive to Christ the Lord, Brookfield, Wis.  
**Pautz, Kathleen**, from inactive to St. Peter, Helenville, Wis.  
**Rittierodt, Susan**, from inactive to Living Word, Mission Viego, Cal.  
**Schumacher, Paul W.**, from Trinity, Neenah, Wis., to Shoreland Lutheran High School, Somers, Wis.  
**Stark, John B.**, from Our Savior, Zion, Ill., to Trinity, Waukesha, Wis.

## ADDRESSES

### PASTORS:

**Blum, Jay S.**, 2955 University St., Eugene, OR 97403; 503/344-9719.  
**Eckert, Mark A.**, 5895 Grelot Rd., Mobile, AL 36609; 205/342-4048.  
**Ehke, Steven W.**, 812 Richards Ave., Watertown, WI 53094; 414/261-5942.  
**Gerlach, Bryan M.**, 9901 Agena Ln., El Paso, TX 79924; 915/755-0371.  
**Kell, Myron R.**, 233 N. Maple St., Watertown, WI 53094.  
**Kuske, Theodore H.**, R. 3, Box 20, Goodhue, MN 55027; 612/923-4694.  
**Lindloff, Norman W.**, 5244 N. Lovers Lane Rd., Apt. 1, Milwaukee, WI 53225.  
**Lueneburg, Kurt A.**, 5391 Raleigh-LaGrange Rd., Memphis TN 38134; 901/386-9695.  
**McKenney, Bruce A.**, 621 S. 31st St., Manitowoc, WI 54220; 414/684-8727.  
**Ruege, John A. Jr.**, 3502 Mt. View Ave., Apt. 4, Schofield, WI 54476; after 10/1: 1416 Spring St., Schofield, WI 54476.

# Financial Report Wisconsin Ev. Lutheran Synod

## PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended 30 June 1984

	Subscription Amount for 1984	6/12 of Annual Subscription	Six Months Offerings	Percent of Subscription
Arizona-California	\$ 770,236	\$ 385,118	\$ 352,683	91.5
Dakota-Montana	371,530	185,765	123,656	66.5
Michigan	1,787,168	893,584	694,395	77.7
Minnesota	2,140,316	1,070,158	906,903	84.7
Nebraska	456,272	228,136	184,172	80.7
North Atlantic	185,345	92,673	87,251	94.1
Northern Wisconsin	2,116,323	1,058,161	913,077	86.3
Pacific Northwest	223,951	111,976	98,328	87.8
South Atlantic	256,190	128,095	118,458	92.4
South Central	196,868	98,434	94,692	96.2
Southeastern Wisconsin	2,791,158	1,395,579	1,172,389	84.0
Western Wisconsin	2,507,743	1,253,871	1,014,975	80.9
Total — 1984	\$13,803,100	\$ 6,901,550	\$ 5,760,979	83.5
Total — 1983	\$13,468,431	\$ 6,734,216	\$ 5,562,948	82.6

## CURRENT BUDGETARY FUND

### Statement of Receipts and Disbursements

Twelve months ended 30 June 1984 with last year comparisons

Twelve months ended 30 June

	1984	1983	Increase or (Decrease)	
			Amount	Percent
<b>Receipts:</b>				
Prebudget Subscriptions	\$ 12,996,116	\$ 12,770,309	\$ 225,807	1.8
Gifts and Memorials	223,995	271,647	(47,652)	(17.5)
Bequests	141,816	507,508	(365,692)	(72.1)
Other Income	145,128	131,601	13,527	10.3
Transfers from Other Funds	954,653	571,163	383,490	67.1
Total Receipts	\$ 14,461,708	\$ 14,252,228	\$ 209,480	1.5
<b>Disbursements:</b>				
Worker-Training	\$ 5,408,231	\$ 5,013,562	\$ 394,669	7.9
Home Missions	3,238,279	2,737,190	501,089	18.3
World Missions	2,399,997	2,331,583	68,414	2.9
Benevolences	862,265	701,429	160,836	22.9
Administration and Services	1,499,687	1,212,844	286,843	23.6
Sub-total	\$ 13,408,459	\$ 11,996,608	\$ 1,411,851	11.8
CEF — Interest Subsidy	587,358	1,060,175	(472,817)	(44.6)
Transfers to Building Funds	219,000	590,000	(371,000)	(62.9)
Total Disbursements	\$ 14,214,817	\$ 13,646,783	\$ 568,034	4.2
Twelve Months Increase/(Decrease)	\$ 246,891	\$ 605,445		
Fund Balance — Beg. of Period	\$ 184,195	\$ (421,250)		
Fund Balance — End of Period	\$ 431,086	\$ 184,195		

Norbert M. Manthe  
Chief Accounting Officer

## Looking back from The Northwestern Lutheran

### 50 years ago . . .

Our hymn treasury is indeed great and precious. Rightly the Lutheran Church has clung tenaciously to some of its older gems, for they cannot be replaced. As long as our younger generation still learns the truth of salvation, our church hymns will be understood and highly treasured. The Lutheran Church has always been a singing church because it has the pure gospel of Christ. — (Editorial)

### 25 years ago . . .

The badges worn by the delegates at the recent convention (Saginaw) ought to be highly prized by them, for they will be the last badges that will bear the name Evangelical Lutheran Joint Synod of Wisconsin and Other States. Henceforth we shall be known as Wisconsin Evangelical Lutheran Synod — this by unanimous resolution of the convention of '59.

### 10 years ago . . .

St. John's of Oak Creek, Wis., recently celebrated its 130th birthday. St. John's is the oldest of the congregations which joined the Wisconsin Synod at its founding in 1850. It also has the distinction of being one of the oldest Lutheran congregations in the State of Wisconsin. □

**Russow, Howard E. em.**, R. 3, Long Prairie, MN 56347; 612/732-3216.  
**Schlicht, Stephen**, 510 Idaho Ave., Morris, MN 56267.  
**Schultz, Anthony E.**, R. 3, First St., Campbellsport, WI 53010.  
**Siegler, Reginald A. em.**, 1519 1/2 Thompson St., La Crosse, WI 54601.  
**Smith, Thomas J.**, 519 Retunda Pkwy., Cape Coral, FL 33904  
**Spaulding, Scott W.**, 9705 Pleasant Ave., South, Apt. 1A, Bloomington, MN 55420; 612/884-9588.  
**Sprain, Roger J.**, 1701 Windom Way, Madison, WI 53704.  
**Tabbert, Frederic H.**, R. 1, Box 520B, Dresser, WI 54009.  
**Valleskey, David J.**, 11808N Luther Lane 65W, Mequon, WI 53092; 414/242-9170.  
**Wenzel, Lloyd W.**, 1028 Lincoln Dr. E., West Bend, WI 53095.

**TEACHERS:**

**Haferman, Faith E.**, Sun Terrace W. #11, 2045 Buttrick, Waukegan, IL 60087.  
**Nelson, Jan.**, 821 - 6th St. S., New Ulm, MN 56073.  
**Tess, Paul A.**, 7613 English Lake Rd., Manitowoc, WI 54220.  
**Wege, David C.**, 1977 Town Hall Rd., R. 3, Campbellsport, WI 53010.

**CONFERENCES**

**Dakota-Montana District, Alberta** — Montana Conference, September 18-19 at Salem, Circle, MT.

**Dakota-Montana District, Western Conference**, October 2-3 at St. Paul, Roscoe, SD. Agenda: Titus 3 (Persons); Ezekiel (Yahr); Is Gambling Always a Sin in the Light of Scripture? (Heidrich); The Use of the Law and Gospel for Stewardship and its Presentation; To What Extent May the Church Use Worldly Methodology in Stewardship Programs? (Schulz).

**Michigan District, Northern Conference**, September 17-18 at Redeemer, Big Rapids. Agenda: Conference and District Reports; Exegesis of Romans 16:17-20 (Zimmerman); A Practical Paper on Divorce and Remarriage (Hennig); Exegesis of Matthew 7:15-23 (Balogh); Smalcald Articles Part I, Articles I-III (Korth); Scouting - Has Anything Changed? (deRuiter).

**Michigan District, Southwestern Conference**, September 18 at Good Shepherd, Benton Harbor. Agenda: The Difference Between the Way we Look at the Confessions and the Way the Christian Scientist Looks at "Science and Health with the Key to the Scriptures" (Adrian); Exegesis and Comparison of Christian Scientist Interpretation of Passages Relating to Verbal Inspiration (Franzmann); WELS Lutherans for Life Presentation.

**Minnesota District, Crow River Conference**, September 18 at St. Peter, Darwin. Agenda: Cursory Exegesis 1 Cor. 8-11 (Winters); Study of the CLC Today (Nitz); Church Discipline (Schiewe).

**Northern Wisconsin District, Manitowoc Conference**, September 17 at Manitowoc Lutheran High School. Agenda: Study of Daniel 11; Sermon Study; History of Mission Work in the Northern Wisconsin District.

**Northern Wisconsin District, Winnebago Conference**, September 17 at St. Paul, Manchester. Agenda: Augsburg Confession Art. XX-XXII; Shepherd Under Christ Ch. 5; Exegesis 1 Tim. 4.

**South Atlantic District, Florida Conference**, September 17-18 at Trinity, Englewood. Agenda: Isagogical Treatment of Nahum; Exegesis of 1 John 4:1-6; Funeral Practices; Propriety of Associate Membership; Judaism; How to Respond to Cults.

**Southeastern Wisconsin District, Southern Conference**, September 11 at Bethany, Kenosha. Agenda: Exegesis of Romans 15:7-16 (Hintz); Sermon Study of Reformation Texts: Jeremiah 31:31-43 (Loescher), John 8:31-36 (Ziebell).

**CHANGE OF TIME OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

**WASILLA, ALASKA** — King of Kings, above Brady's Floor Covering, Mile 44 Parks Hwy, Wasilla. 10:00 a.m.; Bible class/SS 9:00 a.m. (Summer schedule worship at 9:00). Pastor Rick Johnson, P.O. Box 872767, Wasilla, AK 99687; 907/376-7771.

**POUGHKEEPSIE, NEW YORK** — Trinity, YMCA in Poughkeepsie. 9:30 a.m. Pastor Thomas R. Gumm, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

**SUGAR LAND/STAFFORD/MISSOURI CITY, TEXAS** — Redeeming Grace, Missouri City Fire Station, 1523 F.M. 2234, Missouri City, 11:00 a.m.; Bible class/SS 10:00 a.m. Pastor Mark Barenz, 1807 Trinity Station, Sugar Land, TX 77478; 713/980-4632.

**EXPLORATORY SERVICES**

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

**NEWPORT NEWS, VIRGINIA** — Asbury Wesleyan Church, 605 Harpersville Rd., Newport News. For information call Pastor Joel Luetke, 804/424-3547.

**100TH ANNIVERSARY**

St. John (Town Cold Spring), R. 2, Fort Atkinson, Wis., will celebrate the 100th anniversary of its founding on the following Sundays at 10:30 a.m. September 9: Anniversary Confirmation Service; September 30: Anniversary Mission Festival Service; October 21: 100th Anniversary Service. Special dinners will follow each of the services. Former members, confirmands and friends are cordially invited to attend. For further information contact Pastor Russel G. Kobs, Box 402, Cambridge, WI 53523; 608/423-3550.

**CHRISTIAN WOMEN TODAY SEMINAR**

The seminar committee of Christ the Lord Lutheran, Brookfield, Wis., invites ladies of WELS congregations to attend its annual seminar on October 13 at Wisconsin Lutheran High School, 330 Glenview Ave., Milwaukee. If you have not received registration information through your congregation, contact Laila Arndt, 414/781-2472 for a brochure.

**SERVICE ITEMS OFFERED**

Since St. Stephen Lutheran Church of Kalamazoo, Mich., is closing, the following items are available: communion ware, altar ware, church furniture and a Hammond organ. For further information contact Rev. Arthur Klement, 5701 Mt. Olivet Rd., Kalamazoo, Mich. 49004; 616/344-4343 or call Thomas Handley, 616/381-7510.

**AUDIOVISUAL AIDS**

**GIVING THANKS (FS-441-GTH)**  
 1984 9 min. C & M color PIJ  
 This filmstrip uses examples from Scripture and history to encourage thanksgiving to God.

**AMERICA'S FIRST THANKSGIVING (FS-442-AFT)**  
 1984 6 min. C & M color PIJ  
 In this filmstrip the story of the Pilgrims is told, using artist's drawings and direct discourse to dramatize the event.

**JESUS THE CHRIST**  
 The history of the Passion and the Resurrection is retold in this series of filmstrips.

**Thirty Pieces of Silver (FS-443-TPS)**  
 1984 8 min. C & M color PIJSCA

**The Last Supper (FS-444-LSP)**  
 1984 10 min. C & M color PIJSCA

**In The Garden of Gethsemane (FS-445-IGG)**  
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**Jesus' Arrest and Trial (FS-446-JAT)**  
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**The Crucifixion (FS-447-CFX)**  
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**The Tomb is Sealed (FS-448-TIS)**  
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**FILM CLIPS FOR DISCUSSION**  
 Audiovisual Aids is offering a different concept in audiovisual instruction. These 16mm film clips are short segments of the Martin Luther movie (taken from a print that was too worn for normal use). They present hard-hitting, emotional scenes from Luther's life, not for the purpose of reviewing history, but for the purpose of stimulating discussion. After presenting the film clip, the leader should be prepared to involve the audience in a stimulating discussion of the questions raised in that particular scene. It is hoped that this use of the Martin Luther film clips may prove even more edifying than the movie itself. The three available clips are (one copy of each):

**The Leipzig Debate (FC-1-LDB)**  
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**The Diet of Worms (FC-3-DOW)**  
 1984 3 min. B & W SCA

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**WISCONSIN LUTHERAN SEMINARY AUXILIARY ANNUAL MEETING**

All women of WELS congregations are invited to the 12th annual Wisconsin Lutheran Seminary Auxiliary meeting October 6 at the seminary in Mequon, Wis. Registration and coffee hour at 9:00 a.m., worship service at 10:00 and the day's activities will conclude at 4:00 p.m.

Reservations preferred by September 23. A \$6.00 fee includes registration and dinner. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and send to Miss Lee Abraham, corresponding secretary, 3030 N. 83rd St., Milwaukee, WI 53222. Please include name, address, telephone, church membership and pastoral conference.

**YOUTH COUNSELORS' WORKSHOP**

The ninth annual youth counselors' workshop, conducted by the Committee on Youth Ministry, will be held October 12-14 in Kettle Moraine State Park near Campbellsport, Wis. for pastors, teachers and lay counselors working with high school aged youth. Instructions are offered in youth group organization; a well-balanced, five-part program of education, worship, service, recreation and fellowship; and counseling. For those who have attended in the past, a second track emphasizing education and counseling is offered. For further information or to register contact Prof. Allen Zahn, 613 S. Twelfth, Watertown, WI 53094; 414/261-0301.

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# "You just gotta believe!"

by Peggy Zimdars

When we think of world missions, we usually think of countries overseas. Places like Saudi Arabia, Iran, Africa, China and Taiwan. We may not be aware there is such a mission field in Wisconsin, especially in Madison.

You may be surprised to learn that the University of Wisconsin — Madison has the fifth largest number of foreign students of any university in America. There were 2680 foreign students — over six percent of the enrollment — at the university last fall. There were an additional 3486 foreign students at other state schools. The state is ranked 15th nationwide in foreign student enrollment. Thirty-five percent of these students are Asian.

Members of the Wisconsin Lutheran Chapel and Student Center on the university campus decided to reach out to the children of these students through a vacation Bible school held at the university apartment complex where a majority of the foreign families live. Eastside Lutheran of Madison and Aid Association for Lutherans helped provide the funding for the kits and door hangers which informed the families of time and place.

Fifty children, ranging in age from 2½ to 11, participated in the week-long session. Most of the children had little Bible knowledge. Some knew very little English. On the last day of the session all the children received a NIV New Testament with key passages highlighted. Follow-up visits were made to several families and a Hindu family from Nepal decided to send their three children to our Sunday school.

The children's delight in learning to talk to Jesus through their prayers, their requests for past Bible stories, and their growing awareness of Jesus' care and forgiveness has gladdened the faith of those who have taught them.

The parents have offered their backyard for the next vacation Bible school and are considering having the children baptized. There is confidence in the Lord's blessings that another vacation Bible school will open more doors to the gospel among the foreign students in Madison.

As the Nepalese children will tell you, "You just gotta believe in Jesus — he's our Savior!" □



Peggy Zimdars is a member of Wisconsin Lutheran Chapel, Madison, Wisconsin.

